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THE
HISTORY OF FREEMASONRY

IN

SOUTH CAROLINA,

FROM ITS ORIGIN IN THE YEAR 1736 TO THE PRESENT TIME.

WRITTEN AT THE REQUEST OF THE GRAND LODGE OF
ANCIENT FREEMASONS OF SOUTH CAROLINA.

BY

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&c., &c.

Historia, quoquo modo scripta, delectat.—PLINY.

COLUMBIA, S. C.:
SOUTH CAROLINIAN STEAM POWER PRESS.

1861.

CY 5115R
T. B.
1859
1862

To None
Can I more appropriately
DEDICATE
this Work
than to
MY BRETHREN OF SOUTH CAROLINA,
at whose request,
and
for whose entertainment and instruction,
it has been written;
to them, therefore,
it is fraternally inscribed
BY
THE AUTHOR.

460924

THE HISTORY OF

The History of the County of Middlesex, from the earliest times to the present, in a series of letters to a friend, by Thomas Smith, Esq. of the Middle Temple. In two volumes. The first volume contains the history from the earliest times to the reign of Henry the Second. The second volume contains the history from the reign of Henry the Second to the present. The first volume is divided into three parts: the first part contains the history from the earliest times to the reign of Henry the First; the second part contains the history from the reign of Henry the First to the reign of Henry the Second; the third part contains the history from the reign of Henry the Second to the present. The second volume is divided into three parts: the first part contains the history from the reign of Henry the Second to the reign of Henry the Third; the second part contains the history from the reign of Henry the Third to the reign of Henry the Fourth; the third part contains the history from the reign of Henry the Fourth to the present.

PREFACE.

THE subject of the history of Freemasonry, in each distinctive jurisdiction, has, for some years past, been considered as of great importance by several of the American Grand Lodges, and some of them had already carried the design into effect before the present work was commenced. The Grand Lodges of Ohio, Iowa, Texas, California, New Hampshire and Florida, have accomplished the task by a republication, in full, of their proceedings from the time of their organization. Brother Robert Morris has published a history of Masonry in Kentucky on a different plan, and, while giving a *resumé* of the proceedings of the Grand Lodge of that State, has incorporated with it interesting details of Masonic events in other jurisdictions. From Connecticut we have an admirable work, from the pen of Brother E. G. Storer, under the title of "Records of Freemasonry in Connecticut," in the arrangement of which he has pursued a design, in some respects, like the one adopted in the present work.

The subject of the history of Freemasonry in South Carolina was first brought, in 1857, by the Grand Secretary, to the attention of the Grand Lodge. Up to that period we knew nothing of what had occurred in "the olden time" of Masonry in this State, except what was furnished in the brief and incorrect narrative of Dr. Dalcho, appended to the edition of the *Ahiman Rezon* which was published in the year 1822. On the republication of the *Ahiman Rezon*, in 1852, I brought the narrative up to that date, but I did not feel myself warranted in being much more minute in details than my predecessor.

In 1858, Brother Henry Buist, the Grand Master, renewed the subject in his address to the Grand Lodge, and prudently reminded the members that as time advanced the materials requisite for the work would become more difficult of access, and that the reminiscences of the old men in the Order, who survive among us, would be soon lost.

Moved by these considerations, the Grand Lodge, at that Communication, appointed a committee of three who were to collect the materials and make the necessary arrangements for a history of the Order in the State. This committee made no report, nor ought this to have been an unexpected result. Books are never written by committees. Literary labor dislikes to be shackled by agreement, and loves independence of thought as well as freedom of action. It is not every age that can produce the spectacle of a leash of authors, like Beaumont and Fletcher, working with one mind and one spirit.

In 1859 the Grand Master again brought the subject of the contemplated history to the attention of the Grand Lodge. "Year after year," said he, "we are deprived of materials of interest in connection with our Institution and its votaries. Time, with its resistless current, is bearing away those who have longest been attached to it, and who know much of incident and detail that, in time to come, may be invaluable; and is it not meet that some little attention should be paid to the collocation, in some enduring form, of what they know? It would be well if, in our onward march, we should pause and render to the past, which is so full of glorious reminiscences, some little measure of its deserts."

The Grand Lodge seemed to be fully impressed with the importance and the truth of these reflections. The subject was referred to a committee, upon whose recommendation it was determined "to entrust the performance of the duty of writing the history of Masonry in the State, to some competent Brother, who has devoted, or may hereafter devote, his attention to the collection of facts and their proper condensa-

tion." To carry out this plan, the author was selected as the historiographer, with what judgment the character of this work will have to determine.

For nearly two years I have devoted myself to this task, bringing to it the collections made in many previous years of research, and an anxiety of intention, at least, to perform the task assigned to me with some credit to myself, and with grateful recollections of the kindness to which I have been indebted for the appointment.

But, in the very commencement of the undertaking, I met with difficulties of no ordinary nature. The frequent changes which had taken place in the administration of Masonic affairs in the State—accompanied by neglect in the transfer of records from one Grand Lodge to its successor, the intervention of a long revolutionary war, in consequence of which many important documents were lost, and the devastation of a destructive conflagration, in 1838, by which nearly all of the archives were destroyed, which time and the causes already enumerated had hitherto spared—all left me with the gloomy prospect of a paucity of materials, out of which, I trust that I deserve some credit for what I have been able to achieve. I have felt disposed, throughout this undertaking, if it were allowed me, "*parvis componere magna*," to apply to my own task the words used by Gibbon in the conclusion of his immortal work: "The historian may applaud the importance and variety of his subject, but, while he is conscious of his own imperfections, he must often accuse the deficiency of his materials."

I should have been glad to have made the sketches of Subordinate Lodges, in the Appendix, more complete. With this view I directed letters of enquiry to the Masters of all the Lodges in the State. From some I received replies, containing valuable information, for which I here tender my grateful thanks, but in many instances I was disappointed in obtaining any response. I am, I think, scarcely to be blamed that in

the dearth of knowledge I have preferred to say nothing rather than to trust to fallible conjecture.

But I have, in all cases where it was practicable, depended on my own labor, and have been indefatigable in my researches into the newspapers of the last century, into old documents of every kind to which I could get access, and into the pages of every work from which I had the slightest hope of gleaning anything germane to my subject.

The task is now completed, and I submit it to those for whom it has been accomplished, with a submission to the truth of a remark made by Warburton, and with which I conclude this already too long, and necessarily, perhaps, too egotistical introduction.

“A work given to the world every reader has a right to censure. If it has merit it will go down to posterity, if it has none the sooner it dies and is forgot the better.”

ALBERT G. MACKEY, M.D.

CHARLESTON, S. C., September 22, 1861.

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HISTORY OF FREEMASONRY

IN

SOUTH CAROLINA.

CHAPTER I.

THE INTRODUCTION OF FREEMASONRY INTO SOUTH CAROLINA.

FREEMASONRY, which in the beginning of the eighteenth century, had undergone a wholesome revival in England, was at that time in a highly prosperous condition. We have therefore every reason for believing that that, which was so much esteemed at home, would not be slow in extending its influences from the centre to the remotest borders of the British Empire. Nor can it be doubted that in the constant intercourse which was kept up between the mother country and its favorite province, many members of the craft would be constantly repairing, either as officers of the parent government, as visitors, or as intended future residents, to South Carolina. Freemasonry therefore, although in an unorganized form, must, I imagine, have been familiar, in the persons of many of its disciples, to the inhabitants of South Carolina, at an early period after the restoration and revival of the Order which took place in the year 1717 in England.

But there is no evidence, by record or tradition, of the existence of a Masonic Lodge in the Province, anterior to the year 1736.

On Thursday evening, 28th of October, 1736, the first Lodge of Masons in South Carolina was opened in the city of Charleston, then known as "*Charles-Town*."

As this date, as a point of departure for our future Masonic researches, is important, and differs from that given by Dalcho,* in the

* Dalcho says, "In South Carolina no Lodge was congregated until the year 1735." *Ahiman Rezon for the use of the Grand Lodge of Ancient Freemasons of South Carolina*. 2d edition, 1822, p. 194.

“brief history” contained in his “Ahiman Rezon,” it is proper that it should be corroborated by contemporaneous authority.

In the “*South Carolina Gazette*,” a weekly journal printed at that time in Charleston, and then the only newspaper which was published there, will be found under its issue of Friday, October 29th, 1736, the following paragraph :

“Last night a Lodge of the Ancient and Honorable Society of Free and Accepted Masons, was held, for the first time, at Mr. Charles Shephard’s, in Broad Street, when John Hammerton, Esq., Secretary and Receiver General for this Province, was unanimously chosen Master, who was pleased to appoint Mr. Thomas Denne, Senior Warden, Mr. Tho. Harbin, Junior Warden, and Mr. James Gordon, Secretary.”

Dr. Dalcho says that the Warrant of Constitution for this Lodge was granted in 1735 by Viscount Montacute, or as he, quoting from Anderson’s edition of 1738, erroneously calls him, “Lord Viscount Montagu.”* Dalcho gives no authority for this statement, which is contradicted by the contemporary annals of the Grand Lodge of England. Lord Montacute was installed as Grand Master of Masons of England, on the 19th of April, 1732, and was succeeded on the 7th of June, 1733, by the Earl of Strathmore. Montacute was not therefore, Grand Master in 1735, the date wrongly attributed to his administration by Dalcho, nor in 1736, when the first Lodge at Charleston was organized. Neither is it at all likely that a warrant granted by him, between April, 1732, and June, 1733, which embraced the whole period during which he could legally have issued such an instrument, would have been permitted to lie in abeyance from that time until the end of October, 1736. The same spirit and zeal which actuated the brethren at Charleston to apply for a warrant, would naturally have induced them to act under

* There has been in recent times, much confusion in respect to the names of Montagu and Montacute, both of whom were, at different times, Grand Masters of England. John Montagu, Duke of Montagu, was elected Grand Master in 1721, and Antony Brown, Lord Viscount Montacute, was elected in 1732. The one, however, on account of the similarity of their titles, has, in masonic history, been repeatedly confounded with the other. It is, however, singular, that Anderson should have been the first to fall into the error. In the 2d edition of his “Constitutions,” printed in 1738, he records “Antony Brown, Lord Viscount Montagu,” as having been elected G. M. (p. 130.) In the 3d and subsequent editions, the error was corrected, and *Montacute* was substituted for *Montagu*; but Dalcho was apparently indebted for his authority to the 2d edition, and hence he repeated the error in his *Ahiman Rezon*.

that authority as soon as it was received. The facts appear, however, to be as follows. Lord Weymouth was Grand Master of England in the year 1735. During his administration several new Lodges were constituted in foreign countries. Preston* says that he issued a warrant to open a Lodge in Savannah, in Georgia, but he says nothing of the Lodge at Charleston. I have, however, been fortunately able to refer to several old lists of Lodges at that time under the jurisdiction of the Grand Lodge of England, the examination of which clearly proves that Preston's omission was an involuntary or heedless one.

In a roll of Lodges under the jurisdiction of England, appended to Hutchinson's "Spirit of Masonry," with the following title: "LIST OF LODGES, (with their numbers,) *as altered by the Grand Lodge*, April 18, 1792," I find the number 45 is marked as having been warranted in 1735, under the name of "Solomon's Lodge, Charleston, South Carolina," which is followed by number 46, in the same year, designated as Solomon's Lodge, No. 1, Savannah, Georgia. The two Lodges having received their warrants the same year, and their names being the same, Preston, with that ignorance of American localities which is still so proverbial among English writers, may have supposed that both warrants were appropriated to the same Lodge, and presuming therefore, that some error had been committed in issuing them, he noticed only the latter one, in which, perhaps, he concluded that the error had been corrected. It is not at all an improbable supposition that an Englishman, in the last century, should have confounded Solomon's Lodge in Savannah, with Solomon's Lodge in Charleston. The official list in Hutchinson, however, sets the question completely at rest, and proves, by documentary evidence, that Solomon's Lodge in Charleston, and Solomon's Lodge in Savannah, both received their warrants from Lord Weymouth in 1735.

In another and earlier list, now lying before me, which is entitled "A new and correct LIST of all the English REGULAR LODGES in Europe, Asia, Africa and America, according to their seniority and constitution; By order of the GRAND MASTER brought down to February, 1768," I find the following notices, which completely corroborate the list given in Hutchinson:

"74. Solomon's Lodge, Charles Town, South Carolina; First and Third Thursday, 1735.

"75. Savannah, at Savannah in the Province of Georgia, 1735."

* Illustrations of Masonry. Oliver's edition, p. 205.

It is evident, then, from what has been here cited, that two facts have been established in the history of Freemasonry in South Carolina, viz: First, that a warrant was granted in 1735 by Lord Weymouth for the establishment of a Lodge in Charleston; and, secondly, that that Lodge was not organized until October, 1736.

The next fact of importance in the Masonic history of South Carolina is, that in the year 1736, John Hammerton, Esq., was appointed Provincial Grand Master of the Colony. As this office was one which had but lately been adopted in the Masonic jurisprudence of the Grand Lodge of England, and as a knowledge of the prerogatives which it conveyed is required, clearly to comprehend the history of the subsequent progress of the Order in Carolina, it is proper that a few moments should be devoted to the investigation of this subject.

The office of Provincial Grand Master was first instituted in the year 1727, during the administration of the Earl of Inchiquin. The commission of appointment to this office was technically called a "Deputation," because it was a deputing of the prerogatives of the Grand Master, to a certain extent, to the person so appointed. The Provincial Grand Master became the immediate representative of the Grand Master in the district or province over which he was appointed to preside, and was authorized to constitute Lodges therein. Preston informs us that the first deputation of this kind was granted by the Earl of Inchiquin, to Hugh Warburton, Esq., for North Wales. Deputations were subsequently granted by other Grand Masters for places outside of Great Britain, and sometimes for foreign kingdoms. Thus in 1731, Lord Lovell granted deputations for Russia, and for Andalusia, in Spain, and the Earl of Darnley, in 1737, issued one for Geneva, in Switzerland, and another for Upper Saxony. The various editions of Anderson's "Constitutions" contain extensive lists of these deputations. Among these lists is one which records the fact that in 1736 the Earl of Loudoun granted a deputation to John Hammerton, Esq., for South Carolina. Preston records the same fact, but with still more precision as distinguishing between the appointment of a Provincial Grand Master for South Carolina and the constitution by himself of new Lodges in that Province, for he says that the Earl of Loudoun "constituted several new Lodges, and granted three deputations during his presidency." One of these latter being that for South Carolina.*

The precise rank that John Hammerton held in the Masonic Order

* See Preston's Illustrations. Oliver's edition, p. 207.

in South Carolina, is not left to inference. We are not to suppose because the Gazette of the day, with a vagueness common with the *profane*, when speaking or writing of masonic subjects, says that he was chosen Master of the new Lodge, that his was simply a deputation as such to open and hold a Lodge, or in other words, a mere warrant of Constitution limited to that particular duty. He was recognized by the Grand Lodge of England as a "Provincial Grand Master," and invested therefore with all the prerogatives of that high office. There is no possible room for doubt on this subject. In the list contained in the 2d edition of Anderson's Constitutions* it is expressly said that "Loudoun, G. M., granted a Deputation to John Hammerton, Esq., to be Provincial Grand Master of South Carolina in America." Again, in the list of visitors at the quarterly communication of the Grand Lodge of England, held on the 16th of April, 1738, "John Hammerton, Esq., Provincial Grand Master of Carolina," is recorded as being present.†

John Hammerton was, therefore—for, from all that has been cited, we are, I think, authorized to speak positively—the first Provincial Grand Master of the Province of South Carolina, appointed to that office in 1736 by the Earl of Loudoun, who was then Grand Master of England. By virtue of the prerogatives of that office, he was authorized to constitute new Lodges in the Province, a prerogative which either he, or his successors, undoubtedly exercised, since although we know that new Lodges were constituted anterior to 1754, when a new Provincial Grand Lodge was established, the English registers give no account of any warrant granted by the Grand Master of England during that period, for any Lodge in South Carolina. These warrants must, therefore, have been granted by the Provincial Grand Master.

But an apparent difficulty meets us in the very outset of this history. How are we to reconcile the incongruity that Hammerton was at the same time Master of the only Lodge in his Province and Provincial Grand Master? The difficulty, however, is, I think, only apparent and not real. The warrant for Solomon's Lodge was undoubtedly granted in 1735, by Lord Weymouth. The usages of Masonry teach us that in that warrant the names of the Master and Wardens must have been in-

* Anderson, edit. 1738, p. 195.

† Anderson, edit. 1769, p. 234.

served.* Weymouth, having at that time no idea of a Deputation for Carolina, but intending only to constitute a Lodge in the Colony, granted a special warrant for that purpose, and Hammerton's name was inserted in the instrument as the first Master. We know not, and probably never will know, what causes prevented the immediate organization of the Lodge. It is probable, however, that the views of the few brethren who were engaged in the introduction of the Order into Carolina became enlarged, and they determined, instead of confining themselves to the organization of a single Lodge, to ask for a Deputation which should constitute the Colony into a Masonic Province. Such was actually the result, whatever may have been the causes which led to it. In the next year a Deputation was granted by Lord Loudoun, and John Hammerton, who had already been nominated as the Master of Solomon's Lodge, was appointed the Provincial Grand Master. The warrant for the Lodge and the Patent of the Provincial Grand Master coming over about the same time, it was not perhaps thought decorous or expedient to decline the former, and the Provincial Grand Master accordingly took the place of Master which had been assigned him in the warrant. If it be asked why, when he was appointed Provincial Grand Master, he had not caused an alteration to be made in the warrant, and the name of some other brother substituted in his place, the answers may be found, first, in the fact that such an alteration would require a considerable expenditure of time and trouble at that period, when voyages across the Atlantic were neither quick nor frequent; secondly, in the great respect which was entertained by his brethren for his Masonic zeal and ability, evidence of which is continually to be found in the subsequent records of the Order; and lastly, and more especially, in the fact that in the paucity of Masons of high intelligence in so young a country, and so soon after the Masonic revival, Hammerton alone was found capable of discharging the difficult and responsible duties of the chair.

John Hammerton, who has the honor of being thus prominently associated with the early history of Freemasonry in South Carolina, was a man of talent and of considerable civil distinction in the Colony.

* It is needless to say that that warrant has been either lost or destroyed. Most probably the latter, in one of the many conflagrations which, during the past century, have visited the city of Charleston, and in several of which the Masonic halls and Lodge rooms have been sufferers.

In 1732, he was the Receiver General of his Majesty's Quit Rents, and in 1734, the Secretary of the Colony. In 1738, he is recorded as having received the appointment of Register and Secretary of South Carolina for life. These were all offices of great honor and trust, and his appointment to them is an evidence of the high esteem in which he was held by the parent government.

Charles Shepheard, in whose house this first Lodge met, was a vintner and a tavern keeper at the north-east corner of Broad and Church streets. His house was then and long afterwards the only public hall in the town. The town meetings were always convened there. In 1745, the Court of Sessions was held in Shepheard's Tavern, and in April of that year the Grand Jury presented it as being too small. It was sometimes occupied temporarily even for religious purposes, and on the 23d of May, 1745, the Rev. Mr. Orr, of Port Royal, preached a sermon there.

Of the Wardens of the new Lodge I have been unable to learn anything. They appear never afterwards to have made any progress in Masonic preferment. They are never again mentioned in the record of any subsequent election, and either departed from the Province or probably lost their interest in the Masonic institution.

Freemasonry thus instituted in Charleston, soon took a prominent place among the social and benevolent institutions of the city. Of this I have found several proofs in the old files of the South Carolina Gazette.

Thus, the following notice appears in the Gazette of the 28th of May, 1737:

"On Thursday night last, (the 26th May,) the *Recruiting Officer* was acted for the entertainment of the Honorable and Ancient Society of Free and Accepted Masons, who came to the play-house about 7 o'clock, in the usual manner, and made a very decent and solemn appearance; there was a fuller house on this occasion than ever had been known in this place before. A proper prologue and epilogue were spoke, and the Entered Apprentice's and Master's song sung upon the stage, which were joined in *chorus* by the Masons in the Pit, to the satisfaction and entertainment of the whole audience. After the play, the Masons returned to the Lodge at Mr. Shepheard's in the same order observed in coming to the play-house."

As another significant indication of the popularity which the Order was beginning to acquire in the youthful Colony, it may be remarked that the column of ship news of the 2d of July contains the announce-

ment of the arrival at Charleston of the sloop *Free-Mason* from Providence. This vessel appears to have been a regular trader to Carolina, for on the 8th of December following, her arrival from New York is announced.

Mr. Hammerton did not long retain the office of Provincial Grand Master nor that of Master of the new Lodge, for, intending to leave the Province temporarily for England, on the 21st of July, 1737, he resigned the latter position, and was succeeded in office by James Græme, Esq., who appointed James Wright his Senior Warden, and Maurice Lewis his Junior.

The record of these events is contained in the South Carolina Gazette, for Saturday, 23d of July, 1737, and is in these words:

“Last Thursday, [21st July, 1737,] *John Hammerton*, Esq., Receiver General of his Majesty's Quit-rents, Secretary and one of his Majesty's Honorable Council, who has been the first Master of the Lodge of the Ancient and Honorable Societ'y of Free Masons in this place, and intending to embark on board the ship *Molly Galley*, *John Caruthers*, Master, for *London*, at a Lodge held that evening, resigned his office, for the true and faithful discharge of which he received the thanks of the whole Society, who were 30 in number. *James Græme*, Esq., was then unanimously chosen Master in his room, and having been duly installed into that office with the usual ceremonies, was pleased to chuse and appoint *James Wright*, Esq., who was Junior Warden, to be Senior Warden, and *Maurice Lewis*, Esq., Junior Warden.”

From this document, brief as it is, we may gather several important particulars. In the first place, we see that the young and inexperienced Masons of South Carolina were ignorant of that law of the Mother Grand Lodge, under whose authority they existed, which prescribed that on the deposition or dismissal of the Master, his authority should revert to the Senior Warden.* We learn also that, supposing, as we may very plausibly do, that the original number of members did not much exceed the constitutional number of seven required for the constitution of a Lodge, in the space of nine months that number had been augmented to thirty, an increase which, considering the size of the town, may be considered as indicating the

* This regulation was adopted on the 25th of November, 1723, but, as Anderson states in his 2d edition, “was neglected to be recorded,” and hence perhaps the ignorance of the Masons of South Carolina on the subject.

prosperity of the Order, and at the same time the prudent care with which admissions were made. And, lastly, as James Wright is here mentioned as having been the Junior Warden in July, 1737, while the record of the organization of the Lodge already cited shows that in October, 1736, Thomas Harbin held that office, we are led to conclude that during that interval, perhaps on the intervening festival of St. John the Evangelist, a change had taken place in the subordinate officers. Of the celebration of that day I can find no record, but it is not difficult to conjecture that on that occasion both the old Wardens were left off, and Græme and Wright appointed in their place.

This also shews an improvement in the condition of the Society; for, whereas, at the first organization the Wardens chosen were men of such obscurity of character and position that no contemporary notice of them can be found, in the subsequent appointment of these officers the gentlemen selected were men of character, talent and position, who were enabled to reflect honor upon, and add the weight of their popularity to, the infant Society.

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

James Wright, the Junior and afterwards the Senior Warden, was at one time the Attorney General of the Province, and afterwards its Agent in Great Britain, a most honorable and responsible position. His son, Sir James Wright, well known in our Revolutionary History, upon the earnest solicitation of Governor Ellis, of Georgia, for leave to return home, in consequence of the infirm state of his health, was appointed Lieutenant Governor of Georgia.

Maurice Lewis was the progenitor of a large family, many of whose members have held or are now holding elevated positions in the State.

* South Carolina Gazette, 1st September, 1752.

He himself was, in 1738, appointed one of the Commissioners to build up the curtain line before Charleston bay.

Mr. Hammerton soon after left the Province, and in the proceedings of the Grand Lodge of England for the 6th of April, 1738, I find him recorded as a visitor under the title of "Provincial Grand Master of Carolina."

This use of the title must however have been a mistake either of the Editor of Anderson or of the recording officer of the Grand Lodge, for it will be presently seen that before that period he had vacated the office.

The South Carolina Gazette for Saturday, the 20th of August, 1737, contains the following important paragraph :

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

Now this paragraph, coming as it does to us with all the authority of contemporaneous history, is suggestive of several important facts.

It is true that neither the Book of Constitutions nor Preston mention the fact that the Earl of Loudoun had issued a second Deputation for South Carolina, or that he had given the appointment of Provincial Grand Master to *James Græme*, yet it is evident from the paragraph just cited, as well as from other subsequent ones to be hereafter quoted, that *Græme* did exercise that office after the departure of *Hammerton* from the Province.

Without anticipating the historical matter which will hereafter be produced in its proper place, it may be sufficient here to state that there is ample evidence in our possession that, after the original appointment of *Hammerton*, the office of Provincial Grand Master of South Carolina became an elective office, and that the election was vested in the craft, until the year 1754. Whether this condition was inserted in the original Deputation of Lord Loudoun to *John Hammerton* or not, it is impossible to say, as that document is not now in existence, but it is probable that such was the case, as it is not to be supposed that the Masons of South Carolina would have undertaken, without ample authority, to exercise so high a prerogative as that of

appointing a Provincial Grand Master.* The error might have been committed once, but it would not have been habitually repeated. Sober reflection, matured experience, or, if these were wanting, the official interference of the proper authority, would have prevented a continued renewal of the error.

I suppose, therefore, that the fact is established that on the withdrawal of John Hammerton from the Province, James Græme was elected his successor as Provincial Grand Master, and it is probable that this election took place at a meeting of the Craft or of the Lodge, for at that time the Lodge was composed of the whole of the Craft, which meeting must have been held at some time between the 21st of July and the 1st of August, 1737. I can find, it is true, no record of this meeting or election in the Gazette, but this is nothing extraordinary, for the journals of that day were not remarkable for the avidity with which they collected or disbursed items of news.

It may be remarked that at the meeting in August, 1737, the Lodge for the first time is called by its name of "SOLOMON'S LODGE," a name that it has ever since retained, as well as the number "ONE," which was subsequently given to it in the registry of the Provincial Grand Lodge.

We now arrive at the time of the first recorded celebration of the Festival of St. John the Evangelist, in South Carolina, and as this account is suggestive in many particulars, I shall quote it in full, as published in the South Carolina Gazette for the 29th of December, 1737:

"On Tuesday last, being St. John's day, all the members of the Ancient and Honorable Society of Free and Accepted Masons in this place met at Mr. *Seaman's*, Master of Solomon's Lodge, from whence they proceeded, all properly clothed, under the sound of French horns, to wait on *James Græme*, Esq., Provincial Grand Master, at his

* I think it probable that the "Deputation" which was read on the 20th of August, 1737, was the original Deputation of Loudoun to Hammerton, issued in 1736 and now read on this occasion, *pro forma*, to satisfy the craft who were present of the legitimate existence of a Provincial Grand Lodge, and of what they might suppose to be their right to enter into an election to fill the vacancy occasioned by the resignation and removal of Hammerton. Neither Anderson nor Preston make any mention of a second Deputation being issued by the Earl of Loudoun for South Carolina. But I confess that in this early period of our history, in consequence of the almost total absence of all Masonic documents, we are compelled to float on a sea of conjecture.

house in Broad st., where they were received by all the members of the Grand Lodge. After a short stay there, they all went in procession and with the ensigns of their Order into the Court-Room at Mr. Charles Shephard's house, making a very grand show. Here, to a numerous audience of Ladies and Gentlemen, who were admitted by tickets, the Grand Master made a very elegant speech in praise of Masonry, which we hear was universally applauded. Then the Grand Lodge withdrew in order to proceed to the election of a Grand Master for the ensuing year, when *James Græme*, Esq., was unanimously re-chosen Grand Master, who appointed *James Wright*, Esq., Deputy Grand Master, *Maurice Lewis*, Esq., Senior Grand Warden, *John Crookshanks*, Esq., Junior Grand Warden, *James Michie*, Esq., Grand Treasurer, and *James Gordon*, Esq., Grand Secretary.

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

The first thing that attracts our attention in this account, is the fact that the Masons of the Province must have been again guilty of an irregularity; for whereas, we have seen that on the 18th of August they elected the Master of Solomon's Lodge, (an irregularity to which I have already adverted,) we now find that Mr. *Seaman* is recorded as being the Master on St. John's day. An election must therefore have taken place in the interval between these two periods, and this election could not have been at the Constitutional Communication before the Grand Feast, because in the latter part of the account it is recorded that the regular election took place on St. John's day, and that Mr. *James Crokatt* was chosen Master. I mention these irregularities, not with a view of censuring the infant Lodge, but because they seem to me to furnish ample evidence that for the whole of the year 1737 the Craft were laboring under the disadvantage of a want of numbers to enable them to enter at once into a permanent organization. We have already seen an instance of this, in the fact that at the beginning the Provincial Grand Master was compelled to act as Master of the Lodge which he had himself constituted, an anomaly which does not appear afterwards to have been repeated, and that two Wardens were elected, who were in all probability incompetent or unfitted for those positions, as they were soon afterwards displaced, and others of higher reputation and greater ability selected as soon as the increasing numbers of the Craft admitted of such a selection.

More particularly, however, are these irregularities referred to,

because they enable us to understand what was the exact way in which the Provincial Grand Lodge was organized, for without the explanation afforded by our knowledge that irregularities did exist, we should be unable to extract out of these imperfect and scanty records a satisfactory account of the time and manner in which this organization took place.

Of the existence of a Provincial Grand Lodge to which I have here alluded, the first notice that we have is to be found in the account just quoted. Now the Deputation of a Provincial Grand Master always included in it the power to organize a Provincial Grand Lodge, and we have no reason to suppose that the Commission which deputized John Hammerton to act as Provincial Grand Master for South Carolina would have been so imperfect as not to include this authority. But we have no record nor evidence that he ever exercised this prerogative, and we suppose that both he and his successor, who, it is probable, was elected by the members of Solomon's Lodge, acting as a General Assembly of the Craft, and not by the Provincial Grand Lodge,* submitted to the irregularity of governing the Province for more than a year without a Provincial Grand Lodge, simply because there was not a sufficient number of Masons who were by character, by talent, and by inclination, fitted to occupy the several chairs.

But by the time that the Grand Feast of 1737 had arrived, this objection had been removed, and the number of Masons having greatly increased, and many of the most respectable persons in the Colony having been initiated, on the Festival of St. John in that year, the Provincial Grand Lodge of South Carolina was duly organized, and the various offices filled by competent persons.

Dalcho is therefore wrong in stating that the first Provincial Grand Lodge was established in 1754.† A new one, as will be hereafter shown, was organized in that year; but its predecessor, the original one, was established on the 27th of December, 1737.

Of James Crockatt, who on the same day was elected Master of Solomon's Lodge, we know nothing more than that in the succeeding June he was appointed "one of his Majesty's Honorable Council," and

* It is equally probable, for all is here conjecture, that Hammerton first appointed Grame as his successor, and that he was reappointed by election in 1737. But the reasoning from this fact, if assumed, would be the same as that pursued in the text.

† Dalcho, *Ah. Rez.*, p. 195.

that in 1760 he was elected a member of the Commons House of Assembly. He appears from these facts to have been a man of some distinction in the Colony.

In the South Carolina Gazette for Thursday, the 26th of January, 1738, we find the following important record :

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

Perfectly to understand the character of this Lodge, it will be necessary to refer to the history of Masonry in another part of the Continent. In the year 1753, Viscount Montacute, then Grand Master of England, granted a Warrant, or more properly a Deputation, appointing Henry Price, of Boston, Provincial Grand Master of North America. Under this authority he opened a Provincial Grand Lodge in Boston on the 30th of July, 1733, and appointed his Deputy and Wardens. The Grand Lodge thus organized, assumed and was recognized by the appellation of “St. John's Grand Lodge,” and proceeded to grant Warrants for instituting regular Lodges in various parts of North America. Webb,* from whom this account is taken, mentions South Carolina as one of the places in which these new Lodges were instituted. But until I met with the paragraph above cited from the Carolina Gazette, I had found no other account of the Lodge instituted in South Carolina by St. John's Grand Lodge of Boston, than the mere announcement in Webb's Monitor that such a Lodge had been constituted. There is, however, no longer any doubt that the Lodge said to have been held in 1738 in Charleston, at “the Harp and Crown,” received its warrant from St. John's Grand Lodge of Boston, and hence the journalist calls it a “Lodge of St. John.” The phraseology of the paragraph seems to indicate that it had an existence anterior to the date of the notice. It was probably organized late in the year 1737, and was thus the second Lodge established in the Province. But as its Constitution was manifestly an interference with the prerogatives and jurisdiction of the Provincial Grand Lodge, it must have been soon abandoned, and hence it is that we find no further account of it in the subsequent Masonic proceedings of the Province.

The Festival of St. John the Evangelist was celebrated with

* Webb's Monitor, Ed. 1808, p. 299.

hitherto unexampled splendor. The description of the Festival in the South Carolina Gazette is well worth copying, as an evidence of the high state of popularity to which the Order had already attained in the Colony.

“Yesterday being the Festival of St. John the Evangelist, the day was ushered in with firing of guns at sunrise from several ships in the harbor, with all their colors flying. At 9 o'clock all the members of Solomon's Lodge, belonging to the Ancient and Honorable Order of Free and Accepted Masons, met at the house of the Honorable James Crockatt, Esq., Master of the said Lodge, and at 10, proceeded from thence, properly clothed with the Ensigns of their Order, and Music before them, to the house of the Provincial Grand Master, James Graeme, Esq., where a Grand Lodge was held, and James Wright, Esq., elected Provincial Grand Master for the ensuing year, then the following officers were chosen, viz: Maurice Lewis, Esq., Deputy Provincial Grand Master; Mr. George Seaman, Senior Grand Warden; James Graeme, Esq., Junior Grand Warden; James Michie, Esq., Grand Treasurer, and Mr. James Gordon, Grand Secretary.

“At 11 o'clock, both Lodges went in procession to Church to attend Divine Service, and in the same order returned to the house of Mr. Charles Shephard, where, in the Court-room, to a numerous assembly of ladies and gentlemen, the newly elected Provincial Grand Master made a very eloquent speech of the usefulness of societies, and the benefit arising therefrom to mankind. The assembly being dismissed, Solomon's Lodge proceeded to the election of their officers for the ensuing year, when Mr. John Houghton was chosen Master; Dr. John Lining, Senior Warden; Mr. David McClellan, Junior Warden; Mr. Arthur Strahan, Secretary, and Mr. Alexander Murray, Treasurer. After an elegant dinner, all the brethren were invited by Capt. Thomas White on board the Hope; there several loyal healths were drunk, and at their coming on board and return on shore, they were saluted by the discharge of 39 guns, being the same number observed in each of the different salutes of this day, so that in all there were about 250 guns fired. The evening was concluded with a ball and entertainment for the ladies, and the whole was performed with much grandeur and decorum.”

An account of a celebration like this furnishes the most irrefutable evidence of the popularity of the institution in that day, and of the warm interest taken by the public in its affairs. It is a convincing proof that up to that time the Order must, from its organization, have

been conducted with due regard to those benignant principles which lie at its very foundation, and which could alone have secured for it such general esteem.

Mr. Houghton, who was elected on that occasion the Master of Solomon's Lodge, and was thus the fifth who had occupied that chair, was a merchant in Charleston, of the firm of Houghton and Webb. Of Mr. Wright, the new Provincial Grand Master, I have already had occasion to speak on a preceding page.

The celebration in 1739 is described as being of a less imposing character. On Thursday, the 27th of December, 1739, the brethren met at the house of Mr. Houghton, the Master of Solomon's Lodge; thence they proceeded to the house of the Provincial Grand Master, then to Church, and after Divine Service, to Shephard's Tavern, where the following Provincial Grand Officers were elected for the year 1740:

James Graeme, Esq., Provincial Grand Master;
 Mr. John Houghton, Deputy Provincial Grand Master;
 James Wright, Esq., Junior Grand Warden;
 James Michie, Esq., Grand Treasurer;
 Mr. James Gordon, Grand Secretary.

On the same occasion, the following gentlemen were elected officers of Solomon's Lodge:

Mr. Benjamin Smith, Master;
 Mr. Alexander Murray, Senior Warden;
 Mr. Hugh Anderson, Junior Warden;
 Mr. Samuel Prioleau, Treasurer;
 Mr. John Gwyn, Secretary.

I have said that the celebration on this occasion was described as being of a less imposing character than that of the preceding year. And one would be inclined to suppose that such was the fact, if he were to judge of it from the brief account given in the Gazette, of which the notice above cited is a summary. But I am inclined to think that the absence of any record of a public participation in the festivities is to be attributed rather to the neglect or carelessness of the Editor who gave the account, than to the fact that no such participation took place. It will be found that on subsequent occasions the same interest was exhibited as was shown in the preceding year, and I am unwilling to believe that the celebration of 1739 was less imposing

or creditable to the popularity of the Craft than the one which preceded it, or those which followed.

Of James Græme, who was now elevated to the Provincial Grand Mastership, I have already spoken. To Benjamin Smith, the sixth Master of Solomon's Lodge, and who lived to hold the highest positions in the fraternity, I shall hereafter have occasion to refer.

On the 18th of November, 1740, a large part of Charleston was destroyed by a conflagration, which, commencing about 2 o'clock in the afternoon, in a saddler's shop on the south side of Broad street, between Church street and East Bay, consumed every house south of Broad and east of Church streets, including both these streets. The amount of property destroyed was estimated as amounting to nearly a million and a half of dollars. Much want and distress necessarily ensued, and universal sympathy was excited. A solemn fast was proclaimed, and contributions were taken up in the Churches and other places for the sufferers. It is pleasing to observe that on that occasion, the first in which they had had an opportunity of exhibiting the practical influence of the benevolent principles of their institution, the Freemasons of the town are recorded as having subscribed the amount of two hundred and fifty dollars. As the whole number of the members of the Society could not then have exceeded, if it amounted to fifty, this must be considered as a liberal subscription. I am led to suppose, from the terms of the subscription, that it was their act as a body, and not as individuals.

The Grand Feast was again celebrated with great splendor in the year 1740. The account of it in the Carolina Gazette is so full and interesting, that I am induced to quote the whole article. When contemporary records can be obtained, they are always the best and most undoubted authority, and should be preferred in a historical document to the second hand details of any subsequent writer. The following is the report of the Gazette.*

“Saturday last [27th of December, 1740] being the Festival of St. John the Evangelist, the day was ushered in with firing of guns at sunrise, from several ships in the harbor, with all their colors flying. At 9 o'clock all the members of Solomon's Lodge, belonging to the Ancient and Honorable Society of Free and Accepted Masons, met at the house of Mr. Benjamin Smith, Master of the said Lodge; and at 10, proceeded from thence, properly clothed, with the ensigns of their

* South Carolina Gazette, 1st January, 1741.

Order, to the house of the Provincial Grand Master, James Græme, Esq., where a Grand Lodge was held, and Mr. John Houghton was elected Provincial Grand Master for the ensuing year, then the following officers were chosen, viz :

Mr. George Seaman, Deputy Provincial Grand Master ;
 Mr. Benjamin Smith, Senior Grand Warden ;
 Mr. James Græme, Junior Grand Warden ;
 James Michie, Esq., Grand Treasurer ;
 James Wright, Esq., Grand Secretary.

“ At 11 o'clock both Lodges went in procession to church to attend Divine Service ; and in the same order returned to the house of Mr. Charles Shephard, where Solomon's Lodge proceeded to the election of their officers for the ensuing year, when

Mr. Alexander Murray was chosen Master ;
 Mr. Hugh Anderson, Senior Warden ;
 Mr. Samuel Priolean, Junior Warden ;
 Mr. John Gwin, Treasurer ;
 Mr. John Oyston, Secretary.

“ After an elegant dinner, all the brethren being invited, went on board the Lydia, Capt. Allen, and from thence on board the John and William, Capt. Fishbourne, where several loyal healths were drunk under the discharge of a great many guns. The above ships were on this occasion, decked out with a great many colors, and illuminated at night with a great number o' lights, regularly disposed on the yards, both of which made a very grand and agreeable appearance. In the evening the brethren adjourned to Mr. Shephard's again, where they concluded the day suitable to the occasion. The whole was conducted with the utmost order and decency.”

No better idea can be furnished of the true zeal and devotion to the interests of the Craft, which actuated the most distinguished brethren in those early days of Carolina Masonry, than the spectacle here exhibited, where we find brethren who had received the highest honors of the Order, willingly descending to occupy inferior stations, when the exigencies of the infant institution required such a sacrifice of ease and dignity. The positions of Junior Grand Warden and Grand Treasurer were accepted by two brethren, both of whom had occupied the office of Provincial Grand Master, and who, having arrived at this exalted station, might readily have been excused if they had retired thencefor-

ward from active official labor. But the Provincial Grand Lodge was still young in years, and its members but few, and they, therefore, preferred to work, although in subordinate posts, rather than to be idle, or refuse to lend their coöperation to the advancement of the interests of the Society.

The Grand Feast was celebrated in 1741, with what had now become the usual demonstrations. The account of it in the Gazette,* is in the following words :

“On Monday last, [27th December, 1741,] the brethren of the Provincial Grand Lodge and of Solomon’s Lodge, proceeded in their proper clothing from the Provincial Grand Master’s house to church, where a sermon suited to the occasion was preached by the Rev. Brother Durant, and the brethren returned in the due order of Masons, to Mr. Shephard’s house, where an elegant entertainment was prepared for them and some other gentlemen of distinction, invited by the Grand Master.

“The following officers were chosen for the ensuing year, viz :

OF THE PROVINCIAL GRAND LODGE :

The Hon. John Hammerton, Esq., Provincial Grand Master ;
 Mr. George Seaman, Deputy Grand Master ;
 Mr. Benjamin Smith, Senior Grand Warden ;
 James Michie, Esq., Junior Grand Warden ;
 James Wright, Esq., Grand Treasurer ;
 Mr. Alexander Murray, Grand Secretary.

OF SOLOMON’S LODGE :

Mr. Hugh Anderson, Master ;
 The Hon. Richard Hill, Esq., Senior Warden ;
 Mr. John Gwynn, Junior Warden ;
 Mr. John Oyston, Treasurer ;
 Mr. Samuel Bowman, Secretary ;
 Mr. William Ross,
 Mr. William Lowndes, } Stewards.

“Great numbers of guns were discharged from the ships in the harbor during the procession and afterwards; and the whole was conducted with the greatest order and decency, the night concluding with the illumination of the vessels of the brethren in the harbor, and a ball to the ladies.”

* South Carolina Gazette, 2d January, 1742.

John Hammerton, who was thus again honored with the Grand Mastership, had gone to England, as we have seen, in 1737; but having returned in 1740 to the Colony, the brethren were at once ready to avail themselves of his Masonic abilities. His second election was a tribute to his character, which was undoubtedly well merited.

Hugh Anderson, A.M., who was this year elected Master of Solomon's Lodge, was a man of much learning. In 1739, when it is probable that he first came to the Colony, he was engaged in teaching, to private classes, geography and the use of the globes. In 1740, he was elected head master of the Free School in Charleston, and continued in that honorable position until the 21st of November, 1748, when he died.

The Rev. Mr. Durand, (incorrectly spelt "Durant" in the notice,) who delivered the discourse on the Grand Feast, was an Episcopal Clergyman, and at that time the Rector of Christ Church Parish. He subsequently removed to St. John's, Berkeley, where he officiated as a faithful pastor until his death, which took place in the year 1765.*

In the following year, (1742,) the Grand Feast was again celebrated with the usual demonstrations. The account of it in the South Carolina Gazette is as follows:†

"Monday last (28th Dec., 1742‡) being the anniversary meeting of the Ancient and Honorable Society of Free and Accepted Masons, the members of Solomon's Lodge met at the house of Worshipful Mr. Hugh Anderson, Master of the Lodge, at 9 o'clock in the morning; from thence they walked in procession to the house of the Right Worshipful John Hammerton, Esq., Provincial Grand Master, and there joined the members of the Grand Lodge, and from thence, (being properly clothed,) both Lodges proceeded regularly, with the ensigns of their Order, and music before them, to Church, where they heard a very learned sermon from their brother, the Rev. Mr. Durant [Durand]; then returned in due order to the house of Mr. Charles Shepheard, where an elegant entertainment was prepared, and the Lodges being called, the following gentlemen were chosen officers for the ensuing year :

R. W. Mr. Benjamin Smith, Provincial Grand Master;
James Michie, Esq., Deputy Provincial Grand Master;

* See Dalcho's Church History, pp. 269, 281.

† South Carolina Gazette, 3d January, 1743.

‡ St. John's day fell that year on Sunday.

Mr. Alexander Murray, Senior Grand Warden;
 Mr. Hugh Anderson, Junior Grand Warden;
 James Wright, Esq., Grand Treasurer;
 James Græme, Esq., Grand Secretary.

The Worshipful Mr. John Gwinne, Master of Solomon's Lodge;
 Mr. John McKenzie, Senior Warden;
 Mr. John Oyston, Junior Warden;
 Mr. Thomas Smith, Treasurer;
 Mr. Kenneth Michie, Secretary;
 Mr. Henry Harramond, }
 Mr. Robert Blyth, } Stewards.

“During all this time great numbers of guns were fired from the ships in the harbor, and after dinner several loyal toasts were drank. The whole was conducted with the greatest order and decency, and the evening concluded, suitable to the occasion, with a ball to the ladies.”

We learn from the records of the Grand Lodge of England, that in 1741 a law was unanimously adopted, forbidding any brother to print, or cause to be printed, the proceedings of any Lodge, or any part thereof, or the names of the persons present at such Lodge, lest by the direction of the Grand Master or his Deputy; and this law was to be enforced by the several Masonic penalties. This regulation must have been communicated to the Masons of Carolina, and it is to its influence, I suppose, that we are to attribute the fact that from the year 1743 to 1750, both inclusive, there is not the slightest notice of a Masonic celebration to be found in the contemporary journal. The official records have been lost, and this period of eight years presents a blank in the Masonic History of South Carolina, which, unfortunately, we have no means of filling up.

The Order, however, although it had retired from public view, in obedience to the mandate of its superior, still continued to exist, and, in all probability, to flourish. In the list of Lodges under the jurisdiction of the Grand Lodge of England, which is appended to Hutchinson's "Spirit of Masonry," it is stated that in 1743 the Grand Lodge of England granted a warrant for "Prince George Lodge," at Georgetown, in South Carolina. It holds the number of 75 in that registry.

There is no notice of any celebration of the Grand Feast by the Provincial Grand Lodge in 1751, but the Carolina Gazette contains the

following account of the celebration of the Festival of St. John the Evangelist, by a new Lodge at Beaufort :

“The 27th ult., (December, 1751,) being the Festival of St. John the Evangelist, at 10 o'clock, the members of a Lodge of Free and Accepted Masons met at the house of Mr. Nathaniel Greene, at Beaufort, (on Port Royal Island,) and at 11, went in procession from thence, properly clothed with the ensigns of their Order, to church, to attend Divine Service, where, after prayers, an excellent sermon, suitable to the occasion, was preached by their late worthy Master, the Rev. Mr. Peaseley. From church they returned in the same processional order to Mr. Greene's, where an elegant entertainment was provided, to which all the company of note on the Island were previously invited. After dinner and the usual healths drank, the whole was concluded with the greatest order and good fellowship. The procession was saluted by a discharge of the cannons from all the vessels in the harbor, both at going to, and returning from, church.”*

Of the existence of a Lodge at Beaufort, this is the first notice that I have been able to obtain. Daleho calls it “Port Royal Lodge,” and although he is very unreliable as to dates, he may be presumed to be correct in giving the name. The lists of the Grand Lodge of England, to which reference has already been made, record the fact, that in 1756, a warrant was granted for Port Royal Lodge, in South Carolina, to which the number 126 is affixed in Hutchinson's list.

Now if the warrant for Port Royal Lodge was not granted by the Grand Master of England until 1756, and yet if, as the record proves, Port Royal Lodge celebrated a Masonic festival in December, 1751, then the difficulty can only be explained in one of the two following modes; either the Lodge was working at that time under the warrant of the Provincial Grand Master, and found it necessary, in 1756, after the decadence of the Provincial Lodge, to which I shall soon have occasion to allude, to apply for a warrant to the parent authority in England; or it was in 1751, acting under some implied, promised, or expected authority from England, which was not realized until 1756. This was the case, as will be shown hereafter, with Union Kilwinning Lodge, in Charleston, which, although it did not receive its Charter from Scotland until 1759, is known to have been in active existence before that date. The distance of England from the Colonies, the un-

* South Carolina Gazette, 10th January, 1752.

settled state of the latter, and the imperfect condition of Masonic jurisprudence in those early days of the Order, gave frequent occasion to similar irregularities.

One thing, however, is certain, that the Lodge at Beaufort was the third Lodge which was in active existence in South Carolina, and that that existence begun not later than the year 1751.

There is no record of any meeting of the Provincial Grand Lodge in the year 1751. Masonry was, however, still cultivated in the Province, and an article published in Timothy's Gazette, of March 30th, of the year 1752, is in itself of so singular a character, as an Essay on Masonic symbolism, and as being the first literary article ever published in South Carolina which made any allusion to Freemasonry, that I do not hesitate to rescue it from the columns of a periodical now entirely out of print and inaccessible to the great body of the Craft. It will, I think, on these accounts, be read with interest. Perhaps I am not wrong in referring it to the pen of Bro. Hugh Anderson, who was at one time the Master of Solomon's Lodge. The Essay is as follows :

“MR. TIMOTHY : As Geometry is a science of universal use and benefit to mankind ; to show where it had its rise, will not, I presume, be an unacceptable entertainment to your readers. To enumerate its progress would be needless ; that has been done by many eminent authors. And though what I am now to offer to the public, is perhaps known but to very few, yet I confess myself indebted on this occasion to the ingenious remarks of a gentleman, no less famous for his skill in ancient than in modern Masonry.

“This great author, (John Langley,) who is a real ornament to his country, takes notice that Geometry had its rise from one of the most sublime instances of divine architecture, the mechanism of the human body, which is so curiously framed as to fit all the various purposes of life. Such as are destined for labor, are found robust and strong ; those for activity and address, of a more slender and genteel body ; and the man for business, a mean between these extremes. This observation of the ancients, he says, gave rise to the Doric, Ionic and Corinthian orders in architecture. But, to come to the point, the discovery by the ancients was in this manner. They made choice of a man that to the eye appeared in just proportion and symmetry. This man they laid on his back ; then extending his arms in a straight line, and placing his legs in a line exactly perpendicular thereto, and drawing parallel right lines, to touch the extremity of his head, fingers and feet, they found

that their angles of intersection generated a geometrical square, whose diagonal lines intersected each other exactly on his secreta. Again, extending his body so as the opposite legs and arms respectively forming right lines, and intersecting each other on the navel of his body, they found that the alternate and opposite angles were respectively equal one to another. Hence they found him to measure the compass of the earth. Again, making the navel of his body the centre, and the distance from the navel to the extremity of the longest finger radius, they described a circle and found it to touch the other extremities of his body; and all the lines drawn from any point of circumference through the navel to the other, would be equal one to another. And thus the circle and geometrical square and properties of straight lines were first discovered from a well proportioned human body. And from them all the various properties and affections, that now form that most noble science of geometry, have arisen. To improve the most noble art, to adore the Grand Architect of the Universe, is one of the arcanums of Freemasonry. In recommending which to all the Sons of Liberty,* I conclude, Sir,

Your most humble servant,

ARCHEOLOGUS."

Twenty-one years after this Essay had been published, Preston taught his European brethren precisely the same thought, that "the science of Geometry is established as the basis of our art." It must be confessed that the Masous of Carolina had begun, at an early day, to appreciate something of the philosophical and scientific principles of the institution.

In 1752, the silence, in which for eight years the proceedings of the Provincial Grand Lodge had been shrouded, was broken, and a record, brief and most unsatisfactory, in the Gazette, informs us, that "the 27th past [December, 1752] being the Festival of St. Jchn the Evangelist, the Free and Accepted Masons in this town commenorated the same in the usual manner. At Port Royal there was a procession, a grand feast, and at every health drank, guns fired."†

* A political term, at that time much in use, and applied to designate the members of that party who were opposed to the oppressive exactions of the parent government. At a later period, the "Sons of Liberty" became the Whigs of the Revolution.

† South Carolina Gazette, 8th January, 1753.

We are, however, told nothing relating to the election of officers, either in the Grand Lodge or in Solomon's Lodge. One item only can we gather from this imperfect account, namely, that there were, at that time, two Lodges in the Province, one at Charleston and the other at Beaufort.

In the dearth of Masonic intelligence at that period, every item, however trivial, becomes of importance to the annalist. Throughout the files of the Gazette for the whole year, a single paragraph attracts attention. It is an advertisement of William Barrows, who gives notice of a stolen watch, "to the string of which was appended a silver badge of Masonry." This, at least, shows that Masonic jewelry, which some over zealous brethren have lately been condemning as an innovation, was known and used in South Carolina, one hundred and eight years ago.

There was a celebration on St. John's day, in 1753, the account of which, in the Gazette, although more extensive, is still imperfect. It is in these words :

"Tuesday last [27th December, 1753] being St. John the Evangelist's day, the members of the Ancient and Honorable Society of Free and Accepted Masons met at the house of Mr. John Gordon at 9 o'clock, where the Provincial Lodge was formed. After electing Mr. William Burrows, Master for the ensuing year; Mr. James Grindlay, Senior Warden; Dr. John Moultrie, the younger, Junior Warden; Mr. Paul Douxsaint, Treasurer. and Peter Timothy, Secretary, all the brethren, being properly clothed with the ensigns of their Order, &c., and their flag carried before them, marched in procession to church, where an excellent sermon was preached on the occasion by their Rev. Bro. Baron, from these words: 'For this is the message which ye heard from the beginning, that we should love one another.' I. John, 3: 11. After Divine Service they returned in procession to Bro. Gordon's, where a genteel entertainment was provided for the company. Dinner over, the usual toasts were drank, and the remainder of the day was spent in a manner peculiar to the fraternity at all their meetings, or, in other words, in the most perfect harmony and good fellowship."*

Here was evidently a falling off. We have no firing of salutes at sunrise, nor of guns after each toast—no visiting of the vessels of the brethren in the harbor, and no ball to the ladies at night. The Order

* South Carolina Gazette, 1st January, 1754.

had become either more modest and retiring in itself, or less popular among the profane.

But what is more important to us than the absence of all these outward demonstrations, is that the meagre account leaves us entirely in doubt whether the officers there mentioned as being elected, were those of the Provincial Grand Lodge or of Solomon's Lodge. I am inclined to think that the latter was the case. Judging from the evidence which the proceedings of the ensuing year supply, there can be little doubt that the Provincial Grand Lodge of South Carolina, if not absolutely "functus officio," if it had not ceased to exist—for I do not think that it had arrived at that result—was, at least, in a feeble and languishing condition. After sixteen years of active existence, it had at length succumbed to that outward pressure, which so often paralyzes for a time, the energies of Masonry in particular localities, and under special circumstances. This period of inaction had probably begun some years before, although the silence of the public Gazette, the only authority to which we have access, had kept us ignorant of the morbid condition of the Order. In 1753, we suppose that the disease had come to its crisis, for it will be seen in the next chapter, that a regeneration had taken place. A new Deputation was issued, and the Provincial Grand Lodge was reinaugurated under more formal circumstances. But this will be the subject of the next chapter.

In January, 1754, on the 29th day of the month, we have the first notice of a Masonic funeral in the Province, and as such it deserves a record. Dr. Frederick Holzendorff died on Thursday, the 24th of January, 1754, in Charleston. I find no other record of him than that contained in his obituary, which describes him as "a man whose diligence and care in his vocation, as well as amiable disposition, behavior and character, had gained him the esteem of every individual."

The Gazette* records that, "on Friday evening, he was decently interred, after the manner of the Freemasons, many of whom attended the funeral in procession, during which minute guns were fired."

* South Carolina Gazette, 29th January, 1754.

CHAPTER II.

RE-ESTABLISHMENT OF THE PROVINCIAL GRAND LODGE.

THE period of inaction, which marked the Provincial Grand Lodge of South Carolina for some time previous to 1754, and to which I have adverted in the preceding chapter, was in that year brought to a happy conclusion, and was followed by an important reaction.

In the year 1754, the Provincial Grand Lodge of South Carolina, which, as I have already shown, was first organized in 1737, and which, after several years of prosperous existence, began at length to languish, was reëstablished in consequence of a new Deputation.

In the 4th edition of Anderson's Constitutions, it is recorded, that in 1754, the Marquis of Carnarvan, who was afterwards Duke of Chandos, granted a Deputation "to Peter Leigh, Esq., Chief Justice of South Carolina, for Carolina."

The brother here referred to as having received the distinguished honor of reviving the Masonic authority of the Province, and who was afterwards known as the Honorable Peter Leigh, Esq., was at one time High Bailiff of Westminster, and in 1753, was appointed by the Crown, Chief Justice of the Province of South Carolina. In 1752, he served the Grand Lodge of England as one of its Grand Stewards, having been nominated in that year by Sir Richard Wrottesley, Bart., as his successor. He arrived with his family at Charleston on the 22d of October, 1754, and assumed at once the duties of the office of Chief Justice. He died at Charleston on the 21st of August, 1759, and his obituary, in the Gazette of the day, records the honorable testimonial that "his public and private character was such that his death is a sensible loss to the community, and to all who had any connexion or acquaintance with him, and will be long remembered."*

It is fortunate, that amid the dearth of Masonic documents referring to the early history of Masonry in Carolina, owing partly to the lapse of time, but more particularly to the disastrous conflagration of so large a part of the city of Charleston in 1838, in which the Masonic Hall was involved, a copy of this Deputation should have been

* South Carolina Gazette, 25th August, 1759.

preserved. It is to be found in the brief history attached to Dr. Dalcho's "Abiman Rezon," published in 1822, under the sanction of the Grand Lodge. It is as follows:

[L. s.]

CARNARVAN, G. M.

TO ALL AND EVERY OUR RIGHT WORSHIPFUL, WORSHIPFUL AND LOVING BRETHREN: WE, JAMES BRYDGES, MARQUIS OF CARNARVAN, GRAND MASTER OF THE ANCIENT AND HONORABLE SOCIETY OF FREE AND ACCEPTED MASONS, SEND GREETING:

KNOW YE, that we, of the great trust and confidence reposed in our Right Worshipful and well-beloved brother, PETER LEIGH, Esq., Chief Justice of South Carolina, in America, do hereby constitute and appoint him *Provincial Grand Master* of the Province of South Carolina, aforesaid, and of the territories thereunto belonging; with full power and authority, *in due form* to make *Masons*, and constitute and regulate *Lodges*, from time to time, as occasion may require; and also to do and execute all and every such other acts and things appertaining to the said office, as usually have been, and ought to be done and executed by other *Provincial Grand Masters*: He, our said Provincial Grand Master, taking special care that all and every the members of every Lodge he shall constitute, have been regularly made Masons, and that they do observe, perform, and keep all and every the rules, orders, and regulations, contained in the Book of Constitutions, (except such as have been or may be repealed at any Quarterly Communication, or other general meeting,) together also with all such other rules, orders, regulations, and instructions, as shall, from time to time, be transmitted by us, or Thomas Manningham, our Deputy, or by any of our successors, Grand Masters, or his Deputy for the time being. And we do hereby will and require our said Provincial Grand Master to cause four Quarterly Communications to be held yearly, one whereof to be upon, or as near to, the Feast Day of St. John Baptist, as conveniently may be. And that you promote on those, and all other occasions, whatever may be for the honor and advantage of Masonry, and the benefit of the Grand Charity, and that you yearly send to us, or our successors, Grand Masters, an account in writing, of the proceedings therein; and also of what Lodges you shall constitute, and when and where held, with a list of the members thereof; and copies of such rules, orders and regulations, as shall be made for the good government of the same, with

whatever else you shall do, by virtue of these presents; and that at the same time you remit to the Treasurer of the Society, for the time being, at London, three pounds three shillings, sterling, for every Lodge you shall constitute, for the use of the Grand Charity, and other necessary purposes.

GIVEN at London, under our hand and seal of Masonry, this 30th day of March, A. D., 1754; A. L. 5754.

THO. MANNINGHAM, D. G. M.

Witness,

JOHN REVIS, G. S.

No sooner had Mr. Leigh arrived in Carolina, than he prepared to carry into effect the ample provisions of this Deputation. Accordingly on the 5th of December, 1754, he caused the following notice to be issued, which, as it is the very first instance of the notice of a Masonic meeting that was ever published in South Carolina, will, perhaps, on that account, be viewed as a curiosity. It was inserted in Timothy's South Carolina Gazette for the 5th of December, 1754.

“BY ORDER OF THE GRAND MASTER.

“The Grand Annual Feast and General Communication of the Free and Accepted Masons, is to be holden in Charleston, on Friday, the 27th of December, instant, being St. John the Evangelist's day. All brothers are desired to provide themselves with tickets, (as none will be admitted without them,) and to meet that day by eight o'clock in the morning precisely, at the house of brother John Gordon, in order to attend the Grand Master and his officers to St. Philip's Church, where a sermon is to be preached by a Rev. brother; whence they are to return in procession to the Lodge room, where a decent and suitable entertainment will be provided.

“No Tickets to be given out after Thursday, the 24th inst., 'till which day they may be had of

SAMUEL PERKINS,	} <i>Stewards</i> of the <i>Grand Lodge.</i> ”
EGERTON LEIGH,	
HENRY LAURENS,	
JOHN STUART,	
ROBERT WELLS,	

This notice was repeated in all the subsequent papers until the day

of the Grand Feast. In the meantime the Hon. Peter Leigh had constituted a Provincial Grand Lodge, with the following officers :

M. W., the Hon. Peter Leigh, *Provincial Grand Master* ;
 V. W., the Hon. James Michie, *Provincial Deputy Grand Master* ;
 R. W., the Hon. Benj. Smith, *Provincial Senior Grand Warden* ;
 R. W., Wm. Henderson, A.M., *Provincial Junior Grand Warden* ;
 W., William Burrows, *Provincial Grand Treasurer* ;
 W., Samuel Perkins, *Provincial Grand Secretary* ;
 Samuel Carne, *Provincial Grand Sword Bearer* ;
 Egerton Leigh,
 John Stuart,
 Charles Pinckney,
 Henry Laurens,
 Robert Wells,
 John Cooper,
 George Sheed, *Provincial Grand Tiler*.

} *Provincial Grand Stewards*;

Of the principal Grand Officers named in this list, Leigh, the Grand Master, was Chief Justice of the Colony, James Michie, his Deputy, was Judge of the Court of Admiralty, and a member of his Council ; Benjamin Smith, the Senior Grand Warden, was Speaker of the Colonial House of Assembly, and William Henderson, the Junior Grand Warden, was Master of the Free School in Charleston. He was a man of talent and education, and the author of a collection of poems, published by subscription in that town, in 1757. He was the first teacher who introduced military exercises into his system of education, a plan which was soon afterwards pursued in other schools of the Colony.

On Friday, 27th of December, 1754, the members of Solomon's Lodge having met, elected the following officers :

James Grindlay,* Esq., Worshipful Master ;
 Dr. Samuel Carne, Senior Warden ;
 Egerton Leigh, Esq., Junior Warden ;
 Mr. Henry Laurens, Treasurer ;
 Mr. Thomas Evance, Secretary.

The Gazette of the 9th of January following gives the details of the subsequent proceedings in these words :

“The election of officers over, Solomon's Lodge went in procession

* James Grindlay, Master of Solomon's Lodge, was an Attorney at Law. He died in the year 1766.

from the house where they had met, to that of the Hon. Provincial Grand Master, where the Grand Lodge was formed, and thence attended his Honor and the Grand Lodge, all properly clothed, &c., to church, where an excellent sermon was preached by their brother, the Rev. Alexander Baron. After Divine Service, the procession continued from church to their brother Gordon's Tavern,* where they dined and spent the afternoon, (to the number of upwards an hundred,) with the harmony and regularity peculiar to that Society. And in the evening they went to the new theatre, where the tragedy called *The Distressed Mother* was presented, with an occasional prologue and epilogue, and some Mason's songs between the Acts."

Of the Rev. Alexander Baron, who preached the sermon on this remarkable occasion of the reëstablishment of the Provincial Grand Lodge, it may not be inappropriate to say a few words. He was a native of Aberdeen, in Scotland, and had received a classical education. Arriving in the Colony in 1748, as the schoolmaster of a British man-of-war, he was appointed the head master of the Free School in Charleston, a post which had been just then made vacant by the death of Mr. Hugh Anderson, who, it will be remembered, was, in 1742, the Master of Solomon's Lodge. In 1753, Mr. Baron having resigned the Mastership of the School, was succeeded by Mr. Wm. Henderson, also a prominent Mason, and went to Europe, where he received Priest's orders. In 1754 he returned to Carolina, in the same vessel with Chief Justice Leigh, and was at once invested with the ministerial charge of St. Philip's Church, where he preached his first sermon. He died in 1759 at St. Paul's Parish, whither he had removed in the preceding year, to take charge of the church there.

Dalcho, who, writing in 1822, before the unfortunate destruction of the archives of the Grand Lodge, had ample opportunities for referring to the old documents, of which, however, he unfortunately, and indeed inexcusably, did not avail himself to any very great extent, informs us of an interesting incident which occurred on this day.

The Provincial Grand Master, after the installation of the Grand Officers, presented the Grand Lodge with a sword of State, which Dalcho describes as being "a large, elegant and curious, two-edged sword, in a rich, velvet scabbard, highly ornamented with Masonic emblems, and the Grand Master's Arms." It had long been in posses-

* James Gordon was the successor of Shephard, and kept his Tavern at the same place, the North-east corner of Broad and Church streets.

sion of the Grand Master's family, and was said to have once belonged to Oliver Cromwell, a legend to which some share of probability is given, by the fact that the Provincial Grand Master was a descendant of Sir Edward Leigh, who was a member of the Long Parliament and a Parliamentary General in the time of the Protector, from whom, perhaps, he received it.

The further history of this sword may as well be given here. From the time of the presentation it continued in the possession of the Grand Lodge, and was borne by the Grand Sword Bearer, or in later times, the Grand Pursuivant, in all public processions. At length at the conflagration which, in the year 1838, destroyed so large a portion of the city of Charleston, and with other buildings the Masonic Hall, the sword was, with great difficulty, saved by brother Samuel Seyle, the Grand Tiler, with the loss of the hilt, the scabbard, and a small part of the extremity of the blade. In the confusion consequent on the fire, the sword thus mutilated was mislaid, and for a long time it was supposed to be lost. In 1852, a committee was appointed by the Grand Lodge to make every exertion for its recovery, and at length, in the beginning of the year 1854, it was accidentally found by the Grand Tiler, in an outhouse on his premises, and was by him restored to the Grand Lodge in its mutilated condition. The lost piece of the blade was ingeniously replaced by a cutler in the city of Charleston, an I being sent to New York, was returned with new hilt and velvet scabbard, and was used in its appropriate place during the centennial ceremonies of that year.

Daleho speaks of St. George's Lodge at Dorchester as having been established soon after the year 1735. This may have been the case, and yet I find no record among the English lists of a warrant having been granted for such a Lodge, nor do I meet with any record of its existence in the journals or gazettes of that period, until the year 1755, when the following notice announced it as preparing to celebrate the Festival of St. John the Baptist:

“By order of the Master of St. George's Lodge, the Annual Feast of the said Lodge is to be held in Dorchester, on Tuesday, the 24th of June (being St. John Baptist's day). The brethren are desired to attend in their proper clothing, and to provide themselves with tickets, as none can be admitted without them. The Lodge will meet precisely by nine of the clock in the morning, at the house of Mrs. *Judith Postell*, in order to attend the Master and officers to St. George's Church. A sermon is to be preached by a Reverend Brother, from

whence they are to return in procession to the Lodge room, where a decent and suitable entertainment will be provided. Tickets may be had by applying to

CHARLES FAUCHERAUD,	} <i>Stewards.</i> "
WM. LOGAN,	
EDWARD LEGGE,	
SAMUEL POSTELL,	

But as Governor Glenn about that time paid a visit to the Congaree Fort, and was accompanied by two companies of cavalry, among which bodies were the principal officers and members of the Lodge, a notice subsequently appeared, signed by Meynell Walter, the Secretary, announcing the postponement of the Feast until the 24th of July.

The Festival of St. John the Evangelist was celebrated by the Provincial Grand Lodge in 1755. Leigh, the Grand Master, was at that time on a visit to Boston, and Michie, his Deputy, was sick, so that the duty of presiding devolved on the Hon. Benjamin Smith, Senior Grand Warden. The account of the celebration is thus given in the Carolina Gazette.*

"On Saturday, 27th ult., [December, 1755,] the Ancient Society of Free Masons held their Provincial Grand Anniversary here. About 10 o'clock, A. M., the brethren waited on the Honorable Benjamin Smith, Esq., at his own house, where previously the Grand Lodge had been formed, (the high office of Grand Master devolving on him by the absence of the Honorable Peter Leigh, Esq., and his Deputy's being confined by sickness,) whence they proceeded to St. Philip's Church, where a sermon suitable to the occasion was preached by their Reverend Brother, † the Rector of St. Paul's, and the Master of a Lodge. From Church they proceeded in the proper order to the Lodge room, where, about 2 o'clock, an elegant entertainment, provided under the direction of the Stewards, ‡ was served up. None being present but those of the fraternity, the whole was conducted with decency and decorum, so peculiar to the Society. During the afternoon, 'till 6 o'clock, when the Grand Master ordered the Lodge to be closed, and the assembly broke up, all customs and solemnities were observed according to the ancient and venerable usages of Masons."

* South Carolina Gazette, 8th January, 1756.

† Rev. Alexander Baron.

‡ The Grand Stewards were, John Stuart, Robert Wells, John Cooper, Dougall Campbell, John Barnett, and Paul Douxssaint.

No change was made this year in the Provincial Grand Officers, who were as follows :

Hon. Peter Leigh, Provincial Grand Master ;
 Hon. James Michie, Provincial Deputy Grand Master ;
 Hon. Benjamin Smith, Provincial Senior Grand Warden ;
 Mr. William Henderson, Provincial Junior Grand Warden ;
 Mr. William Burrows, Provincial Grand Treasurer ;
 Mr. Samuel C. Perkins, Provincial Grand Secretary.

St. John the Baptist's day was celebrated in 1756 by St. George's Lodge, at Dorchester. There was as usual a Feast, and tickets were advertised for thirty shillings, to be obtained of the Stewards.

The first notice of a Quarterly Communication of the Provincial Grand Lodge appears in June, 1756. As the public summons indicates who were at that time considered as the members of the Grand Lodge, it may be advisable to copy the advertisement from the Carolina Gazette.*

“All former Grand Officers and present Grand and other Officers and Stewards of the Provincial Grand Lodge of the Ancient and Honorable Society of Free and Accepted Masons in the Province of South Carolina, and the present Masters and Wardens of all *regular* constituted Lodges in the said Province, are desired to assemble in Quarterly Communication, on the 2d Thursday in June, 1756, at the house of Brother Gordon, in Charles-Town.

“By the Grand Master's command.

SAMUEL PERKINS, G. S.”

Hence it appears that the Provincial Grand Lodge had accepted the regulation of the Grand Lodge of England, adopted in 1721, which declares that “the Grand Lodge consists and is formed by the Masters and Wardens of all regular, particular Lodges upon record, with the Grand Master at their head,” &c. But the Masons of South Carolina had already fallen into an innovation in admitting the Past Grand Officers to membership.

On the 27th of December, 1756, the Provincial Grand Lodge celebrated the Grand Feast as usual. An excellent sermon on universal benevolence and charity was preached by the Rev. Brother Charles Martyn, A.M., Rector of St. Andrew's Parish. The number

* South Carolina Gazette, 5th June, 1756.

of brethren who were present at the dinner amounted to 120. Most of the vessels in the harbor honored the day by displaying their flags and firing salutes.

In the registry of the Grand Lodge of England, I find it stated that in the year 1756 warrants were granted by that authority for two Lodges in South Carolina, namely: Port Royal Lodge, at Beaufort, dated the 15th of September, which it would appear, as I have already shown, was in existence for some time before, and another Lodge which is simply described as "a Master's Lodge at Charles-Town, South Carolina."* Six Lodges had therefore, up to this time, been warranted in South Carolina, under the jurisdiction of the Provincial Grand Lodge, and through it, the Grand Lodge of England. These were Solomon's Lodge, at Charleston; Prince George's Lodge, at Georgetown; Port Royal Lodge, at Beaufort; St. George's Lodge, at Dorchester; Union Lodge, at Charleston; and the unnamed Master's Lodge, warranted during the year at the same place. One of them must, however, soon have become dormant or extinct, since in the printed notice of the Grand Communication in December, 1758, "the Masters and Wardens of the FIVE REGULAR and CONSTITUTED Lodges under the Provincial jurisdiction are desired to attend."

Union Lodge was constituted by the Provincial Grand Lodge in May, 1755, and afterwards received a second warrant from the Grand Lodge of Scotland in 1759, when it took the additional title of Kilwinning. But there are difficulties connected with these double charters, to which I shall advert in the Appendix when treating of particular Lodges.

There is unfortunately a hiatus in the files of the Carolina Gazette from the 25th of August, 1757, to the 10th of November, 1758, and I am therefore unable to give a detailed account of the celebration of the Grand Feast in the former year. The Annual Communication was however holden, and the following Grand Officers were appointed :

Hon. Peter Leigh, Provincial Grand Master;
 Hon. James Michie, Deputy Provincial Grand Master;
 Wm. Henderson, A.M., Provincial Senior Grand Warden;
 Hon. Henry Middleton, Provincial Junior Grand Warden;
 Robert Wells, Provincial Grand Secretary.

* The date of the warrant of this Lodge is 22d March, 1756. It met semi-monthly, on the 2d and 4th Thursday. The Lodge at Port Royal met on every other Wednesday.

The Grand Feast was celebrated on the 27th of December, 1758.

The Reverend Brother Charles Martyn again officiated as Chaplain, and preached a sermon at St. Michael's Church on mutual love and benevolence. This sermon was published at the request of the Fraternity, and was the first Masonic address ever printed in the Colony.

In the year 1759, the Colony was engaged in a war with the French and the Cherokee Indians. Much anxiety and distress prevailed, and the celebration of the Annual Communication of the Provincial Grand Lodge was, in consequence, postponed. The necessary information of this fact was given in the following notice, published in the Carolina Gazette.*

"In the Grand Lodge of South Carolina, assembled in Quarterly Communication, 6th December, 1759.

"Present, The V. W., and Hon. James Michie, Esq., G. M., &c.

"*Resolved*, That according to the fixed and ancient principles of this Society, it would be improper, in the pre-ent circumstances of this Province, to celebrate the Provincial Grand Anniversary and General Communication on the Feast of St. John the Evangelist, this year, and therefore that the celebration of the said Anniversary be postponed to such future day as shall appear most proper to the Grand Master and other Grand Officers, of which day, when fixed upon, they will order due notice to be given.

"*Ordered*, That the above Resolution be published in both newspapers, for the information of all concerned.

"By the Grand Master's command.

ROBERT WELLS, G. S."

Solomon's Lodge, the first established in the Province, appears at this time to have been in a prosperous financial condition, for I observe that Isaac DaCosta, the Treasurer, gives notice in a public advertisement that six hundred pounds belonging to the Lodge are to be let upon interest.

The Hon. Peter Leigh, Provincial Grand Master, died on the 21st of August in this year, and until the appointment of a new deputation, the duties of the office were discharged by the Hon. James Michie, his Deputy.

* South Carolina Gazette, 22d December, 1759.

CHAPTER III.

FROM THE DEATH OF PETER LEIGH, TO THE ELECTION OF HIS SON
AS PROVINCIAL GRAND MASTER.

IN consequence of the death of the late Provincial Grand Master, the Hon. Peter Leigh, it became necessary that a new deputation should issue, and accordingly in the year 1761, as we learn from the records of the Grand Lodge of England, Lord Aberdour, at that time Grand Master of Masons of England, granted his deputation, appointing the Hon. Benjamin Smith, Esq., Provincial Grand Master for South Carolina.

The name of Benjamin Smith must already be familiar to the reader, since it will be seen, by a reference to the preceding pages, that he had served in 1740 as the Master of Solomon's Lodge, in 1742 as Senior Grand Warden, and in 1743 as the Provincial Grand Master of the old Provincial Grand Lodge. In 1754, on the organization of the new Provincial Grand Lodge, under Chief Justice Leigh, he was appointed Provincial Senior Grand Warden, which office he held until the Provincial Grand Mastership becoming vacant, his high position in the Colonial Government, but more especially his long-tryed zeal in the service of Masonry, pointed him out at once, both to the Craft of Carolina and to the Grand Master of England, as the most appropriate person to supply the vacancy. In the political and civil history of South Carolina, the name of Benjamin Smith stands deservedly high. He was, at the time of his appointment as Provincial Grand Master, Speaker of the Commons House of Assembly, a distinguished position, which he occupied for many years with great honor to himself and service to the Colony.* He died in the year 1770.

In 1761 the General Communication was holden on the 27th of

* The Journals of the day inform us that in 1756, Mr. Smith, as Speaker, received great applause for this, that formerly Speakers presented bills to the Governor with this formula: "I present to your Excellency an engrossed bill, entitled an Act,"—but he added these material words—"passed in the Commons House of Assembly." It was an assertion, for the first time, of the peculiar prerogative of the Assembly as the law-making estate of the Colony, and in direct denial of any assumption of such prerogative by the Governor and his Council.

December, at the Tavern of John Gordon.* There was the usual banquet, but I can find no notice of a public procession or sermon. At this Communication the following Provincial Grand Officers are mentioned:

Hon. Benjamin Smith, Provincial Grand Master ;
 Hon. Egerton Leigh, Deputy Provincial Grand Master ;
 Mr. Wm. Henderson, Provincial Senior Grand Warden ;
 Mr. William Burrows, Provincial Junior Grand Warden ;
 Robert Wells, Provincial Grand Secretary.

In 1762 the Provincial Grand Lodge assembled at 9 o'clock, on the 27th of December, at Mr. Dillon's, who was the successor of Gordon, and occupied the same Tavern. There was a banquet, but there is no notice of a public demonstration. There was no change in the principal Grand Officers.

In 1763, a summons to attend the Quarterly Communication in June, informs us that there were then six "regular constituted Lodges under the Provincial jurisdiction." By reference to the registry of the Grand Lodge of England for that year, it will be found that in 1763, a warrant was granted for "St Mark's Lodge in Carolina." The date of this warrant, in one of the registries in my possession, is 8th February, 1763.

The Festival of St. John the Evangelist was celebrated in 1763 by a public procession and a sermon at St. Philip's Church, but the name of the Grand Chaplain is not given.

In 1764, the Festival of St. John the Evangelist was celebrated by the Provincial Grand Lodge in the usual manner. There was a procession to St. Philip's Church, "where an excellent discourse, suitable to the occasion, was delivered by the Rev. Mr. Charles Martyn, Rector of St. Andrew's." The account in the Gazette goes on to say :† "The members present, being in number about 120, among whom were the R. W. Benjamin Smith, Esq., Provincial Grand Master, the Honorable William Bull, Esq., Lieutenant-Governor of this Province, Right Honorable Lord Adam Gordon, and many other gentlemen of distinction, dined and passed the evening together, with that general satisfaction so conspicuous in the assemblies of the ancient fraternity."

* This was the same house at the North-east corner of Broad and Church streets, which had been formerly occupied as a Tavern by Shepheard.

† South Carolina Gazette, 31st December, 1764.

In 1765 there was the usual celebration of the Festival of St. John the Evangelist. The General Communication took place in the morning; the Craft, to the number of 160, (being an increase of forty since the last year.) walked in procession to St. Michael's Church, where "an excellent discourse, suitable to the occasion," was delivered by the Rev. Mr. Samuel Hart, assistant minister of St. Michael's; and an elegant entertainment was provided in the afternoon.

Benjamin Smith was still the Provincial Grand Master, Egerton Leigh his Deputy, and Robert Wells, Provincial Grand Secretary. Of the other Grand Officers I can find no record.

The celebration of St. John's day in 1766 was in the usual manner. There was a procession to St. Philip's Church, a sermon by the Rev. Bro. John Tonge, "upon philanthropy and universal benevolence, with a particular address to the Society," and afterwards a banquet. The summons to attend the Communication mentions seven regular Lodges as being under the jurisdiction. The regulations of the Provincial Grand Lodge seem now to have provided for the admission of proxies of the Masters and Wardens, a species of delegates who continued to be recognized in the Masonic legislation of South Carolina until happily abolished in 1858. The summons to the Grand Lodge in 1766 requires the attendance of the Masters and Wardens of the seven Lodges, "or their deputies."

There were at this time four regular Lodges in Charleston, viz :

Solomon's Lodge, George Sheed Master ;
 Master's Lodge, Wm. Gibbs Master ;
 Marine Lodge, Bernard Beekman Master, and
 Union Kilwinning Lodge, John Deas Master.

Of these the Marine Lodge was a new one, having been constituted only five days before. Of the double warrants of Union Lodge I have already spoken. We learn, however, from a notice in Timothy's Gazette of that date, that it united with the Provincial Grand Lodge in the celebration of the day, and as Mr. John Deas, its Master, was subsequently elected Provincial Grand Master, it must have considered itself, and been considered by the Provincial Grand Lodge, as a constituent of that body. These four Lodges, with those at Beaufort, Georgetown and Dorchester, would exactly make the number of *seven* Lodges alluded to in the summons, to which I have already referred.

An intention to remove from the Province, and perhaps his physical

infirmities, for he died in less than three years afterwards, induced Mr. Smith to give notice of his intended resignation of the office of Provincial Grand Master, and he accordingly did so at the Annual Festival in 1767.

The account of the celebration of that Festival is so full and interesting in the Gazette of the 1st of January following, that I do not hesitate to copy it :

“The Ancient Society of Freemasons celebrated their Anniversary on Monday last, the 28th ult., [December, 1767,] the Feast of St. John the Evangelist falling on Sunday. In the morning they assembled in the Lodge room, agreeable to notice given in this Gazette, and went in procession to St. Michael’s Church, where the Rev. Mr Samuel Hart, one of the Society, delivered a most excellent discourse, on Unity, Brotherly Love and Universal Benevolence. After returning from Church they had a most elegant entertainment, provided by the Stewards, and passed the afternoon together with that decent festivity and social delight which those who meet with a sincere desire of pleasing and being pleased seldom fail of, and which have long been among the distinguishing characteristics of every regular assembly of the true and faithful brotherhood. The fraternity being informed that Benjamin Smith, Esq., intending to leave the Province, had determined to resign the office of Provincial Grand Master, and that the Masters, Wardens and other members of the several Lodges had unanimously resolved to request the Honorable Egerton Leigh, Esq., to consent that they might petition his Grace, the Duke of Beaufort, Grand Master of England, to appoint him to the said office, in the room of Mr. Smith, all the members then present, being upwards of a hundred in number, most cordially, and with one voice, requested Mr. Leigh to the purpose above-mentioned, and he having in a short address to the brethren assented thereto, was congratulated in the usual manner as Provincial Grand Master elect. The thanks of the Society in general were in like manner unanimously voted to Benjamin Smith for his many long and eminent services to the Craft.”

Crouch’s Journal or General Gazette, one of the two papers then published in Charleston, says that the Honorable Egerton Leigh presided at that Communication as Provincial Grand Master, with Wm. Burrows as his Deputy. Eight Lodges are reported as being at that time under the Provincial jurisdiction.

In 1768, there were the usual procession, sermon and feast, although I have been unable to obtain any more definite particulars. Eight

Lodges still continued under the jurisdiction of the Provincial Grand Lodge.

In 1769, the procession, sermon and feast again took place, and one hundred and twenty brethren walked in the procession. The Rev. Brother Thomas Pauting, who had that year arrived from England to occupy the position of Head Master of the Free School, preached the sermon.

This year closed the Provincial Grand Mastership of Benjamin Smith, although it is not known that he presided over the Provincial Grand Lodge in person since the year 1767, when he gave notice of his intended resignation of that distinguished position.

CHAPTER IV.

THE PROVINCIAL GRAND MASTERSHIP OF SIR EGERTON LEIGH.

IN the latter part of the year 1769, the Duke of Beaufort, who was then Grand Master of Masons of England, issued his patent, appointing the Honorable Egerton Leigh Provincial Grand Master of South Carolina, in the place of Benjamin Smith, who, as we have already seen, had resigned.

On the 20th February, 1770, there was a Communication of the Craft in Charleston, on which occasion one hundred and twenty brethren are said to have been present, when the appointment was officially made known, and received with the highest satisfaction.* The new Provincial Grand Master delivered a charge to the brethren, which is unfortunately lost. An ode, written by one of the brethren, and set to music by brother Peter Valton, a professional musician of the town, was then sung, accompanied by instruments. Of this ode, which, although not distinguished by its poetical merit, is still worthy of preservation as a reminiscence of the early days of Masonic literature in Carolina, I have a copy before me, and doubt not that my readers will be pleased to see it.

ODE

On the Installation of Hon. Egerton Leigh, Esq., in 1770, as Provincial Grand Master of South Carolina.

Written by one of the brethren, and set to Music by Bro. Peter Valton.

~~~~~

While Pallas and Phœbus in Grand Council sat,  
With Bacchus and Venus; a solemn debate  
About a Grand Master's appointment arose,  
Which had like to have ended in desperate blows.

To fill the high office (says Pallas) none 's fit,  
Who 's void of true wisdom, of learning and wit;

---

\* South Carolina Gazette, 8th March, 1770.

Hence, then, all ye blockheads, hence, straitway repair,  
 Since none but my vot'ry shall sit in the chair.

Not so fast, (cries Apollo,) thou blue-ey'd maid!  
 To music's sweet pow'rs let a deference be paid:  
 For I swear that none ever my vote will control  
 Who shall be devoid of a musical soul.

Hey day! quoth the god of the generous vine,  
 I'll vote for none else but a lover of wine;  
 For none is e'er fit o'er Masons to sway,  
 Whose heart is not jolly, blithe, social and gay.

Pray what (says Dame Venus) can Masonry boast,  
 Without a fair damsel t' afford them a toast?  
 None shall the Grand Master's high mandates obey,  
 If he does not acknowledge my sovereign sway.

"If you 'll listen, (says Jove,) I'll set you all right:  
 "Let all your perfections in *one man* unite,  
 Him choose as Grand Master"—They approve of the plan:  
 Then BEAUFORT proclaimed that LEIGH was the man.

On the 27th of December, in the same year, there was a procession in the morning to St. Michael's Church, where a sermon was delivered, and in the afternoon there was the usual banquet.

I presume that there was a similar celebration in 1771, although the record of it has been lost.

In 1772, the Festival of St. John the Evangelist was celebrated with unusual splendor. At 9 o'clock in the morning the members of the Provincial Grand Lodge repaired to the house of Sir Egerton Leigh, for he had lately received the dignity of a Baronet from the Crown, where a magnificent collation was given, and the Provincial Grand Lodge was opened. At 10 o'clock, Sir Egerton Leigh, with his Grand Officers, in his coach, and the rest of the Grand Lodge in chairs, proceeded to the Lodge room at Holliday's Tavern, where Solomon's Lodge was opened. The procession, amounting in number to two hundred, the largest number that had ever before appeared in public, then moved to St. Philip's Church, where a discourse on philanthropy was delivered by the Rev. Bro. Samuel Hart. The

brethren then proceeded to Pike's new room in Church street,\* where an ode, written by Sir Egerton Leigh, was sung. After this the brethren returned to Holliday's, where one hundred and forty-four sat down to the feast, and the rest of the day was spent in the usual harmony.†

As a reminiscence of the past, I am happy that I am able to preserve the ode sung on that occasion.

## ODE

*Performed before the Provincial Grand Lodge of South Carolina, on the Festival of St. John the Evangelist, in 1770.*

Written by Sir Egerton Leigh, Bart., Provincial Grand Master.

~~~~~  
RECITATIVE.

Behold the social band appears,
Imparting joy, dispelling fears!
And wak'd by duty and by choice,
Command the Sons of Freedom to rejoice.

SONG.

Boast not Monarch's human skill,
If the sculptur'd dome you raise;
Works of art by fancy's will,
Lead us oft through folly's maze.
What if Phidias' chisel guide,
What if Titian's pencil grace;
Marble flatters but our pride,
Bane of all the human race.

RECITATIVE.

'T is from the watchful culture of the mind,
A well directed soul, a sense refin'd,
That heavenly virtues spring to grace the man;
Tl is be our noblest conflict and our plan.

* Pike's new room afterwards became the New Theatre. It was situated on the west side of Church street, about three doors south of St. Michael's Alley. About 25 or 30 years ago it was known as Sollee's Long room. It has been since destroyed, and the site is now occupied by a warehouse. I remember meeting there in 1823 as one of the members of the "Friendship Literary Society," a juvenile debating club.

† Powell's General Gazette, 29th December, 1772, No. 1932.

AIR.

Let the diamond's lustre blaze,
 Call its water bright and clear,
 But confess the greater praise
 Rests on pity's gentle tear.
 May the social virtues bind,
 Tune each sympathetic heart,
 Raise the feeble, lead the blind,
 Wipe the tear that swells to start.

RECITATIVE.

Ye blessed ministers above,
 Who guard the Good with purest love,
 Propitious hear the notes of praise,
 While Britain's sons their voices raise.

AIR.

Blessings await this western land,
 Blessings o'erflow with liberal hand;
 Commerce uprears our infant State,
 And golden currents make us great;
 Fair Science lifts her head and cries,
 "I come to make you good and wise."
 These be the glories of each day,
 Marking our monarch's gentle sway.

RECITATIVE.

Our social band, by love and honor join'd,
 Unite their zeal as friends to human kind;
 The mystic sense is out, the sign does move,
 Behold the sign!—*Peace, Harmony and Love.*

DUETTO.

Let the day be ever prais'd,
 When the ROYAL CRAFT was raised:
 Let the social virtues shine,
 Doing good is sure divine.

CHORUS.

Give the heroes all their due,
 Twine their brows with laurels too;
 But shall we no laurels find,
 For our love to human kind?
 Let the social virtues shine,
 Doing good is sure divine.

There can be little doubt that the Annual Communications, and probably the Quarterly also, of the Provincial Grand Lodge, were continued during the years 1773, 1774 and 1775. The Province was, however, much agitated during that period by the convulsions of the political crisis, which terminated in 1776 in the Declaration of Independence of the thirteen Colonies, and which gave birth to a new empire among the nations of the earth. The papers of that time, never abundant in local news, are occupied almost entirely with the discussion of the important matters which then engaged the public mind. The only files of the Gazette which now exist, and which have already supplied me with much information, are deficient in a few numbers during those years, and those unfortunately of the very dates in which the notices of the Annual Communications might have been looked for. I am thus unable to give any account of the progress of the Provincial Grand Lodge during those years. Dalcho, however, who, when he compiled his *Alman Rezon*, had access to the archives, which have since been lost or destroyed, does not refer to an suspension of the Grand Lodge at any time from 1754 until the end of the Revolution, and subsequent transactions, which we find recorded in the following years, lead me to conclude, without any hesitation, that the Provincial Grand Lodge continued to hold its usual sessions.

Freemasonry during this period was assiduously cultivated by the Subordinate Lodges, and there are several notices in reference to the Order scattered through the columns of the *Carolina* and the *General Gazette*, the two newspapers then printed at Charleston.

On the 11th of May, 1774, a benefit was given by the American Company of Comedians at the New Play House, in Church street, to the Charity fund of Union Kilwinning Lodge. As the advertisement announcing this benefit is a curiosity of some interest to the Masons of the present day, I am gratified in being able to give nearly an exact copy of it.*

* It is contained in the *General Gazette*, April, 1774.

The LAST TIME, but one, of Performing this Season.

By PERMISSION of
His HONOUR the LIEUTENANT-GOVERNOUR.

For the BENEFIT of
The CHARITY FUND of The UNION-KILWINNING LODGE,
appropriated to the Relief of ALL the Members of the SOCIETY of
FREE MASONS, their Wives, Widows, Children and Orphans, when
in Distress;

AT THE NEW THEATRE,
On WEDNESDAY next, MAY 11th, 1774;
By The AMERICAN COMPANY,
Will be Presented, The TRAGEDY of

C A T O ;

Never Performed There :

Cato, by Mr. *Douglafs*,
Sempronius, by Mr. *Habam*,
Portius, by Mr. *Henry*,
Marcus, by Mr. *Goodman*,
Juba, by Mr. *Hughes*,
Syphax, by Mr. *Morris*,
Lucius, by Mr. *Dermot*,
Decius, by Mr. *Woolfs*,
Lucia, by Mifs *Storer*,
Marcia, by Mrs. *Morris*.

An OCCASIONAL PROLOGUE to be fpoken by Mr. *Hull'm*;
An EULOGIUM on MASONRY, to be fpoken as An EPILOGUE,
by Mr. *Goodman*;

The MASON'S ANTHEM by Mr. *Woolfs*, &c.

To which will be added,

A COMEDY of Two Acts, called

THE REPRISAL,

Or, The TARS of OLD ENGLAND;

Never Performed There.

Lieut. *O'Clabber*, (with a Song) by Mr. *Henry*,

Ensign *Maclaymore*, by Mr. *Douglafs*,

Lieut. *Lyon*, by Mr. *Goodman*,

Capt. *Champignon*, by Mr. *Roberis*,
Block, a *Drunken Sailor*, by Mr. *Hallam*,
Hearty, by Mr. *Davies*,
Brush, by Mr. *Hughes*,
Hullyard, (with "*Hearts of Oak*,") by Mr. *Woolls*.
Harriet, (with a Song in Character) by Mi s *Storer*.
 To conclude with "RULE BRITANNIA!" &c.

At the End of ACT I. A NEW MASON'S SONG with a CHORUS.

BOXES, 3 7s. PIT, 2 5s GALLERY 20s.

NO MONEY will be taken at the Doors, nor any person admitted without TICKETS, which are sold at Mr WELLS'S, the Great Stationary and Book Store, and by Mr. JOHN CALVERT, in Church street.

PLACES in the BOXES to be had of Mr. JOHN CALVERT.

The DOORS will be open at FIVE, and the Play begin precisely at a Quarter past SIX o'clock.

From contemporary documents we learn that this New Theatre was at that time the property of Union Kilwinning Lodge. On the 1st of July, 1774, there is an account of the performance of the tragedy of Cato, by the pupils of Mr. James Thompson, which took place in the new play house before a large audience; and it is added that "the members of the Union Kilwinning Lodge were happy in having an opportunity of obliging the young gentlemen and their friends, as well as the public in general, by accommodating them with the use of the theatre on the occasion."

On the 15th of July, in the same year, the following advertisement appeared, signed by Robert Wells, whether in his capacity as Grand Secretary, or more probably as a Broker, which was the business he seems to have pursued, I am unable to say:

"The New Play House in Church street, during the absence of the American Company from this Province, is to be let for the benefit of the Charity fund of the Union Kilwinning Lodge, and as it is now entirely vacant, any person desiring to rent the same for one or two years, may apply for further particulars to

ROBERT WELLS."

Subsequently, in 1782, a large fire occurred in the city, and among the buildings destroyed was this New Play House. On the 20th of May, in that year, the following advertisement appeared:

"TO THE PUBLIC.

"The members of the Union Kilwinning Lodge, since the burning of the Play House and the adjacent dancing Assembly Room, having been solicited to build upon their lot where the play house stood a suit of Public Rooms; give notice that, in consequence of such request, they intend erecting upon the foundation of the late theatre such a suit of rooms properly calculated for the reception and accommodation of Ladies and Gentlemen, as well as for the use of any public societies that may think proper to frequent them.

"Any person inclinable to undertake to build the same, is desired to give in his proposals (with estimates) to the subscriber, at No. 33 Tradd st.; and where the ground plan and elevation of said intended building may be seen.

JOHN TROUP."

This notice leaves us in no doubt that the ownership of the Theatre was vested in Union Kilwinning Lodge, although I am unable to discover why its funds were thus invested. The proposal was carried out, and on the site of the Play House was erected the building known until about thirty years ago as Sollec's Concert Hall.

Sir Egerton Leigh, dissatisfied with the political principles of the Province, which were fast verging on to that consummation which was two years afterwards effected by the withdrawal of the thirteen Colonies from the yoke of the British Government, departed permanently for England, with all his family, on the 19th of June, 1774. He did not leave a favorable character behind him. He had filled, since he had arrived in Carolina, in 1753, the offices of Attorney General, Surveyor General, member of the Council, and in the year of his departure President of the Upper House of Assembly. He was, however, an Englishman by birth, and the recipient of favors of great value and distinction from the Crown. It was natural therefore that, in the great quarrel which then existed between the Colonies and the Mother Country, he should take the part of the latter. His enemies would as naturally extenuate his virtues and exaggerate his faults. There must, however, have been something wrong about him to induce Garden to have written of him words like these: "The character of Sir Egerton Leigh is so well known in Carolina that it is sufficient to establish the infamy of a Court to say that he presided at it." With every grain of allowance granted that should be given to the expression of the opinion of political foes, we still feel that the ermine which he wore could not have been altogether pure.

In leaving the Province, Sir Egerton, buoyed up perhaps with the prospect that he would again return after the subjugation of the rebellious Colony, did not resign his office as Provincial Grand Master. He died, however, in England, in the year 1781.

The records of the Annual Communication in 1775 are lost. After the strictest search among the Gazettes of that year, I can find no Masonic notices whatever.

In 1776, John Wells, Jr., who still continued to act *pro tempore* as Grand Secretary, summoned the Society to meet, not by order of the Grand Master, but by that of the Grand Lodge. No attempt had yet been made to supply the place of Sir Egerton Leigh, and as he had not resigned, he was still, in all probability, considered as the Provincial Grand Master. In that year, the Annual Festival was celebrated at Poinsett's Tavern. There was a banquet, but no procession and no sermon.

In 1777, the want of a Provincial Grand Master began to be felt, and the Grand Lodge at a previous Quarterly Communication having elected the Hon. Barnard Elliott, at the Annual Communication of that year he was duly installed as "Grand Master of Masons in this State." This is the first time that the word "State" is used in place of that of "Province," which had formerly been employed. The political independence of the country, which only six months before had been declared at Philadelphia, was already beginning to produce its effect on the Masonic Society. The title of "Provincial Grand Lodge" does not afterwards appear to have been applied to the body, except during the year that Charleston was again subject, after its reduction, to the authority of the British Crown. These circumstances, and the fact that the Grand Lodge ignored the claim of Sir Egerton Leigh to be still the Provincial Grand Master, as recognized by his superior, the Grand Master of England, lead me irresistibly to the conclusion that the existence of the Independent Grand Lodge of South Carolina is to be dated from the year 1777. In this year there was no procession and no discourse, but a banquet, at which nearly one hundred brethren were present.

CHAPTER V.

FORMATION OF THE INDEPENDENT GRAND LODGE OF SOUTH CAROLINA.

THUS was the Independent Grand Lodge of Free and Accepted Masons of the State of South Carolina established in the year 1777, not by a dissolution of the old Provincial Grand Lodge, and the organization by new Lodges of a superintending power, but by a simple resolution of the Provincial Grand Lodge to throw off its Provincial and subordinate character, by a refusal to recognize any longer the authority of the Deputation which had been granted to Sir Egerton Leigh by the Duke of Beaufort, when the latter was the presiding officer of the Grand Lodge of England, and by the election of a Grand Master who was installed as "the Grand Master of Masons of the State." Webb, Moore, Mitchell, and every other writer who have said anything of the history of Masonry in South Carolina, have placed the date of the establishment of a Grand Lodge in that State in the year 1787. It will be seen hereafter that all these writers, following Daleho, who ought to have known better, have committed an egregious error. The Grand Lodge established in 1787, of which I shall hereafter have occasion to speak, was an irregular body, deriving its authority from Lodges constituted through the Dermott or Athol Grand Lodge of England, now universally acknowledged to have been spurious, or in the technical language of the institution, clandestine. *The true date of the organization of the Grand Lodge of South Carolina was the year 1777, and its first Grand Master was Barnard Elliott.*

The record of the Annual Communication of St. John the Evangelist's day, in the year 1778, is wanting, but I find that a Quarterly Communication was holden in that year at Brother Holliday's Tavern, on East Bay, on the 25th of February.

In this year, a destructive fire occurred in Charleston, at which it appears, from an advertisement in the daily papers, that the "Alphabets of the Ledger and Register of Solomon's Lodge" were lost, and a reward of five pounds was offered for the recovery of either of them.

But this same advertisement furnishes us with the singular informa-

tion that Solomon's Lodge No. 1 was the owner of at least two pews in St. Michael's Church. So much of the advertisement as announces this fact may be interesting to the members of that Lodge.

"Taken out of the pews belonging to the said Lodge, [Solomon's,] in St. Michael's Church, several prayer books, stamped on the outside with gold letters, (SOLOMON'S LODGE No. 1,) and the same wrote on some of them in the inside. Whoever has got them, or can tell where they may be had, will be amply rewarded for their trouble on giving notice as above,"—that is, to Thomas Harper.

In the present day, it would be difficult, perhaps impossible, to find a Lodge in America whose members were so uniform in their religious tenets as to authorize the Lodge to invest part of its wealth in the purchase of a pew in any particular church. The same fire which occasioned the loss of the books of Solomon's Lodge also destroyed the play house, which was the property of Union Kilwinning Lodge.

In October, 1778, the Grand Lodge met with a loss in the death of its Grand Master, the Hon. Barnard Elliott. He was a member of the General Assembly, and a Lieutenant Colonel in the Continental Corps of Artillery. He is spoken of as a charitable and humane man, and a polite and affable gentleman. He was followed to the grave by the Fraternity over whom he had presided for unfortunately only a year and ten months.

The pressure of political troubles, the anxieties and dangers which surrounded the attempt of this infant nation to assume its birth-right as a free and independent people, must have had some influence in impairing the prosperity of the Order, and in preventing the regularity of its meetings. After the most diligent search, I have been unable to find any record of the election of a successor to Elliott in 1778, or of the meetings of the Grand Lodge in that year, or in 1779 and 1780.

On the 12th of May, 1780, the city of Charleston was, after a vigorous siege, compelled to yield to the British forces, and the city remained in possession of the enemy until the 14th of December, 1782, when it was evacuated. It seems, as one of the results of the capitulation was to reduce the State once more to the condition of a conquered Province, that those Masons who took part in the business of the Society, the majority of whom must have been loyalists, resolved entirely to ignore the proceedings by which an independent Grand Lodge had been established in 1777, and to revive the existence

of the Provincial body. Accordingly the following notice, unaccompanied by any signature, appeared in the Royal Gazette on the 21st of November, 1781:

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

This meeting was probably holden, and the proper person agreed upon. For the Anniversary Communication took place on the 27th of December, 1781, when John Deas was unanimously elected Provincial Grand Master, in the place of the late Sir Egerton Leigh. The meeting on that occasion must, from obvious reasons, have been small, for at the dinner, which subsequently took place, only sixty brethren sat down to table. John Wells, who had heretofore been acting only temporarily as Grand Secretary, was elected to that office at the previous Quarterly Communication, and his name is so signed to the public notice of the approaching Anniversary, which notice was published on the 5th of December.

I have not been able to find the account of the Annual Communication in 1782. There can be no doubt, however, that one was holden, and as John Wells, the Grand Secretary, was a loyalist, and left the city at the time of its evacuation by the British, the Grand Lodge, in all probability, at its Anniversary Meeting in 1782, elected John Ballantine as his successor, for I find his name subscribed as Grand Secretary to the Masonic notices in the year 1783.

In 1783, the Anniversary Communication was celebrated at the City Tavern, in Broad street. The Grand Lodge had now again assumed its independent character, and in the summons of the Grand Secretary it is styled, “The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons of and for the State.” On this occasion there was the usual dinner, but no procession to church, and of course no sermon.

In this year, the first notice occurs of the Ancient York Masons, a distinct body not recognizing the authority of the regular Grand Lodge. In 1783, their Lodges celebrated the Festival of St. John the Baptist, in Charleston, and as this schismatic body subsequently

played an important part in the history of Masonry in South Carolina, I suppose the reader will be interested in reading a full report of this their first public appearance. I quote it from Miller's Gazette of 25th of June, 1783.

"The Ancient York Mason's Lodges of this city, yesterday celebrated the Anniversary of St. John the Baptist. The procession was numerous, and the splendid appearance which the brethren made was truly pleasing to the spectators. A most excellent sermon, suitable to the occasion, was preached before them at St. Philip's Church, by the Rev. Mr. Stuart, after which they dined together at the Lodge room, in Lodge alley. The recollection that this meeting was one of the consequences of the blessings of peace did not a little contribute to the happiness of the day. After dinner the following toasts were given :

- I. The memory of the Holy St. John.
- II. All worthy brethren throughout the globe, wheresoever dispersed and however distressed.
- III. Our illustrious brother, Washington.
- IV. May virtue, benevolence and charity ever distinguish the Craft.
- V. All Masons' widows and orphans.
- VI. The States and the Craft.*
- VII. The Grand Masters of Ancient Masons round the globe.
- VIII. May the arts and sciences flourish wherever Ancient Masons are known.
- IX. The heart that conceals,
And the tongue that never reveals.
- X. All true hearted brethren who live within compass and square.
- XI. To the perpetual honor of Freemasons.
- XII. To all the female friends of Freemasonry.
- XIII. To the increase of perpetual friendship amongst the Ancient Craft."

Of the Ancient York Masons I shall soon have occasion to speak more particularly. Commencing thus in 1783, they continue prominently before us in South Carolina until 1817, and the history of their Grand Lodge, which was established in 1787, must be treated *pari passu* with that of the regular Grand Lodge of South Carolina.

In 1784, the Grand Lodge of Free and Accepted Masons celebrated the Anniversary of St. John the Evangelist in an unusual manner.

* This was a change of the old Masonic toast, "the King and the Craft."

The Grand Lodge, which then consisted of eleven Lodges, met at 9 o'clock in the forenoon, at the City Tavern, and the brethren then "proceeded to his Worshipful the Grand Master's house, No. 67 Meeting street, in order to escort him in due form to the Lodge room." There was a dinner, but no sermon nor other public demonstration, except a procession from the Lodge room to the residence of the Grand Master and back again. Attention began now to be paid to the personal appearance of the members, and for the first time we meet with such a notice as this in the summons of the Grand Secretary :

"It is requested and expected that the brethren will provide themselves with new clothing fit and proper for the occasion."

Was this one of the consequences of the rivalry now beginning to spring up between the two Masonic bodies then existing in the State?

On St. John the Evangelist's day, in 1785, there was a procession, a sermon and a banquet. As the papers of the day give a full account of this celebration, and as we are thus placed in possession of the order of procession which was observed at that time, I copy it in full as an important Masonic document.*

"Tuesday last being St. John the Evangelist's day, the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons of and for this State, with the officers of the eleven Lodges, and a numerous company of the brethren, foreign and domestic, pursuant to summons, assembled at the City Tavern, and from thence, in the following order, proceeded to St. Philip's Church, where an excellent sermon, suitable to the occasion, was delivered by the Rev. Robert Smith, Pastor of that Church :

The Tyler of the Grand Lodge, with his sword drawn.

Band of Music.

The Five Orders.

The Bible, Square and Compass.

Apprentices.

Fellow Crafts.

Master Masons.

Secretaries of Lodges.

Treasurers of Lodges.

Junior Wardens of Lodges.

Senior Wardens of Lodges.

Masters of Lodges.

* See Miller's Gazette, 29th December, 1785.

Past Masters of Lodges.

Past Grand Stewards.

The six present Grand Stewards, with their rods and jewels.

Grand Secretary and Treasurer.

Former Grand Officers.

Junior and Senior Grand Wardens.

The Deputy Grand Master.

The Grand Master,

Preceded by the sword of state, borne by the Grand Sword Bearer.

The procession closing with the Tylers of Lodges for Charleston.

“After divine service, they returned to the Lodge Room, dined together, in number eighty, and celebrated their thirty-first* Anniversary with that innocent festivity, sobriety, decorum, joy, peace, brotherly love and affection becoming their truly laudable profession, several masonical toasts being drank, many masonical songs sung, and a concert of instrumental music being performed, the Lodge was in due time and form closed.

“The only contention there seemed to be,
Who better should work and who better agree.”

Hence “the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons,” for this was the title it had assumed as the lineal descendant and successor of the Provincial Grand Lodge which had been established in the year 1736, continued regularly and uninterruptedly to hold its meetings, to elect its officers, and to perform its other Masonic duties. Unfortunately the files of the daily journals from October, 1786, to January, 1793, are wanting, an “*hiatus valde deflenāus*” having occurred in the collection of the Charleston Library, the only one in the State, and from which I have already derived so much interesting information. Happily, however, the period has now arrived when we can apply to other sources which will enable me to complete this preliminary sketch.

In the year 1787, a circumstance occurred of the greatest importance to the fortunes of Masonry in South Carolina. The Ancient York Masons in that year organized a rival Grand Lodge, which

* The reporter is here evidently in error. By a reference to the preamble of the Act of incorporation of the Grand Lodge in 1791, it will be found, as what I already have shown will confirm, that the true beginning of the Provincial Grand Lodge was in 1736. This, therefore, was its forty-ninth Anniversary.

succeeded for exactly thirty years in dividing the jurisdiction between two contending parties, the necessary result of which was the introduction of discord and the dissolution of all harmony. But before I can undertake a history of these important events, it is necessary, for the comprehension of the general reader, that a brief sketch should be given of the rise and progress of this schism from the regular Grand Lodge of England, which, passing over into this country, produced its unpleasant effects in almost every one of the original thirteen Colonies. But this must be the subject of another chapter.

CHAPTER VI.

ORIGIN OF THE ANCIENT YORK MASONS IN SOUTH CAROLINA.

IN the latter part of the seventeenth century, Freemasonry appears to have fallen into great neglect in England. The infirmities of Sir Christopher Wren, who was then the Grand Master, prevented him from mingling with the Craft, and the Lodges, says Anderson, suffered greatly for want of his presence, as usual, in visiting and regulating their meetings. Hence, they were reduced to a very small number, and the zeal of the members was greatly diminished. This was in the South of England. In the North, there was, it is true, a Grand Lodge at York, which claimed to date its existence from the General Assembly, held by Prince Edwin, in 926, in that city. But the very meagre accounts that we possess of the transactions of that Grand Lodge, do not lead us to believe that Freemasonry was in a better condition in York than it was in London.

In the year 1717, what is commonly called the revival in Masonry took place. Four Lodges, perhaps the only ones at that time in London, met at the Apple-tree Tavern, and having put the oldest Master Mason, being the Master of a Lodge, in the chair, then organized the Grand Lodge of England, which at once assumed the control of the institution in the South, at least, of England, without interfering with the anterior jurisdiction of the Grand Lodge of York in the Northern counties.

Among the first enactments of the revived Grand Lodge was one prescribing the mode in which new Lodges should thereafter be organized. Up to that time a sufficient number of Masons having met together in any district, were authorized, with the consent of the Sheriff or Chief Magistrate of the place, to open a Lodge, to make Masons, and to practice all the rites of Masonry. But the Grand Lodge now annulled that power of self-constitution, and decreed "that every Lodge to be hereafter convened should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no Lodge should be hereafter deemed regular or constitutional."*

* Preston's Illustrations, p. 182, Oliver's edition.

It is evident that the first effect of such a decree was to give to all the Masons, within the jurisdiction of the Grand Lodge, but one head. Accordingly, the Grand Lodge at London assumed the jurisdiction of the Southern part of the island, under the title of the *Grand Lodge of England*, the jurisdiction of the Northern part being retained by the old Grand Lodge at York, which was designated as the *Grand Lodge of all England*.*

As early as the year 1738, certain brethren became dissatisfied with the Grand Lodge of England, in consequence of some changes which it had thought proper to make in the ritual, and separating themselves from its regular Lodges, began to hold meetings and to make Masons, contrary to the regulations of the Grand Lodge. As, a short time previously, the Grand Lodge at London had most improperly encroached upon the jurisdiction of the Grand Lodge at York, an unpleasant and unfraternal feeling arose between these two bodies, and the recusant Masons taking advantage of this condition of things, assumed at their meetings the name of York Masons, doubtless anticipating thereby their favorable recognition by the Grand Lodge of York.

These irregularities were at times checked and punished, and again renewed, until at last, about the year 1755, the seceding brethren assumed independence, and organized a Grand Lodge of their own.† To distinguish themselves from the regular Grand Lodge, which had been established in 1717, they called their own body the "Ancient Grand Lodge," while they invidiously styled that of their opponents the "Modern Grand Lodge."

* Preston's Illustrations, p. 190, Oliver's edition.

† The carelessness with which Masonic history was written in the last century creates some doubt as to the exact date of the organization of this Grand Lodge. Thus Preston, (at p. 212,) writing under the date of 1739, says, "they instituted a new Grand Lodge in London, professedly on the Ancient system," and yet, (at p. 358,) he says that "the Ancients, after their secession, continued to hold their meetings without acknowledging a superior, till 1772." Their own Ahiman Rezon, of which I possess three editions, gives hardly any reference to dates, and contains no list of their Grand Officers or Annual elections. Thory (*Acta Latom*, I., 276,) gives a chronological list of their Grand Masters, by which it appears that the Earl of Blessington was elected Grand Master in 1757, the Earl of Kelly in 1761, and the Duke of Athol in 1772. In 1755, the first formal notice of the schismatic body is taken by the Grand Lodge of England, and, according to the intimations of Oliver, (for I can nowhere find an exact statement of the precise date,) the Ancients must have established their Grand Lodge about 1753-1755. The schism, however, began in 1739.

Preston, who has given a fuller account of this schism than any other writer, says that the seceding Masons "propagated an opinion that the ancient tenets and practices of Masonry were preserved by them: and that the regular Lodges, being composed of *modern* Masons, had adopted *new* plans, and were not to be considered as acting under the *old* establishment."*

Preston here candidly admits that the "Moderns" were charged by the "Ancients" with a defection from the ancient landmarks, and we have reasons for believing that this defection consisted in a change in certain important parts of the ritual. Dermott, who was one of the leaders of the Ancients, says that the innovation was made in the reign of King George the first. That a change was actually made is now universally admitted, and opposition to this change was assigned, by the Ancient Masons, (as they called themselves,) as a reason for the conduct of the irregular Masons, who, in 1738, while still holding their warrants from the regular Grand Lodge, nevertheless proceeded to work according to the ancient institutions and forms, and also eventually, for the establishment of the Grand Lodge of Ancient Freemasons in 1755. Of this Grand Lodge, Dermott was at one time the Grand Secretary, and afterwards the Deputy Grand Master, and it is no doubt to his indefatigable zeal that we are to attribute the signal success and popularity of the schismatic body. He also compiled for it a Book of Constitutions, which he entitled an "AHIMAN REZON," a name which was subsequently given to the Books of Constitutions and Monitors of all the bodies in America, which directly or indirectly derived their existence and authority from the schismatic body. The Duke of Athol was elected its Grand Master, and retained the office for many years, being succeeded at his death by his son. Hence this Grand Lodge of Ancients is often called, by way of distinction, the Athol Grand Lodge, and the persons initiated in Lodges under its jurisdiction, Athol Masons. Another name which they assumed in America was that of Ancient York Masons, to indicate their claim to a descent, not from the Grand Lodge at London, but from the older one at York, a claim, however, to which impartial history cannot recognize their exclusive right.

Thus then we find in the year 1755 two Grand Lodges at London, the "Grand Lodge of the Society of Free and Accepted Masons," which was established in 1717, and now began to be known as the

* Preston's Illustrations, p. 211.

“Moderns,” and the “Grand Lodge of Ancient Masons,” which was organized in 1755 by seceders from the first body.*

In 1772, the Duke of Athol, who was Grand Master of the Grand Lodge of Scotland, was also elected Grand Master of the Grand Lodge of Ancient Masons, and in that year both the Grand Lodges of Scotland and Ireland entered into a fraternal correspondence with the Ancient Grand Lodge.

Lawrie† admits that the Irish and Scotch Masons favored the Ancients, and it is confirmatory of this remark that in all cases where Lodges were established in America by the Grand Lodge of Scotland, these Lodges at once assumed the name, and appear to have pursued the ritual, of the Ancients.

The schism thus begun in England, in time passed over into America, where the Lodges established by the Grand Lodge of Scotland, or afterwards by the Athol Grand Lodge of England, placed themselves as “Ancients,” in opposition to those that derived their authority from what was the regular, but then known as the Modern, Grand Lodge of England.

Thus, in 1752, the Grand Lodge of Scotland established a Lodge of Ancients in Massachusetts, which for a long time contended with the Provincial Grand Lodge, which had been established in that Colony in 1733 by the constitutional Grand Lodge of England. In 1758, the Athol Grand Lodge, or, as it was also called, the Grand Lodge of Ancient York Masons, intruded on the jurisdiction of Pennsylvania, and eventually that Colony instituted a Grand Lodge of Ancients.

In 1781, it also granted a warrant for the establishment of a Provincial Grand Lodge in New York.

At what precise date the Athol or Ancient York Masons invaded the Masonic jurisdiction of South Carolina, I am unable to say. On this subject, the deficiency of records leaves us entirely in the dark, except with such dim and uncertain light as is furnished by conjecture.

* Dermott, speaking in his *Ahiman Rezon* of what he calls these “two great communities now in England,” describes them as follows:

“The Ancients, under the name of Free and Accepted Masons. The Moderns, under the name of Free Masons of England. And though a similarity of names, yet they differ exceedingly in makings, ceremonies, knowledge, Masonical language and installations, so much that they have always been and still continue to be *two distinct societies*, totally independent of each other.”—*Ahiman Rezon*, edition 1778, p. xliii.

† History of Freemasonry, p. 116.

Dalcho says that at the termination of the American Revolution there were four Lodges of Ancient York Masons in the State, but he writes with such disregard of precision as to dates, and such general latitude of expression, that in any matter of uncertainty his authority cannot be depended on as a Masonic historian.

At all events, we have already learned that they made their first public appearance in the State in the year 1783, when the York Lodges celebrated the Festival of St. John the Baptist.

We also know that in 1787 they consisted of five Lodges, namely, numbers 38, 40 and 47, which derived their warrants from the Grand Lodge of Pennsylvania, itself a York Grand Lodge, and numbers 190 and 236, which had been chartered by the Athol Grand Lodge of England.

Dalcho states positively that Lodge No. 236 held its warrant from the legitimate or Modern Grand Lodge of England, and as he is obliged to admit that that Lodge united with the four others in forming the Grand Lodge of South Carolina Ancient York Masons, he draws from this fact the conclusion that there must have been a unity of principles and work between the two parties, a singularly erroneous theory, in the belief of which he has always enjoyed the satisfaction of being without a single disciple among Masonic historians.

Now, there is not in any of his writings a more pregnant evidence than this of the carelessness with which he makes historical statements, and then from his gratuitous premises deduces his equally gratuitous conclusions.

The union of Lodge No. 236 with the four York Lodges in the organization of a Grand Lodge is no evidence of any "unity of principles and work" between the Ancients and the Moderns, simply because Lodge No. 236 never derived its warrant, as he says, from the Modern Grand Lodge of England, but was as good and true a York Lodge as any of the other four.

Dalcho's statement, made in the historical appendix to the second edition of his "Ahiman Rezon," has been allowed to pass current for an historical fact, simply because nobody ever undertook to investigate the matter.

In 1809, during the controversy which arose on account of the union of the two Grand Lodges of South Carolina in the preceding year, we find a mere inkling of the truth. For when the statement was then made by the Grand Lodge of South Carolina, in a pamphlet published by its authority, and addressed to what it called "the Seced-

ing Masons," the latter published an able reply, in which they designate this statement as "a gross misrepresentation," and they thus explain what they suppose to be the true position of Lodge No. 236 :

"Lodge No. 2, formerly No. 236, was conducted by a gentleman of high standing and much respectability, both as a man and Mason, and we rest satisfied that he would never have done an act but what was strictly honorable. He was originally a Modern Mason, but his situation in life rendered it necessary he should go to the Northward; when there he attempted to visit some of the Ancient York Lodges, supposing them to be of the same fraternity as himself. But on trial he found his mistake, and resolved to become an Ancient York Mason. Accordingly he did, and prevailed on the members of his Lodge to do the same. This we hold ourselves bound to prove if called upon."

Notwithstanding the bold asseveration with which this statement concludes, it is evident that an explanation given in 1809 of transactions which had occurred in 1787, and which were of such a nature as not to render it at all probable that the account of them could have been transmitted in writing, must be mainly of a traditional character, and subject, therefore, to all the errors to which traditions are obnoxious. It was, however, although not the whole truth, yet an approximation to it. While admitting, which they need not have done if they had read the proper documents, that Lodge No. 236 was once a Modern Lodge, they assert that it had changed its character, and in 1787 had become an Ancient York one.

But they do not give any intimation that the Lodge, with the change of its principles, had also changed its warrant.

Now the facts, collected from various sources, after great labor, and supported by documentary evidence, which is the only sort of evidence that, in such a case as this, is worthy of attention, are these :

The statement in the answer of the Seceding Masons just cited, informs us that Lodge No. 236 was the same Lodge as No. 2, and the name by which it was known was "Marine Lodge." Now Marine Lodge, as we learn from a notice in Timothy's Gazette, under date of 29th December, 1766, was constituted on the 22d of the same month by the Provincial Grand Lodge of South Carolina. Its number is not given, but it must have been No. 7, as it was preceded by Union Kilwinning and the Master's Lodge, the former of which was No. 4, and the latter No. 6. At that time, then, it was evidently a Lodge of Modern Masons, for there were no York Masons in the Province, and

the Provincial Grand Lodge derived all its authority from the regular Grand Lodge of England.

But the answer of the Seceding Masons asserts that in consequence of a visit to the North, (where it may be observed the Athol Lodges were in the ascendant,) the Master of No. 236 had changed his views and become an Ancient York Mason, and that on his return home he induced the members of his Lodge to follow his example. Now if this be a fact, then it is evident that Marine Lodge No. 7 could no longer have retained its warrant under the Provisional Grand Lodge. By the act of becoming York Masons its members had forfeited their warrant, even if they had not, under a sense of honor, surrendered it.

The next step then would be to apply to the Athol Grand Lodge of England, or some other Grand Lodge of Ancient York Masons, for a new warrant. If this were granted, the name of the Lodge would not of course be affected, but the number would. Marine Lodge No. 7, under the Provincial Grand Lodge of South Carolina, would become Marine Lodge No. 236, under the Athol Grand Lodge of England.

It may be, however, that this statement is reconcilable with historic truth, and that when the members of Lodge No. 236 changed their views, they also abandoned their original warrant from the Modern Grand Lodge of England, and applied to the Athol Grand Lodge for a new one. Of this, however, I have no evidence, and such an opinion can only be based on conjecture.

But the fact, as supported by documentary evidence, and that is the only kind of evidence that, in such a case as this, is worth attending to, is that both Lodge No. 190 and Lodge No. 236 held their warrants from the Athol Grand Lodge of England. And the proof is this :

In the seventh edition of Dermott's "Ahiman Rezon," published at London in 1807, under the editorship of Thomas Harper, then the Deputy Grand Master of the Athol Grand Lodge, a copy of which is now lying before me, is a list of the foreign Lodges under that Grand Lodge. Two of them are stated to be existing in Charleston, South Carolina, and their names and places of meeting are given in the following words :

"190, City Tavern.
236, Queen Street."

Still more positively to confirm the truth of this statement, I first refer to the extract from the reply of the Seceding Masons in 1809, which has already been quoted, and I find that in that year Lodge No.

236 was known as Lodge No. 2. This is easily understood. Of course when, on the organization of the Grand Lodge of York Masons of South Carolina, of which it formed a constituent part, it surrendered its old warrant to its Mother Grand Lodge, it took a new one, and with it a new number from the Grand Lodge which it had assisted in establishing. Then Marine Lodge No. 7, under the Provincial Grand Lodge, which by its change of views had become Marine Lodge No. 236, under the Athol Grand Lodge of England, by the new organization became Marine Lodge No. 2, under the Grand Lodge of South Carolina Ancient York Masons.

Again, in Negrin's "Register of the Lodges of Masons in South Carolina and Georgia," annexed to his "Freemason's Vocal Assistant," and published at Charleston in 1807, I find that Marine Lodge No. 2 is recorded as meeting at "B. Wood's, No. 97 Queen st.," so that the number of the Lodge and the place of its meeting serve positively to identify the Lodge No. 236, recorded on the registry of the Athol Grand Lodge of England, in Harper's edition of Dermott, with the Lodge No. 236 which united with four other York Lodges in forming, in 1787, the Grand Lodge of Ancient York Masons of South Carolina. And so Daleho's statement that it was a Modern Lodge, holding under the regular Grand Lodge of England, falls incontinently to the ground, and his deduction about "unity of principles and work" between the two bodies, which depended on the truth of that statement, is absolutely worthless. But this has been no uncommon way of writing Masonic history, or indeed history of any kind. The rule has too often been, first to frame the theory and then to invent the facts to support it.

Having thus removed the rubbish, we are prepared to lay the foundation of the York Grand Lodge of South Carolina according to true historic form.

There were in the State in the year 1786 five Lodges of Ancient York Masons which did not acknowledge allegiance to the Grand Lodge of Free and Accepted Masons of South Carolina. These were Lodges No. 190 and 236, which derived their warrants from the Athol Grand Lodge of England, and Lodges No. 38, 40 and 47, which held under the Grand Lodge of Pennsylvania, that body being Ancient York in its Masonry.

Now, according to the rule laid down by Dermott, and adhered to by the Ancient York Masons, although it never was a landmark nor old

regulation, and not therefore observed by the Free and Accepted Masons, five Lodges were necessary to the legal formation of a Grand Lodge.

The York Masons, being desirous of organizing a Grand Lodge of their own Order, determined to take the necessary measures for accomplishing that object. Dalcho says that they proposed terms of union to the Grand Lodge of Free and Accepted Masons; which, at that time, had eleven Lodges under its jurisdiction, but as neither party was disposed to accept the conditions proposed by the other, all hope of effecting such an union was at length abandoned, and the York Masons resolved to take the necessary steps for the establishment of an independent head.

Accordingly a Convention of the Ancient York Masons in the State was called, which met at the Lodge room in Lodge Alley, in Charleston, on the 24th of December, 1786, when, after due deliberation, the following resolution was adopted:

“That the Worshipful Master of Lodge No. 190, the senior Lodge, be requested to issue his summons to the Officers and Past Masters of the several Ancient and regularly constituted Lodges in this State, to meet in Convention, for the express purpose of taking into consideration the interest of the true Craft, and to deliberate on the expediency of forming a Grand Lodge.”

This Convention, which, in the record, is called “a Grand Convention of Ancient York Masons,” was held at the same place, on the 1st of January, 1787. The Masters, Past Masters and Wardens of Lodges No. 190, 38, 40, 47 and 236 were present.

The following is the official record of the proceedings on that occasion:

“The Convention having met, agreeably to summons, for the express purpose of taking into consideration the interests of the true Craft, and to deliberate on the expediency of forming a Grand Lodge in the State of South Carolina:

“The following motion was unanimously agreed to:

“That Monday, the 5th day of February next, be the day appointed for the election of a Grand Master, Deputy Grand Master, and other Grand Officers, to form a Grand Lodge, (free from any other jurisdiction,) for the State of South Carolina, and Masonic jurisdiction thereof.”

A Convention was, in pursuance of this resolution, held at the

Lodge room in Lodge Alley, when the members proceeded to ballot for the necessary officers, and the following brethren were elected :

Hon. William Drayton, Grand Master;
 Hon. Mordecai Gist, Deputy Grand Master;
 Edward Weyman, Esq., Senior Grand Warden;
 Peter Smith, Esq., Junior Grand Warden;
 Robert Knox, Esq., Grand Treasurer;
 Alexander Alexander, Grand Secretary.

I find it stated in the "General Rules and Regulations" for the government of this body, a copy of which, printed in 1795, is in my possession, that the "Grand Lodge of Ancient York Masons was properly instituted and established on the 24th day of March, in the year 1787."

Dalcho throws no light on the subject, but we are compelled to infer that the meeting on the 5th of February was only preliminary, and that the officers having been elected were finally installed, and the Grand Lodge duly and completely organized on the 24th of March following. This then is the date of the establishment of a York Grand Lodge in South Carolina, which, now that all the actors in that and the other important events to which it led have passed away, we may say was a most fruitful source of discord in the jurisdiction, and the means of introducing many innovations from the ancient landmarks, which even now are not yet all removed.

As soon as the Grand Lodge was organized, the following circular letter was transmitted to the different Grand Lodges of England, Scotland, Ireland and America :

CIRCULAR.

"We, the Grand Lodge of Ancient York Masons for the State of South Carolina, and the Masonic jurisdiction thereunto belonging, legally and constitutionally erected and organized, and in ample form assembled; beg leave, with all due respect, and in the true spirit of brotherly love, to announce to you our formation as such; to declare the purity of those motives which led to it; to assure you that, by this act, we mean not to dissolve, but to strengthen that union by which the ancient brethren throughout all nations are connected, and to request your countenance and correspondence.

"This act, brethren, is not without precedent, nor was the measure hastily or unadvisedly adopted; the truth of this assertion will appear

from the facts stated in the preamble to those warrants we have granted the Lodges under our jurisdiction; a copy of which we have above prefixed, as containing a precise account of the foundation of this Grand Lodge.

“The necessity of the measure, and the motives which actuated the brethren to proceed in this important business, will appear obvious to the Masonic world from a few plain facts. The Ancient Lodges in this State were constituted under different authorities, and subject to different and very distinct jurisdictions; consequently the funds (the first natural object of which is the relief of such distress as comes immediately under the observation of the brethren,) were necessarily subject to be diffused to distant regions, and thereby divided into such inconsiderable portions, that the charity was rendered of less effect than if those funds were more compact; add to this, that under the foregoing circumstances, and without a local head, it might become at least possible for the Lodges in this State to differ in sentiment, to deviate by degrees from the strict union of Freemasonry, and to vary from that conformity to ancient landmarks, and uniformity in working, which ought ever to be held sacred among the brethren.

“To render the divine principle of charity more effectual, to cement harmony and brotherly love, to preserve union, conformity and uniformity among our Lodges, and to cultivate strict fellowship with all the Ancient Masonic bodies, within reach of our correspondence, were our motives for forming and establishing a Grand Lodge in this State, to ‘*guide, govern and direct*’ our local proceedings; and for the sincerity of those motives, we appeal to that Great Architect, who built up the human heart, and searches the inmost recesses of its fabric.

“We entreat you to honor us with your friendly advice and fraternal assistance in the great work of Masonry, and we pray that the Supreme Builder and Ruler of Heaven and earth may graciously continue you, Right Worshipful brethren, in his holy keeping.”

We learn from the contemporary records that some dissatisfaction was expressed by many, even of the York Masons, at the mode in which the Grand Lodge was established. The officers of Lodge No. 40, which held its warrant from the Grand Lodge of Pennsylvania, and who had attended the various preliminary conventions, solemnly protested, on the 9th of August, 1787, before John Troup, Esq., a Notary Public, against the Convention of the 5th of February, when

the officers were elected, and at the same time addressed a memorial to the Grand Lodge of Pennsylvania. The protest was signed by the Masters and Wardens, and six Past Masters. The principal grounds of complaint were that the officers were not elected according to ancient custom, and that disrespect had been shown to the Mother Grand Lodges, under whom the respective Lodges held their warrants, in not requesting their consent to the organization.

Dalcho, who writes as though he had seen the protest, which I have not, argues very sensibly on the subject. He says:

“It appears to us, at this distant day, that there was no great cause for the excitement produced. The temper in which the memorial is drawn up, indicates too much of personal feeling to allow us to ascribe the opposition altogether to a mere difference of Masonic forms. Lodge No. 40 were present when the formation of the Grand Lodge was unanimously agreed upon, and were likewise present at the election of officers. A majority of votes, of course, decided the election, notwithstanding the disapprobation of this Lodge. Their subsequent protest could not invalidate the proceedings. On the other point of complaint, there cannot be a doubt, that it would have been more decorous in the subordinate Lodges, and more respectful to the Grand Lodges, which had given them their warrants, to have obtained their previous consent, which unquestionably would not have been refused.”

The opposition of Lodge No. 40 did not, however, affect the prosperity, nor retard the progress of the new Grand Lodge.

The Grand Lodge of York Masons of course adopted a code of “General Rules and Regulations,” and introduced a system of Masonic jurisprudence into South Carolina, which, under the legitimate government of its Provincial Grand Lodge, and the Grand Lodge of Free and Accepted Masons, which was its legal successor, had never been known.

It admitted Past Masters to membership in the Grand Lodge, and thus at once destroyed the representative character of that body. In the regular Grand Lodge, Masters and Wardens alone represented their Lodges, and composed the constituents of the Grand Lodge. In none of the summonses to the Communications of the Grand Lodge of Free and Accepted Masons which I have seen, are Past Masters even named. Thus to select at random one out of several now before me, I find the summons to the Quarterly Communication of the 18th of June, 1763, is in these words:

“All present and former Grand and other Officers and Stewards of the Most Ancient and Honorable Society of Freemasons in South

Carolina, and the *present Masters and Wardens* of the six regular Lodges under the Provincial jurisdiction, are desired to assemble in Quarterly Communication," &c.

The York Grand Lodge also introduced the abominable system of proxies, never heard of in South Carolina until 1787. Any Lodge might be represented by a Past Master as its "proxy," although not a member of the Lodge which he represented, provided that he was a member of the Grand Lodge.

Both of these innovations were subsequently introduced into the Constitution of the Grand Lodge of South Carolina, on the union of the Yorks with the Free and Accepted Masons in 1808 and in 1817. The proxy system was, however, abolished in 1858, and the membership of Past Masters in 1860.

Heretofore, the Craft in South Carolina had been governed by Anderson's Book of Constitutions, which had been prepared under the sanction of the regular Grand Lodge of England in 1723, and as early as 1732 I find copies of it advertised for sale by a bookseller in Charleston. But the Grand Lodge of York Masons introduced the spurious laws of Laurence Dermott, and decreed in their 24th rule that "upon any matter or thing which may come before the Grand Lodge, and upon which the foregoing laws are silent, reference shall be had to the Ahiman Rezon of Brother Dermott, of London, or that of Brother Smith, of Philadelphia, [which by the way is but an epitome of Dermott,] until a Book of Constitutions, similar to these Ahiman Rezens, shall be established for the State of South Carolina."

The contingency alluded to in the last clause, actually occurred in 1807, when the "Ahiman Rezon of South Carolina" was published by Dr. Frederick Dalcho, under the sanction of the Grand Lodge of Ancient York Masons. It is of course wholly founded on the preceding works of Dermott and Smith.

However, notwithstanding these innovations on the ancient laws and landmarks, the York Grand Lodge soon became very popular, and embraced a much larger number of the intelligent and influential citizens of the State within its fold than fell to the lot of its rival. Beginning in 1787 with five Lodges, it had in 1791, only four years after its establishment, thirty-five upon its registry. In fifty five years of its existence the Grand Lodge of Free and Accepted Masons had accomplished just one-third of that amount of work.

It is clear that the Ancient York Masons had more enterprise and energy than their opponents.

From this time there were two independent Grand Lodges existing in the State of South Carolina—one, "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons," which was the regular successor of the Provincial Grand Lodge which had been constituted in 1736, and which had assumed independence in 1777, and the "Grand Lodge of South Carolina Ancient York Masons," which had been established on the 24th of March, 1787.

Both bodies met regularly—held their Quarterly and Annual Communications—elected their Officers—and granted warrants for the constitution of new Lodges. But their records have been lost or destroyed, and by diligent search we can only catch occasional glimpses of their proceedings.

One thing is certain; there was no fraternal communication or mutual visitings between them. Each, with a bitterness not surpassed by any *odium theologium*, ostracized the other.

In the year 1791, both bodies applied to the Legislature and received incorporation. As these acts of incorporation were the first ever granted to Masonic bodies in the State, it may be interesting to glance at their provisions. The character of the powers granted by the Legislature of the State will be an index of the amount of reputation enjoyed by the Fraternity at that time among the people.

Both acts of incorporation are dated on the 20th of December, 1791.

The act incorporating the York Grand Lodge, under the name and style of "the Grand Lodge of the State of South Carolina Ancient York Masons, and its Masonic Jurisdiction," consists of five sections.

The first section declares the Grand Lodge and its Subordinate Lodges, and the several persons who now are or shall hereafter become members of the same, a body politic and corporate, with perpetual succession of Officers and Members, and a common seal, with power to change the same.

The second section gives to the Grand Lodge and its Lodges the ability to purchase and to hold in perpetuity or for any term of years, lands, tenements and hereditaments not exceeding the value of five thousand pounds; to sue and be sued, to make by-laws and rules for its government not repugnant to the laws of the land, and to constitute new Lodges.

The third article gives the power of taking and holding forever, donations or devises and bequests of land not exceeding the value of five hundred pounds sterling per annum.

The fourth section gives the power to hold such property as it may now possess or be entitled to, or which may already have been given or bequeathed to it.

The fifth section makes the act of incorporation a public act.

The act which incorporated the Free and Accepted Masons, by the name and style of "the Grand Lodge of the Society of Free and Accepted Masons," consists of four sections.

The first section declares that the said Society shall consist of the Grand Master and such officers as the Grand Lodge may appoint, and of the Masters and Wardens of the several Lodges which together may compose the Grand Lodge, and may hold lands or other property not exceeding the annual income of five hundred pounds; may sue and be sued, &c, and make necessary by-laws.

The second section gives the power to issue warrants for constituting Subordinate Lodges, which Lodges so constituted are declared to be legal and regular; it secures the privilege of meeting when and where-soever it may be deemed expedient, and reiterates the power of making by-laws.

The third section is simply a repetition of the privilege of meeting.

The fourth section makes the act a public act.

It must be confessed that the act seems to have been drawn by an unskillful hand, is full of vain and needless repetitions, as if there were a nervous anxiety to secure by reiteration the privileges granted, and although nearly twice as long as that incorporating the Ancient York Masons, it grants no more powers. In the enactment of both incorporations the Legislature was completely impartial.

I have hinted at the possible existence of anxiety on the part of the Free and Accepted Masons in relation to their privileges, showing that they were not altogether at ease in reference to the greater popularity of the Ancient Yorks. I have said that this anxiety may have given form to the act of incorporation, which of course was prepared by some of the leading members, and which shows itself in the cautious repetition of the powers and privileges granted. Still more, I think, is this anxious feeling exhibited in the almost argumentative form of the preamble to the act, in which the claims and merits of the Grand Lodge are set forth in moving terms, and which is in striking contrast with the brief and manly preamble of the other act.

But as this preamble contains some facts of an historical character which are interesting, it may be well to cite its language:

"Whereas, John Fauchereaud Grimke, Esq., Grand Master, and

other officers of the Grand Lodge of the Society of Free and Accepted Masons, constituted in this State, in the year of our Lord one thousand seven hundred and thirty-six, as well for themselves, as for and in name and behalf of all and singular, the Masters, Wardens, other officers and members of the several Lodges throughout the State, holding of and under, and acknowledging the jurisdiction of the said Grand Lodge, by their petition to the General Assembly have set forth:—That they had, from time to time, since their being constituted, held frequent meetings within this State, at their usual and stated times and places of forming, and have ever conducted themselves with respect and obedience to the laws of the land, and kindness and good will, not only towards their brethren, but also towards their fellow citizens, and had distributed, from time to time, to all without distinction, who had the single claim to wretchedness, sums to a great amount, by voluntary contributions amongst themselves: That several Lodges throughout the State, besides their charitable donations towards the relief and support of the widows, orphans and children of their deceased brethren, had accumulated and were possessed of several sums of money, and also real estate, and were willing and desirous to be incorporated, the better to enable them to answer the humane ends of their institution, and therefore most humbly prayed that a law might be passed for incorporating them as a society, by the name and style of ‘The Grand Lodge of the Society of Free and Accepted Masons for this State.’”

I have already said, that the Grand Lodge of Ancient York Masons was far more prosperous than that of the Free and Accepted Masons. It seems to have had much more energy and enterprise, and to have been much more devoted to the principles of Freemasonry. It extended all over the country. In fact, there were few Lodges of the Free and Accepted Masons outside of the city, and, therefore, the most important part of the history of Freemasonry in South Carolina is identified with the Ancient York Grand Lodge. It took the most prominent place in the eye of the profane world, and thus the very common error has been committed by Webb and other Masonic writers of dating the organization of the Grand Lodge of South Carolina in 1787, that is to say, at the time of the establishment of this Grand Lodge, and not in 1736, when the Provincial Grand Lodge was constituted, or, at least, in 1777, when that body declared itself independent.

One of the unfortunate results of the inertness of the Grand Lodge of Free and Accepted Masons is, that the records of that body being preserved only in its written minutes, the Grand Lodge seldom appear-

ing before the public, I have been able to find but scanty materials for its history in the latter part of the 18th and the beginning of the 19th century. It is, however, known, that it regularly held its Quarterly and Annual Communications, and elected its Officers. But it granted very few warrants for the constitution of new Lodges. It seems for a very long period to have been restricted in its jurisdiction to twelve Lodges, and, indeed, as late as 1817, the number amounted only to fifteen, while the Grand Lodge of Ancient York Masons, in the year 1807, had no less than fifty-two Lodges on its registry, and had even extended its operations into other States and Territories, having granted, since its establishment, warrants for constituting Lodges in North Carolina, Georgia and Florida.

Neither do the Free and Accepted Masons ever appear to have celebrated the Festival of St. John the Evangelist, by any thing more than the usual Communication, election and installation, with perhaps a private banquet.

On the other hand, the York Masons always commemorated the day by a public procession to some church, and by a Masonic discourse. This custom prevailed universally in the country, and the old minutes of such Lodges as have been preserved during that period show that the celebration of the Festival in this way was never neglected. Often also, but not so frequently, the Festival of St. John the Baptist was celebrated in the same manner. But this was in the country. In the city, the latter day was never celebrated as a Masonic festival.

From 1787 to 1800, John Faucheraud Grimke was the Grand Master of the Ancient Accepted Masons. Brian Cape was, during the same period, the Grand Secretary. But I have been unable to obtain any list of the other Officers.

During the same period of fourteen years, the list of the Officers of the Grand Lodge of Ancient York Masons is complete, and furnishes us with the following names:

OFFICERS OF THE GRAND LODGE OF SOUTH CAROLINA, ANCIENT
YORK MASONs, FOR 1787.

William Drayton, Esq., Grand Master;
Mordecai Gist, Deputy Grand Master;
Edward Weyman, Esq., Senior Grand Warden;
Peter Smith, Esq., Junior Grand Warden;
Robert Knox, Esq., Grand Treasurer;
Alexander Alexander, Grand Secretary.

1788.

Hon. William Drayton, Grand Master;
 Gen. Mordecai Gist, Deputy Grand Master;
 Edward Weyman, Senior Grand Warden;
 Peter Smith, Junior Grand Warden;
 Robert Knox, Grand Treasurer;
 Alexander Alexander, Grand Secretary;
 Israel Meyers, Grand Tiler.

1789.

Hon. William Drayton, Grand Master;
 Gen. Mordecai Gist, Deputy Grand Master;
 Major Thomas B. Bowen, Senior Grand Warden;
 Colonel John Mitchell, Junior Grand Warden;
 Robert Knox, Grand Treasurer;
 Alexander Alexander, Grand Secretary;
 Israel Meyers, Grand Tiler.

1790.

Gen. Mordecai Gist, Grand Master;
 Major Thomas B. Bowen, Deputy Grand Master;
 George Miller, Senior Grand Warden;
 Colonel John Mitchell, Junior Grand Warden;
 Rev. Thomas Gates, Grand Chaplain;
 Robert Knox, Grand Treasurer;
 Alexander Alexander, Grand Secretary;
 Israel Meyers, Grand Tiler.

1791.

Gen. Mordecai Gist, Grand Master;
 Major Thomas B. Bowen, Deputy Grand Master;
 Guillian Aertson, Senior Grand Warden;
 Major George Reid, Junior Grand Warden;
 Laurence Campbell, Grand Treasurer;
 Alexander Alexander, Grand Secretary;
 Jervis H. Stevens, Grand Pursuivant;
 Israel Meyers, Grand Tiler.

1792.

Major Thomas B. Bowen, Grand Master;
 Rev. Henry Purcell, D.D., Deputy Grand Master;

Major George Reid, Senior Grand Warden ;
 Archibald Campbell, Junior Grand Warden ;
 Laurence Campbell, Grand Treasurer ;
 Alexander Alexander, Grand Secretary ;
 Jervis H. Stevens, Grand Pursuivant ;
 J. Hamilton, Grand Marshal ;
 Israel Meyers, Grand Tiler.

1793.

Hon. William Loughton Smith, LL.D., Grand Master ;
 Thomas Stewart, Deputy Grand Master ;
 John Maynard Davis, Senior Grand Warden ;
 John Drayton, Junior Grand Warden ;
 Laurence Campbell, Grand Treasurer ;
 Alexander Alexander, Grand Secretary ;
 Jervis H. Stevens, Grand Pursuivant ;
 Jacob Kaiser, Grand Marshal ;
 Israel Meyers, Grand Tiler.

1794.

Hon. William Loughton Smith, LL.D., Grand Master ;
 Thomas Stewart, Deputy Grand Master ;
 John Maynard Davis, Senior Grand Warden ;
 Timothy Ford, Junior Grand Warden ;
 Rev. George Buist, D.D., Grand Chaplain ;
 Laurence Campbell, Grand Treasurer ;
 Alexander Alexander, Grand Secretary ;
 Jervis H. Stevens, Grand Pursuivant ;
 Jacob Kaiser, Grand Marshal ;
 Israel Meyers, Grand Tiler.

1795.

Hon. William Loughton Smith, LL.D., Grand Master ;
 Thomas Stewart, Deputy Grand Master ;
 John Maynard Davis, Senior Grand Warden ;
 David Haig, Junior Grand Warden ;
 Rev. George Buist, D.D., Grand Chaplain ;
 Laurence Campbell, Grand Treasurer ;
 Alexander Alexander, Grand Secretary ;
 Jervis H. Stevens, Grand Pursuivant ;
 Israel Meyers, Grand Tiler.

1796.

Hon. William Loughton Smith, LL.D., Grand Master;
 Thomas Stewart, Deputy Grand Master;
 John Maynard Davis, Senior Grand Warden;
 David Haig, Junior Grand Warden;
 Rev. George Buist, D.D., Grand Chaplain;
 Laurence Campbell, Grand Treasurer;
 Alexander Alexander, Grand Secretary;
 Jervis H. Stevens, Grand Pursuivant;
 Israel Meyers, Grand Tiler.

1797.

Hon. William Loughton Smith, LL.D., Grand Master;
 John Maynard Davis, Deputy Grand Master;
 David Haig, Senior Grand Warden;
 James Scot, Junior Grand Warden;
 Rev. George Buist, D.D., Grand Chaplain;
 Laurence Campbell, Grand Treasurer;
 Alexander Alexander, Grand Secretary;
 Retier Wittemore, Grand Pursuivant;
 Israel Meyers, Grand Tiler.

1798.

Hon. William Loughton Smith, LL.D., Grand Master;
 John Maynard Davis, Deputy Grand Master;
 David Haig, Senior Grand Warden;
 James Scot, Junior Grand Warden;
 Rev. George Buist, D.D., Grand Chaplain;
 Laurence Campbell, Grand Treasurer;
 Alexander Alexander, Grand Secretary.
 Retier Wittemore, Grand Pursuivant;
 Israel Meyers, Grand Tiler.

1799.

Rev. Henry Purecell, D.D., Grand Master;
 Colonel John Mitchell, Deputy Grand Master;
 Benjamin Cudworth, Senior Grand Warden;
 Seth Paine, Junior Grand Warden;
 Laurence Campbell, Grand Treasurer;
 Alexander Alexander, Grand Secretary;
 Jervis H. Stevens, Grand Marshal;

Retier Wittemore, Grand Pursuivant;
Israel Meyers, Grand Tiler.

In the year 1799, the Grand Lodge of Ancient York Masons of South Carolina adopted a proposition, in which it recommended to its sister Grand Lodges the holding of a Convention at the city of Washington, for the purpose of establishing a "Superintending Grand Lodge of America." In a circular issued by the Grand Lodge on that occasion, it assigns the reasons for making this proposition, as being "to draw closer the bonds of union between the different Lodges in the United States, and to induce them to join in some systematic plan whereby the drooping spirit of the Ancient Craft may be revived and become more generally useful and beneficial, and whereby Ancient Masonry, so excellent and beautiful in its primitive institution, may be placed upon such a respectable and firm basis in this western world, as to bid defiance to the shafts of malice, or the feeble attempts of any foreign declaimers to bring it into disrepute."

This was the first and the last attempt in South Carolina to promote the organization of a General Grand Lodge. The subject afterwards became here as unpopular as it was elsewhere. But as the idea was repeatedly renewed in other States, and as the Grand Lodge of South Carolina subsequently took an active part in discouraging it, I shall have an opportunity, in a more appropriate place, of reviewing the history of all the propositions for the establishment of a General Grand Lodge, which have been made since the introduction of organized Masonry into this country.

The following were the Officers of the Grand Lodge of Ancient York Masons in the year 1800 :

Lieut. Gov. John Drayton, Grand Master;
John Mitchell, Deputy Grand Master;
Benjamin Cudworth, Senior Grand Warden;
Seth Paine, Junior Grand Warden;
Lewis Cameron, Grand Treasurer;
Alexander Alexander, Grand Secretary;
Jervis H. Stevens, Grand Marshal;
Alexander McCleish, Grand Pursuivant;
Israel Meyers, Grand Tiler.

In the same year the following were the Officers of the Grand Lodge of Free and Accepted Masons, all of whom had served in the same offices during the preceding year :

Hon. John F. Grimke, Grand Master;
 James Lynah, M.D., Deputy Grand Master;
 George Flagg, Esq., Senior Grand Warden;
 Samuel Wilson, M.D., Junior Grand Warden;
 Rev. Thomas Mills, D.D., Grand Chaplain;
 _____, Grand Treasurer;
 Brian Cape, Esq., Grand Secretary;
 Mr. Lewis C. M. de Mortmain, Grand Sword Bearer;
 Robert Wilson, M.D.,
 James Troup, Esq.,
 Mr. Charles Kershaw,
 Mr. Thomas Cape,
 Mr. John Cape,
 Mr. Paul Hill, Grand Tiler.

} Grand Stewards;

CHAPTER VII.

WASHINGTON AND THE MASONS OF SOUTH CAROLINA.

GEORGE WASHINGTON had been initiated into the mysteries of Freemasonry on the 4th of November, 1752, in the Lodge at Fredericksburg, in Virginia. As I have said, on a former occasion,* the seed that was sown on that eventful evening fell not on a barren soil. It grew with his growth, and strengthened with his strength, and bloomed and ripened into an abiding love and glowing zeal for our Order, nor ever withered nor decayed amid all the trials and struggles, the perils and excitement of a long life spent, first in battling to gain the liberties of his country, and then in counselling to preserve them.

Hence the Masons of America have ever shown a proud and grateful recollection of the connection of the Father of his Country with, and his uniform attachment to, the institution. The Fraternity of South Carolina have never been surpassed by those of any other State in the exhibition of their evidences of pride and gratitude on all fitting opportunities. On the occasion of his visit to this jurisdiction, in 1791, he was received with a congratulatory address from his brethren; in his obsequies, performed in 1800, the Masons of Charleston took a part in common with their fellow citizens. They celebrated the Centennial Anniversary, in 1852, of his initiation, with unusual splendor; and when a Carolina Matron undertook the noble scheme of purchasing, by the contributions of the people, his home and last resting place, as a national domain, none were so liberal as the Masons of South Carolina in the material aid which they gave to the enterprise.

The last two of these incidents will be referred to in their proper chronological order. The present chapter will be devoted to a narration of the circumstances connected with the first and second.

After his election to the Presidency of the United States, Washington, in the year 1791, undertook a tour through the Southern States of the Union, where he had never been, that he might make himself personally acquainted with that portion of his fellow citizens. On his

* "Washington as a Freemason." An address delivered at Charleston on the Centennial Anniversary of his initiation.

arrival in South Carolina, he was addressed by the Grand Lodge, Ancient York Masons of South Carolina, in the following language:

“SIR: Induced by respect for your public and private character, as well as the relation in which you stand with the brethren of this Society, we, the Grand Lodge of the State of South Carolina, Ancient York Masons, beg leave to offer our sincere congratulations on your arrival in this State.

“We felicitate you on the establishment and exercise of a permanent Government, whose foundation was laid, under your auspices, by military achievements, upon which have been progressively reared the pillars of the Free Republic over which you preside, supported by wisdom, strength and beauty, unrivalled among the nations of the world.

“The fabric thus raised and committed to your superintendence we earnestly wish may continue to produce order and harmony, to succeeding ages, and be the asylum of virtue to the oppressed of all parts of the universe.

“When we contemplate the distresses of war, the instances of humanity displayed by the Craft afford some relief to the feeling mind; and it gives us the most pleasing sensation to recollect that, amidst the difficulties attendant on your late military stations, you still associated with and patronized the Ancient Fraternity.

“Distinguished always by your virtues more than the exalted stations in which you have moved, we exult in the opportunity you now give us of hailing you, brother of our Order, and trust from your knowledge of our institution, to merit your countenance and support.

“With fervent zeal for your happiness, we pray that a life so dear to the bosom of this Society, and to society in general, may be long, very long preserved; and, when you leave the temporal symbolic Lodges of this world, may you be received into the Celestial Lodge of light and perfection, where the Grand Master Architect of the universe presides.

“Done in behalf of the Grand Lodge.

“*Charleston, 2d May, 1791.*

M. GIST, G. M.”

To this address, Gen. Washington made the following reply:

“*To the Grand Lodge of South Carolina, Ancient York Masons:*

“GENTLEMEN: I am much obliged by the respect which you are so good as to declare for my public and private character. I recognize, with pleasure, my relation to the brethren of your Society; and I

accept, with gratitude, your congratulations on my arrival in South Carolina.

"Your sentiments on the establishment and exercise of our equal Government are worthy of an association *whose principles lead to purity of morals, and are beneficial of action.*

"The fabric of our freedom is placed on the enduring basis of public virtue, and will, I fondly hope, long continue to protect the prosperity of the architects who raised it.

"I shall be happy on every occasion to evince my regard for the Fraternity. For your prosperity individually, I offer my best wishes.

GEO. WASHINGTON."

There is no record of any similar address having been made by the Grand Lodge of Free and Accepted Masons. For this apparent omission of a duty of respect on a subsequent occasion, I shall directly undertake to offer some probable explanation.

On the 14th of December, 1799, the great and good Washington departed this life. The gloom which this melancholy event cast over the whole country is a matter of history. He was deplored by all as a common father. But the Masons, recognizing in him a faithful brother of their Ancient Craft, mingled with peculiar grief in the general mourning. In South Carolina these demonstrations of regret and of respect were not less profound than those of any other State or jurisdiction.

As in the case of Washington's visit, just recorded, I can find no record of any public action taken by the Grand Lodge of Free and Accepted Masons on this occasion. Indeed there is no mention in the journals of the day of that body having taken any part in the civic procession of the community of Charleston, which took place on the 15th of February, in which the York Masons, to the number of 250, took a prominent part, and appeared in "funeral order."

I am almost afraid to record the explanation which alone suggests itself to me, of the surprising silence and absence of the Free and Accepted Masons on this occasion. But when it is remembered how bitter was the feud between the Ancient and Accepted Masons, and the Ancient Yorks—how each denied the legitimacy and regularity of the other—and how the Grand Lodge of each body fostered a hostile feeling in its members towards the other, a feeling deeper in South Carolina, because nowhere else in the country did such rivalry ever exist, or if once existing, it had long ceased, and the controversy had

been reconciled, I have been compelled, however reluctant, to suspect that the failure or refusal of the Grand Lodge of Free and Accepted Masons to participate in the Masonic ceremonies in honor of Washington, is to be attributed solely to the fact, that having been made in Virginia, he was an Ancient York Mason, and that his Masonic claim was not therefore recognized by them. They mourned him as citizens, but could not admit his right to Masonic funeral honors.

After all, were they not consistent in this? And did it not at least shew their devotion to their principles, that neither the fear of unpopularity, nor the persuasions of patriotism and filial gratitude, would permit them to abandon the ground they had taken, in common with their mother Lodge of England, that all Ancient York Masons were irregular and clandestine?

Of course no such feeling existed among the Ancient Yorks, and their demonstrations of respect for the Masonic memory of Washington were abundant.

On the 3d of January, 1800, the Grand Lodge recommended to the members of the Lodges under its jurisdiction to wear crape on their hats for one month.

On the 8th of January, they united with their fellow-citizens in the burial service that was performed.

On the 8th of January, the Grand Lodge adopted the following resolutions:

“Penetrated with heartfelt sorrow, the Grand Lodge has the painful task of announcing to the Lodges under its jurisdiction, the death of their highly honored, much esteemed, and greatly beloved fellow-citizen, friend and brother, Gen. George Washington. Sensible of his distinguished and fraternal regard for the Ancient Craft, as well as being deeply impressed with the preëminent services he has rendered to his country; Therefore

“*Resolved*, That the symbols of the Grand Lodge be dressed with mourning at every meeting, for the space of six months; and that the Lodges under this jurisdiction be required to dress in the like manner for the same space of time, reckoning from the date of their receiving notice of this resolve.

“*Resolved*, That the mark of mourning, recommended by the Grand Officers to be worn by the brethren on their hats,* for the space of thirty days, be continued for three months.

* On the 3d of January, the Grand Master had issued a decree, recommending that the Fraternity should wear crape on their hats for one month.

Resolved, That the Grand Secretary be directed to forward a copy of these resolves to the several Lodges under the jurisdiction of this Grand Lodge; and, also, to write a circular letter to the sister Grand Lodges of the United States, expressive of heartfelt sympathy and condolence with them in this great and common loss of our beloved brother.

Resolved, That the Grand Lodge will concur in the arrangements that may be made, for a procession on Friday next, by the committee of citizens appointed for that purpose."

On the 15th of February there was a procession of the citizens of Charleston. In this procession the Ancient York Masons appeared, to the number of upwards of two hundred and fifty.

Congress having recommended that the people should assemble everywhere on the 22d of February, 1800, to testify their grief by "suitable eulogies, orations and discourses," Friendship Lodge No. 9, an Ancient York Lodge, appointed Seth Paine, the Senior Grand Warden of the Grand Lodge, to deliver an eulogy.

For a copy of this address I had long sought in vain—not one was to be found in the archives of any of the Lodges in South Carolina, where, although the Lodge, before which it had been delivered, is still in existence, the very memory of it seems to have been forgotten.

At length Brother S. Hayden, of Athens, Pennsylvania, a gentleman of much antiquarian learning, and who has long been making researches into the Masonic life of Washington, informed me that he was the fortunate possessor of a copy, perhaps the only one extant, and most kindly presented me with a manuscript copy of the pamphlet. From the preface I extract the following statement as interesting to the Craft:

"On Saturday evening, the 22d of February, 1800, Masonic Funeral Honors, in memory of the late General GEORGE WASHINGTON, who was the friend and brother of the Ancient Craft, were performed in the new Lodge Room, in Charleston, by the Friendship Lodge, No. IX, Ancient York Masons. There were present, besides the members of the said Lodge, the Right Worshipful Grand Master, Lieutenant Governor Drayton; the Right Worshipful Deputy Grand Master, Colonel John Mitchell; the rest of the Grand Officers; the Officers of the private Lodges, who hold their meetings in town; and a numerous assemblage of visiting brethren.

"The room was shrouded with black, strewed with tears, death's heads, &c. In the centre was raised a dome, supported by five columns,

dressed with crape and Masonic funeral decorations, resting upon a platform elevated a number of steps from the floor—the whole suitably lighted: Under the dome was placed a coffin, with the appropriate emblems; over the dome, a gilt urn, inscribed with the name of the deceased. Many other emblems and inscriptions were displayed, in a style adapted to the occasion.

“The ceremonies were performed in a most solemn and impressive manner, and agreeably to Ancient form. Several excellent admonitions, and a Masonic funeral service, were delivered by the Worshipful Master.

“A band of music assisted, and anthems, and a solemn dirge, composed for the purpose, were performed.

“It is not easy to express the profound respect and veneration, the deep regret for departed worth and excellence, and, at the same time, the melancholy pleasure which filled every heart, and were displayed in every countenance.”

¶ An able and interesting discourse was then delivered by Brother Paine, from which, however, I cannot find space to make any extracts. The subject, of course, was the public and private character, and the moral, Christian and Masonic virtues, of the Father of his Country.

CHAPTER VIII.

THE UNION IN 1808.

THE discord and dissensions which had existed between the Ancient and Modern Masons, since the organization of the Grand Lodge of the former in the year 1787, had now reached so great a degree of bitterness that some of the most prominent members of the parties began to see the necessity of a reconciliation and union as the only means of preserving the integrity and usefulness of the Order.

As early therefore as 1807, the necessary steps were inaugurated for a union of the two Grand Lodges.

Dr. Dalcho, in the second edition of his "Ahiman Rezon," makes, on this subject, the following remarks :

"The differences which kept apart the Fraternity in this State were known to be so unimportant that an earnest desire to effect a union was felt, and oftentimes expressed by several enlightened and influential members of both Grand Lodges. It was well known to many of the brethren that there was no difference in the work or discipline; that each body was acquainted with the same *marks of distinction*, and that the brethren of either body could, and many of them did, visit the other, consistently with their obligations. And when the subject came to be officially investigated, it was matter of astonishment to many that the Masonic family had been so long divided."

If the statement here made as to the identity of work and discipline were historically correct, it would indeed be a matter of surprise, not only that a union of the two parties had been so long delayed, but that a disruption had ever taken place. But candor compels me to say that I have ever found Dalcho unreliable as a Masonic historian, and that his statements, when unsupported, are almost always to be taken with many grains of allowance.

Preston* informs us that the first secession which took place between the Moderns and the Ancients—I use these terms, as I have before said, simply to avoid a circumlocution—occurred at a time when "the general murmur had spread abroad on account of some innovations

* Illustrations, Oliver's edition, p. 210.

that had been introduced, and which seemed to authorize an omission of, and a variation in, the ancient ceremonies." And he elsewhere adds that, although a seeming reconciliation took place at the time, for these innovations had "offended many old Masons," yet that they finally led to the schism which was consummated in the formation of the Athol or Ancient Grand Lodge.

Laurence Dermott, to whom, more than to any other man, the Ancient York Masons were indebted for their popularity and prosperity, and who was the author of that Book of Constitutions, which, under the then novel title of "Ahiman Rezon," was, until the dissolution of the contest, the guide and law code of the Ancients over all the world, has left us, as his testimony, that "there is a material difference between the Ancients and the Moderns, because an Ancient Mason can, not only make himself known to his brother, but in case of necessity can discover his very thoughts to him in the presence of a Modern, without being able to distinguish that either of them are Freemasons."* And in another place he says, still more emphatically: "It is a truth, beyond contradiction, that the Free and Accepted Masons in Ireland, Scotland, and the Ancient Masons in England, have one and the same customs, usages and ceremonies. But this is not the case with the Modern Masons in England, who differ materially not only from the above, but from most Masons under the sun."†

It must be remembered that the Ancient and Modern Masons of South Carolina were derived from the corresponding parties in England, and, therefore, that whatever is said of the latter is equally applicable to the former.

Dalcho himself, in a preceding part of his book, admits that the Ancient York Masons had "marks of distinction peculiar to themselves, and every Mason on earth, but themselves, was cut off from their Lodges." And he adds, that "of this fact the evidence is universal."‡

I find it equally difficult to reconcile his statement that mutual visitations were permitted between the members of the two bodies, with the facts from other sources in my possession.

Just before the union, Lodge No. 8, an Ancient York Lodge, expelled one of its members for having visited a Lodge of the

* Ahiman Rezon, p. 31, edition 1778.

† Ahiman Rezon, p. 69, edition 1778. *Note.*

‡ Ahiman Rezon, 2d edition, p. 192.

Moderns, and although this might tend to prove that the Ancients sometimes visited the Moderns, it shows that such visitations were not considered as legal, and that of course there was no reciprocation on the part of the Ancient Yorks, who always strenuously refused to admit the Moderns to visit their Lodges. In a letter from Palmetto Lodge No. 19, at Laurens, to Prudence Lodge No. 31, at Charleston, dated 26th January, 1809, I find this emphatic sentence, which, it appears to me, must at once settle the question as to the opinion at that time entertained by the Ancients of the Moderns: "These Modern or new Masons we know not, neither indeed can we, since 'he that cometh not in by the door,' agreeably to our ancient landmarks, 'but climbeth over the wall or some other way, is a thief and a robber.'"

But the point is definitively established by the following passage, from the "Answer to the Address of the Grand Lodge of South Carolina," a pamphlet of which I shall hereafter have occasion to speak.*

"We do contend that no Modern Mason can be or ever was admitted into our (York) Lodges without being made over again."†

It must be confessed, however, that the Modern Masons do not appear to have acted with the same scrupulous consistency, and it is possible, or even probable, that they sometimes admitted the Ancients to visit them. But this was certainly in violation of the regulations of their Grand Lodge, and the principles for which they contended when they declared the Ancient Masons to be irregular.

As to Dalcho's last assertion, that there was no difference in the discipline of the two parties, the error of such a statement will at once be made evident by a comparison of Anderson's "Constitutions," the code of law adopted by the Moderns, and Dermott's "Ahiwan Rezon," which was the code of the Ancients.

It is sufficient here to say that, among other things, the very organization of the two Grand Lodges was different, for while the Moderns restricted their Grand Lodge to the Present and Past Grand Officers, and the Masters and Wardens of the Subordinate Lodges, allowing none others to seats or votes in it, the Ancients introduced the doctrine that Past Masters were, by virtue of having passed the chair, members of the Grand Lodge.

* Answer to the Address of the Committee of the Grand Lodge of South Carolina: Charleston, 1809.

† Answer, p. 16.

There was then considerable difference of work and discipline between the two bodies, and an unfortunate condition of discord and acerbity of feeling between the members.

But this, of course, to every well regulated mind and true heart, only furnished a stronger reason why an attempt at union and the restoration of harmony should be made.

Exertions had therefore been frequently made by individuals of both sides to effect this desirable object; repeated propositions had been advanced and urged, which, although not immediately attended with the desired result, had opened and prepared the way for a better mutual understanding; for the reconciliation of those ultraists in either party, who were much averse to any association, and for finally directing the attention of all, to the great object of their common society.

At length, the consummation so devoutly wished, seemed about to be achieved. On the 9th of July, 1808, the Grand Lodge of York Masons, after several preliminary unofficial interviews with the other party had taken place, appointed a committee consisting of the Hon. William Loughton Smith, Grand Master; Henry Horlbeck, Esq., Senior Grand Warden; and Dr. Frederick Daleho, Corresponding Grand Secretary, "to meet any committee that might be appointed by the Grand Lodge of Free and Accepted Masons, for the purpose of inquiring into the eligibility of forming a union between the two Grand Lodges, and to report thereon at the next stated meeting."

On the same evening, the Grand Lodge of Free and Accepted Masons adopted a similar course, and appointed for the same purpose, a committee consisting of the Hon. John F. Grimke, Past Grand Master; Dr. James Lynch, Grand Master; and George Flagg, Esq., Deputy Grand Master.

Several conferences were held by these committees, and, finally, on the 5th of September, 1808, the joint committee adopted and proposed the following:

ARTICLES OF UNION BETWEEN THE TWO GRAND LODGES OF SOUTH CAROLINA.

"The Grand Lodges of 'Free and Accepted' and 'York Masons,' in the State of South Carolina, being desirous of terminating the disunion which has so long and so unfortunately existed between them, and, in imitation of the example which has so laudably been set them by different bodies, calling themselves by different denominations, do agree to unite and become incorporated into one body, that the unity

and ancient landmarks of the Craft may be preserved unto the remotest ages. To carry into effect these fraternal and honorable intentions, the Right Worshipful Grand Lodge of South Carolina, York Masons, have nominated and appointed, by an unanimous vote, the Hon. and R. W. William Lough'on Smith, LL.D., Grand Master; the R. W. Henry Horlbeck, Senior Grand Warden; and the M. W. Frederick Daleho, M.D., Corresponding Grand Secretary, a committee, for and in behalf of the said Grand Lodge, for the purposes aforesaid; and the R. W. Grand Lodge of Free and Accepted Masons have nominated and appointed, by an unanimous vote, the Hon. and R. W. John F. Grimké, LL.D., Past Grand Master; the R. W. James Lynah, M.D., Grand Master; and the R. W. George Flagg, Esq., Deputy Grand Master, a committee, for and on behalf of the said Grand Lodge, for the purposes aforesaid; which committees having met at the house of the R. W. Brother Smith, have entered into the following agreement and convention, subject, nevertheless, to the ratification of their respective Grand Lodges:

“ Art. 1st. The two Grand Lodges shall, by joint petition, pray the Legislature, at its next session, to revoke the charters of incorporation, heretofore granted them respectively, and to incorporate them into one body, to be known and distinguished by the name and style of ‘The Grand Lodge of South Carolina,’ with the like powers and privileges as were granted them by the several acts of incorporation of 20th December, 1791.

“ Art. 2d. All property belonging to the Subordinate Lodges, under the jurisdiction of the present Grand Lodges, is fully confirmed to the said Lodges.

“ Art. 3d. As the new act of incorporation will, necessarily, require the issuing new charters to all the Subordinate Lodges, under the jurisdiction and authority of ‘The Grand Lodge of South Carolina,’ they shall be inserted in the register, and take rank according to the date of the respective warrants of constitution, for which purpose a committee of examination and arrangement shall be appointed by ‘The Grand Lodge of South Carolina;’ but such new charters shall be issued free of any expense.

“ Art. 4th The oath and form of initiation, together with the form of working, shall hereafter be, as near as possible, the same in all the Lodges: for which purpose, a committee of inspectors shall be appointed as soon as convenient, after the passing of the act of incorporation; which inspectors, having worked in the presence, and having

obtained the sanction and approbation, of 'The Grand Lodge of South Carolina,' shall instruct and direct the several Lodges under this jurisdiction, in an uniform system of working and initiation; until when, all the Lodges shall initiate in both forms at present practiced according to their respective usages; giving the necessary instructions, words and passwords of both respectively.

"Art. 5th. As soon as authentic information shall be received of the passing of the act of incorporation, the Grand Masters of the present Grand Lodges shall summon their respective bodies to assemble, in convention, for the purpose of electing Grand Officers, and otherwise organizing 'The Grand Lodge of South Carolina.'

"Art. 6th. All the present and Past Grand Officers, and the present Officers and Past Masters of the Subordinate Lodges, under the jurisdiction of the existing Grand Lodges, shall, at the first meeting of 'The Grand Lodge of South Carolina,' after the act of incorporation, appear in the said Grand Lodge, and there receive and take the customary oath of secrecy; and as soon thereafter as convenient, the Masters of the several Subordinate Lodges shall administer the said oath to their respective Officers and Members.

"Art. 7th. Brethren from foreign Lodges, who will take the customary test, and enter into an obligation not to reveal any part of our mysteries or ceremonies, shall be admitted without regard to their being 'Ancient' or 'Modern,' usually so called; which names of distinction shall hereafter cease, and all the fraternity be known by the appellation of 'Free and Accepted Masons.'

WILLIAM LOUGHTON SMITH,
JOHN F. GRIMKE,
JAMES LYNAN,
GEORGE FLAGG,
HENRY HORLBECK,
FREDERICK DALCHO.

"Charleston, (S. C.) Sept. 5th, 1808."

These articles of union were presented to the two Grand Lodges, and solemnly adopted by each—by the Grand Lodge of Ancient York Masons on the 24th September, 1808, and three days after by the Grand Lodge of Free and Accepted Masons.

Dalcho says that the ratification was "unanimous," and this was probably the fact, although it will be hereafter seen, that so far as regards the York Masons, the unanimity of approval did not long prevail.

At this time, the following were the Officers of the two Grand Lodges.

Of the Grand Lodge of Ancient York Masons :

Wm. Loughton Smith, Grand Master ;
 _____, Deputy Grand Master ;
 Henry Horlbeck, Senior Grand Warden ;
 Wm. Porter, Junior Grand Warden ;
 Rev. Geo. Buist, Grand Chaplain ;
 Richard Stiff, Grand Treasurer ;
 J. H. Mitchell, Recording Grand Secretary ;
 Frederick Dalcho, M.D., Corresponding Grand Secretary.

And of the Free and Accepted Masons :

James Lynah, M.D., Grand Master ;
 Geo. Flagg, Deputy Grand Master.

About this time, an incident occurred which demonstrated the desire of both parties to bury all their differences in oblivion, and to mingle in one Fraternity.

On the 24th of October, 1808, the two Grand Lodges united in the ceremony of laying the corner stone of a factory about to be erected, in the city of Charleston, by the Carolina Homespun Company. At 11 o'clock in the forenoon a procession was formed, consisting of the officers and members of the Homespun Company, each one wearing a cockade of raw cotton in his hat, the Governor of the State, the members of the Legislature, several military companies and many of the citizens, and the officers and members of both the Grand Lodges. The procession moved to the site of the intended building, where the stone was laid in due Masonic form by the two Grand Masters, William Loughton Smith, of the Grand Lodge of York Masons, and Dr. James Lynah, of the Grand Lodge of Free and Accepted Masons, after which an address was delivered by the former gentleman. At the dawn of day, and during the ceremony of laying the corner stone, salutes were fired by the artillery, and the bells of St. Michael's Church were rung, at intervals, until evening.

This is, I think, the only instance in the records of Masonry, of two Grand Masters uniting in the ceremony of laying a corner stone.

On the 17th of December following, the two Grand Lodges met in their respective chambers for the purpose of making the preliminary arrangements for a final union. In the meantime the articles of union

had been printed and placed in the hands of the members, although it does not appear that they were regularly sent to the Subordinate Lodges for their approbation.

As soon as the Ancient York Masons had had an opportunity of carefully examining the purport of these articles, many of them became strenuously opposed to the seventh proposition, the object of which was to admit "Modern Masons" to visit the "Ancient York Masons," without undergoing a new making, as they contended had always been the rule. This they believed to be a violation of their obligation, and they determined to make an effort for its repeal.

Accordingly at the meeting of the Ancient York Grand Lodge, on the 17th of December, 1808, Samuel Nobbs, the Master of Lodge No. 31, in pursuance of the instructions of that Lodge, assisted by his Wardens, made every effort to have it repealed, but without success, the Grand Master declaring the motion to that effect to be out of order.

A committee was appointed to inform the Grand Lodge of Moderns that they were ready to join them, and it was resolved to receive the committee of that body in open Grand Lodge.

On the adoption of this motion, the Master and Wardens of Lodge No. 31, governed by the same conscientious scruples which had induced them to move the repeal of the seventh article, retired from the Lodge room.

The Grand Lodge of the Free and Accepted Masons were then introduced, and the union having been duly ratified, the United Grand Lodge proceeded to the election of officers, with the following result :

Hon. Wm. Loughton Smith, Grand Master ;
 Hon. J. F. Grimke, Deputy Grand Master ;
 Henry Horlbeck, Senior Grand Warden ;
 William Porter, Junior Grand Warden ;
 Richard Stiff, Grand Treasurer ;
 John H. Mitchell, Recording Grand Secretary ;
 Frederick Dalcho, M.D., Corresponding Grand Secretary ;
 J. H. Stevens, Grand Marshal ;
 Joseph Drummond, Grand Pursuivant ;
 Robert Shand, Grand Tiler.

It was worthy of notice, as showing the preponderance of the Ancient York Masons at the time of the union over the Free and Accepted, that of all these officers the Deputy Grand Master alone belonged to the latter party. All the rest were Ancient Yorks.

On the Festival of St. John the Evangelist, which soon after ensued, a general Grand Communication was convened, but owing to some circumstances, the true nature of which I have been unable to discover from any extant records, the installation did not take place until the 31st of December, 1808, so that the newly united Grand Lodge commenced its legal Masonic existence with the commencement of the year 1809.

Of the events that immediately succeeded this ill cemented union, and of the schism and disruption that at once took place, I shall have occasion to speak in the next chapter.

CHAPTER IX.

THE DISRUPTION IN 1809.

NOTWITHSTANDING the apparent unanimity with which the articles of union were ratified on the 24th of September, 1808, the union was not eventually consummated under the same unanimous auspices. Great dissatisfaction was expressed and felt, not only by many of the subordinate Lodges in the State, but by several of the sister Grand Lodges of the United States. This dissatisfaction was, however, confined to the Lodges and Grand Lodges of the Ancient York party.

I have already said that the principal objection to the union arose from that clause of the 7th article which permitted "Moderns" to visit the Lodges of the "Ancients" without a preparatory initiation. While the "Moderns" had not been very rigid in their course on this subject, the "Ancients" had always been distinguished for the pertinacity with which they maintained that they alone constituted "the true church," and that the Moderns were not, in the proper sense of the word, Masons at all, nor entitled to the privileges of the order. This doctrine they had received from their Coryphæus, Laurence Dermott, and they were reluctant to abandon it, since its very exclusiveness elevated them, as they thought, above their more generous, or, at least, less exclusive, rivals.

Of course there was a difference among individuals in respect to the strength of this sentiment. There was a strict and a lax observance of the principle. Some were less exclusive than others. The former found no difficulty in adhering to the union, notwithstanding the obnoxious seventh article. The others, the disciplinarians, could not consent to any amalgamation which threw the doors of their Lodges open, indiscriminately, to the Moderns.

The most prominent of these opposers of the union were the members of St. John's Lodge No. 31, in Charleston. The Master of this Lodge was Samuel Nobbs, a man of great firmness of purpose, and to whose indomitable perseverance in the pursuit of what he believed to be right, we are to attribute all the difficulties which almost immediately ensued after the consummation of the union on the 31st of December, 1808.

No sooner, therefore, had the union been completed, than St. John's Lodge No. 31 held a meeting, in which, after condemning the course of the York Masons who had entered into it, they determined to take the necessary steps for the revival of the Old Grand Lodge of Ancient York Masons.

As a preliminary measure they appointed a committee to prepare an address to the other York Lodges throughout the State.

Accordingly, on the 7th of January, 1809, that committee addressed the following circular to the Lodges formerly under the jurisdiction of the Ancient York Grand Lodge :

Charleston, January 7th, 1809; and of Masonry, 5809.

WORSHIPFUL SIR AND BRETHREN :

We, the Committee of Correspondence of Saint John's Lodge No. 31, Ancient York Masons, do inform you that our representatives at the meeting of the Grand Lodge of Ancient York Masons, held on the evening of the 17th December, 1808, did use their utmost endeavors to prevent the Convention of Ancient York and *Modern Masons*, from being carried into effect, it being contrary to our obligation as *Ancient York Masons*. Nevertheless, the *Grand Lodge of Ancient York Masons* did admit the Committee of *Modern Masons*, in open Lodge, to make their report, which we conceive to be *repugnant* to the principles of our Ancient Craft, and, after they retired, the Grand Master closed the *Grand Lodge of Ancient York Masons* until the 27th December, 1808; but, on that day, much to our astonishment, the Grand Lodge was not opened, and has not since been. After closing the Grand Lodge as above, they did admit the members of the *Grand Lodge of Modern Masons* in convention, and they jointly did *elect officers* to preside over the *Grand Lodge of South Carolina*, (not Ancient York Masons,) and, as we conceive, highly improper and inconsistent with the rules and regulations of *Ancient York Masonry*. And we are directed to inform you our Lodge are *resolved* not to come into their measures; nor will we place ourselves under their jurisdiction; and mean, by the help of our Supreme Grand Master, to hold to our integrity as *Ancient York Masons*. And as you, our brethren, have taken the necessary obligations, you will easily perceive it is impossible to comply with the seventh article of their convention, which admits of *Modern Masons* into Ancient Lodges without having gone through the forms required by Ancient Masonry; and you know, brethren, no man can be admitted into a Lodge of Ancient Masons

without being regularly entered, past and raised in a regular constituted Lodge of *Ancient York Masons*.

Brethren, we think it highly necessary to inform you unanimity is required in our present situation, as the Grand Lodge of *Ancient York Masons* is suspended in Charleston, and can only be revived by the joint endeavors of the several Subordinate Lodges who have not, nor will not, take the test oath and acknowledge the jurisdiction of the *Grand Lodge of South Carolina* (not *Ancient York Masons*). It may be also proper to inform you that Lodges, when the majority of its members have taken the said test oath, have thought proper to reject, and imperiously turned out and deprived those who take the liberty of differing in opinion with them of the privilege and benefits which they are entitled to; and, although they may have been regularly admitted and considered respectable members of the said Lodge, without regard to their being old and faithful Past Masters of the Lodge.

Brethren, we are also requested to inform you that the country Lodges were not, agreeable to our opinion, duly and properly represented, that is to say, one person acted as a proxy for several Lodges, and, by the regulation acted upon, the said proxy was not entitled but to one vote, although they represented several Lodges.

It is our wish you should unite with us in support of our Ancient Craft, and for that reason we have been instructed to address you, hoping you will return an answer to this, our letter, as speedily as possible.

We are, Brethren, your obt., &c.,

JOHN DARBY,	}	<i>Committee.</i>
ELIAB KINGMAN,		
SAMUEL NOBBS,		
RICHARD SMALLWOOD,		
MORRIS GOLDSMITH,		

To this letter favorable replies were received from many of the Lodges. The general tenor of these letters, all of which I have carefully read and have now before me, may be judged of by the following extract from one of them, from Lodge No. 39, at Coosawhatchie :

“ We will, with pleasure, coöperate with you or any other Lodge that may be disposed to aid us in the support of our ancient establishment. Nor will we acknowledge the jurisdiction of the Grand Lodge

of South Carolina, or hold ourselves amenable for any of our acts to them, they having absolved themselves from all control over us."

• Another clause, in the seventh article, which required every Mason when he visited a Lodge to enter into an obligation "not to reveal any part of the mysteries or ceremonies," gave as much offence as that other clause already alluded to, which authorized Modern Masons to visit Ancient York Lodges without further preparation than the taking of this oath of secrecy.

What made it still more obnoxious was a resolution adopted by the new Grand Lodge on the 28th of January, 1809, by which such members of the Subordinate Lodges as should refuse to take or affirm to the oath of secrecy when required so to do by the Worshipful Master, were declared to be prohibited from visiting or sitting in any Lodge under its jurisdiction, until they should have taken or affirmed to the same.

By a fair interpretation it excluded York Masons from visiting Lodges of their own rite, until they had embarrassed themselves with this new test. And, by a just deduction, they argued that such a test could not be necessary unless there had been a change in the work. "If the work is not altered," said Lodge No. 31, in one of its subsequent circulars, "why this strong precaution? and why turn a Mason out of his Mother Lodge for not taking it, and debar him of all his former rights and privileges?"

To test this question a committee of St. John's Lodge No. 31, on the evening of the 1st February, 1809, visited the place of meeting of Lodge No. 8, an Ancient York Lodge, which had submitted to the United Grand Lodge. On demanding admission, but refusing to take the test oath which was tendered to them, they were not permitted to enter. This circumstance was reported to the Lodge, and immediately after St. John's Lodge No. 31 adopted the following resolution:

Resolved, That this Lodge will not acknowledge the Grand Lodge of South Carolina, nor admit any of its members, or the members of any Lodge under its jurisdiction, that have taken the test or oath of secrecy for Moderns, to enter the Lodge before taking the regular obligation as we have."

In the meantime the Grand Lodge of South Carolina was not slow in vindicating its rights, but, on the contrary, appears to have acted with much energy in the attempt to put down the growing opposition.

In January the Grand Lodge appointed a Committee of Inspectors

to superintend the working of the Subordinate Lodges, and to introduce a system of uniformity in the ceremonies.

This Committee, of which Benjamin Cudworth, a Past Grand Master of the former York Grand Lodge, was Chairman, appeared on the evening of the 1st of March, 1809, before the door of St. John's Lodge No. 31, and requested admission. After some delay they were waited upon by a committee who informed them that the Lodge did not acknowledge the jurisdiction of the Grand Lodge of South Carolina, and had come to the conclusion to admit no one who had taken the test oath as required by the Convention and adopted by the said Grand Lodge.

The Chairman of the Inspectors replied that they did not come there to be interrogated as to whether they had or had not taken the test oath, but in the name of the Grand Lodge of South Carolina, and by its authority, to demand admittance, which being again positively refused, the Inspectors withdrew.

This incident was, of course, at once reported to the Grand Lodge of South Carolina, and the consequence was the adoption, on the 2d of March, 1809, of the following stringent resolutions:

“Whereas, sundry persons, calling themselves Free Masons, in defiance of the Masonic authority of the Grand Lodge of South Carolina, and in contempt of the most sacred obligations, do continue to assemble for the purpose of making Free Masons, and for performing other work appertaining to the Craft, without having legal warrants of constitution from the Grand Lodge for so doing; and, whereas, several of them have, at divers times, distributed printed circular letters among the faithful Brotherhood for the purpose of exciting sedition and rebellion against the Grand Lodge of South Carolina, and of inducing them to violate the obedience which is due to the lawful head of the Craft in this State, and have, in the said circulars, spoken in the most contemptuous manner of the proceedings and authority of the Grand Lodge. And, whereas, some injury may arise to the Craft from artful persons imposing upon the credulity of some Brethren who, with the best intentions, will not, however, take the trouble to inquire into the truth of their representations, and may, in this manner, seduce them from their just allegiance; it has become the duty of the Grand Lodge to take order in the premises.

“There ore, *Be it Resolved*, That every warrant of constitution, for holding of a Lodge for making of Free Masons in this State, not issued

by this Grand Lodge, is null and void, and of no effect from and after the date hereof.

Resolved, That every person, entered, passed or raised, in this State, or within the limits of its masonic jurisdiction, except in those Lodges working under the sanction and authority of this Grand Lodge, are hereby deemed and declared to be clandestine Masons. *Provided*, That this resolution shall not extend to the country Lodges until after the quarterly communication in June next.

Resolved, That the Lodge in this city, calling itself St. John's Lodge No. 31, Ancient York Masons, acting under a warrant of constitution which is null and void, be, and the same is hereby, declared to be a clandestine Lodge, and the members thereof be expelled from the true Craft.

Resolved, That this Grand Lodge will not issue warrants of constitution to any Lodge in any other State where there is a superintending Grand Lodge.

Resolved, That the Corresponding Grand Secretary do transmit to the Subordinate Lodges under this jurisdiction, and to the several Grand Lodges in correspondence with us, in the usual mode, the foregoing report and resolutions."

Matters were now, by this act of the Grand Lodge, brought to a crisis. The recusant Masons were placed by this decree of expulsion in such a position that they were compelled either to surrender their warrants, acknowledge themselves clandestine, or unite in the organization of a new or the resuscitation of the old Grand Lodge of Ancient York Masons. The last course, as being the most sensible and prudent, they determined to adopt.

Accordingly on the 1st of April, 1809, St. John's Lodge No. 31, to which the other Lodges seemed willingly to have surrendered the lead in all these movements, issued a circular to the York Lodges of the State, suggesting the appointment of one or more proxies from each Lodge to meet in the town of Columbia, on the 1st of May, for the purpose of reviving the Grand Lodge of Ancient York Masons, electing officers and fixing the future times and places of meeting.

This proposition was cordially responded to, and on that day the proxies or representatives of sixteen Lodges met in convention at Columbia.

As the proceedings of that Convention were highly important, and as but rare copies of the document which contains them are now in

existence, I have deemed it most expedient to publish the original report of the transactions of the Convention.

“At a Grand Convention of Ancient York Masons, held at Columbia on the first day of May, in the year of our Lord one thousand eight hundred and nine, and of Masonry 5809: Composed of Proxies from the following Lodges, viz:

“From Lodge No. 6, Winnsborough, Caleb Clark, Esq.

No. 19, Laurens Court-House, Robt. Hutchinson.

No. 24, Rocky Creek, Charles Thorn.

No. 28, Chester Court-House, George Kennedy.

No. 31, Charleston, John Darby.

No. 32, Yorkville, James Mitchell.

No. 34, Edistow Island, (St. John's, Colleton,) B. Bailey.

No. 41, Beaufort, Benj. Jinkins.

No. 42, St. Helena, Ditto.

No. 43, Newberry Court-House, Jas. M'Kibbon, & Saml. M'Calley.

No. 44, Laurens District, Wm F. Downes.

No. 48, Marion Court-House, John Gibson.

No. 53, Newberry, E. L. Hogg.

No. 54, Edgefield District, John Abney.

No. 55, Barnwell District, David Ewing, & Saml. M. Wallace.

No. 58, Cambridge, Archey Mayson.

“Brother Caleb Clark, Esq., as representative of the Senior Lodge, was called to the Chair; and Brother Benjamin Jinkins, Esq., nominated Secretary; after which the representatives from the several Lodges produced their Credentials, which were read and approved of. The Convention then proceeded to take into consideration the several subject matters for which it was convened, and after discussion and mature deliberation, unanimously adopted the following Resolves—

“*Resolve 1.*—Resolved, that in the opinion of this Convention, the officers and members which composed the *Grand Lodge* of Ancient York Masons, by uniting with the *Grand Lodge* of Free and Accepted Masons, in the manner adopted by them, were guilty of Unmasonic Conduct, violated the trusts and confidence reposed in them as Ancient York Masons, forfeited all the rights and privileges as such, and all rights, benefits, and advantages resulting to them from the Act of Incorporation, passed on the 20th December, 1791.

“*Resolve 2.*—Resolved, that in the opinion of this Convention, those Lodges which have not acceded to the union of the *two Grand*

Lodges, but have refused to surrender their Old Warrants and accept of new ones in their stead, from the Grand Lodge denominated the GRAND LODGE OF SOUTH-CAROLINA FREE & ACCEPTED MASONS, are the only true Lodges of ANCIENT YORK MASONS in this State, and that they owe no allegiance to the said Grand Lodge, but have power and are fully authorized by virtue of their Warrants of Constitution, and the Act of Incorporation passed as aforesaid, to perpetuate the Grand Lodge of the State of South-Carolina Ancient York Masons.

“*Resolve 3.*—Resolved in the opinion of this Convention, the several Subordinate Lodges which were under the jurisdiction of the Grand Lodge of Ancient York Masons, at the time of its union with the Grand Lodge of Free and Accepted Masons, and which are in arrears to the said Grand Lodge of Ancient York Masons, ought not to pry the same to the said Grand Lodge of South-Carolina, (*not Ancient York Masons.*) but should retain it until otherwise ordered by the Grand Lodge of South-Carolina Ancient York Masons, to be perpetuated by this Convention.

“*Resolve 4.*—Resolved, that it is the opinion of this Convention, that no Mason that has taken the TEST-OATH, presented by the Grand Lodge of South-Carolina Free and Accepted Masons (so called), ought to be admitted into any Lodge that may be under the jurisdiction of the Grand Lodge of South-Carolina Ancient York Masons, perpetuated by this Convention.

“*Resolve 5.*—Resolved, that it is the opinion of this Convention, that the Warrants of Constitution held by the several Subordinate Lodges which have not acceded to the union are valid, and sufficient for the said Lodges to convene and work under.

“*Resolve 6.*—Resolved, that it is the opinion of this Convention, that the Grand Lodge of South-Carolina Ancient York Masons ought to be immediately perpetuated, and officers elected for the same.

“*Resolve 7.*—Resolved, that this Convention do, at ten o'clock on Wednesday, the third instant, go into an election of officers for the said Grand Lodge of South-Carolina Ancient York Masons.

“*Wednesday, May 3rd, 1809.*

“The Convention, agreeable to the 7th Resolve, at ten o'clock this day, went into an election for the several officers for the Grand Lodge of South-Carolina Ancient York Masons, and on casting up the ballots it appeared that the following Brethren were unanimously elected—The Honorable Judge William Smith, Grand Master; Colonel Chas. J.

Colecock, Deputy Grand Master; Captain William C. Mergot, Senior Grand Warden; George Taylor, Esq., Junior Grand Warden; Captain John Buchanan, Grand Secretary; John Johuson, Esq., Grand Treasurer; John Darby, Esq., Grand Marshall; and Benjamin Jenkins, Esq., Grand Pursuivant. After the election, the following Resolves were adopted—

“*Resolve 8.*—Resolved, that the Standing Committee of correspondence and arrangement do consist of the Committee of Correspondence of Lodge No 31, Charleston.

“*Resolve 9*—Resolved, that the officers elect be notified of their election, and that on Monday, the 15th inst., at Charleston, be the time and place for their installation.

“*Resolve 10.*—Resolved, that the Committee of Correspondence and Arrangement of this Convention have printed one hundred copies of the Resolves and Proceedings of this Convention, and transmit a copy thereof to each Lodge that they may deem necessary and proper.

“*Resolve 11.*—Resolved, that the several Credentials which have been produced and approved of by this Convention be placed into the hands of John Darby, and by him delivered to the Secretary of the said Grand Lodge.

“*Resolve 12.*—Resolved, that the Chairman, and Brother Darby, have published in the Columbia and Charleston papers the names of the Brethren elected to the offices of the Grand Lodge.

“*Resolve 13.*—Resolved, that Brother Archey Mayson, William F. Downes, and Samuel M. Wallace, be a Committee to tender the thanks of this Convention to the Officers and Members of St. John’s Lodge No. 31, Charleston, for their exertions in support of the Ancient Craft.

“*Resolve 14.*—Resolved, that this Convention do recommend to the Officers and Members of the Grand Lodge of South-Carolina Ancient York Masons, that they meet in Columbia, on Wednesday, the 29th November next, for the purpose of transacting such business as may be laid before them for the interest of the True Craft.

“*Resolve 15.*—Resolved, that this Convention do adjourn, and that the Resolves and Proceedings be signed by the Chairman, and countersigned by the Secretary, and be delivered into the hands of Brother John Darby, and by him delivered (after publication) into the hands of the Grand Secretary.

“CALEB CLARK, *Chairman.*”

“BENJ. JENKINS, *Secretary.*”

And thus, after an ephemeral union of scarcely four months—an im-

perfect union, because, from the very commencement of it, many of the Lodges refused their sanction or concurrence, we see discord again lifting its head, and two Grand Lodges once more dividing and distracting the Masonic jurisdiction of South Carolina.

The "Grand Lodge of South Carolina" consisted of all the Lodges which formerly held their warrants from the Grand Lodge of Free and Accepted Masons, with a few of the York Lodges. The "Grand Lodge of South Carolina Ancient York Masons" was composed entirely of the Lodges which had formerly held their warrants from its predecessor, and which had not united with the new Grand Lodge of South Carolina.

Notwithstanding the disruption which had thus suddenly taken place, the intended union cannot be considered as altogether a failure. It evidently prepared the way for that more perfect and permanent union which was consummated nine years afterwards, and under which we are now living.

It is worth while to investigate the real effect of the union of the two Grand Lodges in the year 1808—the effect, I mean, not in the condition of the Lodges at that time, or on the prosperity of the Order at any time thereafter, but the effect on the subsequent character of the ritual in the State.

From 1736 to 1787, or to a few years anterior to that latter date, the Masons of South Carolina were working under the jurisdiction of the Grand Lodge of Free and Accepted Masons of England, that body which had been reorganized in 1717, and which the Athol Masons had attempted to stigmatize with the offensive name of the "Moderns."

A few years anterior to 1787, the Athol Grand Lodges of England and Pennsylvania had introduced their system of what was called "Ancient York Masonry" into the jurisdiction, and a Grand Lodge of that party having been established in 1787, from that time to 1808, South Carolina resembled England in having the government of the Order distracted between two Grand Lodges, namely: the Grand Lodge of Free and Accepted Masons, the older, and undoubtedly, by all the principles of Masonic jurisprudence, the regular and legal one; and the Grand Lodge of Ancient York Masons, which, irregular in its descent from the spurious Grand Lodge of England, was schismatic and an intruder.

Between these two Grand Lodges there sprung up a bitter rivalry, based on the pretension of each to Masonic purity and legality, and the denial of these attributes to its antagonist.

Notwithstanding the loose assertions of Dalcho to the contrary, we have the most undoubted authority for saying, that there were material and essential differences in the work and discipline of these two bodies. Dermott, Preston, Oliver, all indeed who have written on the subject, concur in this opinion. Dermott and Preston, each of whom was well acquainted with both systems, unequivocally assert the fact as to the work. It cannot therefore be denied.

As to the discipline, there is here even less reason for doubt. Dermott's "Ahiman Rezon" was the standard law authority of the York party; Anderson's "Constitutions," of the Free and Accepted. Both books are easily accessible to any one, and a cursory inspection of them will demonstrate that the law and discipline inculcated by the one, is in many essential points opposed to what was taught by the other.

As to the popularity of the two parties, if I may be allowed to apply the word to Masonry, as indicating or expressing that good will in the community which aids in the growth and prosperity of a society, the York Masons evidently had the advantage. I do not know to what to attribute this fact, except it be to the greater energy, devotion and Masonic intelligence of their members, but in all countries where the two opposing Societies came into contact, the Ancient York Masons appear to have gone rapidly ahead of the Free and Accepted. It was the case in England, where the Athol Grand Lodge was in correspondence with the Grand Lodges of Scotland and Ireland, which bodies for a long time refused Masonic communion with the regular Grand Lodge of England.

In America, a large majority of the Grand Lodges were Ancient York in their origin and character.

And in South Carolina, the Ancient York Grand Lodge numbered three Lodges under its jurisdiction, for every one that was under that of the Grand Lodge of Free and Accepted Masons.

Now, it was natural that the Free and Accepted Masons—at least the intelligent ones—should see and understand all this. It was natural that they should endeavor to get rid of these successful rivals, whose success was being built on their own ruin. It did not require the prevision of a prophet to divine that, according to the common principles of progression, the continuance of this condition of things to a not very distant period, must end in the entire dissolution of their party and the perpetual establishment of that of their opponents.

If they could have had any certain prospect of success, it is likely

that they would have been willing to destroy the Masonic existence of these intruders—to have expelled every Ancient York Mason in their jurisdiction, as clandestine and schismatic, and thus to have had the whole field to themselves. It is not at all improbable that this was the real feeling at the time of the establishment of the Grand Lodge of York Masons in 1787, and during the years that it was growing in strength and numbers, while that of the Free and Accepted Masons was diminishing in both.

But the Free and Accepted Grand Lodge was not strong enough to do this. I am afraid that it did not have energy enough to think of attempting it. The first instance of the expulsion of the members of a recusant Lodge was in 1809, when this punishment was inflicted by the new Grand Lodge of South Carolina on the members of St. John's Lodge No. 31. But at that time the Grand Lodge was composed both of Free and Accepted and Ancient York Masons, who had lately united together, and I cannot hesitate to attribute the determined and resolute action of March 20, 1809, to the councils and influence of the latter.

But there was another way in which the rivalry might be extinguished. And that was by a union of both bodies and the establishment of one Grand Lodge for the State.

Now as there is more strength in union than in division—more pleasure in harmony than in discord—it is not to be doubted, that the York Masons would be as ready to meet the Free and Accepted Masons in any measure of this kind, as the latter would be to offer it.

But a union of two such discordant elements could not be effected except by some abandonment of principle in one party or the other, or in both. The Ancients and the Moderns could not come together and work under the same system, unless the Ancients adopted that of the Moderns, or the Moderns that of the Ancients, or each retained a part of its own with another part of the other's, or lastly, unless they invented an entirely new system.

Such, a few years later, was the case in England, when at the union of the two Grand Lodges it was found necessary to appoint a "Lodge of Reconciliation" for the purpose of adjusting the two kinds of work, and the old Prestonian Lectures of the Free and Accepted Masons having been abolished, Dr. Henning was appointed to prepare a new system.

Now, in South Carolina, we have too many evidences remaining of the pertinacity with which the Ancient Yorks adhered to their own peculiar system to permit us to suppose that they had any disposition

to adopt a compromise which would involve an abandonment of their own peculiar and cherished system.

Arguing then, *à priori*, we are led to conclude that the Ancient York Masons did not yield any appreciable part of their work or discipline in going into the union, and judging from what we know of the subsequent condition of Masonry in Carolina, we come by an argument, *à posteriori*, to the same conclusion.

And why should the Ancient Yorks have yielded anything of a material nature for the sake of this union? They were already in the ascendancy. A longer separation could do them no injury. If either body was to fall into decay by a continuance of the antagonism, it would surely be the Free and Accepted Masons. That body was already reduced to a state of great weakness. It consisted of a few Lodges in the city, with scarcely one in the country. On the other hand, the York Masons had possession of the whole State outside of Charleston, and in the city they were in the majority, both as to the number of Lodges and the number of members.

The union was clearly necessary to the prosperity and even the continued existence of the Grand Lodge of Free and Accepted Masons, and if there was to be any yielding at all of principle, or any change of work, that yielding and that change would naturally be expected to proceed from the Free and Accepted Masons, who were to receive the most advantage from the union.

It will be observed that the only allusion to the work which is contained in the articles of union is the one which provides that a Committee of Inspectors should be appointed to instruct the several Lodges. When that committee was appointed, three of them were taken from the Ancients, of whom the chairman was one, that position being occupied by Benjamin Cudworth, a Past Grand Master of the Ancient York Grand Lodge.

Under such auspices it is easy to divine what sort of instruction would be given.

We know, too, that Anderson's "Constitutions," which had been the authoritative code of the old Grand Lodge of Free and Accepted Masons, was now abandoned, and that the new Grand Lodge made use of Daleho's "Ahiman Rezon." Now this was simply a commentary on, and in many portions a mere compilation from, the "Ahiman Rezon," of Laurence Dermott. This had always been the "Book of Constitutions" of the Ancient York Masons, and the use of it by the new Grand Lodge of South Carolina is a pregnant evidence that in

going into the union the Free and Accepted Masons had altogether abandoned the system of Masonic jurisprudence and discipline to which they had been accustomed.

We cannot of course get possession of the same sort of tangible evidence that they had abandoned, with equal facility, their old work, but the readiness with which they yielded in the question of discipline would lead us to believe that they were not likely to make a more determined stand for the preservation of their work and ritual. But, in fact, we have positive evidence on this subject. When the union of 1817 took place, Thomas W. Bacot was elected Grand Master of the United Grand Lodge, and delivered an inaugural address on that occasion. Brother Bacot was a man of much intelligence, and was personally conversant with the condition of things in the year 1808. Now in that address, speaking of the union of 1808, he used this language: "The number of 'Free and Accepted' being very few, compared with that of the 'Ancient York' Masons, the 'Grand Lodge of South Carolina' adopted the mode of work, &c., entire, of the latter." This sets the question at rest.

The committee of this new Grand Lodge of South Carolina were therefore justified by the record when, in 1809, while sending a "Letter to the Seceding Masons," they said that "by the abolition of Modern Lodges, there is not at present a single person of that denomination in the State."

It was true. The old Masonry derived from the Provincial Grand Lodge, which had been founded in 1736 by the regular Grand Lodge of England, was extinct. And, although from 1809 to 1817 there were two contending Grand Lodges, they were no longer the representatives of "Ancient" and "Modern" Masonry—of two parties, the "Yorks" and the "Free and Accepted"—of two disciplines, the "Dermott" and the "Anderson"—but were both Ancient York Lodges, separating only on a single point, the refusal of the Seceders to take an additional test, which the others insisted on administering, and the regulation imposing which was afterwards repealed by the latter party as being illegal, or at least unnecessary.

It is not therefore surprising that when at length in 1817 the permanent union took place, the Committees of Inspection, appointed by the two Grand Lodges, namely, the one formed in 1808 and the one revived in 1809, should have reported "that there exists no difference in the mode of entering, passing and raising, instructing, obligating and clothing brothers in the respective Grand Lodges."

Of course, how could there be any such difference when both bodies worked according to the Ancient York system.

Well, if such were the facts, what was the effect on the condition of Masonry in the State. No one who has not closely investigated the subject can at all appreciate the magnitude of these results.

In the first place, then, as to the work. As nearly all the Grand Lodges of the United States, at that time existing, had derived their ritual with the warrants of their Lodges from the Athol Grand Lodge, or from some of its collaborators, and as, even where such was not the case, Ancient York Masonry had penetrated with its influences, and, to some extent, infused the elements of its system into the Order, the Masons of South Carolina, by the adoption of the Ancient York work, were placed in uniformity with their brethren of other States. The American system prevailed here as it did elsewhere, so that by the operation of this cause there is, at this day, a greater uniformity in work between the Lodges of South Carolina and those of New York, although almost at the two extremities of the American States, than there is between the Lodges of New York and those of Canada, although only separated by a river.

In so far as the work was concerned, the influence of the union of 1808 was for good.

But, as to discipline, the result was not so happy. The thirty-nine regulations which had been adopted in 1723, and which embraced the most important legal landmarks, were, of course, abandoned with the abandonment of Anderson's Constitutions which contained them, and for them were substituted the innovations of Dermott's Ahiman Rezon, with all his new regulations. And thus, among other evils, the requirement of two black balls to reject a candidate, the admission of Past Masters into membership in the Grand Lodge, and the substitution of proxies for the legal representatives of the Subordinate Lodges, were introduced into the Masonic Constitution of South Carolina as parts of the Ancient York system of discipline. And it was not until a few years ago that under the strong efforts of a reformation, inaugurated in 1856, these evils began to disappear, so that in 1860 the Grand Lodge was able to shake off the improper influences, in this respect, of the union of 1808.

In so far, therefore, as the discipline was concerned, the influence of the union of 1808 was for evil.

After this long digression, it is time to return to the facts of history. Several of the Grand Lodges of the United States expressed un-

favorable opinions of the basis on which the union of the two bodies in South Carolina had been cemented, and some of them took occasion to censure the new Grand Lodge in terms that were far from being courteous.

Thus on the 1st of May, 1809, the Grand Lodge of Maryland adopted the following preamble and resolutions:

“The Grand Lodge of Maryland, viewing with abhorrence, and with sincere regret, that the Grand Lodge of South Carolina, forgetting the ancient landmarks and boundary lines of our honorable Order, and losing sight of those obligations which have for time immemorial bound us in the strongest chains of brotherly affection, have united themselves with a set of men, who, however honorable or praiseworthy they may be, cannot be considered by us as Masons; and noticing at the same time, with the most unfeigned satisfaction, the firm and virtuous opposition which has been made to this unwarrantable step, by St. John’s Lodge No. 31, A. Y. M., in Charleston, do therefore and hereby *Resolve*,

“1st. That the R. W. G. Lodge of Maryland cannot consistently with their sense of duty as Masons, hold any further communication with the Grand Lodge of South Carolina.”

On the 3rd of June, 1809, the Grand Lodge of Georgia expressed its surprise “how Modern Masons, as such, could enter a Lodge the members of which had taken the obligations of Ancient York Masons,” and it ordered the different Lodges under its jurisdiction “to examine with the utmost strictness, all visitors, and to receive none as such, but under the test of having received their degrees in a regularly constituted Lodge of Ancient York Masons, and agreeably to the Ancient form.”

On the 30th of October, 1809, the Grand Lodge of Kentucky passed a resolution:

“That we, the Grand Lodge of Kentucky, with extreme regret, contemplate the wanderings of the Lodge, calling itself ‘The Grand Lodge of South Carolina;’ yet we are entirely unwilling and cannot alter or transcend our Ancient York Masonic limits. Hence we are constrained to take a distant leave of those who have wantonly strayed.”

The Grand Lodge at the same time “congratulated their brethren who had withstood the anti-Masonic gale, and were restoring the Grand Lodge of Ancient York Masons in South Carolina.”

And still later, on the 2d of April, 1810, a committee of the Grand Lodge of Pennsylvania reported, “that they were of opinion that the

proceedings of the Grand Lodge of Ancient York Masons of South Carolina, in forming the union, had been in the most essential parts irregular, inconsistent with the principles and practice of the Craft, and with the union, harmony, and brotherly duties, which should always subsist between a Grand Lodge and the Subordinate Lodges under its jurisdiction, which make a component part of the said Grand Lodge; and cannot be justified under any pretence whatsoever, especially as they are an absolute removal of our Ancient landmarks."

The Committee also reported, that the said Grand Lodge "appear to them to have established what the Committee deem a *New Order*, variant from that of both Ancient York and of Modern Masons, inasmuch as they established terms of recognition and fellowship unknown to either."

The Committee, therefore, reported resolutions approving of the conduct of St. John's Lodge No. 31, and the fifteen other Lodges which had reorganized and perpetuated the Grand Lodge of South Carolina Ancient York Masons, and declaring that the Grand Lodge of Pennsylvania "could not acknowledge nor hold any communication with the new Grand Lodge of South Carolina."

The report and resolutions were adopted.

The Grand Lodge of Virginia made the most elaborate investigation of the subject, and on the 13th of December, 1809, after acknowledging the receipt of several communications from both parties, adopted the following resolutions:

"On the foregoing subjects, this Grand Lodge premises that, when the members composing it read, at its last annual session, the first communication, dated 'Grand Lodge of South-Carolina, October 4th, 5808,' they were so much astonished, both at its form and substance, that they could not credit its authenticity. It apprized them, in substance, that the body called the Grand Lodge of South-Carolina A. Y. M. had not only admitted into their society persons called Modern Masons, but had actually incorporated and identified themselves with those persons. It announced this information in terms deemed by this Grand Lodge utterly repugnant to all the principles of Free Masonry. They could not believe that a society so respectable and enlightened, as the Grand Lodge of South-Carolina A. Y. M. had always been esteemed, could sanction so dangerous and unwarrantable an innovation; but subsequent communications have too clearly proved that it was authentic.

“After the most mature deliberation, this Grand Lodge has come to the following Resolutions:

“1. *Resolved, unanimously*, That while we deeply deplore the necessity of expressing our sentiments on this all important subject, we hold it to be our duty, as Masons, not to shrink from the unpleasant task.

“That any number of individuals may form themselves into a Society and prescribe their own mode and terms of admission into that Society, is a principle not to be questioned, and while they conform to the laws of the State in which they reside, neither the civil authority nor any other Society, nor individual, ought to interfere with or disturb their deliberations. But we hold it a principle equally clear that every individual has the right of determining whether he will become a member of that Society, and that any other Society may decide whether they will fraternise with it or not.

“2. *Resolved, unanimously*, That the conduct of the body of men styling themselves ‘The Grand Lodge of South-Carolina,’ in adopting the said act of incorporation and union, with persons called Modern Masons, is a removal of the land-marks of A. Y. Masons, a departure from the first principles of our society, and a palpable violation of the most sacred duties incumbent on all A. Y. Masons. Without questioning the purity of the motives of those who adopted the said act of incorporation and union, we cannot, as A. Y. Masons, acknowledge any association, the rules of admission into which deviate from those of our own society; nor can we fraternise with the members of that association, however respectable the men may be of whom it is composed.

“3. *Resolved, unanimously*, That this Grand Lodge do highly approve of the truly Masonic, firm, wise, and virtuous conduct of St. John’s Lodge No. 31, of Charleston, South-Carolina, and the other Lodges associated with it, in resisting the said dangerous innovation, and adhering to the ancient land-marks and principles of our institution, and that this Grand Lodge will, with sincere pleasure, interchange communications with the Grand Lodge of A. Y. Masons, established in South-Carolina, St. John’s Lodge No. 31, and the other Lodges associated with it.

“4. *Resolved, unanimously*, That it be, and it is hereby, specially recommended to the Lodges, under the jurisdiction of this Grand Lodge, to be particularly scrupulous in the examination of all visitors, and to admit none who may, in any way, have departed from the duties and workings of Ancient Y. Masons.

“5 *Resolved, unanimously,* That the Grand Secretary be, and he is hereby, directed to send a copy of the foregoing resolutions to St. John's Lodge No. 31, Charleston, to the Grand Lodge of South Carolina A. Y. Masons, to all the Grand Lodges in correspondence with this Grand Lodge, and to Dr. Frederick Daleho, of Charleston.”

The reader will notice the care with which they omit, in the last resolution, all official recognition of the new Grand Lodge, but order the result of their deliberations to be sent to “Dr. Frederick Daleho, of Charleston,” who was, it will be recollected, the Corresponding Grand Secretary of that body.

The Grand Lodge of New Hampshire seems to have been the only body that sought to pour oil upon the troubled waters. It addressed a communication to the brethren of St. John's Lodge No. 31, a copy of which was also sent to the new Grand Lodge. This communication, signed by L. Spalding, Grand Secretary, is in these words :

“WORSHIPFUL SIR & BROTHERS :

“We, the Grand Lodge of the State of Newhampshire, have received your two communications of January 7th & March 9th, of the present year, and have commanded our Grand Secretary to say, in answer thereto, that we sincerely lament the misunderstanding that appears to exist between your Lodge and the Supreme Masonic jurisdiction in the State of South Carolina, and we sincerely hope that the same will be soon amicably adjusted as the only means by which Masonry can be rendered respectable in the State. There must be no schism in the household of the righteous; a house divided against itself will fall. In the Northern States we know and make no distinctions, we are all Columbian Masons, we loath and abhor party distinctions, they have been a long time since done away. It was the darling object of our late most worthy Grand Master to abolish the distinction of Ancient and Modern Masons, and substitute Columbian Masons. Masonry is one and universal.

“We sincerely hope, that long before this can reach you, that all misunderstandings will have been amicably settled to the perfect satisfaction of all concerned; this, we think, can be done very easily, as there is, and ought to be, a spirit of brotherly love existing on both sides. There is but one right and one wrong side in this affair. You both have Masonic and moral information enough, if you throw aside prejudice, to judge aright, and you have virtue enough to act aright, which, when done, and you only can do it, will place Masonry on a

never failing basis, which is the wish, hopes and expectation of the Grand Lodge of Newhampshire.

L. SPALDING, *G. Secretary.*"

It will be seen that the Grand Lodge of New Hampshire expressed no opinion of the true merits of the question. It, however, did not withdraw from communion with the new Grand Lodge of South Carolina.

On the 15th of May, 1809, "a number of Past Masters and others" assembled at Mead's Hotel, in Charleston, which was, at that time, the usual place of meeting of the Masonic bodies, when Judge William Smith was installed as Grand Master of the revived Grand Lodge of Ancient York Masons of South Carolina. The other officers were installed at a subsequent meeting of the Grand Lodge held at the same place on the 7th of June following.

At this communication of the 7th of June, 1809, the revived Grand Lodge of Ancient York Masons appeared resolved to act with more energy than forbearance. It accordingly expelled the officers and members of Lodges No. 1, 2, 3, 4, 5, 8, 11, 14, 45 and 51, "together with all other Ancient Masons that had taken the test oath or in any way worked in an illegal or unmasonic manner, under the Grand Lodge of Free and Accepted Masons."

The Lodges above named were all Ancient York Lodges of the city of Charleston, which had united with the new Grand Lodge. Not a single Lodge in the country had given in its adhesion to the new body, but all recognized allegiance to the revived Grand Lodge of Ancient York Masons.

On the 29th of November, 1809, the Grand Lodge of Ancient York Masons held a quarterly communication at Columbia, on which occasion a new code of by-laws was adopted.

At this time some of the Lodges and many of the brethren who had at first united with the new Grand Lodge, began already to feel doubts of the correctness of their conduct, and expressed a disposition to return to their primitive allegiance to the Grand Lodge of Ancient York Masons. To meet these views the Grand Lodge of Ancient York Masons adopted the following resolution :

"Whereas, many Masons, once highly respected members of Lodges constituted under the Grand Lodge, have alienated themselves by incautiously adopting principles infringing upon the great landmarks of Ancient York Masons, and, by uniting with Lodges unknown to this,

have precipitated themselves from that once usual intercourse and fraternal concord which, from time immemorial, has eminently distinguished and dignified our valuable institution; but who, viewing with regret and contrition the unhappy schism thereby created, are anxiously disposed to return and earnestly solicit re-admission into our Ancient Order: The Grand Lodge, duly impressed with the great importance of enabling such again to participate in the benefits and privileges of the true craft, while it sympathises in the unhappy cause of disunion, is constrained to believe that they surrendered the reins of their better judgments into hands unworthy of the sacred trust, and were unhappily, though not criminally, misled.

“Therefore, *Resolved*, That a Committee be appointed for the purpose of receiving applications from such Lodges or brethren as may be desirous of coming again under the jurisdiction of this Grand Lodge, with instructions to report immediately thereon.”

Soon after these events, the Grand Lodge of South Carolina, seeing the dislike which was entertained by all classes for the test oath, abolished that objectionable feature, and in 1811 we find that body accused by the Grand Lodge of Ancient York Masons of “enticing individuals” who were members of the York Masons into their communion. As the preamble and resolutions adopted by the Grand Lodge of Ancient York Masons, to counteract these measures of the United Grand Lodge, detail an important part of the Masonic history of the period, and as I know of but a single copy of the circular containing them to be in existence, I do not hesitate to publish it in full. It is dated “Charleston, 16th May, 1812,” and is in these words, being an extract from the minutes of a meeting held on the 4th of the preceding December:

“WHEREAS it has been the practice of late for a body calling themselves the Grand Lodge of South-Carolina, and Supreme Court of Appeals and sole Masonick jurisdiction of the State aforesaid; the principal part of the Members composing the said Association, having been legally and Constitutionally Expelled by this Grand Lodge, for a breach of our old Constitution, in joining illegally, unlawfully, & contrary to our Ancient usages and most sacred customs, with men that we could not, and do not acknowledge as Masons, or admit into our Ancient Lodges, have been interfering by enticing persons into not only their Subordinate, but even their pretended Grand Lodge, for the purpose of weaning their affections by making a number of wrong statements. Finding the Craft firm in not taking a very new and

modern tenet, they have abolished the same; and now finding it impossible to persuade whole Lodges, have taken the method of enticing the Individual Members of the same; making statements to them of their having done all things in order, and professing to be the true and only Craft, although the said Grand Lodge of South-Carolina aforesaid, have themselves declared in their Pamphlet that they are neither Modern nor Ancient York Masons, but have a mode peculiar to themselves, in order to raise a further rebellion in the true Ancient Craft, to the injury not only of this Body, but of all faithful Masons throughout the globe. Therefore, for the future abolishing of this illegal and unjust proceeding, and for the information of all our Brethren, it is improper to visit or sit in a Lodge, or with a body of men that have been expelled as aforesaid.

“*Therefore Resolved*, That from and after passing the following Resolves, if any Officer or Member of this Grand Lodge shall sit or assist in the Grand Lodge of South-Carolina, or any of their Subordinate Lodges, he shall be expelled for the same, or otherwise dealt with as a Majority of the Grand Lodge shall see best, agreeably to the offence.

“*Resolved*, That all the Lodges under this jurisdiction do examine with all due strictness, that all visitors have been regularly entered, past, and raised, in a regularly Constituted Lodge of Ancient York Masons; that they are not under the pretended Grand Lodge of South-Carolina; and that they were not a Member or Members of other of the Lodges, who had been expelled by the Grand Lodge of Ancient York Masons, for improperly joining with Modern Masons, or even taking the Test which was proposed by the seceders of the Ancient Craft, called an Oath of Secrecy; and that they are not known, or ever were in anywise under their jurisdiction.

“*Resolved*, That in case any of the Officers or Members of the Lodges under this jurisdiction should visit or sit with them, in any of their Lodges, they shall be dealt with as in case of the Grand Officers or Members of the Grand Lodge.

“On motion *Resolved*, That the above Resolutions be printed by the Corresponding Committee, and sent to the different Lodges under the jurisdiction of this Grand Lodge, and to the Grand Lodges corresponding with the same.”

It will be remembered that when the union took place in 1808, the first of the articles of union provided that the two Grand Lodges should, by joint petition, pray the Legislature, at its next session, to revoke the charters of incorporation, heretofore granted to them respectively, and

to incorporate them into one body, to be known as the "Grand Lodge of South Carolina."

The whole of this provision was never carried out. The revival of the Grand Lodge of Ancient York Masons prevented the presentation of any petition for the abrogation of its charter, and it was not until the year 1814 that a charter of incorporation was granted to the new Grand Lodge of South Carolina.

At that time the large majority of the Masons who were members of the Legislature, were attached to the Ancient York party, and strenuous exertions were made in opposition to the incorporation of the new body. The act was, however, at length passed on the 20th of December, 1814.

The provisions of the act of incorporation were, in general respects, similar to those of former acts. But the evidence of the success of the opposition was shewn in the second section, which confirmed all the property belonging, at the passing of the act, to any Subordinate Lodge, to the said Lodge, "free from any control, superintendence or direction of the Grand Lodge of South Carolina."

I have no doubt that this clause was inserted with the view of protecting from forfeiture the property of any Lodge which might subsequently secede from the Grand Lodge of South Carolina, and return to its allegiance to the Ancient York Grand Lodge.

Another clause in this section shows that the influence of the York Masons had been successfully exerted in the framing of the bill. It is in these words: "Provided always, nevertheless, that nothing herein contained shall affect the rights and privileges of the Grand Lodge of Ancient York Masons."

The insertion of this clause and the object of its insertion, did not escape the penetration of the members of the new Grand Lodge. John S. Cogdell, the Corresponding Grand Secretary, writing from Columbia at the time to Thomas W. Bacot, the Grand Master of the Grand Lodge of South Carolina, to announce the passage of the act of incorporation, alludes to the opposition in the following language:

"It is with extreme delight I now inform you that after some opposition from a source I trust about to be less hostile than heretofore, I was enabled to succeed in obtaining the charter for the Grand Lodge of South Carolina, in conformity to the directions and trust confided in me by the officers and members of the said Grand Lodge. A proviso was, however, added to the bill by the opposition, in itself useless, and, I add, harmless, inasmuch as it provides that nothing in the charter

now granted should interfere with the rights and privileges of the Grand Lodge of S. C. A. Y. Masons. This was not the object of the petitioners before the House, nor could such an act have been binding on the members of the Grand Lodge of A. Y. Masons had the petitioners even desired, or could they have obtained such a charter. *The hour is at hand*, I devoutly hope, when the Craft of South Carolina will walk within the same compass, acknowledge themselves of but one family, and, under the auspices of our Divine Architect, unite their efforts for the benefit of Masonry throughout the globe."

The predictions of the writer of this letter were not made at random. At least they were soon fulfilled. Three years after, the Masons of South Carolina, impatient of the longer presence of a spirit of discord which had for so many years distracted the jurisdiction, impaired the usefulness and derogated from the honor and dignity of their ancient fraternity, determined to organize a union on a more substantial and permanent basis. The result was, the union of 1817, under which the Order is now existing.

But the history of the events which led to that union, and that of the transaction itself, are important enough to demand a new chapter.

CHAPTER X.

THE UNION IN 1817.

NEXT to the year 1736, which witnessed the introduction of the Order into the State, and the organization for the first time of a Provincial Grand Lodge, the year 1817 becomes, perhaps, the most important in the history of Masonry in this jurisdiction, for it is the era in which we are to record the annihilation forever of all bitter feeling between the "Ancient" and the "Modern" Lodges, or the "York" and the "Free and Accepted Masons," the dissolution of the two rival Grand Lodges, which for so many years had represented these adverse parties, and the formation in their place of a United Grand Lodge on articles of compromise, of whose perpetuity, in that sense of the word which is applicable to all mundane affairs, there can be no doubt. The example of peace and concord had been exhibited in England four years before by the union of the two contending Grand Lodges in that jurisdiction in December, 1813, and as far back as 1792, the discordant elements of two Masonic heads had been erased from the history of Massachusetts Masonry. South Carolina was, in fact, now the only State in the Union, and, if we except the Kingdom of France, the only jurisdiction in the world, where the house of Masonry was divided against itself.

Notwithstanding the disruption of the temporary union of 1808, the good seed of future reconciliation had been left behind, and was again, in less than nine years, to shoot forth into the goodly plant of concord. In fact, that brief union may be said, as I think I have already shown, to have prepared the way for the more permanent one, whose history we are now about to review. Ancient York Masonry, or that Masonry which was derived from the Athol Grand Lodge of England, had long been the most popular, and the predominating Masonry of the State, as in fact it had been of almost every State in the Union. By the union in 1808, many of the York Lodges had been incorporated into the legitimate Grand Lodge, and, as we have already seen, the ritual of the Ancients had been adopted by the new Grand Lodge, to the utter neglect of that of the Free and Accepted or Modern Masons. Notwithstanding that many Lodges of York Masons

in 1809 had seceded under their banner bearer, St. John's Lodge No. 31, all, except two, of the Lodges in the city, which then controlled the ritual of the State, had adopted the York method of work and remained faithful to the union. The "Modern" element in the new "Grand Lodge of South Carolina" was now therefore extinct, and the body was in fact, except in the use of the name, a York Grand Lodge. No better evidence need be offered of this than the fact that the most objectionable features in the York system of government, the use of proxies in the place of representatives, and the admission of Past Masters into the Grand Lodge, were, on the consummation of the union, at once introduced into the constitution of the new Grand Lodge, although neither of these pernicious principles had been previously recognized by the Grand Lodge of Free and Accepted Masons.

The fact is, then, that in 1816, when renewed efforts began to be made for a restoration of harmony and the reestablishment of the union, there was no Grand Lodge of the Moderns existing in the State. There were, it is true, two Grand Lodges, but actually both of them might be considered as emanations from the old York Masons, now dead everywhere else, except in South Carolina. The legitimate Grand Lodge (by which I mean, that Grand Lodge which had remained true to the union of 1808,) had adopted the ritual, the usages and the constitution of the Ancient York Masons; it had indeed, by resolution, accepted the Ahiman Rezon of Dr. Dalcho, compiled and published in 1807 for the use of the York Grand Lodge, as its Book of Constitutions; while the seceding Grand Lodge openly professed to be composed of York Masons, and called itself by that distinctive appellation.

It is manifest, then, that in 1816 the promoters of concord were relieved from one labor, that of breaking down the asperities and removing the prejudices which for three-fourths of a century had existed between the two divisions of the Masonic family on the important and vexed question of the ritual. All Masons in South Carolina now worked from the same trestle board, all were governed by the same usages, and referred to the same Book of Constitutions. Dalcho was the lawgiver in both bodies, and his opinion equally respected by each. The only question now was one of expediency, and seeing that the problem as to the time when Masonry should be united under one head had already been solved in every other jurisdiction, the leading Masons of both parties in South Carolina came to the happy conclusion that

the period had now arrived for the annihilation of all discord among the Masons of the State.

In 1816 there were, therefore, two Grand Lodges existing in South Carolina. The first was the "Grand Lodge of South Carolina." I use the incorporated name. This body had been formed in 1808 by the union of the two Grand Lodges—that of the Free and Accepted Masons, which dated its commencement in 1736 as a Provincial Grand Lodge—and that of the Ancient York Masons, which had been organized in 1787 by the union of five Ancient Lodges. The second Grand Lodge existing in 1816, was the "Grand Lodge of South Carolina Ancient York Masons." I again make use of the style of its act of incorporation. This body had been formed in 1809 by the secession of several Ancient York Lodges from the Grand Lodge, which had been established by the union in 1808.

The great object was to unite these two contending bodies into one, and, to that object, the true Masons of the State, belonging to either, began in 1816 seriously to direct their attention.

In that year each of the two Grand Lodges appointed a committee, and the two committees were charged "to meet together in free and brotherly conference on the subject of an union so mutually desirable." Of this joint committee, which was composed of prominent members of the Order, namely: David Johnson and John Geddes, on the part of the York Grand Lodge; and of Simon Magwood, Timothy Ford and John S. Cogdell, on the part of the other body, several meetings were held. Each member brought to the deliberations, as the contemporary record tells us, "a true Masonic spirit, and a reciprocal desire to bring about an event so pleasing to the hearts of all good Masons." This spirit was promoted and preserved by the fact already stated, that there was no possibility of a dissension upon the subject of work. As this statement is of some importance, it is proper that I should cite the contemporary authority on which it is made. Thomas W. Bacot, who was, at the union in 1817, elected the Grand Master of the United Grand Lodge, and who was also a party to the abortive union in 1808, on assuming the chair in 1817 made an address to the brethren. The written records of that day became in 1838 a prey to the flames, but, fortunately, immediately after the union, a committee was appointed to prepare and publish an official history of these transactions. This duty they performed, by issuing a pamphlet bearing the title of "The Masonic Family Re-united." Time has disposed of most of the copies of this work, which is now becoming exceedingly rare. One of them is,

however, now lying before me, and to it am I indebted for the statement I am now about to make.

At the time of the union in 1817, Mr. Thomas W. Bacot was elected the Grand Master of the United Grand Lodge. This gentleman had also been a party to the previous but abortive union in 1808, and was familiar with all the circumstances connected with it. No better authority for any statement relating to that period could be needed. Bacot had also paid much attention to the ritualistic part of Masonry, and in his eagerness to acquire knowledge of its esoteric principles had warmly cultivated the high degrees, not only of the York, but of the Ancient and Accepted Rite. He is to be looked upon, therefore, as one speaking understandingly.

In an inaugural address delivered by him before the United Grand Lodge, when taking the chair, on the 27th of December, 1817, he used this language. Speaking of the condition of the two parties in 1808, he says:

“The number of ‘Free and Accepted’ being very few compared with that of the ‘Ancient York’ Masons, the ‘Grand Lodge of South Carolina’ [that is, the one formed by the union in 1808,] *adopted the mode of work, &c., entire, of the latter.* A misunderstanding, however, unhappily arose, and the Grand Lodge of Ancient York Masons was revived.

“Thus, then, there again existed in this State two Grand Lodges, *differing from each other in no respect whatever, than in the words ‘Ancient York’ adopted by one, and omitted by the other, in their respective titles.*”*

Other evidence to the same effect will be found in the reports of the committees of conference to be hereafter cited, which reports declare “that there exists no difference in the mode of entering, passing and raising, instructing, obligating and clothing brothers in their respective Grand Lodges.”†

The subject of work, therefore, presented no difficulties to be reconciled by the two committees. There could be no contention where both sides were of the same opinion. And when we consider the tenacity with which Masons cleave to the ritual to which they have been accustomed, and the obstinacy with which they oppose the

* I have already cited this paragraph, but the importance of the admission will excuse a repetition of the quotation.—*Masonic Family Re-united*, page 33.

† *Ibid*, page 13.

slightest change in it, we can readily appreciate the assistance which the committees must have derived in coming to a common ground of compromise and union, from the absence of all differences in opinion in relation to "the work of the Order."

But the committee also received encouragement in their task of securing a union from the great inequality that existed in the two Grand Lodges. It was not so much a union of equal bodies, equal in strength, equal in numbers, equal in influence, as it was the arrangement of a triumphant rival to receive the advances towards a reconciliation of a weaker opponent. The Grand Lodge of York Masons numbered, at the time of the union, thirty-five Lodges; while the Grand Lodge of South Carolina had only fifteen. So that here again the difficulty of a union was considerably lessened.

The deliberations of the joint committee terminated in a joint report of articles of union, which, as they constituted the basis of all the subsequent proceedings which terminated in the establishment of a United Grand Lodge, are here cited in their full extent. These articles were agreed upon on the 11th day of January, 1817, and are in the following words:

ARTICLES OF UNION BETWEEN THE TWO GRAND LODGES IN SOUTH CAROLINA.

"The Grand Lodges of Masons in South Carolina, being desirous of terminating the disunion which unfortunately has subsisted between them, and of following the example so laudably exhibited in Europe and America, of harmonizing the Ancient and Honorable Craft of Free Masons, and consolidating them into one Fraternity, that the unity and strength thereof may be preserved, and the Ancient landmarks perpetuated to the remotest ages, have mutually adopted the plan, that, in their view, gives the fairest promise of attaining those great and valuable ends. For this purpose, the Right Worshipful Incorporated Grand Lodge of South Carolina Ancient York Masons have by an unanimous vote nominated and appointed the Honorable David Johnson, Past Master; William Harper, Esq., Grand Secretary; and the R. W. John Geddes, Deputy Grand Master, a committee for and on behalf of the said Grand Lodge; and the Right Worshipful Incorporated Grand Lodge of South Carolina have by an unanimous vote nominated and appointed the R. W. Simon Magwood, Past Grand Master; R. W. Timothy Ford, Past Junior Grand Warden; and the R. W. John S. Cogdell, Junior Grand Warden, a committee

for and on behalf of the said Grand Lodge, to meet together in free and brotherly conference on the subject of an union so mutually desirable.

“And the said Joint Committee having met, in Charleston, on the 10th day of January, 5817, and 10th day of January, 1817, and conferred together, in free and harmonious consultation, have come to an agreement to report to their respective Grand Lodges, and to recommend to their adoption, and to the acceptance of the masonic fraternity, the following convention, as a basis and plan for a full and perfect union of the Grand Lodges into one Grand Lodge, to be called ‘*The Grand Lodge of Ancient Freemasons of South Carolina,*’ to be forever deemed, held and taken as the true and only lawful Grand Lodge of Freemasons in South Carolina; and to contain the true and supreme masonic authority thereof.

“Art. 1. There shall be, from and after the ratification of these Articles, by the R. W. Grand Lodge of South Carolina Ancient York Masons, and by the R. W. Grand Lodge of South Carolina, (and after the ratification of both Grand Lodges, in the manner hereinafter mentioned,) a full, perfect, and perpetual union, of and between the said Grand Lodges, and the Subordinate Lodges under their jurisdiction, and the fraternities of Freemasons of South Carolina—so as that in all times hereafter, they shall form and constitute but one brotherhood; and that the said community shall be represented in and governed by one Grand Lodge, to be styled ‘*The Grand Lodge of Ancient Freemasons of South Carolina,*’ to be solemnly formed and held on the day of the Festival of St. John the Evangelist, next ensuing such ratifications, and thenceforward forever.

“Art. 2. It is declared and pronounced, that pure ancient masonry consists 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. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the order of Chivalry, according to the constitutions of the said orders.

“Art. 3. There shall be the most perfect unity of obligation, of discipline, of working the Lodges, of entering, passing and raising, instructing and clothing brothers; so that but one pure, unsullied system, according to the genuine landmarks, laws and traditions of the Craft, shall be maintained, upheld and practiced, from the day of the date of the said union, until time shall be no more.

“Art. 4. Although it is believed that no diversity doth exist between the said Grand Lodges, as to obligations or discipline, or working the Lodges, or entering, passing and raising, instructing and clothing brothers, yet to ascertain the same to mutual satisfaction, and thenceforth, to preclude all doubt or controversy, it is agreed that one and the same night shall be appointed for the meeting of the two Grand Lodges in Charleston, when they shall assemble in separate Lodge, and each appoint a committee to visit the other Grand Lodge the same evening, for the purpose of examining into the mode of entering, passing and raising, instructing, obligating and clothing brothers, in the respective Grand Lodges; and after the visiting committees have returned to their respective Lodges, and reported the result of their examinations, the two Lodges shall, by exchange of messages, appoint a joint committee, who shall, on the spot, draw up and prepare a report or statement of the interviews, and the results thereof, which, upon being accepted and confirmed by each Lodge, (of which each shall advise the other in writing,) shall be transmitted by each Grand Lodge as soon thereafter as may be, to their respective Subordinate Lodges for their information. And upon those proceedings being had, and the report of the joint committee made, and mutually confirmed, each Grand Lodge shall, in its own chamber, and during the same sitting, proceed to put the question to agree to, and accept and confirm the articles of union; and if the same shall be agreed to by each Grand Lodge, the testimonials thereof shall, by mutual message, be exchanged, in writing, and the plan of union shall be declared to be fit, and ready for the final consideration and adoption hereinafter mentioned and provided for.

“Art. 5. After such proceedings shall have taken place, as are prescribed in the preceding article, the two Grand Lodges respectively shall communicate to their Subordinate Lodges a statement of those proceedings, and a copy of these articles, requiring the respective Lodges to take the whole into their consideration, at a regular meeting, and thereupon to vote either their acceptance of this union or their dissent; and, also, that they do transmit their assent, if they do assent, to abide by the final determination that shall be made by their respective Grand Lodges, touching the formation of the union hereby contemplated.

“Art. 6. As soon as the two Grand Lodges shall have communicated with their Subordinate Lodges, as mentioned in the last article, and the Grand Masters shall both be ready to call a meeting for final ratifi-

ation, a day shall mutually be appointed for the two Grand Lodges to meet; and, having assembled, in separate chambers, they shall exchange ratifications of these articles: and, having so done, the two Grand Lodges shall immediately resolve themselves into a joint meeting in the following manner: A joint committee shall be appointed to determine, by lot, which of the Grand Masters shall preside, and that being fixed, the remaining officers of the other Grand Lodge shall keep their respective stations in the joint meeting, which joint meeting shall be immediately formed, and the whole being duly in order, the ratifications of the two Grand Lodges shall be read by the presiding Grand Master, who shall solemnly pronounce the union to be completed.

“The joint meeting shall then proceed to ballot, as one Grand Lodge, for Grand Officers of the new *Grand Lodge of Ancient Freemasons of South-Carolina*: and, having counted the votes, and declared the election, the same shall be duly certified under the hands and seals of the two Grand Masters, and of the other Grand Officers present, to be transmitted to the Grand Master elect: and the two Grand Lodges now existing, shall then be dissolved and forever extinct, which shall be declared in open Grand Lodge by the Grand Masters.

“Art. 7. The new Grand Lodge by the name and style aforesaid, shall apply to the legislature for an act of incorporation, in the usual manner, tendering, at the same time, a surrender of the charters of both the Grand Lodges. These articles, and the proceedings touching them, together with the ratifications and all the documents touching this union, shall be deposited, and for ever remain in the archives of the new Grand Lodge: and all property, jewels and funds belonging to the present Grand Lodges, shall vest in the new Grand Lodge.

“Mutually agreed to and signed by the Joint Committee, the 11th day of January, 1817.

DAVID JOHNSON,

JOHN GEDDES,

Committee on the part of the Grand Lodge of S. C. A. Y. M.

SIMON MAGWOOD,

TIMOTHY FORD,

JOHN S. COGDELL,

Committee on the part of the Grand Lodge of S. C.”

This report was presented to each of the Grand Lodges and adopted. As the 4th article of the contemplated union provided for the calling

of special communications of both Grand Lodges, at which each might examine the mode of work of the other, these communications were called on the evening of the 30th of May, 1817.

The communication of the Grand Lodge of Ancient York Masons was held at Pierce's Tavern. Charles J. Colcock, the Grand Master, presided, and nine Lodges were represented.

As soon as the Grand Lodge was opened, a committee was announced from the Grand Lodge of South Carolina, who, on being introduced, informed the body that the Grand Lodge of South Carolina was then in session, at Galloway's Tavern, for the purpose of acting simultaneously with the Grand Lodge of York Masons under the 4th article of the Convention.

Similar proceedings took place in the Grand Lodge of South Carolina, which met on the same evening at Galloway's Tavern. Thomas W. Bacot presided, and fifteen Lodges were represented.

Both Grand Lodges then appointed Committees of Inspection, the committee of each body being directed to visit the other Grand Lodge and examine its work. There is a full record in the minutes of both bodies of the visit made by the committee of the York Masons to the Grand Lodge of South Carolina, where they were received with due honor, and the mode of entering, passing and raising, and of instructing, obligating and working in the Grand Lodge of South Carolina, was explained and rehearsed before the committee, who, after expressing their "full and entire satisfaction," returned to their Grand Lodge. But, although a corresponding committee was appointed by the Grand Lodge of South Carolina to visit and inspect the work of the York Grand Lodge, and although the records of the former state that their committee returned and made a "verbal report of uniformity in the work, &c.," I can find no notice whatever in the record of the Grand Lodge of York Masons of the introduction and reception of such committee from the Grand Lodge of South Carolina, nor of any inspection by it of the work of the York Grand Lodge. Unless this was the result of inexcusable negligence on the part of the York Grand Secretary in omitting to record so important a transaction, we are bound to suppose that the committee of the Grand Lodge of South Carolina did not inspect the work of their York brethren in open Grand Lodge. The nature of the records throws much doubt on this subject, although it must be confessed that the subsequent report of the Joint Committees of Inspection would authorize us to suppose that there was a mutual inspection in each Grand Lodge.

Be this as it may, the next step adopted by both bodies was to direct the Visiting Committees to meet in conference, and to report the result of their deliberations. The two committees accordingly conferred together, after which they presented to their respective Grand Lodges the following report, which, in each, was immediately considered and unanimously adopted:

“The Joint Committee, appointed by the Right Worshipful Grand Lodge of South Carolina Ancient York Masons, and by the Right Worshipful Grand Lodge of South Carolina, under the 4th Article of the Union between the Grand Lodges,

“*Report*, That from the reciprocal examinations by the several Committees already had in Grand Lodge, it doth appear that *there exists no difference* in the mode of entering, passing and raising, instructing, obligating and clothing Brothers, in the respective Grand Lodges. All which is submitted to the Grand Lodges by the Joint Committee.

F. S. CURTIS,	}	<i>Committee of the Grand Lodge of South Carolina Ancient York Ma- sons.</i>
JACOB LANKESTER,		
URBAN COOPER,		
JOSEPH WHALEY,		
EDWARD BAILEY,		
TIMOTHY FORD,	}	<i>Committee of the Grand Lodge of South Carolina.</i>
JOHN S. COGDELL,		
WILLIAM WALLER,		
WILLIAM H. WILSON,		
SAMUEL SEYLE,		

“May 30, 5817.”

The question was then put in each Grand Lodge to agree to, accept and confirm the articles of union, and they were unanimously accepted and confirmed in both bodies, and mutual notice of the same was officially given. The Grand Lodge of South Carolina then invited the Grand Lodge of York Masons to join them before they had closed, and partake of their refreshments, which invitation was accepted. The York Grand Lodge being then closed, the Grand Master, accompanied by the officers and members, proceeded to join the Grand Lodge of South Carolina in their Lodge room, where they were received in due Masouic form and conducted to the East, where they were met at the foot of the throne by the Grand Master of the Grand Lodge of South Carolina, and after taking their seats on his right were saluted with the highest Masonic honors. Brother Cooper, the Grand Chaplain of the

Grand Lodge of York Masons, at the request of the Grand Master of the Grand Lodge of South Carolina, offered up an impressive prayer. The Grand Lodge being then closed, the members of the two bodies united together in brotherly love around the banquet table.

The 5th of the articles of union had provided, that, after their acceptance and confirmation by the two Grand Lodges, a statement of their transactions should be communicated to their respective Subordinates, with a request that each should express by vote its acceptance or rejection of the union, and, if accepted, to transmit its acceptance and its assent to abide by the final determination which should be made by the Grand Lodges.

This duty was performed, and the two Grand Lodges having communicated with their respective Subordinates, and the Grand Masters being ready in consequence to call a meeting for final ratification, they appointed the 26th of December, 1817, for that purpose.

On that day both Grand Lodges assembled in their respective chambers, John Geddes being Grand Master of the Grand Lodge of Ancient York Masons, and Thomas W. Bacot of the Grand Lodge of South Carolina.

Messages were sent by each Grand Lodge to the other, announcing that both bodies were open and ready to proceed in the articles of union, and mutually proposing the appointment of a joint committee to inspect the ratification of the articles of union by the several Subordinate Lodges under each, and to ascertain the number under each jurisdiction.

The joint committee thus appointed reported, that under the jurisdiction of the Grand Lodge of South Carolina Ancient York Masons, there were thirty-five Lodges, viz: Nos. 12, 15, 18, 19, 21, 24, 26, 28, 31, 34, 37, 41, 42, 46, 48, 52, 53, 54, 55, 57, 58, 62, 64, 65, 66, 67, 68, 69, 70, 72, 73, 75, 77, 78, 79; of which, twenty-two had ratified the articles of union, viz: Nos. 12, 18, 19, 21, 24, 26, 28, 31, 34, 48, 52, 53, 58, 62, 66, 67, 68, 69, 70, 75, 78 and 79; also, that under the jurisdiction of South Carolina there were fifteen Lodges, viz: Nos. 1, 2, 3, 4, 5, 6, 7, 9, 12, 14, 36, 46, 55, 56 and 57; of which, fourteen Lodges had ratified the articles, being all except No. 56.

Notice of the ratification having been mutually given, a joint committee was appointed by both to meet and determine by lot which of the Grand Masters should preside at the joint meeting of the two Grand Lodges, which, in accordance with the articles of union, was to be convened as soon as these should be ratified.

The committee of each Grand Lodge then retired, and having met with the other, the names of the two Grand Masters were written on distinct pieces of paper by a member of one of the committees; the two were then put into a covered hat and one of the ballots drawn out by a member. The name written on this ballot being that of Thomas W. Bacot, the Grand Master of the Grand Lodge of South Carolina, the committees reported that that brother had been selected to preside over the joint meeting of the two Grand Lodges. Under the provisions of the sixth article of union, the remaining chairs were to be filled by the officers of the Grand Lodge of York Masons.

The Grand Lodge of Ancient York Masons was then closed, and the officers and members proceeded to Galloway's Tavern, where the Grand Lodge of South Carolina was then in session, and, on their arrival there, they were announced and received with due Masonic honors.

The two Grand Lodges having thus assembled in joint communication, the offices were temporarily filled as follows:

Thomas W. Bacot, Grand Master;
 Eliab Kingman, Senior Grand Warden;
 Jacob Lankester, Junior Grand Warden;
 Charles Holmes, Grand Treasurer;
 Joseph Galluchat, Grand Secretary;
 Moses Tennant, Senior Grand Deacon;
 C. C. Chitty, Junior Grand Deacon;
 David Rechon, Grand Tiler.

When the joint meeting had thus been formed and the whole was in order, the Presiding Grand Master made, in a loud voice, the following declaration:

"I do now solemnly declare and pronounce, in the name of the Grand Architect of the Universe, and this Most Worshipful Grand Lodge assembled in joint meeting, in virtue of the 6th article of the Convention, just ratified by the two late Grand Lodges, that the union of the said Grand Lodges, to wit: 'The Grand Lodge of South Carolina Ancient York Masons,' and 'The Grand Lodge of South Carolina,' is complete, and that the new '*Grand Lodge of Ancient Freemasons of South Carolina*' is now ready to proceed to ballot for its officers."

Immediately after this annunciation had been made, the Grand Lodge, thus united, proceeded to the election of officers, with the following result:

THOMAS W. BACOT, *Most Worshipful Grand Master* ;
 Hon. DAVID JOHNSON, *R. W. Deputy Grand Master* ;
 JOHN S COGDILL, *V. W. Senior Grand Warden* ;
 ELIAB KINGMAN, *V. W. Junior Grand Warden* ;
 Rev. FREDERICK DALCHO, M.D., *Most Rev. Grand Chaplain* ;
 JOHN LANGTON, *Grand Treasurer* ;
 JOHN H. MITCHELL, *Grand Secretary* ;
 ISAAC M. WILSON, M.D., *Corresponding Grand Secretary* ;
 JAMES SWEENEY, *Grand Marshal* ;
 WILLIAM WALLER, *Grand Pursuivant* ;
 ROBERT SHAND, *Grand Tiler*.

Charles S. Tucker and Richard Pearce were subsequently appointed Senior Grand Deacons, and Baxter O. Mynott and Benjamin Phillips, Junior Grand Deacons.

The whole of the interesting ceremonies of the evening having been thus happily concluded, the new Grand Lodge, under the designation, which it has ever since retained, of the Grand Lodge of Ancient Freemasons of South Carolina, was, after an appropriate prayer by the Grand Chaplain, closed in ample form.

The next day was the Festival of St. John the Evangelist, and the day must have been celebrated by the Craft with peculiar emotions of pleasure, for it was the first time since 1787 that a single altar had been built in the State for the common oblation of an undivided Craft.

The Grand Lodge, with the representatives of twenty-six Subordinates, assembled in the Grand Lodge room at Galloway's Tavern, and after the installation of the Grand Master elect by Jarvis H. Stevens, Past Deputy Grand Master of the old Grand Lodge of South Carolina, the newly elected Grand Master then installed the other officers.

A procession was then formed, which moved to St. Michael's Church, where Divine Service was performed, and a discourse delivered by Dr. Frederick Daleho, the Grand Chaplain. A copy of this discourse is now before me. Though well written, and founded on the appropriate Masonic text, "while ye have light, believe in the light, that ye may be the children of light," (John xii: 36,) I find no allusion whatever in it to the lately cemented union. But after the return of the Fraternity to the Lodge room, they were addressed by the Grand Master on the subject, and as the address called forth by these unusual events constitutes a part of the history of the times, I do not hesitate to preserve it by a publication of it in full :

“MY DEAR BRETHREN AND FRIENDS :

“It is with more than ordinary emotions of pleasure I address you on this interesting and happy occasion, and I am sure you *all* partake with me in those delightful feelings which our *reunion* is so eminently calculated to inspire.

“The unhappy difference which existed in our *Masonic* Family, in this State, for the last nine years, has at length been adjusted; and I trust upon principles which will, under God, ensure a permanent good understanding and perfect harmony among the *Brotherhood*.

“I will not advert to the causes of our late misunderstanding; I trust and believe they will soon be effaced from our minds, and buried in eternal oblivion; and that henceforth we shall dwell together in unity of *heart* and *affection*, as we have always done in unity of *principle* and *work*.

“If our *holy religion*, the best and only real solace to men upon earth, be liable to misapprehension, perversion and abuse, and its *professors* divided into *so many* different denominations, we need not be surprised that misunderstandings should sometimes have arisen, and discord sometimes prevailed among Brethren of so extensive an household as ours, composed of every description of persons as to habits, manners, religion, education, intellect, &c. Ought we not rather to feel an honest pride in reflecting, that, during a period little short of 6,000 years, our noble Order has, amidst the numerous revolutions and changes that have taken place throughout the world, maintained its principles in their original purity, and that it still flourishes, all over the habitable globe, with unfading beauty—with undiminished lustre?

“Can it, too, be matter of surprise that in an Institution, whose mystic forms and ceremonies, as well as solemn obligations, have never been committed to writing, but handed down, by tradition, from one generation to another; is it to be wondered at that, in an Institution so framed, *innovations* should sometimes have been made, and *misconceptions* arisen, from the fallibility of the human mind, the imperfection of memory, and the conflicting opinions of mankind?

“Yet, we find, notwithstanding, *Freemasons* have been divided into only *two* classes or sects, kept asunder (when they have been separated) by a slight difference of ceremonies, *but both preserving the original landmarks*; and in the present enlightened state of mankind, these two sections of the great *Masonic* Family everywhere seem disposed to reconcile their differences, and to restore to the Craft that uniformity, harmony and friendship, so essential to their welfare, and which con-

stitute the support of all Societies, but in a more especial manner form the *cement* of the Mystic Fabric.

“In our ordinary intercourse with each other, we view the same things through a different medium, and conduct ourselves accordingly; does it not thence follow, that we may sometimes act in direct opposition to each other, and yet be governed by motives equally pure? And when dissensions unfortunately arise, what so likely to heal them—what so likely to bring us together again, as friends, as that spirit of *benevolence* which Freemasonry inculcates—that spirit of *brotherly love*, which teaches us *forbearance* towards each other—which makes it our duty to correct a Brother's errors with kindness, and to view even his faults with feelings of pity rather than anger?

“Freemasonry, my brethren, is an *unit* in every nation and every clime. Founded upon the principles of science and *universal charity*, those principles should be disseminated, and their practice extended over every part of the globe; and to be rendered useful as well as general, the system should be one and the same everywhere; unchangeable in its forms, yet so simple and concise in its practice, that *all* may comprehend its tenets, and partake of its advantages.

“There should, then, exist no difference among us; and I feel assured that no true Mason, no reflecting man, can harbor a sentiment hostile to our union. The great desire expressed by the several Lodges, under the respective jurisdictions of the two late Grand Lodges, to effect the union, evinces the sincerity of both parties; and the spirit of conciliation which characterized all their proceedings in accomplishing that happy event, gives the strongest ground to hope and believe, that it is *now* established ‘upon a basis never to be shaken.’

“In the United Kingdom of England, Ireland and Scotland, whence our Masonic bodies in this country derive their origin, an union between the ‘Free and Accepted,’ and ‘Ancient York’ Masons, took place several years since. On the Continent of Europe, generally, those distinctions, if known, are not observed. In France, if I am correctly informed, there are two Grand Lodges, having Subordinate Lodges under each jurisdiction, but between whom the utmost harmony and good understanding prevail, recognizing and exchanging civilities with each other; so that the distinction, in that country, is merely nominal.

“Shall it then be said, that, in those regions where *despotic* governments exist, there is *more toleration*, *more liberality*, among Freemasons, than in this, our BELOVED country; where we find the *freest*

(if not the only *free*) Government upon earth? Forbid it, Spirits of our Fathers! Forbid it, Philanthropy! Forbid it, Patriotism!!

“Let us then, my respected brethren, hail with joy and gladness this most auspicious day, when the light of reason having shed upon us its effulgent beams and dispelled the mist of prejudice, we are once more assembled as a band of Brothers! And permit me to congratulate you, as well as the Fraternity throughout the State, on the glorious event which is the principal cause of our present joy—the *consummation of our happy reunion*—forming a new era in Masonry in South Carolina.

“To portray to so enlightened a body of Freemasons as this the excellencies of our Institution, were it even in my power to do justice to the subject, would be, at least, superfluous. But it is rendered still less necessary, from the luminous and eloquent discourse which you have just heard in the Temple of the Most High God, delivered by our Most Reverend Grand Chaplain, Brother FREDERICK DALCHO; wherein, not only the duties of a Freemason were clearly pointed out and the intrinsic merits of our Order displayed, but the beauties of our Ancient and honorable Institution were presented to your view in such glowing colors, that each Brother must, I am sure, have felt anew the weight of those solemn obligations he had voluntarily imposed upon himself, and rejoiced that he had been brought to see the *light*; for it is said in the Holy Scriptures, ‘while ye have light, believe in the light, that ye may be the children of light.’

“Let us then, my brethren, maintain the *union of the Craft*, as of vital importance—cleave to it as the *Ark* of our preservation, and esteem it as the *Covenant* of our prosperity! Let us ever cherish the principles of *Fidelity, Charity, and Brotherly Love*, alike the objects and the foundation of our Order! Let us not merely *profess*, but *act*; uniformly practising those moral and social duties and virtues which we are taught within our Lodges!

“In short, let us take for our *unerring* guides the *Three Great Lights* of Masonry, which severally ‘point out the path that leads to happiness—direct us how to regulate our conduct—and teach us to limit our desires in every station of life;’ whilst we may be admonished by the *Plumb*, that it is our duty to ‘walk uprightly before God and man,’ remembering that we are journeying on ‘the *Level* of time to that undiscovered country, from whose bourne no traveller returns!’

“Finally, my brethren, let there be among us no other *contention*, than that of striving who shall excel in acts of *munificence* and *kindness* towards one another. .

“Thus doing and acting, we shall fulfil the duties required of us as ‘Free and Accepted Masons,’ and the better fit ourselves for a seat in that GRAND LODGE above, *where the Grand Architect of the Universe Himself presides*, and will so continue to do through the endless ages of Eternity.”

The thanks of the Grand Lodge were then returned to Thomas W. Bacot, Grand Master, and the Hon. Charles J. Coleock and Hon. John Geddes, Past Grand Masters, “for their united and individual exertions in effecting the reunion of the Craft in this State;” and to Simon Magwood, Past Grand Master; Hon. David Johnson, Deputy Grand Master; Jarvis H. Stevens, Past Deputy Grand Master; John S. Cogdell and Eliab Kingman, Grand Wardens; and to Timothy Ford and Charles Kershaw, Past Grand Wardens, “for their zealous coöperation and uniform assistance in effecting the same laudable work.”

It was also ordered, that an account of the proceedings of the union should be published. This order was executed; and a pamphlet, published under the title of “The Masonic Family Reunited,” of which unfortunately very few copies are remaining, was the result. To the one in my own possession I am indebted for the material facts which I have here recorded.

The “Grand Lodge of Ancient Freemasons of South Carolina” was then closed in ample form.

CHAPTER XI.

THE YEAR 1818.

THE following were the officers of the Grand Lodge for the year 1818 :

THOMAS W. BACOT, *Most Worshipping Grand Master* ;
 HON. DAVID JOHNSON, *R. W. Deputy Grand Master* ;
 JOHN S. COGDELL, *V. W. Senior Grand Warden* ;
 ELIAB KINGMAN, *V. W. Junior Grand Warden* ;
 REV. FREDERICK DALCHO, M.D., *Most Rev. Grand Chaplain* ;
 JOHN LANGTON, *Grand Treasurer* ;
 JOHN H. MITCHELL, *Grand Secretary* ;
 ISAAC M. WILSON, M.D., *Corresponding Grand Secretary* ;
 CHARLES S. TUCKER, } *Senior Grand Deacons* ;
 RICHARD PEARCE, }
 BAXTER O. MYNOTT, } *Junior Grand Deacons* ;
 BENJAMIN PHILLIPS, }
 JAMES SWEENEY, *Grand Marshal* ;
 WILLIAM WALLER, *Grand Pursuivant* ;
 ROBERT SHAND, *Grand Tiler*.

The Masonic proceedings of the year 1818 commence with a meeting of the Grand and Past Grand officers at the house of the Grand Master, on the evening of January 10th, when a committee was appointed, in pursuance of the order mentioned in the last chapter, to revise the minutes of the several proceedings of the two late Grand Lodges, and arrange them for publication. The committee was also directed to prepare an address to the fraternity on the subject of the union, to be prefixed thereto, and to publish the whole, together with the address of the Grand Chaplain on St. John's Day. This duty was faithfully performed by the committee.

A special communication was holden on the 18th of February, 1818, when the Corresponding Grand Secretary was ordered to communicate with certain Ancient York Lodges which had not yet signified their assent to the union, and to inform them that if they did not reply be-

for the Quarterly Communication in September, they would be expunged from the list of Lodges.

A committee was appointed to frame a "code of By-Laws" for the Grand Lodge, to devise a form of Grand Lodge certificates, and to procure a seal. This committee consisted of Fred. Dalcho, Grand Chaplain, John Geddes, Past Grand Master, and John S. Cogdell, Senior Grand Warden.

At this communication Dr. Dalcho's "Ahiman Rezon" was adopted for the government of the Grand and Subordinate Lodges in the jurisdiction, until a new code of By-laws should be agreed to.

This action of the Grand Lodge is a strong evidence of the predominant influence exerted at that time by the "Ancients" over the "Moderns," in the Masonry of the State. The work thus adopted by the Grand Lodge for its government was the *Ahiman Rezon* published in 1807 for the use of the Grand Lodge of Ancient York Masons, and of course it contained and supported many principles of Masonic usage and jurisprudence, which were in direct conflict with the constitutions and regulations of the year 1723, as found in Anderson's "Book of Constitutions," the text book and authoritative exposition of Masonic law for the regular Grand Lodge of England, and all the bodies that were descended from her. Now that the existence of the Athol Grand Lodge is almost forgotten, and the influence of Laurence Dermott forever gone, there is surely not a Grand Lodge in the world which would thus unhesitatingly indorse the edition of 1807, of Dalcho's *Ahiman Rezon*.

It was also ordered, at this communication, that the numbers of the Lodges on the registry of the Grand Lodge should be arranged, that the old warrants should be surrendered, and that new ones should be issued, free of expense.

At the Quarterly Communication on the 27th of March, a warrant was granted for the establishment of a Lodge at the city of Havana, in the Island of Cuba, to be known as "La Constancia Lodge No. 59." This was not the first time that an American Grand Lodge had extended its jurisdiction beyond the limits of the United States.* The act was a legitimate one, as there was no Grand Lodge in the Kingdom of

* Some years before, the Grand Lodge of Ancient York Masons had constituted a Lodge at St. Augustine, in Florida, then under the dominion of the crown of Spain.

Spain which could exercise Masonic jurisdiction over the Island of Cuba, and there was, therefore, in this act of the Grand Lodge of South Carolina, no unwarrantable intrusion on a foreign jurisdiction.

A warrant was also granted for Mount Hope Lodge No. 90, for which application had been previously made to the Grand Lodge of Ancient York^m Masons. This Lodge was situated at Pocotaligo, in Colleton District, and has long since become extinct. It was also ordered at this communication that a petition be presented to the Legislature for a new act of incorporation.

At the Quarterly Communication on the 26th of June, the new seal which had been ordered to be prepared was presented. As this seal has ever since been used, without the slightest alteration by the Grand Lodge of South Carolina, a description of it may not be uninteresting.

The device of the seal consists of a Bible, Square and Compass, between an all-seeing Eye in chief, and two right hands clasped in base, with the motto "Wisdom, Strength and Beauty." The exergue is, "Grand Lodge of Ancient Freemasons of South Carolina."

At the Quarterly Communication on the 25th of September, the Corresponding Grand Secretary reported that of all the Lodges in both the old jurisdictions which had been heard from on the subject of the union, only one had dissented thereto. But it is to be remembered that several had made no replies. Although a vast majority of the Masons in the State had concurred in the expediency and propriety of the union of the two Grand Lodges, conscientious motives still deterred a few from rendering in their adhesion to the new order of things.

It was determined, at this communication, that the approaching St. John's day should be celebrated by a procession and feast, and Bro. Dalcho, the Grand Chaplain, was requested to deliver a discourse on the occasion, to which he assented.

The annual election of officers of the Grand Lodge took place on the 23d of December, when Thomas W. Bacot was reelected Grand Master.

During the month of December, 1818, the Legislature of South Carolina had been in session, and the two former Grand Lodges, having surrendered their old acts of incorporation, were reincorporated under the name of "The Grand Lodge of Ancient Freemasons of South Carolina." As this act of incorporation is perpetual in its grant, and is the one from which the Grand Lodge now derives all its legal character, a copy of it will not be out of place in the history of the Order in this State.

An Act to Incorporate the Grand Lodge of Ancient Freemasons of South-Carolina, and for other purposes therein mentioned.

WHEREAS Thomas Wright Bacot, Grand Master, the Hon. David Johnson, Deputy Grand Master, John S. Cogdell, Senior, and Eliab Kingman, Junior Grand Wardens, Rev. F. Daleho, Grand Chaplain, and others, the officers and members of the Grand Lodge of Ancient Freemasons of South-Carolina, have, by their memorial to this legislature, set forth, that the different denominations of Masons heretofore subsisting in this State have, by common consent, duly taken and testified in masonic form, united into one fraternity, under the jurisdiction and government of the said Grand Lodge of Ancient Freemasons of South-Carolina, duly constituted since the said union: That the articles of their said union require that the charters of incorporation heretofore held by the two Grand Lodges of Masons in this State, should be surrendered they being dissolved, and in lieu thereof a new act of incorporation obtained for the Grand Lodge above mentioned, which is declared to contain thenceforth the true and supreme masonic authority in this State; and have proffered to surrender all charters of incorporation heretofore subsisting in this State, whereby Grand Lodges by different names have been incorporated, and prayed the legislature to grant a new act of incorporation to the said Grand Lodge of Ancient Freemasons of South-Carolina:

Be it therefore enacted by the Senate and House of Representatives, now met and sitting in General Assembly, and by the authority of the same, That the surrender of past charters of incorporations for Grand Lodges aforesaid be, and the same is hereby, accepted, and that all acts of the legislature heretofore passed for the incorporating of Grand Lodges of Masons in this State, by whatsoever name called or made known, be, and the same are hereby, repealed.

And be it further enacted by the authority aforesaid, That the said Thomas Wright Bacot, Grand Master, David Johnson, Deputy Grand Master, John S. Cogdell and Eliab Kingman, Senior and Junior Grand Wardens, Rev. Frederick Daleho, Grand Chaplain, and others, officers and members of the said Grand Lodge, and their successors, and all others who, agreeably to masonic rules and usages, shall become officers and members thereof, shall be, and they are hereby declared to be, a body corporate, in deed and in law, by the name of "The Grand Lodge of Ancient Freemasons of South-Carolina;" the said society to

consist of a Grand Master, a Deputy Grand Master, and such officers, with such style or title of office as the said Grand Lodge may, by virtue of Masonic usage, or by any resolutions or by-laws, direct or appoint, accept or install, together with the Masters and Wardens of the subordinate lodges subsisting under the warrant or jurisdiction of the before-mentioned Grand Lodge, and such Past Masters, or past officers of Grand Lodges heretofore subsisting, as the said Grand Lodge hereby incorporated may admit to sit therein, composing altogether the Grand Lodge of Ancient Freemasons of South-Carolina; and by the said name shall have perpetual succession of officers and members, and a common seal, with power to change, alter, break, and make new the same; with full power to the said Grand Lodge to make such rules and by-laws, not repugnant to the laws of the land, for the benefit and advantage of the said Grand Lodge, and for the order, rule, good government and management of the same, and of the subordinate lodges in this State, and for the promotion of the prosperity, order, interest and advantage of the craft in general, as to the said Grand Lodge shall appear meet and proper: And the said Grand Lodge shall be able and capable, in law, to purchase or acquire, have, hold and enjoy, to itself and its successors in perpetuity, any charitable donations, masonic contributions, assessments, or dues, and any estate or estates, real or personal, or terms, for life or years, or other property of what nature or kind soever, not exceeding the annual income of twenty thousand dollars; and to sell, alien, exchange, demise, or convey the same, as it shall by them be thought proper: and by the name aforesaid, to sue and be sued, implead or be impleaded; answer and be answered unto, in any court of law or equity, or other judicial tribunal of this State.

And be it further enacted by the authority aforesaid, That it shall and may be lawful, from time to time, and at all times hereafter, for the Grand Master, Deputy Grand Master, and officers and members of the said Grand Lodge for the time being, and proxies by the said Grand Lodge duly admitted, and the successors of the said Grand Masters, and other Grand Officers, to assemble and meet together in masonic form, at such stated times and places of forming, as in and by the constitution of the said society, or their by-laws, are or may be declared and appointed, as well as at such extra meetings as the Grand Master, or Deputy Grand Master, by virtue of their constitutions and by-laws, may call: and then and there to transact all the business

touching the masonic fraternity, which, by masonic rules, and the constitution and order of the said Grand Lodge, doth or may appertain to the same.

And be it further enacted by the authority aforesaid, That it shall and may be lawful for the said Grand Master, or his Deputy, in full Grand Lodge, and with their concurrence, under the seal of the said Grand Lodge, to issue Warrants for the constituting of subordinate lodges within this State; which Warrant, until the same be revoked, annulled, or surrendered, shall be a legal and regular authority for the forming and constituting of any subordinate lodge, with its proper officers and members, and for their masonic meetings and communion with the fraternity in this State: And all subordinate lodges under the jurisdiction of the said Grand Lodge, shall have the power to make and establish such rules, orders and regulations for their government, subordinate to, or not inconsistent with, the masonic constitution and rules and orders of the Grand Lodge, and of the laws of the land, as shall appear to such subordinate lodges to be good and expedient: And each subordinate lodge, to be constituted by the said Grand Lodge, shall and may, while its Warrant subsists, by the name in which it is constituted, have and hold any funds or property not exceeding the annual income of two thousand dollars, and sue and be sued in any court of law or equity, and recover any legal dues, debts, or demands; and be made answerable to others in like manner; but nothing herein contained, and no charters of incorporation heretofore passed to any subordinate lodge of Masons, shall be intended to operate otherwise than in accordance with that subordination to the Grand Lodge, which the constitutions and masonic rules demand or require.

And be it further enacted by the authority aforesaid, That this act shall be taken and deemed a public act, and notice shall be taken thereof in all courts of judicature of this State, and may be given in evidence on the trial of any cause, without specially pleading the same.

In the Senate House, the sixteenth day of December, in the year of our Lord one thousand eight hundred and eighteen, and in the forty-third year of the Independence of the United States of America.

JAMES R. PRINGLE,
President of the Senate.

ROBERT Y. HAYNE,
Speaker of the House of Representatives.

The Festival of St. John the Evangelist was celebrated by the procession of a large number of the brethren to St. Michael's Church, where Divine Service was performed, and an appropriate discourse delivered by the Rev. Bro. Frederick Dalcho, Grand Chaplain, and suitable anthems performed by Bro. Eckhard, on the organ, assisted by the gentlemen composing the Union Harmonic Society. In the evening there was the usual banquet.

CHAPTER XII.

THE YEAR 1819.

THE following were the officers of the Grand Lodge for the year 1819.

THOMAS W. BACOT, *Grand Master*;
 JOHN S. COGDELL, *Deputy Grand Master*;
 CHARLES KERSHAW, *Senior Grand Warden*;
 ISAAC M. WILSON, *Junior Grand Warden*;
 FREDERICK DALCHO, M.D., *Grand Chaplain*;
 CHARLES S. TUCKER, *Grand Treasurer*;
 JOHN H. MITCHELL, *Recording Grand Secretary*;
 H. H. BACOT, *Corresponding Grand Secretary*;
 JAMES SWEENEY, *Grand Marshal*;
 WILLIAM WALLER, *Grand Pursuivant*;
 PETER JAVAIN, } *Senior Grand Deacons*;
 RICHARD PEARCE, }
 BENJAMIN PHILLIPS, } *Junior Grand Deacons*;
 BAXTER O. MYNOTT, }
 ROBERT SHAND, *Grand Tiler*.

The first Quarterly Communication of the Grand Lodge for this year, was holden on Friday evening, the 26th of March.

At this communication a petition was presented and read from sundry brethren at *Claiborne*, in the Territory of Alabama, praying for a dispensation or charter for opening and establishing a Lodge at that place, which was referred to the Grand Officers. The charter was subsequently granted, and the Lodge appears on the registry as "Claiborne Lodge No. 51."

The union which had taken place in 1817 was daily growing more popular, and it was officially announced at this communication, that thirty-eight Lodges had surrendered their old warrants and were desirous of obtaining new ones. It was therefore ordered, that new warrants should be prepared and issued to such Lodges as had acceded to the union and surrendered their old ones, each Lodge to take precedence as to its number, according to the date of its old warrant.

A warrant was granted for the revival of Friendship Lodge No. 9.

Lodge No. 66, on John's Island, was this year dissolved by its members, and the dues for the past year having been paid up, the late Master, Brother John LaRoche, gave notice that he would return its warrant, furniture and books to the Grand Lodge, to be held until the Lodge might be revived. Forty-two years have now elapsed, but this revival has never taken place. Twelve years after its dissolution, I accidentally visited the old Lodge room held over the Muster House, and saw its candlesticks which once held the three lesser lights, with some other furniture, thrown in one corner, while cobwebs occupied the walls, and a rich coating of dust covered the floor of this once thriving temple of Masonry. It was, indeed, the image of "some banquet hall deserted."

Brothers C. J. COLCOCK and DAVID JOHNSON were, at this communication, appointed by the Grand Master "Inspectors," to visit and inspect the Lodges in their respective jurisdictions throughout the State. Both of these gentlemen were civilians of high rank and distinguished Masons in their day. Both of them were, subsequently, Judges, and the latter was Grand Master of the Craft a few years afterwards.

Brother Daleho, the chairman of the committee on the new code of by-laws, for the future government of the Grand Lodge, presented a report and a copy of the by-laws, when it was determined that the Grand Lodge should be specially convened for the consideration of these by-laws, on the last Friday in April.

Accordingly the Grand Lodge assembled on the 30th of April, when a further adjournment took place until the third Friday in May.

On the 21st of May, the new rules and regulations were severally read and discussed, and, after being amended, were adopted as far as the 18th rule, inclusive. It was then determined that the discussion should be continued at a communication to be holden on Monday evening, the 24th of May.

Among the alterations proposed at the meeting on the 21st of May, was one providing for a communication of the Grand Lodge in the town of Columbia. This was an important provision, as since the organization of the Provincial Grand Lodge in 1736, no communication of that body, or of any of its successors, had been holden outside of the city of Charleston, which thus by long usage had become the "Grand East" of the jurisdiction. The subject of the proposed alteration occupied, therefore, the serious attention of the Grand Lodge,

and at the meeting on the 24th of May, it was resolved that the new rules should be referred to a committee, who were to revise them and render them conformable to the proposed alteration in the 17th rule, which provided for one annual Communication in Columbia. Brothers John S. Cogdell, Deputy Grand Master, H. H. Bacot, Corresponding Grand Secretary, and Charles S. Tucker, Grand Treasurer, were appointed the committee, and they were directed to report at a special Communication, to be holden on the 18th of June.

At the special Communication on the 18th of June, the committee made their report, when the 17th and 18th rules were reconsidered, and, together with the 19th, 20th, and 21st, were, after sundry amendments, adopted. It was then determined to hold a special Communication on the 23d of June, for the purpose of considering the remainder of the rules.

On the 23d of June the discussion of the by-laws was resumed, and, to quote the words of the record, "after going through the same, rule by rule, and making sundry alterations and amendments thereto, they were severally and respectively agreed to; and the question being then taken upon the whole, as thus amended, (comprising thirty rules) they were unanimously agreed to and adopted as the rules and regulations of the Grand Lodge of Ancient Freemasons of South Carolina, and ordered to be recorded on the journals."

These rules and regulations were the first adopted by the Grand Lodge since the union, and they continued with but few alterations to be the code for its government until the year 1860, when they were displaced by the present Constitution. These old regulations, although now obsolete, are not unworthy of inspection as a fair exposition of the condition of Masonry and the views of leading Masons at the time of their adoption. In some particulars manifest violations of the old landmarks will be perceived, which are to be attributed to the influence of the old York Masons, one of whom, Dr. Daleho, was the chairman of the committee who prepared them. But, on the whole, it cannot be denied that for the times, when Masonic jurisprudence had not been made an important study, they present an efficient and not very objectionable system.

At the Quarterly Communication in June, the Grand Master, Brother Thomas W. Bacot, reported that he had visited the Lodges in the city, and found "everything to have been conducted with regularity and economy."

On the 13th of May, the Grand Master in person constituted Friend-

ship Lodge No 9, which had been revived by dispensation, and a new warrant granted by the Grand Lodge. On the 7th of May, he issued a dispensation for a new Lodge at Claiborne, Alabama, directed to John Murphy as the first Master.

Hitherto the meetings of the Grand, and most of the Subordinate Lodges, were holden at the tavern of Brother James Galloway, at the corner of Meeting and Market streets. But on the 6th of July, 1818, an extensive conflagration, in that part of the city, destroyed Galloway's house, and temporarily deprived the Fraternity of a place of meeting, and the Grand and Subordinate Lodges of most of their furniture. Application was, however, made by the Grand Master to Mr. Adam Tunno, for the loan of the Carolina Coffee House, at the corner of Tradd street and Bedon's Alley, which happened at that time to be unoccupied, but which had long before, and was for some time afterwards, well known as a popular tavern, and one of the rooms of which had in former times been consecrated and used as a Grand Lodge room. The loan was granted, and the Grand Lodge held its Quarterly Communication on the 24th of September at the Carolina Coffee House.

In accordance with the provisions of the new code of By-Laws, an Annual Communication of the Grand Lodge was holden at Columbia on the 3d of December, and an adjourned one on the following day. Both appear to have been signal failures. At neither of them did any Grand or Subordinate Officer appear, except the Deputy Grand Master. At the first meeting the representatives of only ten Lodges appeared, and at the second, the number was diminished to five. No business of importance was transacted. Brother Charles S. Tucker delivered, in what is said to have been "an able and satisfactory manner," lectures on the three symbolic degrees. The Grand Lodge was then closed.

The Grand Lodge held its Quarterly Communication in Charleston, on the 17th of December. The annual election of Grand Officers took place.

Some doubt was entertained, whether the Subordinate Officers were to be appointed or elected under the new code of by-laws; and it was, therefore, resolved, that for the sake of dispatch, the Grand Officers should, on that occasion, make the appointment of the Subordinate Officers as early as practicable after the meeting; and that the Grand Officers should take the subject into consideration, and recommend what, in their opinion, would be the best mode of amending the rules so as to make them explicit and clear upon that point, as well as any other which they might find to require explanation.

Accordingly, the Grand Officers met at the Bank of South Carolina, of which the Grand Master was President, and made the necessary appointments.

The Festival of St. John the Evangelist was duly celebrated in 1819. The Grand Lodge met at Brother Pearce's in Meeting street, (which had now become the general place of meeting for the Lodges,) in the morning of the 27th of December. Jarvis H. Stevens, a Past Deputy Grand Master, installed the Grand Master elect, Brother Thomas W. Bacot, who had been reelected, and the latter installed the remaining officers.

The Grand Lodge then formed and went in procession, accompanied by an excellent band of music, to St. Philip's Church, where Divine Service was performed, and an appropriate sermon delivered by the Grand Chaplain, Dr. Frederick Dalcho. A collection was then made for the charity fund, which amounted to fifty-five dollars, and the procession returned in the same order to the Grand Lodge room, where the usual votes of thanks were passed.

A tribute of respect was then paid to Brother John H. Mitchell, lately Grand Secretary, in the adoption of a resolution, that the thanks of the Grand Lodge be presented to him as a tribute of respect for his services as Grand Secretary; that his name be recorded as a member of the Grand Lodge; and that the Grand Treasurer yearly balance his account without making any demands upon him.

CHAPTER XIII.

THE YEAR 1820.

AT the preceding Festival of St. John the Evangelist, the following Officers of the Grand Lodge for the year 1820, had been installed :

THOMAS W. BACOT, *Grand Master* ;
 JOHN S. COGDELL, *Deputy Grand Master* ;
 CHARLES KERSHAW, *Senior Grand Warden* ;
 RICHARD MAYNARD, *Junior Grand Warden* ;
 REV. FRED. DALCHO, *Grand Chaplain* ;
 CHARLES S. TUCKER, *Grand Treasurer* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 JOS. GALLUCHAT, *Corresponding Grand Secretary* ;
 PETER JAVAIN, } *Senior Grand Deacons* ;
 SAMUEL SEYLE, }
 BENJAMIN PHILLIPS, } *Junior Grand Deacons* ;
 C. C. CHITTY, }
 RICHARD PEARCE, } *Grand Stewards* ;
 JOHN INNES, }
 LEWIS RECHON, }
 CHARLES CLEAPOR, *Grand Marshal* ;
 WILLIAM WALLER, *Grand Pursuivant* ;
 ROBERT SHAND, *Grand Tiler*.

At the Quarterly Communication on the 31st of March, 1820, the Grand Officers, to whom had been referred the new rules and regulations, with a request that they would recommend the best mode of explaining and amending them wherever necessary, made a report recommending that the Senior Grand Deacons should be appointed by the Grand Master, and the Junior Grand Deacons by the Senior Grand Warden, as had always been the custom, and that the remaining Grand Officers should be appointed by the Grand Master. This report was adopted, and the usage has so continued to the present day, with the exception that the appointment of the Grand Stewards was subsequently made the duty of the Junior Grand Warden.

They also recommended that twenty-nine dollars should be the fee

for initiating, passing and raising a Mason, which recommendation was adopted, and the amount was distributed as follows :

For the degree of Entered Apprentice, - - -	\$10
For that of Fellow Craft, - - - - -	5
For that of Master Mason, - - - - -	5
To the Tiler, for the 3 degrees, - - - - -	3
To the Charity Fund, for the 3 degrees, - - - - -	3
To the Grand Lodge, for the 3 degrees, - - - - -	3
<hr/>	
In all, - - - - -	\$29

The rules provided that the proxy of each Lodge should be annually appointed by the Lodge. This seems to have been a wholesome provision by which the proxy system, at all times a bad one, might at least be guarded by some responsibility, and the evil of a permanent and irresponsible representation be, to some extent, avoided. It seemed, however, to the Grand Officers to be an objectionable feature, and they therefore recommended the erasure of the clause in the 18th rule, which provided that the proxy of a Lodge should be annually appointed. Fortunately the Grand Lodge did not agree with them in opinion, and the recommendation was not adopted.

A warrant was granted for the establishment of a Lodge at the city of Havana in the Island of Cuba, to be called "La Aménidad No. 52," of which the following were the officers :

Abraham Elcid, Worshipful Master ;

Carlos Baeza, Senior Warden ;

Rafael Lorente, Junior Warden ;

and Bro. Cavellero was appointed the proxy of the Grand Master to constitute the Lodge, and to install the officers.

At the Quarterly Communication on the 30th of June, a petition was received from sundry brethren, formerly members of Lodge No. 30, at St. Augustine, praying for a warrant for a new Lodge, which was referred to the Grand Officers, and a warrant was by them issued for the establishment of the Lodge of Floridian Virtues No. 28, in the city of St. Augustine, of which John Geiger was Master, Bernardo Segui, Senior Warden, and Anthony Treay, Junior Warden.

At the Quarterly Communication on the 29th of September, a warrant was granted for the establishment of Mount Pleasant Lodge No. 49, at Dutchman's Creek, in Fairfield District.

Hitherto the Grand Lodge had published no abstract of its proceed-

ings, except an account of the Union in 1817, but at this Communication it was ordered that an abstract of the proceedings for the past three years, should be published and distributed.

Arrangements were made for the celebration of the approaching Festival of St. John, and Dr. Dalcho was requested to deliver a sermon on the occasion.

On the 1st, the 5th and 7th of December, an Annual Communication of the Grand Lodge was holden at Columbia. This was still worse attended than the one in the preceding year. Not a single officer, from the Grand Master to Grand Tiler, except the Deputy, was present, and all the chairs were filled by temporary appointments, Bro. John S. Cogdell, the Deputy Grand Master, presiding. No business of any importance was transacted.

At the Quarterly Communication in Charleston, on the 15th of December, the Grand Lodge proceeded to the election of officers, when Bro. Bacot having declined a reëlection, Bro. John S. Cogdell was elected Grand Master.

Previous to the election, the Grand Master addressed the Grand Lodge in an affecting manner. In the course of his address he announced the pleasing fact that the Freemasons' Hall Company, after much labor and difficulty, during a period of more than ten years, had at length succeeded in the purchase of a local habitation and a home for the Lodges, in the recent purchase of a spacious lot and commodious buildings in Meeting Street. This is the lot of ground which was subsequently sold by the Grand Lodge to the new Theatre Company, and is the site now occupied by the Charleston Theatre.

A committee was appointed to return the affectionate thanks of the Grand Lodge to the Grand Master, for his "long, faithful and meritorious services."

An adjourned Communication was held on the 21st of December, but no business of importance was transacted.

The Grand Officers met at the house of the Grand Master, and the Subordinate Officers of the Grand Lodge were appointed. It seems singular, that by some misunderstanding of what must evidently have been the object of the rule, the appointments were made this year as had been done in the preceding year, not by the Grand Officers elect, but by the old Grand Officers. This usage continued until the year 1823, when, in the Grand Mastership of Gen. Geddes, the prerogative began to be properly exercised, and the appointments were made by the newly elected Grand Officers.

The Festival of St. John the Evangelist was duly celebrated. The Grand Lodge and the Fraternity met in general communication at the Grand Lodge room. Brother John S. Cogdell was installed by the late Grand Master, and then proceeded to install the other officers. A procession was afterwards formed, which moved to St. Michael's Church, where "an excellent and appropriate discourse" was delivered by Dr. L'aleho. A collection was made for the charity fund, and the Masonic body returned to the Grand Lodge room, where the new Grand Master pronounced an inaugural address, in the course of which he paid a warm tribute to his predecessor, and expatiated on the duties and obligations of Masonry. One passage in this address is well worthy of preservation. After denying that *Brotherly Love* and *Friendship* "consist in that pecuniary assistance which may be rendered to a member of the Craft, to give an impetus to his affairs in life, or to rear for him an establishment," he thus more accurately defines these "twin stars" of Masonry.

"*Brotherly Love* and *Friendship* is that affection of Masons, one towards another, which is born at our initiation, and grows and strengthens with every degree; which is ever ready to defend the fame of a brother; which will protect the innocence of his family, and prompt him to pursue the way he should go, where dangers beset his path; will caution him against his enemy, and often against the worst of enemies, himself; will apprise *him* of his aberrations from the lines laid down upon the trestle board, by which he might derange the harmony and glory of our Temple, and cease to deserve wages of the Great Grand Master above.

"*Brotherly Love* and *Friendship* is that high sense of duty, combined with zeal, which would hazard property, liberty and life, to serve an injured and suffering brother."

After the usual votes of thanks the Grand Lodge was closed.

There were at this time forty-two Lodges under the jurisdiction of the Grand Lodge of South Carolina, whose names, numbers and places of meeting were as follows:

Solomon's	No. 1,	met at Charleston.
Marine	No. 2,	"
L'Etoile Renaissant	No. 3,	"
Union Kilwinning	No. 4,	"
	No. 5,	"
Union	No. 6,	"

Washington	No. 7,	met at Charleston.
Union	No. 8,	"
Friendship	No. 9,	"
St. Andrew's	No. 10,	"
	No. 12,	Hughes' Creek, Union District.
St. John's	No. 13,	Charleston.
Orange	No. 14,	"
Beckhamsville	No. 16,	Beckhamsville.
Chester	No. 18,	Chester Court House.
Harmony	No. 20,	Edisto Island.
Pythagorean	No. 21,	Charleston.
Harmony	No. 22,	Beaufort.
Perfect Friendship	No. 23,	St. Helena.
Spartanburg	No. 24,	Spartanburg Court House.
Marion	No. 25,	Marion Court House.
Sumterville	No. 26,	Sumter Court House.
Newberry District	No. 27,	Newberry District.
Floridian Virtues	No. 28,	St. Augustine, Florida.
Kershaw	No. 29,	Camden.
Mount Moriah	No. 30,	Pipe Creek, Beaufort District.
Recovery	No. 31,	Greenville Court House.
Philanthropic	No. 32,	Yorkville.
Cambridge	No. 33,	Cambridge.
La Candeur	No. 36,	Charleston.
St. John's	No. 37,	St. John's, Santee.
Columbia	No. 39,	Columbia.
Winyaw	No. 40,	Georgetown.
Liberty Hill	No. 42,	Liberty Hill, Kershaw District.
Union Court House	No. 43,	Union Court House.
Eden	No. 45,	Clarendon.
Edgefield	No. 46,	Abney's Store, Edgefield Dist.
Mount Hope	No. 48,	Pocotaligo.
Mount Pleasant	No. 49,	Dutchman's Creek, Fairfield Dt.
La Constancia	No. 50,	Havana, Cuba.
Claiborne	No. 51,	Claiborne, Alabama.
La Aménidad	No. 52,	Havana, Cuba.

CHAPTER XIV.

THE YEAR 1821.

THE Grand Lodge commenced the year 1821 with the following Officers :

JOHN S. COGDELL, *Grand Master* ;
 JOEL R. POINSETT, *Deputy Grand Master* ;
 ISAAC M. WILSON, M.D., *Senior Grand Warden* ;
 HENRY H. BACOT, *Junior Grand Warden* ;
 Rev. F. DALCHO, M.D., *Grand Chaplain* ;
 CHARLES S. TUCKER, *Grand Treasurer* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 Rev. JOS. GALLUCHAT, *Corresponding Grand Secretary* ;
 PETER JAVAIN, } *Senior Grand Deacons* ;
 SAMUEL SEYLE, }
 CHARLES C. CHITTY, } *Junior Grand Deacons* ;
 R. W. COGDELL, }
 CHARLES CLEAPOR, *Grand Marshal* ;
 WILLIAM WALLER, *Grand Pursuivant* ;
 JOHN INNES, }
 LEWIS RECHON, } *Grand Stewards* ;
 WILLIAM BAILEY, }
 JOHN M. FRASER, }
 ROBERT SHAND, *Grand Tiler*.

At the Quarterly Communication on the 30th of March, a warrant was granted for the revival of Lodge No. 44, at Newberry Court House, to be registered as No. 11.

A communication was read from the "Grand Lodge of Ancient Freemasons in Havana," announcing that a Grand Lodge had been organized there, and requesting friendly communications with this Grand Lodge, and also stating that La Aménidad Lodge No. 52, now under the jurisdiction of this Grand Lodge, prayed that it might be permitted to surrender its present warrant, as it was the wish of its members that the Lodge should be enrolled under the jurisdiction of the Grand Lodge of Havana.

The prayer was of course complied with, and the Grand Secretary was directed to acknowledge the receipt of the communication, to reciprocate the feelings which it expressed, and to solicit a further correspondence.

The report of the Grand Treasurer showed that there were \$2,363 in the treasury of the Grand Lodge in cash and investments.

At the Quarterly Communication on the 29th of June, the Committee of Grand Officers, to whom the complaint made by some of the country Lodges of the high rates charged in the fee bill had been referred, made a report recommending that the fees now paid by the Subordinate Lodges in the country to the charity fund of the Grand Lodge be retained by them, and used as a charity fund in their own jurisdiction. The report was recommitted, and continued to elicit discussion at several meetings, until the 30th of March, 1822, when the following rule was adopted :

“The fees directed to be paid to the charity fund of the Grand Lodge by the Subordinate Lodges in the country may be retained for charitable uses: Provided they make an annual return of the sum collected for that purpose; the name or names of every Brother or Brother’s family whom they have relieved, and the amount of the charity bestowed. For which purpose,

“Every Subordinate Lodge in the country shall appoint a Standing Committee, in such manner as they may deem proper, who shall dispense the charity fund of each Lodge, or any portion thereof, during the recess of their respective Lodges. Notices of these appointments, and of the names of the Committee, shall be transmitted to the Grand Lodge immediately, and, hereafter, in their annual returns.”

In consequence of the adoption of this rule, for many years afterwards, the city Lodges paid to the Grand Lodge four dollars and a half for each candidate made in their respective Lodges, while the country Lodges paid only one dollar. This to many appeared, at a long subsequent period, when the motive of the law was not well understood, to be unequal, and therefore unjust taxation. But it was not so. The country Lodges paid no tax to the charity fund of the Grand Lodge, because they met and relieved their own calls for charity, but the city Lodges were required to pay such a tax, because the Grand Lodge constituted itself their almoner, and out of the fund raised by this taxation dispensed the charity of the city Lodges. In 1858, however, the distinction becoming very obnoxious, the rule was abolished, and the taxation was made equal on the city and the

country. And this was in all probability wise legislation, for the city Lodges now disburse out of their own treasuries a large amount of charity, that of the Grand Lodge being much less in proportion, and principally confined to the applications of transient persons.

An attempt was again made at this Communication to erase the rule which required the annual appointment of proxies. The motion was made by Bro. Thomas W. Bacot, the late Grand Master, and at the succeeding Quarterly Communication the proposed amendment was adopted. From that time until the abandonment of the whole system, the proxies of the Lodges held the office for an indefinite period, the Lodges often, in the lapse of time, forgetting the names of those who were said to represent them in the Grand Lodge. This unwise legislation was perhaps one of the principal causes which led to the total abolition of the proxy system in the year 1858.

At this Communication a form of Grand Lodge certificate was adopted, and a committee ordered to have a plate engraved.

Warrants of constitution were granted for the revival of Good Intention Lodge No. 17, (formerly No. 56,) at Pensacola, Florida, and King Solomon's Lodge No. 15, (formerly No. 17,) at Cheraw.

At the Quarterly Communication on the 28th of September, the dues of Lodge No. 51, held at Claiborne, Alabama, were, on its petition, remitted, in consideration of the expense incurred by the Lodge in the erection of a Hall, and the amount of charity which it had been compelled to disburse in consequence of sickness which prevailed at Claiborne during the summers of 1819 and 1820.

An Annual Communication was holden at Columbia on the 7th and 8th of December. Again there were no Grand Officers present, except the Grand Treasurer. The Master of Lodge No. 24 presided at the first meeting, and the Grand Treasurer at the second.

Columbia Lodge No. 39, tendered the Grand Lodge the use of their Lodge room whenever the Grand Lodge should have occasion to hold its Communications there, "in consideration that the said Lodge No. 39 be exempt from the payment of all dues, taxes or contributions to the Grand Lodge." As the dues of Lodge No. 39 were \$184 for the year 1824, and \$179 for 1825, and could not have been much less on 1821, such a rent would have been, in more than a mere technical sense, a "valuable consideration." The proposition was not, therefore, accepted by the Grand Lodge.

A warrant of constitution was granted to Church Hill Lodge No. 19, in Abbeville District, of which A. B. Arnold was Master, and as

Lodge No. 10, formerly held in Columbia, had become extinct, the jewels and furniture of the extinct Lodge were delivered to Church Hill Lodge, the officers of the latter giving their obligation to pay to the Grand Lodge the amount at which the said jewels and furniture might be appraised.

A warrant of constitution was also granted to Union Lodge No. 34, (formerly No. 66,) in Abbeville District, L. Randolph being Master.

At the adjourned Communication on the 8th of December, Bro. C. S. Tucker delivered "a course of lectures on the three degrees of Masonry."

At the Quarterly Communication on the 14th of December, the annual election of Grand Officers took place; Bro. John S. Cogdell was reelected Grand Master.

An adjourned Communication was held on the 21st of December. The Grand Lodge took into consideration an enquiry made in behalf of Winnsboro' Lodge No. 11, by Brother Young J. Harrington, the Master, in relation to the exact purport of that clause in the "Ahiman Rezon" which requires every candidate to be "upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be." The enquiry was referred to a committee, of which Dr. Daleho was Chairman. But no reply was ever given, and in March, 1822, the Grand Lodge having determined that it would give no explanation of the Rules of Masonry, the enquiry of Lodge No. 11 was dismissed.

At this Communication Dr. Daleho was requested to prepare a new edition of his AHIMAN REZON, under the authority of the Grand Lodge, with such improvements, additions and alterations, as he might deem necessary, in order to adapt it to the present state of the Craft in the jurisdiction. A committee of five, consisting of the Grand and Deputy Grand Masters, with Brothers I. M. Wilson, H. H. Bacot and Thomas D. Condy, was appointed to examine the proposed alterations, amendments and additions, and to report their opinion to the Grand Lodge.

The Festival of St John the Evangelist was duly celebrated. There was a procession to St. Michael's Church, and an appropriate sermon by Dr. Daleho. On the return of the procession to the Lodge room, the Grand Officers were installed; the Grand Master by Bro. T. W. Bacot, Past Grand Master, and the rest of the Grand and subordinate officers by the Grand Master.

At 5 o'clock, P. M., the Grand Lodge again met, when the Grand Master addressed the Brethren in a short but appropriate charge.

CHAPTER XV.

THE YEAR 1822.

THE following were the officers of the Grand Lodge for the year 1822 :

JOHN S. COGDELL, *Grand Master*;
 ISAAC M. WILSON, M.D., *Deputy Grand Master*;
 HENRY H. BACOT, *Senior Grand Warden*;
 WILLIAM WALLER, *Junior Grand Warden*;
 Rev. FREDERICK DALCHO, M.D., *Grand Chaplain*;
 CHARLES S. TUCKER, *Grand Treasurer*;
 EDWARD HUGHES, *Recording Grand Secretary*;
 RICHARD W. COGDELL, *Corresponding Grand Secretary*;
 PETER JAVAIN, } *Senior Grand Deacons*;
 SAMUEL SEYLE, }
 AUGUSTUS FOLLIN, } *Junior Grand Deacons*;
 JAMES C. NORRIS, }
 CHARLES CLEAPOR, *Grand Marshal*;
 BENJAMIN PHILLIPS, *Grand Pursuivant*;
 JOHN M. FRASER,
 ISAAC A. JOHNSON, M.D., } *Grand Stewards*;
 JOHN DAWSON, JR., }
 ALLAN McDONALD,
 ROBERT SHAND, *Grand Tiler*.

On the 31st of December, 1821, a special Communication was called, to take into consideration the protest of Barnard Levy, Junior Warden of Lodge No. 13. The circumstances were as follows:

At the regular meeting of St. John's Lodge No 13, in the city of Charleston, which took place on the 5th of December, 1821, it being the constitutional night of election, one was entered into. Charles C. Chitty was duly elected Master by a majority of votes, but the rest of the officers were elected unconstitutionally, the successful candidates having received only a plurality of one vote, and three illegal votes having been cast. The night of the 12th of December was appointed

by the Lodge for the installation of the officers. On that night the Lodge met, of course in a special communication, when a protest was entered against the preceding election, which was declared to be illegal, and the Lodge at once proceeded to a new election, and to the installation of the officers so elected. On this, Levy, the Junior Warden under the first election, brought a protest up to the Grand Lodge.

The committee to whom the subject was referred, reported and made the following points of Masonic law, which were concurred in by the Grand Lodge:

“The time prescribed by the constitution for the election of officers, is the regular night of meeting preceding St. John the Evangelist’s day. The constitution also declares, that no Lodge can, at an extra meeting, alter or expunge the proceedings of a regular meeting.

“It is evident that those two constitutional rules were violated by the proceedings of the said Lodge, on the evening of the 12th December; and the election then held was, therefore, unconstitutional. The election of Brother C. C. Chitty being regular, he, if installed on or before St. John the Evangelist’s day, will preside as Master; if not, the former Master must preside. The present Wardens, Secretary, Treasurer, &c., must preside agreeably to the rules, until a new election shall be ordered by the M. W. Grand Lodge.”

This report having been concurred in by the Grand Lodge, the Grand Master was authorized to issue a dispensation to the members of St. John’s Lodge No. 13, to enter into an election for officers for the present year, at their next regular communication.

A warrant of constitution was granted at this communication for the revival of Prudence Lodge No 35, (formerly No. 46,) in the city of Charleston.

In consequence of the death of Brother Charles Cleapor, the Grand Marshal, a special communication of the Grand Lodge was convened on the 23d of February, to attend his funeral. His remains were interred with Masonic honors in the cemetery of St. Philip’s Church.

Quarterly Communication on the 30th of March. In consequence of an application by Lodge No. 11, for an explanation of one of the laws laid down in the Ahiman Rezon, to which I have already referred, the Grand Lodge resolved, that “it would not take notice of any application for an explanation of the rules of Masonry, unless where a case has occurred which requires a dispensation of the ordinary regu-

lations of Masonry, and on a regular application for such dispensation."*

The fees of country Lodges, to be paid to the charity fund of the Grand Lodge, amounting to three dollars for each candidate who received the three degrees, were, by an amendment to the constitution, remitted, and the country Lodges were ordered to place this amount in their own charity fund.

By a report of the committee on the Grand Treasurer's books, it appeared that, at this time, the funds of the Grand Lodge amounted to \$3,358 77 $\frac{3}{4}$, of which \$264 consisted of arrears due by members.

It having been found necessary that the Grand Lodge should remove from its present place of meeting, at Bro. Pearce's, in Meeting Street, it was determined that the Grand Officers be authorized to obtain a suitable place for holding the next Quarterly Communication. Accordingly, Bro. Samuel Seyle having fitted up a house in King Street, on the East side, between Market and Hasell Streets, for the accommodation of societies and principally Lodges, the Grand Lodge, with most of the Subordinate Lodges in the city, removed to that place and continued to occupy it until driven from it by the disastrous conflagration in the year 1838.

The Quarterly Communication on the 28th of June, was held, for the first time, at the house of Bro. Seyle. Several brethren, residing in Cheraw, becoming dissatisfied with certain proceedings in King Solomon's Lodge No. 15, working at that place, applied for a warrant for a new Lodge. This application, together with an adverse memorial from Lodge No. 15, was laid before the Grand Lodge and referred to a committee. At the next Quarterly Communication that committee reported that "neither the population of the place, nor the circumstances set forth in the several communications, would authorize the establishment of another Lodge, without interfering with that harmony which should uniformly prevail among brethren of the Craft." Accordingly the application for a new Lodge was refused.

A communication was received from a committee of Lodge No. 19, at Laurens C. H., applying for a warrant of constitution. Lodge No. 19 had been under the jurisdiction of the former Grand Lodge of

* After reading such a resolution, one is almost tempted to inquire what was the use, then, of a Grand Lodge at all. Queer notions, the Masons of that day seem to have had, of the duties and prerogatives of the controlling head of the Order.

Ancient York Masons, and at the union of the two Grand Lodges in 1817, does not appear to have approved of the union, and did not, accordingly, surrender its old warrant and apply for a new one. By the resolution of the United Grand Lodge on this subject it had, therefore, forfeited its warrant. It now, however, applied for a new one or a revival of the old one. The application was accompanied by a communication, in which the Lodge, with great independence, set forth its objections to many parts of the new rules and regulations. As this was one of the first attempts, on the part of a Subordinate Lodge, to introduce a reform in the legislation of the Grand Lodge, an attempt which was, after long exertions, finally successful in 1858, it is proper that the views of Lodge No. 19 should be presented to the reader. Unfortunately the original communication is lost, but the report of the committee of the Grand Lodge, to whom the communication was referred, is so full of references to the original document, that we are able from it to gather the sentiments of the Lodge. The report of the committee of the Grand Lodge, made at the next Quarterly Communication, is as follows :

“The committee to whom was referred a letter from Lodge, formerly No. 19, under the jurisdiction of the *Grand Lodge of Ancient York Masons* in this State, dated at *Laurens Court House*, 4th of May, 5822, accompanied with a surrender of its old warrant, and a request for a new one to be issued; together with a copy of sundry resolutions of said Lodge, report :

“That they have perused the said letter and resolutions, with a mixture of surprise and regret, and cannot but consider the former as containing sentiments and expressions disrespectful towards the Grand Lodge, and derogatory to its Masonic character.

“It is premised, that although the union of the two late Grand Lodges in this State was consummated on the 27th of December, 5817, and the Subordinate Lodges under their respective jurisdictions were repeatedly called upon to surrender their old warrants and obtain new ones, (and no less than forty-one Lodges have done so,) yet no communication until the present has been received from Lodge No. 19.

“This Lodge, thus situated, in asking for a new warrant, commences its application with a general philippic against the existing constitution or by-laws of the Grand Lodge, followed by a long string of objections to many of them.

“This letter states, first, as a general observation, that, ‘in the *new Masonic Edifice*, there is wanting that *just* proportion of parts which is

essential to the *beauty* and *strength* of every structure raised upon the principles which we profess; that when associations become *burthen-some* and *oppressive* to the individuals who compose them, if they can withdraw themselves they will, and more especially when such a state of things exists, as may tempt them to believe that *others* are deriving a *benefit* from their *oppression*. *Such is the situation of Lodge No. 19, and probably of many other Lodges in the upper country, in relation to the Grand Lodge.*

“Then it goes on to state the following particular objections:

“1st. That the fees for initiation are too high, and propose

\$8	for the 1st degree,	instead of	\$10,
4	for the 2d	“	5,
4	for the 3d	“	5,
<hr style="width: 20%; margin: 0 auto;"/>			<hr style="width: 20%; margin: 0 auto;"/>
\$16	instead of		\$20,

but, at the same time, think it best to leave it to each Subordinate Lodge to regulate its own initiation fees.

“The next objection is the *mode of assessing* each Lodge for its dues, or contributions to the Grand Lodge in aid of its funds: ‘however sanctified [sanctioned] by length of time, the principle on which such assessment is made, is still more exceptionable, as it is done in proportion to numbers, and operates like a poll tax,’ whilst it ought to be rather ‘on a combined ratio of numbers and funds.’

“The third objection is to the appointment of Proxies, and it is suggested that, ‘that part of the 20th Rule, which orders the suspension of a Lodge for failing to make such appointment, be expunged.’ The letter says, ‘from several years experience, we find it worse than useless to appoint a Proxy resident in Charleston.’

“The 17th Rule, respecting the annual meeting of the Grand Lodge at Columbia, is next objected to. It is said to be inefficient for the purposes desired by the Lodges in the country, and, it is added, ‘this has been a constant source of dissatisfaction with our *Lodge*, the members of which are constantly inquiring what has been done with all the monies paid into the Grand Lodge.’ This inquiry comes with an ill grace from a Lodge which is not contributing to those funds.

“The letter then states, ‘before we conclude, permit us again to assure you of our profound attachment to the principles of Masonry, and *our deep conviction of the necessity of a common head*; also, that we ardently desire to live under the jurisdiction of the *Grand Lodge*

of *Ancient Free-Masons of South Carolina*; but, while we make this declaration, we wish it to be understood, THAT WE EXPECT to be received as Free and Accepted Masons, on the footing of equality; to have access to the *sanctum sanctorum* in some *practicable* way, and to have a reasonable prospect of enjoying a share of the benefits to be derived from so excellent an institution, and *not to be retained as hewers of wood and drawers of water.* We have already demonstrated, that under the existing regulations of the Grand Lodge, we could not even long survive; our funds would be soon exhausted, and the dissolution of the body would follow of course. Under a hope, therefore, that a suitable reduction would be made, the Lodge has directed the Secretary to make application for a new warrant.'

"Your Committee, although they could readily meet all the objections urged as above stated, deem it inexpedient in the present instance to do so, for reasons which they think must be obvious, and merely content themselves with bringing to the view of the Grand Lodge, the foregoing extracts from the letter submitted to them for their consideration, from which may be discovered the temper and disposition of the Brethren app'ying for a New Charter. Far is it, however, from our intention to insinuate any thing which may call in question the purity of the motives which actuate those Brethren, although we may and do differ from them.

"Your Committee feel satisfied, that whilst the Grand Lodge will gladly receive into the bosom of its family, all worthy members of the Craft, and especially those who have heretofore been of its own household, (notwithstanding they may have for some time estranged themselves from us.) it knows how to preserve its own dignity and to manage its own concerns."

In conclusion, the committee* condemned the letter from Lodge No. 19, as containing "sentiments and expressions, as well as insinuations, which could not but be construed as disrespectful to the Grand Lodge and derogatory to its Masonic character, although they may not have been so intended." On their recommendation, the Grand Lodge accordingly resolved, that Lodge No. 19 should be informed, that whenever an application should be made for a new warrant, unnumbered with the proposals of any terms or conditions, and stating, in the usual manner, the names of the Master and Wardens, such application

* The members of the committee were Thomas W. Bacot, W. Waller, C. S. Tucker, B. Phillips and I. A. Johnson.

should receive from the Grand Lodge all due respect and brotherly attention. The Lodge appears to have availed itself of this intimation, for Lodge No. 19, at Laurens Court House, is recorded in the registry of this year with a new number, as No. 41.

The committee* appointed to examine the alterations and additions to the new edition of the *Ahiman Rezon*, directed to be prepared and published by Dr. Frederick Dalcho, made the following report, which was adopted :

“The Committee appointed to examine and report upon the alterations, amendments and additions to a new Edition of the *Ahiman Rezon*, directed to be prepared and published, under the authority of this Most Worshipful *Grand Lodge*, beg leave to Report :

“That your Committee have carefully examined the proposed new Edition of the *Ahiman Rezon*, and find it to be perfectly consistent with the Ancien Land Marks and Constitutions of the Order, and conformable to the Usages and Customs of the Craft in South-Carolina.

“Your Committee, at the same time, beg leave to recommend the scientific and explanatory Notes, which our Most Reverend *Grand Chaplain* has added to this Edition, under the conviction that they will be found highly interesting and instructive to the Fraternity, and calculated to promote the honour and respectability of the Order, among those who are ignorant of its principles and its rites.

“Your Committee, therefore, respectfully recommend, that the new Edition of the *Ahiman Rezon*, prepared by our Rev. Brother FREDERICK DALCHO, M.D., be adopted as the Book of Constitutions, by your Most Worshipful *Grand Lodge*, and that the Grand Lodge do order and direct the several Lodges under your Masonic Jurisdiction, to adopt and use the same in all their work, and to be governed by the principles and regulations thereof, and by none other.”

The work was accordingly published in this year, with the following title :

“An *Ahiman Rezon*, for the use of the Grand Lodge of Ancient Free-Masons of South-Carolina, and the Lodges under the Register and Masonic Jurisdiction thereof. Published at the request of the Grand Lodge, by the Rev. Brother Frederick Dalcho, M.D., Assistant Minister of St. Michael's Church, Charleston; and Chaplain to the

* The committee consisted of John S. Cogdell, Thomas W. Bacot and T. Ford. Of these, the first and second were Past Grand Masters, and the last, a Past Junior Grand Warden.

Grand Lodge, &c., &c. *Inlocti discant, ament meminisse periti.* The Second Edition, with considerable Additions and Explanatory Notes. Charleston, 1822."

This book continued to be authority for the government of the Craft in South Carolina, on all matters not referred to in the rules and regulations, until the year 1852, when it was superseded by the "Ahiman Rezon or Book of Constitutions," compiled by Dr. Albert G. Mackey. Notwithstanding its necessary popularity as a Masonic guide in the jurisdiction, it is remarkable that another edition of it should never have been printed. Long before 1852, when the new work appeared, Dalcho's Ahiman Rezon had become completely "out of print." None but second hand copies, and these only with great difficulty, could be obtained for the use and government of new Lodges.

Up to this period, we find no reference in the records of Masonry in this State to the important and really necessary office of Grand Lecturer. Brother C. S. Tucker, the Grand Treasurer, who appears to have paid some attention to the esoteric teachings of Masonry, on several occasions, it is true, delivered lectures before the Grand Lodge, on the three degrees, but he was not recognized as holding any official position, or as exercising any appointed authority as a Masonic teacher. The Craft were, therefore, left to their own unaided exertions to become acquainted with the ritual and ceremonial landmarks of the Order.

In consequence of this dearth of instruction, many persons, totally unqualified, and teaching each one a different system, began to invade the jurisdiction, and, as a necessary result, to produce confusion and disorder in the work. The names of none of these self-constituted lecturers have been handed down, with the exception of one David Vinton, perhaps the best informed of them all—at least I judge so, from some remains of his teachings which I have been enabled to gather from old Masons who were his contemporaries. Vinton taught in the upper part of the State about this time, but was, in 1823, expelled from Masonry by the Grand Lodge of North Carolina, for some act of immorality.

The attention of the Grand Lodge was thus, at last, attracted to the evils resulting from the instructions of these self-constituted, and often inefficient, lecturers, as well as to the necessity of providing for the intellectual wants of the Craft by the appointment of a properly qualified Grand Lecturer. Accordingly, Dr. Dalcho, of all the members of the Grand Lodge, the one most competent to appreciate the evil and to

suggest the remedy, proposed two series of resolutions for the purpose of attaining these ends, which resolutions were adopted by the Grand Lodge. The first series of resolutions, which condemned the practice of unauthorized lecturers, were in these words :

“WHEREAS it is declared by the general Constitutions of the Order, that ‘all Masonic power is derived from the Grand Lodge,’ and in the ‘Rules and Regulations of the Grand Lodge’ it is likewise declared that ‘the supreme Masonic authority in South-Carolina exists, solely, in ‘*The Grand Lodge of Ancient Free-Masons of South-Carolina*:’

“And whereas it is the duty of the Grand Lodge to guard the Craft under their jurisdiction, from imposture and error, and to make such regulations as may preserve the unity and correctness of their work, according to the Constitutions and Ancient Landmarks of the Order :

“Therefore, *Resolved*, That no Subordinate Lodge under the jurisdiction of this Grand Lodge, shall encourage, promote, or permit, the delivery of any Lectures, said to be Masonic, without authority from the Grand Lodge, or a dispensation from the presiding Officer thereof. And before such authority or dispensation shall be granted, such Lectures, or course of Masonic instruction, shall be delivered in the presence of the Grand Lodge, or of the Officers thereof, with such other enlightened and intelligent Masons as may be appointed or invited for the purpose. And if any Lodge shall so encourage, promote, or permit, such Lectures, or course of Masonic instruction, to be delivered, without such authority or dispensation, such Lodge shall be suspended from their work, or be deprived of their Warrant of Constitution, as the Grand Lodge, in their wisdom, may think proper to direct.

“And whereas the Grand Lodge deem it unbecoming the Masonic character, and highly disrespectful and derogatory to their honor and independence, for any Brother, not belonging to this jurisdiction, to interfere in their Masonic concerns; to deliver Lectures without competent authority; to dictate what *is*, and what *is not*, the course of instruction which the Free Masons of Carolina ought to pursue; and to introduce and teach systems which may, or may not, be conformable to the real principles of the Order, and of which the Grand Lodge are entirely ignorant, or, when informed, might disapprove :

“Therefore, be it *Resolved*, That any Free-Mason so lecturing, without the authority of the Grand Lodge, or of the presiding Grand Officer, as aforesaid, shall, on due proof thereof before the Grand Lodge, be expelled from the Masonic Order, and his name and offence be trans-

mitted by the *Corresponding Grand Secretary*, to every Grand Lodge with whom we correspond.

“*Resolved*, That these regulations are not intended to restrain the Masters or presiding Officers of Lodges from delivering the usual course of instruction from the Chair, according to ancient form and usage.

“*Resolved*, That when these resolutions shall be adopted by the Grand Lodge, the *Corresponding Grand Secretary* do transmit copies thereof to every Grand Lodge with whom we correspond, and invite their co-operation, by enacting similar rules in their several jurisdictions, and by giving publicity to these regulations.”

The other resolutions declared that for the purpose of communicating to all the Lodges in the State a uniform system of working, lecturing, &c., an *Inspector* should be appointed by the Grand Officers, whose duty it should be to visit the several Lodges as often as the Grand Lodge might think proper to direct, and to instruct them in such matters as might be necessary for their information. Before such Inspector should enter upon the duties of his office, he was to work and lecture in the presence of the Grand Officers and of such other enlightened Masons as might be invited to attend, so that the Grand Lodge might be satisfied that his system was conformable with the ancient Constitutions and Landmarks of the Order. He was to be remunerated by an appropriation out of the funds of the Grand Lodge, by a specific appropriation from every Lodge which he should visit and instruct, by the subscription of zealous individuals, who felt desirous of promoting the object, or by any other mode which might be afterwards devised. And finally, for the purpose of carrying these resolutions into effect, they were to be referred to a committee, which was to report at the next Quarterly Communication.

Special Communication on the 30th of August, when the matters already referred to in relation to the application for a new Lodge at Cheraw, and the communication of Lodge No. 19 at Laurensville, were acted on.

Quarterly Communication on the 27th of December. Two important communications were read; one from a Committee of Masons, of which Henry Clay was the Chairman, dated “City of Washington, 9th March, 1822,” proposing to the Grand Lodge of South Carolina as well as to all the other Grand Lodges in the Union, the establishment of a *General Grand Lodge* of the United States, to be situated at the city of Washington. The second communication was from the

Grand Lodge of Pennsylvania, which disagreed with the proposal of the Washington Committee, suggested in lieu thereof a *General Grand Convention* of Delegates from the different Grand Lodges throughout the United States for the purpose of consulting upon the Order, and recommended that the said Convention should take place on the 24th of June, 1823, at the city of Philadelphia, or such other place as might be designated by the other Grand Lodges. Both of these communications were referred to a committee, which was to report at the next Quarterly Communication.

The committee to whom Dr. Daleho's resolutions in relation to the appointment of a Grand Inspector had been referred, made a report recommending that it be referred to the Grand Officers to prescribe the duties of that officer, and to arrange the plan generally; which report was adopted.

There was an annual meeting of the Grand Lodge at Columbia on the 6th of December. The Grand Treasurer was the only Grand Officer present, and no business of any importance was done.

Quarterly Communication on the 13th of December. The Grand Officers reported the following resolutions respecting the appointment of a Grand Lecturer. I have preserved them entire, because they constitute the first digested plan of a system of lectures ever devised in the State.

“1. That a *Grand Lecturer and Inspector* for South Carolina be elected conformably to the Resolution of the Grand Lodge, and that he be considered an Officer of the Grand Lodge, and be designated by a jewel of such form as is worn by similar Officers in other Grand Lodges.

“2. It is earnestly recommended in the selection of this Officer, that he be a Brother of distinguished reputation in the fraternity; that he be a ‘regular *Past Master* of education and talents, well skilled in the science of Free-Masonry, and of respectable standing in the community.’

“3. That before this Officer shall enter upon the duties of his office, he shall lecture in the presence of the Grand Lodge; and he shall work, lecture, and instruct the several Lodges in such matters, and according to such forms, as the Grand Lodge may approve and sanction, and none other; according to the Ancient Land Marks, and the Constitution of the Order. He shall be installed, as the other Grand Officers are, according to ancient form and custom.

“4. It shall be the duty of the *Grand Lecturer and Inspector* to

visit all the Lodges in this State, *at least* once in each and every year, and as much oftener as may be found practicable. He shall instruct them in all such matters as may conduce to the harmony, unity and good government of the Masonic family. At every such visit, he shall lecture in one, or more, of the three degrees of Ancient Free-Masonry, and give such explanations of our Rites, Ceremonies, and Customs, as shall demonstrate the excellence and usefulness of the Masonic Institution. He shall explain the Constitutions of the Order, and "the Rules and Regulations of the Grand Lodge," so as to promote a uniformity of principle and operation in the several Lodges in this State.

"5. It shall be the duty of this Officer to receive from the several Lodges, out of Charleston, their Annual Returns, Fees, Dues, &c., and transmit the same to the *Grand Treasurer* in Charleston; unless such Returns and Dues shall have been previously transmitted by such Lodges to the *Grand Treasurer*.

"6. The *Grand Lecturer and Inspector* shall receive, annually, from the Grand Lodge, the sum of \$500, which shall be considered as a full remuneration for his services and expenses. But should any Subordinate Lodge think proper to offer him any additional compensation, for any peculiar trouble he may be at, on their account, he shall be at liberty to accept the same.

"7. In consideration of the trust reposed in him, the *Grand Lecturer and Inspector* shall give security, to be approved of by the *Grand Master*, in the sum of \$1000, for the faithful delivery to the *Grand Treasurer*, of all monies, &c., which he shall receive on account of the Grand Lodge.

"8. The *Recording Grand Secretary* shall immediately give notice in the public papers, of the intended election of a *Grand Lecturer and Inspector*; and require all persons desirous of becoming candidates, to make their applications to him in writing, on or before Wednesday, the 15th of January next."

A protest was read from Richard Maynard, a Past Master of Solomon's Lodge No. 1, against the proceedings of that Lodge in electing officers to serve during the ensuing year, who were more than six months in arrears, contrary to the 13th by-law of the Lodge. It was referred to a committee.

The Grand Lodge proceeded to the annual election of Grand Officers. Bro. John S. Cogdell was reelected Grand Master.

A special Communication was convened on the 23d of December.

The committee on the protest of Bro. Maynard, against the election

in Solomon's Lodge No. 1, reported, sustaining the protest and declaring that the election was illegal. The report was adopted, and a dispensation was issued to Lodge No. 1 to enter into a new election.

A dispensation was granted to Winnsboro Lodge No. 11, to lay the corner stone of a new Court House at Newberry.

The committee to whom the subject of a General Grand Lodge was referred, made the following report, which was adopted. Although the Grand Lodge of South Carolina was, as it has been seen, at one period in favor of the organization of a General Grand Lodge, its policy was now changed, and from this time it has strenuously and consistently opposed the establishment of such a body.

“The Committee to whom was referred the communication of the Proceedings of “a number of members of the *Society of Free-Masons*, from various parts of the United States, composed of members of Congress, and strangers, assembled at the Capitol, in the City of Washington, the 9th of March, 1822; recommending the establishment of a *General Grand Lodge of the United States*, report:

“That they have seriously reflected on the important subject committed to their investigation, that they have also derived much satisfactory information from the luminous and minute details of the various arguments which naturally suggest themselves, from a careful examination of the proposed establishment, contained in the report of many of the Committees of the Grand Lodges of other States. That your Committee are sensibly impressed with the conviction that the establishment of a Grand Lodge in each State, under whose jurisdiction and superintending care and vigilance, the several Subordinate Lodges are placed and fostered, is amply sufficient for all the valuable and interesting purposes of the Masonic Order. That, as it does not appear to your Committee any necessity exists for the establishment proposed, in order to promote or advance the interest of the Craft; so, also, would they deprecate even the possibility, if not the probability, of its producing, in any degree, however remote, any injury to Masonry in general, by its diversion of the parental vigilance of the State Grand Lodges, towards the focus of the General Grand Lodges; by the impeding multiplication of its duties and concerns; by its alienation by distance, from the local concerns and character of the several *Subordinate Lodges*, as well as the Grand Lodges themselves of the respective States; by its breaking in upon the funds of the several State Grand Lodges, which could be applied so much more cheerfully to the endearing claims of Charity; or in any other view,

creating difficulty or disadvantage to the present felicitous situation of the Masonic Order. Your Committee, therefore, take leave to recommend the following Resolutions, viz :

“ *Resolved*, That the establishment of a General Grand Lodge of the United States, and the calling a Masonic Convention for the purpose of instituting and organizing the same as proposed, is, in the opinion of this Grand Lodge, unnecessary and unadvisable.

“ *Resolved*, That the *Corresponding Grand Secretary* be requested to transmit copies of the foregoing Report and Resolution to the respective Grand Lodges throughout the United States, and a copy of the same to WILLIAM W. SEATON, Esq., at the City of Washington, agreeably to the request contained in the communication referred to your Committee.”

On St. John the Evangelist's day the weather was very inclement, and, in consequence, there was no procession. The Grand Lodge met in the morning, when the Grand Master installed the rest of the Grand Officers. The Grand Lodge was then called off until six o'clock in the evening, when the Grand Master elect was installed by Past Grand Master Bacot ; Dr. Dalcho, the Grand Chaplain, delivered an address, and the Grand Lodge was closed.

The new Lodges, named on the registry of this year, are St. Albans No. 38, at Darlington C. H., Laurensville Lodge No. 41, at Laurens C. H., and Newberry Lodge No. 44, at Newberry C. H. Before this last Lodge Bro. Job Johnston, subsequently a Deputy Grand Master, and one of the Chancellors of the State, delivered an address, on the Festival of St. John the Baptist.

CHAPTER XVI.

THE YEAR 1823.

THE Officers of the Grand Lodge for this year were as follows :

JOHN S. COGDELL, *Grand Master* ;
 ISAAC M. WILSON, *Deputy Grand Master* ;
 HENRY H. BACOT, *Senior Grand Warden* ;
 WILLIAM WALLER, *Junior Grand Warden* ;
 Rev. FREDERICK DALCHO, M.D., *Grand Chaplain* ;
 CHARLES S. TUCKER, *Grand Treasurer* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 ISAAC A. JOHNSON, *Corresponding Grand Secretary* ;
 PETER JAVAIN, } *Senior Grand Deacons* ;
 SAMUEL SLYLE, }
 JAMES C. NORRIS, } *Junior Grand Deacons* ;
 JOHN INNES, }
 RICHARD PEARCE, *Grand Marshal* ;
 BENJAMIN PHILLIPS, *Grand Pursuivant* ;
 ROBERT SHAND, *Grand Tiler*.

By some oversight there was no appointment of Grand Stewards for this year.

The Grand Lodge held a special Communication for the election of a Grand Lecturer. Only two letters of application had been received, one from David Vinton, and the other from John Barker.

Before the ballot was taken, a brother arose and read, not only the notice of the expulsion of Vinton by the Grand Lodge of North Carolina, to which reference has already been made, but a letter from the Grand Secretary of the Grand Lodge of Connecticut, with a copy of a letter which had been directed to him, representing Vinton's conduct in an unfavorable light, as being highly unmasonic. His name was, therefore, by order of the Grand Lodge, withdrawn from the canvass, and Barker was, of course, elected.

John Barker was a native of Connecticut, and a member of Lodge No. 9 in that State. He had come to South Carolina some time pre-

vious on business, it is supposed, connected with the dissemination of the high degrees.

He had received his instructions at the North, and was well prepared as a teacher in the mere ritual of Masonry, and further than that very few Masonic lecturers think it necessary, even at this time, to go. There can, indeed, be no doubt that on visiting Charleston he had offered himself as an instructor of the Lodges in the State, and that all the preliminary resolutions adopted by the Grand Lodge, in reference to the appointment of a Grand Lecturer, were with a view to the bestowal of the office on him. He had, in fact, appeared before the Grand Officers in December, 1821, and had given the lectures of the three degrees, as it is recorded, "in a very luminous and satisfactory manner." His election was, therefore, a foregone conclusion, and at the present day we cannot regret the action of the Grand Lodge in the premises. The Lodges must, necessarily, have been greatly in need of instruction, and Barker was well qualified, as far as the ritual went, to give it. The Webb or Cross work, for there was no difference between them, at that time pervaded the Union, and Barker was in full possession of it. The work taught by him still remains, with but slight and unessential modifications, as the Masonic work of South Carolina, and when correctly given I know of none which surpasses it in beauty, consistency, or adhesion to the Ancient Landmarks. There is no doubt, that if Barker were now alive, he would be behind none of our modern teachers in vaunting, and with equal justice, that he was in possession of "the true Webb work."

Beyond his knowledge of the ritual, I do not find any evidence that he was a man of more than ordinary talent or education. He was, like too many others who assume high positions as Masonic teachers, a mere ritualist, and nothing more. Happy will it be for Masonry, when something else is demanded of those who undertake to teach its principles or to develop its symbols.

Barker acted officially as Grand Lecturer for only two years, but remained for a long time in the State.* He amassed much money, not only by his fees for instructions, but by the communication of all sorts

* He was also appointed by the Supreme Council of the thirty-third degree, as its agent, and traveled through the Western States, conferring by this authority the degrees of the Ancient and Accepted Rite, and establishing Councils of Royal and Select Masters. I have seen many diplomas of the former and warrants of the latter signed by him in his capacity as a Sovereign Inspector, and Agent of the Supreme Council.

of degrees, for there was a great thirst for Masonic knowledge at that period, and having acquired a respectable competence, he retired to his native State, bought a farm, and died there a few years ago.

Barker was that evening installed as Grand Lecturer, and having, at subsequent meetings of the Grand Lodge, called for that purpose, on the 26th and 31st of January, and the 2d of February, lectured on the three degrees, he departed for the country to commence his course of instructions, being authorized by a special resolution of the Grand Lodge, to settle the arrears of the Lodges in such manner as he might deem most conducive to the interests of the Grand Lodge.

Quarterly Communication on the 28th of March. The Grand Lodge refused the petition of Lodge No. 39, at Columbia, for a remission of its dues for four or five years, as some assistance to it in the construction of a Lodge room.

The report on the Grand Treasurer's books showed that the amount in the treasury, including the arrears of members, was \$4,223. Since the union, there had been a gradual increase in the financial prosperity of the Grand Lodge.

Lodge No. 19, at Laurensville, sent a communication, in which it stated its regret "that the Grand Lodge had so far mistaken its former application as to suppose that it was conditional." At the same time it transmitted the names of its intended officers. With this *amende*, the Grand Lodge being satisfied, a warrant was issued, and it took its place in the registry of that year as "Laurensville Lodge No. 41." The Lodge became again extinct, but I had the pleasure of assisting in its revival in 1848, when it resumed its old number as "Palmetto Lodge No. 19," under which designation it still exists as one of the most flourishing Lodges in the jurisdiction.

Beekhamsville Lodge No. 16, having requested the Grand Lodge to restore a member whom the Lodge had expelled in 1814, the Grand Secretary was directed to inform the Lodge, that every Subordinate Lodge possesses the power to reinstate any of its members who have been expelled by its own order.

Quarterly Communication on the 27th of June. The Grand Lodge refused to interfere with the jurisdiction of the Grand Lodge of North Carolina, by inquiring into the justice of its expulsion of David Vinton.

Lodge No. 11, at Newberry Court House, was permitted to change its number to 44.

Quarterly Communication on the 26th of September. A warrant was granted to Manchester Lodge No. 52, in the village of Manchester,

This, which was then a thriving settlement, has long since become a "deserted village," and a single private residence points out the site of the old hamlet. The Lodge, with the village, has become extinct.

We now arrive at an eventful period in the history of Masonry in this State, which nothing but the fidelity of an historian induces me to record. That noble spirit of emulation, as to who could best work and best agree, seems now for a time to have given place, in the bosoms of some of the most prominent members of the Order in the city, to a sentiment of rivalry, which bade fair to introduce discord into the Grand Lodge, and to mar the beautiful moral symmetry of the institution. All of the actors in the unpleasant occurrences of this period, excepting one, have gone to "that undiscovered country, from whose bourne no traveller returns;" and yet the time is so recent, that I feel justified in treating the subject with as much delicacy and brevity as a due regard to perspicuity will permit.

The Supreme Council of Sovereign Grand Inspectors General of the Ancient and Accepted Rite had been legally established in Charleston on the 1st of May 1801, and Col. John Mitchell had been appointed the presiding officer, with the title of Sovereign Grand Commander. After the death of Col. Mitchell in 1820, Dr. Frederick Daleho was elevated to that high position. This Supreme Council claimed (and there is no doubt that it legally claimed) jurisdiction over the Ancient and Accepted Rite in the United States.

In 1813 it came to the notice of the Supreme Council that a Masonic adventurer named Joseph Cerneau, a jeweller in the city of New York, had set up a claim to the establishment of a rival Council in that city. Notwithstanding that Cerneau was almost immediately expelled by the lawful Supreme Council at Charleston, and declared to have "arrogated to himself powers and privileges which never had been lawfully committed to him," he proceeded to establish subordinate bodies in various parts of the Union, and among others a Consistory of Sublime Princes of the Royal Secret, or the thirty-second degree, in the city of Charleston, his principal agent being one Peter Javain. Of this body, Bros. Thomas W. Bacot and John S. Cogdell were leading members. The Supreme Council in Charleston does not appear for a long time to have meddled with this illegal body, further than quietly to declare its spurious and illegal character when the opinion of any of its members was requested by Masons seeking for information. The prominent members of both bodies, the legal Supreme Council, and the irregular Consistory, continued harmoniously to work

together in symbolic Masonry and in the labors of the Grand Lodge. The division was only felt when they came to the higher degrees.

But in 1820 Col. John Mitchell died, leaving a widow in very destitute circumstances. Pressed by the urgent claims of poverty, she parted with the manuscript rituals of the higher degrees, which she found among the papers of her deceased husband, who was, at the time of his death, the Grand Commander of the Supreme Council, to thirteen Masons, no one of whom had proceeded beyond the Royal Arch of the York Rite. These brethren, thoughtless, we must charitably believe, at first, of the violation of Masonic honor which they were committing, united themselves in an association for the purpose of availing themselves of the instructions in Masonry which these manuscripts might afford. The spurious Consistory, hearing of these proceedings attempted to influence the "associators," as they were called, to what they supposed would be a better course, and, in 1821, sought to induce them to surrender the papers and to make application to the Consistory for regular initiation. To this they consented, but as several obstacles arose from constitutional difficulties, and as they were assured in the meantime that the Consistory was not regular, they determined to withdraw their application. The fact that Dr. Daleho had, when the question was proposed to him, candidly acknowledged the illegality of the Consistory, although he at the same time declared that he intended to take no part in the pending difficulty, caused him, involuntarily, to become mixed up with these troubles, for it was supposed by the Consistory that the influence and advice of Dr. Daleho alone, kept the associators from surrendering the manuscripts and applying for admission into their body.

In consequence of this a long, and in many respects an unpleasant correspondence, took place between Messrs T. W. Bacot and Jno. S. Cogdell on the one part, and Dr. Daleho on the other. Mortified at the estrangement of feeling which seemed on the point of being engendered by this Masonic dispute between himself and two old friends, who were bound to him also by the close tie of membership in the Church of which he was the assistant Minister, Dr. Daleho withdrew from the Supreme Council, having peremptorily refused to heal the associators. As soon as he had retired, Dr. Isaac Au'd, the next officer of the Supreme Council, and who then constitutionally succeeded to the prerogatives of the Grand Commander, having no such delicate relations with Bros. Bacot and Cogdell, proceeded to legalize the associators, and, on the 9th of February, 1822, conferred on six of them

the degree of Sublime Prince of the Royal Secret. This act does not, however, appear to have revived the ill feeling in the Grand Lodge. But in May, 1822, P. Javain, a leading member of the Cerneau Consistory, having denounced the new Consistory which had been formed by the Supreme Council, through the public Gazettes, a brief newspaper war took place between the two parties, which ended in the publication by Joseph McCosh, one of the "associators," in June, 1823, of a pamphlet of 140 pages, with the following title: "Documents upon Sublime Freemasonry in the United States of America; being a collection of all the official documents which have appeared on both sides of the question, with Notes and an Appendix. By Joseph McCosh."

I have more than once attentively perused this work, and impartiality compels me to confess, that while the text contains a true history of the original differences between the Supreme Council at Charleston, and the irregular Consistory of Cerneau, entirely unobjectionable in its character, and principally consisting of the republication of old documents, yet the notes and appendix, which were the production of McCosh, are often couched in offensive language, well calculated to irritate the feelings of those whom he attacked. I have in my possession the copy which appears originally to have belonged to Brother Bacot. It is filled with marginal notes and comments in pen and pencil, which clearly show that an angry, and, of course, an unmasonic feeling existed between both parties.

Irritated at the language used in this pamphlet, and the accusations of perfidy and error with which they were charged, Brothers Bacot and Cogdell appealed to the Grand Lodge for protection. Here, however, the fraternal services of Dr. Daleho were again called into requisition, and at a special Communication of the Grand Lodge, which was holden on the 31st of October, 1823, a solemn declaration was read, which had been obtained by the Grand Chaplain, and which was signed by Joseph McCosh, C. C. Sebring, and Moses Holbrook, the persons particularly named in the appeal of Brothers Cogdell and Bacot. In this document, they positively declared, "that nothing contained in any writing, pamphlet or other publication, supposed to have been made by him or them, or with their knowledge, was, as they firmly believe, intended to injure the personal feelings, the honor or private character of the M. W. Grand Master, or the M. W. Past Grand Master, of the Grand Lodge of Ancient Freemasons of South Carolina; and the said publications are hereby considered as suppressed. And, in considera-

tion of the amicable arrangement agreed upon, Brothers Holbrook and Sebring will return the copy of the said appeal with which they were furnished by the Grand Secretary."

On the other part, Brothers Cogdell and Bacot presented the following declaration:

"The Grand Master and Past Grand Master declare, that as they are, and ever have been, sincerely desirous of promoting the harmony, happiness and prosperity of the Craft; so they likewise declare, that if any thing like personal feeling has appeared on their parts towards any Brother, or any reflection thought to have been cast on their honour or character, it was never so intended by them; and, in consideration of the amicable arrangement agreed upon, the Grand Master and Past Grand Master will respectfully recommend to the Grand Lodge, to permit every thing which has been laid before them, of every kind and nature whatsoever connected with this subject, to be withdrawn; and every record of the same on the Grand Secretary's books to be expunged; the Committee appointed upon this subject to be discharged, and these declarations and recommendations to be placed on the Journals of the Grand Lodge in their stead."

These documents were accompanied by the following letter from Dr. Dalcho, which is worthy of being republished, not only because it exhibits him in the pleasing discharge of a "ministry of reconciliation," but also because it was his last known communication on the subject of Freemasonry, to which he had devoted so many years of his life.

"CHARLESTON, Oct. 31, 1823.

"Respectable and Dear Brethren:

"As indisposition in my family will prevent me from attending in my place in the Grand Lodge this evening, I respectfully enclose to you the subject-matter of your deliberations.

"Every *friend* of the Masonic institution, as well as every *member* of our Order, must have felt, not only deeply interested, but greatly grieved, at the unhappy difference which, for a few weeks, has existed in the Grand Lodge. As an old Mason, and particularly as a religious man, I confess that it produced in my mind the most painful sensations. Believing, as I conscientiously do, that genuine Free Masonry is a powerful auxiliary to the religion I profess, I cannot but be solicitous to see it practiced in its native purity and truth. *That* charity which covereth a multitude of sins; and *that* Brotherly-love, which makes man the friend of his species, are fundamental principles of both.

And where these principles are permitted to govern our feelings and our conduct, whether in the domestic and social circle, in the Lodges of the Fraternity, or the community in which we live, there peace and happiness, the types of celestial enjoyment, must necessarily reign.

“Every religious man feels that he holds an important station in the sphere in which Divine Providence has been pleased to cast his lot. He feels himself connected with the world of spirits, as well as with this; and he judges of everything which passes here, by its probable effect upon our future state of existence. He knows that Free Masons are under stronger sanctions than other men; and, therefore, that more is required of Free Masons than of others. His heart tells him that man lives not for himself alone; that he is surrounded by human beings, whom, perhaps, his opinions and example may, in some wise, injure or improve. He feels an accountability resting upon him, which controls his passions and regulates his conduct. He considers himself as a light to the world, to guide the wayfaring man through the journey of life; and to lead him to the temple, ‘not made with hands, eternal in the heavens.’ And does not the Free Mason, my Brethren, stand on an eminence equally as elevated? Is he not, too; or, I should rather say, ought he not to be, ‘a burning and a shining light’ to all who walk in darkness, to those who have no rallying point for the moral principle, and no sanctions to constrain their conduct? Doubtless, my Brethren, they are. Then, ought they not to show, in their lives and actions, the happy influence of Masonic principles over worldly feelings and personal considerations, and be an example for the imitation of others? Unquestionably, my Brethren, they ought. And, to the honor of the Craft be it recorded, that they are many, and, I trust, very many, who are strictly governed by the principles they profess, and who are bright examples to the ignorant and profane. What will come before you, this evening, will confirm this interesting and important truth.

“Intrusted with the ‘ministry of reconciliation,’ by Divine authority, I interposed between our Brethren, who, unhappily, were at variance, and, as a mutual friend, endeavoured to heal the wounds which misrepresentation and misunderstanding had made. And it gives me real pleasure to state to the Grand Lodge, that from the candid and very honourable and brotherly manner in which my mediation was received and accepted by both parties, I feel the delightful assurance that the genuine principles of our ancient and honourable Order had neither lost their influence over the human heart, nor fled

to other climes. I found in all with whom I had occasion to converse on the subject, a sincere disposition to restore harmony to the Grand Lodge, and to pour the balm of Masonic affection into the troubled bosom. I cannot express to you, my dear Brethren, the delight it afforded me to be, under God, the happy instrument of producing this reconciliation. I know, however, that you will see, with me, the important effects it must necessarily produce on the respectability of our Order, and, with me, will rejoice in the success of my mediation.

“I now, my Brethren, submit to you the evidence of this happy reconciliation, and respectfully suggest, that, after it shall have been read, the following resolution may be proposed for the *unanimous* consent of the Grand Lodge:

“*Resolved*, That the agreement entered into between the M. W. Grand Master and Past Grand Master on one part, and Brothers McCosh, Sebring and Holbrook on the other part, be considered as highly satisfactory to this Grand Lodge; and that the ‘declarations and recommendations’ of the said Grand Officers, as set forth in the 2d article, be now adopted in conformity with their wishes.

“Most sincerely offering up my prayer for your individual prosperity and happiness, and the harmony and increased respectability and usefulness of your Most Worshipful Grand Lodge,

“I have the honour to be, very respectfully, your sincere and affectionate Brother,

FREDERICK DALCHO,
Grand Chaplain.”

Whereupon the resolution proposed by the Grand Chaplain, in the following words, was unanimously adopted:

“*Resolved*, That the agreement entered into between the M. W. Grand Master and Past Grand Master, on the one part, and Brothers McCosh, Sebring and Holbrook, on the other part, be considered as highly satisfactory to the Grand Lodge; and that the ‘declarations and recommendations’ of the said Grand Officers be now adopted, in conformity with their wishes.”

The Grand Master, Bro. Cogdell, then addressed the Grand Lodge in the following language:

“Brethren, the proceedings of this evening have shown, manifestly, the redeeming spirit of our Order.

“They prove the influence of religion over Masonry; they prove that the principles of the Craft, when they are allowed to bear upon those occurrences, which, for a moment, disturb the tranquillity of our

breasts, like pebbles cast upon the bosom of serene and quiet waters, can calm again into peace and harmony all within, and dissipate the clouds, which, for a time, intercepted the warm beams from the source of charity and love.

“They have this evening rooted out accumulated pride and mortification, and restored humility; suppressed all angry passions, the offspring of misrepresentation, and too quick misconception. They have extracted from the torn bosom the poisoned shaft, and healed the wound with the cement of brotherly love.

“The conduct of the Grand Lodge has this evening demonstrated that at last our sole dependence must be on the *first great light of Masonry*. By its sublime rules we can be safely conducted through all trials and difficulties. By it we are taught to ‘seek and we shall find:’ to ‘knock and it shall be opened unto us.’ In applying this divine passage to our Order, I would thus illustrate it: *Seek* explanations of a brother, and conceive no evil. *Knock* at the door of his heart for admittance. If it be closed, apply the key of true brotherly principles, and enter securely.

“Suffer me, then, my dear friends, at this last interchange with you, in this way, to warn you against the consequences which follow, either from a neglect, or a disregard, of the lessons for our instruction, as contained in the Book intended to aid our salvation.

“We have, as Brethren, promised to befriend each other; to apprise a Brother of the approach of all danger; to keep each other’s secrets, and to do each other no wrong. With these promises ever in our minds, how can we, by any possibility, incur the censure of a Brother?

“My Brethren, your happiness as men, and as Masons, will be improved, if you but resolve, in future, to walk with each other upon the square, to keep your feelings within due bounds, and to allow no recess of your hearts to be occupied by pride or resentments. Close your ears against the reviler and the mischief-maker. It is contrary to the principles of our Order, either to listen to, or to propagate, evil reports against the name, the fame, or the feelings of a Brother. And Masons should give examples of correctness to the rest of mankind, who have not so frequent opportunities of improvement and instruction.

“In all your interchanges be to each other amiable, kind, forbearing, charitable. And when, in our judgments, we presume to think we have cause of anger, let the rising passion be checked by the recollection of that Divine reply to Peter’s question: ‘Lord, how oft shall my Brother sin against me, and I forgive him? till seven times? I say

not unto thee, until seven times ; but until seventy times seven.' This reply, my Brethren, was made by One who knew what was in man. May the Great Architect enable us to profit by these remarks.

"But the recommendations of St. Peter to us as brethren are more important, and I will use them.

"Here the Grand Master read some passages from the first Epistle of St. Peter, and concluded with some appropriate prayers."

The record thus seems to show an entire restoration of harmony, but I fear that the record is defective. The exalted brethren who were engaged in this unpleasant controversy, however thoroughly they may have forgiven, do not seem ever to have forgotten the wounds inflicted on their feelings. *Turritum vivit sub pectore vulnus*. The hidden wound still lived within their breast. Immediately after these transactions, both Brothers Cogdell and Dalcho gave notice that they were no longer candidates for reelection to their respective offices, and at the expiration of the year they withdrew from membership in the Grand Lodge. Neither of them again took any interest in the proceedings of the Order. It was to each the end of his Masonic career. Bro. Bacot pursued a wiser and a more truly Masonic course, and his name continued until his death to be found among the visitors at several of the Communications of the Grand Lodge.

An Annual Communication of the Grand Lodge was holden at Columbia, on the 5th and 9th of December. As usual, not a single Grand or Subordinate Officer was present. The chair was taken at both sessions by Charles J. Colcock, Past Grand Master.

The thanks of the Grand Lodge were returned to Brother John S. Cogdell, "for the faithful manner in which he had discharged the duties of his station" as Grand Master.

A warrant of Constitution was granted for a new Lodge, at Lancaster C. H., to be called "Lancasterville Lodge No. 53."

The Lodge No. 11, at Winnsboro', which had been heretofore known as "Little River Lodge," was permitted to change that name to "Winnsboro' Lodge."

A resolution was adopted and submitted to the Grand Lodge, at Charleston, for approval, remitting all the dues of Lodge No. 39, on condition that it would allow the Grand Lodge the use of its hall, lately erected, free of expense.

Quarterly Communication on the 19th of December. The following resolutions, offered by Brother C. C. Sebring, in reference to the resignation of Dr. Dalcho as Grand Chaplain, were adopted :

"The Grand Lodge of Ancient Freemasons of South Carolina, having received with regret the resignation of their Chaplain, feel themselves called upon to express their sentiments on this occasion. Dr. Dalcho has been a distinguished member of this body for upwards of four and twenty years. His profound knowledge of the Masonic Constitutions is universally known; and his learned exposition of the principles, rites and ceremonies of our Order, in two editions of the Ahiman Rezon, published under the sanction of this Grand Lodge, has received the highest approbation in this and several other States. During his long services he has uniformly manifested his love for the Craft, and his reverence for the genuine principles of our ancient and honorable institution. With these remembrances of his great worth, and in accordance with the affectionate feelings of the Grand Lodge, it is

Resolved, That the Grand Lodge deeply regret the late resignation of the Most Reverend Brother Dalcho; and that as a testimonial of its respect for his character, and its grateful acknowledgment of his services, a Committee be appointed to cause an engraved likeness of him to be made, of such size that it may conveniently be placed in the second edition of the Ahiman Rezon; and that every Lodge and every Brother having a copy of that work, be entitled to a copy of the engraving to place therein.

Resolved, That a sum not exceeding one hundred dollars, be appropriated for defraying the expense incurred by the foregoing resolution; and the Grand Master is hereby authorized to give an order on the Grand Treasurer, accordingly."

This resolution was faithfully carried into effect, and an admirable portrait of Dr. Dalcho was executed by the distinguished artist, Charles Fraser, and engraved by A. B. Durand, which was affixed to many of the copies of the Ahiman Rezon.

The Grand Master gave notice that copies of the Ahiman Rezon had been transmitted to England, France, the Havana, and each of the Atlantic States in America.

The Grand Lodge determined that hereafter, at the Quarterly Communication in June, an orator for St. John's day should be elected by ballot, and that the performance of that duty should no longer be considered as obligatory on the Grand Chaplain.

The precedence of the Grand Lecturer was determined, and it was resolved that he should take rank next after the Grand Chaplain, and that his title be that of "Worshipful."

The Grand Lodge resolved to have a supper on the night of St. John's day.

The thanks of the Grand Lodge were returned to the Grand Master, with the expression of regret that he declined a further reelection. Brothers Cogdell and Dalcho were then elected honorary members of the Grand Lodge. Although the rules and regulations of the Grand Lodge do not provide for such a position, the custom has since, however irregular, been frequently repeated, as a mark of esteem for distinguished brethren.

The finances of the Grand Lodge were, at this time, in a very favorable condition. The report of the Grand Master showed, that in stock and money, the funds of the Grand Lodge amounted to \$4,884.

This being the regular night of election, the Grand Lodge proceeded to ballot for Grand Officers. His Excellency John L. Wilson, ex-Governor of the State, was elected Grand Master.

At a special Communication on the 26th of December, a protest of Bro. Solomon Moses, against the election in Lodge No. 9, was considered. Moses and Henry Samson had been candidates for the office of Junior Warden; at the election eight votes were cast for Samson and Moses each, and one for David Sarzedas. The by-laws of the Lodge provide that in the case of a tie, on a second ballot, the Master should give the casting vote. But on this occasion the Master, without ordering a second ballot, gave his casting vote in favor of Samson, who was then declared elected. The Grand Lodge pronounced the election "illegal and unconstitutional," and ordered it to be set aside.

St. John's day, 1823, was celebrated by a procession, oration and feast. The Grand Master was installed by Bro. John Geddes, a Past Grand Master, the late Grand Master, Bro. John S. Cogdell, being absent. The new Grand Master, Bro. Wilson, delivered an able address to the Grand Lodge, which he concluded by invoking all who might be affected by any unkind or unfraternal feelings, to make them on that day a sacrifice on the Altar of Universal Love.

The dark shadow of the past year does not seem yet to have withdrawn all its sombre influence. Its penumbra still remained. But a brighter day was already beginning to appear.

The fraternity then moved in procession to St. Michael's Church, where an appropriate discourse was delivered by the Rev. Bro. Robert S. Symes, the new Grand Chaplain and successor of Dr. Dalcho.

The brethren then returned to the Lodge room, where the usual thanks were returned, and the Grand Lodge was closed. In the evening the annual feast was celebrated with the usual harmony.

CHAPTER XVII.

THE YEAR 1824.

THE following were the officers of the Grand Lodge for this year:

His Excellency JOHN L. WILSON, *Grand Master* ;
 HENRY H. BACOT, *Deputy Grand Master* ;
 WILLIAM WALLER, *Senior Grand Warden* ;
 JAMES C. NORRIS, *Junior Grand Warden* ;
 ROBERT S. SIMES, *Grand Chaplain* ;
 JOHN BARKER, *Grand Lecturer* ;
 CHARLES S. TUCKER, *Grand Treasurer* ;
 MOSES HOLBROOK, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 ALEX. McDONALD, } *Senior Grand Deacons* ;
 H. G. STREET, }
 EDWARD SEBRING, } *Junior Grand Deacons* ;
 GEORGE B. ECKHARD, }
 JOSEPH COLE, *Grand Marshal* ;
 DAVID ROSS, *Grand Pursuivant* ;
 JOHN DARBY, } *Grand Stewards* ;
 JOHN MCANALLY, }
 ROBERT SHAND, *Grand Tiler*.

A special meeting of the Grand Lodge was holden on the 3d January, 1824.

A proposition was made by Brother Barker, to change the rules and regulations so as to permit the country Lodges to establish their own fees for initiation, which was referred to a committee.

A farewell letter was received from the late Grand Master, Brother John S. Cogdell, in which he took the opportunity of expressing his regret, that he permitted a domestic arrangement to withdraw him from attendance on the installation services of St. John's day.

Providence Lodge No 35 was, on petition, relieved from the payment of two debts due by the old Providence Lodge No 46, to the Grand Lodge.

Unanimity Lodge, formerly No. 57, at Hilton Head, was ordered to

be furnished with a warrant on the payment of its arrearages. But as I do not find this Lodge recorded in any of the subsequent registers, I presume that it did not avail itself of the privilege.

Lodge No. 30, at St. Augustine, formerly held under the jurisdiction of this Grand Lodge, having become extinct in consequence of a decree of the King of Spain, after the cession of the territory to the United States, several of the former members of that Lodge separated from Lodge No. 28, then working in that city, with a view of constituting a new Lodge, to work in the Spanish language. They accordingly applied to the Grand Lodge of South Carolina, and at this communication a warrant was granted to "La Esperanza Lodge No. 47," at St. Augustine, Florida. It was, in fact, considered as a revival of the old Lodge.

Quarterly Communication on the 26th of March, 1824. The petition of Providence Lodge No. 35, to be released from the payment of a debt adopted at the last meeting, was reconsidered and rescinded.

An important question of Masonic law was settled at this Communication. The jewels of Lodge No. 30, at St. Augustine, having been loaned by the Grand Lodge, on the extinction of that body, to Lodge No. 28, at the same place; on the revival of Lodge No. 30, by a part of its members, it was resolved, by the Grand Lodge, that the loaned jewels should be restored to them. The committee to whom the subject had been referred, submitted the following as the opinion of Dr. Daleho, which was concurred in by the Grand Lodge.

"The Grand Lodge takes possession of the warrant of constitution of an extinct Lodge as matter of right.

"The jewels and other property it takes only for safe keeping. These belong to the Lodge, and when revived will be restored, unless the Lodge should be in arrears to the Grand Lodge."

Special Communication on the 22d of April, 1824. A warrant of constitution was granted to Social Lodge No. 64, at Hamburg.

The committee to whom the resolution of Brother Barker, proposing to authorize the country Lodges to establish their own fees for initiation had been referred, made a favorable report, when it was ordered that they should prepare the necessary amendment to the rules. This was done, and, in September of this year, the following amendment to the 21st rule was adopted:

"Each and every Lodge under this jurisdiction, not located in Charleston, shall, from and after the adoption of this Rule, have the privilege of establishing its own fees for conferring the several degrees

of Freemasonry; and so much of the 21st Rule of the 'Rules and Regulations of the Grand Lodge of Ancient Free Masons of South Carolina' as relates to the fees to be paid to the country Lodges by candidates at their initiation, shall be, and the same is hereby, repealed: *Provided*, that the clause of the said 21st Rule, directing the sum of one dollar to be paid by candidates at initiation in this degree, for the use of the Grand Lodge, stand in full force: *And provided also*, that it shall not be deemed regular for any Lodge in the country to confer any of the degrees of Free-Masonry on a sojourner or transient person, whose usual place of residence is within the jurisdiction of any of the Subordinate Lodges in this State, for a sum less than twenty-nine dollars: And in case any Lodge shall confer the degrees of Entered Apprentice, Fellow Craft, or Master Mason, contrary to this provision, such Lodge shall, on demand, pay over to the Lodge nearest the candidate's fixed place of abode, the whole amount of fees which the Lodge, within whose jurisdiction he may usually reside, shall be entitled to for his initiations: *And provide also*, that no Lodge shall, in any case, reduce its charge for initiation to a sum less than sixteen dollars."

The committee who proposed, and the members of the Grand Lodge who accepted, this alteration, by which a difference was made in the price of initiation in different parts of the jurisdiction, were governed by the following views:

When the difference in the value of money in different parts of the State is considered, it seems obvious that a sum which would be considered adequate in one part of the State to prevent too easy an access into our mysteries, might in another be deemed oppressive, and amount to a prohibition of further initiations. The reasoning appears logical, and I am not prepared to deny the prudence of the rule, although the experience of the wisdom of future Grand Lodges thought it necessary to return to the old rule of uniformity of prices.

Attention now began to be paid to the condition of the Grand Lodge library, and the committee on books were ordered to take the necessary measures for its speedy increase.

Special Communication on the 24th of April, 1826, for the purpose of attending the funeral of Bro. John Langton, Past Grand Treasurer.

Special Communication on the 10th day of May, 1824, to consider the cases of Bros. Baldwin and Fitch.

Daniel Baldwin and A. Fitch had been definitely suspended by Columbia Lodge No. 39. The term of suspension having terminated,

Lodge No. 39 refused to restore them to the privileges of membership, whereupon they appealed to the Grand Lodge.

It was ordered that Lodge No. 39 show cause, at the Quarterly Communication in June, why the said Baldwin and Fitch should not be restored to their late suspended rights as members of the said Lodge.

Special Communication on the 9th of June to attend the funeral of Robert Shand, late Grand Tiler. As a token of respect the members of the Grand Lodge were directed to wear crape on the left arm for thirty days, and the symbols and furniture of the Grand Lodge were dressed in mourning at the next Quarterly Communication.

Special Communication on the 23d of June, 1824, to attend the funeral of Bro. James Gallway, who, for many years, had been the keeper of the Masonic Hall in this city, and in whose house many of the Lodges had been accustomed to meet.

Quarterly Communication on the 15th of June, 1824. The subject of the restoration of Brothers Baldwin and Fitch, which had been referred to this Communication, was postponed at the request of Bro. Benj. F. Dunkin, the proxy of Lodge 39, until his return from the country.

The Grand Master gave notice that he had appointed Bro. John Roche Grand Tiler, and he was accordingly introduced and installed.

Special Communication on the 14th of August, 1824. The Grand Lodge refused to adopt a resolution providing for the annual election of an Orator for St. John's day.

Liberty Hill Lodge No. 42 was required to show cause why Robert Blair, expelled by said Lodge, should not be restored to all the privileges of Masonry.

On an appeal of Charles Pickett, from a decision of Mount Pleasant Lodge No. 49, it was resolved that the Lodge should appoint some worthy brother, the appellant another, and these two a third and that these three should constitute a committee, with full power and authority to inquire into all the matters and differences between Pickett and others, and to report to the Grand Lodge the result of the investigation, together with their opinion and advice thereon. This was, in fact, the appointment, but in an irregular way, of a committee, a mode which was never afterwards adopted by the Grand Lodge.

Quarterly Communication on the 24th of September, 1824. A motion made by Bro. Moses Holbrook was adopted, "that a committee of five be appointed to take into consideration the propriety of institut-

ing an Asylum for indigent orphans of our deceased brethren, and, if expedient, to devise some plan for carrying the same into effect."

The report of the committee was made at the Quarterly Communication in March, 1825, and will be found in its proper place.

The conduct of the Grand Lecturer, Barker, does not appear to have given entire satisfaction, for, at this Communication, a resolution was adopted to dispense with the office of Grand Lecturer and Inspector. Barker resigned, at a subsequent Communication, his membership in the Grand Lodge, but he did not immediately leave the State, but continued the dissemination of the high degrees under the authority of the Supreme Council

Annual Communication of the Grand Lodge at Columbia on the 3d of December, 1824. For the first time since the adoption of the rule, directing that an Annual Communication should be held at that place, the Grand Master presided over its deliberations. He was, however, the only Grand Officer in attendance, and his presence is probably to be attributed to the fact that he was, as Governor of the State, obliged to be in Columbia at that time.

Lodge No. 16, at Beckhansville, requested instruction as to the propriety of admitting a candidate who was lame from white swelling, which they thought would never injure him. The matter was referred by the Grand Lodge to the Lodge for decision. This was undoubtedly a timid declination of duty on the part of the Grand Lodge, who should have decided the question in one way or another.

A communication was received from Lodge No. 49, requesting the instruction of the Grand Lodge on the following questions, as necessary to a case depending in the Court of Common Pleas in Fairfield District, wherein Brother Charles Pickett is defendant :

1st. Whether a Brother is at liberty to discover by way of testimony, any fact which transpired within the Lodge, or in Masonic confidence ?

2d. Whether a Lodge is at liberty to authorize the promulgation of a communication, made in the form of charges by one Brother against another, containing criminal accusations, if they believe them groundless and malicious ?

In reply, it was unanimously resolved. " that it is the opinion of this Grand Lodge, that neither a brother nor a Lodge has the right to promulgate such a communication.

Adjourned Communication at Columbia on the 6th December, 1824.

No Grand Officer was present, and no business of any importance was transacted. A communication from Columbia Lodge No. 39, on the subject of the inequality of representation in the Grand Lodge, was referred to a meeting of that body in Charleston.

Quarterly Communication on the 7th of December, 1824. The annual election of officers took place, and John Geddes was elected Grand Master.

It was ordered that a procession should take place on St. John's day.

Special Communication on the 24th of December, 1824. It was resolved, that a committee be appointed to procure the five Orders of Architecture for the use of the Grand Lodge. This was done, but the articles of furniture were subsequently destroyed in the great fire of 1838, and have never since been replaced.

The following resolution was proposed by Brother Samuel Seyle. It was laid over for consideration, and was not finally adopted until the 30th of September in the following year. It has, however, since that time prevailed as a ruling principle in the jurisdiction of this State, and the usage has been uniform to exempt ministers of religion from the expenses of initiation:

"Whereas, no man can be a Mason unless he believes in the true and living God, to whom we all bow: and whereas those who have devoted themselves to the altar of Jehovah as his ministers, do cheerfully administer at the Masonic altar, after having been made acquainted with the secrets of the Craft, and are helps and lights to us in many situations: therefore,

Resolved, That the Grand Lodge of Ancient Free-Masons of South-Carolina will not require from the Subordinate Lodges under its jurisdiction, any fee for the entering passing or raising any person who is regularly and properly acknowledged by the religious denomination to which he belongs, to be a minister of God according to their usages, nor require any annual contribution on his account."

The Festival of St. John the Evangelist was duly celebrated. The Grand Lodge, with the Craft, met in the morning at the Grand Lodge room.

Brother Jervis H. Stevens, Past Deputy Grand Master, installed the Grand Master elect, Brother John Geddes, who then installed the other Grand and Subordinate Officers.

The Grand Master delivered an address, which I am happy to be able to preserve for future reference. It is an able production for the times, and shows that even at that early period the philosophic princi-

ples of Freemasonry, now so well understood, had already been begun to be cultivated by some few Masonic disciples in this jurisdiction. The attempted explanation of the origin of the two Johannite festivals is far in advance of the lame and impotent conclusions to which Dr. Daleho was leading the Craft, in the notes to the second edition of his *Abimeu Rezon*.

The discourse is, therefore, published entire, as a not unworthy contribution to the Masonic literature of the State.

INAUGURAL ADDRESS BY JOHN GEDDES, M. W. GRAND MASTER OF MASONS OF SOUTH CAROLINA, 27TH DECEMBER, A. D. 1824.

Respected and worthy Brethren of this Most Worshipful Grand Lodge:

“Advanced by your suffrages once more to the distinguished station of presiding over this illustrious body—this Masonic Senate of the State—with grateful emotions, I assure you, I shall endeavour to discharge the duty imposed upon me to the best of my abilities, with mildness, impartiality and brotherly love, which are essential points in the Grand Constitutions of our glorious Order.

“My best exertions in this office will, I freely confess, appear feeble when put in comparison with the ready talents and abilities of him whom I now succeed, and I cheerfully agree with the sentiments and opinions he so happily expressed when entering upon the duties of this important office. Although I should fail in attempting to describe them with his strong and expressive language, yet I will not fail in my earnest endeavours to be always punctual and impartial; nor shall anything cause me to dispense with any of the rights and privileges of this honourable post. In elevating me to the honourable office of presiding over you, my Brethren, you could not have expected me to display those talents which I do not possess—you must have only calculated upon my *zeal* in the cause, upon my willingness to serve you; and you shall not be disappointed.

“But while saying thus much for myself, and while paying a just tribute of respect to one now languishing upon the bed of pain, we must not forget that ‘this is Mason’s festive day,’ and the interesting consideration expands all the charms of our assembling; our portals on this solemnity are opened to every Lodge and to every degree; the light of this happy anniversary fills every Freemason’s bosom with joy and delight; this pleasing festival unites the brotherhood in bonds of friendship, love and charity, and affords us the happiness and favour of meeting *workmen* from most of our temples in the Christian world.

“To the reflective mind, the solemnity we now celebrate presents some striking difficulties, as may be seen in the notes to our *1st Ahiman Rezon*. What reasonable connexion, I would respectfully ask, can you possibly establish between the St. Johns and Free-Masonry? In vain do you hold for me the light of sacred history; in vain do I with eager curiosity turn to the lives of the two St. Johns; for nothing in either satisfactorily dissipates the deep and dark shades in which the subject is enveloped.

“Let us then turn our attention to the only remaining source of light upon this subject, and examine into the *first principles* of the respectable institution of which we all feel proud to be partakers. Here every thing is mysterious, every thing is emblematical; every word that strikes the ear, every object that meets the eye, each brings to our recollection those sublime ideas, those learned lectures, which are understood only by the elected and the free. From these principles, then, we could pursue the investigation, and satisfactorily establish the fact, that Free-Masonry has an intimate connexion, and, in many respects, closely imitates the sacred mysteries of the ancients, clothed in some new dress and forms, rendered necessary to correspond with the changes wrought in modern morals and by the Christian religion. Through all antiquity, the longest and the shortest days of the year were festivals celebrated with solemn religious ceremonies. Whether in Persia or in India, on the borders of the fruitful Nile, or on the plains and hills of Greece, the Pagan altars smoked with the blood of their victims, and with the incense offered to Heaven. History is full of these religious celebrations at the solstices.

“The regenerators of Free-Masonry doubtless had in view, in selecting the two St. Johns as the patrons of Free-Masonry, something more noble and consistent than the pretended honours rendered to Apollo, to Hercules, or to Bacchus, and hence they clothed our sacred mysteries in a dress more suitable to Christian morals and the Christian religion; they preserved for us the long cherished festivals of the solstices; they consulted the calendar, and St. John the Baptist and St. John the Evangelist acquired the honour of being regarded as the guardians and patrons of Free-Masons in every quarter of the Christian globe.

“Or again, as an ingenious explanation for celebrating our festivals at the times of the longest and shortest days of the year, suppose the word *John*, a name now so revered among the Free-Masons, might originally have signified what we at present express by the word *solstice*, and that the regenerators of our Order proposed to continue

the celebration of these long established epochs of the year, and all difficulties of connexion vanish. This explanation, which we have copied, is only for your *consideration*, not for your belief. But, as Free-Masonry is totally independent of particular religions, and equally belongs to all ages and to all countries, we must add, that these days were not selected to offer prayers to the guardian saints whose names they bear; there is, you all well know, no resemblance in our ceremonies to support such a supposition.

“With these views of the universality of Free-Masonry, we can duly and easily appreciate the strong feelings which agitated the breast of every Brother present in the Grand Lodge of France, in December, 1809, when the most illustrious Brother Prince Askeri-Khan, possessed of all the laurels and honours which could be heaped upon him in his native country, having arrived as the Persian Ambassador from his sovereign to ‘the Great Nation,’ to be instructed in the further knowledge of men and the sciences, was announced at the door as a Free-Mason. All local prejudices were instantly forgotten; and the liberty of religious opinions, and those moral principles which are universal and invariable, were alone recollected.

“But to recur to the day we are celebrating. It is in our institution a highly interesting object to contribute our share to the happiness of the whole human race; to unite the natural and moral light with the intellectual; and whatever can promote this important point of our duty, cannot be foreign to a Free Mason’s bosom.

“The Festival of St. John the Evangelist is, as it were, the very foundation, the corner stone of our Order; it is the hinge upon which the whole fabric turns, or the very pivot upon which the system revolves; it completes, it commences, the Masonic year; and it has often been cited among the proofs offered to reconcile the antiquity of our mysteries, and their identity with those of the Greeks and Romans. To remind you of the fabled Janus with his double face, ‘*et quod a tergo, et quod ante vultus,*’ would furnish too long developments for the present occasion. It cannot have escaped your recollection, that this was an apt emblem of the past and of the future—of the ending of one year and the beginning of another. In our Order, the past is a series of glory and felicity, and may the future be an increase in fruition of richer expectations for the Craft.

“Let us then, my respected Brethren, practice the virtues of our adopted guardian, the patron of this auspicious day, with *fergency* and *zeal*, that *our lives may be useful on earth, and our souls acceptable in*

Heaven. In the path of duty let us walk regardless of opposition, fearing nothing but disobedience to the laws of our Great Grand Master above; and may we here make a sacrifice upon the altar of love, of all selfish and party feelings, (if any such exist,) that mounting aloft upon the theological ladder seen in the vision of Jacob, we may ascend to 'the house not made with hands, eternal in the heavens,' and there be received by the benefit of the pass-word, a *Saviour's righteousness*, into the Grand Lodge above, where humanity, philosophy and intelligence, with love divine, are indestructible and eternal."

After the delivery of this address, the Fraternity proceeded to the Circular Church, where they heard an appropriate discourse from the lips of the Grand Chaplain, Rev. Brother A. W. Leland, a copy of which was requested, to be deposited in the archives of the Grand Lodge.

The Grand Feast was duly celebrated in the evening.

The following Lodges are reported on the registry of the jurisdiction for the year 1824. Several of them had, however, become dormant or extinct, and some had forfeited their warrants for non-payment of dues to the Grand Lodge:

No. 1,	Solomon's,	at Charleston.
2,	Franklin,	"
3,	L'Etoile Renaissant,	"
4,	Union Kilwinning,	"
6,	Union,	"
7,	Washington,	"
8,	Union,	"
9,	Friendship,	"
10,	St. Andrew's,	"
11,	Winnsboro',	Winnsboro'.
13,	St. John's,	Charleston.
14,	Orange,	"
15,	King Solomon's,	Cheraw.
16,	Beckhamsville,	Rocky Creek.
17,	Good Intention,	Pensacola, Fla.
18,	Chester,	Chester C. H.
19,	Church Hill,	Abbeville District.
20,	Harmony,	Edisto Island.
21,	Pythagorean,	Charleston.
22,	Harmony,	Beaufort.

No. 23, Perfect Friendship,	at St. Helena.
25, Marion,	Marion C. H.
26, Sumterville,	Sumter C. H.
27, Newberry District,	Hogg's Store, Newberry District.
28, Floridian Virtues,	St. Augustine, Florida.
29, Kershaw,	Camden.
30, Mount Moriah,	Pipe Creek, Beaufort District.
31, Recovery,	Greenville C. H.
32, Philanthropic,	Yorkville.
34, Union,	Abbeville District.
35, Prudence,	Charleston.
36, La Candeur,	"
37, St. John's,	Santee.
38, St. Alban's,	Darlington C. H.
39, Columbia,	Columbia.
40, Winyaw,	Georgetown.
41, Laurensville,	Laurensville.
42, Liberty Hill,	Liberty Hill, Kershaw District.
43, Union C. H.,	Union C. H.
44, Newberry C. H.,	Newberry C. H.
46, Edgefield,	Kirksey's Store.
47, La Esperanza,	St. Augustine, Fla.
48, Mount Hope,	Pocotaligo.
49, Mount Pleasant,	Dutchman's Creek, Fairfield District.
52, Manchester,	Manchester.
53, Jackson,	Lancaster C. H.
54, Social,	Hamburg.

The Lodges which made returns reported an aggregate membership of 777. There was probably double that number of Masons in the jurisdiction at that time.

CHAPTER XVIII.

THE YEAR 1825.

OFFICERS of the Grand Lodge for the year 1825:

JOHN GEDDES, *Grand Master* ;
 BENJAMIN F. HUNT, *Deputy Grand Master* ;
 WM. H. WILSON, *Senior Grand Warden* ;
 THOMAS D. CONDY, *Junior Grand Warden* ;
 AARON W. LELAND, *Grand Chaplain* ;
 MOSES HOLBROOK, *Grand Treasurer* ;
 GEORGE B. ECKHARD, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 ALEX. McDONALD, }
 H. G. STREET, } *Senior Grand Deacons* ;
 FRANCIS G. DELIESSELINE, }
 THOMAS R. SALTAR, } *Junior Grand Deacons* ;
 C. C. SEBRING, *Grand Marshal* ;
 JOSEPH COLE, *Grand Pursuivant* ;
 JOHN DARBY, }
 MARK MARKS, } *Grand Stewards* ;
 JOHN McANALLY, }
 JOSEPH SAMSON, }
 JOHN ROCHE, *Grand Tiler*.

The first meeting held this year was a special Communication on the 28th of January, 1825.

The former committee on the Masonic Asylum was discharged, and a new committee appointed, consisting of Brothers Moses Holbrook, G. B. Eckhard and James Eyland.

In the case of Baldwin and Fitch, whom Lodge No. 39 had refused to restore to membership after the period of their suspension had expired, and on which account the Lodge had been called upon to show cause why they did not restore them, a resolution was adopted, declaring "that, as in the opinion of this Grand Lodge, the privilege of membership is within the exclusive control of Subordinate Lodges, the cause shown is sufficient, and the rule be discharged."

This resolution was contrary to former as well as subsequent decisions of the Grand Lodge, though in accordance with the views of Masonic jurisprudence then, as now, generally entertained by the Grand Lodges of the Union. It is, however, undoubtedly a violation of all the vested rights of Masons, as well as of the general principles of justice. Clearer views are now slowly beginning to be entertained by Masonic jurists on this subject.

In a Report made at this meeting by the Corresponding Grand Secretary, who was a Mason of much information, the doctrine was incidentally laid down, that when notice of expulsion, by a Subordinate Lodge, is not communicated to the Grand Lodge, nor the expulsion confirmed by it, it is no expulsion. This is the principle which has always since been maintained in this Grand Lodge. It is, however, not reconcilable with the spirit of the resolution just referred to, in relation to the exclusive control of membership by the Subordinate Lodges. Masonic jurisprudence had, however, not yet become a science.

A communication was received from Washington Lodge No. 7, requesting the Grand Lodge to convene, on the arrival of Gen. LaFayette, for the purpose of paying him due respect. No notice was taken of it at that time.

Lodge No. 5, in Charleston, asked for permission to surrender its Charter and unite with No. 14, at the same time requesting that, as their object was to lessen the number of Lodges in the city, their Charter might never again be given out of the city. The union was permitted, but the number was, subsequently, given to Lodges No. 7 and 8, which, in the course of the year, had similarly united.

Special Communication on the 25th of February, 1825. This Communication was called for the purpose of making the necessary arrangements for the reception of Gen. LaFayette, who was expected in the course of the following month to visit the city of Charleston, as a part of his triumphant progress through the country as "the nation's guest"—a nation which, in the maturity of its manhood, was gratefully returning to him these tokens of its affection and gratitude for the services he had rendered it when in the struggle of its infancy.

The Grand Lodge adopted a resolution to invite LaFayette, on his arrival in the city, to partake of a Masonic dinner, and the Grand Master accordingly addressed a letter to him, announcing the invitation in the most flattering terms. But the brief period which his other engagements permitted him to stay in Charleston, prevented him from accepting the invitation.

LaFayette arrived in South Carolina on the 6th of March, 1825, and on that day was welcomed in the town of Cheraw, by appropriate demonstrations of grateful regard.

On the 9th day of March, LaFayette assisted in the town of Camden in removing and re-interring the remains of Baron DeKalb, and in laying the corner stone of a monument to that hero, the ceremonies being under the charge of Kershaw Lodge, No. 29.

At 12 o'clock meridian a procession was formed, consisting of military and civic societies and a large number of citizens, Kershaw Lodge and many visiting brethren being at the head. The remains were thus conducted to the yard in front of the Presbyterian Church, where, after prayer by the Rev. Robert McLeod, the remains of DeKalb were deposited in the vault, the Masonic body giving the usual public Grand Honors.

The dispensation of the Grand Lodge was, with the usual implements, presented by Abraham DeLeon, the Master of the Lodge, to Gen. LaFayette, who then laid the corner stone of the monument in due Masonic form, and returned the tools to Robert Mills, the Architect, with the usual expression of confidence in his skill.

The monument was subsequently completed, and still remains a handsome and attractive testimony of the patriotism and zeal of the citizens and Masons of Camden, and a pleasing reminiscence of the visit of "the nation's guest" to that city.

On the 14th of March he arrived in the city of Charleston, and was received with the most enthusiastic demonstrations of regard.

On the 16th he was waited on by deputations from South Carolina Encampment No. 1, of Knights Templar, of Charleston, and LaFayette Encampment, of Georgetown. He received the Knights in the Hall of St. Andrew's Society, where quarters had been furnished him by the City Council, and invited them to an audience in his private room, where Dr. Moses Holbrook, the Grand Commander, and the other Templars, were introduced by the Rev. Cheever Felch, of the United States Navy.

In reply to the complimentary address of the Grand Commander, LaFayette said:

"I am extremely happy in receiving this testimony of your respect and esteem. During my present visit to this country, the attentions of my Masonic brethren have afforded me the greatest pleasure. I wish them every prosperity. It is with pain that I have to regret that my hurried visit through the Southern section of the Union does not allow me to

accept those brotherly and friendly invitations of the Fraternity, which have been offered me in this city. Nothing, since my arrival in this country, has afforded me more gratification than the kind favors I have received from my brethren. I beg you to assure the Masonic Institution to which you belong, that the reasons which I have already assigned only prevent me from accepting the invitation which the Grand Lodge of South Carolina has tendered.

“Knights, Companions, you will accept my best wishes for your Masonic and individual prosperity and happiness. Should I ever stand in need of defence, I can rely on your Order.”

He was then addressed by Sir James Coggeshall, in behalf of LaFayette Encampment, at Georgetown. In reply, the General expressed his gratification at the honor the Encampment had done him in selecting his name and in electing him an honorary member.

The Supreme Council of the Thirty-third Degree had, on the 16th of September, 1824, passed a resolution that, on the arrival of LaFayette in the city, the members would, as a mark of the respect they entertained for his virtues, offer to confer on him the Thirty-third and appendant Degrees of the Ancient and Accepted Rite. Unfortunately, during his visit to New York, he had been induced, through utter ignorance of its authority, to receive the Degrees of the Rite from the spurious body which had been established there by Cerneau. On his arrival in Charleston, some attempt was made, by private persons, to explain to him the illegitimate nature of the authority which had been imposed upon; but respect for the peculiar delicacy of his position prevented the Supreme Council from officially intruding on him, and he, therefore, received no visit from that body.

The spurious Consistory of the Thirty-second, which had been established in Charleston, by Cerneau, does not seem to have been actuated by the same feelings of delicacy, and that body, accordingly, paid him an official visit, and invited him to attend a meeting, which invitation he declined on the plea of his brief stay, but really, I have been informed, because he was unwilling to take any part in the unfortunate dissensions which were then existing among the Craft.

The visit of the spurious Consistory gave offence to many Masons, and public notice was taken of it in the newspapers in very harsh terms by some anonymous writer.

On the whole, the Masonic demonstrations towards this illustrious visitor were of a less imposing character in Charleston than in any other city of the Union; but this apparent want of respect is to be solely at-

tributed to the unpleasant and discordant condition of the Craft at the time of his visit, and not to any want of veneration and affection for his character and person.

Quarterly Communication on the 25th of March, 1825. A report on the Grand Treasurer's books showed that the funds of the Grand Lodge amounted to \$5,551.

The Committee on the Asylum for the orphans of deceased brethren made the following report, which was ordered to lie on the table. Although the measures then recommended have never yet been carried into effect, yet the very proposal of such a plan was an evidence that a portion of the Fraternity fully appreciated the benevolent character of the institution, and the record of even an attempt to do good is well worthy of preservation. The report is in these words :

“The Committee to whom were referred the motion of Brother Moses Holbrook, to report upon the practicability of establishing an Asylum for Orphans of indigent Brethren in this State, and to devise some plan for carrying the same into effect, respectfully beg leave to offer the following outline of a plan :

“The Committee are fully aware of the long time necessary to carry the same into operation, even if it should be unanimously adopted. The sooner, therefore, it shall be adopted, the sooner may its fruits be realized. The final decision upon the question by the Grand Lodge, is not asked at present. The plan is submitted for the benefit of learning the opinion of the Country Lodges, without whose aid it can never succeed.

“Whereas the establishment of an Asylum for the educating and instructing the helpless orphans of a deceased brother would give an additional claim to the support and esteem of the generous, prudent and reflecting part of the community, and furnish to the scoffing and skeptical part, a strong proof of the real benevolence of the views and principles of Freemasonry, and would recommend itself to the philanthropic feeling of every good man; and whereas it would moreover create for our society and for itself an imperishable monument of credit and renown, as it contemplates to lay the foundation for a great, a lasting and valuable public charity, which will transmit to all succeeding ages, generous and irresistible evidence of the influence which the genuine principles of Freemasonry have upon the practice of all those who profess to be its disciples and followers: Therefore,

“*Be it resolved*, 1st. That the Grand Lodge do now form and in-

stitute an Asylum, to be styled, 'South Carolina Asylum for Orphans of indigent Freemasons;' for the purpose of supporting and educating such children in all the useful learning and arts which may be necessary to make them worthy members of society.

"2d. That, for the well managing and conducting all the concerns of the Asylum, the Grand Lodge do, in addition to the Most Worshipful Grand Master, who shall *ex officio* be chairman, elect by ballot, at the stated Quarterly Communication in June, — Trustees, which number shall be chosen every four years thereafter; and all vacancies which may occur in their number by death or resignation, shall be filled for the remaining time at the next succeeding Quarterly Communication.

"3d. It shall be the duty of these Trustees, by themselves separate from the Council, to receive all subscriptions and donations to this institution, and to invest the same, together with all interest and profits accruing therefrom (after deducting the necessary expenses), in the name and for the benefit of the above named Asylum, and to receive and to hold, and to invest for the purposes aforesaid, as well as to sell and to reinvest all property and moneys whatsoever, which shall come into their hands, and for all which it is hereby ordered they shall be held responsible, to account at the direction of a majority of the Council when annually convened.

"4th. All investments shall be made on bond or mortgage of unincumbered real estate, or in the public stocks of this State, or of its incorporated Banks, or in United States stocks, at the discretion of the Trustees. The Trustees shall, as soon as may be after their election, choose a Secretary and Treasurer from their number, and make such by-rules as may be proper, for the better regulating and conducting the affairs of this Institution, in order to receive its highest interest; subject, however, to the controlling power of the Grand Lodge in all cases; and their Treasurer shall give bonds to the Grand Lodge, in twice the amount of moneys in his hands, with good and sufficient sureties, to be approved by the Trustees, for the faithful discharge of all duties as Treasurer aforesaid; which bond shall be deposited, after being recorded, with the Grand Treasurer of the Grand Lodge for the time being.

"5th. That the Trustees, with the representatives and individuals who may acquire the right, in the manner hereafter mentioned, shall form a COUNCIL for the regulation of all the concerns, and for carrying into effect all the objects of this charity—the Trustees possessing only equal rights with the other Members of the Council. It shall be the duty of this Council to assemble at least once a year, and as much oftener

as they shall deem fit; and to them the Trustees shall annually submit a full statement of all investments, donations and subscriptions, with the names of the societies, corporations, or individuals, together with receipts and disbursements during the year past—which shall afterward be handed, with any comments made by the Council, to the Grand Lodge, to be inserted and circulated in the Annual Abstract of the Proceedings of this Most Worshipful Body.

“6th. That the Asylum shall be located in a central and healthy part of the State; and it shall go into operation whenever two-thirds of the Council shall think proper.

“7th. That to evince its estimation and high regard for this Institution, the Grand Lodge do hereby appropriate annually the sum of — hundred dollars.

“8th. That every Subordinate Lodge in the State be invited to annually subscribe not less than — dollars, to entitle its Master, or his proxy, to a seat in the Council, and giving the Lodge a right to recommend Orphans for this bounty.

“9th. That a donation of — hundred dollars shall entitle the donor to a seat in the Council for life, and invest him with the privilege to recommend Orphans for the benefit of this charity.

“10th. That every association or corporate body, which shall make a donation of — hundred dollars, shall have one Representative in the Council; and for every additional two hundred dollars, one additional Representative; and such association and bodies shall have the privilege of recommending Orphans to the charity.

“11th. That any individual who shall give — dollars per annum, shall have a seat in the Council during the time of his subscription, and be entitled to recommend Orphans to the charity.

“12th. That whenever any individual shall give or bequeath — thousand dollars to the institution, the donor's name shall be inserted instead of the words ‘South-Carolina,’ and the charity shall for ever after bear his name.

“13th. That these resolutions be printed and circulated to all the Lodges in the State, for their opinion upon the same.

“All which is respectfully submitted.

MOSES HOLBROOK, }
 GEO. B. ECKHARD, } *Committee.*
 JAMES EYLAND, }

Special Communication on the 10th of April, 1825, to attend the

funeral of the Rev. Robert S. Symes, Past Grand Chaplain. There can be no greater evidence of the ignorance then prevailing in relation to some of the most important points of Masonic law than the record that on this occasion the Grand Lodge was opened on the Entered Apprentice's degree. There has been much improvement in these things. There is not a Subordinate Lodge in the jurisdiction which, at the present time, would propose to attend a funeral in any other than the Master's degree.

Special Communication on the 14th of April, 1825. The old warrant of constitution of Orangeburg Lodge No. 12, which had been surrendered in 1818, was restored to Thomas Tatem and other applicants.

In consequence of the expenses incurred by Lodge No. 11, at Winnsboro', in erecting a suitable building in which to hold its meetings, its last annual dues were remitted by the Grand Lodge.

The memorial of Columbia Lodge, in relation to the inequality of representation in the Grand Lodge, was referred to a committee of six, to consider and report on the same. Subsequently, it was taken from that committee and referred to another, with directions to obtain the opinions of the Subordinate Lodges on the subject, so that we hear no more of it during the present year.

In 1824 the Grand Lodge of New Hampshire had suggested to its sister Grand Lodges the propriety of erecting a monument to Washington at Mount Vernon, and proposed a plan for the erection. The subject was presented this year to the Grand Lodge of South Carolina, both in a special letter and in the report of the Corresponding Grand Secretary. But nothing further was done than to refer the matter to the Subordinate Lodges. The hour for doing honor to our illustrious brother had not yet arrived. The Grand Lodges of the Union, however, generally took up the subject with energy, but did not pursue it with perseverance.

Quarterly Communication on the 24th of June, 1825, but no business of any importance was transacted.

Special Communication on the 26th of August, 1825. A warrant of constitution was granted to Lodge No. 55, at Walterboro'.

The subject of a Masonic Hall began again to be mooted during this year. The want of a place of meeting for the Lodges of the city, which should be independent of the vicissitudes and changes to which Taverns were subjected, was sensibly felt. Accordingly, at this Communication, the initiatory step was taken, by the proposal of the fol-

lowing resolutions by Bro. Alexander McDonald, which were laid over for consideration until the next Quarterly Communication :

“Whereas, the Grand Lodge of Ancient Free-Masons of South-Carolina is in want of a Public Hall, and is therefore behind most of the Grand Lodges in the United States, and many of the Subordinate Lodges under its own jurisdiction,

“*Be it therefore Resolved*, That the Grand Officers of the Grand Lodge be constituted a committee, in the NAME and BEHALF of the Grand Lodge, to purchase a lot in a central situation, to erect a building thereon, suitable for the meetings of the Grand Lodge and the Subordinate Lodges under its jurisdiction; and that said committee have power to sell as much stock belonging to the Grand Lodge as may be necessary to purchase a lot and erect a building thereon.

“*Be it further Resolved*, That should the funds of the Grand Lodge be insufficient to erect such a building as would be an ornament to the Fraternity, the committee are then authorized to devise such means as they in their wisdom may deem necessary, to enable them to complete such building.”

Quarterly Communication on the 30th September, 1825. Notice was received that Prudence Lodge No. 35 had become extinct, and would deliver up its jewels, charter, &c., to the Grand Lodge. A committee was appointed to receive the same.

It was determined, that in the payment by Subordinate Lodges of their dues for members, no distinction could be made in favor of honorary members, as the constitution of the Grand Lodge was silent as to the power of creating, and the privileges conferred on such class of members.

The resolutions in relation to the building of a Masonic Hall were called up, and after being so modified as to authorize the Grand Officers “to purchase or obtain” a lot, the subject was referred to the Grand Officers, to report thereon in November.

The word “obtain” was added, because a plan was at that time under consideration by which it was expected that the City Council would, for certain considerations, permit the Grand Lodge to make use of a lot situated at the West end of the Market. It will be seen, hereafter, how this plan was matured.

Annual Communication at Columbia, on the 2d, 5th, and 7th of December. At the first and second sessions the Deputy Grand Master presided, at the third, the Master of Lodge No. 33. No other Grand Officers were present, and no business of importance transacted. The

complaint of Lodge No. 39, in relation to the inequality of representation in the Grand Lodge, was referred, through a new committee, to the Subordinate Lodges to obtain their views, and a report was ordered to be made at the next Annual Communication in Columbia.

Quarterly Communication on the 16th of December, 1825. The Grand Lodge consented to the union of Union Lodge No. 6 with St. Andrew's Lodge No. 10, the united Lodge to take the last number and name.

A similar union between Washington Lodge No. 7, and Union Lodge No. 8, in Charleston, was approved, and the new Lodge permitted to be designated as Washington Lodge No. 5.

A protest was read from certain members of Solomon's Lodge No. 1, against the proceedings of that Lodge in electing Bro. Patterson Junior Warden, he being at that time more than six months in arrears. The matter was referred to a committee, and the Lodge was interdicted from proceeding to the installation of Bro. Patterson until the sanction of the Grand Lodge should be obtained. At a subsequent meeting the subject was discharged, on the singular ground that in matters of dispute, similar to that of a contested election, the jurisdiction of the Grand Lodge "is appellate and not original, and that until the merits of a contested election are decided on by the Lodge where it originates, no appeal can be heard by the Grand Lodge."

The motion which embraced this singular proposition was made by Bro. Eckhard, a distinguished lawyer, and it is easy to see how he has mixed up the notions of the supreme authority of a Grand Lodge, with the technical ideas of appellate and original jurisdiction, borrowed from the rules of the courts of law, with which he was more conversant than with Masonic constitutions.

A similar protest of Bro. Moss against an election in No. 9, was read at the same time, referred to the same committee, and met, of course, with the same fate.

The committee on the Hall reported that they had held a communication with the committee appointed by the City Council, of whom it had been requested to grant the use of the West end of the Market for the erection of a Masonic Hall by the Grand Lodge, but that previous to any steps being taken therein, it was proposed that a plan of the intended building should be submitted for the approbation of the City Council.

This being the constitutional night for the purpose, the Grand Lodge proceeded to the election of Grand Officers for the ensuing year. The Hon. David Johnson was elected Grand Master.

Arrangements were made for a procession on St. John's day.

Special Communication on the 23d December, 1825. Besides disposing of the appeals of Bros Carey and Moss, already referred to, the Grand Lodge resolved that it had no power to interfere with the regulations of the Subordinate Lodges, while they are consistent with the rules of the Grand Lodge, as regards the settling the arrears of the members.

The Festival of St. John the Evangelist was duly celebrated. The Grand Master elect, Bro. Johnson, was not present, but the late Grand Master, Bro. Geddes, installed the other officers.

A procession of the fraternity then moved to the Lutheran Church, where a discourse was delivered by the Grand Chaplain, Bro. A. W. Leland.

On the return to the Lodge room, after the usual vote of thanks, it was ordered that six copies of the Ahiman Rezon be forwarded by the Grand Master to Brother Joel R. Poinsett, Past Deputy Grand Master, and then American Minister to Mexico, with a request that he would present the same to the Grand Lodge of Mexico in the name of the Grand Lodge of South Carolina.

I shall hereafter have occasion to speak of the connection that existed between the Grand Lodge of South Carolina, and the establishment of Masonry in Mexico.

The following list will exhibit the number and locality of the Lodges in the Jurisdiction at the end of the year 1825 :

No. 1,	Solomon's,	at Charleston.	
2,	Franklin,	"	
3,	L'Etoile Renaissant,	"	
4,	Union Kilwinning,	"	
5,	Washington,	"	<i>late No. 7.</i>
6,	Union,	"	<i>united to No. 10.</i>
7,	Washington,	"	<i>changed to No. 5.</i>
8,	Union,	"	<i>united to No. 5.</i>
9,	Friendship,	"	
10,	St. Andrew's,	"	
11,	Winnsboro',	Winnsboro'.	
12,	Orangeburg,	Orangeburg.	
13,	St. John's,	Charleston.	
14,	Orange,	"	
15,	King Solomon's,	Cheraw.	
16,	Beckhamsville,	Beckhamsville.	

No. 17, Good Intention,	at Pensacola, Fla., <i>extinct</i> .
18, Chester,	Chester C. H.
19, Church Hill,	Abbeville District.
20, Harmony,	Edisto Island.
21, Pythagorean,	Charleston.
22, Harmony,	Beaufort.
23, Perfect Friendship,	St. Helena.
24, Spartanburg,	Spartanburg, <i>extinct</i> .
25, Marion,	Marion C. H.
26, Sumterville,	Sumterville.
27, Newberry District,	Hogg's Store, Newberry District.
28, Floridian Virtues,	St. Augustine, Fla.
29, Kershaw,	Camden.
30, Mount Moriah,	Pipe Creek, Beaufort District.
31, Recovery,	Greenville C. H.
32, Philanthropic,	Yorkville.
33, Cambridge,	Cambridge, <i>extinct</i> .
34, Union,	Abbeville District.
35, Prudence,	Charleston, <i>extinct</i> .
36, La Candeur,	"
37, St. John's,	Santee.
38, St. Alban's,	Darlington C. H.
39, Columbia,	Columbia.
40, Winyah,	Georgetown.
41, Laurensville,	Laurens C. H.
42, Liberty Hill,	Kershaw District.
43, Union Court House,	Union C. H.
44, Newberry C. H.,	Newberry C. H.
45, Eden,	Clarendon District.
46, Edgefield,	Kirksey's Store.
47, La Esperanza,	St. Augustine, Fla.
48, Mount Hope,	Pocotaligo.
49, Mount Pleasant,	Dutchman's Creek, Fairfield.
50, La Constancia,	Havana, <i>extinct</i> .
51, Claiborne,	Claiborne, Ala., <i>extinct</i> .
52, Manchester,	Manchester.
53, Jackson,	Lancaster C. H.
54, Social,	Hamburg.
55, Walterboro',	Walterboro'.

CHAPTER XIX.

THE YEAR 1826.

OFFICERS of the Grand Lodge for the year 1826 :

HON. DAVID JOHNSON, *Grand Master* ;
 BENJ. F. HUNT, *Deputy Grand Master* ;
 WILLIAM H. WILSON, *Senior Grand Warden* ;
 ALEX. McDONALD, *Junior Grand Warden* ;
 A. W. LELAND, *Grand Chaplain* ;
 MOSES HOLBROOK, *Grand Treasurer* ;
 GEO. B. ECKHARD, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 H. G. STREET, } *Senior Grand Deacons* ;
 F. G. DELIESSELINE, }
 BENJ. F. DUNKIN, } *Junior Grand Deacons* ;
 SAMUEL SAMSON, }
 C. C. SEBRING, *Grand Marshal* ;
 JOSEPH COLE, *Grand Pursuivant* ;
 MARK MARKS,
 JOHN McANALLY, } *Grand Stewards* ;
 JOSEPH SAMSON, }
 BENJAMIN PHILLIPS, }
 JOHN ROCHE, *Grand Tiler*.

Special Communication on the 4th of March, 1826. Bro. David Johnson, the Grand Master elect, being present, was installed by Bro. John Geddes, Past Grand Master.

Bro. Geddes gave notice that he had transmitted, through the Hon. Henry Clay, Secretary of State, to Bro. Poinsett, the six copies of the Ahiman Rezon intended for the Grand Lodge of Mexico.

Quarterly Communication on the 31st of March, 1826. Since the dismissal of Bro. Barker from the office of Grand Lecturer, no authoritative instructions on the ritual had been given to the Subordinate Lodges. The absolute want of such instructions had now become apparent, and an effort was made to substitute some other mode in the place of that of a Grand Lecturer, no longer attainable. On the

motion, therefore, of Bro. McDonald, a resolution was adopted that "a Committee of Inspection, consisting of ten experienced Past Masters, should be annually appointed by the Grand Master, whose duty it should be to inspect the opening and closing, entering, passing, and raising, in the Subordinate Lodges in this city; and to instruct them in the work adopted by the Grand Lodge, in order to maintain a uniformity of work, and that the sum of sixty dollars be appropriated to pay the expenses of such meetings as the committee may deem necessary, so as to enable them to assemble and instruct such officers of Lodges as may be found unacquainted with their work."

This scheme was evidently an impracticable one, and liable to many serious objections. The committee did not necessarily consist of professed lecturers educated for the duty, and in fact the majority of those appointed were totally incapable of imparting instruction, as they were almost entirely ignorant of the ritual. In the next place, the renewal of a committee every year, would be, in all probability, but a renewal of ignorant instructors, without even the benefit of the experience that a permanent appointment would, in some degree, have secured; and lastly, while provision was made, even in this inadequate manner, for the instruction of the Lodges in the city, those in the country were altogether unprovided for. The scheme was, therefore, partial and unjust in its operation. It is probably for reasons of this nature that, although the resolution was adopted, and the committee appointed, no appointment was made in the following year, and the Committee of Inspectors became extinct.

Quarterly Communication on the 30th of June, 1826. A committee of five was appointed to revise the by-laws of the Grand Lodge.

In consideration of the successful exertions made by Kershaw Lodge No. 29, at Camden, to erect a monument in honor of the Baron DeKalb, the Grand Lodge, as a token of its approval of the meritorious act, remitted the dues of that Lodge for the year 1824.

The subject of the proposed monument to Washington was again brought forward, and a committee was appointed to examine into the proceedings of the several Grand Lodges of the Union on the subject, and to report what measures they might deem expedient to be adopted by the Grand Lodge in relation to the same.

On the 3d of August, 1826, agreeably to an invitation from the City Council, several of the officers and members of the Grand and of the Subordinate Lodges, with many transient brethren, assembled at the Commercial Coffee House, on East Bay, kept by Bro. H. G. Street,

where a procession was formed, which united with the general one of the citizens, and walked to the Circular Church, where a eulogy on the late Thomas Jefferson was pronounced by the Hon. William Johnson. The brethren then returned to Bro. Street's, where they were dismissed.

By a similar invitation, the Grand and Subordinate Lodges, with many transient brethren, assembled at the same place on the 14th of September, 1826, and after forming a procession, joined that of the citizens, and moved to St. Michael's Church, where a eulogy was delivered on the late John Adams, by Timothy Ford, Esq. The Fraternity then returned to Bro. Street's and were dismissed.

Quarterly Communication on the 29th of September, 1826.

The amount of the return of Walterboro Lodge No. 55 was credited to it to aid the Lodge in the erection of a hall, provided a lien be given to the Grand Lodge for refunding the amount in case of the dissolution of the Lodge.

The necessary arrangements were made for a procession and festival on St. John's day, and Bro. R. B. Gilchrist, W. Master of Lodge No. 4, was elected the Orator.

No Communication was holden at Columbia, this year. An attempt was made, but it was unsuccessful, as there was not a quorum of Lodges present.

Quarterly Communication on the 15th of December, 1826.

A communication from the Hon. Joel R. Poinsett, American Minister to Mexico, in relation to Masonic matters in that country, was read. Unfortunately this communication has not been preserved, but in consequence, in all probability, of the suggestions which it contained, the following resolution was unanimously adopted by the Grand Lodge:

"That the Grand Lodge do constitute our worthy brother, Joel R. Poinsett, the Minister Plenipotentiary of the United States, near the Republic of Mexico, the Agent and Representative of the Grand Lodge, for the purpose of establishing friendly relations with the Lodges of that Republic. That our said Representative be authorized, in the name of the Grand Lodge, to visit and inspect the working of the said Lodges, and, if deemed expedient, to grant dispensations for the constituting and working of Lodges according to the ancient landmarks, as fixed by this Grand Lodge; with a request that he will communicate to the Grand Lodge such information and advice as will enable it to promote the cause of Masonry in that country."

This was undoubtedly a commission to establish Lodges in Mexico, and the opinion has generally prevailed in this State that the Order was organized in that Republic through the instrumentality of the Grand Lodge of South Carolina, and this error, for error it clearly is, has been fostered by the mistaken views of some of the prominent actors in the proceedings of that period. Thus at the Communication of the Grand Lodge of South Carolina, holden at Charleston, on the 23d of December, 1847, for the purpose of receiving Generals Quitman and Shields, Bro. David Johnson, at that time the Governor of the State, and a Past Grand Master of the Grand Lodge, alluded to the fact, "that during his administration of the Grand Lodge as Grand Master, in 1826, the Order was first planted in Mexico by Bro. Joel R. Poinsett, by means of warrants of constitution, issued by the Grand Lodge of South Carolina for the establishment of Lodges in that Republic."

In all of this the venerable Past Grand Master had clearly fallen into error, and had confounded the resolution of the Grand Lodge, just referred to, in which it had authorized Bro. Poinsett to establish Lodges, with the issuing of warrants by the Grand Lodge itself. The records of the Grand Lodge of South Carolina conclusively show that that body never issued a warrant for the constitution of a Lodge in Mexico.

But previous to the adoption of this resolution by the Grand Lodge of South Carolina, in which it commissioned Poinsett to establish Lodges in Mexico, the date of which resolution is the 15th of December, 1826, a letter had been written by Poinsett to the Grand Lodge, under date of June 2d, 1826 (although not received until the next year), the contents of which clearly prove the impossibility of his ever having acted under the commission of the Grand Lodge of South Carolina. The letter, which was read to the Grand Lodge in March, 1827, is in the following words :

" MEXICO, 2d June, 1826.

*" To the Most Worshipful the Grand Master of the Grand Lodge of
Ancient Freemasons of South Carolina :*

"MOST WORSHIPFUL SIR: I have the honor to acknowledge the receipt of your letter of the 10th February, in which you informed me of the resolution of the Grand Lodge of South Carolina to present to the Grand Lodge of Mexico, through me, six copies of the *Ahiman Rezon*, in the name of the Grand Lodge of South Carolina. Although I have not yet received the books, I know that they are at Vera Cruz,

and have communicated the intention of the Grand Lodge of South Carolina to this Grand Lodge.

“The Grand Lodge of Mexico has, in consequence, requested me to convey to you their grateful acknowledgments for this mark of your attention, and their earnest desire to cultivate the most friendly relations with the Grand Lodge of South Carolina. You will, I am sure, be pleased to learn that Masonry is making rapid progress in this new country. The Grand Lodge of Mexico counts thirteen Subordinate Lodges under its jurisdiction.

“I have the honor to be, Most Worshipful Sir,

“Yours, most fraternally,

J. R. POINSETT.”

Hence it is seen that six months before the Grand Lodge of South Carolina had issued its commission to Bro. Poinsett for the constitution of Lodges in Mexico, a Grand Lodge was already in existence in that republic, with thirteen Lodges under its jurisdiction. Masonry was there *un fait accompli*; and neither the Grand Lodge of South Carolina nor any other Grand Lodge had a right to intrude and interfere with the lawful sovereignty of the Grand Lodge of Mexico. The Grand Lodge of South Carolina certainly did not—it granted to one of its Past Officers, it is true, while it was ignorant of the real condition of affairs, the authority so to do, but we have no evidence that he ever availed himself of the authority, nor is it likely, with the knowledge he possessed of the condition of things, of which his superiors in South Carolina were ignorant, that he would commit so egregious an error as to interfere with the legally organized jurisdiction of the Grand Lodge of a foreign country in which he was temporarily residing. It is therefore not an historical fact that Freemasonry was established in the republic of Mexico by the Grand Lodge of South Carolina, although such a belief has for a long time existed in the minds of the Fraternity in this State.

The truth in relation to the history of Mexican Masonry has, however, been lately brought to light. In the year 1859, Bro. George Fisher, of California, but who was a resident of Mexico in 1825, issued a pamphlet entitled “Freemasonry in Mexico: Its origin, etc: Illustrated by original documents not heretofore published.” This *brochure* was originally published in the “Masonic Review” at Cincinnati, but purports in its pamphlet form to be “revised, corrected and amended.” It is a most valuable contribution to the annals of the Order in America, and will be found of great use to the Masonic

historian. The subject now under consideration is thoroughly elucidated in it. Bro. Fisher states, and verifies his statement by documentary evidence, that in 1825 authority was obtained from the Grand Lodge of New York to establish three Lodges in the city of Mexico, and the Hon. Joel R. Poinsett was constituted the proxy of the Grand Master of New York. These three Lodges subsequently established the Grand Lodge of Mexico. So that Bro. Poinsett really has the honor of establishing Masonry in Mexico, but it was in 1825, and not in 1826, and under the authority of the Grand Lodge of New York, and not under that of South Carolina.

A communication of Bro. John Darby, Past Master of Lodge No. 13, was received, complaining of the proceedings of that Lodge in its late elections. It was referred to the Lodge—a novel mode of settling an appeal, and an evidence of the ignorance then existing of the true duties and prerogatives of a Grand Lodge.

This being the constitutional period, the Grand Lodge proceeded to the election of officers for the ensuing year. Benjamin Faneuil Hunt was elected Grand Master.

The Festival of St. John the Evangelist was appropriately celebrated.

The Grand Master elect was installed by Bro. W. Waller, Past Senior Grand Warden. As the late Grand Master did not reside in the city, he was absent on that occasion. There were, however, other Past Grand Masters in the city, and it is unaccountable why one of them was not present to perform the duty of installation. I fear that the dissensions of 1825 had still left some bitter spirit behind them. The Grand Master elect then installed the other officers. The Fraternity afterwards proceeded to St. Michael's Church, where, after prayer by the Rev. Bro. F. Daleho, an address was delivered by Bro. R. B. Gilchrist. On returning to the Lodge room, the usual votes of thanks were passed.

On this occasion the Grand Master wore for the first time a sash and apron, which long afterwards continued to be the official clothing of the Grand Master. They were of scarlet velvet, richly embroidered. On the sash were the words "Holiness to the Lord." The apron was one appropriately belonging to the Rose Croix Degree, and was embroidered with a representation of the "Cubical Stone," and the mystic letters on it, a symbol exclusively belonging to the Ancient and Accepted, and the French or Modern rites. It was altogether inappropriate for the Grand Master of a Grand Lodge of the York rite. It

however pleased the fancy of the brethren at the time, and as it had been imported from France for the express purpose of being sold, it was readily purchased by the Grand Lodge. In 1852, at the centennial celebration of the foundation of the Grand Lodge, this apron was very properly discarded, and a more appropriate one, with the All-Seeing Eye, the Square and Compasses, has been worn by succeeding Grand Masters.

CHAPTER XX.

THE YEAR 1827.

OFFICERS of the Grand Lodge for this year:

BENJAMIN F. HUNT, *Grand Master* ;
 R. W. COGDELL, *Deputy Grand Master* ;
 ALEX. McDONALD, *Senior Grand Warden* ;
 G. B. ECKHARD, *Junior Grand Warden* ;
 MOSES HOLBROOK, *Grand Treasurer* ;
 JAMES EYLAND, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 H. G. STREET, }
 SAMUEL ROWAN, } *Senior Grand Deacons* ;
 SAMUEL SAMSON, }
 JOSEPH SAMSON, } *Junior Grand Deacons* ;
 EDWARD SEBRING, *Grand Marshal* ;
 JOSEPH COLE, *Grand Pursuivant* ;
 MARK MARKS, }
 ROBERT PENNAL, } *Grand Stewards* ;
 L. W. SASS, }
 S. MOSES, JR. }
 JOHN ROCHE, *Grand Tiler*.

Quarterly Communication on the 30th of March, 1827. The letter of Mr. Poinsett, already referred to, was read.

The Corresponding Grand Secretary informed the Grand Lodge that he had received a circular from Brother Jeremy L. Cross, requesting a history of Masonry in South Carolina, the number of Lodges, the amount given for charitable purposes, and the objects of such charity. I know not whether this information was given to Cross, but if it was, he never availed himself of it in any of his published writings. It is probable that he contemplated a history of American Masonry, but was prevented from consummating the work by the paucity of the materials he received.

From a report of the Grand Treasurer, we learn that at the end of the year 1825 there were nine hundred and sixty-four affiliated Masons

in the jurisdiction, six hundred and twenty of whom were attached to country Lodges, and three hundred and forty-four to the Lodges in the city of Charleston.

The finances of the Grand Lodge, for the year 1826, amounted to \$9,045 in stock, cash and dues of members.

The subject of building a Hall continued to occupy the attention of the Craft, and at this meeting, Alex. McDonald, to whose indomitable perseverance and indefatigable exertions the Grand Lodge was mainly indebted for the successful completion after many years of trial, of this object, proposed a resolution for the appointment of a committee of five, who were to inquire into the practicability of purchasing a lot and building a Hall "that will be an honor to the Craft." The committee were authorized to have a plan of the building drawn by an architect, and were directed to correspond with the different Lodges and Chapters in the city, and ascertain if a sufficient sum could be raised, in addition to the funds of the Grand Lodge. The resolution was adopted and a committee appointed. We shall hereafter see what was the success of this plan.

The Lodge at Georgetown, having erected a spacious Masonic Hall, invited the Grand Lodge to attend and assist in the ceremony of consecration.

Accordingly, on the 25th of April, 1827, an occasional Communication of the Grand Lodge was held at Georgetown, over which the Grand Master presided, assisted by his Deputy.

The history of the transactions of that day is best given in the language of the record :

"A Master Masons' Lodge was opened in ample form, when the M. W. Grand Master stated that an invitation from Lodge No. 40 had been received, requesting the Grand Lodge to dedicate, with the customary Masonic honours, a neat and commodious Hall, which that Lodge had fitted up in Georgetown, for Masonic purposes; that the invitation had been accepted, and with the assistance of the Brethren of the Masonic Fraternity then at that place, the Grand Lodge would proceed to perform that solemn ceremony.

"The Grand Lodge proceeded to the new Hall, where they were met and saluted with the usual Masonic honours by the members of Lodge No. 40. The officers of that said Lodge then resigned their seats to the officers of the Grand Lodge, and the Worshipful Grand Master, with the assistance of the other officers of the Grand Lodge,

performed the interesting ceremony. After pouring the corn, oil, and wine, in conformity to ancient Masonic usage, the Grand Master, 'IN THE NAME OF THE SUPREME ARCHITECT OF HEAVEN AND EARTH, DEDICATED THE HALL OF LODGE No. 40, TO RELIGION, VIRTUE AND SCIENCE.'

"A numerous procession was then formed, which, after passing through the principal streets of Georgetown, accompanied by a Band of Music, proceeded to the Episcopal Church, where, after the performance of Divine Service by Rev. Brother Hugh Fraser, an eloquent Address, appropriate to the occasion, was delivered by Brother John L. Wilson, Most Worshipful Past Grand Master; after which, the procession returned to the Masonic Hall, and the Grand Lodge was closed in ample form.

"The festivities of that occasion were closed by a splendid Ball at the Masonic Hall, to which the officers of the Grand Lodge were invited and attended.

"During the visit of the officers of the Grand Lodge at Georgetown, they received every attention which refined hospitality, united with the fraternal feelings of the Brethren in that quarter, could suggest; and it afforded to the officers of the Grand Lodge the highest satisfaction to witness the great respectability which Masonry enjoys, and the increasing prosperity of the Craft in Georgetown."

Quarterly Communication on the 29th of June, 1827, but no business of any importance was transacted.

Special Communication on the 10th of August, 1827. A warrant of constitution was granted* to Abbeville Court House Lodge No. 57, at that place.

It was determined by the Grand Lodge, by a resolution to that effect, that the contribution by Subordinate Lodges to the Grand Lodge for transient members, that is, such as do not reside in the State six months in the year, and who are only charged half fees by their Lodges, should be only seventy-five cents.

A warrant was granted for the revival of Wambaw Lodge, formerly No. 47, at St. James Santee, on the petitioners complying with the usual requisites. I find, however, no further notice of this Lodge in the registers of the Grand Lodge, and suppose that the warrant was never issued.

Quarterly Communication on the 28th of September, 1827. Arrangements were made for the celebration of St. John's day, and

Brother B. F. Hunt, the Grand Master, was elected Orator for the occasion.

A warrant was granted to Fellowship Lodge No. 56, in the Parish of St. George's Colleton.

A difficulty having arisen between two members of Lodge No. 21, in which the Lodge had neglected or refused to interfere, on the complaint of one of the brethren, the Grand Lodge ordered Lodge No. 21 "forthwith and without any further delay to investigate impartially all matters of difference, and all grievances, with their causes," between the aforesaid two brethren.

A committee was appointed to investigate the situation of extinct Lodges, and to take in charge their warrants, books, furniture, jewels and other property for the Grand Lodge.

Special Communication on the 30th of November, 1827. The following important resolution was adopted :

"No transient person shall be examined at the door of any Lodge under this jurisdiction, on his presenting himself as a visitor, unless he first furnish the Examining Committee with a Grand Lodge certificate."

The Grand Lodge of South Carolina, like all the Grand Lodges of Europe, and especially that of England, from which Freemasonry in the State derived its existence, has recognized the system of Grand Lodge certificates as a part of the old regulations of Masonry, and has seen with regret the innovation made by more recently established Grand Lodges in abandoning and even repudiating this system. But in consequence of this very abandonment by many Grand Lodges of the practice of granting certificates to their members, the custom of the Grand Lodge of South Carolina which required the presentation of such certificates by visiting brethren, previous to an examination, proved so inconvenient, as many worthy brethren were thus deprived of the privilege of visiting, that it was at length found necessary, without abandoning the principle, at least to modify the law. Accordingly on the 7th of December, 1848, the following explanatory resolution was adopted :

"The presentation of a certificate is required by this Grand Lodge, simply as a testimonial of good Masonic standing, preparatory to an examination, and therefore, where the party can furnish other sufficient evidence of his Masonic standing, and assign a satisfactory reason for his being without a certificate, the Lodge which he proposes to visit may proceed to his examination."

Quarterly Communication on the 14th of December, 1827. A letter was received from Bro. H. A. DeSaussure, announcing the impossibility

of holding a Communication at Columbia, in consequence of five Lodges, the necessary quorum, not being represented. This was the second year that there had not been a Communication at Columbia, as required by the Regulations.

It was determined that members of Subordinate Lodges in this jurisdiction should not, when visiting, be required to present Grand Lodge certificates. In such cases Lodge certificates were declared to be sufficient. This rule has, however, never been enforced, and it has been the invariable usage to make no demand for a certificate of any kind from a visitor belonging to any Lodge in the jurisdiction.

A warrant of constitution was granted to Social Lodge No. 58, at Edgefield Court House.

An invitation was accepted from the Trustees of the Charleston College, to lay the corner stone of a College edifice about to be erected by them.

The Grand Lodge proceeded to the annual election of Grand Officers. B. F. Hunt was reelected Grand Master.

The plan of a Masonic Hall was gradually maturing under the indefatigable exertions of Bro. Alex. McDonald, on whose motion the committee were empowered to purchase a lot, in a central situation, suitable for the erection of a Hall, and they were authorized to sell or transfer so much Bank stock belonging to the Grand Lodge as might be necessary to pay the purchase money of the said lot. It will be found that the lot, which had indeed been already selected, was purchased early in the next year.

The Festival of St. John the Evangelist was celebrated, as usual, with a public procession, address, and supper at night.

The Grand Master elect was installed by Brother T. W. Bacot, Past Grand Master. The Grand Master then installed the other officers.

The procession was to St. Michael's Church, where, after prayer by the Rev. Dr. Dalcho, an address was delivered by the Grand Master.

The Grand Lodge requested a copy of the address for publication; I doubt, however, if the publication ever took place. At least I have been unable to find a copy. I regret this, for, from the bold and original mind of Mr. Hunt, long afterwards recognized as one of the most eloquent and impressive lawyers at the Charleston bar, we have a right to have expected something well worthy of preservation.

A committee of ten Inspectors, of which Alex. McDonald was the Chairman, was appointed to inspect the work of the city Lodges.

The brethren spent the evening at the banquet, according to the record, "in great harmony and friendship."

Masonry does not appear to have greatly extended itself during this year. The following is a list of the Lodges in active operation at this time, and many of them had made no return.

No. 1,	Solomon's,	at Charleston.
2,	Franklin,	"
4,	Union Kilwinning,	"
5,	Washington,	"
9,	Friendship,	"
10,	St. Andrew's,	"
12,	Orangeburg,	Orangeburg.
13,	St. John's,	Charleston.
14,	Orange,	Charleston.
18,	Chester,	Chester Court House.
19,	Church Hill,	Abbeville District.
20,	Harmony,	Edisto Island.
21,	Pythagorean,	Charleston.
23,	Perfect Friendship,	St. Helena.
25,	Marion,	Marion Court House.
29,	Kershaw,	Camden.
32,	Philanthropic,	Yorkville.
36,	La Candeur,	Charleston.
39,	Columbia,	Columbia.
40,	Winyah,	Georgetown.
42,	Liberty Hill,	Liberty Hill, Kershaw District.
43,	Union Court House,	Union Court House.
44,	Newberry C. H.,	Newberry Court House.
46,	Edgefield,	Kirksey's Store.
48,	Mount Hope,	Pocotaligo.
52,	Manchester,	Manchester.
53,	Jackson,	Lancaster Court House.
55,	Walterboro',	Walterboro'.
56,	Friendship,	St. George's Colleton.
57,	Abbeville C. H.,	Abbeville Court House.
58,	Social,	Edgefield Court House.

Lodges No. 15, 16, 22, 26, 27, 31, 34, 37, 38, 41, 47, 49 and 54, are marked as "suspended."

Lodges No. 3, 6, 7, 8, 17, 28, 30, 33, 45, 50 and 51, had become extinct.

CHAPTER XXI.

THE YEAR 1828.

OFFICERS of the Grand Lodge for this year :

B. F. HUNT, *Grand Master* ;
 R. W. COGDELL, *Deputy Grand Master* ;
 G. B. ECKHARD, *Senior Grand Warden* ;
 JAMES EYLAND, *Junior Grand Warden* ;
 MOSES HOLBROOK, *Grand Treasurer* ;
 A. McDONALD, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 H. G. STREET, }
 S. ROWAN, } *Senior Grand Deacons* ;
 JOHN BENNETT, }
 J. W. ROUSE, } *Junior Grand Deacons* ;
 EDWARD SEBRING, *Grand Marshal* ;
 JOSEPH COLE, *Grand Pursuivant* ;
 MARK MARKS, }
 L. W. SASS, } *Grand Stewards* ;
 AMITY BAILEY, }
 JOHN H. HONOUR, }
 JOHN ROCHE, *Grand Tiler*.

The first act performed by the Grand Lodge in the year 1828 was laying the corner stone of the Charleston College.

At 10 o'clock on the morning of the 12th of January, 1828, the officers and members of the Grand Lodge, and the Fraternity generally, met at Seyle's Hall, where the Grand Lodge was opened in ample form on the first degree of Masonry.

The Grand Master announced that the Grand Lodge was about to assist in laying the corner stone of the College edifice about to be erected by the Trustees of the Charleston College. Whereupon, the Grand Marshal having organized a procession, the brethren moved to the City Hall, where they were joined by the Intendant and other magistrates of the city, the clergy, the Trustees of the College, the medical faculty, the officers and students of the College, and several

literary societies. The procession then moved to the College yard, which it entered under a triumphal arch. The Grand Master and his officers occupied a platform, erected for that purpose at the North-east corner. The orator of the day, Charles Fraser, Esq., supported by the Trustees, occupied another erected opposite to the former. The Craft formed a hollow square, surrounding the North-east corner of the intended building. There was a large concourse of spectators, including many ladies, for whom seats had been provided. When silence had been commanded by the Grand Marshal, the Intendant arose and addressed the Grand Master as follows :

“Most Worshipful Grand Master: The Trustees of the Charleston College are about to erect a building to be devoted to the education of youth in the liberal arts and sciences, the better to fit them for useful members of society; sensible that your ancient and honorable Fraternity, for many ages past, have been called to assist in laying the foundations of public structures, destined to promote the interests of humanity, I am directed to request of the Grand Lodge of Ancient Freemasons of South Carolina to lay the *corner stone* of the building, with the solemnities which are practiced by your venerable Order on such solemn occasions.”

To which the Grand Master replied as follows :

“Mr. Intendant: It is among the most pleasing duties of the Masonic Fraternity to assist in laying the foundations of structures, erected and dedicated to the purposes of science, virtue and religion, and on this occasion the Grand Lodge of Ancient Freemasons of South Carolina look with peculiar interest upon the enterprize of the Trustees of the Charleston College. Their object is one (and in which every parent and patriot is deeply concerned,) to enlighten the human mind by early directing it to the acquisition of those sciences which constitute the basis of the arts of civilized and refined society, and not only contribute to make men valuable citizens, but such is the kind dispensation of Providence, that the more enlightened the mind becomes by a liberal education, the more elevated and pure are the moral virtues of the heart, and above all, learning, while it dissipates the errors of superstition, adds confidence to enlightened faith. Based, as our Order is, upon the great truths of science and religion, we accept cheerfully the invitation to lay the *stone* which is to be the head of the *corner* to a building which we trust will become instrumental in the cause of human happiness and virtue.”

The Rev. Joseph Brown, acting as Grand Chaplain, then invoked the blessing of Heaven.

The Grand Master, having received the plumb, square and level from the Chief Architect, descended to the place where the foundation had been excavated, the lower stone being fixed and the upper stone suspended over it by a triangle. He then applied the several working tools of a Fellow Craft and pronounced the stone to be "well formed, true and trusty." The Grand Treasurer then deposited, in places fitted for them in the stone, various coins and other mementos, and then the upper stone was lowered to the sound of solemn music, by three several motions, to its destined bed. The Grand Master striking the stone three times with his gavel, poured on it the corn, wine and oil, which are the Masonic elements of consecration, and then said :

"May the Great Architect of the Universe abundantly bless this city with the corn of nourishment, the wine of refreshment and the oil of gladness; may peace and prosperity long dwell within its borders, and may science, virtue and religion adorn its inhabitants. May the Divine protection be over the workmen engaged in the construction of this edifice, and save them from untoward accidents, and may it become another building consecrated to the improvement and happiness of mankind."

The Grand Master then delivered to the Chief Architect the working tools, saying :

"To you I now commit the building of this house, whose foundation has been laid according to the ancient usages of Masonry. May you prosper in your labor, and exhibit, in the perfect structure, a monument of your fidelity, skill and diligence."

The public Grand Honors were then given by the Craft, and the choir sung a Masonic ode, which closed the Masonic ceremonies. The oration was then delivered by Charles Fraser, Esq., and the Fraternity returned to their Hall, where the Grand Lodge was closed in ample form.

Special Communication on the 6th of March, 1828. It was convened for the purpose of attending the funeral services of Gen. John Geddes, Past Grand Master, and his son, John Geddes, jr., a member of Lodge No. 13, both of whom had died on the same day.

In honor to the memory of Bro. Geddes, as a Past Grand Master, the Grand Lodge room was clothed in mourning for thirty days, and the Craft were requested to wear crape on the left arm for the same space of time.

Quarterly Communication on the 28th of March, 1828. The Grand

Master announced that an agreement had been made for the purchase of a lot in Meeting street, near Market street, from John Hunter, for the sum of nine thousand five hundred dollars, in cash or otherwise as might be required.

The Grand Lodge sanctioned the agreement, and ordered the purchase to be made. This lot was the one which has since been occupied by the New Theatre in Meeting street. At the time of its purchase by the Grand Lodge it was occupied by a number of buildings, for the most part small and in a dilapidated condition, the rents from which, however, afforded a source of revenue to the Grand Lodge. The sum paid for it was \$9,516 96.

The Grand Lodge was now in possession of an eligible site for the erection of a Hall, but its funds had been exhausted in the purchase of the lot, and it became necessary to devise other means for the building of the Hall. The Grand Chapter of the State, with the two Subordinate Chapters in the city, generously offered to loan their invested funds, amounting in the aggregate to a little over two thousand dollars, "to assist," as they expressed it, "in the noble and glorious undertaking of erecting a Masonic Hall." The aggregate funds of the city Lodges amounted to nearly twenty-two thousand dollars, the most of which, it was announced, could be obtained on reasonable terms. But as this was not deemed sufficient, the Grand Lodge resolved to make the attempt to raise a further sum by a lottery. In the year 1815, the Legislature had made a grant of a lottery to the then existing Grand Lodge of Ancient York Masons. By the extinction of that body at the time of its union and the surrender of its charter, the lottery grant had ceased to be available. But it was determined to endeavor to renew it or obtain a new one, and the Grand Officers were directed to petition the Legislature for a revival of the grant. Much influence was exerted on this occasion, and on the 20th of December, 1828, the Legislature authorized the Grand Lodge, to raise, by one or more lotteries, to be drawn within three years, a sum not exceeding fifty thousand dollars. The time was, by a subsequent act, extended for three years longer, but from some neglect or other cause, which cannot now be explained, advantage was never taken of the privilege, and not a dollar ever accrued to the Grand Lodge by means of the lottery, so that the grant obtained with so much trouble, was allowed to expire by its own limitation. Long after, in 1843, when the Grand Lodge was involved in an onerous debt, on

account of the Hall which it had erected in 1841, an offer was made by a firm of lottery brokers in Maryland, to purchase the lottery for twenty thousand dollars, if a new grant could be obtained. Efforts were accordingly made to obtain, from the Legislature, a renewal of the grant. But lotteries had now become unpopular, and the application failed.

This year we find the first record of a Sorrow Lodge held in this State. La Candeur Lodge No. 36, working in the French rite, although under the jurisdiction of the Grand Lodge, invited the attendance of the Grand Lodge on the first Sunday in April, when it was intended to perform funeral rites, as a tribute of respect to the memory of some deceased brethren. The invitation was accepted.

Bro. Simon Magwood, an aged Mason and a Past Grand Master, finding that the infirmities of his health would not permit him to be absent from home at night, presented the Grand Lodge with his apron, accompanied by a letter, expressive of his high opinion of the Masonic institution. The present was accepted, and he was elected an honorary member of the Grand Lodge.

Jervis H. Stevens and Francis S. Curtis, Past Deputy Grand Masters, were, at the same time, elected honorary members.

A communication from James L. Peigné, complaining of St. Andrew's Lodge No. 10, which had erased his name from its roll for non-payment of arrears, was referred to a committee. This is here mentioned simply as introductory to the record of an act of some importance, on the part of the Grand Lodge, to which it led. The committee, consisting of Charles Holmes, John Darby and Thomas R. Saltar, reported adversely against Peigné's complaint, and in the course of their report took occasion to say that he had made contradictory statements to the Grand Lodge and to the committee, and added this language :

“Such conduct on the part of Bro. Peigné is highly reprehensible, and deserves severe punishment, he having attempted to deceive a committee of this Grand Lodge, by holding charges out, which are in themselves false, against Lodge No. 10, and contradicting what he had himself before stated.”

For the use of this language, Peigné, who has the traditionary reputation of having been a man of imbecility of intellect, instituted an action for libel against the committee. When this fact was announced to the Grand Lodge, it immediately adopted a resolution directing the Grand Officers, in the event of a bill of indictment being found by the

Grand Jury, to employ counsel to defend these brethren at the expense of the Grand Lodge. Bros. B. F. Hunt and H. A. DeSaussure, two eminent lawyers, at once volunteered their services as counsel.

The matter, however, never came to an issue. The Grand Jury, I think, ignored the bill, but enough had been done to demonstrate the willingness of the Grand Lodge to sustain its members in the discharge of their duty, and it is simply that I might give a record of this fact, that I have at all alluded to the subject.

Quarterly Communication on the 27th of June, 1828. A dispensation was granted to Lodge No. 56, at Abbeville, to lay the corner stone of the Court House about to be erected in that village.

A committee was appointed to take charge of the lot purchased by the Grand Lodge, to collect the rents and manage the same for the benefit of the Grand Lodge. The committee were the Grand Master and Bros. Moses Holbrook, Alex. McDonald and James Eyland.

A Special Communication was convened on the 22d of July, 1828, in consequence of an application from the family of Brother Jervis H. Stevens, Past Deputy Grand Master, lately deceased, who desired that, in conformity with his wishes, he should be buried with the Masonic rites. The day, however, was a very inclement one, no Grand Officer, except the Grand Treasurer, was present, and the Master of the oldest Lodge presided. The Grand Lodge, therefore, having expressed its regret, that on account of these circumstances it would be impossible to comply with the request, was then closed.

Quarterly Communication on the 26th of September, 1828.

Arrangements were made for the celebration of St. John's day, and Brother William Lance, Master of Lodge No. 13, was elected the Orator.

The Grand Officers were requested to apply to the Legislature for an act granting the privilege of raising fifty thousand dollars by lottery. I have already referred to this subject on a previous page, and have recorded the result of the application.

Marion Lodge No. 25 was granted time for the payment of its dues, to enable it to liquidate the arrears due for building a hall. A lien on the hall was, however, required by the Grand Lodge.

There was no Annual Communication at Columbia this year for the usual want of a quorum.

Quarterly Communication on the 19th of December, 1828. The Grand Secretary announced that copies of the petition for the grant of a lottery had been sent to both branches of the Legislature; and that

a circular had been issued by the Grand Officers to such members of the Legislature as were members of the Fraternity, soliciting their coöperation and friendly assistance.

The annual election of Grand Officers took place. Brother B. F. Hunt was reëlected Grand Master.

In view of the great outlay of the Grand Lodge, in the purchase of a lot, a committee was appointed to inquire in what way the expenses of the Grand Lodge could be reduced.

Pythagorean Lodge No. 21, becoming dissatisfied with the Lodge room at Seyle's Hall, in consequence of some annoyances to which they had been subjected,* petitioned that one of the old buildings on the lot should be removed and fitted up for a Lodge room. The subject was referred to a committee, and was the first step which finally led to the building of the temporary Masonic Hall, which was for some time used for the meeting of several of the city Lodges.

Special Communication on the 26th of December, 1828. The subject of retrenchment was brought before the Grand Lodge by the committee to whom it had been referred. It was determined that the expenses of the Grand Lodge should be lessened, by reducing the salaries of the Grand Treasurer, Secretary and Tiler; by dispensing with a part of its printing, and by abolishing suppers. Economy had now become the order of the day, for the Grand Lodge was in debt, and was to meet installments on its bonds and interest on its paper. It was, however, soon relieved from these embarrassments.

The Grand Officers were directed to sell or dispose of the lottery lately granted by the Legislature. This I have already said was never done.

The Festival of St. John was celebrated by a procession and address, but in compliance with the spirit of economy there appears to have been no banquet.

The Grand Master elect being absent from the City, the Deputy Grand Master was installed by Brother T. W. Bacot, Past Grand Master, and then the Deputy installed the other Grand Officers. The appointment and installation of the Subordinate Officers were postponed until the Grand Master's return.

The day was a very inclement one, and the procession very small. After prayer at the Second Independent Church, by the Rev. Mr. Thayer, an address was delivered by Brother Wm. Lance. This is

* Whatever these annoyances were, Brother Seyle, the proprietor of the hall, was exculpated from any blame in the premises.

undoubtedly one of the most able Masonic addresses ever delivered in this jurisdiction. As it is now entirely inaccessible, and out of print, the only known copy extant being that in the archives of the Grand Lodge, I believe that I should willingly, were it not for its great length, have offered it as a valuable contribution to the literature of Freemasonry, by preserving it in this historical collection.

CHAPTER XXII.

THE YEAR 1829.

OFFICERS of the Grand Lodge for the year 1829 :

B. F. HUNT, *Grand Master* ;
 R. W. COGDELL, *Deputy Grand Master* ;
 JAS. EYLAND, *Senior Grand Warden* ;
 H. A. DESAUSSURE, *Junior Grand Warden* ;
 MOSES HOLBROOK, *Grand Treasurer* ;
 ALEX. McDONALD, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 H. G. STREET, }
 JOHN R. ROGERS, } *Senior Grand Deacons* ;
 THOMAS E. CAREY, }
 JAMES S. BURGESS, } *Junior Grand Deacons* ;
 SAMUEL ROWAN, *Grand Marshal* ;
 A. McFEETERS, *Grand Pursuivant* ;
 A. BAILEY, }
 J. C. PILLANS, }
 J. C. BUXBAUM, } *Grand Stewards* ;
 JOSEPH MOSS, }
 JOHN ROCHE, *Grand Tiler*.

Special Communication on the 3d of January, 1829. The spirit of economy which prevailed at the close of the last year was beginning to evaporate. The resolution adopted on the 26th of December last, to dispense with suppers at the Quarterly Communications, was reconsidered and stricken out. The old custom of supping on these occasions was revived, and the usage was not again discontinued for many subsequent years.

It was determined, in reply to the memorial of Lodge No. 21, to remove one of the buildings on the lot to another part in the rear, and to fit it up as a temporary Hall for the use of the city Lodges which might desire to occupy it. The expense of removing and fitting up was estimated at three hundred and fifty dollars, and that sum was appropriated for the purpose. Subsequently one hundred and fifty

more were granted, and the rent to the Lodges was fixed at twenty dollars per year, and two dollars a night for extra meetings.

Quarterly Communication on the 27th of March, 1829. The Grand Master being present at this Communication, was installed by the Deputy Grand Master, after which he made the appointment of the Subordinate Officers, who were duly installed.

Notice was given that the Hall was nearly ready for the reception of the Lodges, and it was determined that when completed it should be dedicated and consecrated in Masonic form.

Hon. David Johnson resigned his membership in the Grand Lodge. In his letter of resignation, he says: "I have been uninterruptedly associated with the Grand Lodge for, I think, more than twenty years, and I would not have it understood that in withdrawing from it now I have abandoned the cause of Masonry. My veneration for the principles on which it is founded can never cease whilst reason retains her place." He was elected an honorary member.

Masonry was not at this time in a very prosperous condition in the jurisdiction. Of 41 Lodges on the registry, the Grand Treasurer reported that 24 of them had not been heard of for a period varying from three to ten years; six had surrendered their warrants, and only 11 had regularly made their returns and paid their dues.

Special Communication on the 5th of June, 1829. The temporary building having been completed, in which it was determined that the Grand Lodge should hereafter hold its meetings until a Masonic Hall should be constructed, this Communication was called for the purpose of dedicating it to the purposes for which it was intended. The Grand Master accordingly dedicated the room in the accustomed form, and several Masonic odes were sung; after which an address was delivered by the Grand Master, which unfortunately has not been preserved. The record tells us that after the dedication "the brethren retired to the supper room and spent the evening in harmony and good fellowship."

From that time the Grand Lodge and many of the Subordinate Lodges met in the new room. Other Lodges, however, still continued to hold their Communications at Seyle's Hall.

Quarterly Communication on the 26th of June, 1829. The warrant of Social Lodge No. 54, at Hamburg, was declared forfeited. The Rules and Regulations had provided for the establishment of a Masonic Library, and ninety dollars had been presented for that purpose, which, at this meeting, was received from Bro. T. W. Bacot, in whose

hands it had been deposited. But there is no evidence that the plan of the Library was ever carried out.

Quarterly Communication on the 25th of September, 1829. Arrangements were made for the celebration of St. John's day, and the Rev. Joseph Brown was elected the Orator.

Bro. Thomas Fell presented the Grand Lodge with a lamp and reflectors, to be placed over the front gate of the Hall, and received the thanks of the Grand Lodge therefor.

There was again a failure to hold an Annual Communication at Columbia. The Grand Lodge, it will be soon seen, had grown weary of the experiment.

Quarterly Communication on the 18th of December, 1829. The annual election of officers took place, and Richard W. Cogdell was elected Grand Master.

The Festival of St. John the Evangelist was celebrated as usual.

The Grand Master elect was installed by Bro. B. F. Hunt, Past Grand Master. The newly elected Grand Master then installed the other officers.

A procession of the Craft afterwards moved to the German Lutheran Church, where, after prayer by the Rev. Dr. Bachman, an address was delivered by the Rev. Joseph Brown. This address, I have been informed by some of the auditors, was by no means of a satisfactory character. The Orator endeavored to show that Freemasonry had accomplished its mission, and that its continuance was no longer necessary or expedient. Much angry feeling was excited even during its delivery, and altogether it so displeased and disappointed the Fraternity that, as a token of condemnation, the Grand Lodge, on returning to the Hall, declined passing the customary vote of thanks to the Orator.

The usual supper took place in the evening.

CHAPTER XXIII.

THE YEAR 1830.

OFFICERS of the Grand Lodge for the year 1830:

RICHARD W. COGDELL, *Grand Master* ;
 JAMES EYLAND, *Deputy Grand Master* ;
 HENRY A. DESAUSSURE, *Senior Grand Warden* ;
 WILLIAM LANCE, *Junior Grand Warden* ;
 MOSES HOLBROOK, *Grand Treasurer* ;
 ALEX. McDONALD, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 JOHN R. ROGERS, } *Senior Grand Deacons* ;
 JOHN J. ALEXANDER, }
 ARCHIBALD WANLESS, } *Junior Grand Deacons* ;
 SAMUEL BERBANT, }
 SAMUEL ROWAN, *Grand Marshal* ;
 A. MCFEETERS, *Grand Pursivant* ;
 JAMES MOORHEAD, }
 J. C. LOZIER, } *Grand Stewards* ;
 SOLOMON MOSES, }
 ALEX. BALLAND, }
 JOHN ROCHE, *Grand Tiler*.

Quarterly Communication on the 26th of March, 1830. A warrant was granted for a new Lodge at Cedar Springs, in Abbeville District, to be known as "Cedar Spring Lodge No. 59."

Quarterly Communication on the 25th of June, 1830. On the motion of Bro. McDonald the Grand Lodge adopted the following resolution: "That no Lodge, under the jurisdiction of this Grand Lodge, shall confer the degree of Entered Apprentice, Fellow Craft, or Master Mason, on any person whose letter has been before a Lodge and withdrawn, or who has been rejected by any Lodge—and it shall be the duty of the Secretary of each Lodge wherein such a case may occur, to furnish the Corresponding Grand Secretary with the name of the person who has withdrawn his letter, or has been rejected."

Dr. John B. Irving was elected Orator for the next Festival of St. John the Evangelist.

The Corresponding Grand Secretary called the attention of the Grand Lodge to the fact that many of the country Lodges, which had been suspended for many years, were still retaining their warrants and conferring degrees.

In consequence of the local character of the Grand Lodge, which was composed entirely of the Masters, Wardens and Past Masters of the city Lodges, the condition of the country Lodges was little understood, and but a loose sort of discipline was exercised over them. The Grand Lodge, however, on this violation of law being brought to its notice, resolved that the officers of those Lodges, which were numbered as 15, 25, 29, 32, 39, 44 and 46, should show cause, on or before St. John's day next, why they should not be expelled from Masonry for having sat in Lodge and conferred degrees after they had been notified of their suspension.

Quarterly Communication on the 24th of September, 1830. Arrangements were made for the celebration of St. John's day. From a report of the committee we learn that the buildings on the lot, exclusive of the Masonic Hall, were at this time yielding a rent of \$752 per annum.

Quarterly Communication on the 17th of December, 1830. The election of Grand Officers took place. James Eyland was elected Grand Master.

A communication was received from Bro. H. A. DeSaussure, stating that he had earnestly, but ineffectually, endeavored to procure an Annual Communication at Columbia. The Constitution adopted in 1818 had, it will be remembered, provided for one Communication of the Grand Lodge in the city of Columbia, which was to be held during the session of the Legislature. The evident intention was to give the Lodges in the upper part of the country the chances of a representation in the Grand Lodge, whose usual meetings in Charleston they were precluded from attending by the great distance of their residences from the city. But a reference to the proceedings of the Grand Lodge since 1818 will show that no such contemplated advantage was derived from the arrangement. It was very seldom that any of the Grand Officers attended, and for some years past there had been a failure of the quorum of Lodges which was necessary to authorize the transaction of business. It had, in fact, proved to be a failure, and it is not, therefore, surprising that on

the receipt of Bro. DeSaussure's letter a proposition should at once have been made to rescind that part of the Rules and Regulations which provided for a Communication in Columbia. The resolution was not, of course immediately acted on, and its further consideration was in the next year indefinitely postponed, but the Grand Lodge never again met in Columbia, and in 1833 the law was finally repealed, and the Columbia Communication abolished.

The Festival of St. John the Evangelist was celebrated as usual.

Richard W. Cogdell, late Grand Master, installed the Grand Master elect, who afterwards installed the other officers.

There was a procession to St. Michael's Church, prayer by Bro. Fred. Dalcho, and an address by Dr. John B. Irving.

After the usual votes of thanks, on the return to the Hall, the Grand Lodge was closed.

Instead of a supper, the feast this year was celebrated by a dinner.

CHAPTER XXIV.

THE YEAR 1831.

OFFICERS for the year 1831:

JAMES EYLAND, *Grand Master* ;
 H. A. DESAUSSURE, *Deputy Grand Master* ;
 WILLIAM LANCE, *Senior Grand Warden* ;
 JOHN J. ALEXANDER, *Junior Grand Warden* ;
 JOHN R. ROGERS, *Grand Treasurer* ;
 ALEX. McDONALD, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 JAMES S. BURGESS, } *Senior Grand Deacons* ;
 EDWARD SOUTHWORTH, }
 ARCHIBALD WANLESS, } *Junior Grand Deacons* ;
 SAMUEL BERBANT, }
 SAMUEL ROWAN, *Grand Marshal* ;
 A. McFEETERS, *Grand Pursuivant* ;
 GEORGE IRVINE, *Grand Steward* ;
 JAMES DRUMMOND, *Grand Tiler*.

Quarterly Communication on the 25th of March, 1831. Dr. Irving declined acceding to the request of the Grand Lodge, to permit his address on St. John's day to be published.

It was resolved that all future resignations from the Grand Lodge should be by letter.

Since the Festival of St. John the Evangelist, Bro. John Roche, the Grand Tiler, had died, and the Grand Master now gave notice that he had appointed James Drummond to supply the vacancy.

Quarterly Communication on the 24th of June. No business of importance was transacted. Samuel Berbant was installed as a Junior Grand Deacon, and James Drummond as Grand Tiler.

The consideration of the proposed amendment to the constitution, to abolish the Annual Communication at Columbia, was indefinitely postponed.

Special Communication on the 5th of August, 1831. No business of any importance to the history of Masonry was transacted. The

Grand Lodge had been convened to take into consideration certain financial matters in relation to Winyah Lodge No. 40, which were subsequently satisfactorily arranged.

Quarterly Communication on the 30th of September, 1831. The Grand Master was requested to prepare a petition to the Legislature, praying an extension of the time for drawing the lottery. The original grant had been for three years, and during that period no advantage had been taken of the privilege. The petition now authorized was prepared and presented, and a further time of three years was granted. This period, however, also expired, and the Grand Lodge again neglected to avail itself of the advantages of the grant. The Masonic lottery was a failure.

Arrangements were made for celebrating St. John's day, and Bro. James W. Gray was elected the Orator.

Again there was no Communication at Columbia, and Bro. DeSaussure, in announcing the fact of the failure to the Grand Lodge, remarked "that great apathy appears to exist on the subject of Masonry."

Quarterly Communication on the 16th of December, 1831. The election of Grand Officers took place, and Henry A. DeSaussure was elected Grand Master.

The Festival of St. John the Evangelist was celebrated as usual. Bro. Eyland, the late Grand Master, installed the Grand Master elect, who, after the delivery of a very able address, then installed the remaining officers.

A procession then moved to St. Michael's Church, where, after prayer by Dr. Daleho, "an eloquent and truly Masonic address" was delivered by Bro. James W. Gray.

After the usual votes of thanks, the Grand Lodge was closed, and the brethren celebrated the "Grand Feast" by a supper in the evening.

CHAPTER XXV.

THE YEAR 1832.

OFFICERS for the year 1832:

H. A. DESAUSURE, *Grand Master* ;
 WM. LANCE, *Deputy Grand Master* ;
 JOHN J. ALEXANDER, *Senior Grand Warden* ;
 HORATIO G. STREET, *Junior Grand Warden* ;
 JOHN R. ROGERS, *Grand Treasurer* ;
 ALEX. McDONALD, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 ARCHIBALD WANLESS, } *Senior Grand Deacons* ;
 JOHN EWAN, }
 JOHN C. PILLANS, } *Junior Grand Deacons* ;
 THOMAS R. SALTAR, }
 SAMUEL ROWAN, *Grand Marshal* ;
 ANDREW McFEETERS, *Grand Pursuivant* ;
 GEORGE IRVINE, } *Grand Stewards* ;
 THOMAS B. SWIFT, }
 JAMES DRUMMOND, *Grand Tiler*.

Quarterly Communication on the 30th of March, 1832. The financial circumstances of the Grand Lodge were now in a very favorable condition. It was in possession of a valuable lot which had been fully paid for, with a small invested fund, and an estimated income of \$1,736. It is not, therefore, surprising that the favorite idea was still entertained, and that too with some prospect of success, of erecting a Hall which should be of a durable character and worthy of the institution. Accordingly, at this Communication, a committee of seven was appointed to inquire into the practicability of erecting a fit and proper Masonic Hall on the lot of the Grand Lodge, and to ascertain whether sufficient funds could be obtained by loan, issue of stock or otherwise, and also to correspond with the Lodges and other Masonic bodies on the subject.

A new warrant was granted to Lodge No. 40, in place of the old one, which had been lost or mislaid.

Quarterly Communication on the 29th of June, 1832, but no business of interest was transacted.

Quarterly Communication on the 29th of September, 1832. Abbeville Lodge No. 56, at Abbeville C. H., and St. Alban's No 38, at Darlington C. H., were declared extinct, and the Grand Secretary was directed to demand their warrants of constitution and property.

The Grand Lodge determined to dispense with the usual procession on St. John's day, and to have the address delivered in the Lodge room. Dr. St. John Phillips was selected as the Orator.

Lodge No. 59, at Cedar Spring, was permitted to remove to Abbeville C. H.

Quarterly Communication on the 14th of December, 1832. The annual election was held, and H. A. DeSaussure was reelected Grand Master.

The fees and contributions to the Grand Lodge were, on the motion of Brother McDonald, reduced as follows: Arrears of members of the Grand Lodge, \$3 per annum; representatives of Lodges, each \$2.50; proxies of country Lodges, \$5; and Lodges for each of their members, except their representatives, and such as are members of the Grand Lodge, 50 cents each. The contribution of the various Lodges to the charity fund was dispensed with, and ordered thenceforth to be retained by the Lodges.

As there had been no alteration of any importance in the rules and regulations of the Grand Lodge since their adoption in 1818, and as experience had shown the necessity of some amendments, a committee was appointed to report to the Grand Lodge what revisions were required.

The Festival of St. John the Evangelist was celebrated without any public demonstration, as had been previously determined. There was no procession. The brethren met at five o'clock in the evening. The Grand Master elect was installed by Joel R. Poinsett, Past Deputy Grand Master, and then the former installed the other officers.

At the previous Quarterly Communication, the subject of instructing the Lodges in the work had been under consideration, and a committee had been appointed to recommend the best method of accomplishing this object. On the feast day, the committee suggested that a Lodge of Instruction should be organized, of which the Grand Master and Grand Wardens should be the presiding officers, the members to be appointed by the Grand Master. The subject was, however, laid on the table.

An address was then delivered by Brother St. John Phillips, and the celebration of the day was concluded by a supper.

CHAPTER XXVI.

THE YEAR 1833.

OFFICERS of the Grand Lodge for the year 1833 :

HENRY A. DESAUSSURE, *Grand Master* ;
 WILLIAM LANCE, *Deputy Grand Master* ;
 JOHN J. ALEXANDER, *Senior Grand Warden* ;
 H. G. STREET, *Junior Grand Warden* ;
 JOHN R. ROGERS, *Grand Treasurer* ;
 ALEX. McDONALD, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 A. WANLESS, } *Senior Grand Deacons* ;
 JOHN EWAN, }
 THOMAS R. SALTAR, } *Junior Grand Deacons* ;
 JOHN FERGUSON, }
 SAMUEL ROWAN, *Grand Marshal* ;
 A. McFEETERS, *Grand Pursuivant* ;
 THOMAS B. SWIFT, *Grand Steward* ;
 JAMES DRUMMOND, *Grand Tiler*.

Quarterly Communication on the 29th of March, 1833. The resolution adopted at the last Quarterly Communication, reducing the fees and contributions to the Grand Lodge, was reconsidered, and referred to the committee on the revision of the by-laws.

The resolutions offered on St. John's day, 1832, in reference to a Lodge of Instruction, were taken up and modified as follows : That a Lodge of Instruction should be organized for the purpose of carrying into effect the system of work adopted by the Grand Lodge in the year 1823, and that the Grand Master should nominate seven members to form this Lodge.

Quarterly Communication on the 28th of June, 1833. The only transaction worthy of record that occurred at this Communication, was the resignation of Bro. H. G. Street, Junior Grand Warden, in consequence of his intended removal from the State, and the acceptance by the Grand Lodge of that resignation. Fortunately this has not, in later days, been admitted as a precedent, and the Grand Lodge of South

Carolina has, for many years, maintained the doctrine of Masonic law, that an officer, having been installed, cannot resign during his term of office. Even in this case, the Grand Lodge did not elect another Junior Grand Warden to supply the vacancy. During the remainder of the year the South was occupied, from time to time, by temporary appointments.

The committee on the revision of the by-laws reported various amendments and alterations, which received their first reading.

Quarterly Communication on the 27th of December, 1833. The Grand Master announced his appointment of the officers of the Lodge of Instruction. As this was the first Lodge of Instruction ever organized in the State, it may be interesting to record the names of the persons appointed. They were as follows: James Eyland, *W. Master*; Alex. McDonald, *Senior Warden*; Geo. B. Eckhard, *Junior Warden*; St. John Phillips, *Senior Deacon*; Archibald Wanless, *Junior Deacon*; James S. Burges, *Treasurer*; Edward Hughes, *Secretary*; James Drummond, *Tiler*.

The delinquency of many of the Lodges in making returns had been a constant subject of complaint with the Grand Treasurer. At length the Grand Lodge determined to endeavor to enforce the observation of duty by a stringent resolution, and declared that on their failure to make their returns and pay their dues by St. John's day next, the warrants of all delinquent Lodges should be suspended, and on information being received of their continuing to work, that a trusty brother should be clothed with ample powers to visit them, demand their warrants and close their affairs.

It was determined that there should be no procession on St. John's day, and the Grand Master was requested to appoint some brother to deliver an address in the Lodge room on that occasion.

The second reading of the revised by-laws was postponed, and it was ordered that 150 copies should be printed for distribution among the Lodges and the members of the Grand Lodge.

Quarterly Communication on the 13th of December, 1833. The Grand Master was authorized to issue a warrant of constitution for Clinton Lodge No. 60, at Marion Court House, on the compliance of the petitioners with certain formalities which had been neglected in their application to the Grand Lodge.

The Grand Lodge proceeded to make choice of Grand Officers for the next year. Bro. H. A. DeSaussure was reelected Grand Master.

Special Communication on the 20th of December, 1833. The Rules

and Regulations reported by the committee on the revision of the by-laws were read and finally adopted for the government of the Grand Lodge and the Craft in the jurisdiction, in the place of the code which had been adopted in the year 1818.

The Festival of St. John the Evangelist was celebrated this year in the simplest manner. There was no procession and no banquet. The brethren met at night, and the Grand Master elect, having been installed by Bro. R. W. Cogdell, Past Grand Master, then installed the other officers.

Bro. A. McDonald, who had been elected Corresponding Grand Secretary, having refused to serve, an election was held to fill the vacancy, and Bro. W. B. Foster was chosen.

That distinguished Mason and Masonic writer, the Rev. Thaddeus M. Harris,* of Massachusetts, being at this time in the city, was invited to attend the Communication of the Grand Lodge, but being compelled to decline, he sent a letter expressing his regret, and tendering to the officers and members "the cordialities of an old and strongly attached adherent to the institution."

The Grand Master delivered the address, and the Grand Lodge was closed.

* He is the author of several admirable Masonic addresses, and a learned Dissertation on the Tesseræ Hospitalis of the Ancient Romans, which were published at Charlestown, Mass., in 1801, under the following title: "Discourses delivered on public occasions, illustrating the Principles, displaying the tendency, and vindicating the design of Freemasonry. By Thaddeus Mason Harris." He was at one time Grand Chaplain of the Grand Lodge and Grand Chapter of Massachusetts.

CHAPTER XXVII.

THE YEAR 1834.

OFFICERS of the Grand Lodge for the year 1834 :

HENRY A. DESAUSSURE, *Grand Master* ;
 JOHN J. ALEXANDER, *Deputy Grand Master* ;
 ARCHIBALD MCFEETERS, *Senior Grand Warden* ;
 SAMUEL SEYLE, *Junior Grand Warden* ;
 JOHN R. ROGERS, *Grand Treasurer* ;
 WM. B. FOSTER, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 ARCHIBALD WANLESS, } *Senior Grand Deacons* ;
 JOHN EWAN, }
 JOHN FERGUSON, } *Junior Grand Deacons* ;
 THOMAS B. SWIFT, }
 SAMUEL ROWAN, *Grand Marshal* ;
 THOMAS R. SALTAR, *Grand Pursuivant* ;
 A. C. DIBBLE, } *Grand Stewards* ;
 JAMES S. BURGESS, }
 JAMES DRUMMOND, *Grand Tiler*.

Quarterly Communication on the 28th of March, 1834. A committee was appointed on the state of the Subordinate Lodges, with power to make such arrangements in behalf of the Grand Lodge as they might deem most conducive to its interests and the welfare of the Craft. The delinquencies of the Lodges were now beginning seriously to affect the revenues of the Grand Lodge and the prosperity of the Order.

An equitable decision was made in relation to the funds of dormant Lodges which might afterwards be revived. In 1811, Solomon's Lodge No. 1 became extinct by the death or loss of all its members except one. The survivor, in surrendering the warrant and jewels of the Lodge, delivered up to the Grand Treasurer the sum of \$96 94, which had been the property of the Lodge. After the revival of the Lodge, it applied to the Grand Lodge to refund the money. The Grand Lodge at this meeting decided that the Lodge was justly entitled to it, and ordered it to be returned.

Quarterly Communication on the 27th of June, 1834. No business of any interest was transacted.

Quarterly Communication on the 27th of September, 1834. About this time that scourge of nations, the Asiatic cholera, was threatening to oppress our land with its pestiferous influences, and all men were making preparations to provide against the wretchedness and evil that it would bring in its train. Communities were erecting hospitals for the reception of the poor and the stranger, and active charity was ready to extend its helping hand to the destitute. The Grand Lodge was not unmindful of its duty on this occasion, and on the suggestion of Bro. C. M. Furman, the Committee of Charity were authorized to draw on the Grand Treasurer for one hundred dollars, to be retained by the Chairman for immediate use in the event of the appearance of cholera in Charleston.

It was determined to dispense with the procession on St. John's day, and the Grand Master was requested to appoint some brother to deliver an address in the Lodge room.

Special Communication on the 24th of November, 1834. The meeting was called to consider a proposition from Mr. Vanderlyn, the celebrated historical painter, who was desirous of leasing a part of the lot for the erection of a building in which to exhibit a panorama. Terms, however, were not agreed upon, and the lot was not leased.

Quarterly Communication on the 19th of December, 1834. A company had been organized in the city of Charleston to erect a new theatre, and being desirous of obtaining the lot of the Grand Lodge as an appropriate site for their edifice, a communication was received from R. Witherspoon, in behalf of the company, inquiring what was the "lowest cash price" which the Grand Lodge would demand for it. The subject was referred to a special committee of nine to report whether, in their opinion, the lot should be sold, and on what terms.

Thomas Wright Bacot, Past Grand Master, having died since the last Quarterly Communication, a committee was appointed to draft a preamble and resolutions expressive of the deep regret of the Grand Lodge.

The annual election of Grand Officers took place, and H. A. DeSausure was re-elected Grand Master.

Special Communication on the 26th of December, 1834. The committee to whom the offer of the Theatre Company for the purchase of the lot had been referred, reported that although the lot was in an advantageous situation for a spacious Masonic Hall, yet there was no probability that the funds could be realized to authorize the commence-

ment of a building for a long course of years, while the other resource, by sale of the lottery, had utterly failed, as the grant expired by law on the 20th of December, 1834. They, therefore, recommended that the lot be sold for twelve thousand five hundred dollars, and they expressed the opinion that for this money a proper building might be purchased and prepared for the use of the Grand Lodge and other Masonic bodies.

The report was adopted, and the committee were authorized to effect the sale on these terms.

The Festival of St. John the Evangelist was celebrated according to the previous arrangement. There was no procession, but the officers were installed. The Grand Master elect was installed by Bro. Geo. B. Eckhard, Past Senior Grand Warden, and the former then installed the other officers.

An address was delivered by Bro. Wm. H. Inglesby, Past Master of Solomon's Lodge No. 1.

Resolutions expressive of the deep regret of the Grand Lodge for the death of Bro. Thomas W. Bacot, Past Grand Master, were then adopted.

Bro. Bacot had been the first Grand Master of the Grand Lodge after the union of the two Grand Lodges in 1817. Speaking of this union, which was the beginning of the Grand Lodge, and of the character of the deceased, the obituary says :

“Under this new and felicitous Constitution of Masonic government, our deceased Grand Master presided in the East for many years. His retirement from this honorable and august post, for which, in every respect, he was so conspicuously qualified, was followed by the lasting regret of the Craft. In resigning, however, the functions of that most worshipful office, he never contemplated an abatement of his ardour, or a relaxation of his endeavors, in the beneficent cause he had so long served. While health enabled and permitted him to employ in his economy and division of time, a portion of it in consulting and advancing the good fortunes and temporal blessings of the Fraternity, he was always prepared with a joyful alacrity to animate, cheer and instruct us by his presence; his scientific and enlightened erudition in the Ceremonies, Mysteries, and all the genuine and ancient Landmarks, transmitted to posterity, through successive generations, from the remotest age or the primitive epoch of Masonry.”

The Grand Lodge was ordered to be clothed in mourning for six months. The Grand Lodge was then closed.

The Craft concluded the celebration of the day by a supper.

CHAPTER XXVIII.

THE YEAR 1835.

OFFICERS of the Grand Lodge for the year 1835 :

H. A. DESAUSSURE, *Grand Master* ;
 C. M. FURMAN, *Deputy Grand Master* ;
 JAS. S. BURGESS, *Senior Grand Warden* ;
 WM. S. KING, *Junior Grand Warden* ;
 JOHN R. ROGERS, *Grand Treasurer* ;
 WM. B. FOSTER, *Corresponding Grand Secretary* ;
 EDWARD HUGHES, *Recording Grand Secretary* ;
 A. WANLESS, } *Senior Grand Deacons* ;
 JOHN EWAN, }
 THO. B. SWIFT, } *Junior Grand Deacons* ;
 JAMES MOORHEAD, }
 SAMUEL ROWAN, *Grand Marshal* ;
 THOMAS R. SALTAR, *Grand Pursuivant* ;
 THOMAS A. HAYDEN, *Grand Steward* ;
 JAMES DRUMMOND, *Grand Tiler*.

Quarterly Communication on the 27th of March, 1835. The committee on the sale of the lot had made good progress, and secured its purchase, by the Theatre company, at the price of twelve thousand five hundred dollars. But a difficulty in the delivery had occurred in the fact that the tenant of one of the houses on the lot, whose lease did not expire until the 5th of November, 1836, had refused to vacate the premises unless the Grand Lodge would reimburse him for his expenditures and the loss he might sustain in moving. This difficulty was at length, however, removed by the Theatre company consenting to take the lot, with the incumbrance of this unexpired lease, on the Grand Lodge's consenting to an abatement of one hundred and fifty dollars in the price, so that in July the arrangement was finally concluded, and the lot sold for twelve thousand three hundred and fifty dollars.

As the Grand Lodge would, by this contemplated sale, be soon without a place in which to hold its Communications, and several of the

Subordinate Lodges would be subjected to the same inconvenience, it became necessary to make some future provision. The west end of the Market terminated, at that time, abruptly on Meeting street, and this western termination would, naturally, have been improved by the erection, at the end of the Market, of a building which, by its architectural details, might become an ornament to the city. The land was the property of the city, granted to it many years before by Gen. C. C. Pinckney, as a place on which to erect and forever hold a Town Market. The attention of the Grand Lodge was directed to this as an appropriate site on which to erect a Masonic Hall, provided the consent of the City Council could be obtained. Its advantages were, that it was a central situation, the erection of a Hall at that place would be a handsome ornament to the city, and the cost of the buildings would be all that it would be necessary for the Grand Lodge to incur, which would, of course, materially diminish the amount of funds necessary to be raised. The Grand Master was, therefore, directed to address a letter to the City Council, enquiring whether that body would grant permission for the Grand Lodge to cause a building, suitable for a Masonic Hall, to be erected on the vacant space at the west end of the Market, which building was to be constructed so as to serve for a Market in the basement, and a Ball room and Masonic Hall on the first and second floors.

The special committee on the subject were also directed to procure a plan and obtain estimates of such a building.

Special Communication on the 22d of May, 1835, for the further consideration of the proposition for the sale and purchase of the lot. The Grand Master informed the Grand Lodge that he had addressed a letter to the City Council, enquiring whether they would grant permission for the erection of a hall on the vacant space at the west end of the Market, and that council desired to be furnished with a plan of the building intended to be erected.

Quarterly Communication on the 26th of June, 1835. The sale of the lot still occupied the attention of the Grand Lodge, to the exclusion of all other business, except the quarterly report of the Grand Treasurer. This showed a balance of only \$101 51 in hand.

Special Communication on the 13th of July, 1835. The Grand Master announced that the sale of the lot had been concluded for twelve thousand three hundred and fifty dollars, the titles executed, and the money received and deposited by the Grand Treasurer in the Bank of the State. The Grand Master also stated, that an arrangement had

been made by which the Grand Lodge would be permitted to hold its meetings in the Grand Lodge room, free of charge, until otherwise notified by the purchasers of the lot, to whom the rent of the room by Subordinate Lodges was thereafter to be paid.

Quarterly Communication on the 25th of September, 1835. The report of the Grand Treasurer showed that the sum of \$12,196 38 was in his hands at the disposal of the Grand Lodge. The Grand Treasurer was directed to invest the purchase money of the lot in city five per cent. stock.

The building committee reported that they had engaged Mr. Hyde, one of the first architects in the city, to prepare a plan of a Masonic Hall.

The Grand Lodge determined to dispense with a procession on St. John's day, but to have a banquet. No arrangements were made for the election of an Orator.

Brother James Eyland, Past Grand Master, having died since the last Communication, obituary resolutions in his honor were adopted, and the Grand Lodge room was ordered to be dressed in the usual Masonic mourning until St. John's day.

Quarterly Communication on the 18th of December, 1835. The annual election of Grand Officers took place, when John J. Alexander was elected Grand Master.

The thanks of the Grand Lodge were returned to Brother H. A. DeSaussure, Grand Master, "for the faithful and meritorious services performed by him for the last four years."

The Festival of St. John the Evangelist was celebrated on Monday, 28th of December, 1835. Brother DeSaussure, Past Grand Master, installed the Grand Master elect, and the latter then installed the other officers. There was no procession nor address, but the Grand Lodge concluded the celebration of the day with a banquet.

CHAPTER XXIX.

THE YEAR 1836.

OFFICERS of the Grand Lodge for the year 1836:

JOHN J. ALEXANDER, *Grand Master*;
 WM. S. KING, *Deputy Grand Master*;
 JAMES MOORHEAD, *Senior Grand Warden*;
 WM. B. FORTER, *Junior Grand Warden*;
 JOHN R. ROGERS, *Grand Treasurer*;
 JOHN W. BRUEN, *Corresponding Grand Secretary*;
 EDWARD HUGHES, *Recording Grand Secretary*;
 A. WANLESS, } *Senior Grand Deacons*;
 JOHN C. HOFF, }
 ANDREW McFEETERS, } *Junior Grand Deacons*;
 THOMAS B. SWIFT, }
 SOLOMON MOSES, *Grand Marshal*;
 THOMAS R. SALTAR, *Grand Pursuivant*;
 AMITY BAILEY, *Grand Steward*;
 JAMES DRUMMOND, *Grand Tiler*.

Quarterly Communication on the 25th of March, 1836. On the application of Orange Lodge No. 14, a dispensation was granted, permitting that Lodge to meet quarterly instead of monthly.

Quarterly Communication on the 24th of June, 1836. A communication was received from Brother W. E. Harvey, late Secretary of Columbia Lodge No. 39, giving information of the extinction of that Lodge, and of the property having been sold by the Master in Equity; and also presenting a claim for services as Secretary, amounting to \$150; and a statement from the Master in Equity, showing a balance remaining in his hands of \$834 97.

It was ordered that Brother Harvey be paid his claim on his producing a certificate from the late Master of the amount due him; and that the Grand Treasurer apply to the Commissioner in Equity of Richland District for the amount in his hands. It may be added, that after the necessary formalities the amount was obtained and paid over into the treasury of the Grand Lodge.

The committee appointed to procure plans and estimates for a Hall, and to select an eligible site, was dissolved, and a new one appointed with the same powers.

Special Communication on the 1st of August, 1835. During the recess of the Grand Lodge, plans and specifications of the Hall had been obtained from Mr. Hyde, the architect, and had been laid before the City Council. That body had suggested some alteration in the foundation and the columns of the basement story, but consented to give the use of the site at the west end of the market on the following conditions:

"1st. That the building shall be commenced within one year from this date, and be carried on with all reasonable despatch; if not completed within twelve months from the laying of the foundations, the Grand Lodge shall forfeit to the City Council five dollars per day until the building shall be finished.

"2d. That the lower part of the building under the arches be forever kept open as a market place, or applied to such purposes as the City Council may direct, free of all charge to Council or their assigns.

"3d. That the Hall be so constructed as to be capable of accommodating large assemblies of the citizens, and be open free of charge for all general meetings of the citizens which may be called by an order of the Intendant, and held during the day time.

"4th. That the fee simple of the land shall continue vested in Council, but the Grand Lodge and their assigns be warranted in the use and enjoyment of the rents and profits to accrue and be derived from the buildings forever, saving the exceptions herein contained, free from all rent, charges and assessments on the part of the City Council.

"5th. If by any casualty the building should be destroyed, it must be rebuilt within five years from the time of such accident, or the Grand Lodge shall forfeit all right to rebuild."

These conditions were accepted, with the exception of the proposition to modify the architectural details of the basement, and, on application to the City Council, subsequently, the matter was satisfactorily arranged. The plans were submitted at this Communication to the Grand Lodge, and the special committee appointed at the last Communication was discharged, and a building committee appointed, of which Brother Alexander McDonald was chairman. This committee was directed to advertise for contracts for the brick and wood work, and Mr. Hyde was retained as the architect. The Fraternity was now nearer to the prospect of securing a hall than it had ever been. We will

hereafter see how this pleasing prospect was destined, in a short time, to terminate in failure and disappointment.

Quarterly Communication on the 30th of September, 1836. The Building Committee announced that it had been estimated by the architect, from offers received from several mechanics, that the building could be completed for twenty thousand three hundred and seventy dollars. The Committee were authorized to accept contracts for the building, not to exceed twenty-one thousand dollars. The Committee were also directed to request from the Subordinate Lodges and Chapters the loan of such funds as they may be disposed to afford towards the building.

It was resolved to dispense with the procession and address on St. John's day, and to have a supper.

Quarterly Communication on the 16th of December, 1836. The deed of covenant between the City Council and the Grand Lodge was ordered to be submitted to the Solicitor of the Grand Lodge for examination.

The annual election took place, and Bro. Joel R. Poinsett was elected Grand Master. During the year the Recording Grand Secretary, Bro. Edward Hughes, who had filled the office for seventeen years, had removed from the State, and the duties had been temporarily performed by Bro. John H. Honour. At the annual election the latter was chosen Grand Secretary, in the place of Bro. Hughes.

The Grand Lodge finding it necessary to remove from the building which it then occupied as a Grand Lodge room, appointed a committee to make arrangements for its future meetings in Seyle's Hall, in King street, between Market and Hasell streets. The Recording Grand Secretary was directed to inform the Masters of the Lodges which had been meeting in the Grand Lodge room of the intended removal.

The Festival of St. John the Evangelist was celebrated by a banquet at night, without either procession or address. The Grand Lodge met on this occasion in Seyle's Hall.

Bro. Joel R. Poinsett, Grand Master elect, having communicated to the Grand Lodge that he declined serving in that office, it was resolved that the election of Grand Master be postponed until the Quarterly Communication in March. The acting Grand Master, Bro. J. J. Alexander, then proceeded to install the other officers.

Notice was given by the committee appointed for that purpose, that they had made arrangements with Bro. Seyle for the future meetings of the Grand Lodge in his hall.

Bro. Frederick Dalcho having died previous to the last Quarterly Communication, a committee had been appointed to draft resolutions expressive of the feelings of the Grand Lodge. That committee, at this Communication, reported a suitable preamble and several resolutions, expressive of the respect and regret of the Grand Lodge, which were, of course, unanimously adopted.

As Dr. Dalcho, from the commencement of his Masonic career to within a few years of his death, had occupied a more prominent position than any other person in the affairs of the Craft in this jurisdiction, and as his name has become indissolubly connected with the history of Masonry in the State, a brief memoir will be, I presume, neither inappropriate nor unacceptable in this place.

Memoir of Rev. Fred. Dalcho, M.D.

Of the early years of the life of Dr Dalcho, who has played so important a part in the Masonic history of this country, but little is known. His father was a Prussian, but having removed to London, the subject of this memoir was born in that city in the year 1769. While still a youth, he was sent by his father to the city of Baltimore, Maryland, to which place one of his uncles had previously emigrated. Here, under the guardianship of that relative, he studied the profession of medicine; and, having received his doctorate, he entered the army as a surgeon, and was appointed to the military post in the harbor of Charleston, where he remained until the year 1790, when, that portion of the troops to which he had been attached, being disbanded by the Government, he was engaged by the firm of McClure & Co., as surgeon of one of their ships trading to Africa. He made, I think, however, not more than one or two voyages, when he left that employment, and, in 1800, established himself in the city of Charleston, in partnership with Dr. Isaac Auld (who subsequently united with him in much of his Masonic career), as a practicing physician. He continued the practice of his profession with general success for some years, and his devotion to its studies is commemorated by several able articles, which he published in the Recorder and other medical periodicals of the times. He was also instrumental, during this period, in the establishment of a Botanic Society and garden in the city of his adoption, and, altogether, exhibited that spirit of enterprise and energy which distinguished him in his previous and subsequent pursuits of life. At length, abandoning his profession, whether for want of sufficient encouragement, or for whatever other cause I know not, he became connected, as Editor, in the

year 1807, with the *Courier*, the oldest now existing paper in Charleston. Finally, under a sense of religious duty, he determined to devote himself to the especial service of the church, and commenced the study of divinity. On the 12th February, 1814, he was ordained a Deacon of the Protestant Episcopal Church, by Bishop Dehon, of South Carolina; and a Priest, on the 12th June, 1818, by Bishop White, of Pennsylvania.

Shortly after his induction into orders, having first served in two other parishes, he received the appointment of Assistant Minister of St. Michael's Church, in the city of Charleston; an honorable and useful position, which he occupied with great credit to himself and satisfaction to his flock until the day of his death. During the last two years of his life, however, Dr. Dalcho had been compelled, by the infirmities of disease, to withdraw from active participation in the duties of his calling; but, through the kindness and respect of the congregation, his relative position to them was not altered.

On Thursday, the 24th of November, 1836, he died at his residence in Meeting street, Charleston, in the 67th year of his age. One who appears to have known him well, and to whom the melancholy task of writing his obituary was entrusted, says of him, that "he died in the comfortable possession of a religious holy hope, and in perfect charity with all the world."

He was buried on the south side of St. Michael's Church, and the following inscription, from the pen of his diocesan, Bishop Bowen, was placed near the head of his grave:

THIS STONE
Is erected by the Vestry of St. Michael's Church
in memory
of
THE REV. FREDERICK DALCHO, M.D.,
who,
having served this Church as Ass'tant Minister
for 17 years,
Died on the 24th day of November, A.D., 1836,
in the 67th year of his age,
and was buried near this place.
Fidelity, Industry, and Prudence,
were characteristics of his ministry.

He loved the Church, delighted to the last in its service, and found in death the solace and support of the faith, which, with an exemplary consistency, he had practiced.

Steadfast and unshaken

in his own peculiar convictions and actions,
as a member and minister of the Protestant Episcopal Church,
he lived and died "in perfect charity
with all men."

Dr. Daleho's labors in the Church were not confined to the discharge simply of his pastoral duties. The "Gospel Messenger," which, for many years, was the Episcopal organ of South Carolina, was indebted to him for its projection; and for a long time he was, with entire disinterestedness, its principal conductor. He was also the author of two well-written but unpretending works, namely: "Evidences of the Divinity of Jesus Christ," and "The Evidence from Prophecy for the Truth of Christianity and the Divinity of Christ," besides many sermons and essays, some of the latter being quite elaborate, which were printed in the "Gospel Messenger." But his principal contribution to the literature of his sacred calling is an octavo volume, entitled, "An Historical Account of the Protestant Episcopal Church in South Carolina," which still continues to be referred to as a work of standard authority on subjects connected with the religious history of the times and places which it embraces.

The Masonic career of Dr. Daleho closely connects him with the history of York Masonry in South Carolina, and with that of the Ancient and Accepted Rite throughout the United States.

He was initiated at the time that the jurisdiction of South Carolina was divided by the existence and the dissensions of two Grand Lodges, the one deriving its authority from the Grand Lodge of Free and Accepted Masons of England, and the other from the spurious or Athol Grand Lodge of York Masons. In what Lodge, or at what precise time, he was admitted into the Order, I am unable to say, but his own declaration informs us that he was initiated in a York or Athol Lodge. His constant desire appears, however, to have been to unite these discordant elements, and to uproot the evil spirit of Masonic rivalry and contention, which at that time prevailed; a wish which was happily gratified, at length, by the union of the two Grand Lodges of South Carolina in 1817, a consummation to which he himself greatly contributed.

In 1801, Dr. Daleho received the ultimate degree of the Thirty-

Third or Sovereign Grand Inspector of the Ancient and Accepted Rite, from Col. John Mitchell, the successor of B. M. Spitzer; and on the 31st of May, 1801, he became instrumental in the establishment, at Charleston, of the Supreme Council for the Southern Jurisdiction of the United States, of which body he was appointed Grand Secretary, and afterwards Grand Commander, which latter position he occupied until a short time before his death, when he resigned, and was succeeded by Dr. Auld.

On the 23d of September, 1801, he delivered an Oration before the Sublime Grand Lodge in Charleston. This, and another, delivered on the 21st of March, 1803, before the same body, accompanied by a learned historical appendix, were published in the latter year, under the general name of "Dalcho's Orations." The work was soon after republished in Dublin, and McCosh says that there were other editions issued in Europe, which, however, I have never seen. The Oration of 1803, and the appendix, furnish the best information which then, and, for many years afterwards, was accessible to the Craft in relation to the history of the Ancient and Accepted Rite in this country.

In 1807, at the request of the Grand Lodge of York Masons of South Carolina, he published an "Ahiman Rezon," which was adopted as the code for the government of the Lodges under the jurisdiction of that body.

In 1808, he was elected Corresponding Grand Secretary of the Grand Lodge of Ancient York Masons, and from that time directed the influences of his high position to the reconciliation of the Masonic difficulties in South Carolina.

In 1817, the Grand Lodge of Free and Accepted Masons, and that of Ancient York Masons of South Carolina, became united under the name of "The Grand Lodge of Ancient Freemasons of South Carolina," and at the first annual Communication Brother Dalcho was elected Grand Chaplain. The duties of this office he faithfully performed, and for many years delivered a public address or sermon on the Festival of St. John the Evangelist.

In 1821, he was requested to prepare a second edition of the "Ahiman Rezon," which was published the following year, enriched with many useful notes, although unfortunately burthened with several incorrect ones. This work was at once adopted by the Grand Lodge as its Book of Constitutions, and so continued until the publication of "Mackey's Ahiman Rezon, or Book of Constitutions," in 1852, which was then substituted for it. Much, however, of the material, in fact,

all that was useful in Dalcho's book, was incorporated into the latter work, with a different arrangement, and many additions.

In 1823, Brother Dalcho became involved in an unpleasant controversy with some of his Masonic associates, in consequence of difficulties and dissensions, which, at that time, existed in the Ancient and Accepted Rite; and his feelings were so wounded by the un-masonic spirit which seemed to actuate his antagonists and former friends, that he resigned the office of Grand Chaplain of the Grand Lodge, and Grand Commander of the Supreme Council, and retired for the remainder of his life from all participation in the active duties of Masonry.

As a man, Dr. Dalcho was characterized by great cheerfulness of disposition and suavity of manners. He was kind, generous and amiable, with an inclination, in his moments of confidential intercourse, to the indulgence of much humor.

As a Christian, he was humble and faithful; and as a minister of religion, he is said to have been "affectionate, earnest and solemn in the exhortation and admonition which were his duties."

As a Mason, in which character we are more particularly in this place to view him, he was entitled to much praise for the progress he had made in the study of the Institution at a time when but little was known of its true scientific and philosophical bearings. Although, at this day, the writings of Dalcho would not be considered as sufficiently erudite to place him in an elevated position among Masonic authors, yet he was undoubtedly ahead of the masses of the Fraternity among whom he lived. With the real antiquities of Masonry he appears to have been but little acquainted; of its symbology, he was almost wholly ignorant; and of the true meaning of its legendary history he must, if we are to judge from his writings, have had a very inadequate conception; but this was the fault of the people and the circumstances by which he was surrounded; while, with its social and religious tendencies, he seems to have been properly impressed. Viewing it chiefly in this light, not altogether an incorrect, but certainly a contracted one, he conscientiously and faithfully devoted much of his time, his talent, and his influence, to the defence and propagation of the virtuous principles which it inculcates.

To the Masonry of South Carolina, Dr. Dalcho was undoubtedly a benefactor, and his brethren of that State, however they may choose to estimate his services as a Masonic writer, are bound to respect his memory for the fidelity with which he discharged the various important trusts that were confided to him.

CHAPTER XXX.

THE YEAR 1837.

OFFICERS of the Grand Lodge for the year 1837 :

JOHN J. ALEXANDER, *Grand Master* ;
 GEO. B. ECKHARD, *Deputy Grand Master* ;
 JAMES MOORHEAD, *Senior Grand Warden* ;
 WM. B. FOSTER, *Junior Grand Warden* ;
 JOHN R. ROGERS, *Grand Treasurer* ;
 JOHN W. BRUEN, *Corresponding Grand Secretary* ;
 JOHN H. HONOUR, *Recording Grand Secretary*.

From some unexplained cause, probably from the fact that the Grand Master elect, who is the appointing officer, had declined to serve, there was no regular appointment or installation of subordinate officers during the year 1837. The offices were filled at each meeting, by temporary appointments.

Quarterly Communication on the 31st of March, 1837. Pro. John J. Alexander was elected and installed Grand Master.

St. John's Lodge No. 13, in the city of Charleston, having become extinct, the Grand Lodge applied to the Planters' and Mechanics' Bank for the transfer of certain shares in that bank standing in the name of the Lodge. After certain legal formalities the demand was acceded to, and the shares were transferred to the Grand Lodge. The whole sum thus received was \$377 27.

Quarterly Communication on the 30th of June, 1837. The Grand Treasurer gave notice that the Columbia Academy had applied for the funds of Columbia Lodge No. 39, now extinct, as escheated money. The Grand Lodge resolved to employ counsel to contest the claim.

A warrant was granted for a new Lodge at Liberty Hill, to be called Solomon's Lodge No. 3.

The work of the new Hall was going bravely on. All the contracts had been signed, and large quantities of materials had been purchased. The great desideratum of the Craft seemed now, after its many disappointments, about to be realized.

The Grand Lodge resolved that Subordinate Lodges should be prohibited from receiving due bills for arrearages or initiation fees.

Special Communication on the 21st of July, 1837. The meeting was called merely for the settlement of business matters relating to one of the contracts for the building of the Hall.

A warrant was granted for a new Lodge at Branchville, to be called Harmony Lodge No. 12.

Special Communication on the 23d of August, 1837, for the purpose of laying the corner stone of the new Hall about to be erected at the west end of the Market. As this was a memorable occasion, notwithstanding the subsequent fatality and failure that attended the enterprise, for it was the first time that the Fraternity in the State had advanced so far in the great object to which they had for so many years directed all their wishes and their energies, as to lay the foundation stone of a permanent home, it is meet and proper that the full ceremony should be placed upon record.

The ceremony of laying the Corner-Stone of the new Hall took place on Tuesday afternoon, August 23d, in due Masonic form. The Grand Lodge assembled at Seyle's room at four o'clock, when a procession was formed, under the direction of Brother Charles R. Holmes, acting Grand Marshal, consisting of the members of the Grand Lodge, a large number of the members of Subordinate Lodges, the Royal Arch Chapters, and Encampment of Knight Templars, all in appropriate costume; together with the Mayor, (R. Y. Hayne, Esq.,) and the Aldermen of the city. The procession moved down King to Market street, and thence to the site of the building at the west end of the Market, fronting on Meeting street: on reaching which it opened to the right and left, and the Grand Master, Grand Lodge, Mayor and Aldermen, passed through to the spot where the stone was suspended, ready to be lowered into its bed. After an appropriate prayer by the Rev. J. H. Honour, the Chairman of the Committee on the Building (Bro. Alexander McDonald) presented to the Grand Master the Plumb, Square and Level, requesting that he would, according to Masonic usages, ascertain the fitness of the stone; which having been done, he pronounced the same "true and trusty."

The Grand Master then addressed the Grand Treasurer (Bro. John R. Rogers):

"Brother Grand Treasurer, you will please now deposit the customary memorials as evidence of this day's transactions," which having been placed, with the assistance of Bro. (Hyde,) the Architect, the stone was laid, which bore the following inscription:

ERECTED BY
THE GRAND LODGE OF
ANCIENT FREE MASONS
OF SOUTH CAROLINA,
August 1st, 5837.

The Grand Master then said, "May the Grand Architect of the Universe grant his blessing on the foundation stone we have now laid, and give prosperity to our beloved city and country;" then turning to the Deacons bearing the three silver cups, containing the corn, wine and oil, he received and successively poured them out on the stone, with this appeal to Heaven: "May the All Bountiful Author of Nature bless our city with *corn, wine, and oil*, and all the necessaries of life in abundance, and preserve it forever from ruin and decay" Then returning to the Architect the implements of Masonry, he said:

"Bro. Hyde, having unbounded confidence in your skill and integrity as an Artist, we entrust you with these symbols; may you erect a building to Masonry worthy of its great name, and of your character as its Architect."

To which Bro. Hyde responded: "That he accepted the trust, and pledged himself for its faithful performance."

The ceremony being concluded, the Most Worshipful Grand Master (Bro. J. J. Alexander) addressed the assembled multitude as follows:

ADDRESS.

BRETHREN AND FELLOW-CITIZENS:

In the established usage of our Craft it becomes my happy lot to congratulate you on this interesting occasion. The fabric which will arise from this foundation will give to Masonry an "abiding place," to our city its *first* Masonic Temple. This, in an age of improvement, rife with varied enterprises like the present, is but snatching some portion of the spirit of the times, lending our aid to the goodly work, and adding our impetus to obtain for her the proud rank (which, thanks to a distinguished citizen, whose exertions have eminently contributed to it,) she is destined to maintain. Happily for the consummation of these works of utility and patriotism, our country, lately torn and bleeding under party conflicts, has sacrificed the demon on a common altar, restoring lost peace, where flowed the waters of bitterness and strife.

The time allotted to the ceremonies in which we have participated, will not permit an enlarged defence of our much abused and mistaken

Order. Indeed it is unnecessary to elaborate an argument in favor of an Institution whose existence has been coeval with the earliest antiquity, occupying in enviable association and connection with the historic page, many of the most important events it develops. It may, however, be pertinent to our object, to give a brief outline of some of the distinguishing characteristics it displays, both as a secret Society and public charity—institute an enquiry into the causes of its declension, and make an aspiration for its return to its former “high and palmy state.”

Abstracted from the pure and perfect friendship which it enjoins, so indelibly imprinted that no chance or circumstance can ever intercept or destroy it, Masonry, breathing the most comprehensive feeling of benevolence, may be regarded as a science confined to no region of country—“the boon of Heaven to the human race”—it has become the universal language of the world. This is decidedly its strongest if not its most delightful feature. What sight more gratifying to the philanthropist to contemplate than that of a high souled, spontaneous and fervid charity, extended from Christian, Pagan and Jew, ministering in stranger lands to his brother of the Mystic Tie? What incident more glorious than that of generous combatants in some field of fight, whom the chances of honorable warfare have brought against each other, whose hands have already devoted to a sanguinary end, perhaps, the soul of chivalry and honor!—but, as if by inspiration, with a “mighty magic” the expected doom is averted, and the hand just raised to shed his blood, casts away the nerveless weapon, and shields with his own breast the recognized brother of his Masonic Faith! Or, as in that of the pirate, that dread prowler and fell destroyer on the sea, unsparing and relentless to every age and sex, who, unlike the Corsair, “links not ONE virtue to his thousand crimes,” even he bows to the power of Masonry, whose appalling name (mystically conveyed) releases from his remorseless grasp, the hapless mariner, with but one plank between him and destruction!

In the quiet sunshine of life, as well as in the storms that break upon it, how great the zest to our happiness in seeking out and relieving the wants of honest poverty. This is a peculiar and affecting part of the Mason's duty—to wipe the dew of sorrow from the cheek of the mourner, to light the glad smile in the eye of the wretched; to ameliorate the anguish which wrings the hearts of the unfortunate, and with a Samaritan virtue, binding up the wounds of the afflicted, pouring in the *oil and wine* of consolation and kindness.

But if so worthy of our admiration in the advantages portrayed, how transcendantly estimable does it appear as the handmaid of the Arts, so happily allied to learning and useful knowledge. It is in this view our theme exultingly expands, and points to its pages with triumphant and unmingled pleasure! For through its sublime and beautiful truths, so strikingly and harmoniously illustrated by its emblems, a grand moral picture is created, whose properties and effect is unsurpassed in beautiful simplicity, even by the Scriptures themselves, on which it is *so nobly based*. It requires but the exercise of an enlightened intellect to stamp its glorious precepts, like aphorisms on the mind; realizing the highest and most sublime system of Ethics, conveyed in a language the very soul of poetry, breathing forth in most delightful strains, *to man*—the doctrines of brotherly love and affection—*to God*—the adoration due from the creature to his Creator. I now proceed to institute an enquiry into the probable causes that have produced its prostration, from the elevated position it once held.

The Government of our country is known to be distinctly of a popular character. The will of the people *is here sovereign*, and knows no superior but the majesty of the law. This Government, secured to us by a mighty revolution, placed us in possession of Liberty, with all its inherent rights, and made us emphatically a *chosen* people. With all the wholesome restraints, however, which the wisdom of our fathers imposed, (consecrated to us in that invaluable legacy, our glorious Constitution,) the spirit of freedom has sometimes run wild, and with all its checks and balances, has frequently degenerated into a spirit of licentiousness. In the prevalence of embittered contests arising from party feeling thus untrammelled, every means, even the most unhallowed, have been used, to catch the popular will, and bring the opinions of men into slavish subjection to designing politicians. Among the arts resorted to for this purpose, in many of our sister States, and which, unhappily for us, but too well suited the tone and temper of the public feeling there, the abuse and denunciation of our Institution became a source of malignant triumph to its enemies—of gloomy despondency to its friends, an engine of political advancement or degradation, as success fluctuated between them; and finally (by one sad act of frenzied weakness, given through a few irresponsible, ignorant and misguided men) throwing it into the shade of unmerited obloquy—decrying its existence as unnecessary; misrepresenting or falsifying its intentions; branding it with deeds of criminality and self-abasement, to which truth was utterly repugnant; making it an instrument of party intolerance, par-

ticularly obnoxious to a leading injunction not to interfere with the political or polemical opinions of any member of the Craft; which beautifully illustrates (in religion) that universal toleration of our free and happy system; for, as every religion teaches morality, so when found to act upon the square of truth and virtue, his speculations and creed are between the Mason and his God! Again—it may be traced *to ourselves*, in departing from the guidance of its immutable principles; not cherishing with all our hearts the virtues that adorn—the graces that embellish it—forgetting to carry into society that active benevolence with which it is strongly imbued; stifling the commanding and elevated impulses which bring “life and immortality to light,” and losing sight of that *individuality* of character which challenges the esteem and respect, though it may forfeit the applause of men.

In conclusion—if Masonry has fallen from her high estate, it is demonstrable it cannot arise from its innate and intrinsic qualities, for they inculcate and encourage every high minded and honorable sentiment! Let us make then a great and powerful effort to the rescue! bring to her cause our concentrated energies—publish her “ways of pleasantness and her paths of peace”—invite the world to an examination of her moral grandeur—exhibit her raising the tender bud of promise, broken by some rude hand, and receiving back to her fold even her own misguided and repentant children. We may then live to witness the acclamations of the very enemies who would work her ruin! and from *this event* many a latent spark of returning affection may be made to kindle into a flame of never dying faith and enduring attachment; so that when once the veil of ignorance is torn from the eyes of delusion, and reason regulates where prejudice and passion have prevailed, our noble and venerable Institution will be established on the rock of ages; while Truth, in all her beauty and majesty, “pervades the inmost recesses of the human heart,” rekindling the languishing fires of genius, and arousing the sympathies of humanity in her cause; then will the sun of Masonry shine out, not in one transient gleam, but in a flood of light, bursting away the clouds that gather round it.

The address being concluded, the procession was reformed and passed down Meeting to Queen street, thence to and up King street to the Grand Lodge room, where (after partaking refreshments) it was dismissed.

Quarterly Communication on the 29th of September, 1837. It was determined that the procession should be dispensed with on St. John's day. The usual banquet was ordered.

Quarterly Communication on the 15th of December, 1837. The annual election of Grand Officers took place, and Charles M. Furman was elected Grand Master.

The Festival of St. John the Evangelist was duly celebrated. There was no procession, but the Grand Lodge met in the evening, when Bro. J. J. Alexander, Past Grand Master, installed the Grand Master elect, who afterwards installed the other officers.

The Grand Master delivered "a very appropriate address" on assuming the chair, a copy of which was requested for publication in the abstract of proceedings of that year. It was not, however, published.

The celebration of the day was concluded with a supper.

CHAPTER XXXI.

THE YEAR 1838.

OFFICERS of the Grand Lodge for the year 1838 :

CHARLES M. FURMAN, *Grand Master* ;
 G. B. ECKHARD, *Deputy Grand Master* ;
 WM. B. FOSTER, *Senior Grand Warden* ;
 JOHN EWAN, *Junior Grand Warden* ;
 JOHN R. ROGERS, *Grand Treasurer* ;
 JOHN W. BRUEN, *Corresponding Grand Secretary* ;
 JOHN H. HONOUR, *Recording Grand Secretary* ;
 JOSEPH MOSS, }
 WILLIAM W GODFREY, } *Senior Grand Deacons* ;
 THOMAS B. SWIFT, }
 JAMES NORRIS, } *Junior Grand Deacons* ;
 SOLOMON MOSES, *Grand Marshal* ;
 THOMAS R. SALTAR, *Grand Pursuivant* ;
 GEORGE DUNN, }
 F. C. BARBER, } *Grand Stewards* ;
 FRANCIS C. HILL, *Grand Tiler*.

Special Communication on the 9th of March, 1838. This meeting was called to provide funds for the further prosecution of the building of the Hall. This was necessarily to be done by loan, and one of the Chapters and four of the Lodges had liberally consented to aid the Grand Lodge in the enterprise. It was accordingly resolved to borrow five thousand dollars from Union Kilwinning Lodge No. 4, on six per cent. stock, at the rate of one hundred and two dollars per share ; one thousand from St. Andrew's Lodge No. 10, and not exceeding twenty-five hundred from Carolina Chapter No. 1, (twenty-one hundred was raised,) for all of which the Grand Lodge was to give a mortgage of the Hall with its right to the land on which it stood. The interest, at the rate of seven per cent., was to be paid annually.

The Grand Officers were directed to inquire into the amount of the surplus funds of the old Masonic Hall Company which remained undisposed of, and to propose to the executor of the late Simon Magwood,

in whose charge these funds had remained as the last President of that company, to take charge of those funds and to assume their application. If this proposition was accepted, the Grand Lodge would be put in possession of a considerable amount of money (several hundred dollars), the property of stockholders, a large proportion of which would probably never be called for.

Quarterly Communication on the 30th of March, 1838. The report on the Grand Treasurer's books shows that \$9,592 21 had been expended for building materials, and that \$2,467 33 remained in the treasury of the Grand Lodge.

A committee was appointed to enquire into the claim or authority which the Grand Lodge has over the funds of Subordinate Lodges after they have surrendered their warrants of constitution.

I now arrive at a gloomy period in the history of Charleston, when all the fond anticipations of the Fraternity, that they would have a "local habitation" worthy of the Institution, were suddenly blasted by the afflictive dispensation of Divine Providence.

On the night of the 27th of April, 1838, a fire broke out in the city of Charleston, which, commencing in King near the corner of Beresford street, extended its ravages in a North direction as far as Liberty street, and in a West and North-west direction to Society street, and nearly to East Bay. Nearly one-third of the city became a victim to the flames. Many churches and public edifices were destroyed, and, among the latter, the new Masonic Hall, which was then in rapid course of erection. But this was not all the loss which the Craft incurred. Seyle's Hall, in which the Grand and Subordinate Lodges at that time met, was consumed, and with it nearly all the furniture of the various Masonic bodies, and greater loss than all, the entire records of the Grand Lodge, with the exception of the last book of minutes, commencing with the year 1836, which was fortunately kept at the house of the Grand Secretary and was thus preserved.* This was a heavy blow, which it seemed likely would utterly crush the just rising hopes of the Craft to secure for themselves a local habitation. But it will soon be seen that the Fraternity were resolved not yet utterly to despair.

* A chest belonging to the Grand Lodge, containing the jewels and collars of its officers, and a small portion of its furniture, was also saved by the exertions of Bro. Seyle, the keeper of the Hall.

A Special Communication was called on the 7th of May, 1838, only nine days after the disastrous conflagration.

The full record of the proceedings of that meeting is well worthy of preservation, for it shows the recuperative energy which existed in the body, and the determination with which the Fraternity had resolved to pursue, with renewed zeal, the enterprise which, for a time at least, had thus been arrested in the almost certain road to a successful consummation.

"The Grand Master stated that he had convened the Grand Lodge, in consequence of the calamity that had befallen the city by the great fire of the 27th and 28th ult., in which the Masonic Hall building, under the direction of the Grand Lodge, and rapidly approaching to its completion, had been destroyed, to consider what measures are proper to be adopted under existing circumstances.

"The following resolutions were then offered by Brother McDonald, seconded by Brother King, and adopted, viz:

"*Resolved*, That the Grand Lodge will not abandon the building of the Hall recently destroyed by fire, but shall use every exertion to complete a building creditable to the Craft.

"*Resolved*, That the Grand Officers be appointed a committee to appeal to the different Grand Lodges throughout the United States, to assist this Grand Lodge in the rebuilding of the Hall.

"*Resolved*, That the Grand Officers petition the Legislature of this State to renew the lottery granted some years since to this Grand Lodge.

"On motion of Bro. King, it was

"*Resolved*, That the Worshipful Master of every Lodge in the State of South Carolina be requested to appoint a committee of three members of his Lodge, to collect subscriptions from Masons generally, and others disposed to subscribe, to aid in the reërection of the Masonic Hall; and that the Grand Master of this Grand Lodge be requested to visit the Subordinate Lodges in this city, and endeavor to obtain an appropriation or loan from them for the same purpose.

"The M. W. Grand Master informed the Grand Lodge that Lodge 'La Candeur' had tendered the use of their Lodge room to the Grand Lodge; whereupon, on motion of Bro. Eckhard, it was

"*Resolved*, That the thanks of the Grand Lodge be tendered to the M. W. Officers and members of Lodge 'La Candeur No. 36,' for their kind tender of the use of their Lodge room for the temporary accommodation of the Grand Lodge and Subordinate Lodges, and that the Grand

Lodge gratefully accept the same until further arrangements can be made.

“ On motion *Resolved*, That a committee of three be appointed to wait on the officers of Lodge La Candeur, to make arrangements for the use of their room for the meetings of the Grand Lodge, and of the Subordinate Lodges.

“ Committee, Bros. Burges, King and Moses.

“ On motion *Resolved*, That the four Deacons be appointed to ascertain what furniture, &c., belonging to the Grand Lodge, has been saved from the late fire, and report a schedule thereof at the next meeting.

“ The Grand Lodge then adjourned.”

Quarterly Communication on the 29th of June, 1838. This was called at the Lodge room of La Candeur Lodge No. 36, at the corner of State and Market streets. For the first time in the recorded history of Masonry in the State, there was a failure to open the Grand Lodge in Charleston for the want of a quorum. Only three Lodges were represented.

Quarterly Communication on the 21st of December, 1838. It had of course been the intention of the Grand Lodge to commence the erection of a new Hall on the site of the one whose beginning had been arrested by the fire of April. On this land they held a claim assured to them by the legally executed contract with the City Council. But since the conflagration, the corporation had determined, in the restoration of the burnt district, to build a public Hall on the very site which they had granted to be occupied by the Masonic edifice. But to do this it was first necessary to obtain from the Grand Lodge a release of the site. Negotiations were, therefore, entered into on this subject by the contracting parties, and, at this Communication, the Grand Lodge determined that it would not relinquish its right to the land for less remuneration than two thousand dollars and a lot of land suitable as a site for a Masonic Hall, and a committee was appointed to close the contract on those terms.

The annual election took place, and Charles M. Furman was reelected Grand Master.

New warrants were granted, free of expense, except the Grand Secretary's fee, to Franklin Lodge No. 2, Union Kilwinning Lodge No. 4, and Pythagorean Lodge No. 21, whose warrants had been destroyed by the fire.

The Stewards were directed to provide suitable refreshments for the

approaching Festival of St. John, but no other arrangements than the usual Communication were made for its celebration.

The Festival of St. John the Evangelist was celebrated with but little eclat. The Grand Lodge was convened at six o'clock in the evening. The Grand and Subordinate Officers were installed; by whom the record does not say, and the Fraternity adjourned to the usual supper.

CHAPTER XXXII.

THE YEAR 1839.

OFFICERS of the Grand Lodge for the year 1839 :

C. M. FURMAN, *Grand Master* ;
 GEORGE B. ECKHARD, *Deputy Grand Master* ;
 WM. B. FOSTER, *Senior Grand Warden* ;
 JOHN EWAN, *Junior Grand Warden* ;
 JOHN R. ROGERS, *Grand Treasurer* ;
 JOHN W. BRUEN, *Corresponding Grand Secretary* ;
 JOHN H. HONOUR, *Recording Grand Secretary* ;
 JAMES C. NORRIS, } *Senior Grand Deacons* ;
 THOMAS B. SWIFT, }
 GEORGE DUNN, } *Junior Grand Deacons* ;
 _____ }
 SOLOMON MOSES, *Grand Marshal* ;
 THOMAS R. SALTAR, *Grand Pursuivant* ;
 F. C. BARBER, } *Grand Stewards* ;
 JOHN E. ODENA, }
 F. C. HILL, *Grand Tiler*.

Quarterly Communication on the 29th of March, 1839. The members of Franklin Lodge No. 2 were permitted to amalgamate with Union Kilwinning Lodge No. 4, and to place their funds and property in the possession of the latter.*

Bro. Samuel Seyle received the thanks of the Grand Lodge for his exertions in saving the Grand Lodge chest, during the fire of April, 1838, and was elected an honorary member of the Grand Lodge.

The Recording Grand Secretary reported that the engraved certificate plate, with all the impressions that had been taken therefrom, had been destroyed by fire. The Grand Lodge made no provision for supplying the deficiency by a new plate until many years afterwards.

A committee was appointed by the City Council to confer with the Grand Lodge and the Commissioners of the Market with respect to a

* Their warrant was at the same time surrendered to the Grand Lodge.

plan for rebuilding the Hall in the same place, so as to accommodate both the Grand Lodge and the Commissioners of the Market. The proposition was not, however, favorably received by the Grand Lodge.

A committee was appointed to confer with the Subordinate Lodges on the subject of procuring a place of meeting. The Grand Lodge was, at that time, holding its meetings in the room of LaCandeur Lodge, but arrangements were made with Mr. Rame, who, since the fire, had erected a store in Meeting street, opposite the site of the Charleston Hotel. In the third story of that room the future Communications of the Grand Lodge and of the Lodges and Chapters were held until the present Hall was erected.

Quarterly Communication on the 28th of June, 1839. This was holden for the first time at Rame's Hall. A communication was received from a committee of the City Council, enquiring whether the Grand Lodge would accept an eligible lot in the city, the cost of which should not exceed four thousand five hundred dollars, in lieu of its claim to rebuild on the site of the former Hall, at the western end of the Market. The enquiry was also made as to what amount of money the Grand Lodge would accept as an alternative for the proposed lot. It was resolved, in reply, that a committee be appointed to accept either a lot or such a sum of money as the committee might deem sufficient for the purchase of an appropriate site for a Hall.

The Grand Master informed the Grand Lodge that the executor of Mr. Magwood declined transferring the funds of the late Masonic Hall Company in his hands to the Grand Lodge.

Special Communication on the 13th of August, 1839. The Grand Master informed the Grand Lodge that the committee which had been appointed to confer with the City Council, had agreed to receive, as an equivalent for the claim on the site of the late Masonic Hall, the sum of four thousand five hundred dollars, and the committee had addressed communications to the Lodges and Chapters, from whom money had been borrowed, on the subject of cancelling the mortgages held by them.

St. Andrew's Lodge No. 10 agreed to release the Grand Lodge from the mortgage held by that Lodge for the amount loaned to the Grand Lodge, upon the amount received from the City Council being deposited in Bank, subject to joint check of the Grand Lodge and St. Andrew's Lodge.

Carolina Chapter No. 1, with true Masonic trust and liberality, *unconditionally* released the mortgage, "relying on the faith of the Grand

Lodge," pledged to secure the loan made by the Chapter in such manner as might thereafter be proposed by the Grand Lodge.

The Grand Lodge agreed to pledge five thousand dollars of six per cent. State stock, which had been transferred to the Grand Lodge in 1838, to Union Kilwinning Lodge, on its relinquishment of the mortgage held by it.

The Grand Lodge also pledged its faith to secure Lodge No. 10 and Chapter No. 1 by a mortgage of any lot that it might hereafter purchase.

The Grand Master was directed to execute to the City Council a deed of relinquishment of the site at the west end of Market street and the materials still remaining thereon.

Thus ended the prospect of an enterprise at one time so near completion, and the hope of erecting a Hall in Meeting street on city land was frustrated. But the determination to build a Hall was not so easily abandoned. There were hopeful hearts and energetic spirits still at work, and immediately after the arrangements were made for the relinquishment of the old site a resolution was adopted that a committee should be appointed to make search for a lot suitable for a site of a Masonic Hall, and to enquire into the terms upon which such a lot could be purchased. And that there might be no mistake about the important object for which the committee was appointed, it was further directed to take into consideration the propriety of purchasing a lot and erecting a Hall.

The committee appointed were Brothers C. M. Furman, W. B. Foster, John Ewan, A. McDonald and W. S. King. We shall see hereafter the report made by this committee.

Quarterly Communication on the 27th of September, 1839. Again, for the second time, I record the humiliating fact that there was not a quorum and no business was transacted. Never, it seems to me, had Masonry been at a lower ebb in South Carolina than now. But a better time was coming.

Special Communication on the 2d of October, 1839. The committee appointed to enquire into the expediency of purchasing a lot and building a Hall made their report. As this report contains much information on what was then the financial condition of the Grand Lodge, and as it is intimately connected with the history of the Hall which was afterwards erected, I do not think it improper to transfer from the records such parts of it as particularly relate to the subject of purchasing a lot.

“The committee appointed to inquire into and report the state of the funds of the Grand Lodge, and also upon the subject of purchasing a lot and rebuilding a Masonic Hall thereon, report: That it appears from the statements of the Grand Treasurer, examined by the Committee on Accounts, that the funds of the Grand Lodge consist of the following items :

The 6 per cent. stock obtained from Union Kilwinning Lodge.....	\$5,000
Cash received from the City Council, deposited in the Bank of the State of South Carolina to credit of this Committee.....	4,500
Balance in the hands of the Grand Treasurer.....	1,700
	11,200
Against which must be set off the following debts :	
Bond to Union Kilwinning Lodge.....	\$5,000
“ to Carolina Chapter.....	2,100
“ to Lodge No. 10.....	1,000
	8,100
Leaving this balance.....	\$3,100

“In determining what course it will be proper to pursue, the first step necessary will be to obtain the assent of the several Masonic bodies, to which the Grand Lodge is indebted, to accept a lien on property which may be purchased in place of their present security. If this be agreed to, then the Grand Lodge will have available funds to the above stated amount. Out of which amount the sum necessary to purchase the lot must be first deducted, and the balance will be applied to the erection of a building. This would, however, be insufficient, unless a lot is purchased in the burnt district, and the aid of the loan under the act for rebuilding the city is resorted to. The attention of your committee has been turned to the lot at the South-east corner of King and Wentworth streets. This lot is about 43 by 150 feet. If this lot were purchased, the price asked for it, \$9,000, deducted from the funds above reported, will leave :

On hand say.....	\$2,200
Amount which may be borrowed on the State loan, say.....	13,500
	\$15,700

“These would place at our disposal for the erection of a building about \$15,000. Whether this sum would suffice for the erection of suitable buildings, your committee are not at present able to state. Supposing this to be done, however, then the position of the Grand Lodge, with respect to funds, would be as follows: We would be indebted by,

Bond to Union Kilwinning Lodge.....	\$5,000	Interest	\$350
do. to Carolina Chapter.....	2,100		147
do. to Lodge No. 10.....	1,000		70
do. for State loan.....	13,500		810
	<hr/>		<hr/>
	\$-1,600		\$1,377

“Making a debt of \$21,000 to \$22,000, bearing an annual interest of about \$1,400, to which must be added the taxes and insurance of the property. On the other hand, we would be in possession of the lot and buildings, which would afford, no doubt, room for two stores on the first story, located in one of the best parts of King street for the purposes of business. With these statements, the matter is submitted to the consideration of the Grand Lodge. * * *

“If the Grand Lodge should not determine on building, we recommend that the funds in possession of the Committee and Treasurer be immediately invested.”

This report was signed by four of the committee, Bros. Furman, Foster, Ewan and King. Its tone was certainly discouraging, and we may presume what were the gloomy anticipations and distrustful expectations of the committee when we find that immediately after the reading of the report the following resolutions were, on the motion of Brother King, one of the committee, appended to the report:

“*Resolved*, That the Grand Lodge deem it inexpedient, at this time to proceed further in the contemplated plan of building a Masonic Hall.”

“*Resolved*, That the liabilities of the Grand Lodge be immediately liquidated, and the remaining funds be forthwith invested in stock, and that the Grand Officers be a committee charged with the duty of carrying this resolution into effect.”

The report and resolutions were adopted, and thus the hope of a Hall seemed, for a time at least, to be “nipped in the bud.” Timidity and over-abundance of caution caused the abandonment of an enterprise and the relinquishment of the only means by which it could be carried into effect. Not only was it advised to proceed no further in the project of building a Hall, but even to return to the Lodges the money which

had been loaned for that purpose. But it will be seen that all hope and energy were not yet abandoned, and that there were some zealous and fearless spirits who were determined to renew and to effect the long cherished object of erecting a Masonic home. The records of the next year will show a more healthy and a less desponding feeling.

Quarterly Communication on the 13th of December, 1839. The annual election of Grand Officers took place, and Charles M. Furman was reëlected Grand Master.

The Grand Lodge settled, as points of Masonic law, that the funds of a Subordinate Lodge are intended for charitable purposes, and not for distribution among its members, and that on any Lodge being dissolved by its own act, its funds should be deposited in the hands of the Grand Treasurer until such Lodge should be resuscitated.

The Grand Lodge determined that there should be no procession on St. John's day next. It was, however, resolved that there should be both a procession and address, on that festival, in the year 1840. It was hardly regular for the Grand Lodge to make arrangements for a celebration which would more properly be under the government of the Grand Lodge which should succeed it. Strange ideas of the permanency of the Grand Lodge as a governing body have long prevailed among the Craft. They seem almost entirely to have lost sight of the fact that Grand Lodges are representative bodies, whose characters are necessarily annually changed by the change of representatives. Nearly twenty years were to pass before this great truth was to be recognized in all its extent.

The Festival of St. John the Evangelist was celebrated as had been arranged at the previous Quarterly Communication. The Grand Master elect and the other officers were installed, but the record omits to say by whom, and the Grand Lodge was then closed.

CHAPTER XXXIII.

THE YEAR 1840.

OFFICERS of the Grand Lodge for the year 1840:

C. M. FURMAN, *Grand Master*;
 W. S. KING, *Deputy Grand Master*;
 W. B. FOSTER, *Senior Grand Warden*;
 JOHN EWAN, *Junior Grand Warden*;
 H. G. STREET, *Grand Treasurer*;
 JOHN W. BRUEN, *Corresponding Grand Secretary*;
 JOHN H. HONOUR, *Recording Grand Secretary*;
 GEO. DUNN, }
 J. E. ODENA, } *Senior Grand Deacons*;
 J. A. WAGENER, }
 T. A. HAYDEN, } *Junior Grand Deacons*;
 F. C. BARBER, }
 W. C. GATEWOOD, } *Grand Stewards*;
 SOL. MOSES, *Grand Marshal*;
 T. R. SALTAR, *Grand Pursuivant*;
 F. C. HILL, *Grand Tiler*.

Quarterly Communication on the 27th of March, 1840. The committee on the sale of the Hall announced that they had paid the debt due to St. Andrew's Lodge and Carolina Chapter, out of the sum received from the City Council.

It was determined that all applications for charity must be recommended by one or two well known Masons in the city, or the brother who presents the petition must endorse his name on the same, without which no application would be considered.

A committee, consisting of Bros. Barber, Street and Gatewood, were appointed to take into consideration the propriety of providing a suitable place for the meetings of the Grand and Subordinate Lodges. Rame's Hall was found to be small and ill ventilated, and the object now was not to build, but to rent. Yet the appointment of this committee, it will be hereafter seen, was, perhaps unintentionally, the means of reviving the project of a Hall.

Special Communication on the 19th of June, 1840. A warrant was granted for the constitution of a Lodge at Abbeville, to be called Clinton Lodge No. 3.

The Committee to obtain a place of meeting made a report, which was adopted. The importance of this report, as the first step in the new enterprise, which finally terminated in the erection of the present Hall, requires that it should be given at length.

“The committee appointed at the last Communication of the Grand Lodge, to provide a more suitable place of meeting for themselves and the Subordinate Lodges than that which they now occupy, beg leave respectfully to

“*Report*, That they have made every exertion to procure such a place, but without success—that from the nature of the Masonic institution, a building, or a part of a building of a peculiar construction, is requisite for our accommodation, and the situation central; after the most diligent inquiries on our part, no such place could be found. To secure, therefore, to ourselves and our successors, a permanent and convenient place of meeting, your committee cannot arrive at any other conclusion than to recommend to the Grand Lodge to make another attempt to erect an edifice suitable for our meetings, and which will prove a rallying point for the brethren, many of whom have become careless of attending, in consequence of the want of proper accommodations.

“Your committee cannot think they have gone beyond the duties assigned them, in giving to the Grand Lodge the result of their inquiries as regards the probable cost of such a building as they would recommend to be erected, and a location for the same—they therefore beg leave to recommend the purchase of a lot at the South-east corner of King and Wentworth streets, which they understand can be effected for \$6,000, and that the Grand Lodge borrow, from the Subordinate Lodges and the Chapter, such a sum as will purchase the lot and erect a suitable building thereon; and should they not be able to procure sufficient funds in this manner, that they avail themselves of the State loan, for the amount required. Judging from different plans which have been exhibited to your committee, they are persuaded that the whole can be accomplished for the sum of \$16,000, and from assurances received from many of the Masonic bodies, they do not hesitate to say that the whole amount can be obtained for the completion of such an undertaking. The low prices at which contracts can at present

be made, and the favorable opinion expressed generally by the members of our Society, induce your committee strongly and respectfully to urge the Grand Lodge to take decisive measures for the accomplishment of this important object, fully convinced that a more favorable opportunity will never present itself.

“ All of which is respectfully submitted.

F. C. BARBER,	}	<i>Committee.</i> ”
H. G. STREET,		
W. C. GATEWOOD,		

All honor to these three brethren, who, amid all the despondency which the report and resolutions of the previous committee seem to have generated, were able thus boldly again to broach the subject of building a Hall, and “ to urge the Grand Lodge to take decisive measures for the accomplishment of this important object.” The spirit of hope was again infused into the Grand Lodge, and immediately after the adoption of the report, Alexander McDonald, who, for nearly twenty years, had never lost sight of this great idea of a Masonic Hall, and who, it has been seen, was ever ready, on all proper occasions, to press its consideration on the Craft, whose energy of character just fitted him for carrying out any scheme upon which he had once embarked, and whose name must, therefore, be forever connected with the history of a Masonic Hall in South Carolina, proposed the following preamble and resolutions, which were adopted :

“ Whereas, the continued experience of the Grand Lodge and of the Subordinate Lodges, confirms the impression which has been so long entertained, that a permanent place of meeting, under the absolute direction of the Grand Lodge, is essential to the prosperity and success of the Fraternity; and whereas the low price of labor and materials, and the fall in the cost of real estate, indicates the present to be a suitable time for making a renewed effort for the accomplishment of this important object; and whereas the liberal feeling which has been displayed by the large portion of the Masonic bodies in this city, gives reason to believe that the Grand Lodge will be suitably sustained in making such effort: Therefore

“ *Resolved*, That the Grand Lodge will make another attempt to erect a building in this city, with suitable accommodations for the meetings of the several Masonic bodies.

“ *Resolved*, That the Grand Lodge will purchase the lot at the South-east corner of King and Wentworth streets, for the sum of six thousand

dollars, and that a committee, consisting of the Grand Master and the Master of each of the city Lodges, carry the same into effect.

“Resolved, That the funds of the Grand Lodge be applied to the purchase of said lot, and that the Grand Master be authorized to execute such bond and mortgage as may be necessary in effecting such purchase.

“Resolved, That the Grand Lodge highly appreciate the prompt liberality and generous confidence which have animated those Masonic bodies that have tendered loans from their funds to aid in erecting the said buildings. That in such conduct we perceive a spirit which insures the completion of the building, and a regard for our institution rising above all sordid considerations; and the Grand Lodge with gratitude accepts such loans.

“Resolved, That the proper officers of the Grand Lodge do execute the necessary obligations for securing the said respective bodies the amount of such loans.

“Resolved, That the committee appointed to effect the purchase of the lot, obtain a plan and estimates of a suitable building.

“Resolved, That seven per cent. per annum be allowed for such sums of money as may be borrowed from the several Masonic bodies.”

The adoption of these resolutions certainly looked like earnestness in the Craft, and that earnestness, we will see in future details, received the reward that all earnestness in any lawful enterprise must win. Brothers McDonald and Street were appropriately placed upon the building committee, which consisted, therefore, of the Grand Officers and these brethren, to whom Bro. Samuel Seyle was afterwards added.

Quarterly Communication on the 26th of June, 1840. The Grand Treasurer reported the available funds of the Grand Lodge as amounting to only \$1,893 75, a small beginning truly, with which to undertake an enterprise so large as that of erecting a Hall.

There had been matters of difficulty with a former Treasurer, and a sum of over two thousand dollars was due by him to the Grand Lodge, scarcely any part of which was ever recovered. This subject occupied the attention of the Grand Lodge at the present Communication. But he who was in fault has long since rendered up his final account, and no further notice need be taken of this delicate and unfortunate subject.

Quarterly Communication on the 25th of September, 1840. A warrant was granted for a new Lodge at Edgefield C. H., to be known as Concordia Lodge No. 50.

The Grand Master announced that the lot had been purchased, and offers for contracts, varying from ten to fifteen thousand dollars, had been received.

It was determined to revive the resolution adopted in May, 1838, directing application to be made to the different Grand Lodges for aid in building the Hall. To the honor of the Grand Lodge, it should be observed, that this resolution was never put into execution, no application was ever made, and no assistance received, but the whole enterprise was completed by the aid of the Craft within the jurisdiction.

It was resolved to have a supper on St. John's day, but no procession nor address.

The lot having been purchased at the South-east corner of King and Wentworth streets, and a contract made with John H. Seyle for the erection of a building for the sum of twelve thousand dollars, on the 9th of December, in the afternoon, without public notice, but modestly and silently, yet with all the ceremonial requisitions of the Order, the Corner Stone of the new edifice was laid by the Grand Master. The gorgeous ceremonies, the proud procession, the inspiring music and the public address, which attended the laying of the Corner Stone of the former Hall, were in striking contrast with the simplicity and silence of the present ceremony. But there was a fearful anticipation of possible failure which still brooded over many of the leaders in that day, and there was not yet heart to make a great display. It was to be expected and cannot be condemned. The future was unrevealed, and they might timidly hope, but could hardly reasonably expect that full fruition and complete success that was to follow in a few years the humble ceremony of the foundation stone, which, almost unobserved by transient wayfarers, took place on the 9th of December, 1840.

Quarterly Communication on the 18th of December, 1840. The Grand Master, from the Building Committee, announced the purchase of the lot, the fact that the contract for building the Hall had been entered into, and the corner stone laid, and also that on the next day the first installment of the fire loan would be received. Of this fire loan it may be necessary to say a word in explanation. After the disastrous fire of 1838, the Legislature of the State appropriated two millions of dollars for the relief of the sufferers. The relief was to be effected in this way. Whenever any one holding a lot on the burnt district was desirous of rebuilding, he was entitled to borrow a certain sum of money in proportion to the value of his lot and the house or building which he intended to erect. The first installment of this

loan was paid on a mortgage of the lot being executed to the State. As soon as the proposed building had been completed to a certain point, another installment was paid, which was secured by a mortgage on the proposed building, and as the work proceeded, the other installments were duly paid. Ten years were granted for the repayment of this loan, which period was subsequently extended. The facility of borrowing money in this way gave rise to many bold speculations, and what was intended to afford relief was, in some instances, the ultimate cause of ruin. Several persons purchased lots in the burnt district, and borrowed large sums for the erection of buildings, the rent of which did not pay the interest on the loan, and they were finally sold on a foreclosure of mortgage at prices far below the original cost. To the Grand Lodge, whose lot was in the burnt district, and therefore entitled to the loan, this privilege was of great advantage, and the sum of twelve thousand nine hundred dollars was borrowed in this way from the State.

The annual election took place, and Gen. Edward H. Edwards was elected Grand Master.

It was resolved that the present Grand Master should be added to the Building Committee at the expiration of his term of office.

The Festival of St. John the Evangelist was celebrated without procession or address.

The Grand Master elect was installed by Bro. C. M. Furman, Past Grand Master, and the former then installed the other officers.

The thanks of the Grand Lodge were returned to Bro. Furman "for the faithful, zealous and efficient manner in which he had discharged the duties of his high office."

The Grand Lodge was then closed, and the brethren proceeded to the supper room to close the day in harmony and peace.

CHAPTER XXXIV.

THE YEAR 1841.

OFFICERS of the Grand Lodge for the year 1841 :

EDWARD H. EDWARDS, *Grand Master* ;
 WM. B. FOSTER, *Deputy Grand Master* ;
 JOHN EWAN, *Senior Grand Warden* ;
 THOMAS A. HAYDEN, *Junior Grand Warden* ;
 REV. ALBERT CASE, *Grand Chaplain* ;
 H. G. STREET, *Grand Treasurer* ;
 JOHN W. BRUEN, *Corresponding Grand Secretary* ;
 JOHN H. HONOUR, *Recording Grand Secretary* ;
 J. E. ODENA, }
 GEO. DUNN, } *Senior Grand Deacons* ;
 J. A. WAGENER, }
 F. MEHRTENS, } *Junior Grand Deacons* ;
 SOL. MOSES, *Grand Marshal* ;
 T. R. SALTAR, *Grand Pursuivant* ;
 F. C. BARBER, }
 W. C. GATEWOOD, } *Grand Stewards* ;
 F. C. HILL, *Grand Tiler*.

For the first time since the year 1826, we find the Grand Lodge filling the office in this year of Grand Chaplain. This omission arose from no disrespect on the part of the Fraternity towards the clerical profession, or any unwillingness for the administration of religion in the ceremonies of the Grand Lodge. It was unfortunately the result of necessity, and nothing more clearly shows the unpopular condition of the Order in the State at the time than the fact that for the long period of fourteen years there was no clergyman of character or prominence in the Order on whom the office of Grand Chaplain could be bestowed. Although the spirit of anti-Masonry which in 1828 had begun to appear in the Northern and Western States, and had, in some degree, extended into a few of the Southern, was utterly unknown in South Carolina as the watchword of a political party, or as the ingredient in a spirit of persecution ; although nobody took any interest in what was

called "the Morgan excitement," and although Masonry was never in the way of public service or political preferment, because such an external and irrelevant ingredient in politics was wholly contrary to the well settled policy of the State, and the character of the people then as it is now; yet it must be confessed that the battle which Masonry had been compelled to wage with its adversaries, and the accusations which had been poured upon it elsewhere, had produced a deleterious effect upon it here. Men of prominent position and of elevated social condition, whether that position and condition arose from the adventitious circumstances of family or wealth, or from the more rational influences of talents and moral worth, were indisposed to unite with an Order holding, in the estimation of the world abroad, so equivocal a position. There had been no persecution here, as in New York and Pennsylvania and New England, to awaken that spirit of resistance and martyrdom which persecution always does, and Masonry in Carolina fell at that time from its "high estate" by indifference, and not by opposition. Hence, with the exception of the office of Grand Master, most of the offices of the Grand Lodge had been filled for years by gentlemen of no public influence, high social rank or elevated professional character. Most of the men who, during all these dark years, took the greatest interest in Masonry, were poor and humble in their means, and often uneducated, and sometimes even unintellectual in their character. There were of course exceptions to this condition of things—not all the men of power and position had abandoned the meetings of the Grand Lodge if not connection with the Order; but it is certain that for these fourteen years there was not, in the whole State, a single clergyman of character and influence, in his own church or in the world, who took any active part in the subject of Masonry. And hence it was that during that period the Grand Lodge was without a Chaplain. But a better time was coming. The clouds of the old storm were rapidly dispersing, and the bright sunny day of prosperity was beginning to break forth.

Quarterly Communication on the 26th of March, 1841, but no business of importance was transacted. The work on the building was in progress.

Special Communication on the 28th of May, 1841. Bro. H. G. Street, the Grand Treasurer, intending permanently to leave the State, resigned his office. The resignation was accepted, and the Recording Grand Secretary was appointed Grand Treasurer, *pro tempore*, until the election of a Grand Treasurer, which, of course, did not take place

until the regular annual election. This was the second time that the irregularity was committed of receiving the resignation of an installed officer during his time of service, and it is singular that in both cases the resignation was made by the same person.

The Hall was now so far completed that arrangements were made for renting the two stores beneath.

Quarterly Communication on the 25th of June, 1841. The Grand Master having, in the recess of the Grand Lodge, granted a dispensation for the revival of Solomon's Lodge No. 1, a new warrant was ordered to be issued to that Lodge.

The first fruits of the new Hall were about to be received. The Grand Master announced that one of the stores beneath had been rented for seven hundred dollars.

The condition of Masonry in New York attracted the attention of the Grand Lodge. An illegal body, calling itself the "St. John's Grand Lodge," had been organized there, and the Grand Lodge of South Carolina resolved that it regarded the attempted establishment of St. John's Grand Lodge as illegal, and its tendency subversive of the principles of Freemasonry, and that the measure met the unqualified reprehension of this Grand Lodge.

The representative system was highly approved of. Bro. John F. Entz was appointed as the representative of the Grand Lodge of South Carolina at the Grand Lodge of New York, and the Grand Master was requested to appoint representatives to such other Grand Lodges throughout the Union as were willing to reciprocate.

The warrant and furniture of Lodge No 15, at Cheraw, were returned by Bro. Lazarus, that Lodge having become extinct.

It was resolved to have a dedication of the Hall when completed, and new clothing was ordered to be procured for the procession on that occasion.

Special Communication on the 3d of September, 1841. This must have been a glorious meeting for those who had so long struggled to procure a Masonic home. We can imagine their pride and joy when the Grand Master announced that the Hall was nearly completed, and that the object of his calling the meeting was to obtain the action of the Grand Lodge as to the disposition of the Hall.

It was resolved that the Hall should be dedicated on Wednesday, the 22d of September, but in consequence of the condition of the funds it was determined to dispense with a public procession.

It was resolved that a committee of five should be appointed, to be called the "Hall Committee," to whom should be entrusted the management of every thing connected with the Hall. A new committee was thenceforth to be elected at every annual election of the Grand Officers. The committee were to appoint a Keeper, who was to reside on the premises, and prepare the rooms for the meetings. The rent of Masonic bodies was fixed at four dollars for meetings at night, and three dollars for those in the d y.

The eventful and interesting day of dedication had now arrived. The hopes and fears, the successes and the failures, the thought and work of years was at length brought to a propitious termination, and the Masonic Hall at the South-east corner of King and Wentworth streets was dedicated in ample form, to the uses of Freemasonry, on Wednesday afternoon, the 22d of September, 1841. So interesting an event demands a full record of all the details connected with it.

The spacious Hall on the second story was filled with a vast concourse of ladies and gentlemen at an early hour. At 4 o'clock, P. M., the Grand Lodge of Ancient Freemasons of South-Carolina, fully clothed, entered the Hall, followed by the several Subordinate Lodges, and the Chapters of Royal Arch Masons, clothed with the decorations, and wearing the Jewels of their respective Orders.

While the Grand Lodge was entering, and approaching the East, the following Ode, written by Past Grand Master JOHN L. WILSON, was sung, accompanied with instrumental music, by a number of Professors and Amateurs, who kindly volunteered their services for the occasion :

O D E .

I.

See ! see ! the sons of light
 Array'd in jewels bright,
 How in these courts they flow ;
 The symbol banner see !
 It speaks of Masonry,
 Which only Masons know.

II.

Sound, sound the tuneful string !
 Corn, oil and wine they bring,
 Around the Lodge they go ;

Raise high the solemn note !
 Let it to Heaven float !
 This Hall shall shield from woe.

III.

Mark how that aged man,
 Whose life seems but a span,
 The sacred pages bear ;
 The compass rests thereon,
 A gem too, all should own,
 The never erring square.

IV.

At earth's foundation laid,
 All things our Father made,
 The prototype is here ;
 Once strike aloud again
 The soul-inspiring strain !
 Let music banish care.

V.

Father in Heaven, see !
 Thy children here agree !
 'Twas thine own wisdom's plan ;
 Open to every eye
 The sacred pages lie,
 That all thy truth may scan.

The Grand Chaplain then addressed the Throne of Grace in an impressive and appropriate prayer, when the following Invocation Hymn, written by Brother ST. JOHN PHILLIPS, M.D., Past Master of Lodge No. 14, was sung :

INVOCATION HYMN.

I.

Thou ! who art God alone,
 Accept before thy Throne
 Our fervent prayer !
 To fill with light and grace

This House, thy dwelling-place,
 And bless thy chosen race,
 O God ! draw near !

II.

As through the universe,
 All nature's works diverse,
 Thy praise accord ;
 Let Faith upon us shine,
 And Charity combine,
 With Hope to make us thine,
 Jehovah, Lord !

III.

Spirit of Truth and Love !
 Descending from above,
 Our hearts inflame ;
 Till Masonry's control,
 Shall build in one the whole,
 A temple of the soul,
 To thy great name !

IV.

And whilst from altars rise
 Prayer's incense to the skies,
 Beneath this dome,
 Break the oppressor's rod,
 Hurl tyrants to the sod,
 And lead thy people, God !
 To freedom's home !

V.

Pillar of fire ! illumine
 The journey to the tomb,
 Of all distress ;
 O ! light their darksome grave,
 Divide its surging wave,
 And all the Brethren save
 In Heaven's rest !

The following address was then delivered by Bro. Albert Case, Grand Chaplain :

BRETHREN OF THE CRAFT—

We have assembled this day to perform a pleasing, a most delightful duty. To dedicate the Hall you have erected, to universal philanthropy—to give a local habitation to that *altar*, around which an assembled world of the Fraternity may unite in the practice of the sublime virtues.

It matters not to what form of government he is subject—whether under the most despotic, or the most free; around this altar he will always meet with a friend, protector and brother. Nor does it matter whether he has bowed down to idols, or false gods, with the Pagan—performed a pilgrimage to Mecca, with the Mahometan—acknowledged no Divine laws but the Mosaic—or kneels with the Christian to his Father in Heaven, in thankfulness for the revelations of his Son, “sent to turn away every one from his iniquities.” At *this altar* he will be received with outstretched arms, and every thrill of his heart will be met with a responsive throe of sympathy from each and all.

Although our doors are guarded from the intrusions of the curious and the idle, as well as the malicious assaults of those who are ignorant of our tenets, yet the instant the most humble and destitute of the Fraternity approach the hall, the drawn sword of the Tyler is the ægis of his protection, and the swift revolving door exhibits to his ravished eyes, friends and brothers, ready to receive, and swift to administer to his every want.

It has been matter of astonishment to many how any society, consisting of such apparently discordant materials as compose the Masonic Fraternity, has lasted so long, and gives such evidence of continued future existence.

When they are told that the passions engendered by the bickerings of party, and the more cruel denunciations of theological sects, can never find admittance here, they will then see much of the fruitful sources of discord at once dried up and removed. But, when they are informed that the Mason bows at an altar, where Brotherly Love, Truth, Temperance, Fortitude, Prudence, Justice and Charity unbounded reign; where

“Friendship, on wing ethereal flying round,
Stretches her arm to bless the hallowed ground,
Humanity well-pleased, there takes her stand.

Holding her daughter, Pity, in her hand :
 Here Charity, which soothes the Widow's sigh,
 And wipes the dew-drop from the Orphan's eye ;
 There stands Benevolence, whose large embrace
 Uncircumscribed, takes in the human race ;
 She sees each narrow tie, each private end
 Indignant—virtue's universal friend,
 Scorning each frantic zealot tool,
 She stamps on Mason's breasts her golden rule."

I say when they are thus informed, there will be no more astonishment that our Society has stood, stands, and will continue to stand, when selfishness, hatred, and all base principles, shall dissolve and die. Surely there is nothing surprising in seeing every nation, sect and caste, paying a deep regard and reverence for those sublime virtues, which are universally admitted and admired. Oh, no! It is a matter of more surprise that all who know so much of our Institution as we are permitted to reveal, do not rush to our Lodges, to know what other virtues we teach, and what are our incentives to the performance of the highest moral duties.

My Brethren and Friends :

I will not detain you a moment with the antiquity and origin of our Society. It matters not whether the fanciful idea of Preston, that it dates from creation, or the more rational deduction of others, that it was instituted at the building of Solomon's Temple, be correct or otherwise ; we know that it is of human origin, resting upon pillars, without which Heaven itself would fall. We know that it ranks among the most ancient and the most honored of human institutions ; it has withstood the assaults of European despotic tyrants, and the Spanish Inquisition ; and in our own free and happy country, the unbridled fury of the ignorant, and the more artful falsehoods and subtle insinuations of the demagogue have passed by, without scathing a pillar, or dimming the lustre of our smallest light !

The antiquity of the Institution affords abundant evidence to the reflecting mind, that the principles of eternal truth abide with it ; and the great and good that have been its eulogists, entitle it to the respect of all.

No other system of ethics or philosophy has endured the test of time, and the finger of decay, like that inculcated within the veil of the Masonic Temple.

The palaces of kings have been left desolate; whole cities have crumbled into ruin; fertile fields have been laid waste; nations have gone to oblivion, and are numbered with the *things that were*. Even the noblest memorials of the skill of ancient craftsmen have been laid in ashes. The land of Palestine is the land of the turbaned Moslem—the glory of Moriah, the mount of God's own temple, hath passed away; the throne of Solomon, so long the wonder of the world, has fallen down; the beauty of its diadem has faded, its coronal is withered. The seat of Tyre's earthly glory—that "crowning city, whose merchants were princes, and whose traffickers were the honorable of the earth;" the birth place of the "widow's son," is made a place whereon the fishermen spread their nets. Babylon, too, "the glory of the kingdoms, the beauty of Chaldec's excellency," is overthrown—its banqueting halls are the abode of reptiles, and wild beasts howl in her desolate places. Yet amid all this and greater desolation, Masonry still lives! In the language of a daughter of song,*

"Crowns have grown play-hings, since first we united,
 Glory's frail fabrics have fallen to nought;
 Nations have risen, like lamps newly lighted,
 Then in oppression's dark mantle been caught,
 While like a sunny ill,
 Silent, yet gaining still,
 Deeper and wider our influence has spread;
 Soothing the widow's fears,
 Wiping the orphan's tears,
 Strength to the weak—to the fatherless, bread."

How idle, and how impotent are, and ever will be, the puny efforts of malice, or the strong arm of power, against the inculcation and practice of the sublime virtues, which have a common God for their origin, and an unbounded universe for their temple!

Those who are ignorant of the use to which we apply the ordinary implements of handicraftsmen, cannot be fully informed of their usefulness without initiation. But we all know that the most impressive mode of communicating knowledge is by the language of symbols. The square and the compasses which are used by operative masons convey no moral information to the ordinary observer, but resting as they are upon that sacred volume, which is never closed in our Lodges,

* Miss Mary E. Lee, of Charleston.

they at once teach the most important and salutary lessons of our duties to ourselves, our fellow-men, our country, and our God.

The Bible teaches us to honor and adore the Almighty maker of heaven and earth, and the existence of the great Architect of the Universe is solemnly acknowledged, and his blessing invoked in every lawful convocation of the brotherhood.

The truth of the sacred page which informs us that the eye of the Omniscient never slumbers nor sleeps, is forcibly impressed upon our minds by a prominent emblem of our Order, which instructs us that the "all seeing eye" is upon us, and we cannot elude its vigils.

By one of the implements which rests on the open book, we are taught to *square* our lives by the principles of morality and virtue, and to let our conduct be in accordance with the immutable principles of God.

By the other, we are taught to *compass* our desires within due bounds, to circumscribe our wants and expenditures within the *circle* of reasonable duty.

Who does not see in the *level* the equality of our nature, the guardian care of our common Parent, and that all are equally destined to the grave! By it we are instructed to meet upon the *level*, to acknowledge no distinction save those of merit, and to allow no external inequality to conflict with the obligations of brotherly love.

Who does not see in the *plumb-line* the symbol of an upright man, and thereby receive instruction to walk uprightly before God and man; in the *pot of incense*, purity of conduct, and in the *bee-hive* industry?

The *sword* pointed to the naked heart, immediately below the "all seeing eye," cautions us to avoid transgression and sin, or certain punishment will follow our demerits.

The *anchor* and the *ark*, the *hour-glass* and the *scythe*, teach the Mason lessons of instruction, that are all important to his happiness.

But I will not fatigue you with a further recital of our symbolical nomenclature, which stands first in the philosophy of language, and is familiar to every Mason.

Most Worshipful Grand Master, and Officers of the Grand Lodge:

The edifice which here has risen under your inspection—the Hall, set apart for Masonic purposes, and hereafter to be the seat of all the sublime virtues which ennoble and adorn the character of man, is now entrusted to your faithful guardianship.

Your former zeal and diligence affords a sure guaranty that your

duties for the future will not be neglected. I know they will be done, and well done; and I trust that the "all-seeing eye" which pervades the inmost recesses of the heart, may look with benignity upon your labors.

Brethren, Officers, and Members of the Subordinate Lodges:

Your Lodges are the pillars upon which the Grand Lodge rests. It is by your prosperity and assistance they flourish and rise to eminence. By your aid we are provided with this stately Hall for our future convenience and comfort.

But above all it is by your good conduct that Masonry is to be of good report. Already has it been viewed in an unfavorable light by some. They have been so uncharitable as to charge home upon Freemasonry every thing reprehensible in the conduct of Masons; thus pretending that if there be a bad Mason, the principles of the Institution must have base tendencies.

But this is manifestly an unjust mode of reasoning—it is unfair to pronounce every system base, which may have some unworthy men attached to it. Bad men may, and do, occasionally gain admission into our Lodges, but if they are not rendered better thereby, they are not worthy to be retained. Better to apply the pruning knife occasionally, than the whole body suffer from the bad conduct of those who are unworthy to be called Masons. If our Order has been disgraced by some, so likewise has it been honored by many great and virtuous men, who reflect lustre on any society—whose actions even prejudice cannot censure, and whose virtues malignity itself dare not impeach. Though our Institution has suffered from the conduct of its professed friends, though it has been retarded in its movements by enemies from without, the night of its sorrow is well nigh spent, the morning has dawned, and great will be the light of the day.

Masonry is now rising from her apparent slumbers, removing the rubbish in the way of her progress, the cloud that lowered o'er her brightness is disappearing, and she will stand forth fair as the sun in the heavens!

I congratulate you, my brethren, on the prospects of our beloved Order. Throughout our common country an increasing interest is manifested in her behalf, and here, where your former temple was destroyed,* another has arisen, a monument of your devotion to Free-

* An allusion to the Hall which was destroyed by the conflagration of 1838.

masonry, and an ornament to your city. I trust the glory of this latter temple shall be greater and more permanent than the glory of the former.

The opposition has nearly ceased, and the desire of the community is, that here you may cultivate and extend the principles you hold dear.

You have advocates aside from the members of the Craft—advocates whose intercessions will be heard and answered, for they are the pleadings of the widows and orphans, who have been succored by the hands of Freemasons, and who gratefully acknowledge the beneficial influence of Masonry.

I charge you, my brethren, that you neglect not the practice of the principles enjoined upon you.

The interest of the Craft is, in some measure, in your hands. Be not indifferent thereto, sully it not by dissipation or vice; but let *caution* guard you from applying the means of your Lodges to other than Masonic purposes. Regulated by the precepts of *wisdom*, supported by the *strength* of virtue, and adorned with the *beauty* of benevolence, your actions will escape censure, and receive the approbation of the wise and good.

Live within the bounds of prudence; control the passions; keep a tongue of good report; maintain truth, and practice charity; and you will not only display the principles of the Order, but do more to commend Freemasonry than all the arguments you can wield, or all the eloquence of verbal panegyric.

It is said that when Alexander the Conqueror was informed that a man in his army, bearing his name, was a coward, he summoned him to his presence, and inquired if the charge was true. The soldier confessed his cowardice; whereupon Alexander ordered him to banish his cowardice or change his name: "For," said he, "the name Alexander signifies a brave man, and it is not proper for a coward to tarnish it." So we say, the name Freemason signifies a good man, and if there are those, calling themselves Freemasons, who are not influenced by the principles of Masonry—who constantly practice that she condemns—they should alter their conduct, or cease to call themselves Masons, for it is not proper for men to remain with us who will not practice, in some degree, the precepts of the Institution.

Let me entreat you, my brethren, to persevere in the diligent exercise of those virtues which you are taught in your Lodges. Masonry is calculated to make a good man better; and none can reach in an

equal degree the highest point of human perfection, without being a Mason.

May God give you strength to do all its reasonable requirements.

Fellow-citizens—

Not of the Order of Masonry—permit me to render to you our thanks for honoring us with your attendance at this time.

To the ladies, more especially, is it incumbent on me to speak. In behalf of the Fraternity, *I thank you* for your presence and attention. 'Tis true that the rules of admission forbid the conferring of the degrees of Masonry on woman; not, however, from a want of esteem for her sex, or regard for her influence, nor by reason of the absurd and libellous assertion, that “no woman can keep a secret”—but from *one*, among other reasons, that at the building of the Temple they did not labor with the Craft—nor are they required to do so at this day, or to enter the lists in Legislative halls, or go to the field of carnage and slaughter in defence of their country. No: where Masonry is cherished by the other sex, there females are saved from these, and the sterner duties of active life, and instead of being the laborers and defenders, they are protected.

But there is a higher and a better reason why they are not admitted. They do not require the incentives, *nay*, the obligations of Masonry to induce them to practice the virtues I have spoken of. What Mason is there who practices more eminently that love which forgives injuries, or returns good for evil than woman? Where can the repository of truth so readily be found as in woman? Temperance, which is taught and enforced upon man, is her habit. In fortitude, that which bears the ills of life without repining, and undergoes every privation without a murmur—what man, *nay*, what Mason can equal woman? Where will you seek prudence, but in the modest refinements of woman? Justice is wisely represented by a female figure, and an even balance; and Charity could not be personified but in the character of helpless children clustering round, and hanging upon the angelic eyes of woman! I have said she does not require the incentive that man does to induce to the practice of the noble virtues, or enlist her energies in the cause of humanity. If more proof of this fact were needed, we have it in the testimony of the intelligent LEDYARD, who had visited every quarter of the globe, and carefully observed the disposition and habits of both sexes. He says: “In all countries, civil and savage, I have found man rude, cruel, and inhospitable; but in no country, savage or civil-

ized, have I ever addressed woman in the language of decency and politeness, but I was responded to with kindness and attention." Who then can see the necessity or propriety of woman's taking upon herself the obligations of Masonry? Who does not rather say that man, the *rough ashlar*, should submit to artificial bonds, and such moral influences as Masonry exerts, that he may become strong in moral principle and the virtues, and active in deeds of kindness and charity, as in woman!

Respecting the secrecy of our Order. The Great Architect of the Universe reveals not all his plans to us, but many secrets are known only to him. We are permitted to know what Infinite Wisdom sees best for us to understand, yet we know not his design for the morrow, or what shall happen next month or next year. Consequently God not only possesses secrets, but approbates secrecy. And as Freemasonry is an imitation of the creation, Masons should imitate the great Builder, by keeping some things secret; and they have the high sanction of the Creator for the secrecy they require and observe! God has revealed sufficient respecting his plans, to convince us that they are founded in infinite wisdom, for the promotion of the happiness of his children and his own glory; and enough of Masonry is divulged to satisfy the candid mind that the system is one of wisdom, benevolence and philanthropy, which promotes the purity and felicity, whilst it does honor to human nature.

My Brethren: Let us renewedly engage at *the altar*, that our lives shall be in accordance with our declared principles. Let us fulfil this engagement, that "our *light* may shine before others," until we are "called from labor to refreshment," and an entrance is given us within the portals of the "Grand Lodge" above, which hath no need of the sun, neither of the moon to shine in it, for it is lighted by the glory of God!

Go on, my brethren, in imitation of Him, who completed the temple of the universe! Go on to further conquests in the work of purity and benevolence, until the great moral temple shall have arisen in all its glory, and the *head stone thereof shall be brought forth with shoutings, crying grace, grace, unto it.*

The address was succeeded by the following ode, which was also written for the occasion by Dr. St. John Phillips:

ODE.

I.

At dawn of creation, when bright beams of morning
 Broke thro' the regions of chaos and night,
 And Angels rejoic'd at the glory adorning,
 The frame-work of nature with order and light,
 Soon as the brilliant ray,
 Symbol of endless day!
 Suffus'd with its blush the earth and the sea,
 Then on the new-born man,
 Beam'd the grand mystic plan,
 Of Masonry's Orders, accepted and free.

II.

From caves of old ocean, whose deep rolling fountains
 Gush where foundations of earth darkly lie,
 Grand columns rise into ice-cover'd mountains,
 To prop up the Arch of the star-spangled sky.
 His was the shrine of love,
 Who, from His throne above,
 Ancient of Days! gave the sovereign decree;
 And from the corner stone,
 Were all the virtues shown,
 Of Masonry's Orders, accepted and free.

III.

A cherub there came of beauty in vision,
 Whom mortals have call'd by Faith's holy name;
 Beside her next stood Hope, pure and elysian,
 As ever appear'd in the first dream of fame:
 And whilst Immortals there,
 Charity, gracious fair!
 Daughter of Heaven! burnt incense to thee;
 Swell'd anthems glorious!
 Triumph victorious!
 Of Masonry's Orders, accepted and free.

IV.

And here have we built, as a shelter from danger,
 A temple, to friendship and virtue combin'd,

Where the Orphan, the Widow, and destitute Stranger,
 A Mason's compassion and favor may find.
 Far from deceit and art,
 Freely with hand and heart,
 Welcome the Brother whoever he be!
 Here may the pilgrim guest,
 Find the sweet home of rest,
 Of Masonry's Orders, accepted and free.

V.

May the Grand Master whom, all things possessing,
 The Heaven of Heavens can never contain,
 Crown this good work with His favor and blessing,
 And Charity's fabric in mercy sustain!
 Till as the courses rise
 Up to the radiant skies,
 In that Grand Lodge may all mankind agree;
 And in the reign of peace
 Only with time shall cease,
 Great Masonry's Orders, accepted and free.

The audience was then dismissed with the usual benediction, and the Craft proceeded to the Lodge room alone, which being duly tiled, the Grand Master, Gen. Edward H. Edwards, delivered the following brief address:

BRETHREN: Our new "Masonic Hall" being now completed, I have convened you for the purpose of dedicating it to Almighty God, the Grand Architect of Heaven and Earth, and to the purposes of Freemasonry.

The ancient custom of dedicating or setting apart public Edifices and Temples to the Supreme and Eternal God, some Titular Saint, or for public purposes, has existed for so many centuries that its propriety cannot at this time be questioned—it had its origin in the early stages of society, and has prevailed in every age and in every country, and though by some, it may be deemed an unmeaning and useless ceremony, it has not always been unattended with beneficial results. But among the Masonic Fraternity, the practice has been universal throughout the world.

I have, therefore, under the authority vested in me as Grand Master, assembled you to ask your assistance on the present occasion, and to

urge upon you a strict adherence to those ancient rites and ceremonies transmitted to us by our Book of Constitution—bearing in mind that we are members of that great mystic family among whom friendship, brotherly love and affection should ever prevail—of an Institution whose advantages you have just heard so eloquently described; and among whose members it is our pride to be enrolled.

No societies have ever yet been formed that could offer the same advantages to a community as those of Freemasons; existing extensively in both hemispheres, they can diffuse knowledge, science and virtue through all the world like the glorious orb of day, whose cheering influence animates all creation. “Each Masonic Government regularly established is but a part of one great institution bound together by one fundamental Constitution, and administered not only for the advantage of its own people, but for the interest of the whole Fraternity.” And Brethren, what object can be more gratifying to humanity, what act more acceptable to God, than a society of benevolent men, formed for the purpose of relieving the distresses of their fellow-men, for soothing the afflicted widow, and of rearing and protecting the destitute orphans cast upon a cold world in poverty and woe; or opening the portals of the unhappy prisoner, and exchanging his loathsome dungeon for the possession of liberty. Such are the great objects of the Society of Freemasons, and such the principles that should govern every member of the Fraternity.

In the ancient ceremonies now about to be performed, the strictest propriety of behavior should be observed, for it is the character and conduct of the members of our Institution that stamp impressions on the public mind. Let me then entreat you, Brethren, so to square your actions by the rules of order and decorum, that we may on this occasion exhibit to ourselves and to the world at large our devotion to Freemasonry, our reverence for its laws and institutions, our determination to support its principles, and our anxious desire to promote the honor, welfare and happiness of the whole Masonic family.

The new Lodge room was then solemnly dedicated to Freemasonry, virtue and universal benevolence, and the usual votes of thanks to the Orator and the choristers having been adopted, the Grand Lodge was closed in ample form.

Quarterly Communication on the 24th of September, 1841. A warrant was granted for the revival of Richland Lodge No. 39.

A warrant was granted to Harmony Lodge No. 17, at Barnwell C. H.

The Hall committee announced that they had engaged Bro. John H. Schmidt as Hall Keeper, with a salary of twenty dollars per month.

The store under the south tenement was rented for \$450, and the western tenement of the house in the yard for \$120 per annum.

It was resolved to have a procession and address on St. John's day next, and a committee of arrangements was appointed.

Special Communication on the 2d of October, 1841. The use of the Lodge room having been rented to the Society of Odd Fellows, one of whose organizations met on every Friday night, and as the Quarterly Communications of the Grand Lodge had always taken place on the third Friday of the appropriate month, it was found necessary to make some arrangement for obviating the interference of the two bodies which would thus take place. It was therefore determined, by a vote of 24 to 5, that the future quarterly meetings of the Grand Lodge should be held on the first Tuesday in December, March, June and September, but it was, at the same time, resolved that no Society should be allowed to interfere with the meeting of the Grand Lodge on St. John's day. That day, at least, was to be kept sacred from all intrusion.

Quarterly Communication on the 7th of December, 1841. The annual election of Grand Officers took place, and Gen. Edward H. Edwards was reelected Grand Master.

From the report of the acting Grand Treasurer, it appears that at this time the Grand Lodge was indebted in the sum of twenty thousand one hundred and fifty dollars, with a balance in the treasury of five hundred and twelve dollars, and dues to it of about two thousand four hundred dollars, of which hardly more than three hundred could be considered as good.

The necessity of adopting and preserving a proper system of work in the Subordinate Lodges, was again beginning to attract the attention of the Grand Lodge. A Lodge of Instruction, to consist of seven experienced Masons, was appointed. This Lodge never acted, and it will be seen that the Grand Lodge found it subsequently necessary to adopt the old method of a Grand Lecturer. Lodges of Instruction are good for nothing but evil, unless there be first some one who can instruct the Lodge of Instruction.

The Festival of St. John the Evangelist was duly celebrated. The Grand and Subordinate Officers were installed. A procession was then formed, which moved to the First Baptist Church, where, after odes by the choir and a prayer by the Grand Chaplain, an able address was de-

livered by Bro. Wm. H. Inglesby, Past Master of Solomon's Lodge No. 1. On returning to the Hall the usual votes of thanks were passed.

Bro. F. C. Barber was recognized as the Representative of the Grand Lodge of New York. The Grand Master appointed the following brethren to compose the Lodge of Instruction: H. G. Street, A. McDonald, C. M. Furman, St. John Phillips, A. Case, J. H. Honour, and G. B. Eckhard. The Grand Lodge partook of a banquet.

CHAPTER XXXV.

THE YEAR 1842.

OFFICERS of the Grand Lodge for the year 1842 :

E. H. EDWARDS, *Grand Master* ;
 W. B. FOSTER, *Deputy Grand Master* ;
 T. A. HAYDEN, *Senior Grand Warden* ;
 J. W. BRUEN, *Junior Grand Warden* ;
 Rev. A. CASE, *Grand Chaplain* ;
 J. H. HONOUR, *Grand Treasurer* ;
 A. McDONALD, *Corresponding Grand Secretary* ;
 F. C. BARBER, *Recording Grand Secretary* ;
 J. E. ODENA, } *Senior Grand Deacons* ;
 _____ }
 F. MEHRTENS, } *Junior Grand Deacons* ;
 J. A. WAGENER, }
 SOL. MOSES, *Grand Marshal* ;
 T. R. SALTAR, *Grand Pursuivant* ;
 T. C. LOGIER, } *Grand Stewards* ;
 G. W. CRAMER, }
 SAMUEL SEYLE, *Grand Tiler*.

The great amount of indebtedness of the Grand Lodge for the Hall which had just been erected, made it necessary that its officers and members should be continually active in devising means for the increase of its funds and the liquidation of its debt. With this view, therefore, the Hall Committee had recommended that a Masonic ball should be given on the 22d of February, the anniversary of Washington's birth, and it was expected that the result of the sale of tickets would be found profitable to the treasury of the Grand Lodge. This expectation was generally entertained by the Fraternity, and accordingly it was resolved, at a *Special Communication on the 31st of January, 1842*, that a ball should be given on Washington's birth-day, and a Committee of Arrangements was appointed to carry the novel measure into effect.

Another matter of more importance to the interests of Freemasonry than any sacrifice to the genius of Terpsichore also attracted the atten-

tion of the Grand Lodge at this Communication. The great advantage, if not the absolute necessity, of having a uniform system of work and lectures throughout the United States had always been admitted, and from time to time the best mode of accomplishing this object had engaged the serious attention of the Craft in various parts of the country. At length it had been determined to hold a convention at the city of Washington on the first Monday in March, 1842. The Grand Lodge of South Carolina, whom we have already seen occupied in various efforts to secure a uniform mode of working in its own jurisdiction, adopted at once the proposition of some of its sister Grand Lodges to hold a convention for this purpose in the Federal city, and the Grand Master was requested to appoint a delegate. In consequence the Hon. Isaac E. Holmes, at that time one of the representatives of South Carolina in the national Congress, received the appointment; the selection having, undoubtedly, been made with consideration to his residence at that time in Washington, and the convenience with which he could attend the meeting of the Convention. The Convention was held. Ten Grand Lodges were represented, South Carolina being one of the number, and it was resolved that the different Grand Lodges should be requested to appoint Grand Lecturers or Delegates to meet in convention at Baltimore in May, 1843, for the purpose of establishing a uniform system of work.

Quarterly Communication on the 1st of March, 1842. The Grand Master was authorized in all cases of suspended Lodges to grant dispensations for their revival, and to make the best arrangement in his power with regard to their previous indebtedness to the Grand Lodge.

Several zealous brethren, members of different Lodges, having organized a voluntary Lodge of Instruction for the purpose of improvement and mutual consultation in the work of Masonry, the Grand Lodge determined to grant the gratuitous use of the Lodge room to such members of Lodges as might wish to meet for practice on Sunday afternoons, provided they would remunerate the Hall Keeper for his trouble in opening and preparing the room, and also provided their assembling did not interfere with the meetings of any of the Lodges. Although this grant was not as liberal as it might have been, yet, under the circumstances of the case, it was thankfully accepted, and much good was done by the meetings of these brethren, a great deal of information was gleaned, and a step was taken in the road to ultimate success in the practice of the ritual.

Quarterly Communication on the 7th of June, 1842. The Grand

Treasurer reported that the net proceeds of the Masonic ball amounted to \$262 52.

The Grand Master having granted a dispensation for a Lodge in St. Matthew's Parish, as Charity Lodge, and application having been made for a warrant, the warrant was declined, and the Lodge was authorized to continue to work under its dispensation for the present. No reason is assigned for this unusual act. The Lodge was subsequently warranted, and still exists as Charity Lodge No. 62. The singularity about this history is that the Lodge seems to have taken the Grand Lodge at its word, and continued to work under the dispensation for sixteen years. Changes took place in the Grand Secretaryship, the subject was forgotten, the Lodge was in a remote place, and as it made its returns regularly, precisely as a warranted Lodge, it was not until the present Grand Secretary discovered the irregularity that it was corrected. In 1858, a warrant was issued, and the necessary fee was paid.

Bro. T. A. Hayden was recognized as the Representative of the Grand Lodge of Georgia. Bro. Lucien La Taste was appointed by the Grand Master as the Representative of this Grand Lodge at the Grand Lodge of Georgia.

Quarterly Communication on the 6th of September, 1842. The proceedings of the late Masonic Convention at Washington were laid before the Grand Lodge, when it was resolved that the Grand Lodge approve of the recommendation of the Convention that Grand Lecturers should be appointed from each of the Grand Lodges in the Union, to meet in Baltimore in May next to agree upon a uniform system of work for the United States, and the Grand Master was requested to appoint delegates at the Quarterly Communication in December, to represent this Grand Lodge on that occasion.

In consequence of a communication from Bro. John F. Eutz, the Representative of this Grand Lodge near that of New York, in relation to certain irregular Lodges existing in that State, under the jurisdiction of a spurious Supreme Council, it was resolved that no brother should be permitted to visit any Lodge in this State who had not been raised in a regular Lodge, working under the jurisdiction of a Grand Lodge. The phraseology of the resolution was confused, but the evident spirit of it was to deny the right of any Lodge of the Ancient and Accepted Rite, whether regular or spurious, to exercise jurisdiction in this State over the three symbolic degrees.

It was determined to celebrate the ensuing Festival of St. John the

Evangelist by a procession and a public address, and the Grand Master was requested to appoint an Orator for the occasion.

Special Communication on the 27th of October, 1842. The Grand Master announced that he had appointed Bro. Albert G. Mackey, M.D., Senior Warden of Solomon's Lodge No. 1, the Orator for St. John's day.

He also announced that he had appointed Bro. W. H. Ellis, Past Grand Master of the Grand Lodge of Connecticut, the Representative of this Grand Lodge to that body.

Quarterly Communication on the 6th of December, 1842. A memorial was received from Solomon's Lodge No. 1, praying for a reduction of the fees for initiation, which was referred to a committee, and the Grand Secretary was directed to furnish each Lodge with a copy of the proposed scale of reduction, which was from twenty-nine dollars to twenty, for the three degrees.

Heretofore the books of the Grand Treasurer had, by a regulation of the Grand Lodge, been kept in an exceedingly complicated form, there being no less than three distinct accounts kept open, one for the "Common Fund," another for the "Permanent Fund," and a third for the "Charity Fund," besides a fourth one, lately opened, for the "Masonic Hall Fund." It was now resolved that this system should be discontinued, and that in future the Grand Treasurer should consolidate the different funds and accounts into one general fund or account, comprising all the receipts and expenditures of the Grand Lodge.

The committee on the reduction of the fees for initiation was directed to enquire into the expediency of reducing the salary of the Grand Secretary and the commissions of the Grand Treasurer. Economy was now the order of the day.

The Grand Master appointed Bros. Albert Case, F. C. Barber and W. S. King, delegates to the proposed Masonic Convention at Baltimore. Bro. Case was, however, the only one who attended the meeting of the Convention.

Bro. Case gave notice of his intention to propose an amendment to the Constitution, by which the office of Corresponding Grand Secretary should be abolished.

The Grand Lodge entered into the annual election of officers, when Gen. Edward H. Edwards was reelected Grand Master.

The Grand Stewards were ordered to prepare a banquet for St. John's day, to be paid for by the contributions of the members who should partake of it.

The Festival of St. John the Evangelist was duly celebrated. An indisposition, which soon after terminated fatally, prevented the attendance of the Grand Master elect, but the Deputy Grand Master elect, Bro. Geo. B. Eckhard, was installed by Bro. Wm. B. Foster, Past Deputy Grand Master, when the former installed the remaining officers.

A warrant was granted for the revival of Friendship Lodge No. 9, in the city of Charleston.

A procession was then formed, which moved to the new Theatre, where, after prayer by Bro. Case, Grand Chaplain, an address was delivered by Dr. Albert G. Mackey, Master of Solomon's Lodge No. 1. The address was subsequently printed, at the request of the Grand Lodge.

The procession then returned to the Lodge room, where the usual votes of thanks were passed, and the Deputy Grand Master was requested to express to the Grand Master the unfeigned sorrow with which the Grand Lodge has heard of his indisposition, and to carry to him its wishes for his speedy recovery.

A committee was appointed to prepare and publish a brief abstract of the proceedings of the last two years, but the duty was never performed. The Grand Lodge was then closed, and the celebration of the day was concluded by a banquet.

CHAPTER XXXVI.

THE YEAR 1843.

OFFICERS of the Grand Lodge for the year 1843 :

EDWARD H. EDWARDS, *Grand Master* ;
 GEO. B. ECKHARD, *Deputy Grand Master* ;
 J. C. NORRIS, *Senior Grand Warden* ;
 J. E. ODENA, *Junior Grand Warden* ;
 ALBERT CASE, *Grand Chaplain* ;
 J. H. HONOUR, *Grand Treasurer* ;
 F. C. BARBER, *Grand Secretary* ;
 A. J. DAVIDS, }
 J. A. WAGENER, } *Senior Grand Deacons* ;
 H. S. COHEN, }
 _____ } *Junior Grand Deacons* ;
 SOL. MOSES, *Grand Marshal* ;
 T. R. SALTAR, *Grand Pursuivant* ;
 _____ }
 _____ } *Grand Stewards* ;
 SAMUEL SEYLE, *Grand Tiler*.

In consequence of the anticipated abolition of the office of Corresponding Grand Secretary, it was not filled at the previous election in December, 1842.

Quarterly Communication on the 7th of March, 1843.

The warrant of Cheraw Lodge No. 15 was ordered, on the application of several of the members, to be returned, and a warrant was granted for DeKalb Lodge No. 64, at Bennettsville, in Marlboro District.

Special Communication on 4th of April, 1843. Rev. Albert Case was recognized as the Representative of the Grand Lodge of Connecticut.

An interesting question of Masonic jurisprudence was presented to the Grand Lodge. One of the rules of Lodge No. 21 debarred a member from voting at elections who was twelve months or more in arrears. James N. Collins, one of the members who had paid his arrears up to St. John the Evangelist's day, 1841, was denied the right of voting at the annual election, which took place on the first Thursday in Decem-

ber, 1842, under the supposed influence of this rule. Against this decision of the Lodge Bro. Collius appealed to the Grand Lodge, and the case was referred to a committee, which committee made a report at this Communication. The report of the committee contains the following reasoning:

“The 15th rule of the Lodge is perfectly plain, and admits of but one construction, namely, ‘that members twelve months in arrears shall be debarred voting or holding any office.’ It is equally plain and manifest that if Bro. Collins had paid his entire arrears up to St. John the Evangelist’s day, 1841, he could not on the first Thursday in December, 1842, which was only the 7th day of the month, be in the position of one who came under the application of that rule. In other words, being then in arrears only for eleven months and ten days, as is proved by the Treasurer’s receipt, he could not with any justice be disfranchised of his right of voting, or visited with a penalty intended to be inflicted on those only who were twelve months or more in arrears.”

This reasoning would appear to be almost equivalent to a truism, requiring no argument to sustain it, and indeed the Grand Lodge has subsequently, in relation to its own members, acted upon the principle advocated by the committee, but at that time the Grand Lodge, scarcely cognizant of its own prerogatives and duties, was exceedingly reluctant to interfere with the internal discipline of its subordinates, and hence the report, although not actually rejected, was quietly laid upon the table, whence it was never afterwards called up.*

The committee to whom the subject had been referred, recommended a reduction of the fees for initiating, passing, and raising, from twenty-nine to twenty dollars, of which amount four dollars and a half were to accrue to the Grand Lodge, and two dollars to the Tiler of the Lodge. The report was adopted, and the fees reduced, by a vote of 24 against 10.

The Grand Secretary was required to have the regular journal present at all Communications of the Grand Lodge.

Fifty dollars were appropriated towards defraying the expenses of

* The compiler of this history was the Chairman of the Committee and the author of the report. He had, at that time, been a Mason but little more than eighteen months, and this was the first opinion he ever expressed on a point of Masonic law. A long experience since, and much reading, have not inclined him to doubt the views that he has expressed in that report. Time has only confirmed to him their entire correctness.

the delegate to the Convention at Baltimore, it being understood that only one, Bro. Case, would go.

Special Communication on the 15th of April, 1843. It has already been seen that the Grand Master, Bro. Edward H. Edwards, had been prevented by painful illness from being present at the celebration of the Festival of St. John the Evangelist. To the fact of his absence on that occasion the orator of the day had alluded, at the close of his address, in the following language :

“ I cannot close this brief address, without adverting with sentiments of the profoundest regret, to the melancholy circumstance which deprives us on this festive occasion, of the presence of our highly venerated Grand Master. To the dispensations of an over-ruling Providence we should always bow with humble obedience ; but our resignation to the will of heaven cannot, in this instance, but be accompanied with feelings of becoming sorrow. During the many years that he has presided over our counsels and directed our labors, his urbanity, his zeal, and his intelligence, as a man and a Mason, have laid up for him in our hearts a fountain of love and reverence, that is now poured forth in the full stream of sympathy for his pain and physical distress. Let us devoutly trust that it may seem good to the Supreme Architect of the Universe, speedily to restore him, with renovated health and strength, again to occupy his place among us.”

But the wish was a vain one; he never rose from that bed of illness, and died on the 14th of the following April, and this Special Communication was convened to pay the last Masonic honors to his remains. A procession was formed, which united with the funeral cortege, and, after the rites of the Protestant Episcopal religion had been performed in St. Philip's Church, the Masonic funeral service was read at the grave by the Grand Chaplain.

On returning to the Lodge room, obituary resolutions were adopted. The Grand Lodge was directed to be clothed in mourning during the remainder of the year, and the brethren of the jurisdiction were requested to wear crape on the left arm for thirty days.

By the death of Gen. Edward H. Edwards, Bro. Geo. B. Eckhard, the Deputy Grand Master, became the acting Grand Master, and served in that capacity until the election in December.

Quarterly Communication on the 6th of June, 1843. On the report of a special committee advising the change, the salaries of the two Grand Secretaries, the Corresponding and Recording, were reduced to fifty dollars each per annum, and the commissions of the Grand

Treasurer to 2½ per cent. for receiving, and the same amount for paying out.

At the suggestion of the same committee, the two offices of Corresponding and Recording Grand Secretary were merged in one. As it had been the special duty of the former of these officers to attend to and report on the foreign correspondence of the Grand Lodge, which duty was, of course, intended to embrace a review of the transactions of other Grand Lodges, this duty, necessarily, by this change in the constitution, devolved on the Recording Grand Secretary, and ever since that officer has, in the Grand Lodge of South Carolina, performed the labor which, in most other Grand Lodges, is entrusted to a Committee of Foreign Correspondence. This labor had, however, here, as in other Grand Lodges, been only nominally performed, and the reports of the Corresponding Grand Secretaries seldom exceeded a few lines in length, and did not often contain more than an acknowledgment of the receipt of transactions of foreign bodies, with the stereotyped commentary that "they contained nothing of interest to this Grand Lodge." It was not until the year 1845, that any report of length, or any synopsis of foreign transactions, was made by the Grand Secretary.

Richland Lodge No. 39 this year dedicated its Hall, and the Grand Lodge received an invitation to attend, which it was not convenient to accept. The Grand Tiler was however sent to Columbia with the furniture, jewels and clothing of the Grand Lodge to assist in the celebration.

The same Lodge, having expelled one of its members for gross immoral conduct, applied to the Grand Lodge for permission to publish the fact in the public journals. The Grand Lodge left this to the discretion of the Lodge.

Bro. Case, the Delegate of the Grand Lodge to the Convention of Grand Lecturers at Baltimore, having returned, appeared before the Grand Lodge and made a verbal report of the transactions of that Convention. He then delivered the lecture on the first degree, and explained the mode of opening and closing, as adopted by that body.

The whole subject was referred to a committee of seven, who were to examine the Baltimore system of work, and report at a subsequent meeting.

Of the Baltimore Convention, and of the "Baltimore work," so much was said at the time, and so much continues even now to be said in some parts of the country, that a few words of explanation will not, perhaps, be deemed improper. A great deal of Masonic learning was undoubtedly assembled on that occasion, and there was certainly a

display of a generous and zealous feeling to make compromises in matters which were not essential, and by diligent inquiry to obtain and adopt that form of work which would be most consistent with the ancient landmarks. The President of the Convention, himself an able and distinguished Mason, and a gentleman of education and general intelligence, gave his testimony to this effect, when he said, in his report to the Grand Lodge of Virginia, that "in the truest spirit of Masonic feeling, each delegate advancing to the holy altar of truth and harmony, thereon deposited his local prejudices and predilections, determined to effect that uniformity so essentially necessary to characterize our time-honored Institution, and to secure to its professors its inestimable advantages throughout the civilized world." I fear, however, that the spirit of compromise was, before the close of the Convention, carried to an unwarrantable extent, and that in some instances the spirit of truth was sacrificed to the love of harmony. All who were members of that Convention were of course possessed of equal authority, but all were not equally learned, nor all equally impressed with the Masonic abhorrence of innovation. It is certain, and I speak here *meo periculo*, for at that time I carefully examined the work as reported by Bro. Case to the Grand Lodge of South Carolina, that in some very essential points important innovations were admitted, which, when the Convention adjourned, were not acceptable to some of the delegates, and which it was admitted at the time, were innovations to be received with reluctance and in the spirit of improper compromise. Hence, the work did not long preserve its identity, and having been received in many places with dissatisfaction, it was soon neglected or improved, or at least altered, so that in a few years the "Baltimore work" became invested with a sort of mythical character, and although we now and then hear a lecturer or teacher declaring that he is in possession of the "Baltimore work," we are inclined to think that he is laboring under a delusion, and view his pretensions as we would those of the alchemists of old, who claimed to be in possession of the universal menstruum.

But there is another circumstance to which we must attribute in part the failure of the Baltimore Convention to perpetuate its system. Webb, and afterwards Cross, were not content to inculcate the systems they had adopted by merely oral instruction. They knew that for a successful propagation and continuation of the esoteric ritual which they taught, there must be a tangible foundation on which it might rest, and which would be so closely connected with it that the one

could not be removed while the other should last. This foundation they made to consist of the Monitors or Text Books which each of them compiled. The Monitor, therefore, of Webb, serves as an index to the whole of his system. It gives just so much of the exoteric teaching, and interweaves it so closely with the esoteric instruction, that one who has once acquired the ritual of Webb can always preserve its essentials, because he will always be reminded of them by the arrangement of, and the allusions in, the text book. The members of the Baltimore Convention were not ignorant of the necessity of a text book which might in future be referred to as the exponent of the system which had been adopted, and accordingly, Bros. John Dove, of Virginia, C. W. Moore, of Massachusetts, and S. W. B. Carnegy, of Missouri, were appointed a committee to prepare and publish, in the name of the Convention, "a Trestle Board or Hieroglyphic Monitor, which," said Bro. Dove, "should reflect the true work." After a time the well-known "Trestle Board" of Bro. Moore appeared, but Dr. Dove, the chairman of the committee, at once declared in the most solemn manner that this book contained "scarcely one feature to be recognized as having the most remote resemblance to the work of the Convention as agreed upon."* The correctness of this charge has, I think, never been satisfactorily disproved, and by almost general consent, Moore's "Trestle Board," however it may be valued for its own merits as a monitorial instructor, is not considered as an exponent of the Baltimore work.

With acknowledged innovations, with forced compromises, and without a text book, the attempt of the Baltimore Convention to produce a uniform system of work in the United States has proved a signal failure. Only seventeen years have elapsed since its adoption, and yet it is doubtful whether there are two men now living in the United States who could agree as to what that work was. It has already gone into the region of Masonic myths.

In South Carolina it has been seen that when the work was submitted to the Grand Lodge by its delegate to Baltimore, it was referred to a special committee for further examination. That committee consisted of Alex. McDonald, St. John Phillips, J. H. Honour, R. W. Cogdell, W. S. King, W. W. Kunhardt and A. G. Mackey. The committee, or at least a majority of it, was very patient and thorough in its investigations. Bro. McDonald, the chairman, was very well acquainted

* Dove's report to the Grand Lodge of Virginia, 11th December, 1843.

with the system taught by John Barker, a system derived indirectly from that of Webb, and differing in no essential particular from the "Webb work," and which having been taught by Barker in the jurisdiction, in 1825, and for some years afterwards, had always since been recognized as the work of South Carolina. The comparison of the Baltimore work, as reported by Bro. Case, proved it to be, in many essential points, so different from that of Barker, and therefore of Webb, and the innovations, which it was candidly acknowledged had been admitted, were of so objectionable a character, that the committee, after mature deliberation, determined to report against it. But a feeling of delicacy towards Bro. Case, who had labored diligently to bring this work home, and who, having taken a somewhat prominent position in the Convention, was unwilling to see a condemnatory report made in offensive terms, led the committee to soften and modify their report, so as that, while rejecting the work, they might save the feelings of those who were disposed to favor it. The committee, therefore, after stating that they could not come to any satisfactory conclusion, begged on the 14th of October, 1843, to be discharged, which being done, a resolution was proposed by Bro. McDonald to the effect "that the work adopted by the Masonic Convention at Baltimore is so similar to that which has been used by this Grand Lodge, for years past, that it is unnecessary to adopt it.* To this resolution was appended another, "that a committee be appointed to revise the work, in which the Lodges were instructed by the Grand Lecturer, Bro. Barker, and that they recommend such persons as may be competent to instruct the Lodges, from among whom the Grand Lodge may make a selection."

Both resolutions were adopted. The Baltimore work was thus virtually rejected, and the Grand Lodge determined to go back to its old work, as taught by Barker, and, from that day to this, the "Baltimore work" has never been heard of in this jurisdiction.

Quarterly Communication on the 5th of September, 1843. It was determined to celebrate the approaching Festival of St. John the Evangelist by a public address, and, of course, a procession, and Dr. John B. Irving was elected the Orator for the occasion.

* The resolution was intended, in a spirit of *very liberal* interpretation, to mean that the similarity existed only in those parts in which the innovations of the Convention had not been intruded. Rigidly construed, the resolution did not express the real sentiments of the committee. But the reason has been explained.

Special Communication on the 9th of September, 1843, when Bro. Case exemplified the second and third degrees according to the work of the Baltimore Convention. This subject has already been fully treated.

Special Communication on the 14th of October, 1843. It was at this meeting that the quietus was given to the "Baltimore work," as has already been described.

Special Communication on the 18th of November, 1843. No business of permanent interest was transacted. An invitation was received from St. John's Mark Lodge No. 1, in the city, to be present at the delivery of a discourse on the death of the late Bro. J. L. Wood, to be delivered by Bro. A. G. Mackey, the R. W. Master of that Lodge.

Quarterly Communication on the 5th of December, 1843. The special committee to whom the subject had been referred, reported that they had agreed on a system of work, and recommended Bro. Albert Case as a fit person for the office of Grand Lecturer. But the Grand Lodge took no action on either the report or the recommendation. The work adopted by the committee was essentially the same as that taught by Barker, and ever since has been the system recognized by the Grand Lodge. The Grand Lodge did not go into an election of Grand Lecturer, because Bro. Case did not desire the appointment, and no other person was, at that time, both qualified for and willing to take it.

The Grand Lodge entered into the annual election of Grand Officers, and Bro. George B. Eckhard was elected Grand Master.

La Candeur Lodge No. 36, a Lodge working in the city under the jurisdiction of the Grand Lodge, but in the French or Modern Rite, and in the French language, had, a short time previously, elected a candidate who was the son of one its members, but only eighteen years of age, on the ground that he was a Lewis or Louveton, that is, the son of a Mason, and, therefore, by the usages of the French Rite, entitled to initiation when he had arrived at the age of eighteen. On being informed of the circumstances, and before the Lodge had proceeded to initiation, the acting Grand Master issued his precept, prohibiting the Lodge from proceeding further in the business until the Grand Lodge could make its decision. At this meeting of the Grand Lodge the subject was brought up by the report of the acting Grand Master, and it was declared that "it is contrary to the usages of Ancient Freemasonry as practiced in this State, and in direct contravention of the Rules and Regulations of the Grand Lodge, to initiate any person who has not arrived at the full age of twenty-one years."

La Candeur Lodge yielded with submission to the expressed will of the Grand Lodge, and no attempt has ever since been made in the jurisdiction to initiate a "Louveton."

One of the Lodges having applied for the information, was informed that, by the usual custom, a candidate is rejected on receiving *two* black balls. Such was, unfortunately, the fact. At that time, and long after, it was the usage of the Grand Lodge to require two black balls to reject. But as this is in violation of one of the ancient regulations, and is certainly calculated to impair the harmony of the Lodge, it has, of late years, been discouraged, and the constitution of the Grand Lodge now requires a unanimous vote for admission.

Special Communication on the 20th of December, 1843. During the late elections in the city Lodges, all of whom were in the habit of electing their officers at the stated Communication preceding the Festival of St. John the Evangelist, a circumstance had occurred which required the interposition of the Grand Lodge. In one of the Lodges a brother who had never served in the office of Warden, in either that or any other Lodge, was elected Master. But as the election was not a case of true emergency, since at least one of the Past Masters had been willing to serve if elected, the Grand Lodge determined that the election was "contrary to the requirements of the Ahiman Rezon," and a dispensation was therefore issued authorizing and directing the Lodge to proceed to a new election, which was accordingly done.

Another subject of local law attracted the attention of the Grand Lodge. By the regulations of the Grand Lodge no one was capable of membership in that body, and, as a consequence, of holding office, unless he had been a Past Master for twelve months. At the quarterly meeting on the 5th December, 1843, one who had been a Master of a Lodge since the preceding St. John the Evangelist's day, and who consequently would not technically have been in possession of the Past Master's degree for twelve months until the next Festival of St. John, was not only elected a member of the Grand Lodge, but also immediately afterwards a Grand Officer. At the present meeting a friendly protest was entered by one of the members against this latter election, in consequence of the ineligibility of the person elected to hold office until after St. John's day. The irregularity was, however, candidly admitted, and the protest was then withdrawn, the protestant stating that "he had no other object in view than to prevent such irregularity in future." The Grand Lodge subsequently healed the irregularity by installing the officer

Sometime in the course of the present month a person of the name of E. S. Wood presented himself to some of the Lodges in the city, having in his possession a certificate signed by a Sovereign Grand Inspector of the 33d degree in the Ancient and Accepted Rite, and stating that the said Inspector had communicated the symbolic degrees to Mr. Wood, in the city of Havana, in Cuba, under the authority which he possessed as a member of the 33d degree. On his application to La Candeur Lodge, he was admitted as a visitor, but on subsequently applying to visit St. Andrew's Lodge No. 10, he was rejected, nor would the committee consent to give him an examination. On this Mr. Wood made a complaint to the Grand Lodge, when it was resolved that the Grand Lodge could not recognize Mr. E. S. Wood as a Mason, he being illegally made, and that he cannot be considered as such until regularly initiated, passed and raised, in a legally constituted Lodge. La Candeur Lodge was also censured for having admitted a visitor without his having presented a Grand Lodge certificate, or undergone a proper examination.

Special Communication on the 23d of December, 1843. The Grand Lodge modified, in some measure, its objections to the legality of the initiation of Bro. Wood, by declaring, that should any Subordinate Lodge confer the degrees gratuitously upon him, that in that case, the Grand Lodge will remit its fees due for such initiation.

The Festival of St. John the Evangelist was duly celebrated. The Craft assembled on the morning of the 27th. The Grand Master elect was installed by Bro. W. S. King, Past Deputy Grand Master, and then the former installed the remaining officers. A procession was then formed, which moved to the German Lutheran Church, where, after prayer by Bro. J. H. Honour, acting as Grand Chaplain, and the singing of appropriate odes, an address was delivered by Dr. John B. Irving, Senior Grand Warden.

The procession then returned to the Hall, where, after the usual votes of thanks to the orator, the musicians and others, the Grand Lodge was closed.

In the evening the celebration of the day was concluded by many of the brethren partaking of a supper, which had been prepared for the occasion.

CHAPTER XXXVII.

THE YEAR 1844.

OFFICERS of the Grand Lodge for the year 1844:

G. B. ECKHARD, *Grand Master* ;
 JAMES C. NORRIS, *Deputy Grand Master* ;
 JOHN B. IRVING, M.D., *Senior Grand Warden* ;
 W. S. KING, *Junior Grand Warden* ;
 J. H. HONOUR, *Grand Treasurer* ;
 ALBERT G. MACKEY, M.D., *Grand Secretary* ;
 H. S. COHEN, }
 J. A. WAGENER, } *Senior Grand Deacons* ;
 J. A. DAVIDS, }
 _____ } *Junior Grand Deacons* ;
 JAMES S. BURGESS, *Grand Marshal* ;
 T. R. SALTAR, *Grand Pursuivant* ;
 W. C. GATEWOOD, }
 JOHN EWAN, } *Grand Stewards* ;
 SAMUEL SEYLE, *Grand Tiler*.

Special Communication on the 29th of January, 1844. This meeting was called to receive the full report of the Committee on Work. Bro. Case took the chair as Master, and Bro. McDonald assumed the position of Senior Warden, and exemplified the work and lectures of the three degrees, when the same was adopted "as the ancient work practiced in this State." That is to say, for the subject should not be misapprehended, the work exemplified by Bros. Case and McDonald was admitted to be not new work to be approved, but the old system which had been taught by Bro. Barker, and, therefore, no change was made in the work to be henceforth practiced in the jurisdiction. Bro. McDonald was a man of much intelligence, of great Masonic experience and of retentive memory, and he had, at one time, been thoroughly conversant with the Barker work. Undoubtedly he may have committed a few errors, for, in the lapse of time since he had had the opportunity of the personal instructions of Barker, he may have for-

gotten some slight portions of the ritual, but, on the whole, he was at that time the most competent and reliable instructor in the old work that the Grand Lodge could obtain, and there is no doubt that in all essentials there was no variation between the work presented on this evening to the Grand Lodge and that which always heretofore had been practiced in the jurisdiction.

A motion was then made that the Grand Lodge should proceed to the election of three Grand Lecturers, the consideration of which was postponed to the Quarterly Communication in March, and Bro. Case was requested to lecture to the Lodges in the city until a Grand Lecturer should be appointed.

Quarterly Communication on the 5th of March, 1844. Communications were received from Bros. John Dove and C. W. Moore, in relation to the "Trestle Board," published by the latter, and which the former asserted was not a true exposition of the work of the Baltimore Convention, a charge which the latter as strenuously denied. As the Grand Lodge had declined to adopt this system, and had gone back to its own work, it was considered that the question was now of no interest in this jurisdiction, and both the communications were laid upon the table.

The Baltimore Convention had earnestly recommended "the several Grand Lodges of the Union to unite in sending a delegate from the Masonic Fraternity in the United States to their brethren in Europe, with a view to lay the foundation of such an intercourse hereafter as should promote a universal language and work, and extend the blessings of the Order far beyond its present range." This recommendation had been warmly seconded by the Grand Lodge of Mississippi, which had expressed its willingness to appropriate a sum of money to defray its part of the expenses of such a delegate, provided the other Grand Lodges would join in the undertaking.* This proposition was laid before the Grand Lodge of South Carolina, and referred to the Grand Officers "to report as soon as convenient on the proposed measure." No report was, however, ever made, and the subject was allowed quietly to expire by default.

A warrant of Constitution was granted to Horry Lodge No. 65, at Conwayboro.

Quarterly Communication on the 4th of June, 1844. Warrants of

*Proceedings Grand Lodge of Mississippi, 1844; page 50.

constitution were issued for the revival of Winnsboro Lodge No. 11, at Winnsboro, Concordia Lodge No. 50, at Edgefield Court House, and Clinton Lodge No. 60, at Marion Court House.

A member of one of the Lodges having been expelled by his Lodge, official information of that fact had been communicated to the Grand Secretary, and by him to the Grand Lodge, on the 5th of September, 1843, and the information immediately extended to the other Grand Lodges through their Grand Secretaries, of whom one, who was also the editor of a Masonic magazine, had published the notice in his journal. On the 9th of September the expelled Mason had appealed to the Grand Lodge, and on the 5th of December he was reinstated by his Lodge. Subsequently he complained to the Grand Lodge that his expulsion had been published in a magazine, and demanded redress therefor. The subject having been reported on by a committee, the Grand Lodge determined that the Grand Secretary, in extending the notice of the expulsion to the different Grand Secretaries, "had acted strictly in the performance of a duty required by rule."

Intelligence having been received from the Grand Lodge of New York, through its Representative, of the death of Morgan Lewis, Grand Master of that jurisdiction, appropriate resolutions of sympathy and condolence were adopted.

A warrant was granted to Walhalla Lodge No. 66, in the city of Charleston, with permission to work in the German language, provided it kept a copy of its records in English, and worked agreeably to the system which had been recently adopted by the Grand Lodge.

The Convention held at Washington in March, 1842, had suggested, as an additional safeguard against the abuse of Masonic principles, that the Grand Lodges should advise, if they did not deem it necessary to require, their subordinates to demand certificates of the good standing of strange brethren, which certificates were to emanate from the Grand Lodges of the jurisdiction from which such strangers might hail. This suggestion was earnestly recommended to the consideration of the Fraternity, and on being brought before the Grand Lodge of South Carolina, it was declared that the system had already been adopted, and had long existed as a standing regulation of that Grand Lodge.

The Baltimore Convention had adopted a series of rules for the organization and establishment of a triennial Grand Convention of Freemasons, which was to consist of one Representative from each of the Grand Lodges of the United States, and which was to have the

power of settling a uniform mode of work, and of deciding all questions of difference between two or more Grand Lodges which should be submitted to its arbitration by the parties interested. The subject was brought before the Grand Lodge of South Carolina, but the propositions were rejected.

The Grand Lodge refused to concur in the resolution of the Baltimore Convention which recommended the taxation of unaffiliated Masons.

The Baltimore Convention had declared that in its opinion a Subordinate Lodge had not the right to try its Master, but that he is amenable to the Grand Lodge alone. A motion was made in the Grand Lodge that this opinion met with the concurrence of the Grand Lodge of South Carolina. One would suppose that, on this almost elementary principle of Masonic law, there could be no difference of opinion. It was, however, proposed by an over cautious member that it should be made the special order for the September Communication. At that Communication the special order was not taken up, and the Grand Lodge gave no opinion on the subject. It has, however, ever since practically expressed its concurrence in the doctrine, and it would be considered as a great violation of Masonic jurisprudence in South Carolina were any Lodge to attempt to exercise jurisdiction over its Master.

The proposition that had been offered at a previous Communication that the Grand Lodge should proceed to elect three Grand Lecturers, was taken up and modified so that the Grand Master was requested to appoint a committee of three to act as Grand Lecturers until the annual election in December, whereupon the Grand Master appointed the following committee of Grand Lecturers: ALBERT G. MACKAY, ALEXANDER McDONALD and JOHN B. IRVING.

Quarterly Communication on the 3d of September, 1844. The Grand Master brought to the attention of the Grand Lodge the fact that one of the by-laws of Walhalla Lodge No. 66 was in these words in reference to the petition of a candidate for initiation: "A committee of three shall be appointed, who shall report on his letter at the next regular meeting, *or sooner if required.*" It was determined that the by-law should be altered so as to read "who shall report on his letter at the next regular meeting, *or sooner if a transient person.*" It is evident that this was a case of inadvertence. The ancient regulations as well as the regulations of the Grand Lodge of South Carolina had provided that the month's enquiry into character could only be

omitted upon the dispensation of the Grand Master, but here it was left to the discretion of the Lodge. Since then the Grand Lodge has been more rigid in its observance of the law, and in many instances has stricken out of the by-laws of its subordinates the very words which on this occasion it permitted and even required.

A warrant was granted to Spartan Lodge No. 70, at Spartanburg Court House.

The Grand Lodge refused to grant relief to the widow of an unaffiliated Mason.

Arrangements were made for the celebration of St. John's day, and a committee appointed to select an Orator.

Special Communication on the 26th of November, 1844, to consider a question of Masonic jurisprudence. A candidate had been rejected in St. Andrew's Lodge No. 10, by two votes, and at a subsequent Communication his petition had been reconsidered, and he had been elected. One of the members who had deposited a black ball, protested to the Grand Lodge against this action of the Lodge. On the motion of the Grand Secretary this protest was dismissed. There is no doubt, and I now candidly admit it, that the Grand Secretary was entirely wrong in making such a motion, for the Lodge was clearly in error. So strongly was the Grand Master of this opinion, that he solemnly protested against this decision, "inasmuch as the proceedings of Lodge No. 10 were a violation of the Ancient Landmarks." Subsequently one of the members who had deposited a black ball withdrew it, and the candidate was initiated. There is no doubt that the whole proceeding was wrong, and that Bro. Eckhard was right in declaring it a violation of Masonic law.

Quarterly Communication on the 3d of December, 1844. At this Communication an amendment to the Constitution was adopted, dividing the State into five Districts, and placing over each a District Deputy Grand Master, who was to be either a member of the Grand Lodge, or a representative of one of the Lodges, and whose duty it was to visit the Lodges in his district, and to decide all appeals until the decision of the Grand Lodge could be obtained. This was a favorite project of the Grand Master, and, in deference to his opinion, the amendment was adopted, but the District Deputies were never appointed, and the amended law fortunately never went into operation. At a subsequent general revision of the Constitution, it was omitted. As a matter of curiosity we may record the manner in which the State was divided.

The *Northern* District comprised Pickens, Anderson, Greenville, Spartanburg, Union, York, Chester, Laurens and Abbeville.

The *Eastern* comprised Marlboro', Lancaster, Chesterfield, Darlington, Sumter, Marion, Williamsburg, Horry and Georgetown.

The *Western* comprised Edgefield, Barnwell and Orangeburg.

The *Southern*, Beaufort and Colleton.

The *Central*, Richland, Kershaw, Newberry, Lexington and Fairfield.

Charleston was without a District Deputy, because the Grand Master would there preside in person. It was at that time a fixed idea in the Grand Lodge, that the Grand Master must always be a resident of the city.

A motion for the election of a Grand Lecturer, made by Dr. Irving, was referred to the Grand Officers to enquire into its expediency.

The annual election took place, and Bro. John B. Irving, M.D., was elected Grand Master.

The Festival of St. John the Evangelist was duly celebrated. The brethren proceeded, in the evening, from the Lodge room to the Hall below, where, in the presence of a large concourse of spectators, the officers were installed. Bro. Eckhard, Past Grand Master, installed Bro. John B. Irving, the Grand Master elect, who then installed the remaining officers, after which an address was delivered by Bro. John E. Carew, a member of Solomon's Lodge No. 1.

The Grand Lodge then returned to the Lodge room, where the usual votes of thanks were passed.

Notice was given that the Grand Officers would meet the Masters and Wardens of the Subordinate Lodges in the Lodge room, on every Sunday afternoon, for the purpose of instructing them in the work.

The Grand Lodge was then closed, and the celebration of the day was concluded by a banquet.

CHAPTER XXXVIII.

THE YEAR 1845.

OFFICERS of the Grand Lodge for the year 1845:

JOHN B. IRVING, M.D., *Grand Master*;
 JAMES C. NORRIS, *Deputy Grand Master*;
 F. C. BARBER, *Senior Grand Warden*;
 A. E. MILLER, *Junior Grand Warden*;
 J. H. HONOUR, *Grand Treasurer*;
 A. G. MACKAY, M.D., *Grand Secretary*;
 H. S. COHEN, } *Senior Grand Deacons*;
 S. J. HALL, }
 Z. B. OAKES, } *Junior Grand Deacons*;
 S. FRANKFORD, }
 N. LEVIN, *Grand Marshal*;
 T. R. SALTAR, *Grand Pursuivant*;
 W. W. KUNHARDT, } *Grand Stewards*;
 _____ }
 SAMUEL SEYLE, *Grand Tiler*.

Special Communication on the 19th of February, 1845. The Grand Lodge was called thus early together for the purpose of paying the last tribute of respect to the memory of Bro. George B. Eckhard, who died on the 17th instant. A funeral procession was then formed, which repaired to the residence of the deceased, and thence (having united with the other Societies) proceeded with the body to the German Lutheran Church, where, after divine service by the Rev. Dr. Bachman, the Brethren assembled around the grave, and paid the last honors of Masonry to their departed Brother.

The Grand Lodge then returned to the Hall, where suitable resolutions of regret were adopted.

Quarterly Communication on the 4th of March, 1845. The necessity of devising some means of communicating the system of work to the Subordinate Lodges, had been, for a long time, attracting the attention of the Grand Lodge. The various methods experimentally adopted, of appointing a committee of Grand Lecturers, and afterwards of estab-

lishing District Deputy Grand Masters, had all signally failed. The subject had, at length, been viewed in its proper light, and the general impression now prevailed that the only mode which promised any success, was to have recourse to the old usage, and to give the appointment of Grand Lecturer to a competent brother, who would be both willing and able to perform the important duty. But that nothing might be done in a hurry, at a previous Communication the whole matter had been referred to the Grand Officers. At this Communication they made their report, which, after some modifications in respect to the pecuniary compensation, was adopted as follows :

“The Grand Officers, to whom were referred the resolutions on the subject of the appointment of a Grand Lecturer, beg leave respectfully to report :

“That they have given to the subject the attentive consideration its importance demands, and in so doing have become convinced that the revival and prosperity of the Order in this State seem to require the appointment of such an officer.

“They also think, that in view of the collections that may be made by the said officer from defaulting Lodges, now dormant, whose returns may be adding to the annual income of the Grand Lodge, that body is fully warranted in offering to the said officer a moderate compensation for his services. They, therefore, recommend the adoption of the following resolutions :

“*Resolved*, That the Grand Lodge will proceed to the election of a Grand Lecturer, whose duties shall be as follows :

“He shall visit all the Lodges in this State at least once in every year, and as much oftener as may be found practicable. He shall instruct them in all such matters as may be conducive to the harmony, unity, and good government of the Masonic family. At every such visit he shall lecture in one or more of the three degrees of Ancient Freemasonry, and give such explanations of our rites, ceremonies and customs, as shall demonstrate the excellence and usefulness of the Masonic institution. He shall explain the constitutions of the Order, and the rules and regulations of the Grand Lodge, so as to promote a uniformity of principle and operation in the several Lodges in this State.

“He shall also collect such sums of money as may now be due to the Grand Lodge from the different Lodges in the State, and pay the same over to the Grand Treasurer. He shall also use all proper exertions to revive those Lodges that have been dormant, and to extend the prosperity and usefulness of the Order throughout the State.

“He shall receive annually from the Grand Lodge, as a compensation for these services, at the rate of \$300 per annum, until next St. John the Evangelist's day, and such other sums as the Subordinate Lodges may see fit to contribute.”

This report was adopted, and it was also resolved that before entering on his duties the Grand Lecturer elect should enter, pass and raise a candidate in open Grand Lodge, according to the work that had been recently adopted, and from which work he was in no manner whatever to deviate in his instructions to the Lodges.

The Grand Lodge then proceeded to the election of the Grand Lecturer, when Bro. Albert G. Mackey was elected.

At a Special Communication on the 29th of March, Bro. Mackey exemplified the work in the first degree, when on motion of Bro. Yeadon he was approved and accepted as Grand Lecturer, and his salary was ordered to commence from that night.

At a Special Communication on the 5th of April, 1845, the Grand Lecturer exemplified the work in the second and third degrees, when it was resolved “that the Grand Lecturer be made known throughout the State, and United States, by a legal certificate signed by the Grand Master, and Senior and Junior Grand Wardens; and that he proceed *forthwith* to the Subordinate Lodges, under this Grand Lodge, to lecture and instruct the same.”

Thus, after about seventeen years of various attempts made to devise a system of instruction for the Subordinate Lodges, the Fraternity found themselves compelled to go back to that old and only good one, the appointment of a Grand Lecturer.

As this may be considered as an era in the history of the jurisdiction, for the want of instruction had certainly crippled the zeal and impaired the popularity and influence of the Order in the State, just as the diffusion of true Masonic ideas soon excited a just enthusiasm, and elevated the character of the Institution, it will be well to see what was the condition of Masonry in the jurisdiction at the time that the Grand Lecturer began his labors.

There were, at this time, in the city the following Lodges, all actively at work: Solomon's No. 1, Union Kilwinning No. 4, Washington No. 5, Friendship No. 9, St. Andrew's No. 10, Orange No. 14, Pythagorean No. 21, LaCandeur No. 36, and Walhalla No. 66. In the country the following were in operation: Harmony Lodge No. 12, at Branchville; Harmony No. 17, at Barnwell Court House; Harmony No. 20, at Edisto Island; Kershaw No. 29, at Camden; Richland No.

39, at Columbia; Winyah No. 40, at Georgetown; Concordia No. 50, at Edgefield Court House; Clinton No. 60, at Marion Court House; Harmony No. 61, at George's Station; Charity No. 62, at St. Matthew's Parish; Horry Lodge No. 65, at Conwayboro, and Harmony No. 67, at Hamburg. Clinton No. 3, at Abbeville, was in existence, but scarcely more than alive, although it has since become the mother of many Lodges in the upper country. The Lodges at Bennettsville and Walterboro were actually defunct. So that there were *nine* Lodges in the city, and *twelve* only in all the rest of the State. But of these twelve, several were in an exhausted and almost dying condition, though all of them subsequently recuperated and became prosperous.

Harmony Lodge No. 17 having, by means of the subscriptions of a joint stock company, succeeded in erecting a handsome and commodious Hall in the village of Barnwell, invited the Grand Lodge to be present and assist in the dedication. This invitation was accepted, and Special Communications were holden on the 10th and 15th of May, for the purpose of making the necessary arrangements.

On the 19th of May, 1845, the Grand Master, accompanied by a large number of the officers and members of the Grand Lodge, proceeded in the rail cars to Blackville, and thence by carriages to Barnwell, where on the 20th an occasional Grand Lodge was opened, and a procession formed, which, in company with Lodge No. 17, repaired to the Hall, where, after a discourse by Bro. A. P. Aldrich, Past Master of Lodge No. 17, the Hall was solemnly dedicated.

Quarterly Communication on the 3d of June, 1845. Notices were received from Lodges No. 5 and 21 that members had been in the former Lodge expelled from the Lodge, and in the other, suspended from the Lodge, for non-payment of arrears. These letters were laid on the table, in consequence of the equivocal character of the notices, which did not specify whether the defaulters had been suspended or expelled from membership or from Masonry. A resolution was then proposed, and, after being postponed until the next Communication, was at that time adopted, declaring "that the penalty of expulsion, for non-payment of arrears, is abrogated by this Grand Lodge, and that the only punishment hereafter to be inflicted for such defalcation shall be a discharge from membership of the Lodge."

A communication was received from the Grand Lodge of Texas, proposing the appointment of Representatives between the two Grand Lodges. The proposition was accepted, and E. H. Tarrant was appointed as the Representative of this Grand Lodge, near the Grand

Lodge of Texas, and John S. Cogdell was suggested as a proper person to represent the Grand Lodge of Texas. But the subject was not prosecuted by either party, and neither of the Representatives was ever subsequently recognized.

A communication was read from the Grand Lodge of Maryland in relation to the constitution of a General Grand Lodge of the United States, when it was resolved, that "in the opinion of this Grand Lodge, it is inexpedient to form a General Grand Lodge of the United States, as they believe the present Representative System and the triennial meeting of the Grand Lecturers are sufficient for all purposes for which the formation of a General Grand Lodge is intended."

This was rather an unmeaning excuse, when it is recollected that the Grand Lodge had also repudiated the system of these triennial meetings of Grand Lecturers.

Quarterly Communication on the 2d September, 1845. The Hall Committee reported that by adhering to its present policy, the Grand Lodge would be able from the income of the building to pay off both the interest and principal of the mortgages upon the Hall.

It was at this Communication that the regulation already alluded to, which abrogated the penalty of expulsion for non-payment of dues, was adopted.

Quarterly Communication on the 2d of December, 1845. The debt of the Grand Lodge was now in a fair way to be reduced to a little over fifteen thousand dollars.

A communication was received from the Supreme Council of the 33d degree of the Ancient and Accepted Rite for the Southern jurisdiction of the United States, announcing the active existence of that body, and giving a list of its officers.

On an examination of the by laws of Walhalla Lodge No. 63, the Grand Lodge decided that the appointment of new officers, not mentioned in the Ahiman Rezon, is unknown to the usages of the Craft in the State, as also the holding of Lodges of discipline, to which none but members could be admitted. Both these provisions in the by-laws of the Lodge were objected to.

Since 1836 no abstract of the proceedings of the Grand Lodge had been published. It was now determined that this publication should be resumed, and accordingly the transactions for the year 1845 were subsequently printed.

Arrangements were made for the celebration of the Festival of St. John the Evangelist.

For the first time since the organization of the Grand Lodge, a critical and analytical report of the foreign correspondence was presented by the Grand Secretary. This usage has ever since continued, the Grand Secretary acting as a Committee of Foreign Correspondence, in view of the duties he is called upon to discharge as the representative of the Corresponding Grand Secretary, recognized by the former regulations, and which office was, in 1844, merged in that of the Recording Secretary.

The annual election of officers took place, and James C. Norris was elected Grand Master.

The Festival of St. John the Evangelist was duly celebrated. In the evening the Grand Lodge was opened on the first degree, a usage that had always been observed in this jurisdiction. The Grand Master elect was installed by Bro. J. J. Alexander, Past Grand Master, and the former then installed the other officers. There was neither procession nor address, but the Grand Lodge being closed, the brethren partook of a banquet.

Masonry was at this time, not only in this jurisdiction but throughout the Union, in a progressive condition that was highly flattering to its friends. Among the evidences of the elevation of the character of the Institution, were the zeal and ability with which abstract questions of Masonic jurisprudence and topics of general policy were beginning to be considered by the various Grand Lodges. During the past year the Grand Master of the Grand Lodge of Maryland had animadverted, in censurable terms, upon the "practice pursued among many Lodges, in different parts of the country," of admitting temporary residents to the Order, and that, too, without inquiry into the character of the applicants, further than it may happen to be known at the places of such "temporary residence." On this subject the Grand Lodge of Alabama directed, on occasion of all such applications, that the Secretary of the Lodge to which the candidate has applied, should write for information to the Grand Secretary of the State from which he comes—an excellent regulation, and one which it would, perhaps, be wise in every Grand Lodge to adopt.

The Grand Lodge of Ohio went still further, and decided that persons residing under that jurisdiction, who wilfully and knowingly obtained the degrees of Masonry in a foreign jurisdiction, should not be regarded as Masons.

The subject of a General Grand Lodge during the year 1845 occupied the attention of the Masonic Fraternity. Some Grand Lodges

were favorable to a such a measure, while others opposed it. The Grand Lodge of South Carolina expressed an opinion adverse to the establishment of such an institution.

The representative system, which had been adopted by this Grand Lodge, was condemned by at least two of the most intelligent Grand Lodges of the Union—those of Virginia and Maryland.

The Grand Lodge of Alabama adopted a resolution, “that being maimed, as by the loss of a leg or an arm, does not disqualify a man from receiving the degrees in Masonry.” This was an important innovation upon the Landmarks of the Order, and generally met with the unqualified disapprobation of the most intelligent Masons of America.

At the conclusion of the year 1845, the prospects of the Institution in South Carolina were highly auspicious, and full of the most consoling hope. The Lodges throughout the State, with but few exceptions, were reviving from a sleep which for some years had paralyzed their energies. The hours of labor were now well occupied in improving, beautifying and strengthening the Institution. There can indeed be no doubt, that the number of initiations within the twelve months of 1845, greatly exceeded those occurring in a similar period for many previous years.

CHAPTER XXXIX.

THE YEAR 1846.

OFFICERS of the Grand Lodge for the year 1846:

J. C. NORRIS, *Grand Master* ;
 F. C. BARBER, *Deputy Grand Master* ;
 A. E. MILLER, *Senior Grand Warden* ;
 J. E. ODENA, *Junior Grand Warden* ;
 J. H. HONOUR, *Grand Treasurer* ;
 A. G. MACKAY, M D., *Grand Secretary* ;
 Z. B. OAKES, } *Senior Grand Deacons* ;
 S. J. HULL, }
 C. CLAPP, } *Junior Grand Deacons* ;
 J. COLLINGWOOD, }
 N LEVIN, *Grand Marshal* ;
 T. R. SALTAR, *Grand Pursuivant* ;
 A. LIPMAN, } *Grand Stewards* ;
 T. SWIFT, }
 S. SEYLE, *Grand Tiler*.

Special Communication on the 19th of January, 1846. Several brethren being desirous of increasing the funds of the Grand Lodge, proposed for that purpose to give a Masonic ball on the 22d of February, under the patronage of the Grand Lodge. The proposition was accepted, and it was determined at this meeting that the ball to be given should be called "A Grand Masonic Ball, under the patronage of the Grand Lodge of South Carolina," and that the Grand Master should appoint the Senior and Junior Managers.

The ball was given at Hibernian Hall, and every exertion was made to give it eclat. But the pecuniary results were unfavorable. The Grand Lodge received as its profits only the sum of \$31, and from that time it has never again entered into such speculations. This was the last ball given by the Grand Lodge.

A complaint having been made by J. Hopkins against Winnsboro' Lodge No. 11, that it had refused to grant him a demit, and a letter having also been received from the Lodge, in which it is stated that on

the application of Bro. Hopkins, his case had been referred to a committee, which had reported that it was inexpedient to grant a demit, at the same time that the committee declined to prefer charges against him, the Grand Lodge passed an order that Lodge No. 11 should either grant him a demit or prefer charges against him in the usual and regular manner. Subsequently, Bro. Hopkins petitioned Solomon's Lodge No. 1 for affiliation, and Lodge No. 11 having not yet in the following March complied with the requisition of the Grand Lodge, it was further resolved that if Lodge No. 11 did not prefer charges against Hopkins within three months, Solomon's Lodge should be permitted to act on his petition without the presentation of a demit from No. 11.

Lodge No. 30, at Frazerville, was permitted to remove from that place to Abbeville Court House, where the Lodge has ever since remained.

Quarterly Communication on the 3d of March, 1846. An important action was taken on the subject of the right of visitation. Bro. J. W. Sass had preferred a complaint against the Master of Lodge No. 21 for refusing him admission to the Lodge of which he was a member. The circumstances of the case are so well narrated by the committee to whom the Grand Lodge had referred the complaint, that I do not hesitate to use their own words:

“One of the by-laws of Lodge No. 21 declares that any member over twelve months in arrears shall be suspended, unless, under certain specified circumstances, the Lodge shall determine otherwise. When the present Master was installed into office, he ascertained that several members were in arrears, some for more than six years, and others for a shorter period. Among these was Brother Sass, who owed for two years. The Master, desirous of discharging his duty in accordance with his obligation, brought this subject before the Lodge in January last, when the names of the delinquent members were read. This was continued to be done until the Regular Communication in May, when several members were suspended, the complainant being one. The Secretary was directed to inform the suspended members, that if payment was not made within ten days, their names should be reported to the Grand Lodge. Brother Sass did not avail himself of the time allowed, and was accordingly reported. In June he attended at the Lodge room, and paid his dues to the Secretary before the opening of the Lodge, and remained after it was opened. A candidate was to be balloted for, and the Secretary called the names of the members, as is usual, omitting Brother Sass. After the others had voted, Brother

Sass approached the ballot box, and was about to deposit his ballot, but was informed that he had no right to vote, being a suspended member. He persisted, however in depositing his ballot, and the Master ordered a new ballot to be entered into. Brother Sass again persisted in his right to vote—addressed the chair in improper language, and was called to order. He obeyed the call, but shortly after rose again, and commenced a strain of remarks which induced the Master again to call him to order. The Master claimed the support of the Lodge, and a resolution was unanimously passed, declaring that Bro. Sass should not again be permitted to enter the Lodge until his case should be properly investigated; he claiming to be a member, and the Master declaring that, in accordance with the resolution passed at the previous Communication, he was suspended from membership. Directions were accordingly given to the Tiler not to admit Brother Sass at the next Communication, which direction was obeyed, and for this, the complaint is brought by Brother Sass against the Master.

“Having reported the facts in the case, the committee have, perhaps, done all that was required of them by their appointment. They will, however, take the liberty of adding, that in their opinion the W. M. of Lodge No. 21 was justifiable in refusing to admit Brother Sass into the Lodge while under suspension. The fact of his having paid his dues did not amount to a reinstatement without a vote of the Lodge to that effect, after he had been regularly reported to the Grand Lodge as suspended.

“The committee therefore recommend that the complaint be dismissed.”

The report was adopted and the complaint dismissed.

About this time several brethren, having become impressed with the advantages which might be derived from the establishment of a “Masonic Mutual Relief Association,” in which the members, by the payment of a certain amount of dues while in health, would be entitled to a weekly stipend when sick, or to the expenses of burial if they died, proposed the subject to the consideration of the Grand Officers. They never made a report, but several meetings of many members of the Order were held, which eventually resulted in the organization of the “Masonic Benevolent Society,” an institution which still exists in a flourishing condition, and of which several prominent persons in the Order have been and still are members.

The term of service for which Bro. A. G. Mackey had been elected as Grand Lecturer having expired, he was, on motion, appointed

permanently as Grand Lecturer of the State, and duly installed as such.

Special Communication on the 21st of April, 1846. Herr Alexander, a professor of the art of legerdemain, but a man of much intelligence, and well respected, as well as a Mason in good standing, who had been successfully exhibiting in Charleston, offered to give the Grand Lodge the benefit of one of his exhibitions. This proposal was accepted, and it was determined that the proceeds of the benefit should be devoted to the decoration of the Lodge room. Accordingly an exhibition was given at the Theatre on the night of the 23d of April, 1846. The Grand Lodge and a large number of the Fraternity appeared in the pit in full Masonic clothing, and the proceeds of the benefit, amounting to \$137, with a donation from Mr. Forbes, the Manager of the Theatre, of \$50, being the rent for that evening, was paid over into the Grand Treasury.

At a Special Communication on the 27th of April, 1846, a further sum of \$100 was appropriated to the decoration fund, and the Subordinate Lodges were requested to make appropriations for the same object. With the money thus obtained the Lodge room was beautifully decorated in fresco painting.

At a Special Communication on the 23d of May, the Masonic Fraternity of Charleston presented Herr Alexander with a handsome gold jewel, consisting of a five pointed star with an appropriate inscription.

Quarterly Communication on the 2d of June, 1846. At this Communication the Grand Lodge, finding the inconvenience of permitting the Lodge room to be used by other Societies, and the members generally being impressed with the impropriety of allowing a place which had been solemnly dedicated to the uses of Masonry, to be occupied for any other purpose, the Grand Lodge resolved "that in future the Lodge room should not be rented or used for any other than Masonic purposes."

The most important transaction at this meeting, was the appointment of a committee to present a revised code of rules and regulations.

Quarterly Communication on the 1st of September, 1846. A warrant was granted for the revival of Jackson Lodge No. 53, at Lancaster.

"Lodge hours" were technically defined in a note of Daleho's Ahiman Rezon to be, "from March 25th to September 25th between the hours of seven and ten, and from September 25th to March 25th between the hours of six and nine." The Grand Lodge ordered one of

the Lodges, which had provided a different hour of meeting in its by-laws, "to conform to the regulations of the Ahiman Rezon in relation to Lodge hours." There can scarcely be a doubt that in this the Grand Lodge was in error, for Dr. Daleho himself, in the preface to the work, had expressly stated, "that the body or text of the work alone is to be considered as the Book of Constitutions, "and the sanction of the Grand Lodge simply "recommended" the notes "as highly interesting and instructive." There is in the Ahiman Rezon proper no regulation as to Lodge hours, and, in fact, the definition of Dr. Daleho is an incorrect one. "Lodge hours" is a technical term, having no allusion whatever to any particular parts of the day, but only to the time occupied by a Lodge in its labor. The period embraced between the opening and the closing of a Lodge constitutes its *Lodge hours*, whether they be in the morning, in the afternoon, or the night.

The revised Constitution received its first reading at this Communication.

Special Communication on the 30th of September, 1846. The Hall Committee reported that they had expended the money appropriated by the Grand and Subordinate Lodges in the decoration of the Hall, and received the thanks of the Grand Lodge therefor.

Special Communication on the 11th November, 1846. An interesting case came up at this Communication for action. A candidate had long previously received the first degree in Lodge No. 66. Subsequently, from information received by some of the members from Germany, of which place the Apprentice was a native, there arose a reluctance on the part of the Lodge to complete his Masonic career by conferring on him the remaining degrees. No ballot was, however, taken, but inconvenience or want of time, were repeatedly given as reasons for not conferring them. After some months, perhaps a year, Lodge No. 66 consented that Lodge No. 10, in the same city, should confer the second and third degrees on the candidate, provided it was willing to do so. But the Grand Lodge having received information of this act, the Grand Secretary was instructed to notify Lodge No. 10, that it is contrary to the rules and regulations of the Grand Lodge for said Lodge No. 10 to confer any degrees on Brother J. P. M. E., and that they be forbidden to do so; and that the Grand Secretary be also instructed to direct Lodge No. 66 to take immediate action on Brother E.'s case, or he will be considered a rejected candidate for the second and third degrees.

A brother, who had occupied a prominent position in the Order and

in the Grand Lodge, having left the State, under circumstances which have never been explained, a motion was made that he "be expelled from the rights and privileges of Masonry for unmasonic and immoral conduct." This motion was referred to a committee, who, at a subsequent Communication, made the following report, which is retained here as embracing a point of Masonic jurisprudence. The committee reported:

"That they have taken said resolution into consideration, and on mature reflection have concluded that the expulsion of any Mason from the privileges of the Order should only take place on distinct charges and specifications, fully established by testimony. That your committee, not having before them any specified charge against ——, cannot proceed to any examination of the subject, and, therefore, beg leave respectfully to be discharged from the further consideration of the resolution."

The report was very properly adopted.

Quarterly Communication on the 1st of December, 1846. At the previous Special Communication notice had been received from Walhalla Lodge No. 66 of the expulsion of F. Schneider and G. Dirksen. At the same Communication appeals were received from both these brethren, which were referred to a committee who reported at this Communication. After a careful review of the facts, the committee recommended that the sentences of expulsion in both cases should be reversed, on the following grounds:

"1st. That the grounds upon which the Lodge acted were insufficient to warrant expulsion.

"2d. That the meeting of the Lodge at which the resolutions for expulsion were adopted was held in an illegal place.

"3d. That the parties were not furnished with copies of the charges, and had not the proper opportunity of defence."

The report was accepted, and Schneider and Dirksen were both reinstated. As this decision gave rise to very unpleasant results, and to the settlement of an important point of Masonic law, namely, whether a Grand Lodge could restore a Mason, unjustly expelled, to membership in his Lodge, it will be appropriate, perhaps, that the regular order of time be anticipated, and the whole history of the subsequent proceedings in this case be at once completed.

At the Communication of the Grand Lodge on the 2d of March, 1847, a letter was received from Lodge No. 66 informing the Grand Lodge that the cases of Dirksen and Schneider had been reconsidered

by the Lodge, and that the former had been suspended for twelve months, and that the former sentence of expulsion against Schneider had been unanimously confirmed. Notice was also given that Brother J. C. Blohme had been suspended for twelve months for "decided hostility against the Lodge and fixed determination on his part to injure the Lodge." As this action of the Lodge, in the case of Schneider at least, was in direct opposition to the positive decree of the Grand Lodge, the subject was referred to a committee for examination.

This committee reported on the 19th of March, 1847, that after an attentive consideration of the matter they saw nothing in the evidence to change the character of the case in relation to Bro. Schneider from what it was when before a previous committee. They therefore recommended that the sentence of the Lodge should be reversed, and that the Lodge be ordered to reinstate Schneider to full membership.

A protest was offered by the Lodge, but its reception being objected to, as out of order, it was withdrawn, and the report and recommendation of the committee were adopted.

In the case of Blohme, the same committee reported that the offence had not been proved, and recommended his reinstatement to membership. This recommendation was also adopted.

On the 23d of March, 1847, Walhalla Lodge No. 66 met, and a majority of the members resolved to return the warrant of Constitution, "because the Grand Lodge had acted wrongly, and contrary to all Masonic usage," in reinstating these brethren.

The warrant was accordingly returned, and was delivered to the Grand Lodge on the 9th of April, accompanied by a protest, which was laid on the table.

At the same time, a minority of the Lodge, which at the Lodge meeting on the 23d of March had protested against the action of the Lodge in surrendering its warrant, applied to the Grand Lodge for a restoration of the warrant, and for a dispensation to elect and install another set of officers.

On this subject the Grand Lodge immediately took a very decisive action. It suspended twelve members of the Lodge, including the Master and Wardens, until they should acknowledge their error and submit to the authority of the Grand Lodge. The Grand Lodge granted the dispensation to the remaining members to elect new officers, and ordered the warrant to be restored to them, as soon as the Grand Lecturer should be satisfied that in their work they were conforming to the ritual of the ancient York rite, as practiced by this Grand Lodge, and that

the language of their ceremonies was a correct translation of the same into German. This was done, and the minority of Walhalla Lodge received the warrant of constitution. The old officers having, however, refused to surrender the funds and jewels of the Lodge, were, after due warning, in the course of the year, expelled from all the rights and privileges of Masonry. Subsequently the Master, having made submission, was restored to Masonry, but not to membership in the Lodge.

The revised code of by-laws was read a second time, and having been considered *seriatim*, was finally adopted, and ordered to be printed.

The annual election took place, and Charles M. Furman was elected Grand Master.

Special Communication on the 9th of December, 1846. The resolution was adopted which has already been referred to, in which the Grand Lodge refused to exercise discipline, except after specific charges had been preferred.

The Grand Lodge determined to celebrate the Festival of St. John the Evangelist by a banquet in the evening, but with no procession nor address.

The Festival of St. John the Evangelist was celebrated on Monday evening, 28th of December, 1846.

The Grand Master elect, having been first installed by Bro. J. C. Norris, Past Grand Master, then installed the remaining officers.

The thanks of the Grand Lodge were returned to Bro. Norris for "the able, impartial and satisfactory manner in which he had discharged the duties of Grand Master," and he was constituted an honorary member of the Grand Lodge.

At the close of the year, the Grand Secretary announced the continued progress of the Order in the State. Cheering intelligence of prosperity was received from most of the Lodges with which he was in correspondence. Masonry was now beginning to be recognized and studied as a sublime science—its moral influence was not less regarded than its pecuniary benefits, and Masters and brethren appeared to be alike anxious to add to their charity, zeal, and to their zeal, knowledge. Its columns were daily strengthening, its lights were burning with brighter effulgence, and crowds of anxious and true hearted brethren were daily assembling around its altar to offer up in harmonious concord their praises to the Grand Geometrician, and to engage in that "noble contention, or rather emulation, of who could best work and best agree."

CHAPTER XL.

THE YEAR 1847.

OFFICERS of the Grand Lodge for the year 1847:

C. M. FURMAN, *Grand Master* ;
 A. E. MILLER, *Deputy Grand Master* ;
 J. S. BURGESS, *Senior Grand Warden* ;
 Z. B. OAKES, *Junior Grand Warden* ;
 J. H. HONOUR, *Grand Treasurer* ;
 A. G. MACKEY, M.D., *Grand Secretary* ;
 EDMUND BULL, }
 J. A. CLEVELAND, } *Senior Grand Deacons* ;
 J. COLLINGWOOD, }
 W. A. CLEVELAND, } *Junior Grand Deacons* ;
 W. C. FERRELL, *Grand Marshal* ;
 T. R. SALTAR, *Grand Pursuivant* ;
 PETER K. COBURN, }
 HENRY S. RICE, } *Grand Stewards* ;
 SAMUEL SEYLE, *Grand Tiler* ;
 A. G. MACKEY, *Grand Lecturer*.

Quarterly Communication on the 2d of March, 1847. The affairs of Walhalla Lodge again attracted the attention of the Grand Lodge, but as the narrative of the unpleasant controversy with this Lodge has been fully given in the preceding chapter, no other notice will be taken of it, except to say, that at every Communication during this year it constituted an important part of the proceedings.

A member of Friendship Lodge No. 9, having been expelled from the Lodge in 1846, for disorderly conduct in the Lodge and abusive language to the Master, had appealed to the Grand Lodge, and his appeal had, as usual, been referred to a committee. At this Communication the committee reported that, in their opinion, expulsion from the Fraternity was a punishment which should be reserved for extreme cases, involving the violation of some moral principle, or the casting off of Masonic obligation. That mere disorderly conduct, arising as it frequently does from temporary excitement, and often from misappre-

hension, should not ordinarily be subjected to the severest punishment known to the Order. Expulsion not merely deprives a party of all the rights and benefits of the Order, but inflicts a stain upon the character of an individual, and it should be resorted to only in cases where no other adequate punishment can be imposed.

The committee, therefore, suggested that this case should be referred back to the Lodge for further action, and the Lodge be recommended to change their decision into a suspension for such time as they may deem requisite; or until the offending member should give satisfaction to the Lodge. The committee were of opinion, that the rule of the Lodge which authorized the expulsion of a member for disorderly conduct, after being called to order, rather refers to expulsion from membership of the Lodge, than to expulsion from the Masonic Fraternity.

“Your committee would further state, that they are of opinion that Brother Lipman owes it to the Lodge and to the Master, to make a suitable apology and acknowledgment for the conduct which has been the subject of the Lodge censure; and they hope that such apology will be promptly made, and that it will be tendered in the spirit in which it becomes a member of a Masonic body to approach the brethren whom he may have offended; and we further hope, that such an apology so tendered, will be received with a corresponding spirit.”

The report of the committee was adopted.

Brother John S. Cogdell, who had been Grand Master in 1821, 1822 and 1823, having died, the Grand Lodge adopted resolutions at this Communication, expressive of respect for his memory. The Lodge room was ordered to be clothed in mourning for three months, and the resolutions were published in Moore's Freemason's Magazine.

Special Communication on the 19th of March, 1847. This Communication was called entirely in relation to the case of Walhalla Lodge.

Special Communication on the 9th of April, 1847, for the further consideration of the matters of Walhalla Lodge.

A communication was received from the Grand Lodge of New York, announcing the existence of several clandestine Lodges in that jurisdiction, and requesting the Grand Lodge of South Carolina to refuse to examine any Mason hailing from New York who did not produce a Grand Lodge certificate from that Grand Lodge.

Quarterly Communication on the 1st of June, 1847. The Grand

Lodge decided that the Master of a Lodge is in all cases entitled to one vote, and when there is a tie to an additional one.

Quarterly Communication on the 7th of September, 1847. A member of Washington Lodge No. 5, being in arrears to that Lodge for more than one year's dues, had been repeatedly notified of the fact, and his name, having been read out at three successive meetings as a defaulter, had, under a by-law of the Lodge, been stricken from the roll, and his connection with the Lodge declared to be at an end. Subsequently he paid the amount due and demanded reinstatement, but was refused. On this he appealed to the Grand Lodge, which body, on the report of a committee, sustained the action of the Lodge, deciding that his subsequent payment of his dues did not *ipso facto* restore him to membership, as he had thereby merely discharged a just liability, and one which could be collected in a court of justice. It furthermore decided, that after he had paid his arrears to the Lodge, he stood in the light of a demitted Mason, having a perfect right to seek admittance as a member in any other Lodge in the world.

A warrant was granted to Hiram Lodge No. 68, at Anderson Court House.

Special Communication on the 30th of September, 1847. The Grand Officers were authorized to purchase the lot south of the Masonic Hall for \$3,500, the same being offered at that price, and to make the necessary arrangements for obtaining the purchase money by loans.

A communication was received from the Grand Lodge of Louisiana, in relation to the establishment of Lodges within her jurisdiction, by the Grand Lodge of Mississippi, which was referred to a special committee.

Quarterly Communication on the 7th December, 1847. The committee on the controversy between the Grand Lodges of Louisiana and Mississippi, stated that they were not yet in possession of all the documents necessary to make a satisfactory report, and asked for further time. In view, however, of these dissensions between two Grand Lodges, the committee made the following suggestion on the subject of a Supreme Grand Lodge of the United States, upon which, however, no action was taken at that time by the Grand Lodge:

“Your committee take this occasion respectfully to express their opinion respecting the formation of a Supreme Grand Lodge of the United States, or some other body of appellate jurisdiction, and would, therefore, instance this disagreement between the Grand Lodges of

Louisiana and Mississippi, as of sufficient ground to desire the establishment of such a body, which would give greater stability to the institutions of Freemasonry, as much as the establishment of the General Government has given permanency to the independence and happiness of the United States. And as this subject has been discussed and adopted by eight of our sister Grand Lodges, who met at Baltimore in September last, and formed a Constitution, which is to go into operation as soon as sixteen Grand Lodges agree to the same, we think the subject one that ought to be considered by this Grand Lodge—leaving them to determine what action they will take respecting it.”

It was resolved that the Festival of St. John should be celebrated by an address and a banquet, but that there should be no procession. The committee, however, were unable to obtain an Orator, and that part of the ceremony was also dispensed with.

The representatives of eight Grand Lodges had assembled at Baltimore in the month of September last, and formed the Provisional Constitution of a Supreme Grand Lodge of the United States, to be finally adopted if concurred in by sixteen Grand Lodges. This document and the address of the Convention were, at this Communication, laid before the Grand Lodge and referred to a committee of nine, which committee made an unfavorable report in the month of April, 1848.

An application was made by the Mayor of the city, in relation to obtaining a part of the lot in Wentworth Street, on which to erect a Tower for a Fire Bell. This was referred to the Hall Committee for action, which subsequently declined to accede to the application.

The annual election took place, and Charles M. Furman was reelected Grand Master.

Special Communication on the 16th of December, 1847. The war with Mexico had just terminated, with brilliant success to the American arms. Gen. James Shields, a Past Master of National Lodge No. 12, in the District of Columbia, was daily expected in the city, on his way to the seat of Government. Gen. Shields had been in command of the brigade of which the South Carolina regiment formed a part, to which regiment was attached a traveling or military Lodge, whose warrant had been granted by this Grand Lodge. The Fraternity were hence anxious to pay him, in common with their fellow-citizens, some mark of respect. It was, therefore, resolved that the Grand Officers, with the Junior Past Grand Master, be appointed a committee to wait on him as soon as he should arrive, to give him a fraternal welcome, and tender to him the hospitalities of the Grand Lodge and of the Fra-

ternity of the city. It was further resolved that, should he accept the invitation, the Grand Master should convene the Grand Lodge, for the purpose of receiving him in ancient form while in session, and that a banquet should be provided under the direction of a Committee of Arrangements, to consist of one brother from each of the city Lodges.

Gen. J. A. Quitman, a Past Grand Master of the Grand Lodge of Mississippi, and the Major-General of the division of the army to which the brigade of Gen. Shields was attached, also arriving about the same time in the city, was subsequently included in the invitation.

On the 22d of December the committee waited on Gens. Quitman and Shields at their quarters in the Carolina Hotel, and having extended the invitation of the Grand Lodge, it was accepted, and the evening of the 23d of December appointed for the reception and banquet.

A Special Communication was accordingly held on the 23d of December, 1847. A large concourse of brethren were present, the room being in fact full to overflowing. Bro. C. M. Furman, the Grand Master, stated the object of the Communication.

At 8 o'clock, the Grand Pursuivant announced the committee, consisting of A. E. Miller, R. W. Deputy Grand Master, and J. C. Norris, M. W. Past Grand Master, with the following visitors: M. W. David Johnson, Past Grand Master of South Carolina, M. W. J. A. Quitman, Past Grand Master of Mississippi, and W. James Shields, Past Master of National Lodge No. 12, District of Columbia.

On entering the Grand Lodge room they were received with the private Grand Honors of Masonry, and escorted to the East, where the M. W. Grand Master made the following address to Brothers Quitman and Shields:

"In the name of the Grand Lodge of South Carolina, and of the members of the Masonic Fraternity here present, I welcome you among us. Your Masonic brethren, in common with your fellow-citizens generally, highly appreciate the services you have rendered to our common country. They with pleasure embrace an opportunity to give expression to their feelings. Indeed, in recognizing you as brethren, they find an additional motive for rejoicing in your success. The Masonic Institution, it is true, is devoted to the cultivation of those virtues which find their more common exercise amid the occurrences of ordinary life, and may seem hostile to the military profession. But nature has stamped upon the human mind the principle of self-defence, and under the influence of that principle Masons may go forth to battle

when the voice of their country summons them to the conflict. In the stern strife of battle, when life is pitted against life, the voice of mercy is stilled; but who can say that the asperities of war are not mitigated under the influence of Masonic principles, or that the obligation taken at every Masonic altar, of charity for all mankind, though more especially for a brother Mason, has not extended a softening influence over the conduct of modern warfare. As illustrating this influence, well may we point, brethren, to the conduct of the soldiers under your command—no rapine, outrage or conflagration have stained your triumphs.

“It is not only as Masons that we now greet you; we recognize in you the commanders who led the sons of our soil through a career of victory, which we feel has even elevated the character of our honored State. The light reflected from your bright example has illumined the path over which they rushed to honor and renown. The true soldier will dare, whenever his commander will lead, and at Churubusco and Chapultepec our sons found leaders, to follow whom was honor.

“Among this band of citizen soldiers our Institution had many sons, and in common with many natural parents among our citizens, we have to lament the loss of brave spirits upon the plains and before the fortresses of Mexico. The gallant Butler, their chief; Dickinson, worthy to be his second, have fallen in the very arms of victory. The tear, however, which we would shed at their loss, is checked by our exultation at their renown. But I forbear to speak of them to those who witnessed their actions, and who saw them die.

“Brethren, we congratulate you upon the success which followed your footsteps during the arduous campaign through which you have just passed. Your actions have added to the reputation of our great country, and I but echo the sentiment which has been pronounced by our people from Maine to Mexico—that your names are enrolled among those of her most valued sons. Again, I welcome you within these walls.”

The Installation Ode was then sung by Bro. Sloman, the brethren uniting in full chorus.

The Grand Secretary, Bro. A. G. Mackey, then rose, and having alluded to the desire of the Grand Lodge to place upon its records some official memorial of the happy concurrence of fortuitous events which had brought together in that sacred asylum two distinguished visitors, both of them gallant defenders of their country, both of them zealous Masons, and one of them the twice honored presiding officer of

the Grand Lodge of a neighboring State, and both of them intimately connected, as commanders of the South Carolina volunteers, with the brethren who, in that regiment, were working under a traveling warrant from this Grand Lodge, moved ;

“That Brothers J. A. Quitman and James Shields be elected honorary members of this Grand Lodge, and that the Grand Secretary be directed to transmit to these distinguished brethren diplomas with the signature of the Grand Master and Grand Seal of the Grand Lodge.”

This resolution was seconded by the R. W. Deputy Grand Master, and unanimously adopted.

Brother Quitman then rose and expressed his deep sense of the honor just conferred upon him. He stated that since his Masonic infancy he had been always taught to look up with reverence to the Masonic light which burned on the altars in this State. He had always been a working Mason, and since his life of war in Mexico, he had had still more occasion to love the Order and respect its principles. He related several anecdotes, and among others stated that his heart was never more filled with tender emotions than when on his arrival at Vera Cruz, from the city of Mexico, he was invited to be present at a meeting of a Lodge whose warrant of constitution had been granted by the Grand Lodge of Mississippi. After other interesting remarks, he concluded by thanking the Grand Lodge for admitting him, in this complimentary manner, into its household.

Brother Shields also thanked the Grand Lodge for the honor conferred upon him. He stated that although war was antagonistic to all the principles of Freemasonry, and although he, a General in the service of the United States, was, as a Mason, in favor of universal peace, yet there were circumstances in which war, for the defence of one's country, liberty and rights, was strictly in accordance with all the duties and obligations of the Mason. It was, he said, not until he was placed in the battle-field, and saw and partook of the fierce conflict of man with man, that he was able to appreciate the benign principles of that Order, which humanized and civilized the human heart, and softened even the harsh features of war.

P. G. M. Johnson then briefly addressed the brethren, and said he would take this occasion to state, in connexion with the remarks already made by our distinguished visitors in relation to the happy influence of Masonry during the present war, that the Order was first planted in Mexico, during his administration of the Grand Lodge as Grand Master, in 1826, when Bro. Poinsett, our Minister to Mexico, obtained

from the Grand Lodge of South Carolina warrants of constitution for the establishment of Lodges in that Republic, the whole correspondence on which subject, he said, would be found on the records of the Grand Lodge.

After these interesting ceremonies, the Grand Lodge was called from labor to refreshment, and the brethren proceeded with their guests to the Banqueting Hall, where viands, fruits, pastry, wines and other refreshments were amply provided.

The next day a special session of the Supreme Council of the Ancient and Accepted Rite was convened, and Gen. Quitman, who many years before had received the thirty-second degree of that Rite, was advanced to the thirty-third and last, and made an active member of the Supreme Council, to fill a vacancy which had just occurred.

The Festival of St. John the Evangelist was celebrated in this year only by the installation of the officers of the Grand Lodge. No Orator had been obtained, and as a banquet had taken place only a few days before on the occasion of the Shields and Quitman reception, it was deemed expedient to dispense with the usual feast. The Grand Master elect having been installed by Bro. J. C. Norris, Past Grand Master, then installed the other officers, and the Grand Lodge was closed in ample form.

During the year two new Lodges had been constituted, and the whole number of contributing members in the State had been largely increased.

CHAPTER XLII.

THE YEAR 1848.

OFFICERS of the Grand Lodge for the year 1848 :

C. M. FURMAN, *Grand Master* ;
 A. E. MILLER, *Deputy Grand Master* ;
 J. S. BURGESS, *Senior Grand Warden* ;
 Z. B. OAKES, *Junior Grand Warden* ;
 J. H. HONOUR, *Grand Treasurer* ;
 A. G. MACKEY, M.D., *Grand Secretary* ;
 W. C. FERRELL, } *Senior Grand Deacons* ;
 N. D'ALVIGNY, }
 E. THAYER, } *Junior Grand Deacons* ;
 P. K. COBURN, }
 W. L. CLEVELAND, *Grand Marshal* ;
 T. R. SALTAR, *Grand Pursuivant* ;
 S. A. BENJAMIN, } *Grand Stewards* ;
 E. HUCHET, }
 SAMUEL SEYLE, *Grand Tiler* ;
 A. G. MACKEY, *Grand Lecturer*.

Quarterly Communication on the 7th of March, 1848. A complaint was made by the Grand Lodge of Georgia that certain residents of Georgia had been initiated by Lodges in this jurisdiction, which was referred to a special committee.

The Grand Master gave notice that he would not, hereafter, grant any dispensations for conferring degrees, unless the reasons for the application were set forth in writing.

The Hall Committee were directed to make the necessary arrangements for lighting the building throughout with gas.

The Grand Lodge, at this Communication, vindicated its right to exercise Masonic jurisdiction over a transient person temporarily residing in the State. A Master Mason, who was a member of one of the Lodges in Texas, during a temporary sojourn in the city of Charleston, had married a lady, whom, after a short time, he robbed and deserted. She having made a complaint of these acts to the Grand Lodge of

South Carolina, the Grand Secretary was ordered, on the 7th of September, 1847, to write to the accused, and to require him to show cause, at the Communication on the first Tuesday in December next, why he should not be expelled from all the rights and privileges of Masonry. The necessary notice was given, and, having offered no defence at this Communication, he was formally expelled from the Order, and notice was directed to be given thereof to the Grand Lodge of Texas.

Special Communication on the 4th of April, 1848. The committee to whom the subject of a Supreme Grand Lodge had been referred, reported that they deemed it *unadvisable to recommend its adoption to the Grand Lodge*. They thought, however, that it would be expedient or advisable, to adopt *some method* by which differences between Grand Lodges might be settled—as in cases of appeal or umpire. But as they could not agree on what should be recommended as a substitute, they refrained from saying any more on the subject, and asked to be discharged from any further consideration of the subject.

There was considerable discussion on the merits of the question, and the report of the committee was not agreed to until the Quarterly Communication in September, when, after further discussion, the report was finally adopted.

As this subject of a General Grand Lodge has occupied the attention of the Fraternity of the Union for almost a century, as the Grand Lodge of South Carolina took at one time an important part in the efforts to organize such a body, and as this was the last time that it undertook to pass any opinion on the subject, it is proper, and perhaps will be interesting, to give a brief sketch of the history of the efforts made, from time to time, by different Grand Lodges to organize such a body.

Ever since the Grand Lodges of this country began, at the commencement of the revolutionary war, to abandon their dependence on the Grand Lodges of England and Scotland, that is to say, as soon as they emerged from the subordinate position of Provincial Grand Bodies, and were compelled to assume a sovereign and independent character, attempts have, from time to time, been made by members of the Craft to destroy this sovereignty of the State Grand Lodges, and to institute in its place a superintending power, to be constituted either as a Grand Master of North America, or as a General Grand Lodge of the United States.

Led, perhaps, by the analogy of the united colonies, under one federal head, or in the very commencement of the revolutionary struggle, controlled by long habits of dependence on the Mother Grand Lodges of Europe, the contest had no sooner begun, and a disseverance of political relations between England and America taken place, than the attempt was made to institute the office of Grand Master of the United States, the object being, of which there can hardly be a doubt, to invest Washington with the distinguished dignity.

The effort emanated, it appears, with the military Lodges in the army; for a full account of it we are indebted to the industrious researches of Bro. E. G. Storer, who has published the entire Minutes of the "American Union Lodge" attached to the Connecticut line, in his invaluable work on "The Early Records of Freemasonry in the State of Connecticut."

On the 27th of December, 1779, Union Military Lodge met to celebrate the day at Morristown, in New Jersey, which it will be remembered was then the winter quarters of the army. At that Communication, at which, it may be remarked by the way, that "Bro. Washington" is recorded among the visitors, "a petition was read" (I quote from the record,) "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."*

The petition purports to emanate from "Ancient Free and Accepted Masons in the several lines of the Army;" and on its being read it was resolved that a committee be appointed from the different Lodges in the army, and from the staff, to meet in convention, at Morristown, on the 7th of February next. Accordingly, on the 7th of February, 1780, a convention, called in the record "a committee," met at Morristown. This convention adopted an address to the "Grand Masters of the several Lodges in the respective United States." The recommendations of this address were, that the said Grand Masters should adopt and pursue the most necessary measures for establishing one Grand Lodge in America to preside over and govern all other Lodges of whatsoever degree or denomination, licensed or to be licensed, upon the continent; that they should nominate as Grand Master of said Lodge a brother whose merit and capacity may be adequate to a station so important and

* See "History of Freemasonry in Kentucky," by Rob. Morris, which work has supplied me with several other facts.

elevated, and that his name should be transmitted "to our Grand Mother Lodge in Europe," for approbation and confirmation.

This convention contained delegates from the States of Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware and Maryland. Between the time of its conception on the 27th of December, 1779, and that of its meeting on the 7th of February, 1780, that is to say in January, 1780, the Grand Lodge of Pennsylvania had held an emergent meeting, and in some measure anticipated the proposed action of the convention, by electing General Washington *Grand Master of the United States*.

From the contemporaneous character of these events, I am induced to believe it possible that there was some concert of action between the Grand Lodge of Pennsylvania and the Masons of Morristown. Perhaps the initiative having been taken by the latter in December, the former determined to give its influence, in January, to the final recommendations which were to be made in the following February. All this, however, although plausible, is but conjectural. Nothing appears to have resulted from the action of either body. The only further reference which I find to the subject, in subsequent Masonic documents, is the declaration of a convention held in 1783, to organize the Grand Lodge of Maryland, where it is remarked that "another Grand Lodge was requisite before an election could be had of a Grand Master for the United States."

But the attempt to form a General Grand Lodge, although, on this occasion, unsuccessful, was soon to be renewed. In 1790, the proposition was again made by the Grand Lodge of Georgia, and here, true to the Roman axiom, "*tempora mutantur et nos mutamur in illis*," the Grand Lodge of Pennsylvania became the opponent of the measure, and declared it to be impracticable.

Again, in 1799, the Grand Lodge of South Carolina renewed the proposition, and recommended a convention to be held at the city of Washington, for the purpose of establishing a "Superintending Grand Lodge of America." The reasons assigned by the Grand Lodge of South Carolina for making this proposition are set forth in the circular which it issued on the subject to its sister Grand Lodges. They are "to draw closer the bonds of union between the different Lodges in the United States, and to induce them to join in some systematic plan whereby the drooping spirit of the Ancient Craft may be revived and become more generally useful and beneficial, and whereby Ancient Masonry, so excellent and beautiful in its primitive institution, may be

placed upon such a respectable and firm basis in this western world, as to bid defiance to the shafts of malice, or the feeble attempts of any foreign declaimers* to bring it into disrepute."

Several Grand Lodges acceded to the proposition for holding a convention, although they believed the scheme of a "Superintending Grand Lodge" inexpedient and impracticable, but they were willing to send delegates for the purpose of producing uniformity in the Masonic system. The Convention, however, did not assemble.

The proposition was again made, in 1803, by the Grand Lodge of North Carolina, and with a like want of success.

In 1806 the subject of a General Grand Lodge was again presented to the consideration of the Grand Lodges of the Union, and propositions were made for conventions to be held in Philadelphia, in 1807, and in Washington city, in 1808, neither of which was convened. The "Proceedings" of the various Grand Lodges in the years 1806, 1807 and 1808 contain allusions to this subject, most of them in favor of a convention to introduce uniformity, but unfavorable to the permanent establishment of a General Grand Lodge. North Carolina, however, in 1807 expressed the opinion that "a National Grand Lodge should possess controlling and corrective powers over all Grand Lodges under its jurisdiction."

An unsuccessful attempt was made to hold a convention at Washington in January, 1811, "for the purpose of forming a Superintending Grand Lodge of America."

After the failure of this effort, the Grand Lodge of North Carolina, which seems to have been earnest in its endeavors to accomplish its favorite object, again proposed a convention to be convoked at Washington, in 1812. But the effort, like all which had preceded it, proved abortive. No convention was held.

The subject seems now, after all these discouraging efforts, to have been laid upon the shelf for nearly ten years. At length, however, the effort for a convention, which had so often failed, was destined to meet with partial success, and one, rather extemporaneous in its character, was held in Washington, on the 8th of March, 1822. Over this convention, which the Grand Lodge of Maryland rather equivocally describes as "composed of members of Congress and strangers," the renowned orator and statesman, Henry Clay, presided. A strong appeal, most

* The allusion is to the Abbe Barruel, who had just published his abusive and anti-Masonic "Histoire du Jacobinisme."

probably from the facile pen of its eloquent President, was made to the Grand Lodges of the country to concur in the establishment of a General Grand Lodge. But the appeal fell upon unwilling ears, and the Grand Lodges continued firm in their opposition to the organization of such a superintending body.

The subject was again brought to the attention of the Fraternity by the Grand Lodge of Maryland, which body, at its communication in May, 1845, invited its sister Grand Lodges to meet in convention at Baltimore, on the 23d of September, 1847, for the purpose of reporting a constitution of a General Grand Lodge.

This convention met at the appointed time and place, but only seven Grand Lodges were represented by twice that number of delegates. A constitution was formed for a "Supreme Grand Lodge of the United States," which was submitted for approval or rejection to the Grand Lodges of the Union. The opinion expressed of that constitution by the Grand Lodge of Ohio, that it "embraced in several of its sections indefinite and unmeaning powers, to which it was impossible to give a definite construction, and that it gave a jurisdiction to the body which that Grand Lodge would in no event consent to," seems to have been very generally concurred in by the other Grand bodies, and the "Supreme Grand Lodge of the United States" never went into operation. The formation of its constitution was its first, its last, and its only act.

The next action that we find on this much discussed subject was by the Grand Lodge of New York, which body recommended, in 1848, that each of the Grand Lodges should frame the outlines of a General Grand Constitution, such as would be acceptable to it, and send it with a delegate to a convention to be holden at Boston, in 1850, at the time of meeting of the General Grand Chapter and General Grand Encampment. The committee of the Grand Lodge of New York, who made this recommendation, also presented the outlines of a General Grand Constitution. This instrument defines the jurisdiction of the proposed General Grand Lodge as intended to be over all controversies and disputes between the different Grand Lodges which may become parties to the compact, when such controversies are referred for decision; and the decisions in all cases to be final when concurred in by a majority of the Grand Lodges present," but it disclaims all appeals from State Grand Lodges or their subordinates in matters relating to their own internal affairs. It is evident that the friends of the measure had abated much of their pretensions since the year 1779, when they wanted a Grand Lodge of America "to preside over and govern all

other Lodges of whatsoever degree or denomination, licensed or to be licensed, on the continent."

The Grand Lodge of Rhode Island also submitted the draft of a General Grand Constitution, more extensive in its details than that presented by New York, but substantially the same in principle. The Grand Lodge of the District of Columbia also concurred in the proposition. The convention did not, however, meet; for the idea of a Supreme Grand Lodge was still an unpopular one with the Craft. In January, 1850, Texas expressed the general sentiment of the Fraternity, when it said :

"The formation of a General Grand Lodge will not accomplish the desired end. The same feeling and spirit that now lead to difficulties between the different Grand Lodges, would produce insubordination and disobedience of the edicts of a General Grand Lodge."

But another attempt was to be made by its friends to carry this favorite measure, and a convention of delegates was held at Lexington, Ky., in September, 1853, during the session of the General Grand Chapter and Encampment at that city. This convention did little more than invite the meeting of a fuller convention, whose delegates should be clothed with more plenary powers, to assemble at Washington in January, 1855.

The proposed convention met at Washington, and submitted a series of nine propositions, styled "Articles of Confederation." The gist of these articles is to be found in the initial one, and is in these words :

"All matters of difficulty which may hereafter arise in any Grand Lodge, or between two or more Grand Lodges of the United States, which cannot, by their own action, be satisfactorily adjusted or disposed of, shall, if the importance of the case or the common welfare of the Fraternity demand it, be submitted with accompanying evidence and documents, to the several Grand Lodges, in their individual capacities ; and the concurrent decision thereon of two-thirds of the whole number, officially communicated, shall be held authoritative, binding and final on all parties concerned."

The provisions of these articles were to be considered as ratified, and were to take effect as soon as they were approved by twenty Grand Lodges of the United States. It is needless to say that this approbation was never received, and the proposed confederation failed to assume a permanent form.

The reader will at once perceive that the whole question of a General Grand Lodge is here, at once and in full, abandoned. The propo-

sition was simply for a confederated league, with scarcely a shadow of power to enforce its decisions—with no penal jurisdiction whatsoever, and with no other authority than that which, from time to time, might be delegated to it by the voluntary consent of the parties entering into the confederation. If the plan had been adopted, the body would, in all probability, have died in a few years of sheer debility. There was no principle of vitality to keep it together.

But the friends of a General Grand Lodge did not abandon the hope of effecting their object, and in 1857 the Grand Lodge of Maine issued a circular urging the formation of a General Grand Lodge at a convention to be held at Chicago in September, 1859, during the session of the General Grand Chapter and General Grand Encampment at that city. This call was generally and courteously responded to. Even South Carolina, which, in all previous conventions to effect this object, since the failure of its own proposition in 1799, had scrupulously kept aloof, determined to send delegates.

The convention assembled at Chicago, but abandoning all idea of a General Supreme Grand Lodge, contented itself with proposing the Constitution of a triennial Congress, a scheme which I cannot but think, if accepted, would have been highly advantageous to the Order. But even this has not met with a favorable reception among the majority of the Grand Lodges of the Union, and there is now but little doubt that the Masonic Congress, like the General Grand Lodge, for which it was proposed as a substitute, will be very generally repudiated by the Grand Lodges of the Continent.

In an appeal by a Mason, who had been expelled by Harmony Lodge No. 17, the Grand Lodge, believing that he had been sufficiently punished, adopted a report, recommending that the Lodge restore him to the rights and privileges of Masonry, “and, if it thinks proper, to membership, this latter action, however, being left entirely optional with the Lodge.”

In this decision it must be observed, that the Grand Lodge did not abate any of the prerogatives which it had previously exercised in the case of the Masons expelled by Walhalla Lodge. In the latter instance the reinstatement was *ex debito justitia*, an act of justice, because the parties had not been legally tried or found guilty of the charges. In the present instance the recommendation was made *ex gratia*, as an act of merey, and, in a case of this kind, the Grand Lodge could not impose upon a Lodge one whom it acknowledged to have been rightfully and legally expelled. It could only recommend a restoration.

Quarterly Communication on the 6th of June, 1848. The Grand Lodge received an invitation from the Grand Lodge of the District of Columbia to be present at the laying of the corner-stone of the Washington Monument in the city of Washington.

Quarterly Communication on the 5th of September, 1848. The Grand Officers were requested to report what was the proper interpretation of the Grand Lodge rule in reference to Masonic certificates; and also, whether a person who could not read nor write, was capable of being initiated into the mysteries of Freemasonry. They were also directed to prepare an encyclical letter to be addressed to all the Subordinate Lodges.

It was also decided at this Communication, that "the practice of dueling is repugnant to the principles of Freemasonry, and, in all cases where two brethren resort to this mode of settling their disputes, it becomes the duty of the Lodge, or Lodges, of which they are members, forthwith to expel them from all the rights and privileges of Masonry, subject as usual to the confirmation of the Grand Lodge."

Quarterly Communication on the 7th of December, 1848. The committee in relation to the interpretation of the law referring to certificates, reported, and the Grand Lodge concurred in the report, "that they consider that the presentation of a certificate is required by this Grand Lodge, simply as a testimonial of good Masonic standing, preparatory to an examination; and that, therefore, where the party can furnish other sufficient evidence of his Masonic standing, and assign a satisfactory reason for being without a certificate, the Lodge which he proposes to visit may proceed to his examination."

In visitors from the State of New York, they recommended, however, that this rule should not apply; but that, in accordance with the request of that Grand Lodge, all Masons hailing from that State should be imperatively required to present a certificate of membership, signed by the Grand Secretary of that jurisdiction.

The Grand Lodge also decided in relation to the initiation of illiterate persons, that it could find no injunction in the ancient constitutions, prohibiting the initiation of persons who are unable to read or write; yet, as Speculative Freemasonry is a scientific Institution, the Grand Lodge would discourage the initiation of such candidates as highly inexpedient.

The Grand Lodge in reviewing the by-laws of one of its Lodges took occasion to reiterate the declaration, that on the extinction of any Subordinate Lodge its property becomes vested in the Grand Lodge.

It also forbade the adjournment of Lodges, declaring that they must be closed at the order of the Worshipful Master.

The Grand Officers presented their encyclical letter, which, on being read, was adopted by the Grand Lodge, and ordered to be printed and sent to all the Subordinate Lodges. As this letter is a very fair synopsis of the opinions entertained by the Grand Lodge on the most important and usual questions that could affect the welfare of the Order and the Lodges, it is proper that it should constitute a part of this history. The letter is therefore given at length, as follows :

“WISDOM, UNION, STRENGTH.

“From the Grand East of Charleston, this 5th day of December, in the year of Light 5848. The Most Worshipful Grand Lodge of Ancient Freemasons of South Carolina, in Grand Communication convened, to the Subordinate Lodges under her jurisdiction, SENDS GREETING :

“*Brethren*: The Grand Lodge, anxious for your prosperity, and desirous that, as members of the great mystic family, you should preserve in unfaded brightness the light of Masonry which has been entrusted to your keeping, addresses you, on the occasion of this Grand Communication, an Encyclical Letter of advice, of admonition, and of direction.

“In the first place, the Grand Lodge earnestly calls your attention to the subject of admission of members. Let your great anxiety be not to increase the number, but the respectability and worthiness of your candidates. The pre-requisite qualifications of applicants for Masonry are of a three-fold character. They are moral, mental and physical. Every candidate for initiation into the mysteries of Freemasonry must be a man of good moral character, of irreproachable reputation, and living, as our ritual expresses it, “under the tongue of good report.” The Lodge which admits a member who has not these necessary qualifications, is bringing into our fold not a lamb, the emblem of innocence and purity, but a ravenous wolf who will inevitably destroy the flock. Neither is an ignorant or uneducated man desirable as a candidate for our mysteries. Without some intellectual culture, it is not likely that he would appreciate the symbolical character of our Institution, nor would he be capable of becoming a very useful or honorable member of the Craft. Lastly, as to the physical qualifications, the Ahiman Rezon leaves no doubt on the subject, but expressly declares that every applicant for initiation must be a man,

free born, of lawful age, in the perfect enjoyment of his senses, hale and sound, and not deformed or dismembered. This is one of the ancient landmarks of the Order, which it is in the power of no body of men to change. A man having but one arm or one leg, or who is in any way deprived of his due proportion of limbs and members, is as incapable of initiation as a woman. As to the religious qualifications, the action of some other Grand Lodges makes it expedient that we should impress upon you that no other religious test is necessary or proper in the candidate, except that he declare himself a firm believer in the existence of a Supreme Being.

“Finally on this subject, Brethren, let it always be remembered that in balloting for a candidate each Lodge is acting not for itself alone, but for the whole Order at large. It is not simply admitting a new associate into its own narrow circle, but is introducing a brother to the great Masonic family, whose virtuous or vicious conduct will affect the Institution in all parts of the world, for good or evil. Let no brother then forget, that it is as sacred a duty to reject the worthless as it is to receive the worthy.

“The conduct of your members requires also constant supervision. A Mason must obey the moral law, and his conduct must be such as not only to do credit to himself, but reflect a portion of that credit upon the Lodge and the Fraternity of which he is a part. The more faithful he is to his duties as a man, a citizen and a neighbor, the more will he exalt the reputation of that Institution of which he is a worthy member. But on the contrary, if forgetful of the lessons of morality and virtue which are taught within the Lodge, he degrades himself by the constant practice of immorality, the degradation falls not on him alone, but on all those who have given him the right hand of fellowship and hailed him as a brother. In a case like this, the duty of the Lodge is plain. Let the erring brother be first kindly, but firmly admonished of his fault. If he repents and seeks amendment, let every aid be given to his new-formed resolutions; but if he continues in his course of vice, he must no longer be suffered to contaminate the purity of our Institution by his presence, but like a diseased limb, must be cut off, lest he poison the whole body. Excepting in extreme cases of moral turpitude, it will be better to suspend for a given period, to allow the defaulter an opportunity of reclaiming himself; but when all hope of such a result is lost, he must be expelled from Masonry, and no longer considered as a brother. When such a man, living in the open shamelessness and abandonment of vice, without exhibiting in his life

one guiding principle of Masonry, still continues to retain his membership in a Lodge in this jurisdiction, or claims to be a Mason in its vicinity, the Grand Lodge will hold such a Lodge guilty of all the evil and disgrace which Masonry, in such a case, must necessarily receive.

“On the subject of Masonic work, it is the desire of the Grand Lodge, that as perfect uniformity as possible should exist. Having adopted a system, which it has entrusted to an appropriate officer to communicate to you, it asks you to listen to and follow his instructions. As we are but one household, it is meet and proper that our labors, our ritual, and all our ceremonies, should correspond, so that no brother, in visiting a neighboring Lodge, should feel himself a stranger, but may rather be convinced of the uniformity, regularity and beauty of our Institution.

“The subject of taking due bills from candidates has been brought to the attention of the Grand Lodge. There is, brethren, no custom more pregnant with evil than this. It is far better to present a candidate with the degrees conferred, than on his first entrance into the Order, to burthen him with a pecuniary obligation to the Lodge, which it may be inconvenient for him to liquidate; and which, in the infirmity of human nature, will most probably affect injuriously the kind feelings which should exist among all the members. This custom the Grand Lodge most imperatively forbids.

“It is expected of every Mason, that he shall pay due veneration and respect to the Supreme and Subordinate Rulers of Masonry who have been placed over him. The importance of the duty of obedience is too often and too strongly enforced in our ancient charges, to require at this time any formal recapitulation. The Master of the Lodge, and under him, the Wardens, have, it is to be supposed, been selected for their wisdom and prudence, and skill in Masonry. To their awards, every member should then quietly and respectfully submit. The authority of the Master especially, is supreme in the Lodge. For his errors he is alone accountable to the Grand Lodge; and as his obligations require that he should see the ancient landmarks of Masonry, and the rules and regulations of the Grand Lodge, enforced and obeyed, it is but proper that he should be invested with the power to carry out these obligations. Hence the decrees of the Master must be always respected by the members of the Lodge. He may, and of course will sometimes, be wrong, for ‘to err is human;’ but in all such cases, an appeal from his decision may be made to the Grand Lodge, who will

ever be ready to correct his errors, and impartially to administer justice.

“Finally, brethren, among yourselves eschew all strife and quarrels, living in peace with all the world, live in love with each other. Thus shall you assist in the elevation and prosperity of our beloved Institution, and secure to yourselves the greatest of all blessings, ‘a conscience void of offence.’

“And may the Supreme Grand Architect of the Universe ever have you in his holy keeping; may brotherly love prevail, and every moral and social virtue cement you in the bonds of peace and fellowship.”

The difficulties which had arisen between the Grand Lodges of Louisiana and Mississippi, had at this time attracted the attention of all the Grand Lodges of the Union, and as has been seen, had been referred to a committee of this Grand Lodge in September, 1847. It is only necessary in explanation to state here, that the Grand Lodge of Louisiana was at that time permitting many of its Subordinate Lodges to work in the York, Scotch and French rites, sometimes a Lodge using only one of these rites, and others practicing at different times two of them, or perhaps the whole three. Against this system, which is technically known in Masonry as a “cumulation of rites,” the Grand Lodge of Mississippi, in answer to the complaint of several York Masons of Louisiana, had protested, and asserting that there was not properly any York Grand Lodge in Louisiana, and that the field was, therefore, open for the entrance of any other Grand Lodge as an unoccupied jurisdiction, it had established several Lodges in Louisiana, which had subsequently united in the organization of a “Grand Lodge of Ancient York Masons.” The representations of the Grand Lodge of Mississippi, against the supposed irregularities of the old Grand Lodge of Louisiana, and the complaints of the latter against the intrusion into their jurisdiction, had been placed before all the Grand Lodges of the Union. The report of the committee of the Grand Lodge of South Carolina, to whom this subject had been referred, was presented at this Communication, and as this able document forms an interesting and important part of the Masonic history of this period, I do not hesitate to give it in its full extent. The report is in these words:*

The committee, to whom was referred the differences existing between the Grand Lodge of Louisiana and the Grand Lodge of Mis-

*The committee who made this report consisted of A. E. Miller, J. H. Honour, Z. B. Oakes, J. C. Norris and F. C. Barber.

Mississippi, and who asked for further time, by their report in December last, (see page 30 of Abstract of Proceedings of Grand Lodge for 5847,) beg leave to express their opinion on the important subject, so vital to Masonry and its principles. They, therefore, lay before the Grand Lodge what information they have collected, from the several reports referred to them, and such observations as occurred in their examination, viz:

1st. The printed statement communicated to this Grand Lodge by the Grand Lodge of Louisiana, signed by the Grand Secretary, F. Verrier, dated the 23d April, 1847, with sundry resolutions attached, adopted on the 17th May following.

2d. A Preamble and Resolutions from the Grand Lodge of Mississippi, as follows:

“Whereas, in the opinion of the Grand Lodge, each distinctive rite produces different powers which govern it, and are independent of others; and, whereas, no Grand Lodge of Scotch, French, or cumulative rite, can legally assume jurisdiction over any Ancient York Lodge; therefore, *Resolved*, that the Grand Lodge of Louisiana, being composed of a cumulation of rites, cannot be recognized by this Grand Lodge as a Grand Lodge of Ancient York Masons.

“*Resolved*, That this Grand Lodge will grant charters to any legal number of Ancient York Masons residing within the State of Louisiana, they making due application for the same.”

3d. Another printed statement from the Grand Lodge of New York, acting on the communication from the Grand Lodge of Louisiana, setting forth their disapproval of the conduct of the Grand Lodge of Mississippi, as follows:

“*Be it resolved*, by the Grand Lodge of the State of New York, that we most deeply and sincerely regret that any Grand Lodge in the United States has attempted to disturb the harmony heretofore existing between the several Grand Lodges of the United States, and thereby jeopardizing the unity of the Masonic family throughout the world.

“*Resolved*, That as we have heretofore recognized the Grand Lodge of Louisiana as the sole, supreme and legitimate government of the symbolic degrees of Masonry in the State of Louisiana, so we shall continue to sustain her in her rights.

“*Resolved*, That we advise and request the Grand Lodge of Mississippi to rescind and revoke any dispensations and warrants, which

have been granted under her authority to brethren in the State of Louisiana.

“*Resolved*, That all Lodges planted in the State of Louisiana by the Grand Lodge of Mississippi, or any other Grand Lodge than the Grand Lodge of Louisiana, established in the year 1812, are irregular Lodges, and as such cannot be recognized by us.

“*Resolved*, That all intercourse between the Lodges and Masons of this State, and the Lodges in the State of Louisiana, not deriving their authority from the Grand Lodge of that State, is hereby strictly prohibited.

(Signed) R. R. BOYD, *Grand Secretary.*”

These resolutions were passed by the Grand Lodge of New York, 7th September, 1847.

We have waited, for some time, for any further action on the part of the Grand Lodge of Mississippi, but having heard of no retraction, this Grand Lodge ought to act in some manner so as to suppress the evil, which is now dividing the Masonic family in Louisiana, for it now appears that a new Grand Lodge has been formed by seven of the Lodges, working under the warrants or charters obtained from the Grand Lodge of Mississippi; and the question will arise, which of these two Grand Lodges is to be recognized by the other Grand Lodges in the United States.

The first question for us to decide is, did the Grand Lodge of Louisiana forfeit their right of jurisdiction, in *cumulating the different rites, as charged against them*, (see Annual Statement, 1847, page 12,) and in some degree admitted, when they altered their constitution, in 1832, so as to enable them to work in and cumulate the French or Modern, and Scotch rite?

The second question is, *Had the Grand Lodge of Mississippi the right to intrude itself into the jurisdiction, and declare the Grand Lodge of Louisiana no Grand Lodge?* Was it not in violation of the rule by which our Grand Lodge is governed? (See page 190 of Ahiman Rezon.) “The encroachment upon the independent jurisdiction of an independent Grand Lodge, is contrary to every principle of Freemasonry, the constitution and usages of the Order, and as manifestly unjust as it would be for the Governor and Judges of one State to exercise jurisdiction in another.”

Even if such government was corrupt, it would not be the privilege of its equal to invade its rights, which only could be legally done by

applying to some superior party. We think it would, therefore, have been more in accordance with the brotherly principles of our Order, had the Grand Lodge of Mississippi taken some legal steps to expose what they thought so dangerous and unmasonic, in the conduct of the Grand Lodge of Louisiana, either by entering into a correspondence with the Grand Lodge of Louisiana, and making such examination into its acts, as would have shown that body what they deemed inconsistent with the principles of Ancient York Masonry; or by calling on the other Grand Lodges to express such an opinion as would sanction their interference, before they proceeded to violate the jurisdiction of their neighbor. We have no doubt but that the Grand Lodge of Louisiana did not perceive the error of cumulating rites—how could they? They were blind on the subject, because it interfered with their interests. They say it was done to “establish a sole and centre of Masonic authority, regulating the labors of all the Lodges under its jurisdiction, and that under the denomination of a Grand Lodge duly incorporated by and for the State of Louisiana,” &c. (See page 12, pamphlet.)

In their defence, the Grand Lodge of Louisiana quotes from the 22d Article of its Constitution, as follows :

“The Grand Lodge will not constitute Lodges in foreign countries in which there is a Grand Lodge, nor within any State or Territory of the United States where a Grand Lodge exists; nor will it permit any foreign Masonic authority, nor any Grand Lodge of the United States, to constitute Lodges of any of the rites of the three first degrees, within the limits of the State of Louisiana; and declares beforehand, that if such a case should occur, the Lodge so constituted shall be declared irregular, and its members expelled; and that all Masonic communication shall cease (if any before existed,) between the constituents of such Lodge and the Masons of Louisiana.”

Article 51 says: “It is forbidden to any number of Masons to assemble, and form a Lodge, without having obtained a warrant of constitution from the Grand Lodge; and whoever shall be convicted of contravening this rule, shall be expelled from all the Lodges by a resolution of the Grand Lodge, and deprived of all Masonic privileges.”

From the tenor of these Articles in the Constitution of the Grand Lodge of Louisiana, and other general principles, it would appear that the Grand Lodge of Mississippi has endeavored to set aside an established Constitution, and the rights of the body in possession of the jurisdiction, as established by law; and we contend that the Grand

Lodge of Louisiana are entitled to hold to their legal rights, until some competent tribunal shall pronounce against them.

That question being considered and established in favor of the Grand Lodge of Louisiana, we shall next proceed to examine the first question proposed, viz.:

Did the Grand Lodge of Louisiana forfeit their right of jurisdiction, in cumulating the different Rites? Which your committee admit may be wrong as Ancient York Masons; but let us see if it was sufficient ground for the Grand Lodge of Mississippi to declare that there was no Grand Lodge of Ancient York Masons in the State of Louisiana? and that it is incompatible with the ancient usages of Masonry to blend three rites together?

The Grand Lodge of Louisiana set up in her defence, that "she was constituted a Grand Lodge in the year A. L. 5812, as 'the Grand Lodge of Louisiana Ancient York Masons, according to the old Constitution as revised by Prince Edwin, at the city of York, A. L. 4926;' and that it has ever since exercised supreme and exclusive authority and jurisdiction as such, throughout the whole extent and limits of the State; and that it has been constantly recognized as the Grand Lodge of the State of Louisiana, by all the Grand Lodges in the world but the Grand Lodge of Mississippi, who attempted, very soon after that body came into existence, to dispute that jurisdiction by chartering Lodges within the State, but which measure they then failed in carrying out." The latest attempt to set aside the authority of the Grand Lodge was by Poinsett Lodge, which had received its charter from the Grand Lodge of Louisiana in 5837; it was that Lodge which attempted to carry out the mandate of the Grand Lodge of Mississippi, by throwing up its old charter, and taking a new charter from the Grand Lodge of Mississippi.

The Grand Lodge of Louisiana deny that they have blended any rites—what they have done, they say, has been for the strengthening their bond of union, by uniting the whole Brotherhood of Louisiana of the three first degrees, under one head; and allude to what had been done in South Carolina, in Massachusetts, and in England and France, by their Grand Lodges, for the harmony of Masonry. They say: "They have recognized the universality of our institution, and take by the hand all worthy regular Master Masons who satisfy them, by proper vouchers, that they have been regularly initiated, let them hail from what country they may."

They say further: "The great desideratum of Masonry is harmony; and every regulation which produces that effect tends to the glory of the Great Architect of the Universe and the happiness of man. In New Orleans there are Lodges working in different languages, and the Fraternity is composed of various nations. A part are attached to the rites as practiced in Europe, which are what are called French or Modern, or Scotch rites; the others are attached to the less complicated ceremonies, as practiced in the United States and Great Britain, denominated York Masons. Their Grand Lodge was formed by Louisiana holding charters from Pennsylvania, and some other Grand Lodges of the United States, who were styled York Lodges, and the Grand Lodge was consequently constituted a Grand Lodge of Ancient York Masons. But, at the time it was formed, there were other Lodges existing in New Orleans under the sanction of the Grand Orient of France, which remained under that jurisdiction, and others were subsequently constituted by that body. This created a conflict of authority, and, to prevent misunderstanding, it was agreed to unite those bodies, without blending of rites, to the jurisdiction of this Grand Lodge, with permission to each of these Subordinate Lodges to continue the use of its particular ceremonies, and with power in the Grand Lodge to allow them, if they thought proper, to cumulate either or both of the other rites, provided they should keep them separate and distinct. This provision was made to appease the prejudice, for the difference is so trifling in the three degrees, that it is astonishing that sensible men should have attached so much importance to it. The Grand Orient of France, ever liberal to promote harmony, assisted to carry it into execution.

"The present regulation is, that in issuing charters for forming Lodges they shall be called Ancient York Lodges, but may contain the power of cumulating the other two rites; but the Ancient York rite shall always be considered the principal or national rite."

The above is part of the defence of the Grand Lodge of Louisiana, and calls for our deep consideration, whether by so arranging matters for peace, love and harmony among themselves, they have introduced any unpardonable violation, or been in any way detrimental to the interests of Free Masonry, it is our duty to examine.

By cumulating the rites they have introduced a new ground of complaint, which is brought against the Grand Lodge of Louisiana, viz: "The sons of Masons, when presented by their father, or tutor, are dispensed with the condition concerning age, and may be received

when they are eighteen years old. But it is well understood that they cannot be received as Master Masons, before they have attained their twenty-first year. No dispensation contrary to this article shall be granted."

This is certainly (in part) contrary to the laws and usages of Ancient York Masonry, which say, "That no person shall be *accepted* unless he be twenty-one years old, or upwards." But does the initiation before twenty-one make him an *accepted* Mason? May not the meaning be, in the end, that he shall not be accepted until he is twenty-one? and is this ground of objection an insurmountable one? But by what law, other than the one above, is the question to be tried? Have not other Grand Lodges the power to say they will receive persons under age, provided they do not make them Free and Accepted Masons until they are twenty-one? And shall that be deemed a sufficient reason for the Grand Lodge of Mississippi to invade the jurisdiction of the Grand Lodge of Louisiana, and declare her no Grand Lodge?

Still we hope the anomaly of mixed rites will be abolished by the Grand Lodge of Louisiana, and that a speedy adjustment of their difficulties will take place; and we recommend that the several Grand Lodges in the United States will become pacificators in arranging this unpleasant disagreement, for the interest of Masonry. But if this course be not adopted, what will this Grand Lodge do? shall we approve of the conduct of the Grand Lodge of Mississippi? Then, if we do so, and we commit an error, or any act that may be considered such by another Grand Lodge, we shall be as liable to have our jurisdiction invaded as the Grand Lodge of Louisiana was, against the fundamental principles which ought to govern all Grand Lodges.

Your committee sincerely regret that, by the formation of another Grand Lodge in the city of New Orleans, there has been another flagrant violation of the rights of the Grand Lodge of Louisiana.

This new body is under the title of "The Louisiana Grand Lodge of Ancient York Masons," a copy of whose Constitution and Proceedings has been forwarded to this Grand Lodge, reciting, at length, the names of the seven Lodges rechartered by the Grand Lodge of Mississippi, who assembled in Grand Lodge, and formed this new Grand Lodge on the 8th of March last.

What action will the Grand Lodge take on that Constitution? will it receive it? If it does, it at once acknowledges the right set up by the Grand Lodge of Mississippi, and traduces the original Grand Lodge of Louisiana.

Your committee recommend to this Grand Lodge the following resolutions for their adoption :

Resolved, That the Grand Lodge of Louisiana did not forfeit their right of jurisdiction in Louisiana, by the course they adopted in cumulating the degrees; although this Grand Lodge disapproves of such improper acts and mal-practices, and is desirous to learn that they have been abolished, and the ancient landmarks restored.

Resolved, That the Grand Lodge of Mississippi, in granting warrants to establish new Lodges within the State of Louisiana, made a premature and unlawful entry into a foreign jurisdiction which was not warranted by the occasion, and, to say the least, was a violation of that courtesy which ought always to exist between sister Grand Lodges.

Resolved, That without a speedy conclusion of the differences between the two Grand Lodges now erected in Louisiana, the Grand Lodges throughout the United States ought to adopt some stringent method of depriving one or the other of the right of assuming authority, which certainly only one is entitled to.

The resolutions appended to the report were not adopted precisely in the language proposed by the committee. The report was printed and made the subject of subsequent discussion, and on the 4th of September, 1849, the committee having received some other documents on the subject, made an additional report, concluding with the following resolutions, which were unanimately adopted :

1. *Resolved*, That the Grand Lodge of Louisiana did not forfeit their right of jurisdiction in said State, by the course they adopted to secure the control of all the Masonic bodies, and of each different rite, for the purpose of governing the same in peace and harmony, under their own supreme control, which arose from the peculiar manner in which each rite was introduced into that jurisdiction.

2. *Resolved*, That this Grand Lodge will hail with pleasure the day when the Grand Lodge of Louisiana shall itself endeavor to restore order in its jurisdiction, and separate itself from all other bodies, but those who practice the Ancient York Rite, and establish the same as the only legitimate Order.

3. *Resolved*, That the Grand Lodge of Mississippi, in granting warrants to establish new Lodges within the State of Louisiana, made a premature and unlawful entry into a foreign jurisdiction, which was not warranted by the occasion, and, to say the least, was a violation of that courtesy which ought always to exist between sister Grand Lodges.

4. *Resolved*, That this Grand Lodge do not recognize any other Grand Lodge in Louisiana, but the old and regularly constituted body, chartered in A. L. 5816, of which M. W. Brother Felix Garcia is at present Grand Master, and Brother F. Verrier Grand Secretary.

5. *Resolved*, That without a speedy conclusion of the differences between the Grand Lodge of Louisiana, and the body assuming to be such, all other Grand Lodges are recommended to adopt such measures as will prevent the members of the unlawful body from visiting—for which purpose this Grand Lodge enjoins on all Lodges under its jurisdiction not to permit any persons from Louisiana to be admitted for examination in their Lodges, until they produce the certificate of the original Grand Lodge of Louisiana.

It was determined that the Festival of St. John the Evangelist should be celebrated by an address and banquet, and the committee were authorized to select the Orator; but it will be hereafter seen that they were not successful in obtaining the services of a brother for that occasion.

The warrants of Palmetto Lodge No. 19, at Laurensville, and Recovery Lodge No. 35, at Pendleton, were revived; new warrants being granted in the place of the old ones, which had been lost or destroyed.

The annual election took place, and Bro. A. E. Miller was elected Grand Master.

The Festival of St. John the Evangelist was duly celebrated, but there was no address. The Grand Master elect having been installed by Bro. C. M. Furman, Past Grand Master, then installed the other officers.

The Past Grand Master, C. M. Furman, received the thanks of the Grand Lodge "for the able, dignified and impartial manner in which he had presided, as well as for the zeal which he had manifested for the interest of the Craft," and was constituted a life member of the Grand Lodge.

The celebration of the day was concluded by a banquet.

CHAPTER XLII.

THE YEAR 1849.

OFFICERS of the Grand Lodge for the year 1849:

A. E. MILLER, *Grand Master* ;
 J. J. CALDWELL, *Deputy Grand Master* ;
 Z. B. OAKES, *Senior Grand Warden* ;
 DANIEL HORLBECK, *Junior Grand Warden* ;
 HENRY REID, *Grand Chaplain* ;
 JOHN H. HONOUR, *Grand Treasurer* ;
 ALBERT G. MACKEY, M.D., *Grand Secretary* ;
 ALFRED PRICE, }
 N. D'ALVIGNY, } *Senior Grand Deacons* ;
 E. THAYER, }
 H. S. RICE, } *Junior Grand Deacons* ;
 P. K. COBURN, *Grand Marshal* ;
 T. R. SALTAR, *Grand Pursuivant* ;
 T. B. SWIFT, }
 G. S. WOOD, } *Grand Stewards* ;
 SAMUEL SEYLE, *Grand Tiler*,
 ALBERT G. MACKEY, *Grand Lecturer*.

Special Communication on the 18th January, 1849, for the purpose of installing the Hon. J. J. Caldwell, Deputy Grand Master elect, who had been absent at the time of installation on the Festival of St. John.

Quarterly Communication on the 6th of March, 1849. A member of Lodge No. 5 having been expelled by the Lodge, and he having appealed to the Grand Lodge, that body sustained the Lodge in its verdict of guilt, but, believing that the punishment was excessive, ordered him to be restored to the rights and privileges of Masonry upon his making a suitable apology, to be approved of by the Grand Lodge. Here, again, the Grand Lodge did not undertake to restore to membership, because their act of restoration was the result of clemency, and not from a denial of the guilt of the accused. The Grand Lodge never has ex-

exercised the prerogative of restoration to membership, except as an act of justice, where the guilt of the accused has been clearly disproved.

A person residing in the vicinity of Lodge No. 12, at Branchville, had presented a petition to Lodge No. 9, at Charleston, for initiation, but on the complaint of the former Lodge the Grand Master had issued an injunction forbidding the initiation of the candidate. The Master of Lodge No. 9, nevertheless, permitted a ballot to be taken, when the candidate was rejected, not, however, in consequence of the injunction, the existence of which had not been made known by the Master to the Lodge previous to the ballot. The subject was brought before the Grand Lodge, the Master of the Lodge made an explanation and an apology, and the matter was then, with the consent of the Grand Master, dismissed.

Quarterly Communication on the 5th of June, 1849. The Master of one of the city Lodges was severely censured for attempting to force an entrance into the Lodge room for the purpose of holding a meeting on Sunday evening, contrary to the regulation of the Hall Committee, which forbade the Lodge room to be used on Sundays.

St. John's Lodge No. 1, of Newark, (New Jersey,) having sent a circular to the Grand Lodge complaining of the enforcement of the system of Grand Lodge certificates, by the Grand Lodge of New York, and asking for an expression of opinion on this subject, the Grand Secretary was directed to write to the Grand Lodge of New Jersey, to inform that body of its reception of the circular, and to state that it is not the custom of this Grand Lodge to correspond with Subordinate Lodges, of another jurisdiction, on the subject of the general regulations of the Order, but to express a willingness to consider any communication on the subject from the Grand Lodge of New Jersey. But no communication was ever made in reply.

Quarterly Communication on the 4th of September, 1849. The committee on the differences between the two Grand Lodges of Louisiana and Mississippi, made their final report, which has already been alluded to.

The Grand Lodge established a new regulation, as follows :

“No resident of this State shall be admitted to take his degrees in any Lodge under this jurisdiction, unless it be in the Lodge nearest his usual place of residence, without special dispensation; provided this Rule shall not apply to residents in the Parishes of St. Philip and St. Michael, who may be admitted to any of the Charleston Lodges.”

The adoption of this wholesome regulation was no doubt suggested by the difficulty which had lately occurred between Lodges No. 9 and 12, at Branchville and Charleston. It has ever since been rigidly adhered to.

Notice was received of the schism which had just taken place in New York, by which two Grand Lodges had been organized in that State. The subject was referred to a special committee of five, consisting of J. H. Honour, C. M. Furman, W. B. Foster, Z. B. Oakes and Daniel Horlbeck.

Special Communication on the 29th of October, 1849. The great business of this Communication was the reception and consideration of the report of the committee of five, to whom the subject of the schism in the jurisdiction of New York had been referred. As this unfortunate difficulty has become an interesting part of the history of Masonry in this country, and as the same constitutional questions which were at the foundation of the contest in New York, have since been warmly agitated in this jurisdiction, and lastly, as the able report of the committee is as creditable to them, as it is justly expressive of the true Masonic law on the subject, I have not hesitated, instead of giving my own views, to insert the whole document, unabridged and without further comment.*

The Committee appointed to examine and report upon the state of the controversy between the two bodies, claiming to be the Grand Lodge of New York, respectfully report:

That they have given to the subject that careful attention which its great importance demands, and which so deeply affects the peace and harmony of a sister jurisdiction. They have examined various documents, emanating from both the parties to this unhappy controversy, from which they have made the following synopsis for the information of the Grand Lodge:

The Constitution of the Grand Lodge of New York, previous to the annual meeting of that body in June last, recognized Past Masters of Subordinate Lodges as constituent members of the Grand Lodge, entitled to vote upon all questions, and to act as proxies of Lodges. Many of the country Lodges were dissatisfied with the powers thus possessed by the Past Masters, because, as they allege, the regulation in its practical operation, gave to the Fraternity of one section of the

* This able report is from the pen of Brother John H. Honour, the Chairman of the Committee

State a disproportionate power in the Grand Lodge; that the Officers and Past Masters of twenty four Lodges in the city of New York were entitled to a greater number of votes than the Representatives of seventy-three Lodges in the rest of the State; that by virtue of presiding over a Lodge one year, a Past Master became a member for life of the Grand Lodge, and a ruler for life over the whole Fraternity of the State: and that he could not be instructed by any Lodge. For these and other reasons not necessary to be enumerated, resolutions were introduced into the Grand Lodge, at the Annual Communication in June, 1848, amendatory of the Constitution, the effect of which would be to deprive all the Past Masters, except the junior one in each Lodge, of the right to vote, although still permitted to retain their seats, and take part in the deliberations of the Grand Lodge.

The Past Masters, or a large number of them, attached to the Lodges in the city of New York, opposed the proposed amendments, on the ground, principally, that according to the original Charter of the Grand Lodge, granted by the Grand Lodge of England, under the Grand Mastership of the Duke of Athol, in 1781, constituting the Provincial Grand Lodge of New York, Past Masters were allowed certain inalienable rights, which no other power could, at any subsequent period, deprive them of; and that the proposed change would be a violation of those vested rights.

To this it is answered, that if such a right had been guaranteed to Past Masters by the charter of 1781 (which is denied), that it was in contravention of the ancient Constitutions, which did not recognize Past Masters as members of the Grand Lodge at all; and, besides, that the Grand Lodge of England had no power, under any circumstances, to control the action of those who should come after them forever, and render permanent and unchangeable every provision which their own caprice might lead them to insert in the charter; and, further, that the warrant granted by the Grand Lodge of England expressly provided that it should continue of force only so long as due obedience was paid to the source from which it emanated. That in 1785 a Masonic Constitution was formed for the Fraternity of the State of New York as an independent fraternity, and for the Grand Lodge as an independent Grand Lodge. That doubts having been afterwards expressed, whether the Grand Lodge was or should be held under the Provincial Grand Warrant, a committee was appointed on the subject, who reported that the Grand Lodge of New York was established upon a Constitution formed by the representatives of regular Lodges; which

report was adopted by the Grand Lodge, thus declaring that their rights as a Grand Lodge did not depend upon the charter granted by the Grand Lodge of England, but upon a Constitution formed by the representatives of the Lodges, subsequent to the separation of the colonies from the Crown of Great Britain.

. By the Constitution of the Grand Lodge of New York any amendment, to be effective, must be adopted at two successive Annual Communications, unless in addition to the adoption at one Communication it shall receive the affirmative votes of a majority of the Subordinate Lodges. The amendments in question were adopted by a large majority of the Grand Lodge at the Annual Communication in June, 1848, and were sent for confirmation or rejection to the Lodges. At the Quarterly Communication in March, 1849, a series of resolutions was offered by R. W. Isaac Phillips, P. D. G. M., condemning the proposed amendments, and declaring them unconstitutional and revolutionary; and that their adoption, either by the Grand Lodge or by a vote of the Lodges, would be void and of no force. The Deputy Grand Master presiding, refused to put the question, on the ground that it was unconstitutional for the Grand Lodge to act at a Quarterly Communication on any matter which interested the whole body. An appeal was taken from his decision, which was sustained and the resolutions adopted.

At the Annual Communication in June, 1849, there was a large attendance of members, both from the city and country. The Grand Lodge was opened in ample form, the Grand Master, John D. Willard, in the Chair. The Grand Secretary, before calling the Lodges, announced officially that the amendments to the Constitution, proposed at the previous Annual Communication, had been adopted by a majority of the Lodges. This announcement produced a scene of confusion and uproar of the most disgraceful character, and utterly unbecoming Masons, some of whom had been distinguished for their high standing, intelligence, and praiseworthy devotion to the interests of the Fraternity. Order having been partially restored, the roll of the Lodges was called, when it appeared that seventy-six Lodges were represented. The Grand Master then proceeded to read his annual address, but was interrupted by a call for the reading of the minutes of the preceding Quarterly Communication, and another scene of confusion and disorder ensued. The Grand Master made continued efforts to restore order, but without success. The gavel had lost its controlling influence. He then caused the Rules of Order to be read; but this had no effect in stilling the tempest. After some time, the Grand Master arose and

stated that, for the sake of conciliation and harmony, he would overlook the gross insult which had been offered to himself and the Grand Lodge, and would cause the minutes first to be read. This was done, and the Grand Master delivered his annual address, in which he took occasion to communicate officially to the Grand Lodge the fact of the adoption of the amendments to the Constitution.

As soon as he had closed, P. D. G. M. Isaac Phillips arose and inquired of the Grand Master if he had stated that the amendments to the Constitution were binding on the Grand Lodge. The Grand Master replied in the affirmative, when Brother Phillips, assuming an elevated position, loudly said, "then I pronounce that the Grand Lodge of the State of New York is dissolved." The Grand Master called him to order, but he proceeded to address those who were opposed to the amendments, calling upon them to assist him in *organizing a Grand Lodge*, nominating R. W. William Willis as chairman. Brother Willis approached the East, mounted the platform on which the Grand Master was seated, and claimed to assume the post as chairman. Repeated efforts were made by the Grand Master to restore order, but without effect. Brother Willis called upon the Grand Secretary to call the roll of Lodges, which he refused to do. A Brother present called over the roll from a list which he had in his possession, when *twenty-three* persons answered, who claimed to be the representatives of Lodges, being less than one-fourth of the Lodges in the State, and less than one-third of the Lodges then represented. These individuals proceeded, in presence of the Grand Lodge, and in disregard to the Grand Master, who still retained his seat, to form an irregular and clandestine body, calling itself the Grand Lodge of New York, and electing officers *viva voce*. Brother Willis then moved an adjournment until the next evening, at 8 o'clock. The Grand Master rose, and in a loud voice reminded those present that the Grand Lodge was not about to adjourn, but would proceed with its business. After some time, the Grand Lodge adjourned in the usual form to the next morning at 9 o'clock, the Grand Master and other Grand officers having, during all the other preceding scenes, retained their seats, and worn the jewels and emblems of their respective offices. The Grand Lodge continued its sessions from day to day until the 11th of June, transacting much important business, when it was closed in ample form, having first expelled several of the refractory members from all the rights and privileges of Freemasonry.

Thus have your committee, in as concise a manner as possible, given a condensed view of this most unfortunate and much to be deplored

transaction; one which not only seriously affects the Masonic standing of Brethren who have been heretofore favorably known for their Masonic worth and devotion for many years to the interests of the Craft, but to a greater or less extent operating injuriously upon the whole Fraternity, and affording an opportunity for the profane to triumph at the dissensions existing among those who profess the strongest attachment to good order and decorum, and one of the cardinal virtues of whose faith is brotherly love.

It may not, perhaps, be properly within the province of your committee to give an opinion as to the merits of the question which produced such deplorable results, or the expediency of a change of regulations which had so long existed without detriment to the interests of the Craft, and which in our own Grand Lodge have been found eminently beneficial. They will, therefore, only express their surprise that any number of intelligent Masons should for a moment claim for Past Masters an *inherent* and *vested* right to membership for life in the Grand Lodge, when it is beyond all contradiction certain that the Ancient Constitutions and usages not only did not confer such privileges, but did not recognize them as members of the Grand Lodge at all, the Ancient Grand Lodge being exclusively composed of the Grand Officers, Past Grand Officers, and Masters and Wardens of Lodges. Past Masters are members of the Grand Lodge of South Carolina, not by virtue of any "inherent right," but by election of the Grand Lodge, on a written application, two-thirds of the votes of the members present being necessary to their election, besides the annual payment of dues; a neglect to pay which, for one year, works a forfeiture of membership.

It is preposterous to suppose that a Grand Lodge has not the power to change its Constitution, in accordance with the provisions of the instrument itself, provided there be no violation of the ancient landmarks; much less can a simple announcement from the chair, of the adoption of a proposed amendment, or its actual adoption by the Grand Lodge, produce a dissolution of the body. If an unconstitutional amendment should be adopted, or the rights of members infringed by a deprivation of their franchise, revolution is not the proper mode of redress. An earnest appeal should be made to the justice of brethren, which, if disregarded, would warrant a resort to such legal measures as will procure a restoration of such rights. And even supposing that the Grand Lodge of New York had lost its existence, or from any cause whatever become dissolved, no other Grand Lodge could be organized but by a

convention held for the purpose, composed of delegates from all the Subordinate Lodges.

In conclusion, your committee submit for the consideration of the Grand Lodge the following resolutions:

1st. *Resolved*, That the Grand Lodge of South Carolina have learned with deep regret of the unfortunate schism that has taken place in the Grand Lodge of New York, and earnestly recommend to the erring brethren to return to the principles of brotherly love, and a proper submission to the constituted authorities, so that peace and harmony may be restored, and confusion and anarchy be no longer suffered to exist among members of the Craft.

2d. *Resolved*, That we fully recognize as the only legitimate Grand Lodge in the State of New York, that of which the M. W. John D. Willard is Grand Master; and the R. W. Robert R. Boyd is Grand Secretary; that we will continue to hold fraternal communication with that body, and with no other claiming similar authority in that State.

3d. *Resolved*, That the Subordinate Lodges under this jurisdiction be enjoined to exercise the strictest scrutiny in the examination of visitors hailing from New York, inasmuch as there are now two spurious bodies in that State claiming to be the Grand Lodge; one calling itself the St. John's Grand Lodge, and the other claiming Isaac Phillips for its Grand Master; and that they admit none but such as produce proper certificates emanating from the Grand Lodge, recognized in the second resolution.

The report was unanimously adopted.

The Grand Master presented the Grand Lodge with a copy of the English "Book of Constitutions," of the edition of the year 1767, which was ordered to be bound, and always to be kept on the Grand Master's pedestal during the sessions of the Grand Lodge.

Bro. A. G. Mackey having in this year commenced the publication of a monthly Masonic journal, entitled "The Southern and Western Masonic Miscellany," which was the first, and up to this time the only, Masonic periodical ever published in the State, it was recommended by the Grand Lodge to the patronage of the Subordinate Lodges.

Quarterly Communication on the 4th of December, 1849. The Master of Lodge No. 1, having stated that in October, a petition for initiation in that Lodge had been referred to a committee as usual, and that in December, before the committee had reported, a motion had been made to ask for a dispensation from the Grand Lodge to enable

the petition to be withdrawn without a ballot, then enquired if it was competent for the Grand Lodge to grant such dispensation. In reply, the Grand Master, with the concurrence of the Grand Lodge, referred him to Rule XIX, Section 8, of the Rules and Regulations of the Grand Lodge, and informed him that no such dispensation could be granted, as a withdrawal of a petition would be considered as equivalent to a rejection.

A communication was received from the Grand Lodge of the District of Columbia proposing a Convention of Delegates from Grand Lodges to be holden at Washington, in May next, for the purpose of forming a Constitution for a Supreme Grand Lodge of the United States. This communication was referred to a special committee.

The Grand Lodge determined to celebrate the Festival of St. John by an address and a banquet, and Dr. A. G. Mackey was elected the Orator for the occasion.

Warrants of Constitution were granted to Ornan Lodge No. 69, at Fork Shoals, Greenville District; Spartan Lodge No. 70, at Spartanburg C. H.; Egeria Lodge No. 71, at Ridgeville; and St. David's Lodge No. 72, at Darlington C. H.

The warrant of Recovery Lodge No. 31, at Greenville, was restored.

The annual election took place, and A. E. Miller was reelected Grand Master.

The Festival of St. John the Evangelist was duly celebrated. Brother A. E. Miller, Grand Master elect, having been installed by Brother C. M. Furman, Past Grand Master, then proceeded to install the other officers, after which an address "On the Origin of Freemasonry" was delivered by Dr. A. G. Mackey, and the celebration of the day was concluded by a banquet.

CHAPTER XLIII.

THE YEAR 1850.

OFFICERS of the Grand Lodge for the year 1850:

A. E. MILLER, *Grand Master*;
 J. J. CALDWELL, *Deputy Grand Master*;
 Z. B. OAKES, *Senior Grand Warden*;
 DANIEL HORLBECK, *Junior Grand Warden*;
 HENRY REID, *Grand Chaplain*;
 JOHN H. HONOUR, *Grand Treasurer*;
 ALBERT G. MACKEY, M.D., *Grand Secretary*;
 ALFRED PRICE, }
 E. HUCHET, } *Senior Grand Deacons*;
 H. S. RICE, }
 C. ERICKSON, } *Junior Grand Deacons*;
 P. K. COBURN, *Grand Marshal*;
 T. R. SALTAR, *Grand Pursuivant*;
 T. B. SWIFT, }
 G. S. WOOD, } *Grand Stewards*;
 SAMUEL SEYLE, *Grand Tiler*;
 ALBERT G. MACKEY, *Grand Lecturer*.

Quarterly Communication on the 5th of March, 1850. An application had been made, some time previous, for assistance in the great enterprise of erecting a monument to Washington. The application had been referred to a committee, who now asked to be discharged, and, in consequence, the subject was dismissed. On a subsequent occasion, when a call was made for aid in the purchase of Mount Vernon, the Fraternity of South Carolina showed a juster appreciation of what was due to the memory of their great brother.

The Grand Lodge adopted a report from the committee to whom the proposition for a General Grand Lodge had been referred, which was adverse to the project.

A new regulation was adopted, that "all ballotings for candidates and trials of brethren should take place in the third degree."

A warrant was granted to Strict Observance Lodge No. 73, in the city of Charleston.

The commissions of the Grand Treasurer on all rents collected by him were reduced from $7\frac{1}{2}$ to 5 per cent.

Special Communication on the 14th of March, 1850. It was called on account of the death of the Hon. John James Caldwell, Deputy Grand Master, who died at his residence in Columbia on the 11th inst. A tribute of respect was paid to his memory in the unanimous adoption of a suitable preamble and resolutions. I had the honor and the pleasure of a long acquaintance with him, and can truly repeat, after this interval of many years, what I then said in the moment of grief, that he was well skilled in the mysteries of the Craft, and that his love of Masonry kept pace with his knowledge of its principles. Amiable in deportment, and accomplished in intellect, his virtues adorned, as his wisdom instructed, the Fraternity.

Special Communication on the 25th of April, 1850. John C. Calhoun, the distinguished statesman of South Carolina, having died in the city of Washington, his remains were brought to Charleston to be there interred. A large civil and military procession, the largest perhaps ever known in Charleston, was organized to receive the body on its arrival at the wharf and to conduct it to the City Hall, where it was to remain in state until the next day. The Grand Lodge, like every other society in the city, had accepted the invitation to take part in the ceremony. On this occasion the record informs us that the Grand Lodge was not opened in the third but in the first degree, nor was the procession formed in funeral order, because Mr. Calhoun was not a Mason, and his remains were not, therefore, entitled to the funeral honors of the Order.

Quarterly Communication on the 4th of June, 1850. A Mason living in Georgia preferred charges against a member of one of the city Lodges. The charges were made to the Grand Lodge, but that body refusing to take immediate jurisdiction, referred them for trial to the Lodge of which the accused was a member.

Quarterly Communication on the 3d of September, 1850. According to the Constitution which had lately been adopted, no one could act as the proxy of a Subordinate Lodge unless he were a member of the Grand Lodge, nor could any member be the proxy of more than one Lodge at a time. But as the Lodges were now rapidly increasing, it was found that there were hardly members enough in the Grand

Lodge to give to each Lodge a separate proxy. A new regulation was, therefore, now adopted, which permitted a member to represent two Lodges. To this regulation, which concentrated much power in the hands of the fortunate possessors of the proxies, giving to each one two votes besides his own as a member, much opposition was made at the time by the minority, and at the very next Communication an unsuccessful effort was made to restore the old regulation. The opposition thus aroused in the minority, may be considered as the commencement of that reformation, which some years afterwards was consummated in the total abolition of the proxy system.

The difficulty and expense attending the burial of persons, and especially strangers, in the church yards of the city, and the very general objection that was beginning to be excited against intra-mural interment, had led to the organization of a Company, and the establishment of "Magnolia Cemetery" in the suburbs of Charleston. Lots in this burying-ground were disposed of at moderate rates, and several societies as well as individuals had availed themselves of the advantages thus offered, and had become the purchasers of burial lots in the grounds of the cemetery. The Masonic Benevolent Society, an association not under the jurisdiction of the Grand Lodge, although consisting of Master Masons, who were members of city Lodges, had directed its attention to this matter, and sent a letter to the Grand Lodge, in which the propriety of purchasing one or more lots in the Magnolia Cemetery for a Masonic burial ground was brought to its notice, and the request was made, that the Grand Lodge would bring the subject to the view of the Subordinate Lodges. The Grand Lodge accordingly recommended the object to the consideration of its Subordinates as one worthy of their patronage. Nothing was immediately done, but it will hereafter be seen that fortuitous circumstances subsequently enabled the Fraternity to make the purchase, and to acquire in this beautiful cemetery a resting-place for sojourning brethren who might die in the city.

A warrant was granted to Washington Lodge No. 74, at Midway, in Abbeville District.

Quarterly Communication on the 3d of December, 1850. This being the constitutional night for the election of Grand Officers, Brother A. E. Miller was re-elected Grand Master.

Special Communication on the 16th of December, 1850. This was an interesting Communication, and the proper mode of observing a particular ritualistic ceremony was made the subject of a warm and

protracted debate. Unfortunately, the topic that then engaged the attention of the Grand Lodge is so intimately connected with the esoteric usages of the Order, that I am precluded from speaking of it with that perspicuity which would secure its thorough comprehension. The circumstances can only be alluded to. At a meeting in November of one of the Lodges of the city, the greater part of whose members were Israelites, the Grand Master being present, an attempt was made, and subsequently persisted in, (the Grand Master having retired after a solemn protest,) to invest the candidate with the obligations of duty in the first degree, while in a posture that was entirely at variance with the ancient usage. The reason assigned was, that a Jew is not permitted to perform a religious ceremony in any other posture than a standing one. The Grand Master reported the affair to the Grand Lodge at the Quarterly Communication in December, when it was referred to a committee, who made their report at this Communication. The report of the committee, which of course was verbal, was, that the ceremony alluded to could not be looked upon in the light of a religious one, and even if it were, as it constituted a part of the ritual always practiced in this and every other jurisdiction, and was necessary to be performed on account of its symbolic character and meaning, it could not under any circumstances be omitted, or in the slightest degree altered, but that the usual form of administering the O.B. must be strictly observed. In these views the Grand Lodge concurred, and the Lodge was directed to abandon the innovation and to return to the ancient usage. It is but fair to say, that when this decree was communicated to the Lodge, it at once yielded obedience and submitted to a change in its customs in this respect, nor has any difficulty since occurred on the subject.

Bro. Daniel Horlbeck, who at the last Communication had been elected Deputy Grand Master, having declined to serve, a new election was held, and Bro. Edgar W. Charles was elected in his place.

Warrants were granted to Union Lodge No. 75, at Unionville, and Landmark Lodge No. 76, at Charleston.

The Festival of St. John the Evangelist was duly celebrated. The Grand Master elect having been installed by Bro. C. M. Furman, Past Grand Master, then proceeded to install such of the other officers as were present.

On assuming the chair, the Grand Master addressed the Grand Lodge on the prosperous condition of the Order. In the course of his remarks he took occasion to regret that the Lodges in other parts of

the State did not each send at least one of their representatives to the Communications of the Grand Lodge, as "by so doing the Craft would have a more direct voice in the government of the whole body than they now have by the use of proxies," which system he admitted did "but place the management of the Grand Lodge in the hands of a few." The proxy system was indeed beginning to totter when we find it thus characterized by a venerable presiding officer. The time of its fall was not far distant.

The celebration of the day was concluded, as usual, by a banquet, but there was no address.

CHAPTER XLIV.

THE YEAR 1851.

OFFICERS of the Grand Lodge for the year 1851 :

A. E. MILLER, *Grand Master* ;
 E. W. CHARLES, *Deputy Grand Master* ;
 W. A. CLEVELAND, *Senior Grand Warden* ;
 ALFRED PRICE, *Junior Grand Warden* ;
 THOS. S. ARTHUR, *Grand Chaplain* ;
 JOHN H. HONOUR, *Grand Treasurer* ;
 ALBERT G. MACKEY, M.D., *Grand Secretary* ;
 H. S. RICE, }
 E. THAYER, } *Senior Grand Deacons* ;
 JOHN A. GYLES, }
 A. ISAACS, } *Junior Grand Deacons* ;
 S. J. HULL, *Grand Marshal* ;
 T. R. SALTAR, *Grand Pursuivant* ;
 W. A. GOURDIN, }
 LEMUEL CRANE, } *Grand Stewards* ;
 SAMUEL SEYLE, *Grand Tiler*.
 ALBERT G. MACKEY, *Grand Lecturer*.

Special Communication on the 14th of February, 1851. This meeting was called for the purpose of installing certain Grand Officers, who had been absent on the constitutional day of installation.

Quarterly Communication on the 4th of March, 1851. A warrant was granted to Mackey Lodge No. 77, at Harleesville.

The salary of the Grand Secretary was raised to four hundred dollars.

An important measure was adopted at this Communication. It has already been seen that in the year 1807 the Grand Lodge of Ancient York Masons had appointed Dr. Fred. Dalcho to prepare an "Ahiman Rezon," or Book of Constitutions, which should prescribe a uniformity in the usages of the Craft under its jurisdiction. Such a work was accordingly compiled and published in that year, and was adopted as the Book of Constitutions of that body, until its dissolution in the

year 1817. When, in that year, the present Grand Lodge was formed by the union of the two Grand Lodges which, until then, had had a separate existence and been in a condition of rivalry in the State, the old Ahiman Rezon could no longer be continued in use in consequence of the change that had taken place in many of the regulations. Accordingly, by order of the United Grand Lodge, a new edition of the Ahiman Rezon was prepared by Dr. Daleho, and published in the year 1822. This work, not having been stereotyped, was now what is technically called out of print. A great number of new Lodges had been recently constituted, and the greatest difficulty was experienced by them in obtaining copies. This circumstance, together with the fact that since 1822 many new regulations had been adopted, seemed imperatively to call for the preparation and publication of a new edition of the Ahiman Rezon. At this communication, therefore, the Grand Lodge, taking these things into consideration, appointed a committee consisting of all the Grand Officers, to revise and republish the Ahiman Rezon for the use of the Lodges in the State.

The committee having met and determined on the character of the work which was to be presented to the Craft, appointed Dr. Albert G. Mackey to edit the work and to compile and prepare it for the press. The work having been completed during the autumn of 1851, was laid by the editor before the committee, who, after a careful examination of it, presented it to the Grand Lodge with the following report :

“That they have carefully examined the proposed edition of the Ahiman Rezon, or Book of Constitutions, and find it to be perfectly consistent with the Ancient Landmarks and Constitutions of the Order, and conformable to the usages and customs of the Craft in South Carolina.

“Your committee, therefore, recommend that the new edition of the Ahiman Rezon, prepared by our Worshipful Brother, Albert G. Mackey, Grand Secretary, be adopted as the Book of Constitutions of this Most Worshipful Grand Lodge, and that the Grand Lodge do order and direct the several Lodges under its Masonic jurisdiction to adopt and use the same in all their work, and be governed by the principles and regulations thereof, and by none other.”

The report was accepted, and the Ahiman Rezon thus prepared was adopted on the 20th of December, 1852, by the Grand Lodge, with the following sanction :

“*Resolved*, That the Ahiman Rezon, or Book of Constitutions, prepared by Worshipful Brother A. G. Mackey, under the sanction and

authority of this Grand Lodge, be, and hereby is, adopted as the Book of Constitutions, for the use and government of this Grand Lodge and the Lodges under its jurisdiction, and that they be required to use it and none other."

The work was published in 1852, under the title of "The Ahiman Rezon, or Book of Constitutions of the Grand Lodge of Ancient Freemasons of South Carolina, with a system of Monitorial Instruction, adapted to the work as practiced in this jurisdiction. Compiled and arranged by the authority of the Grand Lodge, and published under its sanction. Edited by Albert G. Mackey, M.D., Grand Secretary and Grand Lecturer of the Grand Lodge of South Carolina, author of a 'Lexicon of Freemasonry,' &c. Charleston, 1852."

Quarterly Communication on the 3d of June, 1851. In the great fire of 1838, the copperplate of the Masonic diploma or certificate belonging to the Grand Lodge had been destroyed, and for some time there had been great difficulty in obtaining blank certificates, recourse being generally had to coarsely printed ones. But at this Communication W. L. Cleveland, to whom the duty had been entrusted, informed the Grand Lodge that a form had been prepared and lithographed for the use of the Grand Lodge. Unfortunately, however, the Grand Lodge having allowed the furnishing of these certificates to become a private speculation, the stone never came into its possession, and has since, I understand, been lost, while the copies made from it are already nearly exhausted.

The Grand Lodge abolished all fees for dispensations to confer degrees at unusual or irregular periods.

The passage of so many Americans over the isthmus of Darien, in their voyage from the Atlantic States to California, gave occasion to much distress and privation among these travelers, many of whom were Masons. The resident brethren at Panama, as a means of relieving this distress, had obtained from the Grand Lodge of Texas a warrant for constituting a Lodge in that place, and having established it as a Masonic Missionary Station, it made application to the different Grand Lodges of the Union for assistance. The Grand Lodge of South Carolina agreed to appropriate \$25 towards that object whenever the Subordinate Lodges in the jurisdiction should contribute \$100. The sum was however never contributed.

Warrants were granted for constituting Philanthropic Lodge No. 78, at Yorkville, and Keowee Lodge No. 79, at Pickens C. H.

Solomon's Lodge No. 1 having asked permission to invest its funds

in its own name, the Grand Lodge declared that no action on this application was necessary, as every Lodge is permitted to make such investment.

Quarterly Communication on the 2d of September, 1851. The Grand Lodge adopted a regulation prescribing that all amendments to the Constitution must be proposed and discussed at a regular Quarterly Communication previous to the Communication in March, but should not be acted on until the quarterly meeting in that month. This was adopted undoubtedly to avoid the continual habit of tinkering with the Constitution, which was then apparently getting into fashion. Scarcely a meeting took place in which some amendment (and many of them were alterations rather than amendments,) was not proposed.

Another important regulation was adopted, that no Lodge should initiate, pass or raise any candidate who had not resided in the State for twelve consecutive months previous to his application, and in the case of mariners they must have sailed from some port in the State for the same length of time.

The Grand Lodge also determined that no question in that body should be decided *viva voce* without the unanimous consent of all the members present.

Warrants were granted to Calhoun Lodge No. 81, at Glenn Springs, Caldwell Lodge No. 82, at Liberty Hill or Longmire's Store, and Little Pee Dee Lodge No. 83, at Allen's Bridge.

Unity Lodge No. 55, at Walterboro, acting under dispensation, having asked for a revival of its constitution, it was ordered that the dispensation be continued until the next Quarterly Communication, and that, in the meantime, the Lodge be directed to report what was the amount due and the value of the property owned by the old Lodge in that place.

About this time occurred an instance of pure and unobtrusive charity that is well worthy of being recorded. Several of the American Grand Lodges received in the year 1851, from some unknown source, a contribution for the purpose of charitable disposition. The amount bestowed upon the Grand Lodge of South Carolina was two hundred dollars, and all that is known of the generous donor is contained in the letter of his agent, who, in transmitting the draft for the amount, accompanied it with the following information :

“It is a donation from an English brother, whose name I am directed to conceal, and by his directions \$150 of it are to be appropriated by your Grand Lodge to the Charity fund of such Subordinate

Lodges as stand in need, and the residue the Grand Lodge will appropriate for the good of the Fraternity, as in its judgment is best."

Of the amount thus received, fifty dollars were at once appropriated to assist in defraying the expenses of a young lady, the daughter of a deceased Mason, who was at that time receiving her education at the expense of the Craft in the State. The remainder was, on the recommendation of the Masters of the city Lodges, appropriated to increase the fund then being raised for the purchase of a cemetery in which brethren who might die in indigent circumstances were to be buried. The lot was by these means subsequently purchased.

Special Communication on the 22d of October, 1851. The Grand Lodge was principally occupied in determining in what way the approaching Festival of St. John should be celebrated. The Grand Master presented the Grand Lodge with a portrait of Gen. Washington, clothed in Masonic costume.

Quarterly Communication on the 2d of December, 1851. The well attested records of the Lodge at Fredericksburg, in Virginia, had shown that the illustrious George Washington had been initiated in that Lodge on the 4th of November, 1752. A century was now soon to close since that interesting event had taken place, and the Craft throughout the whole country had determined to demonstrate their veneration for the character of the beloved Washington by celebrating the centennial anniversary of his initiation into our Order. The idea was a popular one. It was a fitting occasion to demonstrate the love of all Masons for the common father of their country, and to bring prominently to the notice of the world the intimate relationship which had existed between him and the Fraternity. The Grand Lodge of South Carolina was not indifferent to these feelings, and, with great unanimity, it was determined that the day should be celebrated in the city by a public procession, address and banquet. The Lodges in the country were requested either to unite with the Grand Lodge in the celebration, by sending delegates, or to celebrate it themselves in their own local jurisdictions.

The warrant of the traveling Lodge which had been granted to the Masons of the South Carolina regiment during the Mexican war, under the name of "Palmetto Lodge," having been lost after the close of the war and the extinction of the Lodge, was found in Alabama, and, at this Communication, restored to the Grand Lodge, in whose archives it still remains.

The warrant of Unity Lodge No. 55, at Walterboro, was ordered to be restored.

The Grand Master addressed the Grand Lodge, and in the course of his remarks suggested as highly expedient a constant intercommunication with other Grand Lodges, the establishment of a school or schools for the education of the orphan children of deceased Masons, and the steady support of a Masonic paper or magazine.

The thanks of the Grand Lodge were returned to Brother A. E. Miller, Grand Master, for the urbanity and dignity with which he had presided over the Grand Lodge; he was elected a life member of the Grand Lodge, and a committee was appointed to prepare a Past Grand Master's jewel to be presented to him.

The new edition of the *Ahiman Rezon* having now been finished, was presented to the Grand Lodge and adopted by that body.*

This being the constitutional night of election, the Grand Lodge proceeded to the election of its officers. Brother Edgar W. Charles, of Darlington, was elected Grand Master.

The Festival of St. John the Evangelist was celebrated by the usual banquet. There was neither procession nor address. Brother A. E. Miller, Past Grand Master, installed Brother Edgar W. Charles, Grand Master elect, who then installed the other officers.

The jewel which had been ordered to be prepared for presentation to Brother Miller, being finished, was now presented by Brother A. G. Mackey, in the name of the Grand Lodge, with a suitable address, to which Brother Miller made an appropriate reply.

The condition of the Order in the State at this time was that of great prosperity. The old Lodges had greatly increased the numbers of their members, and many new Lodges had been constituted. The Grand Secretary in closing his annual report felt himself authorized to make the following remarks on this subject, which are here quoted as a fair exposition of the state of Masonry in South Carolina at the end of the year 1851:

"In our own jurisdiction the present year has been marked with an unprecedented state of prosperity in the Craft. The old Lodges have been greatly augmented in numbers, and many new ones have been constituted. The report of the M. W. Grand Master has shown the pros-

* The sanction which was adopted at this meeting has already been given on a preceding page.

perous condition of the Lodges in the city. Having during the two preceding years visited nearly every Lodge in the State, I have during the past twelve months made fewer visitations than usual. But wherever I have been, I have been gratified with the sight of prosperous Lodges, zealous, active and intelligent masters, and with the general desire of all the brotherhood, with but very rare exceptions, to increase by careful study and persevering application their amount of Masonic knowledge. I know of no greater change in public sentiment than that which is now shown by the Fraternity in the view that they are beginning to take of the true design and object of Freemasonry. They no longer consider it, as their fathers once did, as a simply social and convivial, or, at best, charitable society, but as a great scientific and religious institution, whose intention is to improve the head and purify the heart. They now begin fully and truly to appreciate that noble definition, that 'Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols.' At the termination of a life, many years of which have been spent in the arduous investigation of Masonic science, I could ask no higher reward than the consciousness that my humble teachings to the Fraternity of this State have been in the slightest degree instrumental in advancing these elevated views of the nature, the design and the ultimate object of our beloved Institution."

CHAPTER XLV.

THE YEAR 1852.

OFFICERS of the Grand Lodge for the year 1852:

E. W. CHARLES, *Grand Master* ;
 W. L. CLEVELAND, *Deputy Grand Master* ;
 ALFRED PRICE, *Senior Grand Warden* ;
 E. THAYER, *Junior Grand Warden* ;
 E. B. HORT, *Grand Chaplain* ;
 JOHN H. HONOUR, *Grand Treasurer* ;
 A. G. MACKEY, M D., *Grand Secretary* ;
 E. BULL, }
 S. J. HULL, } *Senior Grand Deacons* ;
 ALEX ISAACS, }
 GEO. M. GOODWIN, } *Junior Grand Deacons* ;
 J. B. FRASER, *Grand Marshal* ;
 LEMUEL CRANE, *Grand Pursuivant* ;
 G. Z. WALDRON, }
 JOHN HERRON, } *Grand Stewards* ;
 SAMUEL SEYLE, *Grand Tiler* ;
 A. G. MACKEY, M.D., *Grand Lecturer*.

Quarterly Communication on the 2d of March, 1852. La Candeur Lodge No. 36 surrendered its warrant of constitution. This was a very old Lodge, which had worked in the Modern or French Rite, and in the French language. All its members were attached to the Roman Church, and it is said that religious opposition had at length produced its dissolution. It was, however, at a later period revived, but no longer works either in the French Rite or language. On its dissolution, the small amount of funds in the treasury, after the payment of its debts, was appropriated by the Lodge for the payment of the affiliation fee of several of its members into other Lodges, which occasioned the Grand Lodge, on the 6th of April, to express "its disapprobation of any Lodge making a distribution of its funds preparatory to surrendering its warrant, as the said funds revert to the Grand Lodge, to be held in trust until said Lodge be resuscitated."

Special Communication on the 6th of April, 1852. A committee was appointed to select and purchase one or more lots in Magnolia Cemetery, for the purpose of a Masonic burial ground, for which purpose the Grand Lodge, the Subordinate Lodges and the Masonic Benevolent Society had contributed funds.

Special Communication on the 1st of June, 1852. The committee on the Centennial Anniversary of Washington's initiation, reported the form and regulations of the procession which they had adopted. As the order of the procession differed from that which had always hitherto been observed in this jurisdiction, it may be as well to record it here.

The Subordinate Lodges were to walk according to seniority; Junior first, and the members of each in the following order:

- Tiler (with his Sword).
- Two Stewards (with white rods).
- Entered Apprentices (two and two).
- Fellow Crafts (two and two).
- Master Masons (two and two).
- Secretary and Treasurer.
- Past Masters (two and two).
- Junior Warden and Senior Warden (with Columns).
- The Lodge Banner.
- Junior Deacon. Master. Senior Deacon.
- Visiting Brethren (two and two).
- Masons of such of the higher degrees
as are recognized by the Grand Lodge in the
form of their respective Orders.
- Music.
- Grand Tiler (with Flaming Sword).
- Grand Stewards (with white Rods).
- A Brother carrying one of the Orders.
- Four Brethren carrying the other Four Orders (two and two).
- Grand Pursuivant (with Sword of State).
- Grand Secretary (with his Bag).
- Grand Treasurer (with his Staff).
- The Bible, Square and Compass on a crimson velvet
cushion, carried by an aged Master Mason,
supported by two Deacons,
with rods.
- Grand Chaplain and Orator.

Past Grand Wardens.
 Past Deputy Grand Masters.
 Past Grand Masters.
 Junior Grand Deacons (with rods).
 Senior Grand Deacons.
 The Grand Lodge Banner.
 Junior Grand Warden. Senior Grand Warden.
 Deputy Grand Master.
 The Book of Constitutions on a crimson velvet cushion,
 carried by the Master of the oldest Lodge.
 Grand Master.
 Senior Grand Deacons.
 Two Tilers (with drawn Swords).

The various standards (Faith, Hope, Charity, Wisdom, Strength and Beauty,) were to be distributed among the Brethren. Brethren who walked with their Lodges, were particularly requested to wear black clothes, white gloves, and white lambskin (or leather) aprons, without ornament. Those Brethren in possession of any of the higher degrees, recognized by the Grand Lodge, might (if they walked with their Lodges,) wear the Ribbon and Jewel of any of the said degrees, suspended from the button hole of their coats.

The Grand Marshal and his Assistants were to attend on horseback and wear cocked hats. The former was to be clothed in the uniform of the Grand Lodge, and the latter in lambskin (or white leather) aprons, with a blue silk scarf from the left shoulder, across the breast to the right hip.

These regulations were strictly observed on the day of the celebration.

The Grand Lodge refused to permit one of the Lodges to reduce the annual dues of its members from two dollars to one, but, on the contrary, directed that they should be raised to three dollars. This was in accordance with a regulation which had some short time before been adopted, by which no Lodge was permitted to charge a less amount of annual dues than three dollars per annum. But as it was found that this was a needless interference with the local administration of each Lodge, the regulation was subsequently repealed.

An interesting and at the time a rather exciting question of Masonic jurisprudence attracted, at this period, the attention of the Grand Lodge. During the present year, the Grand Master, who resided in

the country, was very seldom in the city, and his distance from it made it inconvenient to apply to him for dispensations to confer degrees in what has always been most incorrectly called "cases of emergency." Under the circumstances the Deputy Grand Master, who resided in the city, undertook to exercise the dispensing authority himself, and to grant dispensations in such cases, justifying himself by the 6th Regulation, which said that "the Deputy Grand Master, in the absence of the Grand Master, shall preside in his place and perform such duties and possess such authority as appertain to the Grand Master." The word "absence" he interpreted as meaning absence from the city, which was the seat of the Grand Lodge. Several of the officers of the Grand Lodge had denied the correctness of this interpretation, and on the Master of Landmark Lodge applying to the Grand Secretary to know if he would affix the seal of the Grand Lodge to such a dispensation granted by the Deputy Grand Master, that officer, believing that the Deputy Grand Master possessed no such dispensing power, had declined to do so. At this Communication, therefore, the Master of Landmark Lodge presented a petition to the Grand Lodge, requesting that body "to inform him in what cases the Deputy Grand Master has the power to grant dispensations to confer degrees."

In answer to this request a motion was made by Bro. John A. Gyles, to the effect "that in the opinion of this Grand Lodge the Deputy Grand Master has no right to grant dispensations while the Grand Master is in the State and alive." This resolution was, on motion of the Grand Secretary, referred to a committee consisting of the Grand Officers and the Past Grand Masters.

This committee, of which Brother C. M. Furman, Past Grand Master, was the chairman, gave the important subject due consideration, and did not make their report until the 1st of March in the ensuing year. But, in view of the necessary connection with the subject, I shall not hesitate to anticipate the order of events, and give that well written report now instead of severing it from the initiatory circumstances to which we are indebted for its origin. The answer should speedily follow the question. The report is, therefore, in the following words:

"This resolution being referred without instructions, your committee have considered themselves authorized to consider the subject in connection with several collateral questions.

"And, first, as to the manner in which this subject was brought to the attention of the Grand Lodge; a petition was presented by a mem-

ber in his own behalf, requesting the Grand Lodge to declare in what cases the R. W. Deputy Grand Master has the power to grant dispensations to confer degrees. Your committee regard this as a novel procedure, and one calculated to lead to injurious consequences if permitted to stand as a precedent; and, with a view of establishing what is the proper course of procedure in matters requiring the action of the Grand Lodge, we proceed to submit the following observations:

“The Grand Lodge acts either in a judicial, a legislative or an administrative capacity, and business requiring its action must be presented in a form appropriate to that class of powers which it is proposed to call into exercise. Where the judicial power of the Grand Lodge is applied to, whether original or appellate, a case must be made or some transaction must have occurred which should be regularly set forth in the form of a petition, or other similar proceeding, and the judgment of the Grand Lodge called for; which judgment is to have an actual operation upon some party or parties to such transaction, or upon the transaction itself, reversing, modifying or confirming it. But no court of justice will entertain a petition for advice upon a point of law, however convenient it may be to parties to obtain such opinion, nor would the opinion of a court obtained in that way be regarded as authority; it would be merely *obiter dictum*, having no other authority than the respect that might be felt for the opinions of the individuals who concur in it. Not only will a court of justice refuse to entertain a petition for their opinion upon a point of law, but they will refuse to try a feigned issue voluntarily made up by parties where there is no real case involved; courts act only on real cases, not on abstract principles; they decide cases by applying rules and principles to facts or circumstances which have actually occurred. It is equally irregular to apply by petition to a Legislative body to construe laws which they have passed. To construe the law is the business of the Judiciary, to be performed when cases are properly presented. No Legislative body will entertain a petition to determine the construction of an act that has been passed. A petition to alter the existing law, may, in some cases, be considered, but not one to determine the meaning of that law; that, as we have before said, is the business of the Judiciary, and even a declaratory act is little more than the establishment of a new rule for the future. It will be seen from the considerations presented that your committee are of the opinion that the resolution referred to them is liable to objection, as well as the petition to which it

refers, and that neither presents the subject in a form properly cognizable by the Grand Lodge.

“As, however, it was probably the intention of the mover of the resolution, and would comport with the views of the Grand Lodge, that the resolution should be regarded as a direction to your committee to enquire into the expediency of providing, by additional rules, for the vesting of additional powers in the Deputy Grand Master, your committee have concluded so to construe it and to submit it to the Grand Lodge to accept or decline to receive their report accordingly. In pursuing this enquiry the first question is what are the powers of the Deputy Grand Master? The words of the rule are ‘In the absence of the Grand Master’ he shall perform his duties, and it is therefore essential to determine what is the meaning of the word *absence*. The word is capable of several constructions, as 1st, absence from the place where any official act is to be performed; 2d, absence from some place supposed to be connected with the official position of Grand Master; 3d, absence from his official jurisdiction, viz: the limits of the State.

“We will briefly examine each of these circumstances. As to the first—if the *absence* referred to in the rules, means absence from the place where any act is to be performed, then in most cases there will be no one who can exercise the powers of the Grand Master; for the rule disabling the Grand Master, in case of absence, also disables any other officer who is to represent him on the same ground. To illustrate—suppose some Masonic act, as the conferring of two degrees at one Communication, for which a dispensation is required, is about to be performed at the Pendleton Lodge, neither the Grand Master, the Deputy Grand Master, the Grand Wardens, nor any Past Grand Officer is present, then all being absent, they are all disabled, and no one can perform the act. For it would be absurd to say, that (the rule being uniform) the objection of absence can apply to one officer and not to another. We hold it then, obvious, that the first mode of construction referred to, is not the true interpretation of the rule; and we would add here that, when the rule provides that in the absence of one officer, another is to perform his duty during that absence, the former is incapacitated.

“The second construction that may be put on the word *absence* is, absence from some place supposed to be connected with the official position of Grand Master. This construction is predicated upon the assumption that the Grand Master is required to reside at some particular place. We look in vain either to the ancient constitutions or

to our own rules, for any such requisition; Masonic practice has been inconsistent with any such regulation, particularly in England. The office of Grand Master of Masons is a personal trust and confidence; it attaches to the individual, not to his location or place of residence. And the opinion that whenever he is absent from a particular location he ceases to be Grand Master, and is divested of his powers and duties, is at war with all Masonic precedent and usage. The location which is referred to by those who sustain the opinion we are now discussing is Charleston; and the necessary consequence of the opinion they hold, the corollary from it, is that no Grand Master can exercise the powers of Grand Master, but while he is actually in Charleston. That this is a correct inference from their opinion, we think can hardly be questioned. For, if absence in rule 6th means absence from Charleston, as contended for, then, by the terms of rule 4th, the Deputy succeeds to the place of the Grand Master, and is declared to possess the powers of Grand Master; and, as when the latter is present, no one can exercise his powers, so when the Deputy succeeds to the authority, he has it as amply as the Grand Master had it, and no other can exercise it. To contend otherwise, would not only set aside the express words of the rule, but would also establish the anomaly of two Grand Masters with plenary powers existing in one jurisdiction, at one and the same time; which, we presume, none will directly contend for. But let us look at some of the consequences of the construction we are now examining. If *absence* means absence from Charleston then even where the Grand Master is present out of Charleston he can exercise no powers, he is divested of authority. Take the case of the late Grand Master. He is a resident of Darlington, and member of the Lodge there; should occasion have arisen under his personal notice there, he could not, on account of his absence from Charleston, grant a dispensation, but he would have been required to defer to the action of an inferior officer, in his very presence. But further, the Grand Lodge has it in its power to elect non-residents of Charleston to all the presiding offices; in such case not one of them could exercise the powers of Grand Master, but they would devolve on some Past Grand officer, or be in abeyance.

“The third construction to be placed on the word *absence* in the sixth rule is absence from the jurisdiction or from the State. This the committee considers to be the true and reasonable meaning of the rule. The Grand Master, when he is installed and proclaimed, is installed and proclaimed as the Grand Master of Masons in South

Carolina—not over a part of the State, or over a portion of Masons in the State, but over the whole State, and over all the Masons of the State. His jurisdiction is over every part and portion of the State. Wherever he goes within the State his authority abides within him. As he is Grand Master over the whole State, he is not out of place in any part of the State. He loses no dignity or authority by being in one part of his jurisdiction, instead of being in another part of it. And we, without fear of contradiction, aver that there is nothing in the rules of the Grand Lodge, or in Masonic usage or precedent, which declares that one part of the State or of the jurisdiction, is more worthy or to be preferred over any other portion of the State or jurisdiction. It may be as is urged, that as there are a number of Lodges in Charleston, where the exercise of the powers of the Grand Master may be frequently needed, it is important that such construction be given to the rule as would enable an officer, resident in Charleston, always to exercise the powers of Grand Master. But there is nothing in the rule which requires the Deputy to be a resident of Charleston, and the argument fails on that ground. It is evident also that this argument would lead to a very unsafe practice in the constructing of laws. To make positive rules bend by construction, to what may be the varying, and sometimes conflicting views of general convenience, which a majority may entertain, would lead to most mischievous results. Nor are we of opinion that great facility in obtaining dispensations is of benefit to the Lodges. The power of granting dispensations, like the power of pardon, may be abused, and too great facility in obtaining dispensations leads to loose and careless habits in conducting the business of the Lodges. Rules which have been adopted by the Fraternity, after full consideration, should not be lightly set aside by the dispensing power. On the contrary, the subjecting parties to some delay or inconvenience, who seek to be relieved from the consequences of neglect, or from the control of regulations which in general govern, is, in some degree, a protection to the Fraternity from an indifferent or careless performance of Masonic duties. We have another objection to any construction other than that we contended for, and would be opposed to it if it came in the form of a proposition to amend the rules. It is that by such construction the members of the Fraternity of the State, resident out of Charleston, would be disfranchised and reduced to a state of inferiority to those resident in Charleston. This is so unjust in itself, so much at variance with the principles and practice of our Order, that we think few could

be found to advocate the proposition; we should hope none. But we look upon an attempt to engraft such a feature upon our system by construction, and thus effect, indirectly, what could not be attempted openly, as liable to still greater objection, and more offensive and unjust to the members of the Fraternity out of the city.

“Your committee have not attempted to enter into a full discussion of this subject. They have contented themselves with merely presenting some of the views and illustrations which more readily occur, in considering the matter; nor have they referred to the powers possessed by the Grand Masters of delegating authority, out of which the office of Deputy Grand Master originated; nor to the distinction between his ministerial duties and his discretionary and judicial powers. A full examination of the subject would lead to some discussion of the latter topics; but enough has been stated to explain the views of the committee, and, we believe, to sustain the conclusion to which we have come, viz: that the Deputy cannot exercise the powers of Grand Master while that officer is within his jurisdiction (the State), and that it is inexpedient to make any alteration of the rules.”

The Grand Lodge was fully impressed with the importance of the questions agitated in this report, and did not, therefore, proceed at once to their final adjudication. But the subject being postponed from time to time, it was not until the 3d of January, 1854, at a special Communication called for that purpose, that the report, having been fully discussed, was finally adopted, and the law settled that in South Carolina the Deputy Grand Master has no power of granting dispensations so long as the Grand Master is in any part of the jurisdiction.

The committee on the Cemetery reported that they had purchased a Masonic burial ground for \$450. The Grand Officers and Masters of the city Lodges were appointed a committee to draft rules for its government.

Quarterly Communication on the 7th of September, 1852. A warrant of constitution was granted to Keowee Lodge No. 79, at Pickens Court House.

A report of a committee enunciating some remarkable points of Masonic law was adopted at this Communication. The circumstances which led to the report were as follows: A candidate had received the first degree in one of the Subordinate Lodges. Subsequently the second and third were conferred upon him at one Communication. A member who was opposed to his advancement, because he believed him to be disqualified, demanded on each of these degrees a ballot, which was re-

fused by the Lodge. On this, he appealed to the Grand Lodge, and the committee, to whom the subject was referred, reported that the conferring of two degrees at one Communication was irregular. The committee, however, did not sustain the special complaint of the appellant that his demand for a ballot on the second and third degrees was not granted. The committee say, "we do not consider it the right of a member to require such ballot, though it is competent for the Lodge to order a ballot, and, if cause be shewn, it is perhaps the best practice to resort to the ballot. But after an applicant has had a degree conferred upon him, he stands in a different relation to the Fraternity from that of a mere stranger. He is, in fact, admitted into the Order, and has acquired some rights which must be respected by the rest of the brethren." This, it is true, was but the expression of an opinion, and the adoption of the report did not, therefore, as it was not embodied in the form of a resolution, make it law. And, in fact, the usage in three-fourths of the Lodges of this State, and all the Lodges in America, as well as the ancient usage in England, have settled the question that a ballot should be taken on each degree.* The committee could not have well considered the nature and object of a Masonic ballot when they recommended that recourse should be had to it only when *cause was shown*. Such a proceeding would, of course, at once destroy all pretensions to that secrecy and independence which constitute the very essence of the ballot in Masonry. The appeal, however, was dismissed on the recommendation of the committee "that the irregularities be healed." So that with this indefinite conclusion the report did not really settle any question of Masonic law.

Special Communication on the 5th of October, 1852, but no business of any importance was transacted.

Special Communication on the 28th of October, 1852. As the yellow fever was then prevailing in the city, this Communication was convened to determine whether on that account, the contemplated celebration of the centennial anniversary of Washington's initiation should be postponed. It was resolved that it should not.

In consequence of some carelessness having taken place on former occasions, the Grand Tiler was instructed at all future Communications to light the three lesser lights around the altar.

* The Constitution adopted in 1860 specifically prescribes that there shall be a ballot for each degree.

CENTENNIAL ANNIVERSARY OF WASHINGTON'S INITIATION.

On Thursday, the 4th of November, 1852, the Grand and Subordinate Lodges assembled at 10 o'clock, A. M., at Masonic Hall, for the purpose of celebrating the centennial anniversary of the initiation of George Washington into the mysteries of Freemasonry. Bro. A. E. Miller, the oldest Past Grand Master, presided (the Grand Master being absent from the city), and the Grand Lodge was opened *in form* on the first degree. A large procession was formed of the Grand and Subordinate Lodges, accompanied by the Grand and Subordinate Chapters, the Encampment of Knights Templars, and the Supreme Council of the Ancient and Accepted Rite. The procession, which consisted of about 300 masons, then moved to Hibernian Hall, which had already been filled to overflowing by a body of spectators, the seats reserved for the Fraternity being alone unoccupied. After the singing of that beautiful ode beginning "Unto thee, Great God, belong," an appropriate prayer was offered by the acting Grand Chaplain, Bro. John H. Honour, and after the singing of a hymn from the classic pen of Bro. B. B. French, of Washington city, the oration was delivered by Bro. Albert G. Mackey, the Orator of the day. The services were concluded with the singing, by Bro. M. S. Reeves, accompanied on the piano by Bro. J. Speissegger, of the anthem commencing "When earth's foundation first was laid." The benediction having been given, the audience was dismissed, and the Craft returned to the Masonic Hall, where, after the usual votes of thanks and a resolution to publish the address, the Grand Lodge was closed.

In the evening the brethren reassembled and partook of an excellent banquet, and after an appropriate enjoyment of the festive occasion, adjourned at an early hour. And thus ended the first centennial anniversary of the initiation of Washington. The day was celebrated in like manner in all the large cities and many even of the villages of the Union, and was indeed a national festival in Masonry.

Quarterly Communication on the 7th of December, 1852. From the address of the Deputy Grand Master we learn that the ancient Masonic mode of voting by holding up the hand, for which the modern one of aye and nay had for many years been substituted, was this year revived by Landmark Lodge. The Deputy Grand Master singularly stigmatized it as "a very gross innovation," but soon after the Grand Lodge made it by special decree the only authorized mode of voting in the jurisdiction.

Bascom Lodge No. 80 at Cokesbury, having determined to inaugurate a Masonic School in that village, asked the sanction and patronage of the Grand Lodge, when the following resolutions were adopted :

“Whereas, we, the Grand Lodge of A. F. M. of South Carolina, feel deeply interested in the cause of Female Education, and desire its promotion : and, whereas, we are willing heartily to lend our influence to the success of said cause : Therefore,

“*Resolved*, 1st. That we accept the proposition made to us by Bascom Lodge No. 80, to receive under our patronage the Female Institute of the village of Cokesbury, Abbeville district.

“2d. That we will lend our influence to the building up of a High School, in said village, for the education of females ; and that we will recommend it to the patronage of all of the Subordinate Lodges of the State, and of the Fraternity generally.

“3d. That Bascom Lodge assume all pecuniary responsibility in the establishment of said Institute, and absolve us from liability.

“4th. That Bascom Lodge shall elect a Board of Trustees, consisting of ——— members, subject to our approval ; and that the said Board shall report annually to the Grand Lodge the condition and prospects of said Institute.

“5th. That the Grand Master and Grand Secretary of this Grand Lodge shall be *ex-officio* members of the Board of Trustees.

“6th. That we will appoint a Board of Visitors, whose duty shall be to attend the Annual Examination of said Institute, and report the result to the Grand Lodge.”

That Institution was soon after duly organized, and has ever since been in a growing and prosperous condition.

F. C. Barber, the late Representative of the Grand Lodge of New York, having removed from the jurisdiction, that body had supplied the vacancy, by the appointment of W. L. Cleveland, who at this Communication was duly recognized.

This being the night of the annual election, the Grand Lodge proceeded to the performance of that duty, and Brother Wm. L. Cleveland was elected Grand Master.

The Festival of St. John the Evangelist was duly celebrated. Brother J. C. Norris, Past Grand Master, installed Brother W. L. Cleveland, the Grand Master elect, who then proceeded to install the other officers. There was neither public procession nor address, but after the Grand Lodge had been closed, the Fraternity concluded the celebration of the day by a banquet.

CHAPTER XLVI.

THE YEAR 1853.

OFFICERS of the Grand Lodge for the year 1853 :

W. L. CLEVELAND, *Grand Master* ;
 ALFRED PRICE, *Deputy Grand Master* ;
 EBENEZER THAYER, *Senior Grand Warden* ;
 JOHN A. GYLES, *Junior Grand Warden* ;
 ELIAS B. HORT, *Grand Chaplain* ;
 JOHN H. HONOUR, *Grand Treasurer* ;
 ALBERT G. MACKEY, M.D., *Grand Secretary* ;
 SAMUEL J. HULL, }
 C. ERICKSON, } *Senior Grand Deacons* ;
 T. ALLASON, }
 J. C. BECKMANN, } *Junior Grand Deacons* ;
 J. B. FRASER, *Grand Marshal* ;
 LEMUEL CRANE, *Grand Pursuivant* ;
 H. W. SCHRODER, }
 R. W. SEYMOUR, } *Grand Stewards* ;
 SAMUEL SEYLE, *Grand Tiler* ;
 ALBERT G. MACKEY, M.D., *Grand Lecturer*.

Quarterly Communication on the 1st of March, 1853. Rules were adopted for the government of the Masonic burial ground.

The Grand Lodge abolished the regulation which required Subordinate Lodges to charge the sum of three dollars for the annual dues of their members, thus leaving the regulation of this matter in the power of each of the Lodges, where it ought always to be placed.

A committee, to whom the subject had been referred, made a report on the duties and compensation of the Grand Secretary, and recommended that the salary of that officer should be increased. The report was adopted, and an amendment to the constitution was subsequently made in accordance with the views of the committee.

Warrants of constitution were granted to Amity Lodge No. 87, at Newberry, Marlboro Lodge No. 88, at Bennettsville, Bæcomville

Lodge No. 89, at Bascomville, and Caldwell Lodge No. 90, at Calhoun's Mills.

At this Communication the committee made their report on the powers of the Deputy Grand Master, which has already been alluded to.

Quarterly Communication on the 7th of June, 1853. Richland Lodge No. 39 having indefinitely suspended G. H. C., one of its members, for continued intoxication and unmasonic conduct, he appealed to the Grand Lodge, when, on the report of the committee to whom the subject had been referred, the Lodge was "earnestly and fraternally requested to relieve the appellant from the sentence of indefinite suspension, and to restore him to all the rights and privileges of Masonry." This recommendation was based on the irregularity of the proceedings of the Lodge in the trial, on the consideration that the accused had already suffered five months of suspension, and on his expressions of regret and promises of reform. The irregularity of the trial consisted, according to the report of the committee, in the fact that the sentence was concluded on and passed in the absence of the defendant, and at a special and not a regular Communication of the Lodge, and the committee expressed the opinion "that in so grave a matter as the expulsion or indefinite suspension of a brother, the final action of a Lodge could only properly take place at a stated and regular Communication." The adoption of this report, and the courteous request of the Grand Lodge, led to very remarkable results. Richland Lodge reviewed the action of the Grand Lodge, censured the terms of the report, and by resolution declined to conform to the request of the Grand Lodge until the censurable expressions in the report of the committee were stricken out. This action of Richland Lodge was made known at the Quarterly Communication of the Grand Lodge in September, and at the same time a petition in favor of Bro. C. was presented by Bro. P. S. Jacobs, a member of Richland Lodge, whereupon the Grand Lodge adopted a resolution by which Bro. C. was "forthwith restored to all the rights and privileges of Masonry."

Another question, involving several interesting points of Masonic law, was inaugurated at this Communication, and although not finally adjudicated until the September meeting, it will be perhaps more expedient to anticipate the result and to present the whole narrative at once.

A candidate, who will be sufficiently distinguished by the initials G. D., had been rejected on three several occasions by Pythagorean Lodge No. 21, the last rejection taking place at the regular meeting of the

Lodge in January, 1853. At the meeting in April, the two members who were supposed to have deposited the black balls which rejected him being absent, a motion was adopted to reconsider the ballot, on the ground that these two brethren were not entitled to vote, one being only an honorary member, and the other being more than twelve months in arrears. The ballot was then taken, and G. D. was unanimously elected, and on the same evening received the first degree. At the meeting in May, Caminade, one of the members who had previously cast a black ball, objected to G. D.'s receiving the second degree. He had privately stated his objections to the Master. These the Master made known in Lodge, and declared them to be insufficient. The arrear list being then ordered, with the evident purpose of preventing Caminade from voting, as he was in arrears, he became much irritated, and having used disrespectful language, finally left the Lodge without the usual salutes, and the second degree, without a previous ballot, was conferred on G. D.

Caminade having protested against these proceedings to the Grand Master in June, the latter issued his decree, prohibiting the Lodge from conferring the third degree on G. D. until the decision of the Grand Lodge on the protest of Brother Caminade could be obtained. In the meantime, the Master of the Lodge declared Caminade to be suspended from the Lodge for non-payment of dues.

In the Communication of the Grand Lodge in June, the subject was referred to a committee, who made their report in September, recommending that the Lodge be prohibited forever from conferring the third degree on G. D., who was, however, allowed to apply to any other Lodge, and that the Master of the Lodge be severely reprimanded in open Grand Lodge; which report was adopted, and the resolutions subsequently carried into effect.

In making their report, the committee laid down the following principles of Masonic jurisprudence, viz: that the Master was wrong in permitting a reconsideration of a petition at a subsequent meeting; also in declaring Caminade alone to be not entitled to vote, in consequence of being in arrears, when several other members were in the same predicament; in declaring Caminade suspended for non-payment of dues without any action of the Lodge being taken; in declaring the objection of Caminade insufficient, when it was really a good one; and in omitting to order the ballot when objection was made to the advancement of the candidate to the second degree.

These principles, so far as they go, seem undoubtedly to be correct, but, in fact, some of them do not go far enough, and qualifying ex-

pressions destroy the accuracy of some of the principles enunciated. It would have been better to have said at once that a motion to reconsider a ballot is always inadmissible, and that the non-payment of dues, while a brother still remains a member and the penalty of suspension has not been enforced, does not disqualify him from voting on the petition of a candidate, for the old regulations expressly require every member to vote without exception. "No man can be entered a brother in any particular Lodge without the *unanimous* consent of all the members of that body then present." If not suspended, Caminade was a member, and if a member then clearly bound to vote, for if he did not vote G. D. would not have been admitted with the "unanimous consent" of all present. But the report was, on the whole, a good one, for it is not always that we find reports on nice questions of Masonic law coming so near to the truth.

A resolution was adopted to appoint a committee to enquire into the expediency of purchasing a lot of ground for a Masonic Cemetery, of greater extent and in a better situation than the one already purchased, but although the resolution was adopted, the committee never made a report, and the matter was allowed to expire without further action.

Quarterly Communication on the 6th of September, 1853. It was ordered that a committee of seven be appointed to revise the by-laws and regulations of the Grand Lodge. The committee consisted of T. S. Gourdin, C. M. Furman, A. G. Mackey, E. Thayer, Z B Oakes, A. E. Miller and J. B. Wynne. The committee made their reports, one from the majority, and the other from the minority, and as they presented several questions of interest, the subject will be resumed when we arrive at that point in our history.

Quarterly Communication on the 6th and 11th of December, 1853, the Grand Lodge having, on the former evening, after the transaction of business, been called from labor until the 11th. The report of the Grand Treasurer showed that the income of the Grand Lodge for the past year had been over five thousand dollars.

The annual election took place, and Alfred Price was elected Grand Master.

When the Grand Lodge resumed labor on the 11th of December, the report of the committee on the revision of the Constitution was made and considered. The majority of the committee recommended but two alterations in the Constitution, as then existing, namely, the establishment of twenty dollars as the minimum fee for initiating, passing and raising, and the raising of the Grand Secretary's salary from four

to six hundred dollars per annum. Both of these amendments were adopted, and subsequently incorporated into the Constitution.

They also recommended, "that on all questions in the Grand Lodge, or in a Subordinate Lodge, which are competent by the by-laws to be decided by acclamation, the vote shall be taken by holding up the right hand, and the formula, for proposing the question from the Chair, shall be in these words: 'So many as are in favor of this resolution, will hold up the right hand,' and afterwards—'so many as are opposed to it, will make the same sign,' and the uplifted hands shall, when necessary, be counted by the Senior Deacon, who shall report the same to the Chair."

This recommendation was referred to a committee, who having reported in its favor, it was subsequently adopted and became one of the standing regulations of the Grand Lodge. In adopting this rule, the Grand Lodge was but returning to ancient usage, which, as far back as the year 1736,* had been sanctioned by the Grand Lodge of England, in a similar resolution, adopted at that time.

Another recommendation of the committee was adopted, to the effect "that the Grand Lodge shall not be closed until the business before it shall have been disposed of, and if it be found impracticable to complete the business in one evening, the Grand Lodge shall be called off from labor until a subsequent evening; which course shall be adopted until the whole amount of business shall have been disposed of."

A third recommendation, that the Junior Grand Warden and Grand Stewards should constitute *ex-officio* the committee of arrangements for the celebration of the Festival of St. John, was rejected.

T. S. Gourdin, as a minority of the committee, reported several other amendments, the most important of which were, by expunging the 9th section of the 19th rule, to abolish the whole proxy system, and in its place to establish the basis of representation in the Grand Lodge on equitable and proper principles, by the adoption of the following new regulation:

"The expenses of one representative from each Lodge, out of the city of Charleston, who shall attend the Quarterly Communication in March, shall be defrayed by the Grand Lodge. The expenses of the

* "The opinions or votes of the members are always to be signified by each holding up one of his hands. . . . Nor should any other kind of division be ever admitted among Masons." *Regulation adopted by G. L. of England, 6th April, 1736.* See Anderson, 2d ed., p. 178.

said representative shall be calculated at the rates established by the proprietors of public conveyance, which he shall take in coming directly from his home to the said city, as usually charged by the said proprietors at the time. He shall also be allowed two (\$2) dollars for each day's attendance on the said Communication of the Grand Lodge, and two (\$2) dollars for each day *necessarily* occupied in coming to Charleston and in returning home. The said representative must be a member of the Lodge which he represents, and may, if duly authorized thereto, cast the votes of the Master and both Wardens of his Lodge. But in no case shall he represent more Lodges than one. His appointment must be certified under the hand of the Master of the said Lodge."

Excellent as this proposition was, it was not thorough, for the Quarterly Communications were still to be retained, and the gift of a fair representation at one Communication would have been valueless, while three other Communications were to be retained at which there would have been no representation at all of the country Lodges. Indeed the abolition of the proxy system, had as it was, and the retention of the Quarterly Communications, would have been an act of flagrant injustice and oppression to all the Lodges out of the city. The Grand Lodge was not yet ready for a complete reform; the state of its funds was such that it could not, at that time, have well afforded to pay representatives without such a sacrifice as many were unwilling to make, and the amendments of the minority were therefore indefinitely postponed. The time, however, was not far distant when a reform based on more philosophical principles of Masonic jurisprudence—bolder in its details, and for that very reason wiser and more practicable—was to be triumphantly effected. But I must not anticipate the order of events.

Arrangements were made for the celebration of the Festival of St. John the Evangelist, and Brother Ebenezer Thayer was appointed the Orator for that occasion.

The annoyance to which the Craft throughout the whole country was constantly subjected by the intrusion of mendicant Masons, almost always unworthy, and generally unaffiliated, had led several Grand Lodges to request that the strictest evidence should be required of the good standing of all applicants for Masonic relief. In this spirit, the Grand Lodge of South Carolina adopted the following resolution:

Resolved, That this Grand Lodge respectfully requests her sister Grand Lodges to direct their Subordinates not to grant relief to any

applicant from this jurisdiction, unless he produces a certificate of his present membership in a Lodge, or gives other satisfactory evidence of his being an affiliated Mason ”

As a still further safeguard against the intrusion of this class of impostors, who were traveling over the land in search of spoil, the Grand Lodge instructed the Masters of its Subordinate Lodges “to permit no visitor to be admitted without a previous examination, unless he can be vouched for by a brother who has sat with him in open Lodge, or if the avouchment be made in consequence of private examination, unless the brother so vouching be known to the presiding officer as a skilful and experienced Mason, and unless it be stated that, previous to the said private examination, all the requirements of this Grand Lodge, in relation to certificates, &c., have been fully complied with.”

A person in New York of the name of Goff, who professed to be an independent lecturer on Masonry, having sent communications to several Masons, proposing to visit this jurisdiction and give it an opportunity of availing itself of his instructions, the Grand Lodge, on being informed of the fact, resolved that the Lodges should be instructed to discountenance all itinerant lecturers on Freemasonry, and that none should be allowed to lecture but such as were authorized by the Grand Lodge.

The Grand Lodge also recommended to its Subordinates the policy and expediency of appropriating an annual sum for the purchase of Masonic books, and the establishment of Masonic libraries. The Lodges in Charleston and Columbia were advised to unite in each place in the formation of a common library.

The Grand Lodge adopted resolutions of condolence and sympathy on the occasion of the death of H. R. W. Hill, late Grand Master of the Masons of Louisiana.

Led into the error by an historical blunder, committed by Dr. Daleho, in his *Abimian Rezon*, the Grand Lodge had always been under the impression that the first Provincial Grand Lodge in South Carolina had been established in the year 1754. As a century would expire on the 27th of December, in the next year, since that era, the Grand Lodge determined to pay due honor to the event, and it was resolved to publicly celebrate the “centennial anniversary of the establishment of a Grand Lodge in this State,” and a committee, consisting of A. G. Mackey, E. Thayer and John A. Gyles, was appointed to report the necessary arrangements at the Quarterly Communication in March, 1854.

The Festival of St. John the Evangelist was duly celebrated. Bro. W. L. Cleveland, Past Grand Master, installed Bro. Alfred Price, the Grand Master elect, who then installed the other officers. An address was delivered by Bro. Ebenezer Thayer, Senior Grand Warden, for which he received the thanks of the Grand Lodge, and the Grand Lodge being closed, the celebration of the day was concluded by the usual banquet.

CHAPTER XLVII.

THE YEAR 1854.

OFFICERS of the Grand Lodge for the year 1854:

ALFRED PRICE, *Grand Master*;
 JOB JOHNSTON, *Deputy Grand Master*;
 EBENEZER THAYER, *Senior Grand Warden*;
 JOHN A. GYLES, *Junior Grand Warden*;
 ELIAS B. HORT, *Grand Chaplain*;
 J. H. HONOUR, *Grand Treasurer*;
 A. G. MACKEY, M.D., *Grand Secretary*;
 J. C. BECKMANN, }
 H. W. SCHRODER, } *Senior Grand Deacons*;
 J. B. WYNNE, }
 G. Z. WALDRON, } *Junior Grand Deacons*;
 GEORGE H. WALTER, *Grand Marshal*;
 ARCHIBALD ARMSTRONG, *Grand Pursuivant*;
 HENRY BUIST, }
 E. J. ANDERSON, } *Grand Stewards*;
 SAMUEL SEYLE, *Grand Tiler*;
 ALBERT G. MACKEY, M.D., *Grand Lecturer*.

Special Communication on the 3d of January, 1854, when the report of the committee on the powers of the Deputy Grand Master, which has already been given, was adopted.

The Grand Lodge also, on the recommendation of its committee, adopted the mode of voting by a show of hands.

The sum of three hundred dollars was voted to Bro. Mackey as compensation for his labor in editing the last edition of the *Ahiman Rezon*.

Quarterly Communication on the 7th of March, 1854. The Grand Lodge refused to permit the Past Masters of Lodges to be recorded as being present at the Communications of the Grand Lodge in the same manner as the representatives were. The principle was thus sustained that Past Masters are not by right, but simply by courtesy, members of the Grand Lodge, a principle long before supported by the Constitution,

which provided that representatives only, and not Past Masters, should be counted in making a quorum for business.

Further arrangements were made for the celebration of the centennial anniversary, and Samuel Henry Dickson, M.D., a Past Master of Orange Lodge No. 14, was elected the Orator for the occasion.

W. L. Cleveland, Past Grand Master, having been elected a life member of the Grand Lodge on St. John the Evangelist's day, objections were made to the legality of that election on the ground that the constitution had provided that no business of a private nature should be transacted on that day. The Grand Lodge, therefore, at this Communication confirmed that election.

Warrants of Constitution were granted to Chester Lodge No. 18, at Chester Court House, and to Collier's Lodge at Collier's Post Office. The latter Lodge was never, however, organized.

Special Communication on the 30th of March, 1854. Application having been made by Palmetto Lodge No. 19, at Laurensville, for the pecuniary assistance of the Grand Lodge in the establishment of a Female College at that place, the Grand Lodge deemed it inexpedient to comply with the request or to act in the matter.

The necessary arrangements for the celebration of the centennial anniversary again occupied the attention of the Grand Lodge, and a suggestion was made that a centennial medal be provided, but the suggestion was never acted on, and it is well that it never was, as it would have been the metallic perpetuation of an historical mis-statement which made the centennial anniversary occur in 1854 instead of 1837, which was its true date.

Quarterly Communication on the 6th of June, 1854. A brother, who had been suspended by Lodge No. 5, for non-payment of Lodge dues, when he was fifteen months in arrears, had subsequently offered to pay the debt, when the Lodge demanded the additional amount which had accrued from the time of his suspension to the time when he had offered to pay. But on his appeal, the Grand Lodge expressed the opinion that he did not remain a member of the Lodge after the fifteen months, and was not, therefore, liable for dues beyond that period.

Quarterly Communication on the 6th of June, 1854. The committee recommended the following arrangements for the celebration of the centennial anniversary, and the recommendations were adopted:

1. The oration to be delivered at the hall of the South Carolina Institute.

2. A public installation of the Grand Officers to precede the delivery of the oration in the hall.

3. The banquet at the celebration to be a dinner—tickets for which to be issued by the committee. Every Mason in good standing to be allowed to purchase a ticket for the banquet, on paying five dollars for the same.

4. The Grand Officers of the various Grand Lodges of the United States; the Subordinate Lodges in Wilmington (N. C.); Savannah and Augusta (Geo.); St. Augustine and Jacksonville (Florida); and the Subordinate Lodges of this jurisdiction, to be invited to attend the celebration; and tickets for the banquet to be provided for such brethren who may come from Lodges out of this State, to be paid by the Grand Lodge.

5. The Grand and Subordinate Chapters of Royal Arch Masons; Encampment of Knight Templars; Pelican Chapter of Rose Croix Masons; and the Supreme Council of the thirty-third degree Ancient and Accepted Rite, to be invited to take part in the celebration.

6. The music to be provided for the procession, services at the hall of the Institute, and Banquet, to be paid by the Grand Lodge. The printing necessary also for the same, to be paid by the Grand Lodge.

7. The committee to be instructed to address the Lodges of the jurisdiction to appropriate, and also raise by subscriptions, such amounts as they may deem proper to aid in defraying the expenses of the celebration.

Quarterly Communication on the 5th of September, 1854. A warrant of constitution was granted to Claremont Lodge No. 64, at Sumterville.

Special Communication on the 30th of October, 1854. During the summer, the Lodge room had been emblematically painted in fresco, and was now opened for the first time after it had been temporarily closed for the purpose of being painted. The Hall Committee, under whose directions it had been decorated, had requested Dr. A. G. Mackey to prepare a discourse explanatory of the decorations which had been placed upon the ceiling and walls. The Grand Lodge was accordingly convened, and Brother Mackey delivered the following

DESCRIPTIVE DISCOURSE :

Masonry being peculiarly distinguished as a system of symbolism, the interpretation of which constitutes its science, an attempt has been made in the decorations of the Lodge room to call the attention of the

spectator to all the most important symbols of our Institution, so that like the Egyptian temples of old, our Masonic temple may contain, upon its ceiling and walls, a record in our own sacred language of the doctrines which we teach. While selecting, for this purpose, the most important hieroglyphics that appertain to Ancient Craft Masonry, we have included, that the entire series of esoteric instruction may be completely incorporated in the plan, the emblems and symbols of those higher degrees, both in the York Rite and in the Philosophical degrees of the Ancient and Accepted, which illustrate and complete the circle of divine knowledge which the universal system of Freemasonry embraces. An attempt has also been made, not only in the selection but the arrangement and peculiar collocation of these symbols, to refer to some of our well concealed but equally well understood dogmas.

On glancing at the ceiling the spectator will discover that it is divided into three squares, within each of which is a circle. The circle within the square is itself a Masonic symbol of high import, and is to be found inscribed upon the jewels and aprons of some of the higher degrees. The Circle is a symbol of Eternity, the most important attribute of the Grand Architect of the Universe, the one single object of Masonic worship, while the Square is a symbol of Perfection, the attainment of which is the great design of all Masonic teaching. The Circle being then in our system a symbol of Deity, and the Square or Cube of the upright and well instructed Mason, who, as Aristotle observes of the good man, "is of a square posture and without reproach," the Circle within the Square is intended, hieroglyphically, to represent to us the necessity of living with God within us, having, as our ritual expresses it, "prepared our bodies as living stones for that spiritual temple, that house not made with hands, eternal in the heavens." The Circle within the Square is the symbol of God dwelling in and with the true Mason, and has hence been appropriately adopted as the ground work on which those other symbols are to be placed which make up the sum and substance of our Masonic system of ethical science.

The space at the internal corner of each square is occupied with arabesque figures and medallions, in which are alternately displayed the Five pointed Star, the symbol of Masonic Fellowship, and the herallic Rose or Cinquefoil, the symbol of Masonic secrecy.

Each of the three internal circles on the ceiling is divided into eight compartments. Four of these are occupied by full length allegorical figures, and four alternate ones with symbols.

In the easternmost circle we find the four allegorical figures of Temperance, Fortitude, Prudence and Justice, the four cardinal virtues which are so beautifully and impressively illustrated in the ritual of the first degree, and which, from their important bearing on the Masonic Points of Entrance, have been thought to be justly entitled to the conspicuous position which they occupy.

The alternate compartments are ornamented with symbols peculiar to the three degrees of Ancient Craft Masonry. Appropriate to the first degree we find the *Limb*, the symbol of purity of life, the necessary prerequisite for initiation both into the earthly and the Celestial Lodge, and the *Holy Bible, Square and Compass*, the peculiar symbol of Freemasonry itself, as the Crescent is of Mohammedanism, or the Cross of Christianity, and which has hence been distinguished in our ritual as "the necessary furniture of a Lodge."

In the second degree has been appropriated the *Ear of Corn*, the symbol, with every Fellow Craft, of Plenty, and which, in our recondite science, refers by an easy and rational but esoteric method to the Masonic system of recognition.

The third degree has supplied the *Sprig of Acacia*, that memorable emblem, consecrated by every Master Mason as the symbol of the Immortality of the Soul, the great truth, the teaching of which is the sublimest object of the Masonic Institution.

In the central circle three of the compartments are occupied by the allegoric figures of Faith, Hope and Charity, those Masonic as well as theological virtues, which in our system inculcate faith in God, hope of immortality, and charity to all mankind. A fourth compartment is occupied with the representation of Moses at the burning bush, a subject borrowed from the Ritual of Royal Arch Masonry, and intended to intimate that this central circle has been dedicated to the Order of the Royal Arch; for which reason, therefore, all these symbols in the circle are taken from that order.

These symbols consist of the Spade Pickaxe and Crow, the Double Triangle, the Serpent biting his tail, and enclosing the Triple Tau, and the Sacred Delta.

The Spade, Pickaxe and Crow are the working tools of a Royal Arch Mason, and therefore occupy the same place in the Ritual of that degree as the Square, Level and Plumb do in that of the Fellow Craft, or the Twenty-four inch Gauge and Gavel in that of the Entered Apprentice.

All the symbols of the Royal Arch, which has so appropriately been

called the summit of Ancient Craft Masonry, refer to the Deity, and hence the remaining three symbols in this circle will be found to convey an allusion to some of the attributes of the Great Architect of the Universe.

The Serpent is one of the oldest as well as most universal of all symbols. It pervaded all the ancient systems, and before the advent of purer light, it was worshipped with Divine honors by many of the nations and peoples of antiquity. Among the Egyptians, from whom, most probably, we have remotely derived it, the Serpent was the emblem of their God Cneph, the Demiurgos or Maker of all things, on account, it is supposed, of its extended longevity, and its continual reviviscence. In the place which it now occupies, the Serpent is an emblem of the Eternal Master of the Universe. The figure which it surrounds is composed of three Tau crosses, and is hence called the *Triple Tau*. It is the peculiar badge of Royal Arch Masonry, and by our English brethren is called "the emblem of all emblems" and "the grand emblem of Royal Arch Masonry." It has been explained as a symbol designating and separating those who know and worship the true name of God from those who are ignorant of that august mystery.

The Double Triangle is a symbol of great importance, and of varied signification in Masonry. Among the Orientalists, this figure constituted the Seal of our Grand Master Solomon, and a Masonic tradition, derived from the Talmudic writers, asserts that it was inscribed upon the foundation stone of the temple. As a Royal Arch symbol, it is, however, described by Rosenberg, as referring to the two temples, that of Solomon, and that of Zerubbabel.

But the most important of these symbols is the Delta or Sacred Triangle, enclosing the ineffable name of God in Hebrew characters. The Equilateral Triangle was adopted by nearly all the nations of antiquity as a symbol of the Deity. As such, it was introduced into the Jewish system, where the letter Yod, within the Triangle, was made to represent the Tetragrammaton, or four lettered name. Under the title of the Delta, derived from the name of the fourth letter of the Greek alphabet, it forms the most important symbol of Royal Arch Masonry, and is intimately connected with the traditions and Ritual of that degree.

Three of the compartments of the westernmost circle, or the one nearest to the door, are occupied with allegorical figures of Peace, Unity and Plenty. These will at once be recognized as portions of the

second degree, and will, by the intelligent Mason, be readily referred by easy association to those mystic pillars which stood at the porch of the ancient temple. As these were among our ancient brethren symbols of the superintending care of Divine Providence, once so miraculously exhibited in the pillars of cloud and fire which preceded the Israelites in their journeyings through the wilderness, they have, both in respect to that peculiar symbolism, and in reference to the position of the pillars in the temple, been placed at the extreme western termination of the ceiling, nearest to the entrance of the Lodge.

The fourth compartment is occupied by the figure of a Knight Templar, in the attitude of being dubbed or created a Knight. This compartment is dedicated to the Encampment of that body which meets in the Hall, and also indicates that the surrounding symbols are consecrated to the degrees of Chivalry, and the higher degrees of the Ancient and Accepted Rite, as well as to the abstruse system of Philosophic Masonry.

These symbols are the Paschal Lamb, the Pelican, the Winged Globe, and the Sphynx.

The Paschal Lamb, says Dillon, "which was eaten by the Israelites on the night preceding their departure, is the type of that other Divine Lamb, of whom Christians are to partake at Easter, in order thereby to free themselves from the bondage in which they are held by vice." The Paschal Lamb, or Lamb bearing a Cross, was early depicted by the Christians as a symbol of Christ crucified. Hence, it has been adopted by the Templars, who practice a Christian degree, as referring, to use the language of their Ritual, to "the spotless Lamb of God, who was slain from the foundation of the world."

The Pelican is to the Rose Croix Masons of the Ancient and Accepted Rite, what the Paschal Lamb is to the Templars. With them, it is a symbol of Perfect Charity, which they exemplify in the person of Him who shed his blood for the salvation of the world.

These two symbols have been selected as decorations of the ceiling, as a just and expected contribution to those two societies which are accustomed to meet in our hall, whose members are all so closely connected with us by the ties of Ancient Craft Masonry, and who claim, with what justice this is not the place to examine, that their own peculiar systems are but legitimate applications of the universal principles of our Order.

The remaining symbols, the Winged Globe and the Sphynx, are more abstruse than any that have yet been described, but their pres-

ence here is to be attributed to that universally received doctrine, that Egypt, the birth place of mystery, gave origin, however remotely, to our Order. In the Scriptures we are told of the "wise men and the magicians of Egypt;" we are informed that Moses was learned in "all the wisdom of the Egyptians," and that Christ at his birth was visited by "the wise men of the East." The Grecian and Roman writers also speak repeatedly, and with admiration, of the philosophy of the Egyptians, and indeed it has been universally admitted that all the learning of antiquity was originally derived from Egypt. One of our own old traditions traces our Order under its primitive name of Geometry, to the land of the Pyramids. These symbols may, therefore, be considered as contributions from Masonry to that ancient country where its mystic system was first developed.

The Winged Globe as the emblem of Kheper, the Creator Sun, was adopted by the Egyptians as their national symbol, as the Lion is that of England, or the Eagle of America. Hence, the Prophet Isaiah (xviii.) in some of those burning strains which, in the original, so surpass in the fervor of their poetry all that Pindar ever sung, that not even an inadequate translation can altogether extinguish their fire, thus apostrophizes Egypt. I select not the authorized version, but the more truthful interpretation of Rosellini:

"Ho, Land of the Winged Globe, which art beyond the rivers of Cush, that sendest into the sea as messengers the canals of thy waters, and that navigatest with boats of papyrus on the face of the waves."

The Sphinx, as we shall hereafter have occasion to see, was peculiarly an Egyptian symbol, though now incorporated into the Masonic system, and, as an emblem of Mystery, was placed upon the entrance of all their temples. Its repetition at the door will give me an opportunity of a fuller elucidation.

Leaving now the ceiling, I request you to cast your eyes upon the coving or summit of the walls, where you will find eight purely Masonic symbols, arranged as follows: One over the chair of the Master in the East, a second in the opposite point over the position of the Senior Warden in the West; three at equal distances on the South wall and three on the North. For these may be claimed not only excellent reasons for their particular selection out of the mass of symbols from which they were chosen, but also, and more particularly, for their appropriation and distribution. Any one of these eight symbols transplanted from the place which it now occupies and exchanged to any other would have lost, by the removal, much of the character of

symbolic instruction which it was intended to convey. The place of the symbol, as well as the symbol itself, is pregnant with distinctive emblematic signification.

In the East, over the pedestal of the Worshipful Master, we find that all important, that truly and peculiar Masonic symbol, the letter G, consecrated to our memories in the language of the immortal Burns, as

“——— that Hieroglyphic bright
Which none but Craftsmen ever saw.”

It beams in its bright effulgence from the East, the place of light, first to attract the attention of the Neophyte, who is soon to learn from him who sits beneath it its esoteric meaning.

With equal appropriateness we find immediately opposite, in the West, that other strictly Masonic symbol, the point within a circle, embordered by two perpendicular parallel lines, and the Book of Holy Scriptures resting on the summit. Placed here, this symbol is ever directly in view of the Presiding Officer, to remind him of the distinguished virtue of the Saints John, to whom, as patrons of the Order, our Lodges are dedicated, and also to admonish him of the moral duties he is to inculcate, which are symbolized by the point within a circle, and the Book of Scriptures which that circle supports. Our Ritual requires that this expressive symbol should be found in every well regulated Lodge, and here accordingly it occupies the most prominent place which could be appropriated to it, next to that assumed by the paramount claims of the mystic letter, which has already been described.

Commencing now with the symbols on the coving of the Southern wall we are first attracted by the Urn of Incense displayed above the Secretary's desk. The Urn of Incense is an emblem intended, Masonically, to remind us that the thoughts of a pure heart are the best incense that we can offer to Deity. In its approximation to the appropriate position of our Recording Officer, its teachings are intended to be, that the records of all that is said and done in this sacred asylum should bear evidence that pure hearts and fraternal affections have sought to offer from our transactions that incense of devotion to the Supreme Architect which good deeds and kindly words can alone enkindle.

In the South, over the Pedestal of the Junior Warden, is appropriately placed the Winged Hour Glass, the symbol of the progress of Time, and from its position indicating one of the most important du-

ties of that officer, in the vicinity of whose seat it is placed, which is correctly to observe the time, and judiciously to control its occupation.

The Book of Constitutions, guarded by the Tiler's Sword, is a Masonic symbol of circumspection, and as such, has been placed near the spot occupied by the Tiler, to which officer the practice of that virtue is always so particularly recommended.

Passing over to the coving of the North wall, we find at its Western extremity the Lambskin, the peculiar badge of a Mason, which has been placed in the neighborhood of the Pedestal of the Senior Warden, because to that officer is entrusted the duty of first instructing the candidate in the mode of wearing it.

In the centre of the North wall, and opposite to the Junior Warden's Pedestal, is inscribed the Anchor and Ark. These are the well known symbols of a firm reliance on Divine Providence, to be derived only from a well learned knowledge of the character of the Supreme Architect of the Universe, of his superintending wisdom, power and goodness, truths which are deeply engrafted in, and so widely diffused through the whole system of Freemasonry, that their divine rays illuminate by this expressive symbol even the North, the darkest point of the Lodge.

Lastly, over the desk of the Treasurer is placed the Bee Hive, the symbol of Industry, and thus, by its appropriate position, is it intended to show the connexion between that virtue and the peculiar functions and duties of the financial officer of our Order.

Your attention is now directed to seven statues or effigies, the number being in itself symbolic, which are placed around the walls. On the South wall are placed the effigies of Minerva, Venus and Hercules, employed as symbols of Wisdom, Beauty and Strength, so arranged as that the figure symbolic of Wisdom is in the East, that symbolic of Strength in the West, and that symbolic of Beauty behind the seat of the Junior Warden, in the South, thus occupying the positions assigned by our rituals to these Masonic attributes.

In the West, the attention is attracted by the figure of Harpocrates, or, as Wilkinson suggests that he was called by the Egyptians, Hor-Phocrat. He is fabled among the ancients as the God of Silence. "He was," says Plutarch, "the corrector and rectifier of those weak, incomplete notions which we are apt to form of the Divine nature, for which reason we see him described with his finger pointing to his mouth, a proper emblem of that modest and cautious silence we should observe on such subjects." It is needless to say how appropriate such a figure

is, even in its present conspicuous position, in a Hall dedicated to the uses of a Society, whose very life-blood is its silence and its secrecy.

On the Northern side of the room three other effigies arrest our attention, which are intended symbolically to describe the purposes for which this Hall was erected.

Over the Eastern mantelpiece is placed the figure of Solomon, as the Representative of Ancient Craft Masonry; over the Western is found that of the High Priest Joshua, as the Representative of Royal Arch Masonry, while between these is situated that of James de Molay, the martyred Grand Master of the Templars, as the Representative of the Degrees of Chivalry and of the Ancient and Accepted Rite, in which he plays so important a part.

As all the various bodies which have thus been alluded to by these statues, are in the habit of meeting in this Hall with equal claims and privileges as members of the same Institution, though practicing different rites in its co-ordinate branches, it is trusted by the committee that no intolerance of opinion would make any brother desire the exclusion of any figure, because it referred or was consecrated to a portion of the Order of which he was not himself a member.

It would, perhaps, have been desirable to have selected Zerubbabel as the Representative of Royal Arch Masonry, instead of his companion Joshua; but the requirements of art and taste demanded a variety in the figures which could not have been achieved if two Kings of Israel, whose costumes would have been necessarily identical, had been chosen. Besides, there is no manifest impropriety in the choice as a Masonic decoration of the figure of that Jewish High Priest, who was equally engaged with the Prince of the Captivity in the establishment of the Royal Arch Degree.

No explanation is certainly needed of the Square and Compass upon the doors, or of the Square, Level and Plumb upon the Pedestals; the purposes of these symbols are at once apparent to every Mason. But I may call your attention to the figure of the Sphynx, which is placed above the Tiler's door and the door of preparation. The Sphynx, it has already been said, was an Egyptian symbol of mystery, and as such was placed over the doors of the Egyptian temples as an indication of the mystic nature of the rites therein celebrated. What more appropriate symbol could then be placed upon the doors of a Masonic Lodge? Each in its grotesque attitude seems to speak from its elevated pannel in the language of the ancient hierophant, *procul, O, procul, este pro-*

fani. Away, ye profane and uninitiated, nor dare to mingle, with unlawful curiosity, in the mystic forms of our solemn ritual.

I cannot conclude this brief description without calling your attention to the skillful and masterly style in which these decorations have been executed by Messrs. Koch and Schneider, the artists employed for that purpose by the Hall Committee. A Masonic head may have devised the symbols and directed their collocation, but it is to the artistic hands of these masters of their profession that we are indebted for the successful carrying out of the plans, and the admirable embodiment of the ideas which were submitted to them.

Having thus executed the trust confided to them, the Hall Committee now present the Hall to their brethren as a fitting asylum, in which once more to resume our mystic rites. The valuable impressions that will be made upon our minds as we nightly assemble around our common altar, will be, they believe, no inadequate compensation for the time, the trouble, and the expense that have been incurred in their execution.

Quarterly Communication on the 5th of December, 1854. This being the annual night of election, Brother Alfred Price was reelected Grand Master.

The opposition to the proxy system, which to some extent had always existed in the Grand Lodge, was now beginning to develop itself more fully. Two attacks were made upon it at this Communication. One of them, being a resolution by Brother E. Bull, that votes by proxy should not hereafter be exercised in the election of the Officers of the Grand Lodge, was ruled out of order by the Grand Master, as affecting the inherent rights of the Subordinate Lodges. The other was an amendment to the Constitution, proposed by Brother H. W. Schroder, that no member be allowed to hold more than one proxy. This was, however, in consequence of the absence of the mover, not acted on at the subsequent Quarterly Communication, and was never again considered. But the spirit of reform was making slow yet certain progress, and these two motions were an evidence of its life and activity, which were in time to be fully developed.

The Festival of St. John the Evangelist, and the centennial anniversary (as was then believed,) of the establishment of a Provincial Grand Lodge, were celebrated with unusual demonstrations. The Grand Lodge assembled at Masonic Hall, at 10 o'clock, on the morning of the 27th of December, 1854. Brother A. E. Miller, Past Grand Master, installed Brother Alfred Price, the Grand Master elect, who then installed the other officers.

The Grand Lodge then proceeded to the celebration of the centennial anniversary of the organization of a Provincial Grand Lodge in this State.

A procession was formed under the direction of the Grand Marshal, in the following order :

Symbolic Lodges according to the dates of their warrants, the younger first.

Chapters of Royal Arch Masons.

Grand Chapter of the State.

Royal and Select Masons.

Rose Croix Masons.

Knights Templars, as an escort of the Grand Lodge.

Sublime Princes of the Royal Secret.

Supreme Council of the 33d Degree.

Grand Tiler.

Grand Stewards.

Grand Pursuivant with the Sword of State.

Members of the Grand Lodge.

Guests of the Grand Lodge.

Grand Officers.

Grand Chaplain,

Preceded by the Holy Bible borne by an aged Mason.

Past Grand Masters.

Deputy Grand Masters.

Grand Master,

Preceded by the Book of Constitutions, borne by the Master of the oldest Lodge.

The procession then moved through Wentworth, Meeting, Calhoun, King, Broad and Meeting streets, to the Hall of the South Carolina Institute, where the following order of exercises was observed :

Anthem—"Let there be light."

Prayer, by Brother J. H. Honour, (acting as Grand Chaplain.)

Anthem—"When Earth's foundations."

Oration, by Brother S. Henry Dickson, M.D., P. M. of Lodge No. 14.

Ode by the Craft—"Hail Masonry divine."

Benediction, by the Grand Chaplain.

The procession was then reformed and returned through Meeting and Wentworth streets to the Lodge room, where, after a vote of thanks

to the Orator and to the musicians and choir, the Grand Lodge was closed.

At 6 o'clock, P. M., the Craft began to assemble in the Lodge room. At half past 6 the whole building was splendidly illuminated by means of more than five hundred candles almost simultaneously lighted in all the windows of the second and third stories. At 7 o'clock the Craft were marched, with the enlivening air of the band, to the banqueting room, where four tables had been laid for the accommodation of about two hundred brethren. According to the immemorial usage of the Craft none but Masons were permitted to be present. The Grand Master presided in the East, assisted by the Senior Grand Warden in the West, and the Junior Grand Warden in the South, while the Craft were attentively waited on by the Grand Stewards aided by the Committee of Arrangements, everything being conducted according to those ancient customs which are now only preserved at Masonic festivals.

The tables were furnished by Mr. Rutjes, in his very best style. Everything that the markets could supply in the way of edibles was there, and the beautiful Masonic decorations which were profusely scattered along the tables in the form of temples, banners, &c., were the admiration of many persons who visited the hall in the course of the afternoon to examine them.

At 9 o'clock, the cloth having been removed, the order was given by the Grand Master to "charge in the East, West and South," when the following regular and volunteer toasts were enthusiastically drunk:

1. *Freemasonry*.—Standing on the firm basis of Divine truth, its superstructure has arisen as a venerable monument of the wisdom of its founders and the long tried fidelity of its children.

The "Entered Apprentice's Song" was now sung by Bro. Sloman, in his very best style—the whole company joining in the chorus, with the spirit and enthusiasm that it always inspires among the Fraternity.

2. *The Day we Celebrate*.—The seed planted one hundred years ago has grown, and strengthened, and expanded into a stately tree, beneath whose protecting shade thousands of grateful disciples now recline.

3. *Our Past Grand Masters*.—Worthy successors of a venerable line, they have well and faithfully filled the Oriental Chair—the respect and esteem of their brethren follow them in their retirement.

Bro. A. E. Miller, Past Grand Master, replied, and after having alluded in affecting terms to those brethren who, since his initiation, had occupied the Oriental Chair, so many of whom had been called

away by the Grand Architect, leaving almost himself alone as a memorial of the times that are past, he concluded by offering the following sentiment:

The Memory of the deceased Grand Masters of our day, Bacot, Cogdell, Edwards, Eckhard and Norris.—They erected their Masonic edifice on a firm foundation: the perfect Ashlar of Brotherly Love, Relief and Truth.

Drunk standing and in silence.

4. *The Orator of the Day.*—He has so united the ornaments of rhetoric with the gravity of truth, so mingled the beautiful in style with the useful in matter, as to have given equal pleasure and instruction to his delighted auditors.

Brother Dickson briefly returned thanks, and offered the following:

The Grand Lodge of South Carolina.—May its next centennial anniversary find it as ably officered, as worthily represented, and as happily met together as the present.

Drunk with the public Grand Honors.

M. W. Brother Alfred Price returned thanks in behalf of the Grand Lodge, and proposed the following sentiment:

The Subordinate Lodges of this Jurisdiction.—May they go on increasing in numbers, zeal and prosperity.

5. *The Ineffable Degrees.*—The magnificent entablature that surmounts the solid pediment of Ancient Craft Masonry—the graceful vine that encircles and decorates the massive trunk of the primitive Institution.

Brother John H. Honour, Grand Commander of the Ancient and Accepted Rite for the Southern Jurisdiction, replied in an able defence of that rite from the unwarrantable attacks of Brother Mitchell, the editor of the *Masonic Signet*, and concluded with the following sentiment:

Ancient Craft Masonry.—The basis upon which the entire superstructure of Freemasonry is erected. Destroy that and the edifice falls into ruin.

6. *Our Brethren throughout the World.*—Light to the uninformed, consolation to the unhappy, and relief to the distressed.

7. *Our Sister Jurisdictions.*—United with us in identity of purpose, and cemented by the intimate relationship of our mystic tie, we rejoice in their prosperity as our own.

8. *The Masonic Press.*—Its conductors are the watchful sentinels on the outposts of our Order. Like the Consuls of ancient Rome, it is

their duty to see that the commonwealth of Masonry receive no harm.

Brother Albert G. Mackey, editor of the *Masonic Miscellany*, replied. He took occasion to advert to the importance of literary research in the investigation of the true, scientific and philosophical objects of Freemasonry, and after a brief sketch of the progress of Masonic literature in Europe and in this country, he gave the following:

The Literature of Masonry.—The only key with which the initiated can obtain access to the sublime truths and the divine principles of the Institution, as they lie enshrined within their secret casket of symbolism.

9. *Woman.*—That she is not present with us in the labors of our Lodges is our loss, not hers; for we miss the encouragement of her smile and the example of her tenderness, yet the Mason never forgets the Mason's widow and the Mason's orphan daughter.

In the course of the evening the following among many other volunteer sentiments were given:

By Brother J. A. Gyles, one of the Committee of Arrangements:

The Order of Knights Templars.—Its ancient followers found a welcome refuge in the bosom of our Institution from the oppression of an avaricious King and perfidious Pope—their successors have well repaid the hospitality by their devotion to the true interests of Freemasonry.

Brother T. S. Gourdin, Eminent Commander of South Carolina Encampment No. 1, returned thanks, and offered the following:

The Grand and Universal Design of Freemasonry—to inculcate a knowledge of the true God and a reverence for His most holy name. May Masons of all degrees be ever mindful of the sublime object of our Ancient Order.

By Brother George H. Walter, one of the committee:

The Benevolent Societies of our City.—Although not concealed like our own by the veil of mystery, they, like Masonry, are founded on the imperishable principle of brotherly love.

By Brother A. G. Mackey, one of the committee:

Our Past Grand Master, Brother C. M. Furman.—As a citizen we respect him, as a Past Grand Master we honor him, as a Mason we love him.

Brother Furman returned thanks for the enthusiastic manner in which this sentiment was received, and, after a brief but interesting reference to the progress of the Institution in this city and State, offered the following:

Masonry.—*Prisca fides facta, sed fama perennis.*

By Brother G. Z. Waldron, one of the committee :

The Grand Marshal and his Assistants.—The baton of authority was never placed in better hands, nor more efficiently wielded than on the present occasion.

Brother Henry Buist, Grand Marshal, returned thanks in behalf of his assistants, and offered the following :

The First Masonic Martyr.—That distinguished Tyrian Artist who sacrificed his life in defence of his integrity. Let every Mason venerate his memory and imitate his example.

By Brother J. A. Chapman, of Edgefield :

Success and prosperity to the brethren of the Rose Croix and all the high degrees.

Brother Archibald Armstrong, Senior Warden of Pelican Chapter of Rose Croix, returned thanks, and offered the following :

Ancient Craft Masonry.—In whatever country and under whatever name, it is revered by all true Masons.

By Brother E. J. Anderson :

Masonry.—The only human institution that improves with time and grows strong with age. May it flourish in immortal youth, unhurt amid the war of elements, the wreck of matter and the crash of worlds.

By Brother E. Thayer :

The Centennial Celebration of 1954.—The Craft may then exhibit a more imposing procession, but they will not excel the brethren of this in fervency, zeal or devotion to the sublime principles of the Order.

By Brother A. Armstrong :

The Governor of the State of South Carolina.—The high-toned gentleman and the true and accepted Mason. Not more loved by the State at large than by his brethren of the mystic tie.

By Brother John Sloman :

Freemasonry.—The moral girdle of the world.

By Brother I. D. Mordecai, of Columbia :

The Centennial Anniversary.—The only regret we have on this occasion is that it cannot occur oftener than once a century.

By Brother C. F. Lewis, of Augusta :

Masonic Charity.—Like the dews of Heaven it falls silent and unseen, but not unfelt.

By Brother G. J. Levy :

The Anniversary we have this day commemorated.—May the bright

eyes and warm hearts it has brought together never be dimmed by sorrow or chilled by disappointment.

By Brother A. Moroso :

The Committee of Arrangements.—They are entitled to our thanks for the admirable manner in which they have executed the designs laid down upon the *trestle board* of the Grand Lodge.

By Brother T. S. Gourdin :

The Sprig of Acacia.—The symbol of immortality beyond the grave. May we, the trials of life being ended, receive the *crown* prepared for the *Elect of Truth*.

By Brother Albert G. Mackey :

The Three Precious Jewels of a Mason.—The *ear* that can hear the cry of distress, the *tongue* that pronounces no slander, and the *breast* that can feel for the misfortunes of a brother.

Many other sentiments were drunk, speeches made and songs sung, and St. John's Day having been seen through, the Craft adjourned at a reasonable hour—for the occasion—with that sobriety, peace and harmony which always distinguish Masouic banquets.

CHAPTER XLVIII.

THE YEAR 1855.

OFFICERS of the Grand Lodge for the year 1855:

ALFRED PRICE, *Grand Master*;
 JOB JOHNSTON, *Deputy Grand Master*;
 EBENEZER THAYER, *Senior Grand Warden*;
 JOHN A. GYLES, *Junior Grand Warden*;
 ELIAS B. HORT, *Grand Chaplain*;
 J. H. HONOUR, *Grand Treasurer*;
 A. G. MACKEY, M.D., *Grand Secretary*;
 J. C. BECKMANN, }
 GEO. H. WALTER, } *Senior Grand Deacons*;
 G. Z. WALDRON, }
 E. J. DAWSON, } *Junior Grand Deacons*;
 HENRY BUIST, *Grand Marshal*;
 A. ARMSTRONG, *Grand Pursuivant*;
 J. G. LEGE, }
 R. E. SCRIVEN, } *Grand Stewards*;
 SAMUEL SEYLE, *Grand Tiler*;
 A. G. MACKEY, *Grand Lecturer*.

Special Communication on the 9th of January, 1855, which was called for the adjudication of an unusual question. At the Communication in the preceding September, a warrant of constitution had been granted to Claremont Lodge No. 64, at Sumterville. The warrant was made out by the Grand Secretary in the usual form, with the names of the Master and Wardens who had been nominated in the previous dispensation. In December, the Grand Master himself being unable to attend, he had deputed a Past Master as his special proxy to repair to Sumterville and to constitute the Lodge and install the officers. On his arrival at that place he proceeded to open a Lodge and to discharge the duty with which he had been invested. Unfortunately, however, through a misapprehension of his powers, he permitted an election to be held and new officers to be chosen, whom he installed at once into office, instead of those who were named in the warrant. The old

Master, under the dispensation, and whose name had been inserted in the warrant, but who had been removed by the new election, protested against these proceedings, and the Grand Master, on receiving the protest, issued his decree, prohibiting the Lodge from work until the opinion of the Grand Lodge could be obtained.

On an investigation of all the circumstances, the Grand Lodge declared the whole proceedings to be irregular and illegal, and revoked the warrant, but as the members of the Lodge were guiltless of a willful violation of law, it issued a new warrant, and permitted the Lodge to be reconstituted and to proceed to labor.

Quarterly Communication on the 6th of March, 1855. The Grand Lodge adopted a series of regulations for conducting Masonic trials, which had been proposed by the Grand Secretary at the Communication in December, 1854.

One of the Lodges in the city having entertained the petition of a candidate, who is described to have been slightly lame from an old dislocation of the hip, but otherwise unaffected with any deformity, the Grand Master prohibited his initiation. An appeal from this decision was made to the Grand Lodge, and a petition presented by the Master and Wardens for permission to confer the degrees on the candidate. The subject was referred to a committee, on whose report, after a full discussion, it was determined "that a person, who is lame from a dislocation of the hip, is excluded from initiation by the law of the Book of Constitutions of South Carolina, which requires every candidate to be upright in body, not deformed or dismembered, but of hale and entire limbs as a man ought to be."

Special Communication on the 3d of May, 1855, when the question of the physical qualifications of candidates, which has just been alluded to, was adjudicated.

Quarterly Communication on the 5th of June, 1855. A point of Masonic jurisprudence was determined at this Communication. J. M. W., a member of Washington Lodge No. 5, had been brought before the Lodge on charges of unmasonic conduct. While the trial was pending, on the motion of one of the members, a demit was granted to the accused, and he subsequently became affiliated with Pythagorean Lodge No. 21. Complaint being made by one of the members of Washington Lodge, and the circumstances being thus brought to the notice of the Grand Lodge, it at once declared the election of J. M. W. in Pythagorean Lodge to be null and void, restored him to membership in Washington Lodge, and directed that

Lodge forthwith to conclude the trial and to determine on the charges which had been preferred against him. Washington Lodge unhesitatingly obeyed the mandate, and the accused was subsequently indefinitely suspended by the Lodge. Washington Lodge was also called upon to show cause why it should not be censured for its action in the premises, but, on its ready compliance with the instructions of the Grand Lodge, the motion for censure was withdrawn.

Quarterly Communication on the 3d of September, 1855. The Grand Lodge determined to form a Masonic library, and the sum of one hundred dollars was appropriated for that purpose. This money was expended under the direction of a committee and the nucleus of a valuable library obtained, but no further appropriation was ever made, and the library has not since been increased except by the reception of the proceedings of our sister Grand Lodges.

The yellow fever having invaded the cities of Norfolk and Portsmouth, in Virginia, during the summer, and prevailing there as an epidemic, the Grand Lodge appropriated the sum of fifty dollars for the relief of any suffering Masons in those places, and requested the city Lodges to make contributions for the same object.

Special Communication on the 1st of December, 1855. Warrants were granted to Williamston Lodge No. 24, at Williamston, and Friendship Lodge No. 25, at Kirksey's Cross Roads. Several cases of appeal were considered at this Communication, but as they involve no new or interesting question of Masonic law, they need not be referred to more particularly.

Quarterly Communication on the 4th of December, 1855. The Grand Lodge, in a case coming from Hiram Lodge No. 68, refused to entertain an appeal made against the decision of a Lodge by a third party, not immediately interested in, or affected by, the decision. The aggrieved party only, it was said, could appeal to the Grand Lodge for redress. A committee, consisting of A. G. Mackey, J. H. Honour, Z. B. Oakes, S. J. Hull and H. Buist, was appointed to prepare the exemplar of a code of by-laws to be used by all Subordinate Lodges in framing their by-laws. The Grand Lodge had hitherto been much annoyed by the fact that new Lodges, from ignorance of the constitutions of Masonry, were continually submitting for approval, regulations that were in violation of the ancient landmarks and usages of the Craft. It was, therefore, supposed, that if a form of by-laws appropriate for the government of Lodges was to be prepared by competent brethren, and given to the Subordinates as an exemplar, by which they

might in future frame their regulations, leave being given for the alteration or insertion of any clauses necessary for the local government of each, that a precaution would be supplied against the involuntary commission of error in the adoption, by Subordinate Lodges, of rules which were not conformable to the principles of Masonry. The remedy has, in general, been found effectual. The code of by-laws was reported at the Communication in March, 1856, and adopted, and nearly all of the Lodges which have been warranted since that date, or which have revised their by-laws, have conformed to the exemplar recommended by the Grand Lodge.

The sum of one hundred and fifty dollars was appropriated by the Grand Lodge towards the assistance of the Cokesbury Masonic College.

It was ordered, that a correspondence should, if agreeable, be established with the Grand Orient of Peru, and Brother Juan Grime, of Lima, was appointed the Representative of the Grand Lodge of South Carolina in that body.

The Grand Lodge proceeded to the election of Grand Officers, and Alfred Price was re-elected Grand Master.

The Festival of St. John the Evangelist was duly celebrated. There was no public procession, but Brother A. E. Miller, Past Grand Master, having installed the Grand Master elect, the latter installed the other officers, and the Grand Lodge being closed, the brethren proceeded to the banqueting hall and celebrated the Grand Feast with the usual festivities.

CHAPTER XLIX.

THE YEAR 1856.

OFFICERS of the Grand Lodge for the year 1856 :

ALFRED PRICE, *Grand Master* ;
 JOB JOHNSTON, *Deputy Grand Master* ;
 A. CAMPBELL, *Senior Grand Warden* ;
 G. Z. WALDRON, *Junior Grand Warden* ;
 ELIAS B. HORT, *Grand Chaplain* ;
 J. H. HONOUR, *Grand Treasurer* ;
 A. G. MACKEY, M D., *Grand Secretary* ;
 J. C. BECKMANN, }
 J. B. FRASER, } *Senior Grand Deacons* ;
 WM. LEE, }
 C. FRONEBERGER, } *Junior Grand Deacons* ;
 P. K. COBURN, *Grand Marshal* ;
 A. ARMSTRONG, *Grand Pursuivant* ;
 J. G. LEGE, }
 R. E. SCRIVEN, } *Grand Stewards* ;
 SAMUEL SEYLE, *Grand Tiler* ;
 ALBERT G. MACKEY, M.D., *Grand Lecturer*.

Special Communication on the 31st of December, 1855, but no business of historical interest was transacted.

Quarterly Communication on the 4th of March, 1856. The code of by-laws for the government of Subordinate Lodges, which had been ordered to be prepared by a committee, was submitted by Brother Mackey, the chairman, and adopted.

At the previous Communication charges of an important nature had been preferred by Orangeburg Lodge No. 28, against a neighboring Lodge, Humility No. 12, at Branchville. These charges had been as usual referred to a committee, who made a report accompanied with resolutions, the adoption of which settled the following points of Masonic law in this jurisdiction :

1. That the use of anything other than oral instruction (except that which is monitorial) in the working of a Lodge is highly reprehensible,

and is strictly forbidden. This resolution was more especially directed against the use of improper and unauthorized printed books.

2. That the fact of being under charges at the time does not exclude a Mason from the privilege of preferring charges against another.

3. That charges cannot be preferred against the presiding officer to the Lodge, while he occupies the chair and exercises the functions of Master, although he may not be the actual Master of the Lodge. In this case the Senior Warden occupied the chair, the Master being absent, and refused to entertain a charge preferred against himself, and the Grand Lodge by this decision sustained him in his refusal.

The Grand Lodge abolished the regulation which prescribed a stated fee to the Tiler, leaving his compensation to be determined by each particular Lodge.

The custom of applying to the Grand Master for dispensations to confer degrees at less intervals than those prescribed by the Constitution, by which Masons were often made too rapidly either for their own good or that of the Fraternity, had at length become an evil of such magnitude as to demand the serious attention of the Grand Lodge. The most obvious remedy would certainly have been the positive refusal of the Grand Master to grant any more dispensations in what were incorrectly called "cases of emergency." The Grand Lodge, however, adopted the doubtful method of imposing a prohibitory tax, amounting to fifty dollars, on the granting of all such dispensations. I call this a doubtful method, because the dispensing prerogative is an inherent right vested in the Grand Master by the landmarks, and it is at least questionable whether the Grand Lodge can by the imposition of an excessive tax attempt to restrict the exercise of that prerogative. I have little doubt that the new regulation is an unconstitutional one, and that the Grand Master may still grant dispensations for conferring degrees without any respect to the payment of the said tax. The law seems indeed to have been a dead letter since its enactment, for there is not a single case recorded of the imposition or the collection of the dispensing fee.

Special Communication on the 19th of April, 1856. A warrant of constitution was granted to Buford Lodge No. 27, at Buford's Bridge, in Barnwell District.

Quarterly Communication on the 3d of June, 1856. Communications were received from the Independent Grand Lodge of Canada, which had lately been organized, and from the Provincial Grand Lodge of the same territory, both of which were referred to a special committee for consideration.

During the last month the Grand Lodge had met with a loss in the death of its venerable Grand Tiler, Bro. Samuel Seyle, who was one of the oldest Masons in the jurisdiction, and who from the time of his initiation, in 1808, to the day of his death, had continued without interruption an active member of the Institution. The announcement of his death by the Grand Master was followed by the adoption of appropriate resolutions of respect for his memory.

Quarterly Communication on the 2d of September, 1856. Warrants were granted to Ridgeway Lodge No. 30, at Ridgeway, and to Johnson Lodge No. 32, at Goshen Hill.

In the course of a report on an appeal, the committee expressed the opinion, in which the Grand Lodge concurred, that it was not un-masonic for one Mason to sue another for money justly due, provided the suit is conducted without harshness or vindictiveness.

In another report on an appeal from expulsion by Greenwood Lodge No. 91, the appeal was sustained, and the appellant restored, on the grounds that the charges were made, not by an accuser, but by a committee of the Lodge, that no time nor place of trial was appointed, that the trial commenced at a special and not at a regular Communication, and that visitors were permitted to be present at the trial. The Grand Lodge adopted the report, and thus confirmed these principles of law which had previously been recognized in the regulations for Masonic trials.

Special Communication on the 12th of November, 1856. Bro. A. G. Mackey was recognized as the Representative of the Grand Orient of Venezuela, and Bro. J. L. Pardo appointed the Representative of the Grand Lodge of South Carolina to that Grand Orient.

A warrant was granted to Aurora Lodge No. 33, at Clio, in Marlboro' District.

Quarterly Communication on the 2d of December, 1856. The annual election was held, and Alfred Price was reelected Grand Master.

The year 1856 will ever be memorable in the history of Masonry in South Carolina, as the era in which a great system of reform in the organization of the Grand Lodge was inaugurated. In this year the principle of proxy representation was directly and openly attacked, and a constitutional effort was made to restore the true system of representation by Masters and Wardens. The proxy system, that, namely, by which Past Masters, living in the city of Charleston, were made the representatives of two and sometimes of more Lodges, situated in the country, of which they were not necessarily members,

had long been viewed with disapprobation by a considerable portion of the Fraternity. The objections to the system were manifold, but principally, that the appointments of proxies were not annually renewed, in consequence of which non-renewal, it was possible that one person might for years hold a position for which he was evidently unfitted, or from which he could only be removed by a vote of the Lodge, which, as implying censure, it was difficult to obtain and indelicate to propose. In 1820, an attempt had been made to remove this objectionable feature, but without success, for the friends of the proxy system seem always to have been wedded to its imperfections as well as to its advantages, if it had any. Again, the proxy appointed by a Lodge in the country, was, necessarily, a resident in Charleston, and was thus, in almost every instance, ignorant of the wants and feelings of the Lodge which he represented. Thirdly, as one person could hold several proxies, at no time less than two, for each of which he was entitled to one vote, besides his own as a member of the Grand Lodge, the preponderance of power was placed in the hands of the holders of proxies, who thus were enabled to carry any point in the Grand Lodge, by their additional votes, over the wishes of an actually greater number of persons who might not be so fortunate as to be in possession of proxies. Fourthly, as the Grand Lodge made no provision for the payment of the actual representatives of country Lodges in their attendance on the Communications in the city of Charleston, and as besides the four Quarterly Communications, many special ones were convened in each year, at any one of which it was held that the Grand Lodge could transact any business, except acting on amendments to the Constitution, (which exception was, however, only of recent date,) it is evident that the country Lodges were constrained to depend on their proxies for any representation that they might have, and as these proxies could at any time resign, when the instructions given to them were antagonistic to their own views, and thus leave the Lodges which they were said to represent actually without representation,* it is equally evident that the Communications of the Grand Lodge were really neither more nor less than meetings of the Masters, Wardens and Past Masters of the city Lodges, with an unequal distribution of votes.

* A circumstance of this kind actually took place in 1858, when the proxy of a Lodge, situated 136 miles from Charleston, resigned his proxyship on the day of the Communication of the Grand Lodge, rather than obey instructions and vote for the proposed amendments. And the Lodge, on that occasion, lost its vote.

These objectionable features, derived from the innovation introduced into the schismatic Grand Lodge of England in the last century by Laurence Dermott, and perpetuated in the Ancient York Lodges of this country, in one of which Dr. Daleho, the compiler of the South Carolina Book of Constitutions, had been initiated, had long been seen by many of the Craft, and efforts had, from time to time, been unsuccessfully made towards a reformation.

As far back as the year 1822, Palmetto Lodge No. 19, at Laurensville, had sent a protest to the Grand Lodge against the general character of the Constitution, which had then lately been adopted, and which it characterized as "wanting in that just proportion of parts which is essential to the beauty and strength of every structure raised upon the principles which we profess," and whose provisions it declared to be "burthensome and oppressive." Especially did this Lodge, which was the pioneer in reformation, object to the system of proxies, and declare that "from several years' experience they had found it *worse than useless* to appoint a proxy in Charleston."

But the Lodge soon discovered that the attempt to move their superiors by a protest was as useless as they had found the appointment of a proxy, for the committee of the Grand Lodge, to whom the communication of Palmetto Lodge had been referred, without any attempt to combat the arguments or reply to the objections of the document, concluded their report with what must have seemed to them a very satisfactory if not a very courteous solution of the problem, by declaring that "the Grand Lodge knows how to preserve its own dignity and to manage its own concerns."

The brusqueness of this decision seems for a time to have paralyzed the active spirit of reformation, and the proxy system for a long time prevailed without further opposition. Two other causes, however, contributed to this result. In the first place, about the year 1828 Masonry began seriously to decline in South Carolina as in every other part of the Republic, and the country Lodges falling, with a very few exceptions, into decay, the proxy system became almost nominal in its operation. It remained, it is true, upon the statute book, but there was no necessity nor opportunity for its exercise. Again in 1841 the Grand Lodge, by the erection of a Hall, became encumbered with a heavy debt, and it was well known that any attempt to introduce a system of representation from the country would be altogether impracticable in the only way which could make that system effectual, namely, by the payment of the expenses of the representatives. An attempt

to introduce an amendment into the Constitution, the tendency of which would have been to divert any portion of the funds of the Grand Lodge from the liquidation of the debt which it had incurred, would not have met with the least prospect of success. But until the paid representative system could be adopted, the very friends of the reformation found it better to retain the proxy system, bad as it was, than by its abolition to destroy all chance of any representation of the country Lodges at all. Even then, however, attempts were made, some wisely and some rather unwisely, to improve the system, and it has already been seen that Bro. H. W. Schroder, one of the earliest and most consistent opponents of the system, had, in 1854, proposed as an amendment to the Constitution that no member of the Grand Lodge should be entitled to hold more than one proxy. This amendment was never acted on, and, indeed, although based upon the principles of equity, its adoption would have disfranchised many of the country Lodges, of which the number was at that time greater than the number of Past Masters in the Grand Lodge.

The Grand Secretary, Bro. A. G. Mackey, (and I am obliged to make this personal reference for the sake of preserving all the links in this narrative,) had long been convinced that the system of representation, or as it might more properly be called of misrepresentation, by proxies, was in direct opposition to the principles and the most ancient usages and landmarks of the Order, and that in its operation it was unjust to all the country Lodges. These views he had repeatedly expressed, but had, at the same time, indicated his willingness to refrain from any attack upon it until the improved pecuniary condition of the Grand Lodge should render it practicable to substitute for it the system of paid representatives.

Seeing, however, in the present year, 1856, that the debt of the Grand Lodge was in a fair way towards liquidation, that its revenues were largely augmented, and that the country Lodges were greatly increased in numbers, he at length, in the early part of the year, made known to such of the country Lodges as he officially visited, his intention to propose, at the Communication in December, such amendments to the Constitution as would produce the necessary change. In making his annual report, at that Communication, he announced his intention in these words:

“All that is now wanting to give our jurisdiction an elevated place among the Masonic bodies of the Union is a reform in the organization of the Grand Lodge, whose present Constitution, however it may have

been excused, when the Masonry of the State was principally concentrated in the city of Charleston, is totally unfitting to the government of a jurisdiction whose large majority of constituents reside in the country. The system of proxies, by which the promise of a representation of the country Lodges is made to the ear and broken to the sense, should be, I think, at once abolished, the mileage and per diem allowance of at least one representative from every Lodge should be paid. An Annual Communication should be holden, at which one might look around and behold, not merely the Masters and Wardens of the city Lodges, as is now the case, but the officers or delegates of the country Lodges, sitting in fraternal conclave with their city brethren, to legislate for the whole State. When these necessary reforms are made, so as to assimilate our Grand Lodge to the condition of that of every other State in the Union, when I shall sit in this Hall and see myself surrounded, not by proxies, who, of course, can know but little of the condition and wants of the Lodges which they represent, but by the Masters and Wardens or at least the real representatives of these fifty-four country Lodges as well as of the ten city ones, then, indeed, will I feel that the task to which, for the best part of my life, I have devoted myself, has been accomplished; and, to the accomplishment of that sacred duty do I henceforth consecrate the remaining years of my life and the little talent and influence with which I may be blessed, and to my assistance I invoke the fraternal aid of all who hear, and of all our country brethren who shall hereafter read this report. As a commencement of the labor I shall, this evening, have the honor to present a series of amendments to the Constitution, which I sincerely trust will be but the beginning of a consummation most devoutly to be wished for by all who value the true prosperity and usefulness of our jurisdiction."

Accordingly, in the course of the evening, he introduced a series of amendments to the Constitution, the entire object of which was to abolish the whole system of proxy representation, and to substitute for it a representation by the Master and Wardens or one of them, the expenses of one representative to be paid in coming to, continuing at and going from the Grand Lodge. It was deemed impolitic to attempt the cure of every evil at once, and, therefore, the Quarterly Communications were retained, but no business of any importance or general interest to the Craft was to be permitted to be transacted at them.

These amendments were under the constitutional provision read for

the first time, and final action on them was postponed to the March Communication in 1857. Other amendments to the Constitution, the effect of which would be, in some degree, to embarrass the action on these, were proposed by opponents to the measure, but as they were never acted on it is unnecessary to refer to them except in this general way. All the amendments were then ordered to be printed and sent to the Subordinate Lodges for their consideration. The first battle was to take place in the following year, and to that period I postpone the further narrative.

The Festival of St. John the Evangelist was duly celebrated by an installation of the officers. The Grand Master elect having been first installed by Brother A. E. Miller, Past Grand Master, then installed the other officers, and the Grand Lodge being closed, the brethren repaired to the banqueting room and concluded the day with the festivities of the Grand Feast.

CHAPTER L.

THE YEAR 1857.

OFFICERS of the Grand Lodge for the year 1857 :

ALFRED PRICE, *Grand Master* ;
 A. CAMPBELL, *Deputy Grand Master* ;
 HENRY BUIST, *Senior Grand Warden* ;
 A. RAMSAY, *Junior Grand Warden* ;
 ELIAS B. HORT, *Grand Chaplain* ;
 JOHN H. HONOUR, *Grand Treasurer* ;
 ALBERT G. MACKEY, M.D., *Grand Secretary* ;
 J. C. BECKMANN, } *Senior Grand Deacons* ;
 J. B. FRASER, }
 W. T. LEE, } *Junior Grand Deacons* ;
 C. FRONEBERGER, }
 P. K. COBURN, *Grand Marshal* ;
 A. ARMSTRONG, *Grand Pursuivant* ;
 H. W. SCHRODER, } *Grand Stewards* ;
 J. C. RUNKEN, }
 PETER McINTIRE, *Grand Tiler* ;
 ALBERT G. MACKEY, *Grand Lecturer*.

Special Communication on the 29th of January, 1857, for the election of members, but no other business was transacted, except the reading of a paper by the Grand Master, which will be hereafter referred to.

Quarterly Communication on the 3d of March, 1857. The real business of the year may be said to have commenced with this Communication. Never before, since the organization of the Grand Lodge, had such a concourse of brethren assembled within the walls of the Lodge room. The well known fact that, according to the legitimate order of business, the amendments to the Constitution, which had been proposed by Bro. Mackey, would come up for final action and adoption or rejection, had secured a large representation from the country Lodges. Fifty-one Lodges were represented, not by proxies, but by their own delegates. Not a single proxy vote was to be cast. The

first practical blow to the proxy system was thus effectually given, although the advocates of the reform encountered a temporary failure in pressing their measures to a consummation.

The address of the Grand Master, which had been delivered at the Special Communication on the 29th of January, consisted of a series of complaints against the Grand Secretary for official misconduct. This address had been referred to a committee of seven, for examination of the charges. As the Grand Secretary might in some sense be considered as the leader of the thorough reform which was now in progress, and as the Grand Master was warmly opposed to it and in favor of a continuance of the old system, the Fraternity generally were naturally inclined to consider the address and the action on it simply as an episode in the main history of reform. The committee fully acquitted the Grand Secretary of the charges, and the report was adopted by an almost unanimous vote, the single negative vote being based, as the giver of it stated, on a technical objection.

The party opposed to the reform, however, made use of all the parliamentary means in their power to postpone a vote on the amendments, which it was soon seen would, if the question were put, be triumphantly adopted. Motions were, therefore, repeatedly made, the tedious process of a vote by Lodges was called for on each, and speeches and discussions spun out against time, until the hour of 12 at night having arrived, the Grand Master decided that the Quarterly Communication was at an end, and that although he would call a Special Communication of the Grand Lodge on the following evening for the transaction of its ordinary business, yet he should refuse, on that occasion, to entertain the amendments, because, by the Constitution, they could only be acted on at the Quarterly Communication in March.

The Grand Lodge was then closed.

A Special Communication was convened on the following evening, 4th of March, 1857. As a standing regulation of the Grand Lodge, adopted on the 11th of December, 1853, was in these words: "The Grand Lodge shall not be closed until the business before it shall have been disposed of; and if it be found impracticable to complete the business in one evening, the Grand Lodge shall be called off from labor until a subsequent evening, which course shall be adopted until the whole amount of business shall have been disposed of;" it is manifest that the decision of the Grand Master, made on the previous evening, that the Quarterly Communication terminated at 12 o'clock on that

night, and that he could not continue it by calling off until the next day, was in direct violation of this standing regulation.

As soon, therefore, as the Grand Lodge was opened at this Special Communication, a solemn protest was presented by nineteen delegates against this ruling, which being, by permission of the Grand Master, read, was ordered to be inserted in the minutes, and thus the first contest for a reform terminated, unsuccessfully but not ingloriously. The seed had been sown and the plant must grow.

The Grand Lodge then proceeded to the transaction of its ordinary business.

Washington Lodge No. 74 petitioned for permission to remove from Millway to Indian Hill, in Abbeville District, and the Grand Master was authorized to grant the permission, on the said Lodge producing the necessary recommendation from the Lodge nearest to Indian Hill.

Notwithstanding the failure of the first effort of the reformers, they were not dispirited. A meeting was held by them in Charleston on the day after the Quarterly Communication, when it was determined to issue a circular to the Craft throughout the State, and to invite an unofficial convention, to be held at the city of Columbia on the 3d day of May. A committee was appointed to carry this arrangement into effect, of which Bro. Henry W. Schroder, the unflinching advocate for the principles of the reformed Constitution, was very justly made the chairman. This committee issued a circular, in which, after depicting the grave errors of the present system of Grand Lodge legislation, and the injustice which had been inflicted by the ruling of the Grand Master at the late Quarterly Communication, they invited the Lodges throughout the State to send delegates to a mass convention of the Craft, to be holden at Columbia on the 3d of May, "peacefully and fraternally to consult for the common good of the Order."

Notwithstanding that the Grand Master issued his proclamation forbidding the assembly, and denouncing it as illegal and contrary to the regulations of the Ahiman Rezon. on the appointed day the delegates of thirty-one Lodges met at the Congaree House, in Columbia, when after calling Bro. Henry Buist, the Senior Grand Warden, to the chair, and appointing Bro. Henry W. Schroder Secretary, a series of amendments to the Grand Lodge Constitution was agreed upon, and Bro. Mackey was requested to present them at the next Quarterly Communication of the Grand Lodge. These amendments were substantially the same as those which had been presented by Bro. Mackey, and which had been

defeated at the last Quarterly Communication. The principle of antagonism to the proxy system existed in both.

Quarterly Communication on the 2d of June, 1857. The warrant of La Candeur Lodge No. 36 was revived, on the condition that the said Lodge, which had formerly worked in the French language and French rite, should hereafter work in English and in the York rite.

The contest for reform was renewed. As another episode in its history it must be recorded that the Grand Master having called the attention of the Grand Lodge to the circular that had been issued, convoking the meeting in Columbia, charges were preferred, by one of the members of the Grand Lodge, against all the brethren who had signed that circular, in consequence of the language used by them in it.* As this subject is of but little interest, except as developing a hostile feeling then unfortunately existing, it may be as well to dismiss it by stating that the charges were referred to a committee, who, at the Communication in December, reported that the whole matter was not worthy of the attention of the Grand Lodge, and this report was adopted. By this action, however, it was settled that Masons have a right to meet in private convention, and to petition for a redress of grievances, or to consult on the nature of the remedy to be devised for their relief.

It had now become evident, to the most unwilling minds, that the spirit of reform was abroad, and that nothing less would satisfy it than a revision of the Grand Lodge Constitution. Brother T. S. Gourdin, therefore, at this Communication, offered a resolution which was adopted, for the appointment of a committee to revise the Constitution and to report, at their earliest convenience, such amendments and additions thereto as they might deem expedient. But, as the mover of this resolution had been known to be most active in his opposition to the previous efforts at a revision, and as the committee which was appointed under the resolution did not contain the name of a single brother who had been pledged to reform, the friends of that measure looked upon this proposition rather as a "sop to Cerberus" than as a genuine promise to carry out their measures. Each one of the reformers was ready to exclaim "*Timeo Danaos et dona ferentes.*"

Accordingly, in obedience to the resolution of the convention held at Columbia, Brother Mackey presented the amendments which had

* The Grand Secretary was strangely included in the same charge, by another member, although he was neither a member of the committee who had issued the circular nor had signed the document.

been agreed upon at that meeting. These amendments contemplated a radical change in the legislation of the Grand Lodge. The system of proxies was to be wholly and completely abolished. There was to be an Annual Communication, at which each Lodge was to be represented by the Master and Wardens, or any one or two of them, or by a delegate appointed by the Lodge or the Master, who must be either a Past Master or Past Warden, and a member of the Lodge. The representative or delegate was to be paid his traveling expenses in coming to the Grand Lodge and in returning home, at the rate of ten cents per mile for all travel on stages, and five cents per mile for all travel on railroads, and two dollars per day for each day's attendance on the Communication of the Grand Lodge. Each Lodge was to be entitled to three votes, no matter what was the number of its representatives present. The Quarterly Communications were still to be retained, for the friends of reform, diffident of their own power, were unwilling to ask too much, but these Communications were to be shorn of all power, and no business relating to the general condition and interest of the Craft was to be considered, except at the Annual Communication, which was proposed to be held on the first Tuesday in November.

The amendments as thus read were of course, under the provisions of the old Constitution, to lie upon the table until the Quarterly Communication in March, 1858. After they had been proposed, the Grand Lodge was closed.

Quarterly Communication on the 1st of September, 1857. Warrants were granted for three new Lodges: Centre No. 37, at Honea Path; St. John's No. 41, at Bluffton; and Charity No. 62, at St. Matthew's Parish. A rather singular history is connected with this last named Lodge. The dispensation for opening Charity Lodge had been issued by the Grand Master in the year 1842. On the 7th of June in the same year, application was made for a warrant of constitution, which the Grand Lodge declined, for some reason which is not recorded, to grant at that time. The Lodge, therefore, continued to work under its dispensation, which had not been revoked either by the Grand Master or the Grand Lodge. The Lodge is situated in a very remote locality, and, owing to the proxy system, had never been represented in the Grand Lodge by any of its Masters or Wardens. The fact, therefore, that it was without a warrant, and had so remained for fifteen years, was wholly unknown to the officers of the Grand Lodge. It had from time to time appointed a proxy, who had enjoyed the benefit of its vote in the Grand Lodge, but of course he was totally ignorant of the

history or condition of the Lodge which he represented. One of the effects of the effort at reform, was to bring the Master of Charity Lodge to the meeting of the Grand Lodge, when the fact was made known by him to the Grand Secretary that his Lodge was without a charter. After due enquiry upon the subject the facts were found to be correct, when the long standing error was corrected, and a warrant was issued.

Quarterly Communication on the 1st of December, 1857. As this was the constitutional night of election, and as the contest for officers was a part of the great battle of reform in which the Grand Lodge was now engaged, there was again a full representation of nearly all the Lodges, the country Lodges having sent down their representatives at the expense of the Lodges, and a great number of Past Masters, who had during the year been elected members of the Grand Lodge, having come at their own expense. There was a strong contest for Grand Officers, but the reformers succeeded in carrying their whole ticket by large majorities, and Brother Henry Buist was elected Grand Master.

The committee which had been appointed, under the resolution of Brother T. S. Gourdin, to revise the Constitution, offered a report. It was well known that this committee had never met, but that all its business had been transacted without any formal meeting in committee, and that the members had acted "by separate consultation and consent," which was in direct violation of parliamentary law, which prescribes that "nothing is the report of the committee but what has been agreed to in committee actually assembled." When, therefore, the document purporting to be a report was presented, the Grand Secretary objected to the reading, on the ground that a quorum of the committee had never met, and could not, therefore, make a report; and whether it was to be considered as a private document or a report, it could not be read without permission first received from the Grand Lodge. But the Grand Master strangely overruled both points of order, and the report was read.

Perhaps no series of amendments was ever offered to the constitution of a society which contained so little of the spirit of amendment in them. If they had been adopted, the legislation of the Grand Lodge would have been in a worse condition than ever. The worn out experiment, often tried in times past, but always failing, and always soon repudiated, of District Grand Inspectors, was recommended, and, as a concomitant, the dispensing power of the Grand Master was to be invaded, and an ancient landmark abolished. It is true that the expenses of one delegate to the Quarterly Communication in November

were to be paid, but the three other Quarterly Communications were retained, for attendance on which no representative was to be paid, and at which meetings the members in the city might reverse all the proceedings of the Communication in November, except amendments to the Constitution. The old proxy system was to be retained in all its effectness, and scarcely a step was made towards introducing an equality between the city and country Lodges.

It is not therefore surprising that these amendments had no sooner been read than they were indefinitely postponed.

They were immediately however offered as amendments of his own by a member, and read as such, notwithstanding the point of order raised, that as they were the identical amendments which had just been indefinitely postponed, they could not again come up in that form during the same Communication. The Grand Master, however, ruled against the point of order.

A resolution was adopted, on the motion of Bro. Jones of Pendleton, that hereafter the Grand Lodge would appropriate no part of its funds for purposes of refreshment, and that if the Grand Lodge, at its Communication on St. John's day, or at any other time, see fit to have refreshments, the expenses of the same should be paid by individual subscriptions.

As the proposed amendments to the Constitution were to come up for final action at the Communication in the following March, to secure a victory it was necessary to provide the means for a full attendance of the representatives of the country Lodges. On the motion of the Grand Secretary it was therefore resolved that the Grand Lodge would pay the expenses of one delegate from each Lodge at that Communication.

The Festival of St. John the Evangelist was celebrated with less than the usual demonstrations. There was neither public procession, address nor banquet, but the Grand Master elect, Bro. Henry Buist, having been installed by the late Grand Master, Bro. Alfred Price, then installed the other officers. Such as were absent were subsequently installed by dispensation in their respective Lodges.

CHAPTER LI.

THE YEAR 1858.

OFFICERS of the Grand Lodge for the year 1858 :

HENRY BUIST, *Grand Master* ;
 B. R. CAMPBELL, *Deputy Grand Master* ;
 A. RAMSAY, *Senior Grand Warden* ;
 H. W. SCHRODER, *Junior Grand-Warden* ;
 BENJ. JOHNSON, *Grand Chaplain* ;
 JOHN H. HONOUR, *Grand Treasurer* ;
 ALBERT G. MACKAY, M.D., *Grand Secretary* ;
 J. E. BONAR, }
 C. FRONEBERGER, } *Senior Grand Deacons* ;
 J. C. MCKEWN, M.D., }
 P. F. STEVENS, } *Junior Grand Deacons* ;
 P. K. COBURN, *Grand Marshal* ;
 D. RAMSAY, *Grand Pursuivant* ;
 J. C. RENKIN, }
 CHARLES LOVE, } *Grand Stewards* ;
 SAMUEL BURKE, *Grand Tiler* ;
 ALBERT G. MACKAY, M.D., *Grand Lecturer*.

Quarterly Communication on the 2d of March, 1858. This was an important meeting. The fate of the reform movement was now to be decided, and in consequence of the precaution of providing that the expenses of the delegates should be paid, a full attendance was secured, and fifty-seven Lodges were represented, either by one or more of their officers or by members who had been chosen as delegates. Besides these nearly all the Past Masters from the city and a large number from the country were present.

Before entering upon the great business of the meeting, the preliminary matter before the Grand Lodge was disposed of. There was no danger that the consideration of the amendments would be crowded out, for the Grand Master had determined that the sessions of the Grand Lodge should be continued from night to night, until after full and fair discussion the propositions should be adopted or rejected.

Through the enterprise and patriotism of a Carolina lady, an effort was now in progress to purchase Mount Vernon, the home of Washington, by the contributions of the people of America, and to make it a national domain. The lady regent of this undertaking, who was the daughter and sister of a Mason, had invoked the assistance of the Masonic Fraternity, and the Masons of South Carolina were now about to respond nobly to the call. The Grand Lodge, on this occasion, resolved to take an active part in the accomplishment of the noble object, and having itself made an appropriation of one hundred dollars, earnestly urged the Subordinate Lodges to coöperate in the praiseworthy design by the contribution of one dollar from each of their members. The result of this action of the Grand Lodge was a contribution of \$1,359 by the Masons of South Carolina, being a larger amount than was contributed in any other jurisdiction.

This matter having been disposed of, the amendments proposed by Bro. Mackey were taken up. An attempt was made to postpone their consideration until those proposed by Bro. Armstrong had been acted on. These, it will be remembered, were identical with those which had been indefinitely postponed at the Communication in December. This attempt, however, failed, and the Grand Lodge insisted on the consideration of the amendments introduced by Bro. Mackey.

The first amendment, which provided for an Annual Communication in November, at which the Grand Officers were to be elected, and the general business of the jurisdiction transacted, was fully discussed, and the question being put, it was carried by a vote of eighty-seven yeas against twenty-two noes.

The Grand Lodge was then called off until the next evening, 3d of March, when the consideration of the amendments to the Constitution was resumed.

The result of the vote on the first amendment on the previous evening, which was really a test question, appears to have put an end to all further opposition, and the remaining amendments were adopted almost without a dissenting voice. The success of the reform was complete, and the friends of the new system, finding their strength to be greater than they anticipated, resolved to vote against their own amendment providing for Quarterly Communications, which provision of the old Constitution they were, at the meeting in Columbia, unwilling to attack, lest by asking for too much they might risk all. That amendment, therefore, which prescribed that Quarterly Communications should be held was lost, and as the whole series of the amendments was intended

as a substitute for the sixteenth rule of the old Constitution, which was to be expunged, and in which alone any provision was made for these Quarterly Communications, by the rejection of the amendment which referred to them, the Quarterly Communications were abolished. And thus the three greatest objects of the reformers were attained: an Annual Communication was established, with a paid representation from all the Lodges, the Quarterly Communications were discontinued, and the whole proxy system entirely abolished.

As the next step towards perfecting this system, a committee was appointed to prepare and report a tariff of fees and dues, so as to equalize the taxation which had heretofore been unequally distributed among the city and the country Lodges, the former paying a greater amount of dues into the treasury of the Grand Lodge than the latter. This duty was performed, and the improved tariff being reported at the next Communication was adopted without dissent.

The Grand Treasurer, Bro. J. H. Honour, made his report of the financial condition of the Grand Lodge, in which he took occasion to give an interesting history of the difficulties under which the Grand Lodge had labored, and which it had finally overcome, in the building and paying for its Hall. He announced that at the present time the debt was fully liquidated, and the Grand Lodge was now in possession of an unencumbered property, yielding an annual income of more than three thousand dollars.

The Grand Lodge decided, by the adoption of a report which altered one of the by-laws of a Subordinate Lodge, that when a member of a Lodge had been erased from the roll, from non-payment of dues, or expelled for any other cause, he could not be reinstated, unless by ballot, as in his first election.

After the transaction of some other business, unimportant in an historical point of view, the *last Quarterly Communication* of the Grand Lodge of South Carolina was closed.

In the month of June, 1858, an association in the city of Charleston, consisting of ladies who had organized for the purpose of obtaining contributions, to enable them to erect a monument to John C. Calhoun, invited the Fraternity to lay the corner stone of the contemplated monument. This invitation was accepted by the Grand Master, and an occasional Grand Lodge having been opened, it proceeded, accompanied by a numerous procession of all the civil and military associations of the city, to the Citadel square, where the corner stone was laid in ample form and according to the ancient ceremonies of the Order.

Annual Communication on the 16th of November, 1858. In compliance with the provisions of the revised Constitution, the first Annual Communication of the Grand Lodge of South Carolina was holden at Charleston, on Tuesday, the 16th of November, 1858. Fifty Lodges were represented, and the Grand Lodge was opened in ample form by the Grand Master, Bro. Henry Buist, at 12 o'clock, M.

As a long session was anticipated, to avoid the possibility of interruption from any clashing of the meetings of the Grand Lodge with those of the Subordinates in the city, which met in the same room, it was ordered that if any such Subordinates desired to meet during the session, they be required to do so in the room below, and that should they in consequence be compelled to hold extra Communications after the closing of the Grand Lodge, no rent should be charged for the use of the Lodge room.

It was also determined that the sessions of the Grand Lodge should be held in the morning and in the evening, and that all Master Masons in good standing should be admitted as visitors.

The Grand Master delivered a long and able address on the opening of the Grand Lodge, which was in itself a new and excellent feature in the legislation of the body. The points of importance suggested by him gave abundant materials for the deliberation and action of the Grand Lodge during its session. In the commencement of his address he alluded, in the following language, to the revised Constitution under which the Grand Lodge was then meeting :

“I cordially greet you at this, the first Annual Convocation of the Grand Lodge, under the provisions of our recently amended Constitution. That the great changes which have been introduced in the organization of this body, radical and revolutionary though they may at first glance appear, will be productive of infinite good to the Institution throughout the length and breadth of our jurisdiction, I have never hesitated to believe. The representative system, in all organizations such as that of a Grand Lodge of Freemasons, is the one which best comports with the interests of all who are subject to its control. The proxy system which heretofore prevailed with us was liable to abuse, was not republican in its tendencies, and was illy adapted to the development of that expression of sentiment and opinion which, in all matters that concern the general good, is so eminently a requisite. If experience is to be a guide in determining the comparative advantages of the two systems, and they may be justly termed two different systems, it cannot admit of serious question that the one is attendant

with a healthful prosperity and that the other is fraught with discord."

He announced that during the year he had adjudicated the following questions of Masonic law :

"A Lodge under dispensation is not actually a Lodge. It is only a *quasi* Lodge, the creature or proxy of the Grand Master, can make no by-laws, install no officers, nor be represented in the Grand Lodge, and has no members legally recognizable as such, except the Master and his Wardens named in the dispensation. To the Master and Wardens, as the representatives of the Grand Master, that officer in the discharge of his high prerogatives has entrusted the care of Masonry in that particular Masonic jurisdiction. From these data or principles, which have ever been considered as sound law in this State, the following conclusions applicable to the case, result :

"1. A Lodge under dispensation has no Treasurer or Secretary recognized by the law. Such officers may be temporarily appointed by the Master, and usually are for his own convenience, but he is under no obligations to do so.

"2. The Master is the legal custodian of the funds of a Lodge under dispensation, and the depository and keeper of the records. He, alone, is known as such to the Grand Master, and to him alone will the Grand Master look for a faithful account of the funds, and a correct record of the proceedings.

"3. A Lodge under dispensation has no right to call upon the Master to give bonds or to appoint a Treasurer."

These decisions were submitted to a committee, upon whose favorable report their correctness was concurred in by the Grand Lodge, and they became, therefore, a part of the Masonic history of the State.

The Grand Master called the attention of the Grand Lodge to the necessity of a thorough revision of the Constitution, as the amendments adopted at the last Communication were of such a character as to require its alteration and reconstruction in many essential particulars. Subsequently, during the course of the session, this subject was taken up, and a committee, consisting of A. G. Mackey, H. W. Schroder, B. R. Campbell, B. Johnson and T. P. Slider, was appointed to prepare a revised Constitution, with power to meet at Columbia during the recess of the Grand Lodge.

This committee accordingly met in Columbia, in the month of May, 1859, and after the most patient labor, prepared a thoroughly revised

Constitution, which was submitted for approval at the Annual Communication in November, 1859. The fate of that Constitution will, however, necessarily form a part of the history of the following year.

The Grand Master called attention to the inconveniences of the present Hall, which he thought altogether unsuited to Masonic purposes, and recommended that it should be sold and a new one erected. The Grand Lodge did not, however, concur with these views, and declined, therefore, to take any action on the subject. During the past summer the Grand Master had, unofficially, appointed an advisory committee of experienced brethren to make the necessary enquiries on the subject, and to provide him with the requisite information to lay before the Grand Lodge. But although it was evident that many improvements were needed in the present Hall, and that a new one erected with a more correct view to the purposes of Masonry was a desideratum, yet the high estimates required for the construction of such a building, convinced the members of the Grand Lodge that to enter upon such an undertaking would be to involve that body in a series of pecuniary embarrassments from which it would be difficult to hope for a speedy release. The idea was, therefore, abandoned.

The subject of a General Grand Lodge was brought to the attention of the Grand Lodge. The Grand Lodge of Maine had suggested the meeting of delegates at Chicago in September, 1859, to deliberate on the expediency of such an organization. While both the Grand Master and the Grand Lodge were opposed to the organization of any body which would interfere with, or impair the sovereignty of each State Grand Lodge, yet a deference to the request of the sister jurisdiction of Maine, led the one to suggest, and the other to agree to, the appointment of delegates to the Chicago convention, restricted, however, as to any authority to compromise the Grand Lodge by the establishment of any body with supreme powers. Delegates were accordingly appointed, and Brothers H. Buist, A G Mackey, and David Ramsay appeared in that convention as the representatives of the Grand Lodge of South Carolina.

The Masonic Congress of all nations, which had convened at Paris in the year 1856, had resolved that another one should be held in the city of New York in the year 1862. The Grand Master having called the attention of the Grand Lodge to this subject, it was referred to a committee, upon whose recommendations the subject was favorably received by the Grand Lodge, and the hope expressed by the committee was concurred in, that at the proper time the necessary steps would be

taken for the representation of the Grand Lodge of South Carolina in that Congress.

Masonic Congresses are no new feature in the history of the legislation of Masonry. At least twenty-five have been held in the course of the last nine centuries, beginning with that important one at York, to which we are indebted for the system of Masonry now practiced wherever the Anglo-Saxon tongue is spoken. The fact that in some of these the Grand Lodge of South Carolina took a part, and that in all probability it will be represented in the one to be held in a short time in New York, makes me venture on a brief narrative of those Congresses as an interesting episode in the present history, and as presenting a detail of valuable facts which it has caused me no little labor to collect. It must be confessed, however, that only very meagre details of the Congresses held during the period I have named have, as a general fact, been transmitted to posterity. We know the time and place of meeting, and the general objects for which each Congress was called, but, except in a few instances, the details of their transactions have perished in the lapse of time, or never have been recorded, through the indifference or carelessness of their historians.

Congress at York.—In the year 926, Prince Edwin, the brother of King Athelstane, of England, convoked a Masonic Congress at the city of York, which, under the name of a General Assembly, established the celebrated Gothic Constitutions, which is the eldest Masonic document extant. These Constitutions have always been recognized as containing the fundamental law of Masonry. Although transcripts of these Constitutions are known to have been taken in the reign of Richard II, the document was for a long time lost sight of until a copy of it was discovered in the year 1838, in the British Museum, and published by Mr. J. O. Halliwell.

First Congress of Strasburg.—A Masonic Congress was convoked at Strasburg, in 1275, by Erwin Von Steinbach, Master of the Work. The object was the continuation of the labors on the cathedral of Strasburg, and it was attended by a large concourse of Masons from Germany, England and Italy. It was at this Congress that the German builders and architects in imitation of their English brethren, assumed the name of *Freemasons*, and took the obligations of fidelity and obedience to the ancient laws and regulations of the Order.

First Congress of Ratisbon.—It was convoked in 1459, by Jost Dotzinger, the Master of the Works of the Strasburg cathedral. It established some new laws for the government of the Fraternity in Germany.

Second Congress of Ratisbon.—Convoked in 1464, by the Grand Lodge of Strasburg, principally to define the relative rights of, and to settle existing difficulties between, the Grand Lodges of Strasburg, Cologne, Vienna and Berne.

Congress of Spire.—Convoked in 1469, by the Grand Lodge of Strasburg, for the consideration of the condition of the Craft, and of the edifices in course of erection by them.

Congress of Cologne.—This, which was one of the most important Congresses that was ever convened, was convoked in 1535, by Hermann, Bishop of Cologne. It was attended by delegates from nineteen Grand Lodges, and was engaged in the refutation of the slanders beginning at this time to be circulated against the Fraternity. The result of its deliberations was the celebrated document known as the "Charter of Cologne."

Congress of Basle.—This Congress was convoked by the Grand Lodge of Strasburg, in 1563, principally for the purpose of settling certain difficulties which had arisen respecting the rights of the twenty Lodges which were its Subordinates. Some new regulations were adopted at this Congress.

Second Congress of Strasburg.—Convoked by the Grand Lodge of Strasburg, in 1564. It appears to have been only a continuation of the preceding one at Basle, and the same matters became the subjects of its consideration.

Congress of London.—The history of this Congress is familiar to all American and English Masons. It was convoked by the four Lodges of London at the Apple-tree tavern, in February, 1717. Its results were the formation of the Grand Lodge of England, and the organization of the Institution upon that system which has since been pursued in England and this country.

Congress of Dublin.—Convoked by the Lodges of Dublin, in 1730, for the purpose of forming the Grand Lodge of Ireland.

Congress of Edinburgh.—Convoked, in 1736, by the four Lodges of Edinburgh, for the purpose of receiving from Sinclair, of Roslin, his abdication of the hereditary Grand Mastership of Scotland, and for the election of a Grand Master. The result of this Congress was the establishment of the Grand Lodge of Scotland.

Congress of the Hague.—Convoked by the Royal Union Lodge, and the result was the establishment of the National Grand Lodge of the United Provinces.

First Congress of Jena.—Convoked, in 1763, by the Lodge of Strict

Observance, under the presidency of Johnson, a Masonic charlatan, but whose real name was Becker. In this Congress the doctrine was first announced that the Freemasons were the successors of the Knights Templar, a dogma peculiarly characteristic of the rite of Strict Observance.

Second Congress of Jena.—Convoked in the following year, 1764, by Johnson, with the desire of authoritatively establishing his doctrine of the connexion between Templarism and Masonry. The empirical character of Johnson, or Becker, was here discovered by the celebrated Baron Huude, and he was denounced and subsequently punished at Magdeburg by the public authorities.

Congress of Altenberg.—This Congress was convoked, in 1765, as a continuation of the preceding. Its result was the establishment of the rite of Strict Observance, and the election of Baron Huude as Grand Master.

Congress of Brunswick.—Convoked, in 1775, by Ferdinand, Duke of Brunswick. Its object was to effect a fusion of the various rites, but it terminated its labors, after a session of six weeks, without success.

Congress of Lyons.—Convoked, in 1778, by the Lodge of *Chevaliers bienfaisants*. Its object was to produce a reform in the rituals of the Masonic system, but it does not appear to have been sagacious in its means, nor successful in its results.

Congress of Wolfenbittel.—This Congress was convoked, in 1778, by the Duke of Brunswick, as a continuation of that which had been held in 1775, and with the same view of reforming the organization of the Order. However, after a session of five weeks, it terminated its labors, with no other result than an agreement to call a more extensive meeting at Wilhelmsbad.

Congress of Wilhelmsbad.—This Congress was convoked in 1782. Its avowed object was the reform of the Masonic system, and its disentanglement from the confused mass of rites with which French and German pretenders or enthusiasts had sought to overwhelm it. Important topics were proposed at its commencement, but none of them were discussed, and the Congress was closed without coming to any other positive determination than that Freemasonry was not connected with Templarism, or, in other words, that, contrary to the doctrine of the rite of Strict Observance, the Freemasons were not the successors of the Knights Templars.

First Congress of Paris.—Convoked in 1785, again with the laudable view of introducing a reform in the rituals and of discussing

important points of doctrine and history. It closed, after a session of three months, without producing any practical result.

Second Congress of Paris.—Convoked in 1787 as a continuation of the former, and closed with precisely the same negative result.

Congress of Washington.—This Congress was convoked in the year 1822, at the call of several Grand Lodges, for the purpose of recommending the establishment of a General Grand Lodge of the United States. The effort was an unsuccessful one.

Congress of Baltimore.—Convoked in the year 1843, with the object of establishing a uniform system of work. Perhaps there was not, in any of the preceding Congresses, a greater instance of failure than in this, since not a year elapsed before the most prominent members of the Congress disagreed as to the nature and extent of the reforms which were instituted, and the Baltimore system of work has already become a myth.

Second Congress of Baltimore.—This Congress was convoked in the year 1847, the object being again to attempt the establishment of a General Grand Lodge. This Congress went so far as to adopt a "Supreme Grand Lodge Constitution," but its action was not supported by a sufficient number of Grand Lodges to carry it into effect.

Congress of Lexington.—This Congress was convoked in 1853, at Lexington (Ky.), for the purpose of again making the attempt to form a General Grand Lodge. A plan of Constitution was proposed, but a sufficient number of Grand Lodges did not accede to the proposition to give it efficacy.

Third Congress of Paris.—Convoked by order of Prince Murat, in 1855, for the purpose of effecting various reforms in the Masonic system. At this Congress, ten propositions, some of them highly important, were introduced, and their adoption recommended to the Grand Lodges of the world. The meeting has been too recently held to permit us to form any opinion as to what will be its results.

Congress of Chicago.—Convoked in 1859, at the request of the Grand Lodge of Maine, for the purpose of taking into consideration the expediency of organizing a General Grand Lodge of the United States. The Congress, which consisted of the representatives of eleven Grand Lodges, repudiated this idea, but recommended a Triennial Congress without any power of legislation, but simply to meet for intercommunication of Masonic thought. This admirable proposal has, in consequence of a misapprehension of its objects, been unfavorably received by most of the Grand Lodges of the United States.

From this catalogue it will be seen that a large number of Masonic Congresses have been productive of little or no effect. Others of them, however, such, for instance, as those of York, of Cologne, of London, and a few others, have certainly left their mark, and there can, I think, be but little doubt, that a General Congress of the Masons of the world, meeting with an eye single to the great object of Masonic reform, and guided by a spirit of compromise, might be of incalculable advantage to the interests of the Institution at the present day.

In the course of his address, the Grand Master had particularly directed the attention of the Grand Lodge to the important subject of the history of Masonry in the State, which, as he said, "remains to be written," and he renewed the suggestions on that subject, that had been made by the Grand Secretary in his report of the previous year. During the session the subject was taken up, and a committee was appointed to collect materials towards the completion of such a history, but, owing to various causes, this committee never met, and it was not until the next year that the proper course was adopted, which has resulted in the preparation of the present work.

The subject of the work and lectures was also commented on by the presiding officer, and he suggested that provision should be made for placing the office of Grand Lecturer on a more advantageous position, as regards the usefulness of the office, than it was at present, or, in the failure to accomplish that object, at least to have arrangements made for the exemplification of the work during the sessions of the Grand Lodge. An attempt was made to develop these views during the course of the session, and a system of regulations, relating to the appointment of a Grand Lecturer, was presented by a committee and referred to the Committee on the Revision of the Constitution.

The work was also exemplified, during the session, in the three degrees, by Brother A. G. Mackey, the Grand Lecturer.

The Grand Secretary made, as usual, his report on the Foreign Correspondence of the Grand Lodge, in which he gave a summary of the transactions of the past year in other jurisdictions.

The report on the Grand Treasurer's books showed a revenue of \$5,417 during the past year, and a balance of \$637 in the treasury.

Harmony Lodge No. 22, on Edisto Island, having, for a long time, struggled under the difficulty of an insufficiency of members, at length, at this Communication, surrendered its warrant of constitution, and with it its books and furniture. The latter were loaned, by the Grand Lodge, to St. John's Lodge, at Bluffton.

The committee which had been appointed, at the last Communication, to draft a tariff of fees by which the taxation on the city and country Lodges should be equalized, made their report, which was adopted, and the tariff recommended by them was incorporated into the Constitution.

Warrants of constitution were granted to the following Lodges :

Harmony Lodge No. 17, at Barnwell C. H. ; Winyaw Lodge No. 40, at Georgetown ; Eureka Lodge No. 43, at Adamsville ; Campbell Lodge No. 44, at Clinton ; Effingham Lodge No. 45, at Effingham ; Kingtree Lodge No. 46, at Kingtree ; Eureka Lodge No. 47, at Ninety-Six ; Lebanon Lodge No. 48, at Myersville ; Wallace Lodge No. 49, in Laurens District ; Mackey Lodge No. 52, at Fruit Hill.

The subject of the Cokesbury Masonic Female College was brought before the Grand Lodge, by the report of the committee to whom it had been referred at the last Communication. In an Annual Report of the Board of Trustees, made at this session, "the continued success and increasing usefulness" of the institution had been described, but they again urged upon the Grand Lodge "the absolute necessity for help." The committee, to whom the subject had been referred, gave this application a favorable consideration, and recommended the appointment of a Professorship in the College, subject to the control of the Grand Lodge in the matter of election as well as of support. The subject was referred for further consideration to the Committee on the Revision of the Constitution.

During this session several principles of Masonic jurisprudence were settled, either in the correction of by-laws of Lodges which were submitted for approval, or in the adjustment of appeals. Several of these principles have already been referred to. The others were, that when a member is suspended by his Lodge, his arrears do not continue to accrue during his suspension ; that the salutations are due to the first three officers of a Lodge ; and that although nominations to office are strictly in accordance with the most ancient Masonic usage, a Lodge may, by a special by-law, prohibit them.

The first annual election, under the revised Constitution, was held with the following result :

HENRY BUIST, of Charleston, *Grand Master* ;
 B. R. CAMPBELL, of Laurens, *Deputy Grand Master* ;
 A. RAMSAY, of Edgefield, *Senior Grand Warden* ;
 H. W. SCHRODER, of Charleston, *Junior Grand Warden* ;
 BENJ. JOHNSON, of Abbeville, *Grand Chaplain* ;

JOHN H. HONOUR, of Charleston, *Grand Treasurer* ;
ALBERT G. MACKAY, M.D., of Charleston, *Grand Secretary*.

On the last day of the session the subordinate officers of the Grand Lodge were appointed and the installation took place. Bro. B. R. Campbell, Past Deputy Grand Master, installed the Grand Master elect, who then installed the other officers.

During the ceremony a member objected to the installation of the Senior Grand Warden, basing his protest on the fact that that officer was two years in arrears as a member of the Grand Lodge, and tendered a certificate of the Grand Treasurer to that effect.

The Grand Master refused to receive the certificate of the Grand Treasurer, on the ground that, by the 3d Section of Rule XVIII of the Rules and Regulations of the Grand Lodge of South Carolina, the decision of the question, whether the installation should or should not proceed, was left to the Grand Lodge, and not to him, and therefore he put the question to the Grand Lodge: "shall the installation of the Senior Grand Warden be proceeded with;" which was carried, and the Grand Master accordingly installed Bro. A. Ramsay as Senior Grand Warden.

The remaining officers were then installed, and the *first Annual Communication* of the Grand Lodge was closed in ample form.

The Festival of St. John the Evangelist was not celebrated this year by the Grand Lodge. The day was not forgotten, however, throughout the jurisdiction, as the Subordinate Lodges met as usual in their various localities and installed their officers. In the country, however, the favorite Festival of the Order, on account of the pleasantness of the weather and the greater abundance of leisure, has always been the 24th of June, or the Feast of St. John the Baptist. In the cities of Charleston and Columbia only, has the 27th of December been in general, publicly celebrated as a Masonic Festival.

CHAPTER LII.

THE YEAR 1859.

OFFICERS of the Grand Lodge for the year 1859-60:

HENRY BUIST, *Grand Master*;
 B. R. CAMPBELL, *Deputy Grand Master*;
 A. RAMSAY, *Senior Grand Warden*;
 H. W. SCHRODER, *Junior Grand Warden*;
 BENJ. JOHNSON, *Grand Chaplain*;
 JOHN H. HONOUR, *Grand Treasurer*;
 ALBERT G. MACKEY, M.D., *Grand Secretary*;
 C. FRONEBERGER, }
 Z. W. CARWILE, } *Senior Grand Deacons*;
 H. L. BUTTERFIELD, }
 J. R. N. TENHET, } *Junior Grand Deacons*;
 P. K. COBURN, *Grand Marshal*;
 D. RAMSAY, *Grand Pursuivant*;
 J. G. RENKIN, }
 T. P. SLIDER, } *Grand Stewards*;
 SAMUEL BURKE, *Grand Tiler*;
 ALBERT G. MACKEY, *Grand Lecturer*.

The Annual Communication of the Grand Lodge, for the year 1859, commenced on Tuesday, the 15th of November. The Grand Lodge was opened at high twelve, and when the roll was called the delegates of sixty-six Lodges answered to their names. The sessions of the Grand Lodge were continued from day to day, until Friday noon, when it was finally closed. During the Communication the Grand Master delivered an able address, in which he passed in review the most important events that had occurred during the past year in the jurisdiction, and the report of the Grand Secretary on foreign correspondence gave a synopsis of the condition of Masonry in other jurisdictions, so that the members of the Grand Lodge were thus put in possession of a knowledge of the general condition of the Order, both at home and abroad.

The doctrine that the Grand Master possessed the prerogative of

making Masons "at sight," that is to say, in an occasional Lodge convened and organized by himself, and which, when the business of initiation had been accomplished, was dissolved by the same authority, had always been maintained in South Carolina as good Masonic law. The technical term "at sight" was borrowed, it is true, from the Ancient York Masons, by whose great leader, Laurence Dermott, it was first used; but the practice had always been sanctioned in the legal Grand Lodge of England, whose Grand Masters had frequently performed the act, calling it, however, initiation in "an occasional Lodge." This prerogative was, this year, exercised by the Grand Master, and acquiesced in by the Grand Lodge, under the following circumstances:

In the month of March, Col. Charles Augustus May, a well known and distinguished officer of the army of the United States, being on a visit to Charleston, and having expressed an ardent desire to be initiated into Masonry, which he had been heretofore prevented from doing, in consequence of the cosmopolitan character of his profession, the Grand Master summoned an occasional Lodge, and made him a Mason at sight. The funds accruing from this initiation were, by direction of the Grand Master, presented to the widow of a Master Mason, who was in destitute circumstances, and had, on former occasions, received relief from the Fraternity.

A complaint was made by Winnsboro Lodge No. 11 against True Brotherhood Lodge No. 84, that the latter had conferred degrees on several candidates whose place of residence was nearer to the former Lodge. The committee to whom this complaint was referred, reported that True Brotherhood Lodge had by these acts made itself liable to censure, and recommended that the fees received by it should be forfeited to Lodge No. 11. This report was adopted by the Grand Lodge, but subsequently, at the request of the Master of Lodge No. 84, was reconsidered, and postponed until the next Communication of the Grand Lodge. In the meantime, the Master of True Brotherhood Lodge having died, when the report came up for consideration, it was dismissed, but the principle announced in the report met with the general approbation of the members of the Grand Lodge.

It has already been mentioned that at the Communication in 1858, a committee on the History of Masonry in the State had been appointed, with power to sit during the recess of the Grand Lodge. This committee never met, and consequently made no report, but the Grand Master having again brought the subject to the consideration of the

Grand Lodge, that body, under the report of a committee, came to the conclusion that the best way of accomplishing the object was to entrust the duty of writing the history to some competent brother, who would devote his attention to the collection of facts and their proper condensation.

The Grand Lodge, therefore, determined to elect an historiographer, and the author of the present work was, during the session, selected to occupy that post.

The necessity of establishing some more rigid and uniform system of examination of visitors, attracted the attention of the Grand Lodge, and the subject was referred to a committee, but the report recommended a system of examination of so impracticable a nature, that, although the report was adopted, the method it proposed was never put into practice in any Lodge.

The Masons of the District of Columbia had recently proposed to establish in the city of Washington a national Masonic Home for the support of widows and education of orphans of American Freemasons. The plan seems at first to have met with much approval, and several thousand dollars had been subscribed by Lodges and individuals, principally in the city of Washington. The Rev. W. D. Haley, the agent of the Home, appeared, during this Communication, before the Grand Lodge, and in an eloquent address set forth its claims to the patronage and assistance of the Masons of South Carolina. But while the committee, to whom the subject had been referred, reported that the object of the Institution was "such as could not fail to enlist the attention and good wishes of every Mason," yet they expressed the opinion that "it was not absolutely necessary." They therefore refused to recommend an appropriation. The Grand Lodge concurred in these views, and no money was accordingly appropriated from the funds of the Grand Lodge for the support of the Masonic Home, although several Masons contributed privately to the laudable object.

The attempt made at Chicago, of which I have already spoken, to inaugurate a North American Masonic Congress, was brought, at this Communication, before the Grand Lodge, and the plan proposed was placed in the hands of a committee, who reported adversely. This report was not immediately adopted, but at the Communication of the Grand Lodge in 1860, it will hereafter be seen, that the same views continued to be entertained, and that then the Grand Lodge refused to enter into the scheme of a triennial Congress.

An unsuccessful attempt was made, at this Communication, to obtain

the appropriation of a large sum of money (\$12,000) for the purpose of improving and enlarging the Masonic Hall. The proposition, which had been recommended by a special committee, was laid over until the next Communication for consideration, and has never since been taken up. Indeed, postponements of any questions to the next Communication seem generally to be considered as equivalent to sending them to the "tomb of the Capulets."

A proposal was also made for the endowment of a Professorship in the Cokesbury Female College, but the proposition met with the same inauspicious disposition, and the same adverse fate. It was postponed to the next Annual Communication, and then ruled out of order.

The subject of dispensations to form new Lodges was brought to the attention of the Grand Lodge by the Grand Master, who complained of "the abuses which were so common in connexion with the formation of new Lodges." A committee to whom the matter was referred, concurred with the views of the Grand Master, and recommended that in future no dispensation for the establishment of a new Lodge in the country should be granted by the Grand Master without the consent of the three nearest Lodges, and in the city without the consent of the four nearest. The report was received, but as it was accompanied by no resolution, and if it had been, as that resolution would have amounted to an alteration of the Constitution at least, if not an infringement of the dispensing prerogative of the Grand Master, the recommendation has been ever since considered as inoperative, and dispensations have continued to be issued under the old regulation.

The much agitated question of a uniformity of work again occupied the attention of the Grand Lodge, and was referred to a committee to devise the best method of securing this desideratum. The committee, however, made no report until the next year.

The reformers had accomplished much in the abolition of the proxy system and the Quarterly Communications, as well as in the establishment of one annual meeting and the payment of representatives. But the whole task, to the performance of which they had pledged themselves, was not yet accomplished. A great labor still lay before them. Among the evils under which, since the union of the two Grand Lodges in 1808, the organization of the Grand Lodge of South Carolina had been suffering, none was perhaps more evidently opposed to the ancient landmarks and productive at times of more unjust or at least unequal representation, than that regulation by which Past Masters were admitted to membership.

The Grand Lodge of Ancient York Masons had, in its Constitution, declared that the Grand Lodge consisted of the Grand and Past Grand Officers, the Masters and Wardens of the Subordinates, and all "Past Masters of Lodges while they continued members of regular Lodges, provided they signified their intention of continuing members of the Grand Lodge to the Grand Secretary."

This provision in favor of Past Masters was peculiar to the irregular Athol Grand Lodge of York Masons, and was manifestly a violation of an ancient legal landmark. It was not known to the ancient organization of the Grand Lodge or General Assembly of the Craft, instituted at York in 926, which was a convention of all the Craft; nor to that of the Grand Lodge established at London in 1717, which admitted only the Grand Officers and the Masters and Wardens of the Lodges; nor to that of the Provincial Grand Lodge of South Carolina, established in 1736, which followed the English rule of 1717; nor to that of the Grand Lodge of Free and Accepted Masons, incorporated in 1787, which admitted only Past Grand Officers in addition to the Masters and Wardens. In none of these was the right of Past Masters to a seat in the Grand Lodge ever recognized.

But after the union of the two Grand Lodges in 1808, a union which, as we have already seen, had the effect of thoroughly infusing the principles and usages of Ancient York Masonry into the Grand Lodge of the State, the regulation of the Grand Lodge of Ancient York Masons was adopted in the new Constitution which it was necessary to form, and Past Masters, from that time until the year 1860, continued to hold their seats and exercise their prerogatives as voters in the Grand Lodge of South Carolina.

The law, which at first required them simply to register their names, was subsequently modified so as to subject their petition to a ballot, two-thirds of the votes being required to be in their favor. But this modification was more stringent in appearance than in reality, for a long experience in the Grand Lodge has not afforded me the recollection of a single instance of rejection.

Sanctioned thus, by an uninterrupted usage of more than half a century, notwithstanding the illegality of its origin, supported by the prejudices of many to whom fifty years assumed the appearance of antiquity, and protected by the personal influence of the Past Masters themselves, many of whom were among the most esteemed and respected members of the Institution, it is evident that any attempt to uproot

the system which made Past Masters members of the Grand Lodge would be attended with more than ordinary difficulties.

But the friends of reform, encouraged by their past success, felt no hesitation in attacking this system, which they conscientiously believed to be an encroachment on the landmarks of the Order, and which, from fatal experience in their late contests, they knew was a manifest violation of all the principles and practices of equal representation.

The objections of the reformers to the system which admitted Past Masters to membership in the Grand Lodge, were based upon three considerations.

First, the system was evidently in violation of the landmarks and ancient usages. There was abundant historical evidence to show that it had never been recognized in the legitimate Grand Lodge of England, the mother of the Provincial Grand Lodge of South Carolina, and that it was not introduced into the legal Masonic organization of South Carolina until the year 1808. It was, therefore, an innovation, and when once they were convinced of this fact they felt bound, in conscience, to oppose its further continuance. The claim made by the Past Masters that they were members by inherent right and not by courtesy, and, therefore, that they could not legally be removed, was considered as preposterous and in itself a dangerous assumption, and the reformers fortunately recollected that one of the most able of their opponents had expressed a similar opinion in 1849, when, in a report on a similar question, connected with the difficulties in the Grand Lodge of New York, he had expressed, as the voice of the committee whom he represented, "their surprise that any number of intelligent Masons should, for a moment, claim for Past Masters an *inherent* and *vested* right to membership in the Grand Lodge, when it is, beyond all contradiction, certain that the ancient Constitutions and usages not only did not confer such privileges, but did not recognize them as members of the Grand Lodge at all."* They did not, therefore, hesitate to oppose this system, on the ground that every innovation is abhorrent to Masonry and should be removed at once.

Secondly, they opposed the system, because, by its operation, the just balance of representation in the Grand Lodge was utterly subverted. Past Masters were the representatives of no one but themselves, they were entirely independent of the Lodges from which they emanated, and were not, like the Masters and Wardens, bound to obey

* Report on New York difficulties. Proceedings G. L. of S. C. for 1849, p. 21.

instructions. On the contrary, they were sometimes known to act in opposition to the wishes and views of their Lodges. Now a Lodge, even with all the advantages of the amendments to the Constitution which had been lately adopted, was only entitled to three votes, and, if it had four or five Past Masters, which was not unusually the case, as each of these was entitled to one vote, the preponderance of influence in the Grand Lodge was thrown into the hands of these irresponsible and independent voters.

But there was another still more objectionable feature in this system. Although the Past Masters of all the Lodges in the State were entitled to membership in the Grand Lodge, it is evident that, as the expenses of their visits to the Communications of that body were not paid, the Past Masters from the country would not be likely to burthen themselves annually, (and until the abolition of all other than Annual Communications, quarterly,) with the cost of a visit to the city of Charleston, where the meetings of the Grand Lodge were holden, simply to deliberate and vote at these Communications. But the Past Masters in the city were not liable to any such expenditure, and were therefore always ready to attend the Communications, both Quarterly and Annual. And thus it happened, that while the country Lodges were each allowed, even after the inception of the reform, to deposit only three votes, the city Lodges possessed, through their Past Masters, the privilege of depositing four, five, and sometimes as many as eight and ten votes in addition to the three representative votes of the Master and Wardens. And hence, in all questions where the policy of the City Lodges differed from that of the country Lodges, the latter were constrained to come up to the settlement of such questions with fearful odds in the ballot against them.

Hence, the committee appointed at the last Communication to present a revised Constitution, and which committee consisted entirely of brethren who had taken a prominent part in favor of the reforms of the preceding year, reported a Constitution, in which Past Masters were deprived of membership in the Grand Lodge, which body was made to consist only of the Grand Officers and the Masters and Wardens for the time being of the Subordinate Lodges. In deference, however, to the long established, though incorrect, usage of the Grand Lodge, the committee declined at this time to disfranchise Past Masters entirely of membership in the Grand Lodge, although some of the reformers were disposed in that way to make the reformation thorough, and a provision was accordingly inserted by which Past Masters were entitled, upon

registration of their names, to be present at all Communications of the Grand Lodge, to assist in its deliberations and to be eligible to any office, but were not permitted to vote on any subject.

This was the only provision in the new Constitution that met with any serious opposition. But the efforts of its opponents were directed with much energy to its defeat. The disfranchisement of the Past Masters was, as a general thing, opposed by the Lodges and Past Masters of the city, and sustained by those of the country. There were a very few exceptions to this geographical division of parties. A few of the Past Masters of the city were in favor of the proposed amendment, and a still fewer from the country were opposed to it. But these were but exceptions.

When the new Constitution was reported, an effort was made by its opponents to postpone the consideration of it until the following year. This was at first opposed by the friends of the new Constitution, who wanted the question to be taken at once. Discussions on this subject were warm and long continued. At length it became evident to the friends of the revised Constitution, that the numbers and influence of the opposing Past Masters in the city were so great that the success of the measure would, at least, be rendered problematical if pressed at this Communication. It had become, indeed, evident that the battle could not be fought in Charleston, except under great difficulties. The reformers, therefore, changed their tactics. An independent amendment was offered and adopted, by which it was provided that hereafter the Annual Communication should be held at such place as the Grand Lodge might, from time to time, determine. A resolution was then carried that the next meeting of the Grand Lodge should be holden at the town of Greenville. And as it was thought that at that time and place there would be a smaller attendance of Past Masters, it was supposed that there would thus be a fairer opportunity of giving to the votes of the representatives that due influence to which they were entitled.

The chairman of the committee then moved the postponement of the further consideration of the revised Constitution until the next Annual Communication, which motion was adopted with but little opposition, and the conflict was thus put off for another year.

The Grand Lodge, on the third day, proceeded to the election of Grand Officers, and Henry Buist was reelected Grand Master.

In the evening the Grand and Subordinate Officers were installed, and on Friday morning the labors of the Grand Lodge were closed.

During this Communication, warrants of constitution were granted to the following new Lodges :

Mackey Lodge No. 52, at Hickory Grove, Edgefield District ; St. Peter's Lodge No. 54, at Manning, Clarendon District ; Catawba Lodge No. 56, at Fort Mill, York District ; Mount Willing Lodge No. 57, at Mount Willing, Edgefield District ; Blue Ridge Lodge No. 92, at Walhalla, Pickens District ; St. Andrew's Lodge No. 93, at St. Jago, Island of Cuba ; Acacia Lodge No. 94, at Columbia, Richland District ; Etiwan Lodge No. 95, at Mount Pleasant, Charleston District.

The Lodge at St. Jago was established for the purpose of enabling the Masons of Cuba to establish a Grand Lodge in that island, two other Lodges having been previously organized by other Grand Lodges. The object has been accomplished by the establishment of the Grand Orient of Cuba, and St. Andrew's Lodge has already been removed from the jurisdiction of South Carolina.

The Grand Master had also granted dispensations during the year to a Lodge at Graniteville, and to one in Chesterfield District, but warrants were not issued to them at this Communication, in consequence of some irregularity in their proceedings, and by order of the Grand Master their dispensations were continued for another year.

CHAPTER LIII.

THE YEAR 1860.

THE following Grand and Subordinate Officers had been elected in November, 1859, to serve until November, 1860:

HENRY BUIST, Charleston, *Grand Master*;
 B. RUSH CAMPBELL, Laurens, *Deputy Grand Master*;
 A. RAMSAY, Edgefield, *Senior Grand Warden*;
 T. P. SLIDER, Newberry, *Junior Grand Warden*;
 BENJ. JOHNSON, Abbeville, *Grand Chaplain*;
 J. H. HONOUR, Charleston, *Grand Treasurer*;
 A. G. MACKEY, M.D., Charleston, *Grand Secretary*;
 Z. W. CARWILE, Edgefield, }
 C. FRONEBERGER, Charleston, } *Senior Grand Deacons*;
 J. R. N. TENHET, Marion, }
 J. R. SISTRUNK, St. George's, } *Junior Grand Deacons*;
 P. K. COBURN, Charleston, *Grand Marshal*;
 R. S. BRUNS, Charleston, *Grand Pursuivant*;
 W. T. MILLER, Charleston, }
 W. P. RUSSELL, Charleston, } *Grand Stewards*;
 SAMUEL BURKE, Charleston, *Grand Tiler*.

As the recently adopted amendments to the Constitution had abolished Quarterly Communications, there was no meeting of the Grand Lodge until the Annual one in 1860.

For the first time in the history of Freemasonry in this State, the Annual Communication was holden out of the city of Charleston. Some of the friends of the proposed new Constitution who were zealously in favor of its general scope and character, were either opposed to the idea of a removal of the meeting to another place, or were reluctant to make the trial of such a change. They deemed it an experiment fraught with danger, and feared that a small attendance of representatives would have an injurious effect on the prospect of the adoption of the new Constitution. But the original movers of the reformation were troubled with no such apprehensions. They did not at all doubt the suc-

cess of the trial, for they were sure that there would be a smaller attendance of Past Masters and a larger one of representatives.

The Annual Communication commenced at meridian on the 20th of November, 1860, in the town of Greenville.

Seventy Lodges were represented by their officers, or their regularly appointed delegates, which was a greater number than had ever before been collected on the floor of the Grand Lodge since its organization. Very few Past Masters were present. Thus the result already justified the calculations of the reformers on both these points.

Brother Henry Buist, the Grand Master, delivered an able address, which embraced his views on many important subjects, all of which were referred to appropriate committees, and most of which were acted on by the Grand Lodge previous to its adjournment.

In reference to the proposed Constitution, the Grand Master made the following remarks:

“I do not use inappropriate language, when I say that we have only at this time a fragmentary system of law, made up of parts of an old and part of a new policy, which in principle are irreconcilable. It behooves us, therefore, to apply ourselves with earnestness to this subject, and our duties would not be properly discharged were we to adjourn before we perfected a system of constitutional rules which is harmonious in all its parts.”

He expressed his condemnation of the too great increase of initiations, and emphatically said that “he is no friend to the Institution who would endeavor to open its portals indiscriminately, or be a participant in the wholesale manufacture of Masons.”

He recommended the establishment of a Relief Lodge in the city of Charleston, similar to the one which had been for some years in existence in the city of New Orleans.

The Grand Master also brought to the attention of the members the advantages that would result from the patronage of Masonic periodicals and other Masonic works, and the establishment of Lodge libraries. His remarks on the latter subject are well worth preservation.

“If there is one thing more than another which is at this time claiming the attention of those who are most deeply interested in the welfare and prosperity of the Institution, it is the diffusion of light and intelligence among its votaries. The time has passed when the intelligence of a Mason is to be tested by his familiarity with the mere forms and ceremonies of the degrees. He who does not drink deeply

of the living waters of Masonry, who does not indoctrinate himself in its principles, and regard it as a science, can little expect ever to know or appreciate it. He who expects to make himself a useful Mason, must be one who will study it. A mere gleaner and gatherer in its fields cannot ever hope to accomplish anything of consequence or value. One of the first prerequisites to the proper organization of every Lodge, is the collection of such standard works on Masonic subjects as are accessible and would be of interest and advantage. For this purpose let Lodge libraries be instituted, and place within the reach of every one who is brought into the Masonic fold, the opportunity of becoming versed in its mysteries and appreciating and understanding them."

The Grand Master announced that during the past year he had granted dispensations for opening six new Lodges, to all of which warrants were subsequently granted.

The Grand Treasurer's report showed that the income of the Grand Lodge during the past year had been \$7,095 38, and its disbursements \$6,896 58, leaving a balance of \$198 80 in hand at the close of the year.

The Grand Secretary made his annual report as usual, containing a brief *resumé* of the transactions of the Order in other jurisdictions for the past year.

The recommendations and suggestions of the Grand Master, new motions offered by various delegates, and the amended Constitution, gave ample occasion for reports of committees and for the discussion of questions, so that the Grand Lodge was busily employed for four days.

The new Constitution was taken up on the second day, and the discussion continued through the third, at the end of which the Constitution, as reported in 1859 by the committee, was adopted without material alteration, in most cases unanimously, and in all others by triumphant majorities.

The only severe contest was on the second and third sections, which disfranchised Past Masters of membership in the Grand Lodge, although they were still permitted, under certain regulations, to be present and to take part in the discussions. Attempts were made to modify, if not to repeal, these sections, but without success; more than two-thirds of the delegates had come there resolved that Past Masters should no longer be permitted to oppose by their votes those of the representatives of the Lodges, and the two sections were adopted precisely as they had been reported by the committee. No difficulty was experi-

enced in the passage of the remaining sections, and the new Constitution was finally adopted as the supreme Masonic law of South Carolina, on the 22d of November, 1860.

The committee on uniformity of work, which had been appointed in the preceding year, and which had asked for permission to sit during the recess, made a report which recommended that at each Communication of the Grand Lodge the Grand Officers should be constituted into a Lodge of Instruction to communicate the work and lectures to the representatives present. As this was, however, but an attempt to renew those Lodges of Instruction which the repeated experience of past years had shown to be utterly worthless, and as the committee had made no provision by which the Grand Officers were first to acquire the knowledge which they were to be called on to impart, the Grand Lodge simply received the report as information, and discharged the committee.

Subsequently, in the course of the Communication, Bro. A. G. Mackey, who had been originally elected Grand Lecturer, in 1845, and who had served in that office ever since, was formally reappointed Grand Lecturer of the State.

On the subject of the connection of the Grand Lodge with Collegiate Institutions, the report of a committee was adopted, which considered it unwise and impolitic to enter into any such connection. In consequence, the Grand Lodge subsequently refused to take any permanent interest in the concerns of the Cokesbury Masonic Female College.

The committee on the suggestion of the Grand Master in reference to Lodge Libraries, recommended that every Lodge, that could, should procure a Lodge Library, and the recommendation was adopted by the Grand Lodge.

The suggestion of the Grand Master in reference to a Relief Lodge in Charleston, was also acted on, and a resolution was adopted, recommending the Lodges in Charleston to take the necessary measures for the establishment of such a body. But the troubled condition of political affairs in the State, which almost immediately followed, has prevented the recommendation from being carried into effect.

The Grand Master having expressed his determination to withdraw from office, resolutions approving of his conduct during his administration were unanimously adopted, and a committee was appointed to have a Past Master's jewel prepared, and to present him with the same during the recess of the Grand Lodge. The order of the Grand

Lodge was subsequently complied with, and the jewel was presented to Brother Buist by Brother David Ramsay, Deputy Grand Master, at a meeting of Solomon's Lodge No. 1, held at Charleston on the 4th of June, 1861.

Recovery Lodge No. 31, in whose hall the Grand Lodge was holding its Communications, had invited the Grand Master, in the course of the previous summer, to deliver a public address on Freemasonry before the citizens of Greenville during the session of the Grand Lodge. Brother Buist having accepted the invitation, the Grand Lodge resolved to walk in procession to the place of delivery, and accordingly on Thursday, 23d of November, a procession was formed under the direction of Brother Peter K. Coburn, Grand Marshal, consisting of the members of the Grand Lodge, and those of Recovery Lodge No. 31, with several visiting brethren, which moved to the Court House, where, in the presence of a numerous body of auditors, and after divine service by Rev. Brothers B. Johnson, Grand Chaplain, and T. S. Arthur, Past Grand Chaplain, an eloquent address was delivered by M. W. Brother Henry Buist, Grand Master; after which the procession returned to the Lodge room, where the Grand Lodge was reopened, and a copy of the address was requested for publication. With this request, however, I regret to say, that the author has not yet complied.

The representative system had, since its first recommendation, many years ago, by the Grand Lodge of New York, received the favorable consideration of the Grand Lodge of South Carolina, and, from time to time, representatives to and from sister jurisdictions had been appointed or recognized. At the present Communication, Brother Albert G. Mackey presented his credentials, as the representative of the M. W. Grand Lodges of Louisiana, Iowa and Kansas, near the M. W. Grand Lodge of South Carolina. He was duly recognized and welcomed as such; and it was resolved, that the Grand Master be authorized, during the recess of the Grand Lodge, to appoint representatives to the Grand Lodges of Louisiana, Iowa and Kansas, and to such other Grand Lodges as should be willing to reciprocate the courtesy, and the Grand Secretary was directed to issue the commissions for the same under the seal of the Grand Lodge.

An itinerant lecturer from some of the western States, an illiterate person, with very incorrect notions of the ritual, had, during the past year, visited several of the Lodges in remote districts, and done much harm by the inculcation of his crude notions. This subject was brought to the notice of the Grand Lodge by the Grand Master, and

referred to a committee, which recommended that such lecturers should be discountenanced by the Grand Lodge, and that the Subordinate Lodges should be directed to hold no communication with itinerant lecturers, nor to engage any of them to exemplify the work in the first three degrees. The recommendation of the committee was adopted by the Grand Lodge.

The present work, which had been completed by the author to the year 1859, was laid before the Grand Lodge. It was referred to a committee, upon whose recommendation it was accepted and ordered to be published by the Grand Lodge.

The "Abiman Rezon," or "Book of Constitutions," which had been compiled in 1852, being now out of print, the compiler was authorized to publish a new edition.

A committee was appointed to procure new clothing and jewels for the Grand Lodge, a provision that was necessary in consequence of the changes that had been made in these articles by the new Constitution.

On the 21st of November the Grand Officers were elected. Brother Benjamin Rush Campbell was elected Grand Master. On the following day the Grand and Subordinate Officers were installed, the Grand Master elect having been first installed by the late Grand Master, and the former then installing the remaining officers.

The following were the Grand and Subordinate Officers elected and appointed to serve until the Annual Communication in November, 1861:

- B. RUSH CAMPBELL, Laurens, *Grand Master* ;
 DAVID RAMSAY, Charleston, *Deputy Grand Master* ;
 T. P. SLIDER, Newberry, *Senior Grand Warden* ;
 D. J. BARNETT, Williamston, *Junior Grand Warden* ;
 J. H. HONOUR, Charleston, *Grand Treasurer* ;
 A. G. MACKEY, Charleston, *Grand Secretary* ;
 J. C. WILLIAMS, Cokesbury, *Grand Chaplain* ;
 J. T. ROBERTSON, Abbeville, }
 R. ANDERSON, Columbia, } *Senior Grand Deacons* ;
 S. G. MOBLEY, Edgefield, }
 D. W. HAWTHORNE, Due West, } *Junior Grand Deacons* ;
 P. K. COBURN, Charleston, *Grand Marshal* ;
 T. H. PITTS, Clinton, *Grand Pursuivant* ;
 GEORGE SEABORN, Pendleton, }
 J. H. NASH, Beaufort, } *Grand Stewards* ;
 SAMUEL BURKE, Charleston, *Grand Tiler* ;
 A. G. MACKEY, Charleston, *Grand Lecturer*.

Warrants of constitution were granted during the session to the following Lodges, which had been acting under the dispensation of the Grand Master:

Mt. Moriah No. 58, at White Plains; Blackville No. 63, at Blackville; Franklin No. 96, at Charleston; Coleman No. 97, at Feasterville; American No. 98, at Gillisonville; Star No. 99, at Graniteville; Monticello No. 100, at Monticello; Ebenezer No. 101, at Marietta.

On Friday morning, the 23d of November, the Grand Lodge was closed, having previously resolved to hold its next Annual Communication in November, 1861, at the city of Columbia.

CHAPTER LIV.

ROYAL ARCH MASONRY IN SOUTH CAROLINA.

THE researches of modern writers have established the fact that, until the year 1740, the Royal Arch degree did not hold a substantive and distinct position as an independent degree in the ritual of Masonry. Its essential element constituted a component part of the Master Mason's degree, and was, in fact, its crowning or concluding portion. It was, therefore, not a degree, but the complement of a degree—was not conferred under a separate jurisdiction, but in a Master's Lodge—and was, therefore, intimately connected with symbolic Masonry in all its ritualistic teachings.

One consequence of this condition of things, has been to make the early history of Royal Arch Masonry, in any part of the world where the York rite is practiced, utterly inaccessible. One might as well expect to find materials for writing a history of the Entered Apprentice's degree, as that of the Royal Arch. We may discover ample documents illustrative of the history of the Order and of the origin and growth of particular Lodges in many jurisdictions, but there is no basis of information on which the historian can build a history of the progress of any one of the degrees conferred in such Lodges.

In America, Royal Arch Chapters did not begin to present themselves as independent bodies and subjects of history, until near the end of the last century. The first Grand Chapter in the United States was established in the year 1798,* but seven years elapsed before a Chapter of Royal Arch Masons, independent of symbolic Masonry, was organized in South Carolina,† and the Grand Chapter of the State was not established until fourteen years afterwards.

During all this time the Royal Arch degree was conferred in South Carolina, as in the neighboring State of Georgia, in Chapters dependent on, and deriving their authority from, Master Mason's warrants. I

* See French's Compend. of Gen. G. Chap., p. 8.

† In 1803 there was a body in Charleston called the "Royal Arch Chapter of Charleston," which worked under the authority of the warrant of Orange Lodge No. 14. See note, *infra*.

have, in years past, made the acquaintance of several old Royal Arch Masons in the upper part of the State, who had in this way received the degree. The long period which had elapsed since their withdrawal from the active pursuits of Masonry, and the loss of memory attendant on their extreme age, have prevented them from furnishing me all the particulars in reference to the history of the ritual which I would have desired, but I learned enough from my frequent conversations with these Patriarchs of the Order, (all of whom I think have now succeeded to their heritage in the Celestial Lodge,) to enable me to state positively that in the upper Districts of South Carolina, at as late a period as the year 1813, the Royal Arch degree was conferred in Chapters holden under the authority of Master's warrants. The same condition of things existed in the neighboring State of Georgia. I have, in relation to the old Georgia Chapters, been enabled to strengthen the position by that documentary evidence which is so essentially necessary in all history, and yet so difficult to be obtained in Masonic history. Some years since I was indebted to the kindness of Comp. B. B. Russell, of Augusta, for an inspection of a manuscript volume bearing the title of "Minutes of Royal Arch Chapter No. 1, under the sanction of Forsyth's Lodge No. 14, on the registry of Georgia," which body met in the city of Augusta. The record is restricted to the year 1796, but it contains ample evidence of the fact that no special warrant from the Grand Lodge or any other body was requisite for holding a Chapter of Royal Arch Masons.*

Oral information has satisfied me that the same usage existed at that time in South Carolina,† and hence that it is useless to look for any

* These records state that the Chapter at Savannah having announced its intention of applying to the Grand Lodge of Georgia for a dispensation or warrant, a letter was written to the Companions of Savannah by the Chapter at Augusta, on the 27th of May, 1796, in which the following declaration appears:

"If there is any rule or by-law that requires a Royal Arch Chapter to apply for a special dispensation or warrant, it is unknown to us. We conceive that the warrant given to Forsyth's Lodge was sufficient for the members thereof to confer any degree in Masonry agreeable to the ancient usages and customs."

† The following extract from the records of Orange Lodge No. 14, in the city of Charleston, under the date of July 11, 1796, shows the existence of a similar usage, in the York Lodges at least, in this State. "A motion was made and agreed to that this Lodge sanction the opening of a Royal Arch Chapter under its jurisdiction." And again on January 3, 1803, it was "resolved that the privilege of the warrant of this Lodge be granted for the use of the Royal Arch Chapter of Charleston." *Historical sketch appended to By-Laws of Orange L. 1, 2, 3*

history of Royal Arch Masonry distinct from that of the symbolic degrees, until the introduction of independent Chapters by the Grand Chapter of the Northern States.

It will, however, be seen in a subsequent part of this work, that the Mark degree was conferred in Charleston in 1803, under a warrant granted by a Grand Council of Princes of Jerusalem, which body, in turn, derived its authority from the Supreme Council of the Ancient and Accepted Rite.

On the 1st of March, 1805, the Officers of the General Grand Chapter of the United States (then called the General Grand Chapter of the Northern States) granted a warrant for the establishment of a Chapter in the town of Beaufort, to be known as "Unity Chapter No. 3." This was, therefore, the first independent Chapter which was ever organized in South Carolina. This action of the General Grand Officers was approved by the General Grand Chapter at its septennial meeting in 1806, and the warrant was confirmed and made permanent.

At the same meeting of the General Grand Chapter a petition was presented from Bryan Sweeny and others, of the city of Charleston, praying for a charter to authorize them to open a Chapter in the said city. A charter was not, however, given, because the General Grand Chapter resolved that it was inexpedient to grant the prayer of the petition, inasmuch as it was not accompanied by any recommendation from an adjacent Chapter.*

I find no further mention of this Chapter in the subsequent proceedings of the General Grand Chapter, but as there were three Chapters existing in Charleston in 1812, at the time of the organization of the Grand Chapter, namely, Carolina, Unity and Union; as we also know that Unity and Union Chapters received their original warrants under the authority of the General Grand Chapter; and finally, as the preamble to the first Constitution of the Grand Chapter of South Carolina states that the three Chapters which formed it had been "regularly warranted by the authority of the Grand Chapter of the State of New York and by the authority of the General Grand Chapter of the United States,"† it follows that Carolina Chapter received its warrant from the Grand Chapter of New York, and was most probably the very Chapter

* Compendium of the Proceedings of the General Grand Chapter, p. 37. Is it not more than probable that the petitioners were members of the Chapter, which the preceding note says was working under the warrant of Orange Lodge?

† Constitution and Regulations of the Grand Royal Arch Chapter of the State of South Carolina: Charleston, 1812, p. 3.

the petition for whose warrant was refused on account of informality by the General Grand Chapter in 1806.

Carolina Chapter No. 15,* on the registry of the Grand Chapter of New York, was then the second Chapter formed in South Carolina, and the date of its warrant was between the years 1806 and 1811, probably in 1807, as it is to be supposed that the companions, who had failed to obtain their charter in 1806 from the General Grand Chapter, would delay as little as possible in making their application to another quarter.

On the 20th of April, 1811, a warrant was granted by the General Grand Officers to James Galloway, David Twing and George A. Fisher, to open a Chapter in Charleston, to be designated as Union Chapter No. 5.

There being now three Chapters in the State, namely, Carolina Chapter No. 15, at Charleston, deriving its warrant from the Grand Chapter of New York; and Unity Chapter No. 3, at Beaufort, and Union Chapter No. 5, at Charleston, both deriving their warrants from the General Grand Chapter of the United States; these three bodies met in convention at Charleston on the 29th of May, 1812, and formed the "Grand Royal Arch Chapter of the State of South Carolina."

The establishment of the Grand Chapter was formally approved of by Thomas Smith Webb, the General Grand King, on the 21st of September, 1812, and his proclamation of recognition, duly sealed with the seal of the General Grand Chapter, signed by himself and by Otis Amidon, the General Grand Secretary, and properly engrossed on parchment, was duly forwarded to Charleston, and is still preserved in the archives of the Grand Chapter.

As soon as the Grand Chapter was organized new warrants were issued to its three constituent Chapters, according to the following precedency: Carolina Chapter became No. 1, Unity Chapter No. 2, and Union Chapter No. 3.

From the period of the organization of the Grand Chapter, to the year 1826, Royal Arch Masonry appears to have made slow but certain progress in the State, and seven more Chapters were added to the three which had originally existed. In 1826 the following Chapters were on the registry of the Grand Chapter, although some of them were even then beginning to give evidence of decay and loss of zeal:

* This is the number by which it is designated in the original Constitution of the Grand Chapter of South Carolina.

Carolina Chapter No. 1,	at Charleston ;
Unity Chapter No. 2,	Beaufort ;
Union Chapter No. 3,	Charleston ;
Rising Star Chapter No. 4,	Camden ;
Columbia Chapter No. 5,	Columbia ;
Constancia Recta Chapter No. 6,	Havana, Cuba ;*
Burning Bush Chapter No. 7,	Greenville ;
Washington Chapter No. 8,	Georgetown ;
Franklin Chapter No. 9,	Chester ;
LaFayette Chapter No. 10,	Cheraw.

From this time, and for many years afterward, Royal Arch Masonry lost its prestige among the Masons of South Carolina, and although the Grand Chapter did not cease, until 1833, to hold its two semi-annual Convocations, its minutes do not record, after the year 1827, the presence of the representatives of more than three Chapters at any one of these Convocations, and in 1829 it was found necessary to alter the Constitution so as to make two Chapters a quorum.

The three Chapters which continued thus manfully to stand by the apparently sinking ship, were Carolina and Union Chapters at Charleston, and Franklin Chapter at Chester. At length, in 1830, the last of these bodies was compelled to succumb to the pressure of circumstances, and it received permission to suspend, temporarily, until such time as it would be found convenient to resume its meetings. But Franklin Chapter was never revived, although, many years afterwards, a new Chapter bearing its name, but not its number, was established at the same place.

It was while the Grand Chapter of South Carolina was thus itself on the eve of dissolution, that a resolution was unanimously adopted † declaring that "the Grand Royal Arch Chapter of the State of South Carolina considers the General Grand Royal Arch Chapter of the

* In the report of a committee of the Grand Chapter, on the 3d of March, 1827, the following notice is taken of this Chapter: "Constancia Recta No. 6, formerly in existence at Havana, in the island of Cuba, has not been heard from for five years past, and, owing to the arbitrary and tyrannical laws of Ferdinand VII., the present Monarch of Spain, it dare not assemble or hold any meetings for the transaction of business. The committee, therefore, recommend that, in future, it be considered extinct, and no further notice be taken of it on the books of the Grand Chapter."

† Records 23 July, 1829. *Twelve* members were present at the meeting.

United States of America a useless body, and, therefore, recommends its dissolution.”

I am happy to say that as this was the first, so was it the last, attack made on the General Grand Chapter in this State. Since the revival of the Grand Chapter, and its subsequent growth in strength and influence, all that strength and influence have been steadily employed in supporting the existence and the authority of the General Grand body.

On the 28th of February, 1833, there was an Annual Convocation. The representatives of only two Chapters were present, namely, of Carolina and of Franklin, and the latter of these bodies had been suspended for several years, and, therefore, was not legally in existence. The Grand Chapter nevertheless proceeded to the election of Grand Officers and was then closed. It was not again opened for eight years. Royal Arch Masonry was, at length, extinct, or, at least, in a profound sleep in South Carolina.

Several causes conspired to produce this lamentable result. Royal Arch Masonry had never taken a very elevated position in the jurisdiction, nor were its degrees ever cultivated with much assiduity by the enquiring Masons who lived between the time of the formation of the Grand Chapter and that of its dissolution, and who, from local causes, were rather led to attach themselves to the degrees of the Ancient and Accepted Rite. The condition of the whole Order about the year 1833, was far from prosperous; the Subordinate Lodges were few in number, and in Charleston neither they nor the Grand Lodge were in possession of a fixed and convenient Hall. And lastly, the scourge of anti-masonry, which had swept like a besom of destruction over all of the Northern and many of the Southern States, though dealing more gently with the Institution in South Carolina, had not permitted it even there to go altogether unscathed. To these combined influences the Grand Chapter was compelled to yield, and, as we have seen, was forced to suspend its labors.

In 1843 Masonry in Charleston began to experience a revival, by the building of a Hall, and Royal Arch Masonry enjoyed the benefit of the reinvigorated zeal. On the 25th of February, 1841, the Grand Chapter of South Carolina was reopened at the Masonic Hall in Charleston. Comp. Joel R. Poinsett, the last Grand High Priest, was not in the city, but the chair was taken by Comp. W. S. King, who had been elected the Deputy Grand High Priest at the last Convocation. Carolina and Union Chapters, which had during the long recess maintained

a feeble and only formal existence, were represented. The Grand Chapter proceeded to the election of officers, and Comp. H. G. Street, to whose exertions the Grand Chapter was chiefly indebted for its revival, was elected Grand High Priest.

During that and the succeeding two years, the Grand Chapter received no accession of Subordinates, but in 1844 warrants were granted for three new Chapters: Rising Star No. 4, at Camden; Florida No. 4, at St. Augustine, Florida;* and Rising Sun No. 6, at Winnsboro.

In granting a warrant for the establishment of a Chapter in the territory of Florida, it has to be acknowledged that the Grand Chapter of South Carolina exceeded her constitutional powers, and illegally interfered with the prerogatives of the General Grand Chapter. When subsequently a Grand Chapter was formed in Florida, and application was made by it for admission into the confederation of the General Grand Chapter, much embarrassment was occasioned by this conflict of jurisdictions. The General Grand Chapter, justly, as I think, required that the Chapter at St. Augustine should make its returns and pay its dues, from the time of its organization, to that body, which would then grant a new charter and legalize its work. The Grand Chapter of Florida was, however, unwilling to accede to these propositions, under the conviction that whatever might have been the irregularities which had existed in the original organization of Florida Chapter, in St. Augustine, they were matters to be settled by the General Grand Chapter with the Grand Chapter of South Carolina and not with that of Florida. The misunderstanding has not yet been arranged, and the Grand Chapter of Florida never has, a second time, proposed a union with the General Grand Chapter, as its first proposition was not at once acceded to for the reasons which have been just detailed.

In 1845 a dispensation was granted to Columbia Chapter No. 5, at Columbia, but, notwithstanding the apparent promise of a more prosperous era in the history of Masonry in the State, the time of a revival seemed not yet to have arrived. The Chapter at St. Augustine withdrew to unite with the Grand Chapter of Florida, the Chapter at Winnsboro, having fallen into incompetent hands, became extinct, and those at Camden and Columbia, owing, most probably, to an insufficiency of zeal or want of attention, on the part of the original members, were compelled, for some years, to struggle for existence.

Yet, with all these discouragements, the progress of the Order was

* Camden Chapter neglected to take its warrant, and the number was given to Florida Chapter.

still onward. From 1846 there was no backward movement. Royal Arch Masonry at first gained strength slowly but surely, and afterwards with more rapidity. From the year 1845 to 1860 twenty-three new Chapters have been instituted, nearly all of which are still in existence, and many of them are in a highly prosperous condition. In February, 1861, the registry of the Grand Chapter of South Carolina presented the following list of subordinates:

Carolina Chapter No. 1,	Charleston.
Flint Hill Chapter No. 2,	Fairfield District.
Union Chapter No. 3,	Charleston.
Rising Star Chapter No. 4,	Camden.
Columbia Chapter No. 5,	Columbia.
Rising Sun Chapter No. 6,	Laurensville.
Burning Bush Chapter No. 7,	Anderson.
Bezaleel Chapter No. 8,	Edgefield.
Orient Chapter No. 9,	Cokesbury.
LaFayette Chapter No. 10,	Darlington. <i>Extinct.</i>
Zerubbabel Chapter No. 11,	Charleston.
Germania Chapter No. 12,	Charleston.
Eureka Chapter No. 13,	Orangeburg.
Franklin Chapter No. 14,	Chester.
Mackey Chapter No. 15,	Yorkville.
Poinsett Chapter No. 16,	Union. <i>Suspended.</i>
Hesperian Chapter No. 17,	Abbeville.
Signet Chapter No. 18,	Newberry.
Keystone Chapter No. 19,	Lancaster.
Delta Chapter No. 20,	Buford's Bridge.
Living Arch Chapter No. 21,	Pendleton.
Cyrus Chapter No. 22,	Greenville.
Excelsior Chapter No. 23,	Cheraw.
Washington Chapter No. 24,	Bamberg.
Beulah Chapter No. 25,	Sumter.

I trust that I may be pardoned for my just pride in saying that, with the exception of the two Chapters which I found in existence on my first admission to the Grand Chapter, and two subsequently established in Charleston, I may claim the paternity of every other Chapter instituted in South Carolina since the year 1845. On my election as Grand Lecturer of the Grand Chapter, in that year, I resolved to devote myself to the extension of the Royal Order in the jurisdiction,

and, during the subsequent years, from 1845 to 1861, in which I have successively served in the offices of Grand Lecturer, Deputy Grand and then Grand High Priest, I have been personally present and organized every Chapter in the State, with the four exceptions above mentioned.

The following is a list of the Grand High Priests and their Deputies, who have presided over Royal Arch Masonry in South Carolina from the organization of the Grand Chapter in 1812 to the year 1861 :

YEAR.	GRAND HIGH PRIESTS.	DEPUTY GRAND HIGH PRIESTS.
1812	William Young.	James Galloway.
1813	William Young.	James Galloway.
1814	William Young.	James Galloway.
1815	Edward Hughes.	J. J. Wright.
1816	William Young.	Alex. England.
1817	William Young.	Alex. England.
1818	William Young.	James Evans.
1819	William Young.	Joel R. Poinsett.
1820	William Young.	Joel R. Poinsett.
1821	Joel R. Poinsett.	William Young.
1822	Joel R. Poinsett.	William Young.
1823	Joel R. Poinsett.	Richard Maynard.
1824	John L. Wilson.	John R. Rogers.
1825	John L. Wilson.	C. C. Sebring.
1826	John L. Wilson.	George Cuthbert.
1827	James Eyland.	John McKee.
1828	James Eyland.	E. H. Maxey.
1829	James Eyland.	Alex. McDonald.
1830	Alex. McDonald.	E. S. Courtenay.
1831	John M. Rogers.	W. S. King.
1832	John M. Rogers.	George B. Eckhardt.
1833	Joel R. Poinsett.	W. S. King.
The Grand Chapter was suspended until 1841.		
1841	H. G. Street.	John H. Honour.
1842	H. G. Street.	John H. Honour.
1843	John H. Honour.	Albert Case.
1844	John H. Honour.	Albert Case.
1845	John H. Honour.	F. C. Barber.
1846	John H. Honour.	Charles M. Furman.
1847	John H. Honour.	Albert G. Mackey.
1848	John H. Honour.	Albert G. Mackey.

1849	John H. Honour.	Albert G. Mackey.
1850	John H. Honour.	Albert G. Mackey.
1851	John H. Honour.	Albert G. Mackey.
1852	John H. Honour.	Albert G. Mackey.
1853	John H. Honour.	Albert G. Mackey.
1854	Albert G. Mackey.	B. Rush Campbell.
1855	Albert G. Mackey.	B. Rush Campbell.
1856	Albert G. Mackey.	B. Rush Campbell.
1857	Albert G. Mackey.	V. D. V. Jamison.
1858	Albert G. Mackey.	V. D. V. Jamison.
1859	Albert G. Mackey.	J. R. Bratton.
1860	Albert G. Mackey.	R. E. Wylie.
1861	Albert G. Mackey.	J. J. Brabham.

The Grand Chapter of South Carolina has been always an eminently conservative and harmonious body. Its records from the time of its organization to the present day do not show at any period the existence of the slightest portion of that contentious or controversial spirit which it has been my unpleasant duty to relate as having been on more than one occasion present in the different Grand Lodges of the State. A pregnant evidence of this kindly state of feeling among the members is to be found in the fact that the reform in the Constitution which abolished proxies and established the system of paid representation, being precisely the same great system of reformation which gave rise to so much controversy in the Grand Lodge, was adopted in the Grand Chapter, at almost the very time that the struggle was going on in the Grand Lodge, almost without debate, and with entire unanimity. The Grand Chapter now admits no representatives unless they are members of the Chapter which they represent, and holds one Annual Convocation in February, at which the expenses of its representatives and Grand Officers are paid. By its Constitution, this Convocation must be held in the city of Charleston.

CHAPTER LV.

CRYPTIC MASONRY IN SOUTH CAROLINA.

By the term "Cryptic Masonry," modern writers designate that branch of the Institution which embraces the degrees of Royal and Select Master. The term is derived from the *Græco-latin* word "crypta," a vault, and its reference will be readily understood by the possessors of the degrees. The early Latin writer, Firmicius, uses the expression "crypticus homo," to designate "a close man who will keep counsel." The phrase is equivalent to the Hebrew "ISH SOUDI," a man of my secret counsel, or, my confidential friend, which words are familiar to all Select Masters. The term, although of recent usage, is well derived and very convenient, and, notwithstanding that it has been cavilled at by a few authorities, I shall not hesitate to adopt it.

Cryptic Masonry, in South Carolina, does not afford any very abundant materials for history. It is only within a few years that it has here been elevated into a separate jurisdiction, or, indeed, been placed under any sort of organization whatever, nor has the jurisdiction of South Carolina been at all embarrassed by the controversies which have prevailed in other States, in reference to the origin and the proper locality or Masonic rank of the Royal and Select degrees.

For many years there have been three distinct claims urged for jurisdiction over these degrees in America. First, by Supreme Councils of the thirty-third degree; next, by some of the Grand Chapters, and lastly, by Grand Councils composed of the Subordinate Councils of each State.

Connected with this question of jurisdiction is another, in reference to the historical origin of the degrees and as to the person or persons by whom they were first introduced into America. The Masons of Maryland and Virginia contend that the Royal and Select degrees were introduced by Philip Eckel, of Baltimore, "one of the most distinguished and enlightened Masons of his day," who, in 1817, communicated them to Jeremy L. Cross, and gave him authority to confer them in every Royal Arch Chapter which he might visit in his official

character.* From whom, however, Eckel received them is not stated, and as the degrees are known to have been in existence in South Carolina long before his time, it may be presumed that he received them from some source which at last could, if we had the documentary evidence, be traced to the Supreme Council.

The history of these degrees in South Carolina carries them to a period far anterior to any transactions connected with the possession of them by Eckel in Baltimore. This history I am fortunately able to give on official authority, and from persons who were engaged in examining the question at a time when the sources of correct information on the subject were more readily attainable than they are now.

In the year 1826, the Grand Chapter of Maryland addressed a circular to the different Grand Chapters of the United States, suggesting "the propriety of those bodies assuming jurisdiction and authority over these degrees. It may be remarked in passing, and without further entering into this vexed question of jurisdiction, that the very word "assuming," used by the Grand Chapter of Maryland, was a tacit acknowledgment by implication, that the powers which it proposed to exercise over the degrees was intended to be an innovation on preceding usage, and an assumption of something not formerly possessed.

The proposition was, in South Carolina, referred to an able committee of the Grand Chapter, which, after a careful examination, made an interesting report in 1829, which embodied all the historical information which could at that time be obtained on the subject, and it will be remembered that many of the persons who had been in intimate connexion with the Masons who are supposed to have brought these degrees to America were then living in Charleston, and holding high positions in the Masonic Fraternity.

The committee stated that they had ascertained that Brothers Frederick Dalcho, Isaac Auld, James Moultrie, and Moses C. Levy, with many others, received the Royal and Select degrees in Charleston, S. C., in February, 1783, in the Sublime Grand Lodge of Perfection, then established in that city.

When we take into consideration the facts that of the four persons abovenamed, Dalcho, Auld and Levy were still living and residing in the city of Charleston; that Dr. Holbrook, the author of the report, was well acquainted with them, and a member of the same Supreme

* See proceedings of G. Chap. of Va., 1848, p. 23.

Council, and that there were those daily opportunities of communication between him and them, which are so common and convenient among the inhabitants of a small city, we are irresistibly led to the inference that Holbrook made his statement after a personal interview with, and from the very mouths of, these original members of the Lodge of Perfection, in which they had, in 1783, received the degrees.

If so, and I do not see how we can avoid this deduction, it is impossible to find better evidence of any fact in the history of Masonry than that the degrees of Royal and Select Master were conferred in the city of Charleston in the year 1783, by the Sublime Grand Lodge of Perfection.

The committee stated that they had further ascertained, and it is to be presumed upon the same authority, that at the original establishment of the Grand Council of Princes of Jerusalem in Charleston, on the 20th of February, 1788, by the Deputy Inspectors General, Joseph Myers, Barend M. Spitzer and A. Forst, Brother Myers deposited in the archives of the said Grand Council certified copies of the Royal and Select degrees, "from Berlin, in Prussia, which were to be under the future guidance and fostering protection of the government of the above named presiding body."

In a manuscript copy of the degrees of Royal and Select Master, in the archives of the Supreme Council at Charleston, these statements are re-affirmed from another source, with some additional information, in a note which is in the hand-writing of Moses Holbrook, and signed with the initials of his name. Holbrook was at that time the Grand Commander of the Southern Supreme Council. The note alluded to is in these words:

"In Bro. Snell's book is written the following:

"Supreme Council Chamber, Charleston, S. C., 10th Feb., 1827.

"I hereby certify that the "Detached Degrees," called Royal and Select Master, or Select Masters of 27, were regularly given by the Sublime Grand Lodge of Perfection, (No. 2, in the U. S. A.,) established by Bro. Isaac DaCosta, in Charleston, in February, 1783, one of the original members of which, M. I. Bro. Moses C. Levy, is still alive, and a member of it to this day, without ceasing to be so for a day. And further that at the first establishment of a Grand Council of Princes of Jerusalem in Charleston, in February, 1783, by the Ill. Deputy Inspectors General, Joseph Myers, B. M. Spitzer and A. Forst, Bro. Myers (who succeeded Bro. DaCosta after his decease,) deposited a certified copy of the degrees from Berlin, in Prussia, to be

under the guidance and fostering protection of the government of the above Grand Council of Princes of Jerusalem.'

"Bro. Myers, shortly after this, (20th February, 1788,) resided some time in Norfolk, Richmond and Baltimore, previous to his removal to Europe, and he communicated a knowledge of these degrees to a number of brethren in those cities. The original copy is still in my keeping, and agreeably to the obligations of the same, and the Grand Constitutions governing those degrees, viz: Royal and Select Masters of 27, it is correct and lawful to give them either to Sublime Masons who have arrived to the Knights of the 9th Arch, (13th degree,) or to Companions of the 3d Arch, Royal Arch Masons."

Peter Snell, the author of this note, of which it appears that Holbrook only took a copy, was a Deputy Inspector General, and having received the degrees of the Ancient and Accepted Rite in Charleston, removed to New Orleans, where, for some time, he acted as an agent of the Southern Supreme Council. I suppose that he derived his information from the same source as that from which Holbrook obtained his. The additional fact mentioned in the latter paragraph, that Myers resided for some time in Baltimore, may throw some light on the source whence Eckel of that city obtained the degrees, which he afterwards communicated to Cross, and to which allusion has already been made.

With these preliminary remarks, we are now ready to enter upon the history of Cryptic Masoury in South Carolina, with some chance of attaining the truth.

The Royal and Select degrees were first introduced into South Carolina in the year 1783, and conferred in the Lodge of Perfection, at the city of Charleston, under the authority of the Ancient and Accepted Rite.

They were never conferred under any other authority in the State until very recently. For a long time after the decline of the Lodge of Perfection and the Council of Princes of Jerusalem, the degrees were conferred by the Inspectors General as an honorarium on persons who had received the Royal Arch in the Ancient and Accepted Rite, or in the York Rite. They were never conferred on any who had not advanced to this point in Masonry.

The first Council established in the State was Adoniram Council No. 1, organized in 1850 by the author of this work, in his capacity as a Grand Inspector, and under the immediate authority of the Supreme Council. Subsequently, he established Councils in other parts of the

State by the same authority. Their warrants all emanated from the Supreme Council.

The same course was pursued by him in Florida and in North Carolina, by the Grand Council of Princes of Jerusalem in Mississippi, and by Brother Albert Pike, a Sovereign Inspector in Arkansas, in all of which States Grand Councils were subsequently formed, with the approbation of the Supreme Council at Charleston.

The numbers of Councils in the State having greatly increased, a wish was expressed by their members to have them placed under the distinct jurisdiction of a State Grand Council, and the proposition was made to the Supreme Council, which body cheerfully acceded to it, in 1859, with a single stipulation to be hereafter mentioned.

Accordingly, a meeting of the representatives of eight Councils was held in the city of Charleston on the 15th of February, 1860, when the following Councils were represented :

No. 1, at Charleston; No. 2, at Laurens; No. 3, at Cokesbury; No. 4, at Anderson; No. 5, at Columbia; No. 6, at Lancaster; No. 7, at Flint Hill; No. 8, at York; and No. 9, at Cheraw.

A Council of Select Masters was opened with the following officers :

Comp. A. G. MACKAY, *Grand Master* ;
 A. F. LUMPKIN, *Hiram of Tyre* ;
 B. R. CAMPBELL, *P. Cond. of the Works* ;
 WM. ARMSTRONG, *Treasurer* ;
 E. J. WADDEL, *Secretary* ;
 W. T. MCKEWN, *Capt. Guards* ;
 P. S. JACOBS, *Cond. of the Council* ;
 W. B. THOMPSON, *Steward*.

Comp. A. G. Mackey stated that the object of this meeting was to organize a Grand Council of Royal and Select Masters, for the State of South Carolina, the Supreme Council of the thirty-third degree for the Southern Jurisdiction of the United States having agreed to relinquish its authority over the Councils now established in the State, and over all others hereafter to be established, provided that no law should ever be enacted by the Grand Council impairing the individual rights and prerogatives of the Sovereign Grand Inspectors in the State.

The terms were accepted, and the Grand Council of Royal and Select Masters was forthwith organized with the following officers, who were elected to serve for one year :

- Comp. A. G. MACKEY, M.D., of Charleston, *Most Puissant Grand Master* ;
- B. R. CAMPBELL, of Laurens, *Thrice Illustrious Deputy Grand Master* ;
- A. F. LUMPKIN, of Fairfield, *Right Illustrious Principal Conductor of the Works* ;
- J. R. BRATTON, M.D., of Yorkville, *Illustrious Grand Treasurer* ;
- H. W. SCHRODER, of Charleston, *Illustrious Grand Recorder* ;
- B. JOHNSON, of Abbeville, *Reverend Grand Chaplain* ;
- JOHN H. HARLEY, M.D., of Barnwell, *Illustrious Grand Captain of the Guards* ;
- R. E. WYLIE, M.D., of Lancaster, *Illustrious Grand Conductor of the Council* ;
- W. B. THOMPSON, of Charleston, *Grand Steward*.

The following fundamental laws were then adopted, to constitute, forever, the first and second articles of the Constitution :

“ARTICLE 1. The Grand Council of Royal and Select Masters of South Carolina is formed by a power delegated to the several Subordinate Councils in the State so to do, by the Supreme Council of Sovereign Grand Inspectors General of the thirty-third degree, of the Ancient and Accepted Rite, for the Southern Jurisdiction of the United States, from whom their warrants of constitution were originally derived, and under the express stipulation that all the rights and privileges of the said Inspectors over the said degrees, except so far as the granting of dispensations and warrants, and the exercise of supreme Masonic control over the Councils and their members, shall be reserved inviolate to the said Inspectors, and that the Grand Council will assume no authority to open Councils beyond the limits of the State of South Carolina. And this and the following article of the Constitution shall be forever unrepealable, as fundamental principles of law, except by and with the consent of the said Supreme Council of Sovereign Grand Inspectors General.

“ARTICLE 2. No Royal and Select Master shall ever be acknowledged as regular, or admitted to visit any Council in this State, if he has been made under the authority of a Chapter of Royal Arch Masons, nor unless he has received the degrees in a just and legally constituted Council, or being a Royal Arch Mason, at the hands of a Sovereign Grand Inspector General.”

A committee was appointed to adopt a Constitution which was to be reported at the next Convocation, and, after the transaction of some other business, the Grand Council was closed.

The next Annual Convocation was held on the 14th of February, 1861, when the Constitution was adopted and the same Grand Officers elected, with the exception of E. Thayer, elected Grand Treasurer, and A. Ramsay, Grand Conductor of the Council. Three additional Councils were added to the registry, namely: No. 10, at Greenville; No. 11, at Orangeburg, and No. 12, at Edgefield.

CHAPTER LVI.

KNIGHT TEMPLARISM IN SOUTH CAROLINA.

THE exact date of the introduction of the Templar Order of Knighthood into South Carolina is involved in much obscurity. Gourdin,* deducing his opinion from "an old seal in the archives," says that "South Carolina Encampment No. 1, of Knights Templar, and the Appendant Orders, was established in 1780." I have been unable to find any reference, in the contemporary journals of the day, to the existence of "South Carolina Encampment No. 1," at that early period. I have, however, been more successful in obtaining indisputable evidence that the degrees of Knight of the Red Cross and Knight Templar were conferred in Charleston, in a regularly organized body, as far back as the year 1783, and I have no doubt that the seal, with the date "1780," to which Gourdin refers, belonged to that body and afterwards came into the possession of South Carolina Encampment.

The proof of what I have stated is contained in a small compass, but the testimony is irrefutable. I have in my possession a diploma, † written in a very neat chirography on parchment, with two seals, in wax, attached; one in red of the Royal Arch, and the other in black of the Knights Templar. The upper part of the diploma contains

* For much of the historical information contained in this chapter, I am indebted to an "Historical Sketch of the Order of Knights Templar." This is an address delivered before South Carolina Commandery, in 1855, by Theodore S. Gourdin. Mr. Gourdin, who has since died, was, for many years, the presiding officer of that body. To a considerable share of Masonic learning and talent he added an unusual amount of laborious research, in the investigation of any subject upon which he was engaged. In the work just quoted, whose only objection is its brevity, he has collected almost every fact relevant to the subject which was contained in the minutes of the Commandery, or in contemporary records. I have, I confess, found but little to glean in the field over which he has passed. I have, however, ventured, in a few instances, to dissent from his theories, and once or twice have been compelled to correct his statements.

† I am indebted, for this very singular and, as a link in history, invaluable diploma, to the kindness of B. J. Witherspoon, Esq., of Lancaster, who, in turn, received it from H. W. DeSaussure, Esq., of Camden. I have not been able to trace it further.

four devices within four circles, all skilfully executed with the pen. The first device, beginning on the left hand, is a star of seven points, with the ineffable name in the centre, and the motto "memento mori;" the second is an arch on two pillars, the all-seeing eye on the key-stone and a sun beneath the arch, and "holiness to the Lord" for the motto; the third is the cross and brazen serpent, erected on a bridge, and "Jesus Salvator Hominum" for the motto; and the fourth is the skull and cross bones, surmounted by a cross, with the motto "*In hoc signo vinces.*" The reference of the three last devices is evidently to the Royal Arch, the Red Cross and Templar degrees. The first is certainly a symbol of the Lodge of Perfection, and hence, connectedly, they show the dependence of the Order of Templarism in the State at that time upon the Ancient and Accepted Rite.

The diploma is in these words :

"We, the HIGH PRIEST, CAPTAIN COMMANDANT of the RED CROSS, and CAPTAIN GENERAL of that Most Holy and Invincible Order of KNIGHTS TEMPLAR of ST. ANDREW'S LODGE No. 1, ANCIENT MASONS, held in Charleston, South Carolina, under Charter from the Grand Lodge of the Southern District of North America, do hereby certify that our trusty and well-beloved Brother, SIR HENRY BEAUMONT, hath passed the Chair, been raised to the sublime degrees of an Excellent, Super-Excellent ROYAL ARCH MASON, KNIGHT of the RED CROSS, and a KNIGHT of that Most Holy, Invincible and Magnanimous Order of KNIGHTS TEMPLAR, KNIGHTS HOSPITALLER, KNIGHT of RHODES, and of MALTA, which several Orders are above delineated; and he having conducted himself like a true and faithful Brother, we affectionately recommend him to all the Fraternity of ANCIENT MASONS round the Globe wherever assembled.

"Given under our hands and seal of our Lodge, this first day of August, five thousand seven hundred and eighty-three, and of Malta, 3517.

GEO. CARTER, *Capt. Gen'l.*

THOS. PASHLEY, *1st King.*

WM. NISBETT, *2d King.*

"RD. MASON, *Recorder.*"

But apart from the evidence furnished by this diploma, which only goes to show that the Templar degree was conferred in Charleston as far back as 1783 at least, it is on other grounds believed that the regular degree was introduced into this country by the possessors of the

high degrees of the Ancient and Accepted Rite,* whose predecessors received it in Europe from the founders of the rite, a part of whose system it was to declare that Speculative Freemasonry was only a descendant of the Knight Templarism of the Crusades. The Grand Encampment of New York was constituted by the members of the spurious Consistory of the Ancient and Accepted Rite, and De Witt Clinton was elected the Grand Master. This was in the year 1814, but long before that period an Encampment had existed in South Carolina.

I have no doubt that the degree of Knight Templar was conferred in Charleston by the members of the Supreme Council, which had been formed there in 1801. As strongly corroborative of this fact, it may be stated that, for a long time, in the early period of the history of Templarism in this State, the most prominent men in the Encampment were members of the Supreme Council. In the circular issued by the latter body in 1802, it is stated that the Inspectors are in possession of a number of detached degrees, which they were in the habit of communicating. Among these we know the Select Master was one, and the "Mediterranean Pass," a side degree of Templarism, was another. And we have little reason to doubt that the Knight Templar was a third. There is no possibility of doubt that the Knight of the Red Cross, now used as a preparatory degree to that of the Templar, was manufactured by, and could have been manufactured only by, an Inspector of the Ancient and Accepted Rite, since it is but a modification of one of the most interesting of the degrees of that Rite.

Cole, in his "Freemason's Library," (p. 317,) gives a list of degrees, which, on the authority of a "publication in 1816," he says "are conferred in the Sublime Grand Lodges in Charleston, S. C., in the city of New York, and in Newport, R. I." Among these degrees are the Knight of the Red Cross, Knight of Malta, and Knight Templar. Cole does not give the name of the writer of the publication on whose authority he makes the statement, and I have never been able to meet with the original. I have, however, no doubt of the facts asserted. We are informed in the "Proceedings of the Grand Encampment of New York," (p. 15,) that the degree of Knight Templar was given in 1816 in the Consistory of Sublime Princes of the Royal Secret in New

* W. B. Hubbard, late G. M. of the G. Encampment of the United States, says: "I suppose that we owe the origin of the introduction of Templar Masonry in the United States to a distinguished Sovereign Inspector of the Scottish Rite." *Gowdin's Hist. Sketch*, p. 29.

Orleans, which body prayed for a Charter to enable it to open an Encampment of Knights of the Red Cross, of Malta, and of the Mediterranean Pass and Knights Templar, which prayer was granted. There can, indeed, be scarcely any doubt that Templarism, in this country, was originally under the control of the Ancient and Accepted Rite.*

Brother J. J. J. Gourgas, of New York, now the oldest possessor of the degrees of that rite in America, whose personal information on the subject is certainly better than that of any other person, has always contended that the proper jurisdiction of the Templar degree was vested in the Supreme Councils of the Thirty-third. Of this there is abundant evidence in his official correspondence preserved in the archives of the Supreme Council at Charleston. In a letter addressed to Moses Holbrook, the Grand Commander, on the 13th of December, 1827, he uses the following language:

“I have always thought that the Knights Templar, and the other Orders of Knighthood might, and *ought, of right*, to be communicated to 30ths, 31sts, 32ds and 33ds, just as much as the Rose Croix Ecossais d' Heredom de Kilwinning, which is very much like the Order of Knights Templar. Further: it is very desirable for the general good and prosperity of the Masonic Order in this country, that the U. S. General Grand Encampment should be very soon entirely dispensed with, and that every State Grand Encampment be transferred into a State Grand Council and Consistory of the 30th, 31st and 32d, submitted to the Supreme Council of their own jurisdiction.”

These views of the venerable Bro. Gourgas could only have been derived, I think, from his knowledge of the fact that Templar Masonry was in this country originally under the jurisdiction of the Ancient and Accepted Rite.

If this be the case, although the diploma just quoted shows that the degree was conferred in 1783, under the authority of a Lodge warrant,

* As one exception, (and there may be others, but I do not know them,) it may be stated that an Encampment was formed in Hartford, Connecticut, in 1800, which is said to have applied for and received a Charter from London in 1803. But it may be asked, whence did the founders, in 1800, of this body receive their degrees? So, too, might we ask concerning the Knights of Pennsylvania, whose Grand Encampment was formed in 1797, and also of the members of the four Encampments which existed in New York anterior to the formation of the Grand Encampment, as well as those of Maryland, Massachusetts and Rhode Island, where bodies of the Order were to be found in 1806. The question is not who organized these Encampments, but who first introduced the degree.

yet no regular and independent Encampment could have existed in Charleston or in South Carolina previous to the year 1801, which is the date of the organization of the Supreme Council. But it is very probable, and indeed scarcely to be doubted, that there was an Encampment in Charleston in 1803. This is deduced from the fact that in 1823 a resolution was adopted by South Carolina Encampment No. 1 in these words: "Resolved, that in consideration of the long and faithful services of our Most Eminent Past Grand Commander, Francis Sylvester Curtis, who regularly paid his arrears to this Encampment for more than twenty years, he be considered a life member of this Encampment, and that his life membership take date from November, 1823."

Now F. S. Curtis was a leading member of the Ancient and Accepted Rite in this State, and as it is likely from his Masonic character that he would have been one of the founders of the Encampment, it is probable that the Encampment was formed in 1803, to which period the *twenty years* mentioned in the resolution of 1823 would carry us back.

One thing more is evident. If South Carolina Encampment No. 1 was in existence from the year 1803, of which I have already said there is scarcely a doubt, and derived its original authority from the Supreme Council, it continued its existence from that time until 1823, either under the same authority or acted as an independent body. The latter was the case with many other Encampments in America, up to the formation of the Grand Encampment of New York in 1814, or to that of the General Grand Encampment of the United States in 1816. In 1814, the Grand Orator of the former body said "the numerous Encampments of Knights Templar now existing within this State, (New York,) being self-created bodies, are consequently governed by their own private and individual laws, acknowledging no superior authority, because, in fact, none heretofore existed."*

Such, I presume, was the case in South Carolina, and the true history of the Encampment in Charleston probably is, that, having been originally constituted as an honorary Order by the Supreme Council in or about 1803, it subsequently prolonged its existence by its own independent act.

But the General Grand Encampment was established in 1816, and the Templar Order from that time began to be organized on a more stable, and, I may add, more respectable footing. Accordingly on the

* Proceedings of Grand Encampment of New York: N. Y., Macey & Sickels, p. 6.

7th of November, 1823, South Carolina Encampment No. 1 received its warrant from the General Grand Encampment of the United States. Templarism was at that time in a very prosperous condition in the State. On the 24th of June, 1824, a charter was granted by the General Grand Encampment to Columbia Encampment No. 2 in the town of Columbia. This body lasted about four years, when it ceased to exist.

Either a charter was granted in the same year by the General Grand Encampment, or a dispensation by some of the General Grand Officers for the formation of a third Encampment in the State, for I find LaFayette Encampment No. 3 in existence at Georgetown in April, 1825, and a delegation from it visited the Marquis LaFayette when he was in Charleston in the course of his triumphal tour through the country.

There being now the constitutional number of three Subordinate Encampments, or, as they are now called, Commanderies, the necessary steps were taken for the formation of a Grand Encampment, which body was established in the year 1826. In the same year it received an act of incorporation from the Legislature, which was to continue for fourteen years.

In 1827 it granted a charter to Beaufort Encampment No. 4, in the town of Beaufort. This body lasted only a few years. No other Encampment was ever formed in the State. The Grand Encampment never bore more than four Subordinates on its registry.

In fact the Grand Encampment itself enjoyed only an ephemeral life. It was represented once and only once in the General Grand Encampment in 1829, and although it is known to have been in existence in 1830, we never hear of its Convocations after that year.

The Encampments at Columbia, Georgetown and Beaufort had become extinct before that time, and the last meeting of South Carolina Encampment, for more than eleven years, was on the 11th of October, 1830. Templarism in the State had for a time been extinguished.

On the 14th of October, 1841, South Carolina Encampment was revived by seven of its old members, and although by the Constitution of the General Grand Encampment, its charter had been long forfeited by lapse of time and *non user*, it continued with a singular neglect of Masonic law to work without legal authority until the 17th of May, 1843, when a dispensation for its revival was granted by Sir J. K. Stapleton, the Deputy General Grand Master. In 1844, a new war-

rant was granted by the General Grand Encampment, which was ordered, as Sir B. B. French states, "free of charge, in consequence of the loss by fire of a former one." If this was the resolution of the General Grand body, it must be supposed that, in ignorance of the long dormant state of the Encampment, its old charter was not deemed to have been forfeited, and the legality of its transactions from 1841 to 1843 was thus recognized.

South Carolina Encampment has since continued to work, sometimes in a languishing and sometimes in a more active condition, but Templarism has never enjoyed that popularity or prosperity in South Carolina that marked its progress from 1823 to near 1830. No attempt has been made since the revival of the Order in 1841 to organize another Commandery, or to revive any of the old ones. The chivalric Order has by no means kept a proportionate pace with the rapid extension of the other branches of the Order in the State.

The following is a list of the Commanders or presiding officers of South Carolina Commandery from its reorganization in 1841 to the present day:

1841	Jas. S. Burges.
1842	Albert Case.
1844	John H. Honour.
1845	Jas. S. Burges.
1848	F. C. Barber.
1849	C. M. Furman.
1850	A. G. Mackey.
1851	H. H. Baker.
1853	T. S. Gourdin.
1860	J. B. Fraser.

CHAPTER LVII.

THE ANCIENT AND ACCEPTED RITE IN SOUTH CAROLINA.

IN none of the American States have the higher degrees been received with more favor than in South Carolina, where the authorities of the Scottish Rite and of Symbolic Masonry have always maintained the most perfect concord and harmony. Indeed, the same individuals have most generally been found to be the leading members of the Grand Lodge and of the Supreme Council, and the jealousy and rivalry which have so often existed in other jurisdictions between the York and Scottish Rites, have been altogether unknown in Carolina. The history of the establishment of the Ancient and Accepted Rite in this State is, therefore, a subject entirely germane to the general history of Masonry in the jurisdiction.

I shall not enter here upon the vexed questions whether the Constitutions of 1762 and 1786—instruments under whose authority all Scottish Rite Councils, now existing, have been established—are or are not authentic documents; whether the authority and acts of Stephen Morin were legal or illegal, or whether the rite first established by him was restricted to twenty five degrees or expanded to thirty-three. These, with several others of like import, have engaged the attention of writers on the Ancient and Accepted Rite in France and America, and been productive of very warm if not very profitable discussion. But, to the general Masonic reader, they will be either incomprehensible or wholly uninteresting. I shall confine myself to a bare accumulation of the facts which are connected with the history of the introduction of this branch of the Order into this State. The polemics of the rite belong, not to an episode in the history of Freemasonry in Carolina, but rather to an independent history of the rite itself. And this history I am not now writing.

On the 27th of August, 1761, a body calling itself "The Grand Lodge and Sovereign Grand Council of the Sublime Princes of Masonry," but better known in Masonic history as "The Council of Emperors of the East and West," issued, at Paris, the seat of its

power, letters patent* to Stephen Morin, who, as the reference to his petition in the patent states, "was about to sail for America, and was desirous to be able to work regularly for the advantage and increase of the-royal art in all its perfection." In these letters patent Morin is appointed a "Grand Inspector," and is "authorized and empowered to establish Perfect and Sublime Masonry in every part of the world." He also was invested, by the same instrument, with "full and entire power to multiply and create Inspectors in all places where the sublime degrees were not established."

When Stephen Morin arrived in St. Domingo he communicated the degrees of the rite which he practiced to a great number of individuals, and established several Chapters and Councils in the English colonies, which seem, however, to have had only an ephemeral existence.† He also constituted M. M. Hayes a Deputy Inspector General for North America, with the power of appointing others when necessary, and Henry A. Francken an Inspector for Jamaica and the British Leeward Islands.

Hayes subsequently appointed Isaac DaCosta the Inspector for South Carolina. After the death of DaCosta, who lived, however, it will be hereafter seen, to exercise some of his powers, by the constitution of a Lodge of Perfection at Charleston, Joseph Myers was appointed his successor by Hayes, and acted as Inspector of South Carolina until he removed from the country.

Hayes subsequently communicated the degrees to, and conferred the Inspectorship on, Barend M. Spitzer, at Charleston.

All of the deputies afterwards met at Philadelphia, and conferred the degrees, with the rank of an Inspector, on Moses Cohen.

Cohen then communicated the degrees to, and conferred the Inspectorship on, Hyman Isaac Long.

And lastly, on the 25th of June, 1781, Barend M. Spitzer, in a convention of Inspectors holden at Philadelphia, conferred the degrees and the rank of an Inspector on Col. John Mitchell, who subsequently organized the Supreme Council in Charleston, South Carolina.

A report made by the Supreme Council, in 1802, states that Hayes

* The Archives of the Supreme Council at Charleston contain an authentic copy of these letters patent, which is now lying before me.

† *Clavel, Hist. Pittoresq. de la Franc Maçon.*, p. 270. The facts here stated are correct, but Clavel, in general, is not to be depended on for the truth of any of his statements relative to Masonry in America.

was appointed a Deputy Inspector General for North America, with the power of appointing others where necessary. Hayes, in consequence of this prerogative, appointed Isaac DaCosta Deputy Inspector General for South Carolina, and thus the rite was introduced into this State.

In the year 1783 it received "a local habitation and a name," in the organization, by DaCosta, of a Sublime Grand Lodge of Perfection in the city of Charleston. This body continued in existence for many years. One of the customs, which then existed in these bodies, was that of delivering discourses on the principles of Masonry on the days of the vernal and autumnal equinoxes. Whether this custom was regularly observed in the Grand Lodge of Perfection in Charleston, I am unable to say. At least, none of these discourses have been handed down to posterity, excepting two orations delivered by Dr. Dalcho on the 23d of September, 1801, and on the 21st of March, 1803, which were published in 1803, and which, notwithstanding several untenable theories in relation to Symbolic Masonry, contain some valuable information, especially in the notes and appendix in relation to the Ancient and Accepted Rite.

On the 20th of February, 1788, a Grand Council of Princes of Jerusalem* was opened in Charleston by J. Myers, Inspector for South Carolina, B. M. Spitzer, Inspector for Georgia, and A. Forst, Inspector for Virginia. Soon after the opening of the Council a letter was addressed to the Duke of Orleans requesting certain records from the archives of the society in France, which, in his answer through Col. Shee, his secretary, he promised to transmit, but which the commencement of the French Revolution prevented him from doing.

On the 13th of March, 1796, Hyman Isaac Long, who has already been mentioned as a Deputy Inspector General, constituted in the hall of the Lodge La Candeur No. 12, at Charleston, a Grand Consistory of Sublime Princes of the Royal Secret.

On the 13th of June, 1796, the Lodge room of the Sublime Grand Lodge of Perfection and its records, jewels and furniture, were destroyed by fire, which, added to other causes, occasioned a suspension of the meetings, except some occasional ones for special purposes, but in 1801, the Lodge was again organized, a new warrant issued by the

* The By-Laws of this body, which were ratified on the 12th of May, 1788, prescribed as a fee for the degree of Knight of the East, two guineas, and for that of Prince of Jerusalem, four guineas. *Archives of Sup. Coun. Book H.*

Grand Council of Princes of Jerusalem, and the officers duly and lawfully elected.* Dr. Frederick Dalcho, who had been made an Inspector General in that year, by Col. John Mitchell, was chosen as the Grand Orator. The fruit of this election was those orations to which I have already alluded, delivered in 1801 and in 1803.

The rite being well established in the State, on the 31st of May, 1801, a Supreme Council of the thirty-third degree was opened with the high honors of Masonry, in the city of Charleston, by John Mitchell and Frederick Dalcho, upon whom the former had conferred the degrees seven days before,† and in the course of the year, and the following one, the whole number of Grand Inspectors General was completed by the admission of other members. A register of the Supreme Council, published in 1802, designates the following as the officers and members at that time. They may, in fact, be considered as the founders of that Supreme Council which is now become the mother of all the Councils of the world :

JOHN MITCHELL, *Sov. Grand Commander.*

FRED. DALCHO, *Lieut. Grand Commander.*

EMANUEL DELAMOTTA, *Treasurer General, H.: E.:.*

ABRAHAM ALEXANDER, *Secretary General, H.: E.:.*

T. B. BOWEN, *Grand Master of Ceremonies.*

ISRAEL DELIEBEN, *Inspector General.*

ISAAC AULD, *Inspector General.*

MOSES C. LEVY, *Inspector General.*

JAMES MOULTRIE, *Inspector General.*

On the 21st of January, 1802, the Grand Council of Princes of Jerusalem issued a warrant for the establishment of a Mark Master's, or, as it was then called, a "Master Mark Mason's," Lodge in the city of Charleston, under the designation of "American Eagle Mark Lodge No. 1."

* The warrant bears the date of 5th July, 1801. *Archives of the Sup. Council at Charleston. Book H.*

† Mitchell's patent bears date 2d April, 1795, and Dalcho's 24th May, 1801. The archives of the Supreme Council show that Barend M. Spitzer appointed Mitchell a Deputy Inspector General for the State, and that Spitzer exercised this prerogative of appointment legally, in consequence of the removal of Myers from the country. Mitchell was, however, restricted from acting in any official capacity during Spitzer's life. But when Spitzer died, which event took place in 1797, Mitchell assumed all the prerogatives of an Inspector General for South Carolina, and organized the Supreme Council.

For some reason, which I have been unable to discover, this warrant was returned, and a new one issued by the Grand Council of Princes of Jerusalem on the 27th of February, 1803. As this proceeding, and the warrant which is the evidence of it, are interesting in an historical point of view, as showing how the Mark degree was controlled, and under whose authority it was placed before its direction was assumed by Grand Chapters, I do not hesitate to present the reader with an exact copy of the second warrant, taken from the original, which is in my possession. The document is as follows:

* *By the Glory of the Grand Architect of the Universe.*

LUX E TENEBRIS.

From the East of the Grand of the Most Sublime Council of Princes of Jerusalem, under the Celestial Canopy of the Zenith which answers to the 32° 45' North Latitude.

Whereas, on the twenty-first day of January, 5806, and of the Christian Era 1802, a Warrant was granted by the Grand Council of Princes of Jerusalem, to sundry brethren, Master Mark Masons, for the purpose of establishing a Lodge of Mark Masonry, in this city, to be known and distinguished by the name of the AMERICAN EAGLE MARK LODGE No. 1, said Warrant having been returned to the Grand Council and deposited among the Archives, and an application made for a new warrant to bear the same name and number; and, whereas, the Grand Council, from the conviction that the establishment of a Lodge of Mark Masonry would facilitate and advance the progress of the Royal Art in the sublime degrees:

Do deem it expedient to grant this, our warrant, authorizing and empowering our beloved and Worshipful Brother, Emanuel DeLaMotte, *Grand Overseer or Master*, our beloved and Worshipful Brother, Frederick Dalcho, as *Senior Warden*, and our beloved and Worshipful Brother, Solomon Harby, as *Junior Warden*, to congregate and establish a Lodge of Mark Masonry, who, as well as their successors in office, shall diligently and faithfully discharge and execute the duties and functions appertaining to such Lodge, (which duties and functions shall be considered as comprising the passing the Symbolic Chair previous to

* The use of "per" for "ad," *by the glory* instead of *to the glory of the Grand Architect*, is a common and unaccountable blunder in many of the superscriptions to documents of the Rite. I have, however, given the literal, though absurd translation.

their initiation in the mysteries of said Lodge,) agreeably to ancient form and usages, as heretofore established in such Lodges. And, also, to frame By-Laws for their local government. Provided, nevertheless, that such forms, usages and By-Laws, are not repugnant to the constitutional laws of this Grand Council. In witness whereof, we, the undersigned officers of the Grand Council of Princes of Jerusalem, in open Council, at Charleston, South Carolina, have hereunto set our hands and affixed the Grand Seals of the Illustrious Order, in the place where the greatest treasures are deposited, the beholding of which fills us with joy, comfort and acknowledgment of all that is great and good. Near the B.B. and under the C.C. this fifth day of the month called Shebat, 5563, which answers to the twenty-seventh day of February, Anno Lucis 5807, of Mark Masonry 2815, and of the Christian Era 1803.

JOHN MITCHELL,
Pres. and Most Enlightened.
 FRED'K. DALCHO,
Senior Most Enlightened.
 ISAAC AULD,
Junior Most Enlightened.

JOSEPH BEE, *Secretary.*

Three historical facts of importance may be deduced from this document, the investigation of which is highly relevant to a history of Masonry in South Carolina.

First, we see that in 1802 Mark Lodges were established in South Carolina by the Princes of Jerusalem under the Scotch rite. The first Chapter established in that State was at Beaufort, in 1805, and from that period the Mark degree seems to have been placed exclusively under the Royal Arch Jurisdiction.

Secondly, from the same document we learn that the presiding officer of a Mark Lodge was called the "Grand Overseer," and not as now, "Right Worshipful Master." There is an allusion to this title in the charge of the degree, first published by Webb, and adapted in all succeeding Monitors, in which the candidate is directed so to act that his conduct "may stand the test of the Grand Overseer's square."

Thirdly, we learn from this document that at that time, (in the Scotch rite, at least,) none but Past Masters could receive the Mark degree, and hence the Lodge was authorized, as a preparatory step, to pass its candidates through the Chair. I am unable to say whether this was or was not always and everywhere the case, but some light is

thrown upon the subject by the fact that the Chisel and Mallet, the working tools of the Mark Master, were originally considered as belonging, with their symbolic explanation, to the Past Master's degree, and are so set down in Hutchinson's "Spirit of Masonry," published in 1760, and in "Preston's Illustrations," published in 1788. Webb was the first writer who appropriated them to the Mark degree.

On the 21st of February, 1802, the Supreme Council issued a patent to Count De Grasse, empowering him to constitute Masonic bodies of the rite "over the face of the two hemispheres." In consequence of this grant of powers, De Grasse established Supreme Councils in various parts of the world, and, among other places, in the French West Indies, in Spain, in Italy, and in France. But the record of the proceedings of these bodies, and of the dissensions to which the establishment of some of them gave rise, belong rather to the history of the Ancient and Accepted Rite than to that of Freemasonry in South Carolina. I pass them, therefore, with no further notice.

A French jeweler, named Joseph Cerneau, who, Ragon says, had been initiated into the mysteries of the Rite of Perfection at Saint Domingo, being driven from that island by the insurrection of the blacks, repaired to New York, where, in 1806, he established, on his own authority, a spurious and illegal Supreme Council of the thirty-third degree, of which the same writer says, in a sarcastic vein, that he constituted himself the Commander, the Secretary, and, more especially, the Treasurer.* He made a great number of receptions, and entrapped, by his plausibility and their own credulity, some distinguished men of that city and State—among others, the celebrated De Witt Clinton, the Grand Master of the Symbolic Order. Cerneau sold diplomas, aprons, collars and jewels to the persons whom he initiated, and between the fees which he received for initiation and the prices that he charged for his paraphernalia, was enabled to turn a very handsome penny by his charlatanism.

Emanuel DeLaMotta, a member of the Supreme Council at Charleston, having visited the North in the year 1813, for the restoration of his health, became acquainted with these illegal proceedings, and the consequence was a denunciation of the spurious body and the expulsion of Cerneau by the Supreme Council at Charleston. The Council characterizes him, in its proclamation, or, as it is technically called, *bulastre*, as "an impostor of the first magnitude."

* *Orthodoxie Maçonnique*, p. 329.

On the 1st of May, 1813, Emanuel DeLaMotta, the authorized deputy and agent of the Supreme Council at Charleston, conferred the thirty-third degree on J. J. Gourgas and Sampson Simson, in the city of New York, and on the 5th of August, of the same year, having conferred all the degrees on four other brethren, he organized and established in that city a Supreme Council of the thirty-third degree,* since which time the body at Charleston has assumed the title of the Supreme Council for the Southern Jurisdiction of the United States, and the body at New York (since removed to Boston) that of the Supreme Council for the Northern Jurisdiction.

Notwithstanding the denunciations of DeLaMotta and the expulsion of Cerneau, the spurious body over which he presided continued their existence, and even determined, it seems, by intruding with their clandestine degrees into South Carolina, to carry, as it were, the war into Africa.

Accordingly, in the year 1815, Messrs. Javain and Desportes, of Charleston, who, during a visit to New York, had received the necessary powers from the Cerneau Council, established in the city of Charleston a Grand Consistory of Sublime Princes of the Royal Secret. This body, notwithstanding its illegal character, being derived, as it was, from a clandestine Council, was enabled, by the energy of its founders, to secure the coöperation of some of the most respectable Masons of Charleston, among whom were two Grand Masters. It organized inferior bodies, and was a source of some annoyance to the regular Council for many years. Bickerings and dissensions began to arise in the Masonic Fraternity in Charleston, which were carried to such a length as finally to call for the interposition of the Grand Lodge. A pamphlet was published, in 1825, by Joseph McCosh, the Secretary General of the legal Council, in which a history of the foundation of the Cerneau body was given, under the title of "Documents upon Sublime Freemasonry in the United States of America." A copy of this brochure is now lying before me, with the manuscript remarks of T. W. Bacot, who was a member of the Cerneau Consistory, and at that time the Grand Master of the State. Both the text and the com-

*The Charter of the Northern Supreme Council is dated 7th of January, 1815. See *Archives of Southern Council*, which contain a copy. But Bro. Gourgas, whose authority is undoubted, in a letter directed to Moses Holbrook, under date of 28th February, 1832, which is preserved in the Archives of the Supreme Council, states the true date of organization as I have recorded it in the text.

ments afford too abundant evidence of the unmasonic bitterness with which the contest was conducted. The subject of this pamphlet was brought into the Grand Lodge on the complaint of T. W. Bacot and J. S. Cogdell, the one the Grand Master and the other a Past Grand Master, who charged the authors of the work with official disrespect. The matter was referred to a committee and underwent an investigation, but mutual explanations having been made, peace and harmony were at length restored. Dr. Dalcho, however, retired from the Grand Commandership of the Supreme Council, and was succeeded by Dr. Isaac Auld.

The Cerneau Consistory soon afterwards began to languish; the regular Supreme Council received an accession of several zealous and energetic members, who received their degrees from Dr. Isaac Auld; and about 1842, the final blow was given to the Consistory of Cerneau in Charleston, by the adhesion of its few remaining members to the regular Council, which body, in a spirit of harmony, did not hesitate to heal them on their application.

In the year 1839, an illegal Supreme Council was founded in the city of New Orleans. This is not the place to enquire into the history of the foundation of that spurious body; it is sufficient to say that its legality was never admitted by the Supreme Council at Charleston, which was the only body whose recognition could have made it regular. In 1848 James Foulhouze was elected the Grand Commander of this illegal organization. Foulhouze was possessed of some talent and learning, an ex-priest of the Roman Church, but a man of uncompromising bitterness of spirit, a spirit alike irreconcilable with his Christian and Masonic obligations, and an untiring fomenter of mischief and dissension. Through his evil machinations the harmony of the Masonic Order in New Orleans was, for many years, seriously impaired. The Ancient and Accepted Rite was represented in the State by his party, and his disciples were beginning to exercise an undue and mischievous influence in the Grand Lodge of York Masons. In this condition of things, it became evident to several of the leading York Masons, among whom were John Gedge, the Grand Master, Henry R. W. Hill, a Past Grand Master, Edward Barnett, Grand Secretary, and other leading members of the Order, that the only way to fight the irregulars with any chance of equality, or to hope for a restoration of peace in the jurisdiction, would be to establish the Ancient and Accepted Rite on a legal footing in the State, and to place the control of it in the hands of men who, while maintaining its privileges in

their integrity, would not desecrate its purposes to an unlawful interference with the prerogatives of the York Rite and the Grand Lodge.

Accordingly, application was made by these brethren, to the Supreme Council at Charleston, for a warrant to open a Grand Consistory of Sublime Princes of the Royal Secret, and a request was made that some member of the Supreme Council should visit New Orleans with the proper powers to establish such a body in that city.

The Supreme Council, after due enquiry, complied with this petition, and Dr. Albert G. Mackey, the Secretary General of the Supreme Council, having been commissioned as its agent, with plenary powers, he proceeded to the city of New Orleans, and there established, in the year 1852, under the most favorable auspices, a Grand Consistory for the State of Louisiana.

The expectations of the founders of this body were fully realized. The true members of the Scottish Rite were now enabled to take a strong position, which finally resulted in the dissolution of the Foulhouze Council, most of the members of which, after the enforced resignation of their chief, surrendered their claims to power and existence as a legal body, and, on the 16th of February, 1855, took from the hands of Brother A. G. Mackey, and in the presence of Gen. J. A. Quitman, a member of the Charleston Council, the necessary oaths of allegiance to that body. They were then properly healed and admitted to honorary membership in the Supreme Council, and a body of nine delegates was appointed from the number, by the Supreme Council, to administer the rite in Louisiana. Since that period the Ancient and Accepted Rite has assumed and preserved a healthy condition in that State. Foulhouze, with a few of his adherents, have endeavored, from time to time, to renew their spurious body, but their efforts have met with no success, and the allegiance of the Louisiana Masons to the true authority of the rite, as represented by the Charleston Council, has been faithfully preserved.

From its organization, in 1801, to the year 1859, the Supreme Council at Charleston consisted only of nine active members, according to the provisions of the Constitution of 1786. But, in 1859, the Supreme Council extended its membership to the mystical number of thirty-three, and, under the Grand Commandership of Bro. Albert Pike, has assumed a new energy and renewed prosperity. It now exercises a jurisdiction, not nominal, but active and fruitful, in the States of Maryland, Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Texas, Arkansas, Mis-

souri, Iowa, Minnesota, Kansas, California, Oregon, and the District of Columbia, in nearly all of which places it has one or more Inspectors General. South Carolina, as the metropolitan centre of the rite, is allowed to have five.

The following is a list of its present officers, all of whom are elected for life :

- ALBERT PIKE, of Arkansas, *Grand Commander* ;
 JAMES PENN, of Tennessee, *Lieut. Grand Commander* ;
 ALBERT G. MACKEY, of South Carolina, *Secretary General* ;
 A. LEPRINCE, of South Carolina, *Treasurer General* ;
 CHARLES SCOTT, of Tennessee, *Grand Minister of State* ;
 C. SAMORY, of Louisiana, *Grand Hospitaller* ;
 W. S. ROCKWELL, of Georgia, *Grand Marshal* ;
 FRED. WEBBER, of Kentucky, *Grand Standard Bearer* ;
 A. T. C. PIERSON, of Minnesota, *Grand Captain of Guards* ;
 C. LAFFON DE LADEBAT, of Louisiana, *Grand Master of Ceremonies* ;
 G. A. SCHWARTZMANN, of District of Columbia, *Grand Tiler*.

The following bodies, working in the Ancient and Accepted Rite, are now in existence in this State :

- The Supreme Council of the Thirty-third, situated at Charleston.
 A Council of Knights of Kadosh, at Columbia.
 A Chapter of Princes of Rose Croix, at Charleston.
 A Lodge of Perfection, at Columbia, and another at Pendleton.

APPENDIX.

BRIEF SKETCHES

OF THE

SUBORDINATE LODGES,

WHICH WERE IN EXISTENCE IN THE YEAR 1817;

OR,

WHICH HAVE RECEIVED WARRANTS FROM THE

GRAND LODGE OF ANCIENT FREEMASONS

OF

SOUTH CAROLINA.

NOTE.

IN the ensuing sketches, so much reference is necessarily made to the different Grand Lodges which, from time to time, existed in the State, that it may be of some service to the reader to remind him, by way of recapitulation, that, from 1737 to 1777, there was a Provincial Grand Lodge in the State, designated as such in these sketches. In 1787 this body became independent, and called itself the Grand Lodge of Free and Accepted Masons, which is thus abbreviated, "Grand Lodge of F. and A. M." In 1787 the Grand Lodge of Ancient York Masons was formed, which is here designated as the "Grand Lodge of A. Y. M." In 1808 the two Grand Lodges united and formed the Grand Lodge of South Carolina, designated here as the "Grand Lodge of S. C." In 1809 the Grand Lodge of Ancient York Masons was revived, and is then designated as the "revived Grand Lodge of A. Y. M." In 1817 the final union took place between the G. L. of S. C. and the revived G. L. of A. Y. M., and the present Grand Lodge of Ancient Freemasons was established, which I designate as the "Grand Lodge of A. F. M."

SKETCHES OF SUBORDINATE LODGES.

SOLOMON'S LODGE No. 1, *Charleston*. This is the first Lodge that was ever established in the jurisdiction. It received its warrant from Lord Weymouth, the Grand Master of the Grand Lodge of England, in 1735. It bore the No. 45 on the registry of England, but that of No. 1 on the provincial registry. The Lodge was opened at Charleston and the first meeting held on Thursday evening, the 28th of October, 1736, under the following officers: John Hammerton, *W. M.*, Thomas Denne, *S. W.*, and Thomas Harbin, *J. W.* The early history of this Lodge is so intimately connected with that of Freemasonry in the State that its details will be found in the preceding pages of the present work. From its organization, in 1736, it continued uninterruptedly to work until 1811, when it suspended labor, at which time George Flagg, the only remaining member, placed in the hands of the Grand Treasurer ninety-six dollars of funds, to be kept in trust by the Grand Lodge until the resuscitation of the Lodge. In 1817 it was revived, but again became dormant in 1838. It was finally revived by a new warrant, granted June 25, 1841, to Albert Case, *W. M.*, Albert G. Mackey, *S. W.*, and Benj. Rodrigues, *J. W.* The Lodge has since been in active and successful operation.

FRANKLIN LODGE No. 2, *Charleston*. Marine Lodge No. 7 was constituted by the Provincial Grand Lodge of South Carolina on the 22d of December, 1766. Its number was subsequently changed to 2, and, in 1823, it took the title of Franklin Lodge No. 2. In 1839, by permission of the Grand Lodge, it was amalgamated with Union Kil-winning Lodge No. 4, and its property was placed in possession of the latter body. The vacant number has never been filled on the registry of the Grand Lodge.

CLINTON LODGE No. 3, *Abbeville C. H., Abbeville District*. The first record that I find of a Lodge in Abbeville District, is in the year 1807, when Cambridge Lodge No. 40, at or near Ninety-Six, is mentioned on the registry of the Grand Lodge of A. Y. M. In 1808 its

number was changed to 58, which it bore until the union in 1817, when it was registered as 33. It became extinct in 1823. In the registry of the Grand Lodge of A. Y. M., for 1817, I find two other Lodges mentioned, No. 62 or Union Lodge, in Abbeville District, but the exact locality is not given, and Lodge No. 67, at Abbeville C. H. Union Lodge No. 62 took a new warrant in 1821, and became No. 34 on the registry of the Grand Lodge of A. F. M. It made no return after 1822, and in 1825 it was suspended. Lodge No. 67 is not recorded as having taken out a new warrant at the time of the union, and I find nothing more of a Lodge at Abbeville C. H. until August 10, 1827, when a warrant was granted to Moses Taggart, *W. M.*, A. C. Hamilton, *S. W.*, and L. Bryan, *J. W.*, to open a Lodge at the village of Abbeville, to be known as "No. 56." This Lodge became extinct in 1832, in which year the Grand Lodge ordered its property to be sold and its debts to be paid out of the proceeds. On the 26th of March, 1830, a warrant was granted to Samuel Gough, *W. M.*, Matthew Burt, *S. W.*, and James Moore, *J. W.*, to open a Lodge at Cedar Spring, to be known as "Cedar Spring Lodge No. 59." In December, 1832, this Lodge received permission "to remove to Abbeville Court House or within ten miles of the same." This Lodge, some time after, became extinct, and, on the 19th of June, 1840, a warrant of constitution was granted for a Lodge in Abbeville District, to be called Clinton Lodge. Its number was not mentioned at the time, but it subsequently received the number 3, which, in the very year of its organization, was surrendered by Solomon's Lodge No. 3, at Liberty Hill. The number, I imagine, must have been transferred by the Grand Secretary from the one Lodge to the other, to avoid the unnecessary increase of vacant numbers. Clinton Lodge originally met at Cedar Springs.* "At the residence of Bros. John Ruff and G. J. Cannon, its communications were successively held, and with some regularity, until the year 1845, when it was brought back to Abbeville C. H." So says the report of the Committee. The records of the Grand Lodge show that January 19, 1846, "the Grand Secretary presented an application from Lodge No. 3, requesting permission

* In 1856 a very excellent report of a committee on the History of Clinton Lodge, was published by the Lodge. It has been of great service to me. Similar sketches have been appended to the By-Laws of Union Kilwinning Lodge No. 4, and Orange Lodge No. 14. The aid that these documents have given me has been such as to make me wish that other Lodges had followed their excellent example.

to remove from Frazerville to Abbeville C. H., which request was granted, and the Master directed to make the necessary notice on the face of the warrant of constitution. From that time the Lodge has continued to hold its meetings at the village, where it now has a finely furnished hall. The name was given to the Lodge in honor of DeWitt Clinton, the distinguished statesman and illustrious Mason.

In December, 1821, a warrant was issued to Alex. B. Arnold, W. M., and others, to open a Lodge to be known as No. 19, at Churchill, in Abbeville District, and the jewels and furniture of Lodge No. 10, formerly of Columbia, were sold to Churchill Lodge by the Grand Lodge. Previous to 1832 the Lodge appears to have been suspended, for, in that year, it made a return and asked permission "to go to work." But from that date it is no longer mentioned on the register, and must, I think, have fallen through.

There was also a Lodge, long ago, at Scuffletown, in Abbeville District, which, says the report, "was first organized in Laurens District, at Hickory Tavern, in 1790, and, after the loss of its archives and jewels by fire, removed to Abbeville District about 1805 or 1806." Of this Lodge Brother W. P. Martin, an old member, says that "it flourished at Scuffletown for some thirty-five years before he became acquainted with it, and a great many of the first men of Abbeville, Laurens, Greenville and Pendleton, were initiated in it." I can find no reference to the Lodge of Scuffletown in any of the Grand Lodge proceedings until September 25, 1832, when the committee on extinct Lodges reported that they had received letters from Brother F. Branch relating to several extinct Lodges in Abbeville District, and enclosing three due bills given to the old Lodge No. 38, "which never came under the jurisdiction of this Grand Lodge, but became extinct in 1821." It was then resolved "that Brother Moses Taggart be requested to forward the warrant of Lodge No. 38, together with the minute book, jewels and other property belonging thereto, and that he be empowered to dispose of the old furniture, bible, sword, &c., and, further, that he be requested to communicate all information in his power respecting the Lodge at Scuffletown."

From the phraseology of this sentence I am led to believe that the old York Lodge No. 38, was the Scuffletown Lodge.

UNION KILWINNING LODGE No. 4, *Charleston*. The warrant for this Lodge was granted May 3, 1755, by the Provincial Grand Lodge

of South Carolina, to the following persons: Samuel Bowman, D. Campbell, John Cooper, Robert Wells, William Michie, John Bassnett and John Stewart. It received the designation of "Union Lodge No. 4." There is a singular circumstance connected with the early history of this Lodge, which can alone explain its change of name from "Union" to "Union Kilwinning." A reference to its list of members will show that there was, in the commencement of its career, a great number of Scotch names on its roll, such as Michie, Gordon, Rowand, Macaulay, Baillie, &c. In 1759 the Lodge made a donation to the charity fund of the Grand Lodge of Scotland, which is thus noticed in the records of that body for the year 1759:

"Several brethren, who were Scots Masons, having erected a Lodge at Charlestown, in South Carolina, transmitted five guineas to the Grand Lodge of Scotland, for the use of their poor. Grateful for this unexpected instance of benevolence, the Grand Lodge ordered a charter to be instantly made out and transmitted to them by the first opportunity."*

There was certainly much irregularity in this act of the Grand Lodge of Scotland. It is not stated that Lodge No. 4 petitioned for a warrant; it did not need one, having been already constituted by the Provincial Grand Lodge of South Carolina; nor do I suppose that it accepted the one voluntarily offered by the Grand Lodge of Scotland. It was, however, at once entered on the registry of that body, and appears even as late as 1793, among the Subordinates of the Grand Lodge of Scotland, as "Union Kilwinning Lodge No. 98, of Charlestown, South Carolina."

But the Lodge undoubtedly adopted the additional name of Kilwinning as a compliment to the Grand Lodge of Scotland, in reference to the fact, that the Abbey of Kilwinning was the cradle of Scottish Masonry, as York was of English, and, consequently, many Lodges in Scotland bear the title of "Kilwinning" appended to their distinctive name, as "Glasgow Kilwinning," and others.

Lodge No. 4 did no work, and, most probably, did not meet from 1772 to 1782 inclusive, except in the year 1778, when it received four members. In 1801 it again became dormant, but was revived December 4, 1812, by seven of its original members, and has ever since been

* Lawrie's account of the G. L. of Scotland in his History of Freemasonry, page 190.

in active existence. In 1839, by permission of the Grand Lodge, Franklin Lodge No. 2 was united with it. Lodge No. 4 is now the wealthiest Lodge in the State.

WASHINGTON LODGE NO. 5, *Charleston*. At the union in 1817 there was a Lodge in Charleston, on the registry of the Grand Lodge of South Carolina, whose number was 5, but whose name I can no where find. In 1825 it united with Orange Lodge No. 14. In the same year Washington Lodge No. 7, and Union Lodge No. 8, both of Charleston, and both Lodges which, at the time of the union, were attached to the Grand Lodge of South Carolina, were, on their own petition, amalgamated into one Lodge, to be known as "Washington Lodge No. 5," which name and number have been ever since retained by that Lodge.

UNION LODGE NO. 6, *Charleston*. This Lodge, which was a constituent of the Grand Lodge of South Carolina, at the union, was by petition, in 1825, incorporated with St. Andrew's Lodge No. 10, of Charleston. The number has since continued vacant on the registry.

WASHINGTON LODGE NO. 7, *Charleston*. This Lodge was, in 1825, incorporated with Union Lodge No. 8, to form the present Washington Lodge No. 5. The No. 7 has not since been filled up.

UNION LODGE NO. 8, *Charleston*. This Lodge was under the jurisdiction of the G. L. of S. C., at the time of the union in 1817. In 1825 it was incorporated with Washington Lodge No. 7, and formed the present Washington Lodge No. 5. No. 8 has not since been filled up.

FRIENDSHIP LODGE NO. 9, *Charleston*. Friendship Lodge is a very old Lodge, and was originally chartered by the Grand Lodge of Ancient York Masons sometime anterior to the present century, but the precise date cannot be ascertained, since, as I am informed by Brother S. Valentine, the present Secretary, "many of the archives of the Lodge were lost in the fire of 1838." The Lodge was certainly in existence in 1800, as I have in my possession a copy of an address delivered before it on the 22d of February, of that year, by Seth Paine, on the death of General Washington. (*See p. 84 of this History.*) At the union in 1809, Emanuel DeLaMotta, who was then Master of the Lodge, with the Senior Warden and some of the mem-

bers, joined the Grand Lodge of Free and Accepted Masons contrary to the wishes of the Junior Warden and other members. The latter party protested to the newly revived Grand Lodge of York Masons, and received a dispensation to continue work. DeLaMotta, however, refused to deliver up the books, jewels and furniture of the Lodge, conceiving, as he said, that he was still Master, and holding his allegiance to the Grand Lodge of S. C.

This dissension caused the dissolution or suspension of this Lodge, and, in the final union of the two Grand Lodges, in 1817, it was not represented in either body. Its number was reported to be extinct by the Grand Inspector in the York Grand Lodge, and the number had been appropriated to Union Lodge of Charleston in the G. L. of S. C. But, in the latter part of 1818, it resumed work under a dispensation, and on the Grand Lodge having, in March, 1819, granted a revival of its warrant, the revived Lodge was constituted by Thomas W. Bacot, G. M., in person, on the 13th of May, 1819, with the following officers: Barnard Cohen, *W. M.*, Samuel Hyams, *S. W.*, and Jos. Josephs, *J. W.* The Lodge surrendered its warrant in 1833. On the 27th of December, 1842, it was revived, and a new warrant was issued to Jacob DeLaMotta, *W. M.*, Nath. Levin, *S. W.*, and Levin L. Levy, *J. W.* The Lodge is still in existence, and in a highly prosperous condition.

ST. ANDREW'S LODGE No. 10, *Charleston*. From a MS. in the archives of this Lodge, for an account of which I am indebted to Brother W. E. D. Jeuson, it appears that it received its warrant from the G. L. of Pennsylvania, at some period previous to 1787, as "Lodge No 47." It was one of the four Ancient York Lodges in Charleston that united in that year in the formation of the Grand Lodge of Ancient York Masons of South Carolina, and March 24, 1787 it received a new warrant from that body as "Lodge No. 4." In 1808 it concurred in the union of the two Grand Lodges and the formation of the Grand Lodge of S. C., at which time its officers were Francis Curtis, *W. M.*, Jos. Cole, *S. W.*, and Charles Cleapor, *J. W.* At the change of registry, consequent upon the union, its number was altered from 4 to 12, and, at a meeting of the G. L. of S. C., on December 27, 1814, "St. Andrew's Lodge No. 12" is recorded as being present, by the following officers: Peter Fitzpatrick, *S. W.*, Patrick McGann, *J. W.*, and Jervis H. Stevens, *P. M.* Having, notwithstanding the revival of the G. L. of A. Y. M., in 1809, continued, like all the other city Lodges except No. 31, to adhere to the G. L. of S. C., it took a

part in the formation of the permanent union in 1817, at which time its officers were Alex. Henry, *W. M.*, Samuel McGinlay, *S. W.*, and Jeremiah Wilcox, *J. W.* After the union its number was again changed, and December 26, 1818, "St. Andrew's Lodge No. 10" received a new warrant issued to Samuel McGinlay, *W. M.*, Jeremiah Wilcox, *S. W.*, and Patrick McGann, *J. W.* In 1825 Union Lodge No. 6 united with St. Andrew's Lodge No. 10, which union was approved of by the Grand Lodge on the 16th of December in that year. From that time Lodge No. 10 has been in active existence, and is now in a prosperous condition.

WINNSBORO LODGE No. 11, *Winnsboro, Fairfield District.* There was a Lodge at Winnsboro, styled "Lodge No. 6," which, says Brother James H. Rion, late Master of No. 11, to whom I am indebted for information promptly given, "was in operation certainly as early as 1788." Brother Rion has furnished me with the Minute Book of Lodge No. 6, from 1795 to 1810. The Lodge was an Ancient York Lodge, and took a firm part in resisting the union in 1808. In reply to a communication from Lodge No. 31, requesting the Lodge to adopt every constitutional mode to oppose that union, it gave the members of Lodge No. 31 "every assurance that the Lodge would cheerfully agree with them in supporting the ancient landmarks of our Craft, and, to the extent of its power, would prevent any junction with Modern Masons." The Lodge became extinct soon after 1810, but I have not obtained the exact date. In 1817 it was reported on the registry of the Grand Lodge of York Masons as having been "for some time extinct." In 1822, as well as I can judge from the imperfect reports of the Grand Secretary of that day, a Lodge was established at Winnsboro under the name of "Little River Lodge No. 11." On the 5th of December, 1823, it was permitted to change its name from "Little River" to "Winnsboro." This Lodge was suspended for non-payment of its dues in 1828. The Lodge was revived in 1841, but did not long flourish, as it again became extinct in 1843. On the 6th of June, 1854, the present warrant of Winnsboro Lodge No. 11 was granted to Hugh Miller, *W. M.*, Tho. Jordan, *S. W.*, and A. D. Hilliard, *J. W.*

HUMILITY LODGE No. 12, *Branchville, Barnwell District.* The warrant for this Lodge was granted on the 21st of July, 1837, and surrendered in 1857. The Lodge is now extinct, and the number has

not been filled up. Lodge No. 12 was originally started at Orangeburg C. H., and was suspended. See *Orangeburg Lodge No. 28*.

ST. JOHN'S LODGE No. 13, *Charleston*. This Lodge, now long since extinct, once played an important part in the history of Masonry in South Carolina. St. John's Lodge No. 31 (for that was its original number,) was the leader of that organized opposition of Ancient York Lodges, which dissented from the union of the two Grand Lodges in 1808, and which caused the revival of the York Grand Lodge in 1809.* It took its willing share, however, in the second and more successful union of 1817, and, on the necessary alterations being made in the registry of the Grand Lodge of Ancient Freemasons in 1818, it received the number 13. In 1836 it became extinct, and a considerable amount of funds, including ten shares of Planters' and Mechanics' Bank stock, passed into the treasury of the Grand Lodge. St. John's Lodge, during its existence, contained on its roll the names of some of the most zealous and intelligent Masons in the jurisdiction. The number has never been filled up.

ORANGE LODGE No. 14, *Charleston*. This Lodge was constituted in 1789, by the Grand Lodge of Ancient York Masons of South Carolina. The warrant was granted to James Allison, W. M., Wm. Stewart, S. W., and Alex. Cameron, J. W. Its first meeting was held on the 28th of May, 1789. In 1808 it declared its adhesion to the union of Grand Lodges which then took place, and, like all the other York Lodges of the city except No. 31, refused to withdraw from the united Grand Lodge and assist in the revival of the York Grand Lodge. In 1817 it was, therefore, found taking its share in the permanent union as one of the constituents of the "Grand Lodge of South Carolina." In 1825 Lodge No. 5 surrendered its warrant and obtained permission to unite with Lodge No. 14. Orange Lodge has been extremely fortunate in the preservation of its records from the date of its establishment, by which it appears that it has never suspended its work, but has constantly and regularly held its Communications.

CHERAW LODGE No. 15, *Cheraw, Chesterfield District*. In the beginning of this century there were two Lodges in Cheraw District, No. 15 at Little River, and No. 17 at Greenville. They were both in

* See Chapters VIII. and IX. of this work.

existence in 1807, and were both Ancient York Lodges. Between 1808 and 1817 Lodge No. 15 became extinct. In 1808 Lodge No. 17 removed to the town of Cheraw, then called "Cheraw Hill." It refused to sanction the union of 1808, and adhered to the revived G. L. of York Masons until 1817, when its proxy united with that body in the formation of the second union. It is probable that the action of its proxy did not meet with the approbation of the Lodge, for it did not give its adhesion to the new Grand Lodge, and soon became extinct under the regulations of the Grand Lodge.* In 1821 a warrant was granted to King Solomon's Lodge No. 15, at Cheraw, of which John M. Pegues was the first Master. In the same year there appears to have been some interruption of harmony in the Lodge, and several brethren having withdrawn from it petitioned the Grand Lodge for a warrant for a new Lodge. In consequence of the adverse report of the committee to whom the application was referred, it was refused. The Lodge having made no returns since 1822, its warrant was suspended in 1827. In 1853 a warrant was granted to the present Lodge under the name of "Cheraw Lodge No. 15," which was issued to O. M. Roberts, W. M., Dan. A. Horn, S. W., and C. Kollock, J. W.

BECKHAMSVILLE LODGE No. 16, *Rocky Creek, Kershaw District.* This was an old York Lodge which bore the number 24 on the registry of the G. L. of A. Y. M. It was in existence certainly in 1808, and took a part in the opposition to the union of that year. In 1817 it united in the final union, and its number was changed from 24 to 16. It was suspended in 1825 and never has been revived. The number is still vacant on the registry of the Grand Lodge.

HARMONY LODGE No. 17, *Barnwell C. H.* No. 17 was originally occupied by King Solomon's Lodge at Cheraw. On the change of the number of that Lodge to 15, No. 17 was given to Good Intention Lodge at Pensacola, Florida, which had been 46 on the registry of the Grand Lodge of S. C. before the union, and which, after its suspension, was revived in 1821. Good Intention Lodge No. 17 was declared extinct in 1825. December 18, 1840, a warrant was granted for the establishment of a Lodge at Barnwell C. H., to be known as "Harmony

* In February, 1818, the G. L. resolved that all Lodges that did not give their assent to the union, on or before the Grand Communication in September next, should be considered as extinct.

ny Lodge No. 17." It was issued to V. J. Williamson, *W. M.*, A. P. Aldrich, *S. W.*, and J. O. Hagood, *J. W.* This Lodge, after building a hall in 1845, and exhibiting other symptoms of prosperity, finally became dormant in 1852. It was revived in 1858 by a warrant issued to James O. Hagood, *W. M.*, W. M. Hunter, *S. W.*, and Frederick Miller, *J. W.*

There was an Ancient York Lodge in Barnwell District, in 1807, designated as "Mount Moriah Lodge No. 55." It met at B. Cohen's house near Matthew's Bluff. It took an active part in the revival of the Grand Lodge of A. Y. M., in 1809, but in 1817, it acceded to the union of the two Grand Lodges, and its number was changed to 30. It is probable that the Lodge was soon after removed, as from the year 1822 it is reported in the registries as being situated at "Pipe Creek in Beaufort District." Its removal did it no good, for it made no returns after 1822, and in 1828 was declared to be extinct.

CHESTER LODGE No. 18, *Chester C. H., Chester District.* In the year 1808, there was a Lodge at Chester C. H., which bore the number 28 on the registry of the Grand Lodge of Ancient York Masons. From its number, I should suppose that it had long been in existence. It opposed the union in 1808, and in 1809 was represented at the Convention which reorganized the Ancient York Grand Lodge. It assented to the union which took place in 1817, and in the change of the registry consequent on that event, received the number 18. In 1835 it became extinct. On March 17th, 1854, a warrant was granted to constitute the present Chester Lodge No. 18, with the following officers: Tho. McCully, *W. M.*, D. Pinchback, *S. W.*, A. G. Pagan, *J. W.*

PALMETTO LODGE No. 19, *Laurensville, Laurens District.* There was a Lodge bearing this number at Laurensville in 1808, but how much earlier I am unable to learn. It was an Ancient York Lodge, and having refused to accede to the union in 1808, it united the next year in the Convention at Columbia which revived the Grand Lodge of York Masons. At the union in 1817 it at first refused to surrender its warrant and to unite with the Grand Lodge of A. F. M. But in 1822, it applied for a new warrant, under circumstances interesting enough to merit a record in the history of Masonry in this State. (*See p. 159.*) It received a new warrant, and was then designated as "Laurensville Lodge No. 41." No. 19 was, at that time, occupied by a Lodge at Church Hill, in Abbeville District, which became extinct

about the year 1832. Lodge No. 41 was suspended in 1828. A warrant was granted on the 7th December, 1848, to "Palmetto Lodge No. 19," at Laurensville. The Lodge is still in existence, and is one of the largest and most prosperous in the State. The present Grand Master, B. R. Campbell, is one of its members, and to his untiring zeal and devotion is the Lodge indebted for much of the prosperity that it enjoys.

There was another York Lodge in Laurens District in 1808, which was designated as "No. 44." It became extinct before the union of 1817.

HARMONY LODGE NO. 20, *Edisto Island, Charleston District.* The original Lodge on Edisto Island was an Ancient York Lodge, and was designated on the registry of the Grand Lodge of A. Y. M., as "No. 34." It refused to accede to the union in 1808, and assisted in the revival of the Grand Lodge of A. Y. M. in 1809, under which body it continued until the union in 1817, when it transferred its allegiance to the united Grand Lodge of A. F. M., and on the change of the registry it received the number 20. In 1858 it surrendered its warrant "in consequence of an insufficiency of members." The furniture and jewels of the Lodge were loaned by the Grand Lodge to St. John's Lodge No. 41, at Bluffton.

PYTHAGOREAN LODGE NO. 21, *Charleston.* The first notice that I find of Pythagorean Lodge is in the proceedings of the Grand Lodge of A. Y. M., held in 1817. It is there designated by its name, but without a number. In the proceedings of the Grand Lodge of A. F. M., for 1819, it is recorded as "Pythagorean Lodge No. 79." I presume, therefore, that it received its original warrant in 1816 or 1817 from the Grand Lodge of A. Y. M. It acceded to the union of 1817, and its number was changed from 79 to 21, which it ever afterwards retained. A few years ago the Lodge came near extinction by the death or withdrawal of many of its members, and a want of zeal or energy in those who remained. But the members having prudently elected Brother C. Froneberger their Master, through his unwearied exertions the Lodge was revived and escaped the forfeiture of its warrant. It is now one of the most zealous and prosperous Lodges in Charleston. If, as I suppose, the Lodge was organized in 1817, its first Master was the Rev. J. Galluchat:

HARMONY LODGE NO. 22, *Beaufort, Beaufort District.* There was

an Ancient York Lodge at Beaufort in the year 1807, and how much earlier I am unable to say. This Lodge bore the number 41 on the registry of the Grand Lodge of A. Y. M. Having joined in the opposition to the Union of 1808, it assisted the next year in the revival of the Grand Lodge of A. Y. M. In 1817 it acceded to the second union which took place in that year, and was placed on the registry of the Grand Lodge of A. F. M. as "Harmony Lodge No. 22." It was suspended in 1828. For many years Masonry seems to have been extinguished in the town of Beaufort. A spark, however, from its altar was always preserved by that truly zealous Mason, Brother John M. Baker, who was one of the members of the old Lodge, and had been its Master in 1822. Through his exertions the Lodge was revived and the warrant restored, March 4, 1851, free of expense. to the following officers: John M. Baker, *W. M.*, D. L. Thompson, *S. W.*, and George P. Elliott, *J. W.* The Lodge is still in existence.

INDEPENDENT LODGE NO. 23, *Due West, Abbeville District.* The warrant of Independent Lodge No. 23, at Due West, in Abbeville District, was granted December 27, 1855, to Wm. Norton, *W. M.*, H. L. Holland, *S. W.*, and J. Y. Sytton, *J. W.* In reply to my enquiries Brother Clinkscapes, late Master, states that "there never was any other Lodge in Due West. In this vicinity there has always been great opposition to Freemasonry.* There was, however, once a Lodge at Scuffletown, eight miles from Due West, but of its history I know nothing." This was, I think, Union Lodge No. 34. (*See Clinton Lodge No. 3.*)

The number "23" was originally attached to Perfect Friendship Lodge on the island of St. Helena, in Beaufort District, which was suspended in 1828, and has never been revived. When, in 1854, it was determined by the Grand Lodge to fill up the vacant numbers on the registry by giving them to new Lodges, 23 was appropriated to Independent Lodge at Due West.

WILLIAMSTON LODGE NO. 24, *Williamston, Anderson District.* The warrant of this Lodge was granted on December 1, 1855, to D. J. Barnett, *W. M.*, F. A. Hoke, *S. W.*, and Jasper Wilson, *J. W.*

* Due West is the seat of a college founded and controlled by the Reformed Presbyterians, or Seceders, a church that has always been opposed to secret societies. In 1752 the church in Scotland excommunicated all its members who were affiliated Freemasons.

On the 7th of November, 1860, the building in which the Lodge was held was consumed by fire, and nearly all of the property of the Lodge, including its warrant of constitution, was destroyed. The Grand Lodge, at its Communication a few days afterwards, granted a new warrant, free of all expense, and remitted the dues of the Lodge.

At the time of the union, in 1817, No. 24 was occupied by an Ancient York Lodge at Beckhamsville, which, on the change of numbers, was designated by No. 16, (*see Beckhamsville Lodge No. 16,*) and 24 was appropriated to the Lodge at Spartanburg, which had previously been No. 46. On the extinction, about the year 1821, of the Spartanburg Lodge, its number remained unoccupied, until, in consequence of amendments to the registry, it was given to the Lodge at Williamston.

FRIENDSHIP LODGE No. 25, *Kirksey's Cross Roads, Edgefield District.* The warrant of this Lodge was issued December 1, 1855, to Z. W. Carwile, *W. M.*, S. W. Corley, *S. W.*, and Rob. Turner, *J. W.*

Many years ago this vicinity had been the seat of a Masonic Lodge, which bore the designation of "Edgefield Lodge No. 78," and was held at "Kirksey's Store." It gave its adhesion to the union of Grand Lodges in 1817, and received the number 46 on the new registry. Its last return was made in 1826, and it was gradually dropped from the roll of Lodges. It was first omitted in the year 1827. For a further account of this Lodge, see *Caldwell Lodge No. 82.*

There was, as far back as 1806, a Lodge of Ancient York Masons numbered 25, in Union District. That Lodge, however, must have soon afterwards become extinct, as it is not recorded among the Lodges which were on the registry of the revived York Grand Lodge in 1809. At the union of 1817 the number 25, which was then vacant, was given to the Lodge at Marion C. H. (*See Clinton Lodge No. 60.*) On the extinction of that Lodge, the number remained unoccupied until it was appropriated to Friendship Lodge.

BENTON LODGE No. 26, *Timmons ville, Darlington District.* The warrant of this Lodge was granted December 27, 1855, to William Brockinton, *W. M.*, Giles Carter, *S. W.*, and Edward J. Conner, *J. W.* Timmons ville is a new place, the offspring of the Wilmington and Manchester Railroad, and no Lodge was, consequently, ever organized there before the year 1855.

Number 26 was in 1817 attached to an Ancient York Lodge at Jacksonboro', which however soon became extinct. The number was then appropriated to a Lodge at Sumterville, which bore the designation of "Sumterville Lodge No. 26." (*See Claremont Lodge No. 64.*) On its extinction, the number remained unoccupied until it was given to Benton Lodge at Timmons ville, which was the nearest Lodge to Sumterville, the seat of the old Lodge.

BUFORD LODGE NO. 27, *Buford Bridge, Barnwell District.* The warrant of this Lodge was granted April 19, 1856, to A. P. Aldrich, W. M., J. J. Brabham, S. W., and J. M. Williams, J. W.

Number 27 was formerly occupied by a Lodge at Hogg's Store in Newberry District. (*See Amity Lodge No. 87.*) On its extinction, the number remained unoccupied until it was given to Buford Lodge. Although the Lodge at this place is of recent date, much Masonic zeal has been exhibited by the members, who have already organized a Chapter of Royal Arch Masons, and a Council of Royal and Select Masters.

ORANGEBURG LODGE NO. 28, *Orangeburg C. H., Orangeburg District.* The present Lodge received its warrant December 6, 1853. It was directed to John N. Barillon, W. M., V. D. V. Jamison, S. W., and A. G. Rowe, J. W.

Brother Jamison has furnished me with the following interesting items respecting Masonry in Orangeburg:

"There was," he says, "a Lodge of Ancient York Masons established in the town on the 31st of May, 1788, with Andrew Leuthold as W. M., James Carmichael, S. W., and Joseph Culpepper, J. W. That Lodge worked, until about 1832 or 1833, during a political excitement in the State, there was an interregnum of about twenty years. The Lodge was called 'Perfect Friendship No. 12.'"

To this information, I am enabled to add a few items derived from other sources, and to correct an error into which Brother Jamison has inadvertently fallen.

I find "Lodge No. 12, at Orangeburg," recorded on the registry of the Grand Lodge of Ancient York Masons, in 1807 and again in 1817. It did not therefore accede to the union of Grand Lodges in 1808, and must have united with the old York Grand Lodge on its revival in 1809, although it was not represented in the Convention at Columbia, which in that year reorganized the Grand Lodge of A. Y. M. In

1818 the Master and members surrendered their warrant to the Grand Lodge of A. F. M. and did not take out another. This was, possibly, to be attributed to their objections to the union. On January 28, 1825, the Grand Lodge received an application "from Thomas Tatum, Thomas J. Goodwyn, Samuel Parsons, James Grimes and Lewis Jones, of Orangeburg, praying for a warrant of constitution." But, as it was unaccompanied with the necessary recommendations, "it was referred to the Grand Master to be granted when the necessary documents should be received." At the next Grand Communication on February 25, 1825, this petition was withdrawn, and another presented by the same persons, who are now described as "former members of Lodge No. 12, Orangeburg District, petitioning for a return of their former warrant of constitution or a new one in its place." This petition seems to have met with some difficulty, for there was a long discussion on the subject, and it was not until the meeting on April 14, 1825, that the Grand Lodge consented to restore the warrant to the applicants, "on their paying to the Grand Lodge any arrears which may be due, or on paying for a new one at their option." A new warrant was accordingly issued under the date of April 14, 1825, to Thomas Tatum, W. M., Lewis Jones, S. W., and Thomas J. Goodwyn, J. W. The Lodge is simply designated as "Lodge No. 12, in Orangeburg." In subsequent registries it is recorded as "Orangeburg Lodge No. 12." The revived Lodge does not appear to have flourished. It made but one return, and was formally suspended by the Grand Lodge September 26, 1828. A new Lodge was organized, as has been already stated, in 1853, which received the number 28. After the suspension of the old Lodge, the number 12 was given, in 1837, to a new Lodge at the neighboring settlement of Branchville. (*See Humility Lodge No. 12.*) On the revival of the Lodge at Orangeburg the number 28 was given to it under the regulation to fill all vacant numbers. No. 28 had last been occupied by Floridian Virtues Lodge, at St. Augustine, which became extinct in 1828.

KERSHAW LODGE NO. 29, *Camden, Kershaw District* In the year 1817 there were two Lodges in South Carolina which bore the number 55. One was Mt. Moriah Lodge No. 55, an Ancient York Lodge in Beaufort District, which subsequently became No. 30, and the other was Kershaw Lodge No. 55, at Camden, which was a Lodge of Moderns or Free and Accepted Masons, and which, on the change of numbers by the Grand Lodge of A. F. M., took that of 29, which

number was, at that time, unoccupied in both Grand Lodges. Kershaw Lodge received its warrant from the Grand Lodge of Free and Accepted Masons, at what time I am unable to say, as I have not received the required information from the archives of the Lodge. It could not however have been long anterior to 1817, as I find only two Lodges, numbers 56 and 57, above it on the register. It is recorded by Cole, in a list made in 1816, as "Kershaw Lodge No. 55, at Camden." I think it probable that it was organized but a few years before. The Lodge has never forfeited its warrant, and has been in existence ever since its original organization.

RIDGEWAY LODGE No. 30, *Ridgeway, Fairfield District.* The warrant of this Lodge was granted September 2, 1856, to Geo. R. Hunter, W. M., James D. Davis, S. W., and Wm. B. Elkin, J. W.

The number 30 was originally appropriated in 1818 to Mount Moriah Lodge, at Pipe Creek, Beaufort District, which Lodge was declared extinct in 1827. The number remained unoccupied until 1856, when it was bestowed on Ridgeway Lodge. I have received no information of the early condition of Masonry in the vicinity of this Lodge. A Chapter of R. A. Masons, formerly held at Flint Hill, has recently been removed to this place.

RECOVERY LODGE No. 31, *Greenville C. II., Greenville District.* Of the early history of Masonry in Greenville District, I have obtained but little information. Recovery Lodge was a Lodge of "Moderns," and derived its warrant from the Grand Lodge of South Carolina, which was formed by the union in 1808. At the union in 1817, I find it recorded on the registry of that Grand Lodge as No. 57; and as this was the highest number on the registry, it is to be supposed that the warrant was issued in the year 1817, or at the earliest in 1816. In 1819, Judge Colcock, a Past Grand Master, reported to the Grand Lodge that "he had visited Recovery Lodge No. 57, at Greenville, where he found every thing in good order and the Lodge well conducted." In the change of numbers, which took place subsequent to the union of 1817, the Lodge received the number 31, which it has ever since retained. Of the original proprietors of this number, I shall have occasion hereafter to speak. In 1825 the Lodge made a return to the Grand Lodge, which was the last, and in 1827 it was suspended. On December 4th, 1849, the Grand Lodge restored the warrant on the payment of the fee for a dispensation, and issued it to T. S. Arthur, W.

M., *W. B. Leary*, *S. W.*, and *Robert D. Duncan*, *J. W.* The Lodge has since continued in a very prosperous condition, and the zeal of the members has prompted them to organize a Chapter of Royal Arch Masons, and a Council of Royal and Select Masters, both of which are now in existence.

The original Lodge which had the number 31, was *St. John's Lodge*, in Charleston. At the union in 1817 it took the number 13, and its former number was given to *Recovery Lodge*. For an account of this Lodge, see the article *St. John's Lodge No. 13*.

JOHNSON LODGE No. 32, *W. W. Renwick's*, *Union District*. A warrant of constitution was granted September 2, 1856, to *Johnson Lodge No. 32*, at *Goshen Hill* in *Union District*, which has since removed to *W. W. Renwick's*. The warrant was issued to *A. G. Maybin*, *W. M.*; *R. S. Chick*, *S. W.*; and *B. Richards*, *J. W.* The Lodge is named in honor of the late Governor *David Johnson*, who was Grand Master of the State in 1826, and whose residence was not very far from the site of the Lodge.

The number 32 was originally occupied by *Philanthropic Lodge*, at *Yorkville*. On its extinction the number remained unappropriated, until in 1856 it was given to *Johnson Lodge*. (See *Philanthropic Lodge No. 78*.)

AUROBA LODGE No. 33, *Clio*, *Marlboro' District*. This Lodge received its warrant on November 12, 1856, issued to *D. McD. McLeod*, *W. M.*, *J. A. McRae*, *S. W.*, and *James N. Alford*, *J. W.* It was the first Lodge established at the place, and its records supply no information of the early history of Masonry.

Number 33 was originally occupied by a Lodge at *Cambridge*, which became extinct in 1822. (See *Eureka Lodge No. 47*.)

PENDLETON LODGE No. 34, *Pendleton*, *Anderson District*.* The present *Pendleton Lodge No. 34*, was constituted by a warrant issued

* I am greatly indebted to Brother *Geo. Seaborn*, and, through him, to Brothers *J. V. Shanklin* and *Robert Brackenridge*, aged Masons and members of the old Lodge at *Pendleton*, for interesting information, which I have freely used. If all to whom I addressed circulars, had taken the same pains as Brother *Seaborn* and a few others, to acquire and communicate information, these brief sketches might have been made more interesting.

December 27, 1848, to Geo. Seaborn, *W. M.*, David S. Taylor, *S. W.*, and Samuel E. Maxwell, *J. W.*

Brother Braeckenridge states that "No. 63 was the first Lodge ever opened at Pendleton, and I think it was in 1810. The Lodge continued four or five years before it became extinct, the last Master being Tho. Harrison." The venerable Brother has, I believe, erred in the number of the Lodge. In 1817 the registry of the Grand Lodge A. Y. M., records the Lodge at Pendleton as being No. 64, but it is not reported as having acceded to the terms of the union, and I find no further notice of it in the subsequent proceedings of the Grand Lodge of A. F. M. Brother B. is probably right as to the active duration of the Lodge. Brother Seaborn, speaking of this primitive Lodge, says that "from some bad feeling that sprung up among its members it went down some years after its organization." Brother S. adds, that "on the 21st of December, 1818, a warrant of constitution was granted to Tho. Harrison, *W. M.*, Joseph Van Shanklin, *S. W.*, and John McMillan, *J. W.*, authorizing them to renew the old Lodge." The number given in this warrant was 34, and it is now in the archives of the Lodge. The Lodge, however, never went into operation, in consequence of Mr. Harrison's removal from the District. I can find no notice of this Lodge in the transactions of the Grand Lodge for 1818, but the number 34 was left vacant on the registry for a few years, perhaps in consequence of the Lodge making no returns, and the Grand Secretary being ignorant of its condition. At length, in 1821, number 34 was given to Union Lodge in Abbeville District, which had previously ranked as 62 on the registry of the Grand Lodge of A. Y. M. This Lodge was suspended in 1827, and on the revival of Masonry in Pendleton in 1848, number 34, then vacant, was appropriated to the new Lodge in that village, at the special request of its members.

FRATERNITY LODGE No. 35, *Adam's Run, Colleton District.* The warrant was granted on December 2, 1856, to James C. Meggett, *W. M.*; H. Dickson Corbett, *S. W.*; and Edward D. LaRoche, *J. W.* Adam's Run is a village of comparatively recent growth, and this is the first and only Lodge ever organized in it. The number was formerly occupied by Prudence Lodge No. 35, of Charleston, which surrendered its charter in 1827. It had previously been 46 on the registry of the Grand Lodge of South Carolina.

LaCandeur Lodge No. 36, *Charleston*. LaCandeur Lodge No. 12 was instituted at Charleston, on the 24th of August, 1796, by the Grand Lodge of F. and A. M. of S. C. It was founded by Jean Baptiste Marie de la Hogue, celebrated in the history of Scottish Masonry in this country. By a special understanding at the time of its organization, the Lodge, being composed entirely of Frenchmen, was permitted to work in the French Rite. It consequently took little interest in the disputes between the "Ancients" and the "Moderns" of the American Lodges. In 1808 it joined its Mother Grand Lodge in the union which then took place, and in 1809, its number was changed from 12 to 36, which latter it ever afterwards retained. Nearly all of its members being Roman Catholics, the influence of the church so much prevailed as at length to produce a dissolution of the Lodge, which, in 1852, surrendered its charter. A few of the members who still desired to retain their connection with Masonry, united with Washington Lodge No. 5. The fee for life membership of these in Washington Lodge was paid out of the funds of LaCandeur, appropriated just before its dissolution. This act was condemned of by the Grand Lodge, which adopted a resolution declaring that "it disapproved of any Lodge making a distribution of its funds preparatory to surrendering its warrant, as the said funds reverted to the Grand Lodge to be held in trust until the Lodge was resuscitated." No farther action was taken on the subject. In June, 1857, the warrant was revived and issued to John A. Wagner, *W. M.*, Wm. Diersen, *S. W.*, and S. J. Runken, *J. W.* The Lodge was required to work in the English language and in the York Rite.

CENTRE LODGE No. 37, *Honea Path, Anderson District*. The warrant of this Lodge was granted on September 1, 1857, and was issued to W. P. Martin, *W. M.*, J. J. McBeth, *S. W.*, and Noah R. Reeve, *J. W.* It is one of those many Lodges which have sprung out of old Clinton Lodge at Abbeville C. H.

No. 37 was formerly occupied by St John's Lodge at Santee, which had been an Ancient York Lodge, numbered as 65 on the registry of the Grand Lodge of A. Y. M., and whose number was changed at the union in 1817. It became extinct in 1828, and the number was subsequently given to Centre Lodge.

ALLEN LODGE No. 38, *Bamberg, Barnwell District*. The warrant of this Lodge was granted June 2, 1857, to J. D. Allen, *W. M.*, E.

T. Edgerton, S. W., W. T. Easterlin, J. W. The Lodge was named after the Hon. Joseph D. Allen, its first Master, who presented the Lodge with its furniture and jewels. It owns a neat and commodious hall, on the ground floor of which an excellent school is kept, under the patronage of the Lodge. The members of the Lodge have also organized a Royal Arch Chapter and a Royal and Select Council.

No. 38 was formerly occupied by St. Alban's Lodge at Darlington C. H., which was suspended in 1828. (*See St. David's Lodge No. 72.*)

RICHLAND LODGE NO. 39, *Columbia, Richland District.* There was an Ancient York Lodge at Granby, a few miles from Columbia, which was in existence in the latter part of the last century. At the time of the Revolution it seems to have suspended its labors, for it was revived, in 1785, at Saxe-Gotha. As its existence was anterior to that of the Grand Lodge of Ancient York Masons, which was established in 1787, it could not have derived its warrant from that body, but whence it received its authority I have not been able to learn. In 1790 this Lodge, which was known as No. 10, removed from Granby to Columbia, where it continued to meet until its extinction. In 1808 it acceded to the union which then took place between the two Grand Lodges of the State, and at first refused to take any part in the revival of the old York Grand Lodge, but, subsequently, it transferred its allegiance from the Grand Lodge of South Carolina to the revived Grand Lodge of A. Y. M., under whose jurisdiction it remained until its extinction. This must have taken place before 1816, for in the registry of 1817 it is stated to have been "for some time extinct." The chest with the furniture and records of the Lodge were, in 1819, placed by the Grand Lodge in charge of Lodge No. 39, to be kept "until the further order of the Grand Lodge." In 1821 the jewels and furniture of Lodge No. 10 were sold, by the Grand Lodge, to Churchill Lodge No. 19, in Abbeville District. The old record book still remains in the archives of Richland Lodge No. 39.

After the extinction of Lodge No. 10, another Lodge was organized by the Grand Lodge of A. Y. M. in Columbia. This Lodge appears on the registry of that body in 1817, as "Lodge No. 68." In the year 1818, the Legislature of the State made an absolute gift to it of one of the best lots in the principal street of the town, with the consideration that the Lodge should build a hall and allow the use of it to the Commissioners of the Market and the conductors of an academy. Upon this lot of ground I think the Masonic Hall was afterwards built by

Lodge No. 39. In 1819 the designation of the Lodge was changed to "Columbia Lodge No. 39." It made no returns after 1825, and in 1833 it was suspended. I do not know if it immediately obeyed the mandate of suspension, but, in 1836, official notice of its extinction was received from its late Secretary. The property of the Lodge, consisting of a handsome hall, was sold by order of the Court of Equity, and, after the liquidation of its debts, the sum of \$834 97 was paid by the Master in Equity into the funds of the Grand Lodge. The Grand Master having granted a dispensation for the revival of the Lodge in 1841, on September 24, 1841, the warrant of the Lodge was returned, and it was thenceforth designated as "Richland Lodge No. 39." The warrant was issued to M. H. DeLeon, *W. M.*, M. C. Shaffer, *S. W.*, and Tho. H. Wade, *J. W.* The Lodge has since continued in active existence. Masonry is, at this time, in a flourishing condition in the city of Columbia, where we find three Lodges, a R. A. Chapter, a Council of R. and S. Masters, a Lodge of Perfection and a Council of Kadosh.

WINYAW LODGE No. 40, *Georgetown, Georgetown District.* There was an Ancient York Lodge at Georgetown, in the year 1807, which bore the number 23. What was the date of its organization I have been unable to ascertain. This Lodge must subsequently have become extinct, as I find it so recorded in the registry of the Grand Lodge of A. Y. M. in 1817. But between 1809 and 1817 another Lodge was constituted at Georgetown by the revived Grand Lodge of A. Y. M., and it is recorded in 1817 as giving its consent to the union of that year. It was then known as "Lodge No. 69." Its number was changed in 1818, and from that time it has been known as "Winyaw Lodge No. 40." The new charter issued December 21, 1818, designates John L. Wilson, *W. M.*, Isaac Carr, *S. W.*, and John Patterson, *J. W.* After this it seems to have been very irregular in its transactions with the Grand Lodge. In 1827, when it made a brief return but paid no dues, it owed the large sum of \$464. In 1828 the Lodge was suspended, but does not seem to have ceased to work, for various communications passed between the Lodge and the Grand Lodge; and, finally, in 1831, upon the payment of \$150 by the Lodge, it was restored to all its rights and privileges, and in 1832 a new warrant was issued, in place of the old one which had been lost or mislaid. I have since discovered that old warrant, and it is now in the archives of the Grand Lodge. The Lodge again became irregular, and is marked on the registry of 1850 as being suspended for non-payment of dues.

The Lodge, however, from some misunderstanding, continued to work notwithstanding its suspension. In 1858 it was fully restored, a new warrant being granted, and is now in active operation.

Georgetown was once a prominent place in the Masonry of the State, and was the seat of a flourishing Chapter, and an Encampment of Knights Templar, both of which are now extinct.

ST. JOHN'S LODGE No. 41, *Bluffton, Beaufort District*. The warrant was issued September 1, 1857 to John A. Scabrook, *W. M.*, W. H. Anderson, *S. W.*, and P. F. Meggett, *J. W.* There never was a previous Lodge at the place. Number 41 was originally the designation of the Lodge at Beaufort, which was changed in 1819 for 22. As Bluffton is the nearest Lodge to Beaufort, the vacant number was appropriately bestowed upon it, when those numbers were being filled up.

TYRIAN LODGE No. 42, *Erwinton, Barnwell District*. The warrant of this Lodge was issued June 2, 1857, to Robert Martin, *W. M.*, J. D. Erwin, *S. W.*, and W. B. Warren, *J. W.* The Lodge is still in existence, but I have received no information in relation to its history. The number formerly belonged to two Lodges in the State. To Perfect Friendship No. 42, on the island of St. Helena, which, at the change of numbers in 1818, became 23, and then to Fair Harmony, at Liberty Hill, Fairfield District, which was originally 72, but at the change of numbers took 42, and retained it until its extinction about the year 1828. Both had originally been Ancient York Lodges.

EUREKA LODGE No. 43, *Adamsville, Marlboro' District*. The warrant was issued November 17, 1858, to J. J. Herndon, *W. M.*, T. T. Bethea, *S. W.*, and J. L. Easterling, *J. W.* This was an offshoot from Marlboro' Lodge No. 88, and was principally instituted by members of that Lodge for the greater convenience of their dwellings. Number 43 was formerly the designation of a Lodge at Union Court House, which became extinct in 1831. (*See Union Lodge No. 75.*)

CAMPBELL LODGE No. 44, *Clinton, Laurens District*. The warrant was granted November 18, 1858, to Elias Bearden, *W. M.*, D. S. Henry, *S. W.*, and Tho. H. Pitts, *J. W.* The Lodge was one of the offspring of Palmetto Lodge No. 19, and received its name in honor of Brother B. Rush Campbell, a zealous Past Master of that Lodge, and

now the Grand Master of the State. Number 44 was originally the designation of a Lodge at Newberry Court House, which became extinct about the year 1832. (*See Amity Lodge No. 87.*)

EFFINGHAM LODGE NO. 45, *Effingham, Marion District.* The warrant was issued November 18, 1858, to J. Maxcy Timmons, *W. M.*, J. Morgan Timmons, *S. W.*, David E. Cole, *J. W.* Number 45 was formerly appropriated to Eden Lodge, at Clarendon, in Sumter District, which surrendered its warrant in 1823.

KINGSTREE LODGE NO. 46, *Kingstree, Williamsburg District.* The warrant was issued November 30, 1858, to Samuel W. Maurice, *W. M.*, Angus McKenzie, *S. W.*, and Robert Henry, *J. W.* Number 46 was originally held by the Lodge at Kirksey's Store, but had been vacant from 1826, until appropriated to the Lodge at Kingstree. (*See Friendship Lodge No. 25.*)

Brother Maurice, who has taken much pains to obtain and communicate information in relation to the history of Masonry in Williamsburg District, says: "There is a tradition, whether well founded or not, I cannot say, that there was a Lodge at Kingstree some twenty or thirty years ago. The name and time of extinction I cannot learn." His mother also informed him, that when she was just grown, which must have been about 1811, there was a Lodge at Black Mingo, a small town in the lower part of the District, which met over a store. Brother N. G. Rich also says, that he knows that, in 1833, the jewels of an old Lodge at Kingstree were in the possession of Daniel McWilliams, a Mason, and that, at his death, they were sold by his executor, who was not a Mason, being included in the general schedule of his effects.

The old records of the Grand Lodge show that the traditions, in this instance, were founded on facts, and I am able from them to supply some data which Brothers Maurice and Rich were unable to obtain. The earliest notice of a Lodge that I find in Williamsburg District, is in the registry of the Grand Lodge of A. Y. M., for 1807, which records "Lodge No. 21, at Black Mingo." How many years previously it had existed, I am unable to say. There was at that time no Lodge at Kingstree. But in 1817 I find the record of "Lodge No. 70, at Kingstree," which must have been warranted, therefore, between 1807 and 1817. Both of these were Ancient York Lodges, and acceded to the union in 1817. They do not seem, however, to have taken out

new warrants, and are never mentioned after 1817 in the records of the Grand Lodge of A. F. M. of S. C. I suppose that they soon after became extinct. The union, although accepted, still excited, in many cases, conscientious scruples, and several Lodges were dissolved in consequence, by refusing to accept new warrants. The Lodge at Black Mingo did not consent to the union of 1808, and transferred its allegiance to the revived Grand Lodge of A. Y. M.

EUREKA LODGE No. 47, *Ninety-Six, Abbeville District.* The warrant was issued November 17, 1858, to J. W. Calhoun, *W. M.*, J. W. Fooshe, *S. W.*, and S. A. Crawford, *J. W.* At Cambridge, an old town about two miles from the present village of Ninety-Six, there was, in 1807, an Ancient York Lodge which bore the number "40," but which number was, in 1808, changed to "58." This Lodge refused to accede to the union of 1808, but did to that of 1817, and, under the united Grand Lodge of A. F. M. took the designation of "Cambridge Lodge No. 33." This Lodge became extinct in 1823. The present number, "47," which has been given to Eureka Lodge, was last occupied by La Esperanza Lodge No. 47, at St. Augustine in Florida, which was suspended in 1827.

LEBANON LODGE No. 48, *Myersville, Davidson District.* The warrant was issued November 18, 1858, to T. R. Bass, *W. M.*, J. R. Pearson, *S. W.*, and S. D. M. Byrd, *J. W.* No. 48 was formerly occupied by a Lodge at Pocotaligo. (*See American Lodge No. 98.*)

WALLACE LODGE No. 49, *Martin Wallace's, Laurens District.* The warrant was issued November 17, 1858, to Wm. Power, *W. M.*, A. W. Burnside, *S. W.*, and R. J. Cooper, *J. W.* This is one of the few Lodges in the State which received a warrant without a previous dispensation. It is like Campbell Lodge No. 44, an offshoot from Palmetto No. 19. No Lodge ever existed previously in that vicinity. Its number was formerly occupied by Mount Pleasant Lodge No. 49, at Dutchman's Creek in Fairfield District. The warrant of that Lodge was issued, in 1820, to Zachariah Nettles, *W. M.* It was suspended in 1827.

CONCORDIA LODGE No. 50, *Edgefield C. H., Edgefield District.* There were two Lodges in Edgefield District in the year 1807, both Ancient York, viz: No. 35 at Campbellton, and No. 54 at Higgins'

Ferry. In 1817 the former of these had become extinct, but the latter was still in existence, and there was another at Abney's Store numbered as 78. No. 54 retained its number after the union, but that of 78 was changed to 46. For a further account of Lodge No. 54 see *Hamburg Lodge No. 67*. For an account of No. 46 see *Friendship Lodge No. 25*. On December 14, 1827, a warrant was issued for the establishment of a Lodge at Edgefield C. H., to be named "Edgefield Social Lodge No. 58," with the following officers: John Bauskett, *W. M.*, Samuel H. Butler, *S. W.*, and Robert G. Quarles, *J. W.* This Lodge does not appear to have been very successful, for it made no returns, and no further notice is taken of it in the proceedings of the Grand Lodge after 1828. It must, I think, have soon become extinct. On September 25, 1840, a warrant was issued to Alex. M. McCaine, *W. M.*, John Kirksey, *S. W.*, and Robert McCullough, *J. W.*, to institute Lodge No. 50 at Edgefield C. H. The Lodge then took the name of Concordia. But it did not continue long, and, on June 4, 1844, a new warrant was granted for its revival, which was directed to Robert McCullough, *W. M.* The Lodge is now in successful operation, and there is a R. A. Chapter and R. and S. Council at the same place. No. 50 was formerly occupied by La Constancia Lodge at Havana, which, in 1821, must have united with the Grand Lodge of Cuba formed in that year.

CLAIBORNE LODGE No. 51, *Claiborne, Alabama*. The warrant of this Lodge was granted June 25, 1819, to John Murphy as *W. M.* On the establishment of the Grand Lodge of Alabama, in 1821, the Lodge came under its jurisdiction, and is now, I suppose, Alabama Lodge No. 3, at Claiborne, on the registry of the Grand Lodge of Alabama. The number has never been filled up on the South Carolina registry.

MACKEY LODGE No. 52, *Hickory Grove, Edgefield District*. A warrant was granted November 17, 1858, to S. G. Mobley, *W. M.*, Theophilus Doan, *S. W.*, and W. L. Coleman, *J. W.*, to open a Lodge to be called "Mackey Lodge No. 52," at Fruit Hill, in Edgefield District. In consequence of a disappointment in obtaining a hall at the contemplated locality, the idea of permanently establishing a Lodge there was abandoned, and on a new petition, a warrant was granted November 17, 1859, for a Lodge to be held at Hickory Grove in the same District, with the same name and number. This warrant was

issued to John Quattlebaum, *W. M.*, Theophilus Doan, *S. W.*, and Wm. L. Stevens, *J. W.* This Lodge is now in successful operation. Number 52 was formerly occupied by La Amenidad Lodge No. 52, at Havana, in the Island of Cuba, which was constituted by the Grand Lodge of South Carolina, March 31, 1820. On the establishment of the Grand Lodge of Ancient Freemasons of Cuba, in the year 1821, La Amenidad Lodge surrendered its warrant, and took one from that Grand Lodge. In 1823 the number was given to a Lodge at the village of Manchester, which became extinct in 1830. (*See Claremont Lodge No. 64.*) The number then remained vacant until it was bestowed on Mackey Lodge.

JACKSON LODGE NO. 53, *Lancaster C. H., Lancaster District.* There was an Ancient York Lodge in Lancaster District in 1807, which bore the number 33. I am unacquainted with its history or its precise locality. Negrin's registry of 1807 simply says "it meets in Lancaster County." In 1817 this Lodge was extinct. The registry of the Grand Lodge of A. Y. M. for 1817 records a Lodge in Lancaster District, designated by number 73. Warrenton Lodge No. 24, which afterwards became No. 16, was also at that time in existence, and also Lodge No. 72, at Liberty Hill, which at the union in 1817 became No. 42, and in 1820 removed from Liberty Hill to Warrenton. Both of these Lodges were in the vicinity of Lancasterville. But the first authentic notice that I find of a Lodge at that village is in 1823, on the 5th December* of which year a warrant was granted to "Lodge No. 53, at Lancasterville," the first officers being Robert W. Gill, *W. M.*, Robert M. Crockett, *S. W.*, and Willis W. Alsobrook, *J. W.* The Lodge was named Jackson, in honor of Gen. Andrew Jackson, who was thought to be a native of Lancaster District.† In 1828 this Lodge became extinct, in consequence of the anti-masonic excitement which prevailed at that period. The warrant of the present Lodge was issued March 2, 1847, to John T. Andrews, *W. M.* (who had been the last Master of the old Lodge), P. T. Hammond, *S. W.*, and Eli C. Bishop,

* Although granted at that date, I learn from an old record of the Lodge that the instrument was dated March 1, 1824. The Lodge was constituted by John Barker, Grand Lecturer, on the 12th March, 1824.

† This was thought at that time to be the fact. Parton has since shown that the birth-place of the old hero was in North Carolina, about two miles beyond the line of Lancaster District. *Parton's Life of Jackson.*

J. W. The Lodge is now in a flourishing condition, and has a Chapter and Council connected with it.

ST. PETER'S LODGE No. 54, *Manning, Clarendon District.* The warrant was issued November 17, 1859, to Charles T. Mason, *W. M.*, Dudley E. Hodge, *S. W.*, and Wm. J. Clark, *J. W.* Manning is a new place, and the Lodge has no early history of Masonry connected with it. Number 54 was formerly occupied by Social Lodge at Hamburg. (*See Harmony Lodge No. 67.*)

UNITY LODGE No. 55, *Walterboro, Colleton District.* The original warrant of this Lodge was granted April 14, 1825, to John Oswald, *W. M.*, Richard W. White, *S. W.*, and James W. Monk, *J. W.* The Lodge was suspended September 26, 1828. The warrant was restored free of charge December 2, 1851, and the claim of the Grand Lodge to the property of the old Lodge was surrendered to the restored one. There is a record in the proceedings of the Grand Lodge that a warrant was granted to "Lodge No. 63," at Walterboro, May 11, 1842, but, having neither paid for its warrant nor made any return, the warrant was forfeited in December, 1846. I presume that the Lodge was never actually organized.

CATAWBA LODGE No. 56, *Fort Mill, York District.* The warrant was issued November 18, 1859, to John M. White, *W. M.*, B. M. Cobb, *S. W.*, and B. F. Powell, *J. W.* This Lodge is an offshoot from Philanthropic Lodge at Yorkville, and has no early history connected with it. No. 56 was formerly occupied by Fellowship Lodge in St. George's Parish, Colleton District. (*See Harmony Lodge No. 61.*)

MOUNT WILLING LODGE No. 57, *Mount Willing, Edgefield District.* The warrant was granted November 17, 1859, to G. M. Yarborough, *W. M.*, V. A. Herlong, *S. W.*, and A. F. Langsford, *J. W.* I know of no special history of Masonry connected with the Lodge. No. 57 was formerly occupied by the Lodge at Abbeville C. H. (*See Clinton Lodge No. 3.*)

MOUNT MORIAH LODGE No. 58, *White Plains, Chesterfield District.* The dispensation for this Lodge was granted August 15, 1859, to R. H. McKinnon, *W. M.*, J. H. Blair, *S. W.*, and Amos McManus, *J.*

W. The Grand Lodge declined to issue a warrant at its next meeting in November, at the request of a neighboring Lodge which desired to obtain further information of the character of the new Lodge. But this being found satisfactory, a warrant was granted November 21, 1860, and the Lodge is now in successful operation. The number 58 was formerly occupied by the Lodge at Edgefield C. H. (*See Concordia Lodge No. 50.*)

BUTLER LODGE No. 59, *Claryton, Edgefield District.* The warrant was granted December 6, 1853, to John A. Chapman, *W. M.*, Henry Masou, *S. W.*, and R. M. Scurry, *J. W.* In 1816 there was an Ancient York Lodge, numbered as 78, held at Capt. Abney's Store, which Brother Talbert, of Caldwell Lodge No. 82, thinks was about where Butler Lodge now meets. In 1818 the number of this Lodge was changed to 46. On the registry of the Grand Lodge it was known as "Edgefield Lodge." In 1823 it removed to Kirksey's Store, and subsequently met, according to Brother Talbert, at Liberty Hill. It made no returns after 1826, and was soon after suspended.

No. 59 was formerly occupied by a Lodge at Cedar Springs in Abbeville District. (*See Clinton Lodge No. 3.*)

CLINTON LODGE No. 60, *Marion C. H., Marion District.* There was a Lodge in 1807, at John McRee's, in Marion District, whose number on the Ancient York registry was 48. It had, at that time, been in existence for several years. It took an active part in the revival of the Grand Lodge of A. Y. M. in 1809, at which time it had removed to Marion C. H., but in 1817 it acceded to the final union, and was placed on the new registry as "Marion Lodge No. 25." In 1828 it was suspended. On December 27, 1833, a warrant for a new Lodge at Marion C. H., to be designated as "Clinton Lodge No. 60," was granted to Edward B. Wheeler, *W. M.*, C. B. Brown, *S. W.*, and Tho. Harlee, *J. W.* Though at one time languishing, the Lodge revived about 1845, and has since been in successful operation.

HARMONY LODGE No. 61, *George's Station, Colleton District.* A warrant was granted September 28, 1827, to William Carr, *W. M.*, James Grimes, Jr., *S. W.*, and John Strobel, *J. W.*, to open a Lodge in the parish of St. George, Colleton, to be designated as "Fellowship Lodge No. 56." This Lodge was suspended in 1830 for non-payment of dues. A warrant was granted 1841 for the establishment of the

present Lodge, under the designation of "Harmony Lodge No. 61." The Lodge is probably in the vicinity of the spot which was occupied by the old Lodge.

CHARITY LODGE NO. 62, *St. Matthew's Parish, Orangeburg District.* The dispensation for this Lodge was granted in 1842 to Henry W. Durant, *W. M.* David Shuler, *S. W.*, and John V. Furdon, *J. W.* On June 7, 1842, the Grand Lodge, instead of granting a warrant, resolved "that the Lodge should be allowed to continue its labors under dispensation for the present." The warrant was not again asked for, and the Lodge continued in active operation under the dispensation, elected its officers, made its returns, and sent its proxy to the Grand Lodge, the circumstances having unaccountably been forgotten (*see History, p. 438*), until discovered in 1857, on September 5 of which year, a warrant was issued to Lewis Dantzler, *W. M.*, Andrew J. Hydrick, *S. W.*, and Madison P. Way, *J. W.* Brother Hydrick says, "there was a Masonic Lodge within five miles of this many years since, but the members are all dead, and I cannot furnish any information concerning it." I have no doubt that this was "St. John's Lodge No. 37," formerly 65, which is recorded on the register of the Grand Lodge of A. Y. M., in 1817, as being situated at St. Matthew's Bluff, and in that of the Grand Lodge of A. F. M., as being "St. John's Lodge No. 37, Santee." It became extinct in 1830.

BLACKVILLE LODGE NO. 63, *Blackville, Barnwell District.* The warrant was issued November 22, 1860, to J. B. Sawyer, *W. M.*, J. J. Ray, *S. W.*, and C. W. Stewart, *J. W.* Number 63 was formerly occupied by DeKalb Lodge at Bennettsville, which became extinct in 1847. (*See Marlboro' Lodge No. 88.*)

CLAREMONT LODGE NO. 64, *Sumterville, Sumter District.* A warrant was granted for this Lodge, Sept. 5, 1854. A Past Master having been appointed by the Grand Master to constitute the Lodge, in the following December he proceeded to perform that duty, but instead of installing the officers who had been named in the dispensation and warrant, he permitted the Lodge to elect others, whom he installed. The Grand Master, on learning this fact, suspended the Lodge from further labor until the matter could be laid before the Grand Lodge. In January, 1855, the Grand Lodge declared the act irregular, but as it was done under the erroneous instructions of the

proxy of the Grand Master, it legalized the transactions and ordered a new warrant to be issued, with the names of the officers who had been elected. Some of the members of the Lodge being dissatisfied with this decision, made a formal complaint, when, on further consideration, the Grand Master directed the warrant to be withheld, and issued a new dispensation. The Grand Lodge on March 6, 1855, approved of this act, and revoking its act of January, issued, March 6, 1855, a warrant for "Claremont Lodge No. 64," at Sumter, directed to W. W. Brunson, *W. M.*, N. Lewis, *S. W.*, and James Bell, *J. W.* The Lodge is still in existence, and has a R. A. Chapter and R. and S. Council connected with it.

In 1807, there was an Ancient York Lodge at Salem in Sumter District, known as "No. 52." This Lodge continued with the revived York Grand Lodge until 1817, when it acceded to the union of that year. In the mean time it changed its place of meeting to Sumterville, and is so recorded in the registry of 1817. After the union, its number was changed, and in the later registries it is known as "Sumterville Lodge No. 26." In 1826 it was suspended, and the town remained without a Lodge until the present one was organized. In 1823 there was a Lodge at Manchester, not far from Sumter, the warrant of which was given in that year to John Mayrant, *W. M.*, Matthew S. Moore, *S. W.*, and David F. Wyles, *J. W.* Manchester Lodge, like the town itself, has become extinct. It was suspended in 1830.

HORRY LODGE NO. 65, Conwayboro, Horry District. The warrant was granted March 5, 1844, to James Potter, *W. M.*, Hartford Jones, *S. W.*, and Samuel Pope, *J. W.* Brother Congsdon writes as follows: "The oldest citizen of the place, a lady, informs me that about the year 1808, or 1810, her father used to meet with the Masons in an old jail in this village, that Moses Floyd was then the Master, and that she had often seen what, from her description, must have been its warrant." Of this Lodge I can find no record. There was a Lodge, in 1807, at Barfield's Saw Mills, on the Little Pee Dee, whose number was 22. There might, however, have been a Lodge at Conwayboro between 1807 and 1817. The registry of 1817, of the Grand Lodge A. Y. M., gives the numbers of forty-six Lodges which were at that time extinct. Their locality is not, however, stated, for, in the olden times, there seems to have been an unaccountable proclivity, on the part of the writers of Masonic records, to give as little information as possible.

WALHALLA LODGE No. 66, *Charleston*. The warrant was granted June 4, 1844, to J. A. Wagener, *W. M.*, J. J. Boesch, *S. W.*, and C. Brunner, *J. W.* The Lodge was instituted by several German Masons for the benefit of their countrymen who were not well acquainted with the English language. It accordingly works in the German tongue. At first it practiced a modification of the Berlin rite. In 1847, in consequence of the Grand Lodge having restored certain expelled Masons to membership, the majority of the Lodge returned the warrant. It was, however, almost immediately restored to the minority, on their petition, and on their consenting to work in the York Rite. The history of these transactions will be found in the preceding history, pp. 331, 333.

HARMONY LODGE No. 67, *Hamburg, Edgefield District*. The registry of the Grand Lodge of A. Y. M., for 1807, contains the record of "Lodge No. 54 at Higgins' Ferry," which was on the Saluda River in Edgefield District. There was, at the same time, a Lodge at Campbellton, about two miles from the present site of the town of Hamburg, which bore the number 35. Both of these were Ancient York Lodges, and took an active part in the revival of the Grand Lodge of A. Y. M. in 1809. In 1817 Lodge No. 35 had become extinct, but No. 54 was still in existence and acceded to the union which took place in that year. The Lodge at Higgins' Ferry did not, however, take out a new warrant, and its number was soon afterwards transferred to Hamburg, for on the 22d April, 1824, a warrant was granted to "Social Lodge No. 54," at Hamburg, and the jewels of the late Campbellton Lodge No. 35 were ordered to be given to it. Its officers were Charles S. Mayson, *W. M.*, David L. Adams, *S. W.*, and Stephen Minton, *J. W.* This Lodge was suspended in 1827, but continued to work a few years longer. In 1834 the Grand Secretary reported that he had had an interview with two of its officers, who informed him that no meetings had been held for several years, and that there was no prospect of reviving the Lodge. The jewels and warrant were said to be in safe hands, but they were never returned to the Grand Lodge. In 1845 a warrant was granted for a new Lodge at Hamburg, to be called "Harmony Lodge No. 67," and issued to S. M. Bradford, *W. M.*, Benj. Baird, *S. W.*, and W. H. Oakman, *J. W.* The Lodge is still in existence.

HIRAM LODGE No. 68, *Anderson C. H., Anderson District*. The

warrant of this Lodge was granted September 7, 1847, to George Seaborn, *W. M.*, Joseph D. Scott, *S. W.*, and John B. Wynne, *J. W.* The Lodge was one of the numerous offshoots of Clinton Lodge No. 3, at Abbeville, out of whose prolific bosom more Lodges have arisen than out of any other Lodge in the State. Hiram Lodge has now connected with it a R. A. Chapter and a R. and S. Council.

ORNAN LODGE No. 69, *Cedar Falls, Greenville District.* The warrant was issued December 5, 1849, to David Jones, *W. M.*, M. Berry, *S. W.*, and David Boyd, *J. W.* This Lodge was originally established at Fork Shoals in the same District, but was a few years ago removed to its present locality. It is in a flourishing condition.

SPARTAN LODGE, No. 70, *Spartanburg C. H., Spartanburg District.* In 1807, there was an Ancient York Lodge at the village of Spartanburg, which bore the designation of "No. 46." On the revival of the Grand Lodge of A. Y. M., it united with it, declining to recognize the newly constituted Grand Lodge of S. C. In 1817 it was still in existence. It neglected or declined at first to ratify the proceedings of the two Grand Lodges, but December 17, 1819, it acceded to the union and received a new warrant, taking the name and number of "Spartanburg Lodge No. 24." In 1825 the Grand Secretary reports it as "not heard from in several years," and in 1826 it is marked on the registry as "extinct." On September 3, 1844, the Grand Lodge received an application for a warrant for a new Lodge at Spartanburg C. H. In this application, the nominations were Isaac Smith, *W. M.*, Ralph Smith, *S. W.*, and William Smith, *J. W.* The Grand Lodge ordered a warrant to be issued as soon as the petitioners should produce the proper testimonials. This was never done, and the application passed over without further action. On December 4, 1849, a new warrant was granted to "Spartan Lodge No. 70," and on January 17, 1850, the Lodge was publicly consecrated by the Grand Lecturer in the Methodist Church, at the village of Spartanburg; with the following officers: W. B. Seay, *W. M.*, James S. Nolly, *S. W.*, and W. W. Boyd, *J. W.*

EGERIA LODGE No. 71, *Jelburg, Charleston District.* The original warrant of this Lodge was issued December 4, 1849. The Lodge was at first situated at Ridgeville on the S. C. Railroad, 31 miles from Charleston, where it immediately erected a hall, which was consecrated

by the Grand Lecturer, July 20, 1850. In January, 1852, the hall, with nearly all of the property of the Lodge, including the warrant, was destroyed by fire. The Lodge then removed to Jedburg, in the neighborhood of Wassamassaw, where a new warrant was issued to John Willson, *W. M.*, J. C. McKewn, *S. W.*, and George Smith, *J. W.*

ST. DAVID'S LODGE No. 72, *Darlington C. H., Darlington District.* In 1822 the Grand Master granted a dispensation to John L. McCullough, *W. M.*, Enoch J. Evans, *S. W.*, and John J. Edwards, *J. W.*, to open a Lodge at Society Hill, near Darlington C. H. Soon after the Master and Senior Warden died, and the Grand Master granted a dispensation to the Junior Warden and members to elect new officers. On September 27, 1822, a warrant was ordered to be granted to the said Lodge "on due application being made." I see nothing more in the records concerning the Lodge at Society Hill, but in the registry of the same year "St. Alban's Lodge No. 38, at Darlington C. H.," is recorded. I presume, therefore, that the Lodge at Society Hill, on the election of its new officers, removed to the better and more populous locality at Darlington village. In 1827, St. Alban's Lodge was suspended, and was never revived. On December 4, 1849, a warrant was granted for a new Lodge to be situated at Darlington C. H., to be designated as "St. David's Lodge No. 72," and on January 31, 1850, the Lodge was publicly constituted by the Grand Lecturer in the Baptist Church of Darlington village, with the following officers: Geo. J. W. McCall, *W. M.*, Edgar W. Charles, *S. W.*, and James S. McCall, *J. W.* The members of the Lodge subsequently established a Chapter and Council, both of which are now extinct.

STRICT OBSERVANCE LODGE No. 73, *Charleston.* The warrant of this Lodge was issued March 5, 1850, to F. C. Barber, *W. M.*, S. J. Hull, *S. W.*, and Langdon C. Duncan, *J. W.* On the 27th of the following April the Lodge was solemnly constituted and the officers installed by the Grand Master in person. An address was delivered by A. G. Mackey, "and after the performances of the ceremonies the day was concluded by a festive entertainment." The Lodge is now in a flourishing and prosperous condition.

WASHINGTON LODGE No. 74, *Indian Hill, Abbeville District.* The warrant was granted September 3, 1850, and the Lodge was originally

held at Millway, in Abbeville District. This not being found to be a convenient or advantageous situation, the Lodge was, by permission of the Grand Lodge, removed, in 1857, to Indian Hill, about 12 miles from Abbeville C. H., where it still exists.

UNION LODGE NO. 75, *Unionville, Union District.* The warrant of this Lodge was granted December 16, 1850, but, from not having been officially applied for, it was not until November 1, 1853, that it was issued to D. Goudelock, *W. M.*, John L. Young, *S. W.*, and W. T. Thompson, *J. W.* The Lodge had, however, been at work since January 17, 1851. Brother B. F. Arthur, late Master of No. 75, has kindly supplied me with the following information: "A Lodge was organized in this town in 1818. I have, in the archives of my Lodge, the Charter of this Lodge, dated December 26, 1818, in which Zachariah Reid is *W. M.*, Richard Humphreys, *S. W.*, and A. W. Thomson, *J. W.* This Lodge was abandoned about 1829. The minutes are in possession of Lodge No. 75, and the last record is made on October 5, 1829. No authentic information can be obtained as to the cause of its extinction. There is a tradition, however, that political causes produced its dissolution. There is, also, a tradition that a Lodge was once in existence in this District not far from Pinckneyville, many years ago, but no reliable information can be obtained concerning it." To these items I can add only a few additional facts. There was, in 1817, an Ancient York Lodge at Unionville, which was then known as "No. 75." I have not discovered the exact date of its institution, but it must have been after 1807, as its name is not to be found in the registry of that year. In 1817 it acceded to the union of Grand Lodges which then took place, and, in 1818, took out a new warrant as "No. 43," which is the warrant mentioned by Brother Arthur. It paid its annual dues, regularly, up to 1830, after which year it made no return, although it continued to be represented in the Grand Lodge by a proxy until the end of 1833. The Lodge was suspended in 1834, but I suppose that it really never worked after 1830 or 1831. In 1807 there was a Lodge of Ancient York Masons situated on Hughes Creek, Broad River, Union District, which was designated as "No. 18." It was in existence in 1817, and at the union in that year its number was changed from 18 to 12. In 1823 it surrendered its warrant and jewels. As Pinckneyville is also on Broad River, it is probable that this was the Lodge which is alluded to by Brother Arthur as being "not far from Pinckneyville."

LANDMARK LODGE No. 76, *Charleston*. The warrant was issued December 11, 1850, to John A. Gyles, *W. M.*, Theo. S. Gourdin, *S. W.*, and Wm. A. Gourdin, *J. W.* The Lodge was formed out of Solomon's Lodge No. 1, five of the Past Masters and five other members having withdrawn from that Lodge to constitute Landmark Lodge.

MACKEY LODGE No. 77, *Harleesville, Marion District*. The warrant was granted March 4, 1851, to S. J. Bethea, *W. M.*, R. C. Hamer, *S. W.*, and W. W. Sellers, *J. W.* The Lodge was principally formed by members of Clinton Lodge No. 60 at Marion C. H.

PHILANTHROPIC LODGE No. 78, *Yorkville, York District*. From some old records, for which I have been indebted to Brother Beattie, P. M. of Lodge No. 78, I have collected many of the following facts relating to Masonry in Yorkville. The first Lodge at that place was organized on the recommendation of Phalanx Lodge No. 7, at Charlotte, N. C. The warrant was issued by the Grand Lodge of Ancient York Masons of South Carolina, on May 3, 1794, to Samuel Lowrie, *W. M.*, Matthew Boyers, *S. W.*, and John Gallagher, *J. W.*, to open a Lodge at Yorkville, to be designated as "Lodge No. 32." The Lodge was consecrated and the officers installed July 10, 1794. The Lodge was then, as now, known as "Philanthropic Lodge." In 1809 it united with other Ancient York Lodges in strenuously opposing the union of the two Grand Lodges and in reviving the Grand Lodge of A. Y. M. It must have become dormant subsequent to this period, as I find "Lodge No. 32" marked as extinct on the Ancient York registry in 1817. Between 1818 and 1820 it was revived, as in the registry of the Grand Lodge of A. F. M., for the latter year, it is again recorded as "Philanthropic Lodge No. 32." In 1828 it surrendered its warrant, James Beatty being its last Master. From that time until 1851 Masonry was extinct in Yorkville. But, through the exertions of Brother Beatty and a few other Masons, the order was revived in the village, and March 4, 1851, a warrant was granted to Philanthropic Lodge No. 78, its first officers being James Beatty, *W. M.*, Elias J. Meynardie, *S. W.*, and Alfred Craven, *J. W.* The Lodge is now in a flourishing condition, having one of the finest Lodge rooms in the State, and there is in connection with it a Chapter of Royal Arch Masons and a Council of Royal and Select Masters.

KEOWEE LODGE No. 79, *Pickens C. H., Pickens District.* This Lodge worked under a dispensation from August 9, 1851, to December 7, 1852, with the following officers: Jesse W. Norris, *W. M.*, W. H. Trimmier, *S. W.*, and W. J. Neville, *J. W.* A warrant was issued December 7, 1852, to William K. Easley, *W. M.*, Wm. H. Trimmier, *S. W.*, and Wm. L. Gresham, *J. W.* Many years ago there was, in this vicinity, a clandestine Lodge, and as several of these spurious bodies formerly infested the upper part of the State, I have great pleasure in publishing an extract of a letter to me, from Brother Z. W. Greene, *M. D.*, Master of Lodge No. 79, which contains an account of the one which was in the neighborhood of Pickensville. The facts were derived from Brother Nicholson, who had been one of its members.

“Butler Lodge was established in 1848 or 9. Its founder, one James Fisher, who hailed from Spartanburg District, was the first Master of this pseudo-masonic institution, and presided over it for a twelvemonth or more. Fisher claimed that he belonged to a Lodge in Spartanburg District, over which one Hiram Hall presided, and from him he said that he derived his authority to organize the aforesaid Butler Lodge.

“The meetings of the Lodge were in a little out-house, surrounded by mountains which were rarely traversed, save by the huntsman, who broke the stillness of the country by his echoing horn and sharp pealing rifle. The land upon which the house was located belonged to Moses Butler, after whose name the Lodge was called, and was situated in Macon, now Jackson County, North Carolina, two miles beyond the line of Pickens District, *S. C.*

“After the resignation of Fisher, (who, by the way, was a very illiterate man,) Stephen Nicholson, now a worthy member of Keowee Lodge No. 79, was inaugurated as Master. This now venerable Brother occupied the position a short time, but, becoming soon convinced, by revelations from the “World’s Wonder,” and other sources, that he was groping in darkness and error, he endeavored to persuade his brethren that they were the dupes of an impostor, and importuned them to abolish the Lodge and connect themselves with the pure and Ancient Order. His efforts, however, were fruitless, and, after serving in the capacity of Master for a few months, he resigned his office and declined all further participation in their meetings. The Lodge then began to give way, its firmest pillars refusing support, and but a few months elapsed when it fell to rise no more.”

BASCOM LODGE No. 80, *Cokesbury, Abbeville District*. The warrant of this Lodge was issued June 3, 1851, to F. G. Thomas, W. M., James Gillam, S. W., Newton Sims, J. W. There never, previously, had been a Lodge at this place, but one, erected many years ago, at Seuffletown, about seven miles off, which has already been referred to under the head of *Clinton Lodge No. 3*. The Lodge was named in honor of the Rev. Henry B. Bascom, the celebrated Methodist divine. The successful efforts of Bascom Lodge to establish a Masonic College under its patronage, will always identify it with the cause of education in this State. At a meeting on the 23d of August, 1857, the Lodge resolved to establish a Female Masonic College, and all its disposable funds were pledged to the carrying out of this object, besides a private subscription by the members, amounting to about \$3,000. The corner stone of a new building was laid with appropriate ceremonies on June 26, 1854, and the edifice, which is three stories high, being completed, the exercises of the college commenced in it in the year 1856. Bro. Strauss, the long continued Secretary of the Lodge, informs me that since the college has been in operation six orphans, or children of Master Masons, have annually received a gratuitous education on the foundation. The college is still burthened with a debt, as it has received comparatively little assistance from the Fraternity out of Cokesbury. It, however, merits a warmer patronage, for, as the same brother justly says, besides its intrinsic excellence there can be no doubt that "the establishment of the college has done very much to elevate the character of Masonry in the upper country." There is a Chapter and Council connected with Bascom Lodge.

CALHOUN LODGE No. 81, *Glenn's Springs, Spartanburg District*. The warrant was granted September 2, 1851, to Robert A. Cates, W. M., Geo. A. Smith, S. W., and Elias Bearden, J. W. The Lodge is situated about twelve miles from Spartanburg C. H., and any history of Masonry connected with this locality must be referred to Spartan Lodge No. 70.

CALDWELL LODGE No. 82, *Liberty Hill, Edgefield District*. The first Lodge that ever met at Liberty Hill was the old Edgefield Lodge No. 46, which first met at Abney's Store, then at Cambridge and Kirksey's Cross Roads, and finally moved, as I am informed by Brother J. L. Talbert, to Liberty Hill, where, about 1829, it became extinct. June 30, 1837, the Grand Lodge granted a warrant for the establish-

ment of a new Lodge at this place, which was known as "Solomon's Lodge No. 3." This Lodge became extinct in 1841. "In the year 1852," says Brother Talbert, "some members of Concordia Lodge, at Edgefield C. H., residing at or near Liberty Hill, finding the distance too great for them to attend as regularly as they wished, petitioned for a renewal of the old warrant of Solomon's Lodge No. 3, which was refused. A petition was then made for a new warrant, which was granted." The warrant of Caldwell Lodge No. 82 was issued June 3, 1852, to John F. Burress, *W. M.*, Wm. B. Dorn, *S. W.*, and B. H. Howard, *J. W.* The Lodge is now in a flourishing condition, and has just completed a large and commodious hall. The name was selected in honor of the late Chancellor Caldwell, formerly a Deputy Grand Master of the State and a skilful and zealous Mason.

LITTLE PEE DEE LODGE No. 83, *Allen's Bridge, Marion District.* The warrant of this Lodge was granted September 2, 1851, to Evan Lewis, *W. M.*, B. Shooter, *S. W.*, and Geo. E. Shooter, *J. W.* The Lodge is, I believe, in a prosperous condition, but I have obtained no information in relation to its Masonic history.

TRUE BROTHERHOOD LODGE No. 84, *Columbia.* The warrant of this Lodge was issued Dec. 27, 1852, to Steuart A. Godman, *W. M.*, Charlton H. Wells, *S. W.*, and John A. Moore, *J. W.* This Lodge was organized principally by members of Richland Lodge No. 39. See the account of that Lodge for any notices of Masonry in Columbia.

FLINT HILL LODGE No. 85, *Gladden's Grove, Fairfield District.* The warrant of this Lodge was granted June 4, 1852, to A. F. Lumpkin, *W. M.*, P. H. Pickett, *S. W.*, and John McCully, *J. W.* The Lodge first met at a place called Pea Ridge, and was then known as "Pea Ridge Lodge No. 85." In 1854 it removed to Flint Hill and received permission to change its name. In 1861 it was removed to Gladden's Grove, where it is now situated.

ROSLIN LODGE No. 86, *Lowndesville, Abbeville District.* The warrant of this Lodge was granted June 4, 1852, to John Brownlee, *W. M.*, John C. Spear, *S. W.*, and ————, *J. W.* This is one of the numerous offspring of Clinton Lodge No. 3, at Abbeville C. H. The Lodge, I presume, derives its name from the St. Clairs, of Roslin, who were for many generations the hereditary Grand Masters of Scotland.

AMITY LODGE No. 87, *Newberry C. H., Newberry District.* In 1807 Lodge No. 53 met at Hogg's Store, near the Euoree River, in Newberry District, under the jurisdiction of the Grand Lodge of A. Y. M. I find a communication, in 1809, from Lewis Hogg, as Master of this Lodge, to the committee of Lodge No. 31, in Charleston, in which, in behalf of the Lodge, he declares its opposition to the union of Grand Lodges which had taken place the year before, and its wish to assist in the revival of the Grand Lodge of A. Y. M. Accordingly it was represented at the Convention held in May, 1809, at Columbia, which reorganized the Ancient York Grand Lodge. In 1817 Lodge No. 53 concurred in the permanent union that was then effected, and took from the United Grand Lodge of A. F. M. a new warrant, with 27 for its number. Its last return was made in 1821, and in 1826 it was declared to be suspended. I think it probable that it had become extinct soon after 1821.

In 1807 there was a York Lodge at Newberry C. H., numbered as 43, which became extinct between that year and 1817. On March 16, 1821, the Grand Lodge granted a warrant for its revival with a new number, 11. The officers of this Lodge were Young J. Harrington, *W. M.*, James Fernandes, *S. W.*, and William Wilson, *J. W.* In 1823, on the application of the Lodge, its number was changed from 11 to 44, the former being given to a Lodge at Winnsboro. Of this Lodge two Chancellors of the State were Past Masters, Job Johnston and James J. Caldwell. The Lodge made no returns after 1826, and was suspended in 1830. Masonry was then dormant at Newberry for about twenty-three years, when, through the zeal and energy of Brother E. S. Bailey, who had recently removed there, a new Lodge was established, and March 1, 1853, a warrant was granted to E. S. Bailey, *W. M.*, W. B. McKellar, *S. W.*, and J. M. Phillips, *J. W.*, to open "Amity Lodge No. 87." The Lodge is now in a flourishing condition, with a fine hall, and has a Chapter of R. A. Masons and a Council of R. and S. Masters connected with it.

MARLBORO LODGE No. 88, *Bennettsville, Marlboro District.* The first Lodge established at Bennettsville was "De Kalb Lodge No. 63," the warrant for which was granted March 7, 1843. This Lodge does not appear to have been successful, and in 1847 it forfeited its warrant. It had, however, I learn, ceased to work in 1845, in consequence of the death of its officers. On March 1, 1853, a warrant was granted to David S. Harlee, *W. M.*, James E. David, *S. W.*, and

Moses E. Cox, *J. W.*, for a new Lodge at Bennettsville, which was named "Marlboro Lodge No. 88." This Lodge is still in existence, and in a very prosperous condition. Two Lodges, Nos. 33 and 43, have sprung from it, the one ten and the other seven miles from Bennettsville.

BASCOMVILLE LODGE NO. 89, *Bascomville, Chester District*. The warrant of this Lodge was granted May 1, 1853, to James Heath, *W. M.*, Chappel Russel, *S. W.*, and R. F. Fudge, *J. W.* I have obtained no information of the former existence of any Lodge at this place. The early Masonic history of the place must be connected with that of Chester, from which it is only 18 miles distant.

CALDWELL LODGE NO. 90, *Calhoun's Mills, Abbeville District*. The warrant of this Lodge was granted March 1, 1853, to T. A. Rogers, *W. M.*, ————, *S. W.*, and ————, *J. W.* The Lodge is one of the offshoots of Clinton Lodge No. 3. It derives its name, like that of No. 82, from the late Chancellor Caldwell, Past Deputy Grand Master.

GREENWOOD LODGE NO. 91, *Greenwood, Abbeville District*. The warrant of this Lodge was granted December 6, 1853, to James Gilham, *W. M.*, J. R. Tarrant, *S. W.*, and B. F. Corley, *J. W.* This Lodge was organized principally by members of Bascom Lodge No. 80, from which it is only about nine miles distant.

BLUE RIDGE LODGE NO. 92, *Walhalla, Pickens District*, was granted November 17, 1859, to C. H. Spears, *W. M.*, J. W. F. Thompson, *S. W.*, and J. W. Garrett, *J. W.* In July, 1860, the Lodge was duly constituted by Brother George Seaborn, *P. M.* of Lodge No. 34, as the special proxy of the Grand Master.

ST. ANDREW'S LODGE NO. 93, *St. Jago de Cuba, Island of Cuba*. The warrant of this Lodge was granted November 17, 1859, to Pedro Ferrer Landa, *W. M.*, Juan Bernardo Bravo, *S. W.*, and Geronimo Puente, *J. W.* The Lodge was constituted by the Grand Lodge of South Carolina for the purpose of establishing, with two other Lodges already existing on the island, a Grand Orient of Cuba. This object having been accomplished, St. Andrew's Lodge has been withdrawn from this jurisdiction.

The Grand Lodge of South Carolina has, on two other occasions, granted warrants for opening Lodges in Cuba. On March 27, 1818, a warrant was granted to La Constancia Lodge No. 50, and March 31, 1819, to La Aménidad Lodge No. 52, both in the city of Havana. Both Lodges, in a few years, surrendered their warrants in consequence of the religious and political persecutions to which they were subjected by the Roman Church and the Spanish Colonial Government.

ACACIA LODGE No. 94, *Columbia, Richland District.* The warrant of this Lodge was granted November 17, 1859, to O. M. Roberts, W. M., J. H. Boatwright, S. W., and P. S. Jacobs, J. W. For the history of Masonry in Columbia, see *Richland Lodge No. 39.*

ETIWAN LODGE No. 95, *Mount Pleasant, Charleston District.* The warrant of this Lodge was granted November 17, 1859, to S. H. D. Corbett, W. M., Tho. D. Jervey, S. W., and H. Cranston, J. W. The Lodge is situated in the village of Mount Pleasant, Charleston Harbor, and was organized by members of several of the city Lodges, who found it inconvenient to attend, across the bay, at the Communications of their respective Lodges.

FRANKLIN LODGE No. 96, *Charleston.* The warrant of this Lodge was granted November 20, 1860, to David Ramsay, W. M., Samuel J. Lord, S. W., and J. Legare Jones, J. W. The name was selected in compliment to the many printers who united in the organization of the Lodge.

COLEMAN LODGE No. 97, *Feasterville, Fairfield District.* The warrant of this Lodge was granted November 20, 1860, to J. C. C. Feaster, W. M., R. W. Coleman, S. W., and J. F. Coleman, J. W. Notices of the early history of Masonry in Fairfield District will be found under the head of *Winnboro Lodge No. 11.*

AMERICAN LODGE No. 98, *Gillisonville, Beaufort District.* The warrant of this Lodge was granted November 20, 1860, to T. Y. Buckner, W. M., D. T. Williams, S. W., and J. B. Poreher, J. W. I have no knowledge of the existence of any previous Lodge in this village, but we have the record that three were formerly established in the vicinity. In the year 1807 Lodge No. 26 met at Jacksonboro, and Lodge No. 39 at Coosawhatchie. Both of these were Ancient York

Lodges. The Lodge at Jacksonboro refused to concur in the union of Grand Lodges in 1808, and, on the revival of the Grand Lodge of A. Y. M., continued on its registry until 1817, when it consented to the union of that year. In December, 1818, it was represented in the Grand Lodge by its proxy, but I find no further mention of it, and as its name does not appear on the registry of 1820, which was the first published after the union, I presume that between 1818 and 1820 it had become extinct.

I have not learned when Lodge No. 39 was first organized, but Negrin, in his list of York Lodges, published in 1807, says that the number of members was then between forty and fifty, so that it must then have been for some time in operation. He gives the names of the following officers: Tho. Deveaux, *W. M.*, Geo. Taylor, *S. W.*, John J. Wright, *J. W.*, Chas. J. Jenkins, *Treas.*, John Riley, *Sec.*, Benj. H. Mark, *Tiler*. The designation of the Lodge was "Fellowship Lodge No. 39," as I find from its correspondence in 1809 with St. John's Lodge at Charleston. It refused to submit to the union of 1808, and continued on the registry of the revived Grand Lodge of A. Y. M. In the registry of that Grand Lodge, in 1817, Lodge No. 39 is marked "extinct." The exact date of its extinction I have been unable to learn, but, of course, it was between 1809 and 1817. I make no account of its being named in Hardie's list of 1818, nor in Webb's of 1821, because it is notorious that these lists of Lodges collated outside of a jurisdiction are of no authority.

The third Lodge in the vicinity of American Lodge No. 98 was situated at or near Pocotaligo. I find no mention of any Lodge at Pocotaligo before March, 1818, when it was stated that "Mount Hope Lodge No. 80" (which is subsequently called "the Lodge at Pocotaligo,") had applied to the late Grand Lodge of Ancient York Masons for permission to revive that Lodge, which was granted. This application must have been made in 1817, because the highest number on the registry of that Grand Lodge, in that year, was 79. In consequence of the union that immediately afterwards took place, it was found necessary to repeat the application to the Grand Lodge of A. F. M., which body granted a warrant for the revival of "Mount Hope Lodge No. 48," directed to Gresham Smyth, *W. M.* Now, what Lodge was it that was thus revived? There is no record of any Lodge having ever before been held at Pocotaligo. But Brother Buckner, the Master of American Lodge, informs me that the old Coosawhatchie Lodge was situated on *Tulifinny Hill*, about two miles from Coosawhatchie, and

that he had never heard of a Lodge being immediately in Coosawhatchie. Now, Mount Hope Lodge No. 48 is uniformly recorded, from the time of its receiving a new warrant in 1818, as being situated at "Pocotaligo, Tulifinny Hill." I think, therefore, that there can be no doubt that Mount Hope Lodge No. 48, at Pocotaligo, was a revival of Fellowship Lodge No. 39, at Coosawhatchie. Lodge No. 48 became extinct about the year 1830.

STAR LODGE NO. 99, *Graniteville, Edgefield District*. The warrant of this Lodge was granted November 20, 1860, to D. A. Boddie, *W. M.*, ———, *S. W.*, and ———, *J. W.* The Lodge received its dispensation in 1859, but, at the Communication of the Grand Lodge in that year, a warrant was refused on the ground that the Lodge had, while under dispensation, conferred the degrees on a candidate who was physically disqualified. On proper representations being made, the dispensation was continued for another year, and the warrant granted at the next Communication of the Grand Lodge.

MONTICELLO LODGE NO. 100, *Monticello, Fairfield District*. The warrant of this Lodge was granted November 20, 1860, to H. H. Chappell, *W. M.*, Thompson Chappell, *S. W.*, and S. R. Martin, *J. W.* If there be any early history of Masonry in this vicinity it must be connected with Winnsboro Lodge No. 11, from which the Lodge is not very distant.

EBENEZER LODGE NO. 101, *Marietta, Greenville District*. The warrant of this Lodge was granted November 20, 1860, to M. D. Dickey, *W. M.*, G. W. McCarrell, *S. W.*, and J. W. Boling, *J. W.* This Lodge is only 12 miles from Greenville C. H., and is an offshoot from Recovery Lodge in that village.

FREEMASON'S HALL COMPANY. This association was so intimately connected, in its organization and objects, with the cause of Freemasonry in this State, that a brief sketch of it may be considered as germane to the present work. Several Ancient York Masons, having long felt the necessity of a place of meeting for the various Masonic bodies in the city, determined to establish an association or joint stock company in Charleston, whose object should be to build a Freemason's Hall. Accordingly, on June 17, 1818, the four following brethren,

Wm. Loughton Smith, Frederick Daleho, T. W. Bacot, and L. T. Raynal, met at the house of T. W. Bacot, to take the preliminary measures for the organization of such an association. They determined to form a joint stock company, and resolved that for that purpose a subscription should be opened for 1000 shares at \$25 each. An address was prepared by Dr. Daleho, and the plan appears to have met with the approbation of the Craft in general, as well as of the Grand Lodge of Ancient York Masons, as the latter body appointed a "Grand Committee" to mature the plan and obtain subscriptions. The Free and Accepted Masons were permitted to subscribe after the books had been first presented to the York Masons, but the union, which soon took place, obliterated all distinction on that subject in the city. Seven hundred and eight shares having been subscribed, a general meeting of the stockholders was convened in the Grand Lodge Room, at Mead's Hotel, on November 21, 1808, when it was resolved that the management of the affairs of the company should be entrusted to eleven directors, and that the design of the association should be "the erection of a Freemason's Hall for the accommodation of the Grand Lodge of South Carolina and the Subordinate Lodges in this city under its jurisdiction." The directors were also authorized, if the state of the funds would permit, "to include in the building contemplated, a suite of rooms for the accommodation of the St. Cecilia and other societies." On November 28, 1808, a Board of Directors was elected, and Wm. Loughton Smith was chosen President. In 1811 the company purchased, from M. A. Waring, for \$7,500, a lot in Broad street opposite to the site now occupied by the Hall of the St. Andrew's Society. In December, 1812, the association was incorporated by the Legislature, and authority was granted to it to raise ten thousand dollars by a lottery. In 1816 an effort was made to unite with the Charleston Library Society in the erection of a Hall, and committees of conference were appointed by both bodies, but they failed to come to any satisfactory agreement. In 1817 the company took the preliminary steps for drawing a lottery, but they were not carried into effect. Subsequently, offers were made by lottery venders, in New York and Baltimore, to take the right and pay a reasonable sum for it, but none of these arrangements were successful. In 1818 the Board sold their lot in Broad street for \$10,000, and, on their petition, the City Council consented to provide a lot at the North side of the City Square, where, I suppose, the fire proof buildings now stand, and jointly with the company to erect a Hall, the company consenting to contribute \$20,000. But this

scheme, also, subsequently failed. In 1819 the company purchased a lot, with buildings on it, in Meeting street, on part of which the Charleston Club House now stands, from the rent of which for some years they derived a profitable revenue. In 1827 the Grand Lodge having petitioned the Legislature for permission to draw a lottery, the company took offence at this interference with the object of their association, and from that time the Freemason's Hall Company began to show symptoms of dissolution. The shares were returned, as far as called for, and, many years afterwards, the sum of six hundred dollars, being the result of unclaimed dividends, was paid into the treasury of the Grand Lodge. Thus, for nineteen years, this association existed, having but one object in view, the erection of a Masonic Hall. Its efforts, we know, were wholly unsuccessful, and perhaps its managers were wanting in boldness and capacity, to seize the advantages which presented themselves. But we cannot withhold our grateful admiration of the zeal of the men who labored so long, without any personal remuneration, in the cause of their Order, and whom, for all that period, no failure seemed to discourage and no obstacles to appal. They yielded only when they thought that further effort would be useless, and when they believed that they had found, in the Grand Lodge which they were serving, a competitor in the same design.

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