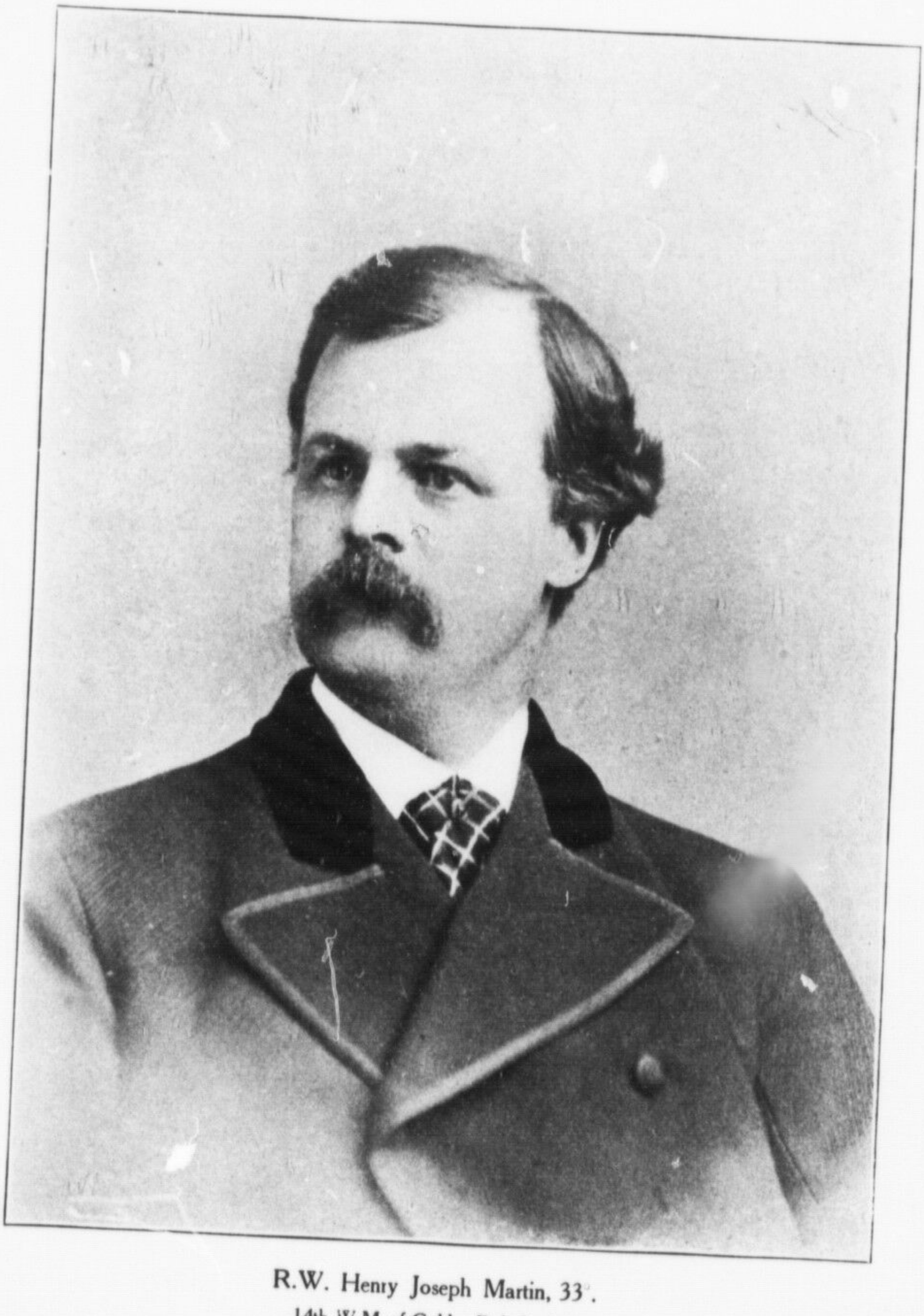
HISTORY OF

GOLDEN RULE LODGE

1803 - 1903



ARTHUR HENRY MOORE, M.A.



R.W. Henry Joseph Martin, 33°.

14th W.M. of Golden Rule Lodge.

1803-1903

HISTORY OF GOLDEN RULE LODGE

No. 5, Q. R., A. F. and A. M.

STANSTEAD, QUE.

Being a Sketch
of a Century of Freemasonry in the
Jurisdiction of that Lodge.

By

THE REVEREND
ARTHUR HENRY MOORE, M.A.,
P.G.C. (Que.), K.T.

"Nam concordia parvae res crescunt,
discordia maximae dilabuntur."
—*Sallust.*

TORONTO
WILLIAM BRIGGS
1905

HS 560
57
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c. 2

Entered according to Act of the Parliament of Canada, in the year one thousand nine hundred and five, by WILLIAM BRIGGS, at the Department of Agriculture.

TO

THE REVERED MEMORY OF

The Fathers of Freemasonry

IN STANSTEAD AND VICINITY

NOW AT REST FROM THEIR LABOURS, WHOSE SPIRIT OF SERVICE
AND OF LOVE FOR THE CRAFT REACHED ITS CLIMAX
AND CONSUMMATION IN THE LIFE OF THE
THE LATE RIGHT WORSHIPFUL
BROTHER

Henry Joseph Martin;

TO

THE VETERANS OF GOLDEN RULE LODGE, CONSPICUOUS AMONG
WHOM IN HIS ENTHUSIASTIC AND GENEROUS
APPRECIATION OF HER HISTORIC
LIFE STANDS BROTHER

Judge Samuel Willard Foster;

TO

THE PRESENT ACTIVE MEMBERS
AND TO ALL FUTURE MEMBERS OF THE LODGE

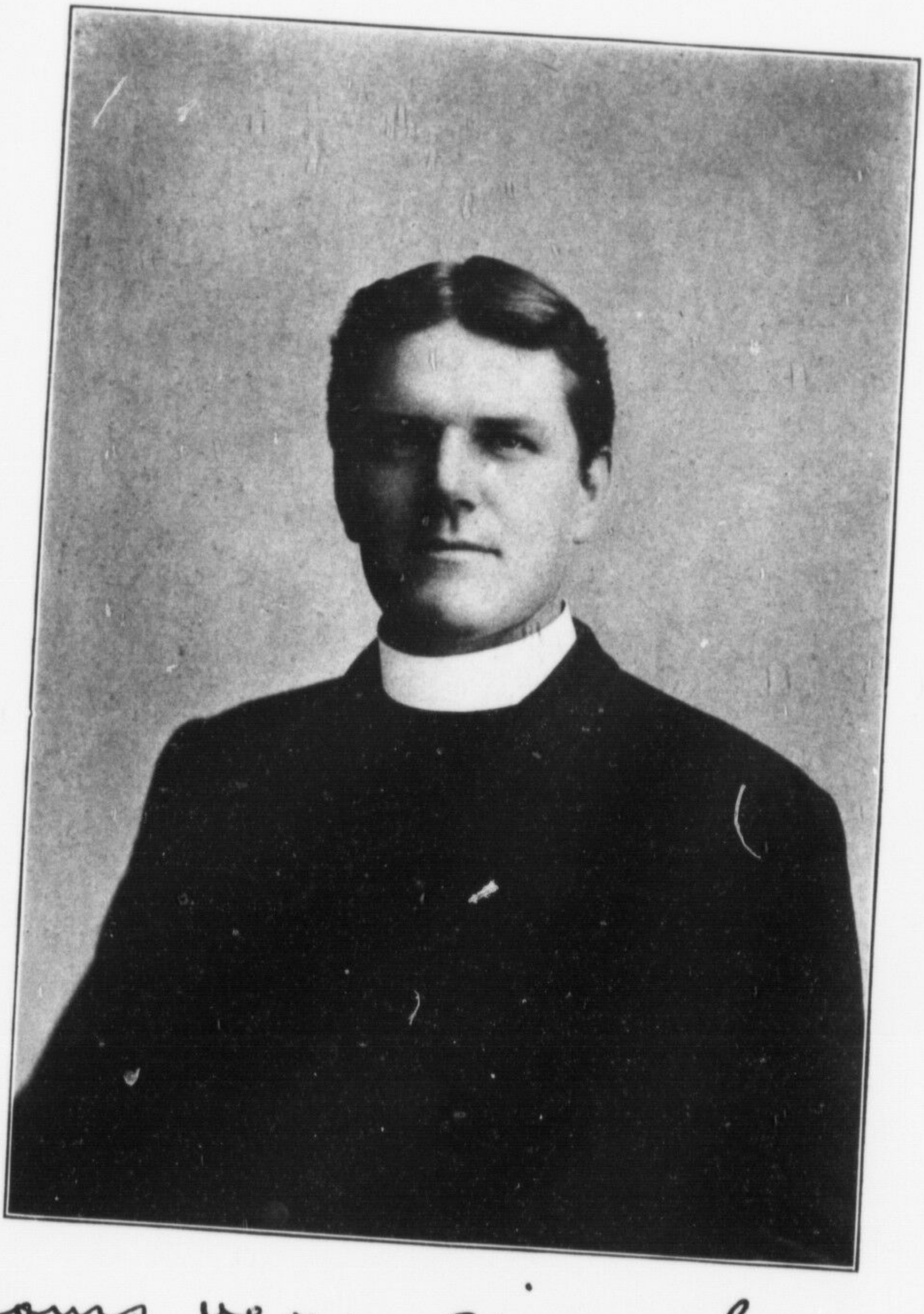
FOR THEIR INSTRUCTION, ENCOURAGEMENT
AND EMULATION
THIS VOLUME IS FRATERNALLY

DEDICATED BY THE AUTHOR

"Sunt qui scire volunt, eo fine tantum, ut sciant, et turpis curiositas est. Et sunt qui scire volunt, ut sciantur ipsi, et turpis vanitas est. Et sunt item qui scire volunt, ut scientiam suam vendant, et turpis quæstus est. Sunt item qui scire volunt, ut ædificentur, et prudentia est. Et sunt qui scire volunt ut ædificent, et caritas est."

—St. Bernard.

(See page 81 for translation.)



Yours very sincerely

Arthur H. Moore.

(Extracts from Minutes.)

Masonic Hall, Golden Rule Lodge, No. 5, Q.R.,
Stanstead, July 7th, 1903.

Moved by Bro. H. E. Channell, and seconded by Bro. R. C. Parsons, That the W. M. appoint a Committee to write the history of this Lodge.—Carried.

The W. M. was pleased to appoint as Committee, Bros. (Rev.) A. H. Moore, H. E. Channell and A. N. Thompson.

April 18th, 1905.

Moved by Bro. F. T. Caswell, and seconded by Bro. A. N. Thompson, That a Committee be appointed to draw up a resolution of thanks to be tendered Rev. Bro. A. H. Moore, for his labours in writing the history and that the same be incorporated into and printed with the work.—Carried.

May 2nd, 1905.

Bro. A. N. Thompson, Chairman of the Committee appointed to draw up a resolution of thanks to Rev. Bro. A. H. Moore for his labours in writing the history of Golden Rule Lodge, reported the following resolution, which was adopted by an unanimous vote :

"That the sincere thanks of this Lodge be and the same are hereby tendered to the Rev. R. W. Bro. Arthur H. Moore, M.A., author of the History of this Lodge and a century of Freemasonry in Stanstead and vicinity, for the self-sacrificing devotion, the untiring energy and conspicuous ability he has given to this great task, and that we recognize the obligation under which he has placed the Lodge by the completion of his work, and we order that this motion be incorporated into and printed with the book as a slight token of our appreciation of the same."

I certify that the foregoing extracts from the minutes of Golden Rule Lodge are correct.

June 26th, 1905. (Signed) C. I. MOULTON,
Secretary.

INTRODUCTION.

THE effort made in these pages to trace the origin and growth of Freemasonry in Stanstead and vicinity is, in part, the result of the celebration, on June 24th, 1903, of the Centennial of the organization of a Lodge of Freemasons in that place. Every such effort must assume no inconsiderable dimensions if the writer would give proportionate importance to formative influences or retarding forces.

The silent forces, working through the centuries, reached and enlightened the wilderness of America and, so far as our present purpose is concerned, culminated in the granting in 1803 of a Charter to a body of Masons, to be known henceforth as Lively Stone Lodge. A few short years of progressive life in the Masonic atmosphere of charity, and then the bursting of those storm clouds of political turmoil known as the War of 1812 could not but interrupt the workings of an institution whose home stood on the Boundary Line between the belligerent countries.

The old order changeth, giving place to new, and for a time the waters of the stream of Masonic life were divided into two courses. Golden Rule to the north of the Line, uniquely clothed in 1813 with the authority of the Grand Lodge of England, and Lively Stone to the south, followed their separate courses towards the eternal sea of truth.

Another ten years' period of progressive life and work, and then that hurricane of frenzied bigotry and insane ignorance, known as the politico-Morgan anti-Masonic craze, burst in all its fury over the North-Eastern States, swept into the border districts of Eastern Canada and, for the space of twenty years, almost paralyzed the Masonic life of that time.

The darkest hour comes just before the dawn, and the twilight of morning stealing up from the Grand East in 1845, ushered in that day of progress which culminated in 1903, when the members of Golden Rule Lodge, No. 5, basked in the noonday sun of prosperity, while that great luminary was raining his benignant beams on the life and work of the Craft over the entire surface of the habitable globe.

The most superficial examination of the life of Golden Rule Lodge must reveal the fact that her roots strike deep into the Masonic life of England and the United States; that in her the two streams of Masonic life now blend; that the vicissitudes of her career were due to inevitable political conditions and influences working from without rather than to any fundamental errors disintegrating from within; that her honor roll contains the names of illustrious craftsmen who builded even better than they knew; and that her present proud and happy position gives to her a responsibility and a prospect that may well stir the heart and stimulate the energies of those who may be called to work out her destiny. If the writer is permitted to establish this position in these succeeding pages the success of the effort shall be its own sufficient reward.

The labors of those who have already entered this interesting field have done much to make this volume a possibility. R. W. Bro. Elisha Gustin's History, covering the first quarter of a century, has been freely used, and

the writer ventures to consider that those parts inserted hereinafter, without reference, will be sufficiently well known to be readily recognized.

The notes, MSS., and colossal labors of R. W. Bro. H. J. Martin, benefactor of the Lodge in many ways, have been of inestimable value.

The writer would also make grateful acknowledgment of the kindness of Mrs. E. B. Gustin, in placing at his disposal all the papers on the subject belonging to her late husband, R. W. Bro. Gustin, and to his father, the illustrious Elisha Gustin.

In common with every writer who attempts in future to trace the history of any portion of the Craft in this Province, the writer would acknowledge the assistance received from M. W. Bro. J. H. Graham's "History of Freemasonry in Quebec." This distinguished Craftsman was an enthusiastic admirer of the historic association of Golden Rule Lodge, and, while expressing regret that so much of interest in her life was crowded out of his large work, he finds a compensating consideration in "The expectation that, at no distant day, Golden Rule will publish an enlarged edition of its Lodge history, not only for the gratification and instruction of its own members, but for the benefit of the Craft throughout our Grand Jurisdiction." (History, p. 439.)

CONTENTS

Introduction - - - - - - - - - - 7

I. Lively Stone Lodge - - - - - - - - 13

II. Golden Rule, No. 19, U.A.Y.M. - - - - - - 18

III. St. John's Chapter, R.A.M. - - - - - - - 27

IV. Golden Rule { No. 785, E.R.; No. 6, P.R. / No. 517, E.R.; No. 8, P.R. } - - - 32

V. Anti-Masonic Excitement - - - - - - 43

VI. The Renaissance - - - - - - - - 49

VII. Golden Rule, No. 8, C.R. - - - - - - 53

VIII. Golden Rule, No. 12, C.R. - - - - - - 63

(Note on Sussex Preceptory) - - - - - 75

IX. Golden Rule, No. 4, Q.R. - - - - - 77

X. Golden Rule, No. 5, Q.R. - - - - - - 84

XI. The Centennial - - - - - - - - 111

Afterword - - - - - - - - - 143

Appendices:

(A) Biographical Notes - - - - - - 147

(B) Warrants, Dispensations, etc. - - - - 193

(C) Meetings on Owl's Head - - - - - 206

(D) Table of Officers - - - - - - 207

(E) Alphabetical List of Members - - - - 213

ILLUSTRATIONS

	TO FACE PAGE
Henry Joseph Martin	*Frontispiece*
R.W. Rev. A. H. Moore, M.A., P.G.C. (Que.)	6
Timothy Hinman, first Master of Lively Stone	16
Rock Island, Que., showing site of first Lodge Room	21
Four Past Masters : Phineas Hubbard, Selah Pomroy, Oliver Nash, Elias Lee	23
"Father" Elisha Gustin, P.M.	27
Four Past Masters, Silas McLary, Stephen Hazeltine, E. B. Rider, Andrew Bodwell	36
Four Past Masters : E. B. Gustin, W. B. Colby, C. S. Channell, R. P. Stewart	58
Christ Church, Stanstead	61
Masonic Hall of Golden Rule Lodge	63
M.W. Philip C. Tucker, Esq.	69
Golden Rule Lodge Room. "The East"	74
M.W. John H. Graham, LL.D.	77
Four Past Masters : Thos. Stevenson, R. C. Parsons, H. M. Hovey, D. McIlhiny	79
M.W. E. R. Johnson, Esq., Q.C.	84
Four Past Masters : W. M. Pike, H. C. Hill, C. R. Jones, E. W. Morrill	88
R.W. H. E. Channell, P.M., P.D., G.M.	93
Four Past Masters : E. A. Baldwin, Rev. W. T. Forsythe, F. T. Caswell, T. Maxwell	100
Owl's Head Meeting	105
Stewart-Haskell Memorial Free Library	108
V.W. A. N. Thompson, Centennial Master	111
Main St., Stanstead, looking south from Masonic Hall	116
M.W. J. B. Tresidder, G.M. of Quebec	129
Judge Samuel W. Foster	132
M.W. O.W. Daly, M.D., G.M. of Vermont	136
Hon. Jno. B. Keating	140
Four Past Masters or Officers : J. A. Bradford, W. E. Hammond, O. F. Caswell, C. I. Moulton	143
Golden Rule Lodge Room. "The West"	185

History of Golden Rule Lodge.

CHAPTER I.

LIVELY STONE LODGE, NO. 22.

THE first object that catches the eye of the visitor as he enters Golden Rule Lodge Room is the original Charter of Lively Stone Lodge. As one examines this highly interesting and historic document he cannot but realize that it has a story all its own. Invest it with the power of speech and it could tell you of those rugged days of pioneer life in its frontier home. It could tell you of those scenes upon which it has looked down as the brethren of the Mystic Tie have, in bygone days, merged personal, political and national differences in the greater good of the Craft in general. It could speak to you of the friendly co-operation that characterized the peace of 1814 and following years. It could tell you of those days of anti-Masonic fury, when, in company with every other Charter in Vermont, it was surrendered to the Grand Lodge of that State; and finally, it could tell you how, in 1860, through the generosity of the Grand Lodge of Vermont, led by that prince of Masonic rulers, M. W. Philip C. Tucker, Esq., it was brought from its retreat, and, in answer to a petition from Golden Rule Lodge, given into their charge as "a relic and a memento of our former connection with that august body."

We must not, however, allow ourselves to be detained unduly by the imaginary voice of this historic document. From its contents we learn that Lively Stone Lodge was founded in 1803.

At this point an inclination towards a retrospective examination of the forces leading up to this event may be indulged. It is, happily, not incumbent upon the writer of this sketch to thread his way through the intricate network of events that culminated, in 1794, in the formation of the Grand Lodge of Vermont. As early as 1720 the work of the Craft was being carried on in Boston, and from that centre the work of organization had radiated in different directions. It is well to bear in mind that, like the British Colonies in civil affairs, before 1776, all the regular Lodges in the Thirteen Colonies owned an allegiance to the Grand Lodge of the Mother Country, as the fountain head of all government. This condition of things was perforce changed by the political upheaval of 1776. The general contention was that a severing of the political connection with England meant also a severing of the Masonic tie. There were some, however, who were unwilling to go to this extent. It is at least interesting to note that, so late as 1791, the Governor of Vermont and his Masonic associates petitioned the Grand Master of Lower Canada for a Warrant for Dorchester Lodge, located at Vergennes, Vt., and that the petition was granted and the labors of the Lodge carried on under this Warrant and under the jurisdiction of Lower Canada until the formation of the Grand Lodge of Vermont three years later.

When the last century was born the necessary readjustment following the War of Independence was practically complete. Most of the country villages of any size contained a Masonic Lodge, where the labors of the Craft

were carried on in peace and harmony. By way of confirming this statement, witness the number, 22, given to Lively Stone Lodge, in the jurisdiction of Vermont, in 1803! The anxiety of the early settlers to profit by the influence of Masonry is well evidenced by the fact that the first settlement of Stanstead was only made in 1796, seven years before the opening of the Lodge!

In the "Early Records of the G.L. of Vt." the following entry occurs:

"Saturday, October 15th, A.L. 5803. Lodge opened in due and ancient form. The petition of Timothy Hinman, Eliphalet Bangs and others, praying for a Charter, constituting a Lodge in Derby, by the name of Lively Stone, was presented by Bro. Samuel C. Crafts, and read.

"ORDERED:—That the prayer thereof be granted, and that a Charter issued accordingly."

It is interesting to note that Bro. Crafts, the spokesman of the petitioners on this occasion, was afterwards (1828-31) Governor of Vermont. The Charter members were: Timothy Hinman, Esq., W.M.; Luther Newcomb, S.W.; Rufus Stewart, J.W.; Ebenezer Gould, Eliphalet Bangs, Elijah Strong, Nehemiah Wright, Timothy Rose, Levi Aldrich, Charles Kilbourn, and Lebbeus Chase. These are the names of pioneer settlers of Stanstead and vicinity on both sides of the line.

It will only be by allowing the imaginative faculty to have rein that we shall successfully picture the appreciation of Masonry by these rugged and comparatively isolated pioneers. To their strong and sincere conception of things, Masonry was nothing less than a divinely inspired institution, the daughter of charity, and the handmaid of Christianity. The historic spirit had not yet robbed tradition of its peculiar charm, the commercial

spirit had not yet charged the atmosphere, requiring that everything be estimated by standards of commercial utility and wealth; and because these tendencies of modern life were then in their infancy, it was easier for men to see that the true wealth consisted in the force of personality and character. Institutions were few and valued, literature was a luxury, and it is no wonder that men appreciated the ripe fruit of Masonic thought and found in its aid to recollectedness and social citizenship one of the formative influences of their lives. The picture of the sturdy past has its enchantments, and a study of it suggests the stupendous revelation we should face if we could unroll its records and estimate the influence of Masonry in building up the manhood of this wide continent.

We come back to the facts in the life of Lively Stone Lodge only to be filled with regret that no complete records have been preserved. A few documents tell of the ordinary deliberations of the Lodge, of zealous care for the high standards of Masonic life and the fraternal relations of the members on both sides of the line. Early in its life the Lodge suffered a serious loss through the burning of the hall used for their meetings. Another was soon built on the Boundary Line, between the present villages of Rock Island, Quebec, and Derby Line, Vermont, upon the site now occupied by the "Columbian Club," and in this the Lodge found its new home. These new quarters had entrances from the Canadian and Vermont sides, the Boundary Line ran through the centre of the room, and the membership was just as international as the site. The War of 1812 brought this condition of things to an end. The strength of the Mystic Tie was not sufficient to preserve this happy arrangement and deliver the brethren from suspicion if they met in



Timothy Hinman

1st Master of Lively Stone Lodge.

friendly intercourse. It became evident to the leaders that a readjustment was necessary, that political conditions necessitated a new organization—but that this in no way implied a cessation of Masonic interest and co-operation the sequel most clearly proves. The brethren of Lively Stone Lodge, residing in Canada, did not surrender the traditions of the old Lodge when they proceeded to reorganize under a Canadian Regency. We find them, in 1815, uniting with Lively Stone Lodge in celebrating the 24th of June, the festival of their Patron Saint; and tradition tells us that the reorganization, of which we shall learn in the next chapter, was really only an accommodation to inevitable political conditions; that it in no way touched the practical unanimity of the forces of Freemasonry in the entire community. In December, 1817, Lively Stone Lodge was moved to Derby Centre; its Sister Lodge on the Canadian side gradually occupied its former field, and, as we watch its disappearance and long for a fuller narrative of its career, the conviction is irresistibly borne in upon us that in watching the evolution of its Sister Lodge to the north of the line we are dealing with the logical and historical outgrowth and successor of old Lively Stone Lodge, No. 22.

CHAPTER II.

GOLDEN RULE LODGE, NO. 19, C.R.

BEFORE making mention of details in the formation of a Lodge in Canadian territory by one half of the members of Lively Stone Lodge, it will be necessary, for our purpose, to go back nearly a century before that event and follow down the stream of Masonic life from which this newly organized body derived its authority. In the early days of the eighteenth century Masonry was passing through an era of change. The transition from the "Operative and Speculative" Guilds of Masons into the Symbolic and Speculative Masonry of modern times was just taking place. The chief workers in effecting the readjustment necessitated by the change were the Rev. Dr. Anderson, an eminent Presbyterian divine of London, and a clergyman of the Established Church of England, the then Rector of Christ Church, Oxford. Assisted by men of culture, learning and beneficence, they prepared the Constitutions, Charges, Regulations, etc., of the "Modern system." The Grand Lodge of England was organized in 1717, in London, by representatives from at least six of the old Lodges. It would be foreign to our present purpose to attempt to show how firm a hold the Guilds of Masons had all over England at this time, how some viewed with suspicion the change from "operative and speculative" to purely "speculative" work, and how it was only after many years of steady and patient toil that the evolution was accomplished.

Another great English Masonic centre is the city of York, where, we are told, a General Assembly of Masons was held, under King Edwin, as early as A.D. 926. The spirit of organization reached York soon after quickening the Masonic life of London, and, in 1725, the Grand Lodge of All England was formed at York. We must now drop the thread of history only to take it up twenty-five years later, when we find ourselves facing one of the most melancholy events in the history of the Craft in England. Charges of one kind and another were made against the administration of the "Premier" Grand Lodge of England at London. Among these were assertions that there had been departures from the accepted "work," "favoritism," "misrule" and "arbitrary methods." It was reserved for a young Irishman, Laurence Dermott, to give expression to the general dissatisfaction, and to organize, in 1851, an opposition to the Premier Grand Lodge in the shape of a rival Grand Lodge in the city of London. This new body professed to be founded upon the Constitutions of Prince Edwin of York, framed in 926, and at once styled itself the Grand Lodge of "Ancient" York Masons. To the "Premier" Grand Lodge of England they gave the stigma "Modern" and for the next sixty years these two rival bodies, popularly known as "Ancients" and "Moderns," lived their separate and rival life and followed their own line of development. The division was carried to the colonies, where the rival influences were soon felt. As early as 1756, a Lodge, warranted by the "Ancients," was formed in New York City, and in 1771, one similarly constituted in the City of Boston. The "Ancient" brethren styled themselves "Ancient York Masons," a particular mode of "work" became known as the "York" rite, and while the following of the

"Moderns" in America was numerically the larger, the lines of development were more after the pattern of the "Ancient" and rival Grand Body. In this connection Lively Stone Lodge, and her successor, Golden Rule, No. 19, afford a luminous illustration.

To bring this matter to a focus, as far as it possesses vital interest to the members of Golden Rule Lodge, we need to remember that in 1813, H. R. H. the Duke of Kent was at the head of the "Premier" Grand Lodge of England, while his royal brother, the Duke of Sussex, was Grand Master of the "Ancients." Through the persistent efforts of the former a basis of union was agreed upon, and on St. John the Evangelist's Day, 1813, articles of union were accepted and signed, and the unfortunate schism was healed. The Duke of Sussex was elected Grand Master of the United Grand Lodge of England! *On that very date (Dec. 27th, 1813) the warrant of Golden Rule, No. 19, C.R. was issued and signed in Quebec City!* Thus was the birthday of the new era of Masonry in Stanstead one of reconciliation and of that concord through which small things grow to greatness. The new organization, known as Golden Rule Lodge, was the first in Canada to have the enviable title of "*United* Ancient York Masons."

The causes which resulted in the dividing of the Masonic forces previously united in old Lively Stone Lodge have already been referred to. The chief one was evidently the suspicion that rested upon any institutions that permitted close and friendly intercourse between citizens of the two countries that were at war. Finally, the civil authorities forbade the joint assembling of the members of this international body, and the work of readjustment was soon under way. The convenient, but amusingly sugges-



Rock Island, Que.
Showing Site of First Lodge Room.

tive arrangement * of the old Lodge Room, in which the members could meet without fear of interference from the civil authorities, had to be given up; and a petition was forwarded to the Grand Lodge at Quebec, signed by twenty-two members of Lively Stone, asking that they be constituted a Lodge under the above-named Grand Lodge. The time of the consideration and granting of this petition was, as we have seen above, an unique date in Masonic history. Its importance should not be overlooked by the members of Golden Rule Lodge, which the late M. W. Dr. J. H. Graham, writing in his colossal "History of Masonry in Quebec," is pleased to style "Famous Old No. 19, U.A.Y.M."

The M.W. Grand Master of Ancient York Masons in Quebec at that time was the Hon. Claude Dénéchau, and the original Charter was issued by him. This precious document has been lost for many years, and the most careful efforts have failed to bring it to light. The exact terms of the Charter are therefore unknown to us. A tradition in Golden Rule Lodge says that this Charter conferred unlimited power upon its recipients, authorizing them "to make Masons and to confer the degrees for the benefit of Masonry." While the writer is not in a position to challenge the accuracy of this tradition, he ventures to submit that it is somewhat shaken by the following facts: In a warrant issued by the Grand Lodge of Lower Canada, in 1809, under the signature of Claude Dénéchau as Grand Senior Warden, the authority

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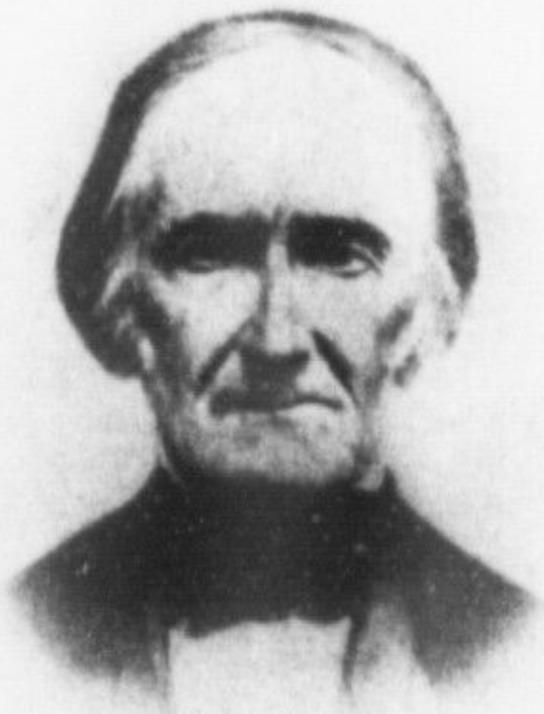
* Bro. Gustin's History has this amusing reference: "This arrangement rendered it safe and convenient for the Brethren of both sides of the Line to meet upon the Level and part upon the Square, unmolested by the impertinent interposition of public functionaries, imperiously demanding something of a mineral or metallic kind, to be laid up as a memorial that he had then and there cancelled some long-standing old account." (P. 7.)

conferred is "To admit and make Freemasons, according to the most ancient and honorable custom of the Royal Craft in all ages and nations throughout the whole world." In another Warrant issued, in 1816, by the same Grand Lodge, M. W. Claude Dénéchau being Grand Master, the authority conferred is defined in precisely the same words. The writer inclines to the opinion that Golden Rule was clothed with the same authority, and that her subsequent course is quite easily understood even if this supposition be granted. It is a matter to be much regretted that Golden Rule was persuaded to surrender her original Warrant in lieu of another, and, as the late M. W. Bro. Graham remarks: "Her members appear never to have forgiven themselves for having surrendered (and forever lost) their original Ancient York Warrant from the Grand Lodge at Quebec." The highly dramatic and interesting story of the surrender to the Grand Lodge of this old Warrant will find its proper place in this narrative.

There were twenty-two names on the petition for this Warrant. Among the petitioners one notices the names of two of the Charter members of Lively Stone, viz., Timothy Rose, and Levi Aldrich, while the names Bangs and Kilbourn are common to each list. The complete list of the signers is as follows:—Phineas Hubbard, Ezra Ball, Timothy Rose, Oliver Nash, James Wesson, Nathan Wesson, Ichabod Smith, Alexander Kilbourn, James Bangs, Theodore Bangs, Moses Montague, Silas Taylor, Elias Lee, David Curtis, Levi Aldrich, Dr. Isaac Whitcher, Daniel Holmes, Frederick Holmes, Israel Wood, Daniel Mansur, James Peasley and Heman Bangs. These were the original members of Golden Rule Lodge, No. 19, and, on January 18th, 1814, the first five names on the list were installed W.M., S.W., J.W., Sec., and Treas., re-



Phineas Hubbard, 1st W.M.



Selah Pomroy, 3rd W.M.



Oliver Nash, 4th W.M.



Elias Lee, 5th W.M.

spectively, by the Hon. Wm. Howe, D.D.G.M., from Vermont. The warrant from Quebec was thus given into the hands of these brethren by an officer of the Grand Lodge of Vermont and they took up their new life with the traditions of the past thick upon them.

The Worshipful Master, Phineas Hubbard, was eminently qualified for his position. He became a Mason in 1800, while residing in Sunderland, Mass., and so rapid was his progress that when Pacific Lodge, Amherst, Mass., was organized, in 1801, he was qualified for and became Charter Master of the Lodge. He was fortunate in being able to bring the impetus of this experience, in connection with the inception of another Lodge, to his new position. He was also fortunate in having associated with him such highly gifted men as Ichabod Smith, Timothy Rose, and Alexander Kilbourn.

Although the Lodge was thus possessed of excellent material, its lot was cast in a trying time. The last stages of a demoralizing war and the "hard times" that followed the cessation of hostilities affected all classes of society. Such evils as intemperance, smuggling and gambling were especially conspicuous, and at times there were bitter feuds between the offending parties and the civil authorities. Golden Rule Lodge, being apprised of these feuds that threatened to break out in an armed encounter, twice interposed, and twice through Masonic influence were armed mobs prevailed upon to disperse and abandon their sanguinary enterprise. Thus Golden Rule and Lively Stone Lodges, by a reciprocal interchange of kind and friendly acts, preserved a good degree of order and harmony among the frontier inhabitants of Derby and Stanstead. That their members were influenced by the tone and tendencies of the moral atmosphere in which they lived is one of the necessary results of human experience.

To expect something else would be to expect that superiority to environment which no corporate institution has yet been known to possess. To cavil at Masonry because the shortcomings of erring humanity are found in individual members of the Craft is to make requirements of her that no institution made up of individual citizens can be expected to meet. That Masonry has ever been, and to-day is one of the most potent forces, not only in strengthening the individual to rise above his environment, but also in moulding and fashioning for good that phase of environment which we call "public opinion," is happily a position which commends itself as self-evident and acceptable to an ever-increasing number of observant thinkers.

The history of Golden Rule Lodge, from its inception until 1826, is the history of an institution trying to thread its way through this maze of moral and social unsettlement and instability. The age was one of individuals rather than institutions, and there is little of note to record.

In 1815 the Lodge invested a considerable sum in the building of a hall in the tavern of Adam Noyes. This venture, upon which much energy was concentrated, became ultimately a great cause of embarrassment and loss to the Lodge.

The celebration of St. John the Baptist Day (June 24) was an annual event of importance. Elaborate preparations were made. The oration and the sermon were both given by eminent men and the event must have been a source of much good. On one of these occasions, we are told that one hundred and ten Master Masons, their wives and sweethearts, assembled to join in the festivities.

The Lodge set her face resolutely against the evil tendencies of the times. The following quotation from Bro.

Gustin's History is a good illustration of one of the social evils, and also of the action of the Lodge: "The people with few exceptions, indulged freely in spirituous liquors. Intemperance prevailed everywhere; each neighborhood had its distillery. Potato whiskey was the staple commodity, and during the winter numerous teams were constantly employed conveying it to Montreal market. It flowed through all departments of society; in all assemblies, whether for business or conviviality, liquor was indispensable. The social visit or friendly call without a display of glasses and decanters would have been considered uncourteous indeed." He adds also, "Some prominent members had contracted the habit of intemperance, and the reformatory measures adopted by the Lodge proving of no effect, they were expelled!" The spirit in which such reformatory efforts were put forth is illustrated in the following rule, adopted at this time: "If any Brother of this Lodge curse or swear, lay or offer to lay wagers, or use any language in Derogation of God's Name, or in corruption of good manners, or play at cards, dice, forfeits, or any other unlawful game, or be guilty of intemperance, or come to the Lodge disguised in liquors, he shall be admonished (by the presiding Officer) for the first offence; for the second of the same kind he shall be fined (not less than one shilling or exceeding five), and for the third he shall be excluded and reported to the Grand Lodge."

It was manifestly right and necessary for the Lodge to guard the cardinal virtue, Temperance, but the adoption of disciplinary measures, when directed against so prevalent a vice, added another to the many difficulties the Lodge was soon called upon to face.

A reference to the table of officers * will show the names of good and worthy men at the head of affairs from 1822

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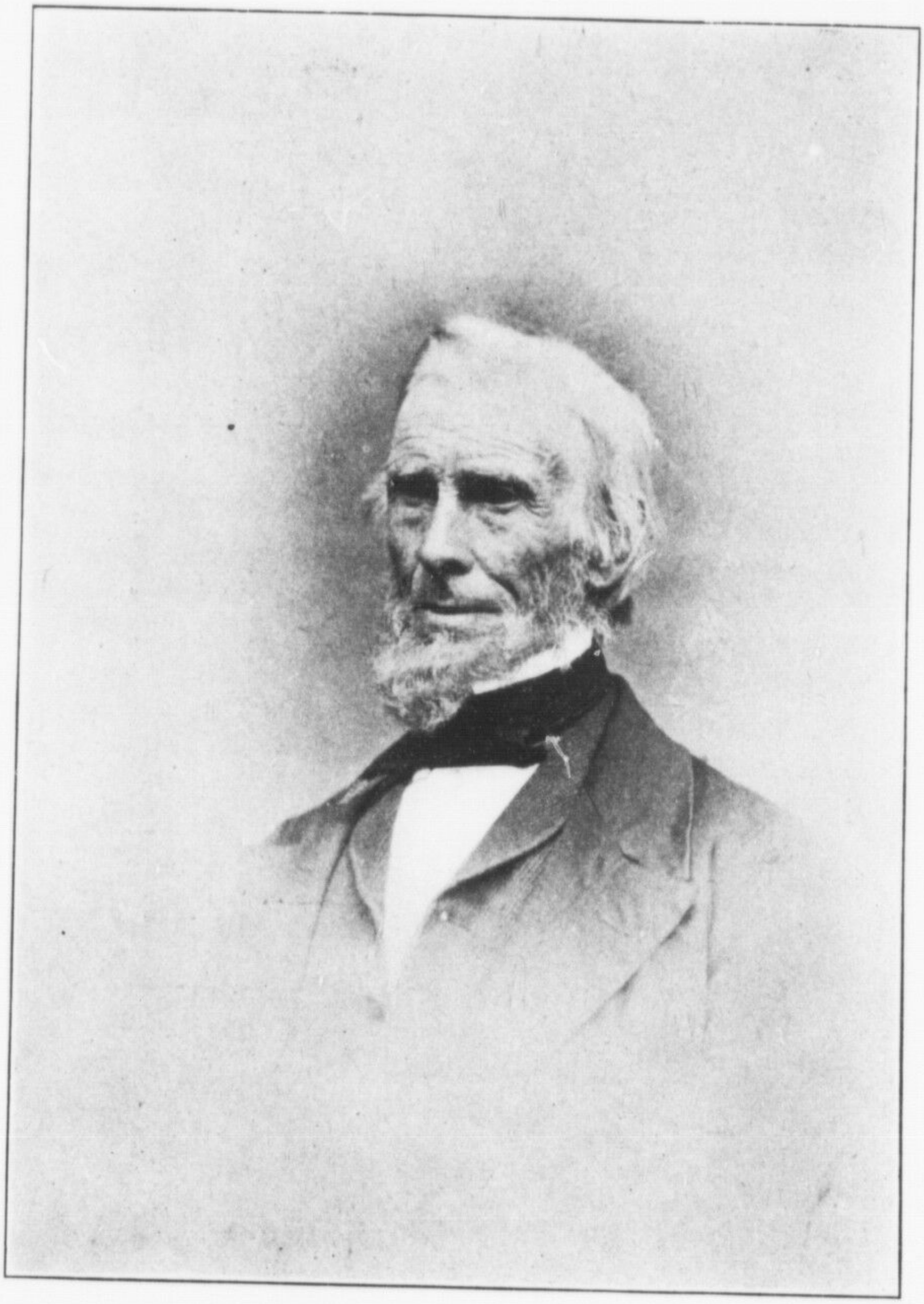
* See Appendix (C), p. 199.

to 1829. In spite of the best efforts of the few, it was impossible to reach a level higher than that of the average member of the Lodge, and while the events of these years are of interest to the historian, they make up a melancholy narrative and need not for long detain the reader.

The time was also one of unsettlement in Masonic organizations in the Province. The Provincial Grand Lodge of Lower Canada, organized, in 1814, after the healing of the schism already referred to, was designated the Grand Lodge of Ancient York Masons. It was practically an independent body, and, in 1820, by Warrant of the Supreme Grand Master, the Duke of Sussex, it became an appendage of the United Grand Lodge of England. In 1823 its jurisdiction was divided and a Provincial Grand Master was appointed by the United Grand Lodge of England for Montreal and the district of William Henry. This latter district was construed to include the present Eastern Townships. Thenceforward until 1869 there were two Grand Bodies in Lower Canada.

When this change was made it became necessary for the Lodges in the newly constituted district to secure recognition from their new Grand Lodge. Golden Rule, among the rest, was asked to take this step. There were many things that made her leaders loth to accept the change. Before we consider the interesting incidents connected with the change of No. 19, C.R., U.A.Y.M., it will be well to notice how the Charter of Golden Rule had been interpreted and behind what authority the Fathers of Golden Rule Lodge entrenched themselves at this time.



"Father" Elisha Gustin, 8th W.M.

CHAPTER III.

ST. JOHN'S CHAPTER, ROYAL ARCH MASONS.

So much of the development of modern Masonry hinges on and is interpreted by the schism between the "Ancients" and "Moderns" in the Grand Lodge of England, which ended in 1813, that the writer must claim the indulgence of the reader in once again referring to the bearing of the contention of these rival parties on the history of Masonry at Stanstead. The working of certain Masonic degrees other than the three now recognized as exhausting Ancient Craft Masonry, and that, too, under one single Warrant of authority, is older than historic records. As early as 1740 the Mark degree was conferred as a complement or part of the Fellow Craft's, and at about the same time the Royal Arch degree was contended for as a legitimate and proper part of the Master Mason's degree. The undisputed antiquity of the Mark degree, among the Guilds of operative Masons has been the subject of most interesting investigation, and the right to confer these and higher degrees was one of the great subjects of dispute between these two rival Grand Lodges of England. When their union was effected, in 1813, the second article of agreement was as follows: "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 Orders of Chivalry, according to the Constitutions of the said Orders." In this way, one of the great contentions of the Ancients was recognized, and the Grand Lodge of United Ancient York Masons of Lower Canada exercised the power thus recognized as conferred by Warrants issued under this article. All Lodges so Warranted had a right to work the Mark and Chapter degrees. * The whole question was made the subject of investigation in England in 1856 A special committee having reported that while the Mark degree is not an essential to Craft Masonry, it might still be considered as forming a graceful addition to the F.C. degree, the G.L. unanimously "RESOLVED, that the degree of 'Mark Mason' or 'Mark Master' is not at variance with the ancient Landmarks of the Order, and that the degree be an addition to form part of Craft Masonry, and consequently may be conferred by all regular Warranted Lodges under such regulations as shall be prepared by the Board of General Purposes, approved and sanctioned by the G.M." In 1865 this attitude was changed, and the Mark

* When reference is made to the "Mark" degree, it is well to bear in mind that both the old "Mark Mason" and the "Mark Master" degrees are included. The former was conferred upon Fellow Crafts, as appears from the following law promulgated by Wm. Schaw, Master of Work, to King James VI. of Scotland, Dec. 28th, 1598. "No Master or Fellow-of-Craft to be received or admitted except in the presence of six Masters," etc. A record of "Lodge Operative," of Banff, Scotland, Jan. 7th, 1778, is explicit: "That in time coming all members (are) not to obtain the degree of Mark Mason before they are passed Fellow Craft; none to attain to the degree of Master Mark Mason until they are raised Master."

According to Bro. Mackey ("Encyclopædia of Masonry") much of the ritual of the "Mark Mason" or "Mark Man" degree has been incorporated into the "Master Mason" of the American system. All of which considerations go to justify the contentions of the "Ancients" anent the power conferred by the Master's Charter of Ancient Craft Masonry, and the claims put forth for the antiquity of the Ancient York Rite.

Degree was no longer recognized as a part of Craft Masonry. This line of work soon became absorbed in Capitular Masonry, whose destinies have been governed by the Grand Chapter of Canada, organized in 1857, and, since 1876, in the Province of Quebec, by the Grand Chapter of Quebec then formed.

The members of Golden Rule Lodge soon availed themselves of their power. In the winter of 1817 several brethren of the Lodge who were together in Montreal had the Mark Master degree conferred upon them. On their return home they made their promotion known to the brethren and sufficient interest was manifested to move them to organize a Mark Lodge in connection with and under the Charter of Golden Rule. The principal officers were: R.W.M., Nehemiah Wright, of Derby, Vt.; W.S.W., Phineas Hubbard; W.J.W., Elias Lee; Secy., Ezra Ball. The first meeting of which any records remain was held May 6th, 1817. At the September meeting in that year a brother is reported to have "paid his fee by giving a five dollar bill, which he is to take back if it don't serve as well as specie." There are records of six other meetings, three in each of the years 1818 and 1819, and then the old records close.

This Mark Lodge was a flourishing body, comprising most of the distinguished members of Golden Rule and Lively Stone Lodges. It is easy to picture its possible influence in bringing about the ultimate practical merging of old Lively Stone in Golden Rule Lodge. There is preserved an interesting document of these days, called a "Diaploma of the 4th Degree of Masonry," which reads as follows:

"We, the presiding officers of a Mark Lodge at Stanstead, L. Canada, having conferred the Honourary Degree of Mark Master Mason on our Brother Theodor

S. Bangs, we do commend him to all Free and Accepted Masons on the Globe. As a testimonial the seal of our Lodge is affixed 13th of July, A.L. 5819.

(Signed.) "Silas C. McClary, *M.*
"Nathan Wesson, *S.W.*
"Jacob Chase, *J.W.*
"Wilder Pierce, *Secy.*"

Thirty-five years after the last record a Mark Lodge was opened by permission of the Prov. Grand Master. Golden Rule Lodge continued to work the "Mark" (Degree) until June 24th, 1857. *

It was not, however, until 1821 that the full scope of the Ancient Warrant of Golden Rule Lodge was utilized. In April of that year a celebrated Lecturing Master, Barney by name, visited the Lodge and quickened the brethren to use to the full their Masonic privileges. Having perfected their work in the first three Degrees of Masonry according to the "York Rite," they became desirous of further light. Bro. Barney was, therefore, engaged to remain and give instruction in the Chapter Degrees to those who had been exalted. The outcome was the organization, under the Warrant of Golden Rule Lodge, on April 22nd, 1821, of St. John's Chapter of Royal Arch Masons. Bro. Barney was assisted in this work by Comps. Foss and Broome; Fletcher, from Lyndon, Vt.; Stone, from Troy, Vt.; Dr. F. W. Adams, Dr. M. F. Colby, of Stanstead; and Comps. Verbeck and Ward, of Derby. The principal officers were: Hon. Wm. Howe, M.E.H.P.; Ichabod Smith, E.K., and Wilder Pierce, E. Scrib. Judge Howe was a man of splendid character, an accomplished gentleman of talent and influence. His sterling worth rendered

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* Graham's History of "Freemasonry in Quebec," p. 492. See also p. 487.

him justly popular, and under his management the Chapter flourished and became popular with the Craft in general. Among the first to be exalted was Bro. Elisha Gustin. It is not our purpose to attempt to trace the growth of the Chapter or chronicle its leading events. One or two closing words must suffice. For two or three years the Chapter met irregularly, and then succumbed in the storm whose clouds were now piling thick and heavy about the horizon. In 1851 steps were taken to revive the old Chapter. *

Bro. Gustin alone of the pioneers remained, and although the petitioners for revival asked to perpetuate the old name, the Grand Chapter thought otherwise and in 1860 a Warrant was granted to Golden Rule Chapter to continue the work in the jurisdiction of old St. John's. In 1869 the Chapter was moved to the city of Sherbrooke, Que., where, under the name of Golden Rule, No. 1, its work is now carried on with increasing strength and influence.

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* At the meeting of Golden Rule Lodge (April 15th) it was "Voted that a committee be appointed to get up a petition to procure the requisite signatures and raise the necessary funds for procuring a Charter for a R. A. Chapter. Bros. E. Gustin, W.M., S. Kingsbury and W. R. Andros were appointed the said committee.



CHAPTER IV.

GOLDEN RULE, NO. 785, E. R., AND NO. 6, P. R., AND LATER NO. 517, E. R., AND NO. 8, P. R.

We have now to deal with a series of events, following rapidly upon each other, which resulted in the passing of old No. 19 into a new registration, and which culminated in the closing of all Masonic labors in this district for upwards of twenty years. The demands made upon Golden Rule Lodge by the new Grand Lodge of Montreal required that they recognize this new Grand Lodge as having authority over them, and that they return their Warrant and receive new authority from this new Grand Body. This opened up a great question. As we have seen, Chapter degrees were being conferred under this old United Ancient York Warrant. Would the new Grand Lodge continue this privilege? Would the readjustment of affairs mean registration and Charter fees from an almost empty treasury? As an affirmative answer was anticipated to both of these questions, the Lodge voted not to renew its Warrant under the new Grand Lodge. The following letter explains their position:

Stanstead,
20th Dec., 1823.

To Turton Penn., G. Sec'y.

Dear Sir and Bro.:—At a meeting of Golden Rule Lodge, No. 19, at Stanstead, on the 15th Dec. inst., the Lodge took into consideration a communication or order from the Grand Lodge of Montreal, making it necessary

for us to return our Warrant and Jewels and also to be represented on the 27th inst. in that body, when the Lodge voted not to take or apply for our Warrant to be returned or renewed to us under the jurisdiction of the Grand Lodge, as the burthen of their claims is too grievous to be complied with. We being unable to meet all such demands, are consequently compelled to relinquish our Warrant and deny ourselves the pleasure of meeting in brotherly love and friendship on our regular communications. Therefore, voted that our trusty and worthy brother, James C. Peasley, be the bearer of this letter, with our Warrant and Jewels, and not request a renewal of our Warrant.

By order of the Worshipful Master and Wardens of Lodge No. 19.

I am, Sir and Bro.,

Yours truly,

M. CHILD, *Sec'y.*

Brother Peasley was Senior Warden at the time and he performed this mission with a promptitude which characterizes a sanguine Mason, and which no one of a less daring or intrepid spirit would ever have accomplished.

On his way to Montreal he encountered a severe snowstorm, which in the French settlements completely blocked the roads. Here he was obliged to leave his sleigh and tread through drifted snowbanks for miles in succession, and with his only arm leading his horse and carrying his valise; yet, firm to his pur[illegible]e, he persevered, and at length, cold and weary, reache[illegible] the frigid banks of the St. Lawrence, there to learn the[illegible] was no crossing. Nothing daunted at this unexpected interruption of his designs, he pushed forward for Caughnav[illegible]ga, where he crossed the river in a small boat amid fie[illegible] ice, even at the hazard of his life, and arrived in Montreal in season to attend the Grand Lodge.

Brother Peasley laid before the Grand Lodge the Warrant, Jewels, and his letter of instructions, upon which the Grand Master informed him that it was not the intention of the Grand Lodge to charge any fees for the new Warrant, but simply to require an exchange of the old Warrant for a new one, agreeably to instructions received from the Grand Lodge of England; but that the new Warrant would confine the Lodge to the working of the first three degrees only, as he had no power to grant Warrants for Chapter, but he had no objections to their continuing to work the Chapter degrees on the Masters' Charter, but he would not recommend their so doing. He said the Jewels and funds, on which the Grand Lodge had no claim, belonged to the Lodge. The letter in which Bro. Peasley made his report is still preserved among the valued treasures of the Lodge, and is so characteristic as to merit insertion here *in extenso*.

Stanstead, Dec. 31st, 1823.

Elisha Gustin, Esq.
Stephen Haseltine, Stanstead, L.C.

Worthy Brethren and Companions:—I have the pleasure to inform you that with much difficulty I arrived in town in time to obey the summons of Grand Lodge, and though not entitled to a seat (through informality and non-compliance on the part of the Lodge, owing to the misconstruction we had put on their communication), yet the Right Worshipful the Grand Master was pleased to observe that he was not disposed to take any advantage of our want of information, or informalities arising therefrom, where good intentions were apparent. He therefore ordered me to be admitted, when, by the kindness of Bro. H. Gates, who is Grand Treasurer, I was enabled to prosecute my mission to better advantage than I anticipated on my entrance. The result of the answers to the questions I put, and the situation in which

we stand, or may if we choose, I conceive will be highly gratifying to every Brother who wishes well to the institution, and feels disposed to exert his endeavors to render himself deserving of the same, and as I have room or time only to state a few particulars, that you may feel at ease from fear of being dealt with as a body individually. The R. W. G. Master observed to the communication that we had a right to surrender our Charter if we pleased, that then he had no control over us and could not compel us to renew it, or deal with us for refusing, and that our Funds and Jewels were our own property on which he had no claim if we resigned our Charter (of course, I have brought them home); that a Chapter or Charter for Royal Arch Masonry he could not grant, as he had no authority over them, that he was one himself, therefore had no objection to their working as usual on the Masters' Charter, yet, as he had no jurisdiction over them, he could not encourage them, but had no wish to hinder or molest them from proceeding as we had done. From the whole tenour of his observations, I could but conceive him to be actuated by a desire to patronize and encourage the fraternity, not to oppress or dominate over them, as we have had the impression. For instance, he, after the Jewels were returned, urged me to take a new Charter, free of expense, on the petition of those who signed for the Chapter and pay the Register's fees only of those who signed it, and not those if they had been registered by the Grand Lodge of England. This I at first proposed to do, but on reflection, fearing I should go beyond my orders, or take too great a responsibility on myself, I observed the same to the R.W.G.M., and requested he would have the goodness to order the G. Sec'y to note on the Books that the Petition and our privilege of having the Charter free of expense should lay over until the fourth of Feb., when a special communication of the G.L. is to be convened, that I might have the privilege of communicating the proposition to our Brethren and take their views on the subject. To this he was pleased to observe he readily would,

as he had no disposition to hurry the business, but give us time to reflect and determine, but (pointing to the Book of Constitutions) says: "There is the Book, I cannot alter the laws. As Master Masons must meet (if you renew your Charter) and act up to the regulations of the Craft," etc.

Your friend and companion,
JAMES C. PEASLEY.

Appended to this letter is a postscript containing valuable suggestions for the W.M. on necessary steps for reconstruction. Bro. Peasley, having returned with the new Warrant in prospect, subject to the approval of the Lodge, a meeting was called, through the columns of the *British Colonist,** for 13th January, 1824. At this meeting the action of Bro. Peasley was approved, and a vote passed to renew the Charter.

At this same meeting another important question was discussed and finally disposed of. For some time the members of the Lodge had been remiss in their attendance, especially those residing in the immediate vicinity. Much of the work was done by members living some distance north of Stanstead; and the members residing at Georgeville proposed, if the Lodge would move to that village, they would give the use of a Hall gratuitously, so long as they chose to occupy it. This change would enable the Lodge to claim the amount invested in the present hall, and probably the change of location might

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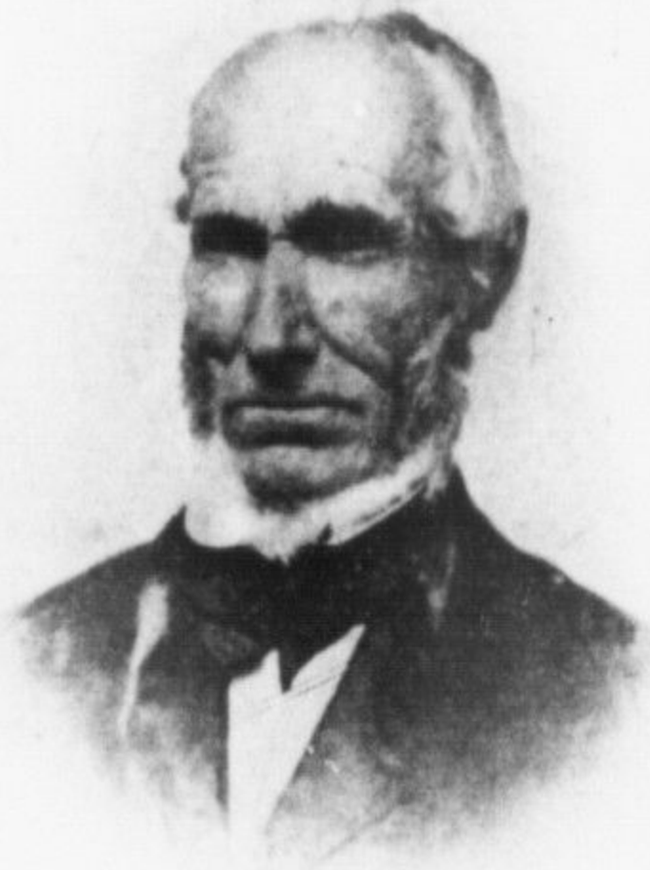
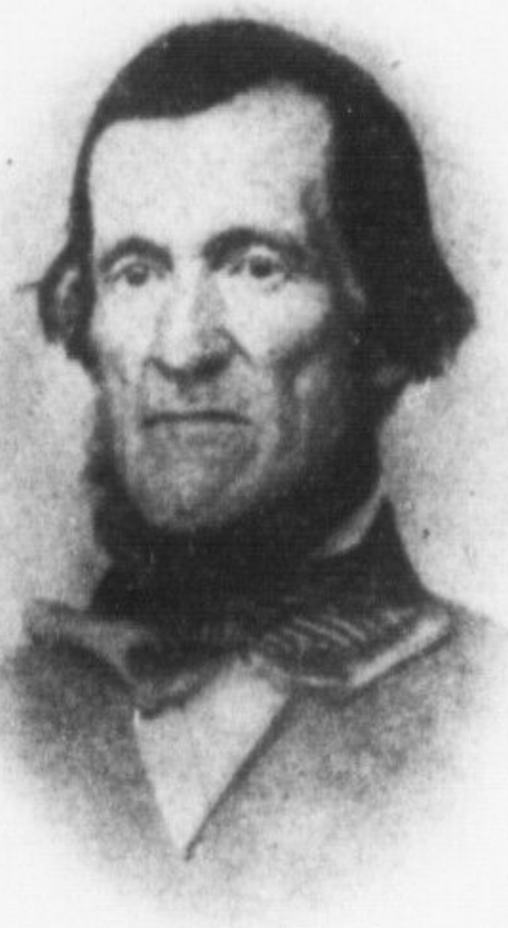
*** The *British Colonist* was a weekly newspaper published in Stanstead, the only one then printed in the Eastern Townships. It was started in 1823, by Bro. Silas H. Dickerson. It was a very creditable sheet for that time, but Bro. Dickerson's ideas of the freedom of the press were in advance of his time. His comments on the decisions rendered by the Judge of the District Courts soon got him into serious trouble, and after a courageous battle for the freedom of his paper, in which heavy expenses were incurred, the publication was discontinued.**



Silas C. McClary, 7th W.M.



Stephen Hazeltine, 9th W.M.



Ezra B. Rider, 11th W.M.



Andrew Bodwell, 12th W.M.

be productive of some further additions to the membership, and the very existence of old No. 19 thereby be perpetuated. After discussing and duly considering the proposition, it was accepted with apparent satisfaction. This proposal having been confirmed at the meeting referred to above, a new hall erected by Copp and Peasley at Georgeville was accepted as the place of meeting. Here we find Golden Rule, No. 785, E.R., No. 6, P.R., carrying on her labors after Mar. 9th, 1824. We must not infer that this change was made without opposition or loss. Some of the Stanstead Brethren resented the removal and the Secretary, Treasurer, Owner of the Hall, and others, refused to recognize the removed and newly warranted Lodge as the legal continuation of the Stanstead organization. The interested Brethren who effected the removal set to work with active designs for the improvement of the Lodge and increasing its usefulness. They revised the By-Laws, appointed a committee of seven to attend to the wants of the poor and unfortunate, and at the June communication a committee of three was appointed to examine the funds, settle with the former Secretary and Treasurer, obtain the money invested in the old hall, and receive the books and papers from the last Secretary.

Subsequently the committee met at Stanstead and repaired to the office of the last Secretary and asked for the books and papers of the Lodge. He refused to give them up, or to furnish any extracts from them, giving as his reason, "that he had been directed to retain them in his own safe keeping," and informed them "he had now no further time to devote to Masonry, that he had recently had a renovation of mind which absorbed all his unoccupied time." He then proceeded to enunciate the different societies which he served as Secretary, recapi-

tulating the multifarious duties devolving on him in his peculiar relations with select committees, his farm to oversee, his store to attend, reserved hours for reading, devotional exercises, &c., not forgetting, in his excess of piety, to add that he was also agent for fifteen thousand acres of wild land.

The committee met with no better success on visiting the Owner of the Masonic Hall; they therefore reported "no success," and were discharged.

A meeting of the Lodge was called at the old Hall, in order to effect a settlement with the disaffected members, but, after a lengthy and excited debate, the Owner of the Hall carried a vote endorsing the action of himself and the Secretary. By this action the Lodge lost about $1,500, her record books and archives, and it was the concluding effort on the part of the Lodge to gain possession of her lawful property.

It was now well understood why the record books had been withheld, and for the first time the Lodge was convinced of the existence of an antagonism in their own body sufficient to effect its downfall. Some who had formerly professed a warm attachment to Masonry seemed weary of its requirements and were now already exhibiting marks of "anti-ism," while others, in view of its declining popularity, assumed a cold, indifferent position. Even the true and genuine Craftsmen who steadfastly adhered to the institution now wore a dejected mien, on which was depicted evident marks of chagrin and disappointment.

The Lodge stood like the beautiful virgin, weeping over a broken pillar; no book of records opened before her; deprived of her funds; abandoned and forsaken by her friends and members, who, like so many surrounding icebergs, were chilling and paralyzing the little vitality she still retained.

Under these unfavorable auspices the little band of Golden Rule adherents continued to meet and pursue their Masonic labors, trusting in the arm of the Omnipotent Jehovah for support, mindful of the old Masonic maxim, "that time, patience, and perseverance accomplish all things."

An event of more than local interest occurred during the year 1824, when Golden Rule Lodge was asked to take action upon the application contained in the following letter from some Brethren in Charleston, L.C., now known as Hatley, Que.

Charleston, May 26th, 1824.

To Mr. James C. Peasley,
Stanstead, Que.

My Dear Sir:—

I take the liberty to state to you a copy of the resolutions of a number of Master Masons belonging to this Parish, which are as follows, viz:—1*st*. To petition the Grand Lodge at Montreal for a Charter to empower them to work as Ancient York Masons. 2*nd*. That John Weston be their first Master; Chester Hovey, S.W.; Wm. Emery, J.W.; Moses Coburn, T.; Ebenezer Hovey, Sec'y.; James Moore, S.D., and John Hovey, J.D., who are all Master Masons. 3*rd*. That John Weston be a committee to apply to Golden Rule Lodge for recommendation for the above-named object.

But as it will not be convenient for me to attend, I must beg you will be so good as to make the application at the next communication, and if the Lodge sees fit to give a recommendation, that you have it made out and signed at the time, as we shall have opportunity to send to Montreal the Monday following. The name of the Grand Sec'y and any other information, by the bearer, would much oblige

Your friend and humble servant,
JOHN WESTON.

The recommendation asked for was duly granted, and the Lodge organized as "Rural Mark Lodge," with the above specified officers. Golden Rule Lodge possesses in this fragment the only surviving record of this venture, and we shall probably not err in concluding that Rural Mark Lodge was only getting under way when the storm that had been gathering burst with such disastrous results and she, along with many other Lodges, discontinued her labors and was never revived.

Very little remains to be recorded of the doings of the Lodge at Georgeville. For four years the officers were elected as usual and faithful work done to keep the true light shining forth from her altars. Under the extreme financial depression of the times the dues to Grand Lodge became burdensome. Postage rates were high. Quarterly circulars came from the Grand Lodge of England, each one taxed "One Dollar" or "One Dollar and fifty cents" for postage, as they came by Quebec or New York.* Supplies were becoming more expensive and the treasury

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* Apropos of the above remarks about postal charges, the Transactions of the Brome County Historical Society has this interesting story (Vol. 1, p. 31):

"When Georgeville was the post office for East Bc.... and when a letter coming from the United States cost twenty-five cents for postage, the regulation was then that three-fourths of the postage had to be paid by the sender, and the remaining fourth by the receiver. As in the Eastern Townships, the New York shilling, worth twelve and a half cents, and the half shilling, worth six and a fourth cents, were in circulation this was easily accomplished. The address of an old letter sent from Massachusetts in 1837 ran as follows:

"'Eighteen and three-fourths cents I have paid
To "Uncle Sam" to be conveyed
To Derby Line without delay,
Betwixt Vermont and Canada;
Thence if John Bull will
Convey me safe to Georgeville,
Six and one-fourth cents I do engage
He shall receive from Gorham Page,
And if said Page will not comply
I'll lie in Georgeville till I die.'"

was all but empty. The following items, culled from the few extant Lodge records of the times, are of more than local interest:

"Received from Golden Rule Lodge, by the hands of Bro. Peasley, Five Pounds, Five Shillings, Cy., being for registering fees of seven Members, Cy., 11s. 8d. each, and a Copy of the Book Constitutions, 23s. 4d.

"TURTON PENN., *Sec'y.*

"Montreal, 6th Feb., 1825."

On Nov. 27th, 1827, the following entry was made: "Postage on two circulars from the Grand Lodge of England, $2.00." Circulars from Montreal and nearer points are noted "Postage 9d," or larger sums.

Among those who struggled heroically against the adverse conditions and strenuous circumstances of these hard times were James C. Peasley, Chauncey Bullock and Andrew Bodwell, but chiefest, as the Father of the Lodge, Elisha Gustin. The last election of officers was held in 1828, and during the year the Lodge exhibited no new marks of prosperity. Public opinion, which generally gives tone and character to all associations, seemed passive or quite indifferent, resembling that deep, settled calm which precedes a violent storm. The political horizon was assuming a threatening aspect, and exhibited that general dissatisfaction which seemed to portend some turbulent commotion, and which soon after burst over the country in the anti-Masonic whirlwind which swept all opposition before it.

The year 1829 came in; the annual election of officers failing, the Lodge did not meet until the 3rd of March, when the Lodge was opened in due form, and the proceedings of the last meeting confirmed. Past Master Peasley addressed the Lodge on the expediency of returning the

Charter; others followed, and at the end of a lengthy and sorrowful debate, it was voted to return the Charter until more congenial times. A committee of one was appointed to attend the Grand Lodge, return the Warrant, pay up the dues, and explain the causes producing this alternative. The remaining funds, after all debts were paid, were to be divided between the libraries of Georgeville and Marlow, and Bros. Gustin, Peasley and Copp were to take charge of the Jewels and furniture of the Lodge. These arrangements being amicably adjusted, the valedictory was pronounced, the Lodge closed, and the Brethren dispersed for eighteen long years.

We have now narrated the principal and most important occurences which exercised the minds and taxed the wisdom of the officers and members of Golden Rule Lodge during a term of fifteen years, embracing a period in which changes occurred so frequently and the transition from one position to another was so sudden that it rendered it difficult, if not impossible, to give permanency or stability to anything of a religious, moral, or even political character. "The decline of Masonry in this place may therefore be attributed in part to the downward tendency and retrograde movement of society in general, which was soon more fully demonstrated by the great and memorable anti-Masonic excitement, which, in the form of a political engine, succeeded in closing nearly all the Lodges in the Northern States, at once hurling from office every Mason who would not openly renounce the Order, excommunicating them from the Church, silencing Ministers of the Gospel, and with frantic zeal pursuing the Craft even into their private and domestic circles with unrelenting persecution, ruining their fortunes and blasting their fame."

CHAPTER IV.

ANTI-MASONIC EXCITEMENT.

THE closing words of the last chapter, which are also the closing words of Gustin's "History of Golden Rule Lodge," previously referred to, will, I am persuaded, leave the average reader with a desire to know somewhat more of the origin and nature of the famous era of excitement to which reference is made. In the face of this consideration and with a view to making our narrative consecutive, the reader is now presented with the main features of a long and complicated story.*

In 1826, as Rob. Morris remarks, † "The elements of discord were in existence, though latent." The irregular lives of some Masonic leaders could not but create an adverse opinion of the Craft. The age, as we have seen, was one of laxity and disorganization, and the better class of citizens who were not Masons could only judge Masons by performance, and not by profession.

Again, the realization of all this on the part of the true leaders resulted in drawing the lines more firmly and exercising greater care in the acceptance of candidates. This resulted in a large number of rejections and,

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* Every writer upon this period of the history of Masonry in America must acknowledge his dependence upon the splendid work of Rob Morris, LL.D., the historian of the anti-Masonic era; and the present writer would also make acknowledgment of valuable assistance found in Jesse B. Anthony's chapter on this subject in Stillson's "History of Freemasonry."

† William Morgan. Page 46.

of course, these undesirables were easily converted into the most bitter and unscrupulous opponents of the Craft.

When this condition of things was making the situation critical, the immediate cause of the outburst was found in Batavia, N.Y., in the person of one William Morgan. The origin and growth of this politico-Morgan anti-Masonic furore is a fine illustration of the proverb, "How great a matter a little fire kindleth!" All parties to this controversy have pretty well agreed that Morgan was a man of no importance, a broken-down, drunken, profane, unreliable, stone-mason, who had previously been a brewer in York, Canada. His character from the Masonic standpoint is represented as quite beneath contempt, and his friends have failed to establish any other opinion. Having nothing else to dispose of, he entered into agreement with one Miller, editor of a Batavia newspaper to write for him or supply him with the material for an exposition of Ancient Craft Masonry. Miller was anxious to bring out such a work, not only for pecuniary reasons, but also to avenge himself on Masonry for having refused to advance him beyond the first degree, owing to defects found in his character after his initiation. The announcement of the forthcoming "Illustrations" was enough to put local Masons on the *qui vive*. Quite forgetful of the fact that no exposure of Masonry need be feared, and that all previous works of the kind had fallen powerless to the ground, there were not wanting those whose zeal for the integrity of Masonry was quite in excess of their discretion. An effort to separate Miller and Morgan, and to destroy the manuscript of the 'exposure' proved a failure and aroused suspicion.

Beyond this point the story of the opposing parties becomes a tissue of contradictions. We cannot get above a strong probability in determining what took place, but,

making due allowance for this, the succession of events was as follows: It was determined to secure Morgan's manuscript and to persuade him to leave the country. A part of the manuscript was secured and Morgan, then confined in the Canandaigua jail, for debt, was taken from the jail and given into the charge of a small party of Masons. Every step was taken with Morgan's full knowledge and consent. He was to receive a certain sum of money when he reached Canadian soil, and gave his pledge not to leave it. His wife and children were to be enabled to join him there in due time. In opposition to this, it is contended, that his deportation was entirely by force, but, while some of the precautions taken by the actors of these events may lend color to this contention, it has been impossible to establish it. The party proceeded to Rochester and thence to Niagara, where Morgan was kept in custody until arrangements were made to hand him over to some Canadian Brethren. The transfer was made and Morgan disappears never to be again seen or heard of in connection with the history of the movement. *Omne ignotum pro magnifico,* and one meets few instances in which the unknown has been more completely supplied by fertile and prejudiced imaginations and conjectures.

Morgan's disappearance was the signal for a great outcry against Masonry. It was asserted that he had been removed by force, that he had been gagged and maltreated, that he was murdered in the Magazine at Fort Niagara, that his body was buried in the lake shore, etc., etc. From this point on the excitement assumed incredible proportions. For nearly five years law suits were pending in the civil courts, all growing out of Morgan's deportation, and during all that time some of the parties concerned were confined in the county jail.

The most celebrated of these cases was that of Eli Bruce, High Sheriff of Niagara County, who consented to accompany the party conveying Morgan to the Canadian frontier. No one can justify an officer of the state becoming a party to any such secret transaction, but it is impossible to think the offence was at all commensurate with the penalty inflicted. For nearly three years he was confined in the common jail at Canandaigua, deprived, of course, of his office, and made the text for an agitation, out of which grew the anti-Masonic party in American politics. In the meantime the search for Morgan was fruitlessly carried on and the atmosphere was reeking with inflammatory stories, rumors, pictures and every sort of device to stir prejudices against Masonry. A prominent leader in this agitation, and one who is typical of its methods, was Thurlow Weed, a New York politician, "the Mephistopheles of the movement." Under the management of Weed and his associates, no opportunity was lost, and no lie that might prove advantageous was left untold. Here are two specimens:

The agitators needed at one point some convincing evidence. It was decided to find Morgan's body! Ergo, a body was forthcoming. Some were sceptical enough to question the identity of the body. Weed scoffed at their scruples; he had done his best with razor and shears to establish this identity, and he answered his sceptical associates with the statement, "It's a good enough Morgan until after the elections." The fraud was a temporary success, but after the elections the body was exhumed and pronounced to be that of one Timothy Munro, and so buried.

One man said he knew Morgan had been killed because the carcase of a sturgeon with Morgan's boots in it had been washed ashore on the banks of the Niagara River,

just below the Falls. Is it a wonder that the sturgeon died?

The serious reader will wonder how an agitation, inflamed in this way, could find any other fate but that of the sturgeon and that speedily. The great body of the fraternity denounced Morgan's abduction, and they would have been understood had not politicians, reckless and unscrupulous, seized upon the whole affair to further their ends. As early as 1827, the anti-Masonic party was in the political arena. They carried four counties in New York. In 1829 they carried fifteen counties and elected a senator. In the following year their candidate for Governor was defeated by a narrow majority. When one remembers the importance of New York State in a national election he can estimate somewhat the attention concentrated on the growth of this political party. In five years the party in New York State grew from thirty-three thousand to one hundred and fifty-seven thousand votes. In 1836 the party's candidate for President received a large vote. Four years before the party had carried Vermont in favor of its candidate for President. From these facts we can understand the words of a writer who thus describes the movement: "That fearful excitement which swept over our land like a moral pestilence, which confounded the innocent with the guilty, which entered even the temple of God, which distracted and divided churches, which sundered the nearest ties of social life, which set father against son, which arrayed the wife against her own husband, and, in short, wherever its baleful influence were most felt, deprived men of all those comforts and enjoyments which render life to us a blessing."

The political influence of the movement ended about 1836, but for ten years longer the prejudices awakened by it were dominant in many quarters.

It could not long withstand the quiet and dignified defence of the leaders of the Craft. The following extracts from Masonic utterances of that time illustrate the spirit of Masonry: "If the threshold of Masonry had been properly guarded, if the landmarks of the Order had always been kept in view, such a thing as anti-Masonry had never existed." "The fire of persecution will separate the gold from the dross." "Masons will see that they must be Masons indeed, and in the end we shall be better for the fire of persecution." "The dawn of a better day is at hand. Those things which render Masons known to each other are only the outworks of the great citadel of Masonic truth."

This strong and dignified method of defence, so characteristic of the Craft, soon had its salutary effect on public opinion. The general public came to realize how base and unreasonable were the charges brought against such an institution as Masonry, of which George Washington, Benjamin Franklin and John Locke, to mention no others, had been enthusiastic members.

This sane conception was not reached, however, until the work of the Craft had been effectually arrested in the Northern States and adjacent parts of Canada. Every Lodge in Vermont surrendered its Charter; and Golden Rule was only in line with her sorrowing sisters when in 1829 she returned her Warrant to the Grand Lodge of Montreal and discontinued her labors.

CHAPTER VI.

THE RENAISSANCE.

As we take the long stride from 1829 to 1846, the words of strong confidence in the ultimate issue of the persecution, with which the last chapter closed, are still ringing in our ears. We have now to stand and watch Golden Rule Lodge rise, Phoenix-like, from the ashes of the fire of persecution, to survey a larger field of usefulness and to spread her wings for higher flights of achievement and of service.

The voices raised in those days of adversity to reassure faltering Craftsmen that behind the clouds the sun still shone, that the dawn of a new era was at hand, were truly prophetic voices. Few incidents in history offer more luminous illustration of the old adage, *Magna est veritas et prevalebit.* The truth witnessed to by Ancient Craft Masonry is too great not to prevail over an ephemeral agitation, fanned by intolerence and nourished by bigotry. Thoughtful men outside the Craft gave over indifference for investigation. And what did they find? Freemasonry had nothing to conceal but a few archaic customs and her signs of recognition and of fellowship—the language in which her children converse. They had no difficulty in learning of her, for she openly declared her objects, aims and aspirations. Her Laws, Charges, Books of Constitutions, they found sown broadcast through the land and, as the very foundation of the whole superstructure, they found the position of Freemasonry resting

upon the truth of The Fatherhood of God and The Brotherhood of Man. They saw how, through her persistent work, that grand word Fraternity, was being interpreted to an individualistic age, and how her sound code of morality was enjoined by precept and illustrated by symbols. The result of this investigation it is now our purpose to discover, and we shall not anticipate rashly if at this point we maintain that Ancient Craft Masonry, as a social organization, is now securely rooted in a respectful and appreciative public opinion; and that to-day, among the many organizations in our social fabric that are working as handmaids to the Christian Church in bringing about the recognition of the universal brotherhood of humanity, this stone, once so much in danger of being rejected by our social and political builders, has indeed become the head of the corner.

A few preliminary observations, a few whisperings of tradition, and we come to the era of authentic records and established facts in the history of Golden Rule Lodge. Late in 1846, a number of men met by accident in Mr. West's tavern at Derby Line, Vt., and during the evening the subject of Freemasonry was introduced. Those Masons present deplored the extinction of the Stanstead Lodge, and the possibility of reviving it was discussed. Some of the old members had withdrawn from the Craft, others had been summoned to the Grand Lodge above, and only a few of the pioneer workers remained. First among these was Elisha Gustin, P.M., who had been initiated in 1814, the first under the new Warrant of Golden Rule, No. 19, U.A.Y.M. The idea of a revival thus born soon became strong and active. Bro. Gustin was consulted and, in company with other brethren, visited Provost Lodge, Dunham, C.E., to learn what steps had to be taken to revive the Lodge.

And this brings us to the earliest extant record of the

movement. The scene is Griffin Corner, presumably the residence of Elisha Gustin, known for some years as "The Temple"; the time is Dec. 31st, 1846. There are present Bros. Verbeck, Eager, Gustin, S'l. and S. Reed, Wooley, Andros, Brown, Gaylord, Wyman, Parmeter, Mack and Bodwell; and they have gathered "For the purpose of consultation on the propriety and expediency of reviving the work." The minute goes on, "Bro. Wm. Verbeck was called to the chair and Franklin Mack, Secretary. *Resolved unanimously* that we will pledge ourselves to use our influence in order to establish a Lodge in this vicinity. *Voted,* that Bros. E. Gustin, Andros, Stephen Reed, J. Brown, and Gaylord be a committee of jurisprudence and arrangement."

"*Voted,* to adjourn this meeting until three weeks from this day, then to meet at this place at one o'clock p.m."

This is the only meeting among many held at this time of which any record is preserved, and it conjures up an interesting picture. The result of these meetings was the sending of a petition to the Grand Lodge of Montreal and William Henry, signed by twenty-two Brethren, asking to be reinvested with the Warrant of 1824 and its accompanying authority. This valued document, bearing the signature of the Duke of Sussex, uncle of Her Gracious Majesty the late Queen Victoria, was supposed to have been destroyed at the burning of the Grand Lodge Rooms in Montreal a few years before. Diligent search brought it to light and it was returned to Golden Rule Lodge with a marginal certificate signed by the Hon. Peter McGill, P.G.M., March 24th, 1847, authorizing the revival and reorganization of Golden Rule Lodge. On April 13th, 1847, the petitioners were called together, and the Officers installed by Bro. Dr. Joseph Breadon, acting as proxy for the Provincial Grand Master. The Jewels and furniture had during the interval remained in Georgeville, and

were now restored to the Lodge. One of these, the Jewel of the W.M., had continued to do duty during the interval. When Past Master Peasley removed to Iowa he took this Jewel with him and used it in a Lodge there. At his death, in 1842, it was returned by his son and was again put to its proper use.

"Once a Mason always a Mason" is an old adage that was well verified by the manner in which the Brethren resumed labors. Applications for membership from leading citizens came in rapid succession, and the work from the outset was creditably done. The portals were well guarded, and the Brethren carefully scrutinized during refreshment. Now a committee is appointed to investigate the conduct of a Brother, now an insubordinate and irregular Brother suffers suspicion, or perhaps it is the good offices of the Lodge in ministering to the need of a strange Brother in distress, or the holding over of an application for further information, that tell of the vigilance and thoroughness that characterized the work during the uneventful years until 1855. These fathers of Golden Rule Lodge realized that men are not made Masons unless they resolve to *be* Masons, and building upon this conviction we cannot but conclude that they builded even better than they knew.

In 1850 arrangements were completed for a Hall, leased from Bro. Dr. M. F. Colby, at the north end of Stanstead Plain. Here the Lodge meetings were held and gradually additions were made to the equipment. In Jan., 1855, Bro. Elisha Gustin was requested to write the History of Golden Rule Lodge. He took up the work with characteristic energy, and, although the manuscript was not published until twenty years later, under the able editorship of Bro. H. J. Martin, the value of Bro. Gustin's work at that opportune time is not easily overestimated.

CHAPTER VII.

GOLDEN RULE, NO. 8, C. R.

THE beginning of the year 1855 was marked by a lack of energy in certain departments of the Lodge. In common with other Lodges, it was found difficult to awaken sufficient enthusiasm to secure prompt payment of the annual dues to the Grand Lodge of England. Every Canadian Grand Lodge was subordinate to the Grand Lodge of England, and the Canadian Lodges were called upon to support their Provincial Grand Lodge, and at the same time to contribute to the accumulated funds of the Grand Lodge of England. Every important step had to await the sanction of the parent body, and this entailed not only delay, but considerable expense, as postage rates were still very high. Add to this the fact that all Provincial Grand Masters were appointed by the Grand Master of England, who could not possibly be thoroughly informed on the social requirements and position of the Craft in Canada, and we have ample reason to justify the movement to form an Independent Grand Lodge of Canada, a movement that had for some time been gathering strength, and in the culminating labors of which Golden Rule Lodge played a conspicuous part.

The first official communication received by Golden Rule Lodge concerning the progress of the movement was read on the 25th of Sept., 1855. It was in the form of a circular letter from T. B. Harris, Sec'y of a Convention of Masons held at Niagara Falls on the 19th of July in that year, at which the following resolution had

been passed: " To call a meeting of delegates from all Canadian Lodges, to be held at Hamilton, on the 10th of October next, for the purpose of considering the expediency of establishing a Grand Lodge of Canada and to proceed with such matters as may be deemed most desirable for the benefit of Masonry in this Province." This resolution was discussed and regarded in a dignified and judicial manner worthy of a Lodge of seniors like Golden Rule, and the judgment of the Lodge crystallized in the following decision: " That, while the members of Golden Rule Lodge justly feel proud of their connection with England, both politically and Masonically, they do, nevertheless, concur in the view expressed in the foregoing resolution of a meeting of the Craft held at Niagara Falls on the 19th of July last. That we deem it no treason to her (the Grand Lodge of England) to concur in any prayer that the Craft in Canada may deem expedient, and the Grand Lodge of England see fit to grant." The terms of this decision show that the Lodge was mindful of the arguments being advanced against the movement. Not deeming it expedient to send a delegate from Stanstead, the W.M. of St. George's Lodge, Montreal, A. Bernard, Esq., was asked to represent the Lodge at Hamilton, on the 10th of Oct. Thus was the Lodge one of the thirteen Lodges in Canada East represented at the meeting and co-operating in the formation of the Grand Lodge of the Province of Canada.

It must be admitted that the above resolutions did not contemplate a line of action opposed to the will of the English Masonic Regency. But it soon became evident that the Grand Lodge of England would leave nothing undone that could hinder and cripple the new venture. The storm cloud of her wrath soon burst on the Lodge.

In Dec., 1855, the W.M. and Wardens received a per-

emptory summons to appear before the Prov. G.M. of the Grand Lodge of Montreal and William Henry, with the Charter, Jewels and Books of the Lodge, to give an account of the action of Golden Rule in relation to the establishment of the Grand Lodge of Canada.

Brothers E. B. Gustin, W.M., and H. J. Martin, S.W., accordingly went to Montreal, where they found, to their surprise, that none of the City Lodges had been treated in this summary manner. They were met by the Masters and Wardens of Dorchester Lodge, at St. Johns, and of Provost Lodge, at Dunham, and they were together invited by Brethren of the City Lodges to meet them at the Ottawa Hotel. The decision of the meeting was that they should all have an interview with the (Prov'l.) Grand Master next morning.

In the meantime the Grand Sec'y, having been apprised of their doings, had issued a summons to the City Lodges thus placing them on the same grounds as the Townships.

When they met the next morning the meeting was opened by an enquiry from the Grand Master for the reasons for the establishment of the so-called Grand Lodge of Canada. He said that such a proceeding was altogether impracticable. He denounced their proceedings as schismatic, and said that all who took part therein were liable to the severest penalties of Masonic Law, and that he hoped all the Lodges under his jurisdiction would withdraw from all connection with the seceders.

He was met by the parties with the reply that they had acted in accordance with the best legal and Masonic authorities in the United States, and that they considered the Grand Lodge of Canada to be an institution as legitimate and legal as the Grand Lodge of England, and that, in their present secession, the Prov. G. Lodge had no right to follow them with claims of authority.

After a stormy and somewhat protracted discussion a compromise was affected. Three of the City Lodges returned their Charters and were dismissed from the Grand Lodge. The country Brethren returned to consult their Lodges. This controversy, and the thought that a new lease of life was being effected, moved the Brethren of Golden Rule Lodge. The dues, reluctantly paid in the past, now poured into the treasury, which soon showed a surplus. Pending the settlement of the question, it was resolved to continue the connection with the Provincial Grand Lodge of Montreal. When, however, ample time had been given for thought and study of the question, the action of the Hamilton meeting was endorsed and, on June 17th, 1853, the Lodge Secretary was "Ordered to notify the Provincial Grand Lodge of Montreal and William Henry that this Lodge has affiliated with the Grand Lodge of Canada." At the same time it was decided that "Elisha Gustin, Charter Master, represent this Lodge at the Grand Lodge of Canada, to be convened at Hamilton, C.W., on the 19th day of July next, and that his expenses be borne by the Lodge."

Golden Rule Lodge did not give up her Charter which she had received from England, but on July 15th she received a dispensation from the Grand Lodge of Canada to continue her work under the aforesaid Charter, which was duly recognized in the Warrant from the Grand Lodge of Canada, bearing date the 30th of April, 1856, under which the work was carried on. By this Warrant Golden Rule became No. 8, C.R.

If we bear in mind that the distance from Stanstead to Hamilton is 500 miles, and that travelling was neither luxurious nor inexpensive in those days, we can form some estimate of the enthusiasm of the Lodge from the fact that P.M. Elisha Gustin attended the meeting in Hamilton, on the 9th of July, representing his own Lodge and

acting as proxy for Shefford Lodge, Waterloo, C.E. At the second communication of this G.L., in 1857, he was chosen D.D.G.M. for the Eastern Townships District.

The year 1856 was further rendered historic in the annals of the Lodge. On Sept. 22nd M.W. the G.M., Wm. Wilson, paid an official visit to the Lodge, accompanied by R.W. the D.G.M., A. Bernard, Esq. His visit has been referred to as closing the tour of Canada East amidst much rejoicing at "Dear old Golden Rule Lodge, Stanstead Plain, a beautiful plateau overlooking the iron sentinel posts which mark the international Boundary Line of 45 deg. North Latitude."

The visitors were welcomed by Elisha Gustin, then deemed the oldest Mason in the Eastern Townships, in a memorable address preserved in the Lodge records. This was the first instance in its history in which the Lodge had enjoyed a visit from the Canadian dignitaries of the Craft. The Grand Master approved the work of the Lodge according to the Ancient York Ritual, which they have ever followed and which they perfected under Barney in 1821. This approval, and in fact the whole visit, infused new life into this as into all the country Lodges, and they went to work with new hopes and ambitions. One effect of this visit to Golden Rule Lodge upon the M.W. the G.M. may be found in his report to Grand Lodge, where he uses words that were doubtless inspired by it, and that give his estimate of the life and work there: "It is most gratifying for me to be able to report to this Grand Lodge that in no part of our extensive jurisdiction are the true principles of Masonry better understood or more correctly practised than I found them to be in the Eastern part of this Province." (Lower Canada.)

Under such active management the Grand Lodge of Canada soon absorbed the Lodges in the district, and the

old Prov. Grand Lodge became dormant. The Grand Lodge of England withheld her recognition, but one by one the Grand Lodges of the United States came into line. One of the ablest champions of the independence of the Canadian Grand Lodge was M.W. Philip C. Tucker, Grand Master of Vermont. He addressed his Grand Lodge on the subject in 1856. *

For his services in this connection, and on other occasions, M.W. Bro. Tucker was elected and pleased to become an honorary member of Golden Rule Lodge. (May 1st, 1860.) The outcome of this strong defence of the new Grand Lodge was that in 1858 the G.M. of England announced that he would not grant any new Warrants in Canada, nor attempt to resuscitate the Prov. G.L. of Montreal.

Further evidence of the activity of Golden Rule Lodge at this time is found in the laying of the foundation of the Library of the Lodge. The younger members proposed to buy Robert Morris' "Universal Masonic Library." The "Elders" were opposed to the idea, contending that the Lodge had got along without a Library since 1803, and they thought the young members would do well if they equalled the pioneer workers in Masonic knowledge and skill. The counsel of the young men prevailed, the Library was bought and has been of very great value to the Lodge. The cost, $50.00, was met by subscriptions from individual members amounting to $20.00, and the balance from the Lodge funds.

On June 24th, 1867, the Committee on By-Laws submitted a full report of their work, consisting of a new Code of Laws and Regulations. This report, covering 30 pages of the Lodge records, and containing a splendid

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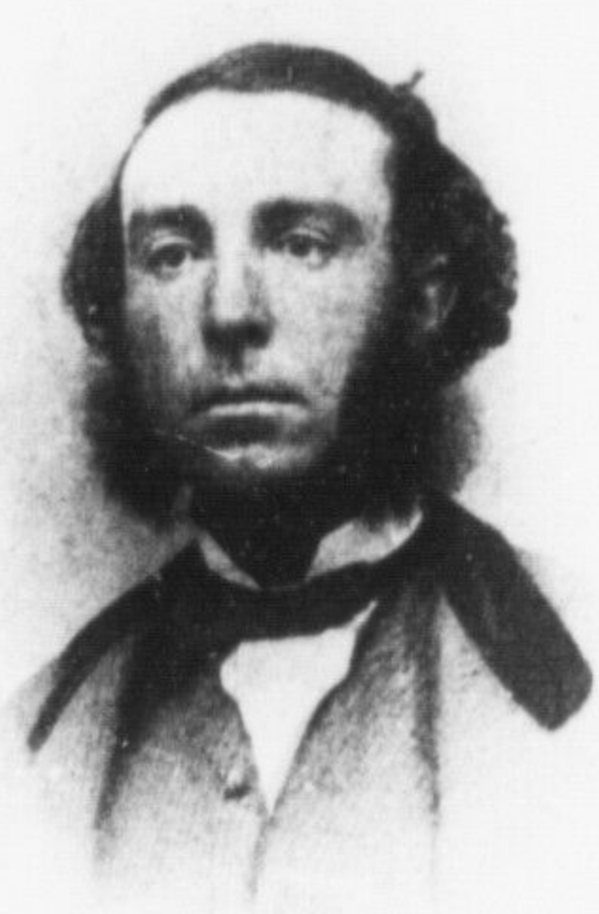
* This valuable address was published in the *Masonic Pioneer* of Montreal (March 2nd, 1857), an ably-edited Masonic journal that lived but one year. A complete set is preserved in the archives of Golden Rule Lodge as a rare relic of those busy days.



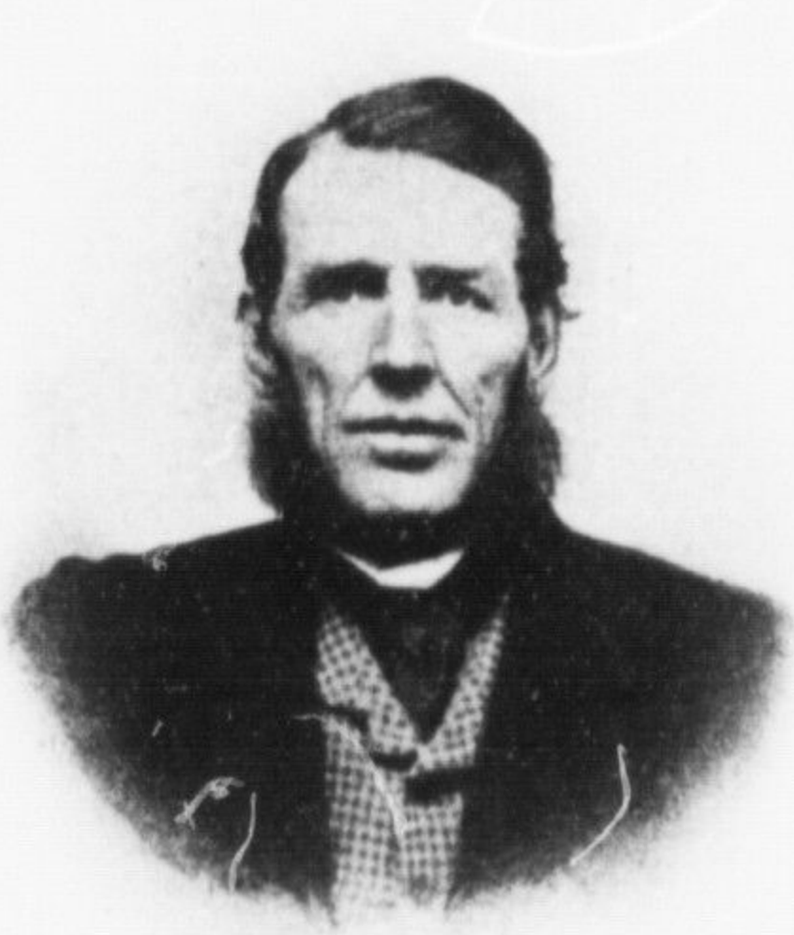
Eliphalet B. Gustin, 13th W.M.



William B. Colby, 15th W.M.



Rufus P. Stewart, 16th W.M.



Charles S. Channell, 17th W.M.

system of laws, was adopted in place of the old scheme ot by-laws.

Through the energy of the W.M., Henry J. Martin, a highly interesting and unique privilege was secured for the Lodge in May, 1857. Bro. Martin was a man of rich tastes and marked artistic skill. He, above every other member of Golden Rule Lodge, has left the impress of his untiring activity indelibly stamped upon her history. The idea of holding a meeting of the Lodge on the rugged mountain called "Owl's Head" found a home in his poetic mind. From the windows of the Lodge Room he had doubtless watched the setting sun disappear behind this abrupt elevation on the horizon. He therefore applied to the Grand Master for a dispensation to hold a meeting of the Craft on that spot once each year. The application was granted, * and the first meeting was held Sept. 10th, 1857. Twelve faithful and true Masons ascended the steep incline and at the top of the mountain their eyes rested upon a panoramic scene of unrivalled splendor. Crossing to the western side of the summit and descending somewhat, they entered a hollow basin in the rock which forms a natural Lodge Room. The portal of the basin can be securely guarded and here, for the first time in the history of the Craft in America, a Lodge was opened "on the top of a high hill," and in a "deep vale" thereof, like the meeting-place of the Brethren of old. The minutes of this meeting contain an amusing statement that illustrates the haziness of geographical ideas at that time:—"Said mountain, being 2,404 feet above the level of the Lake and *said to be the highest land in Canada.*"†

* See Appendix (B), p. 198.

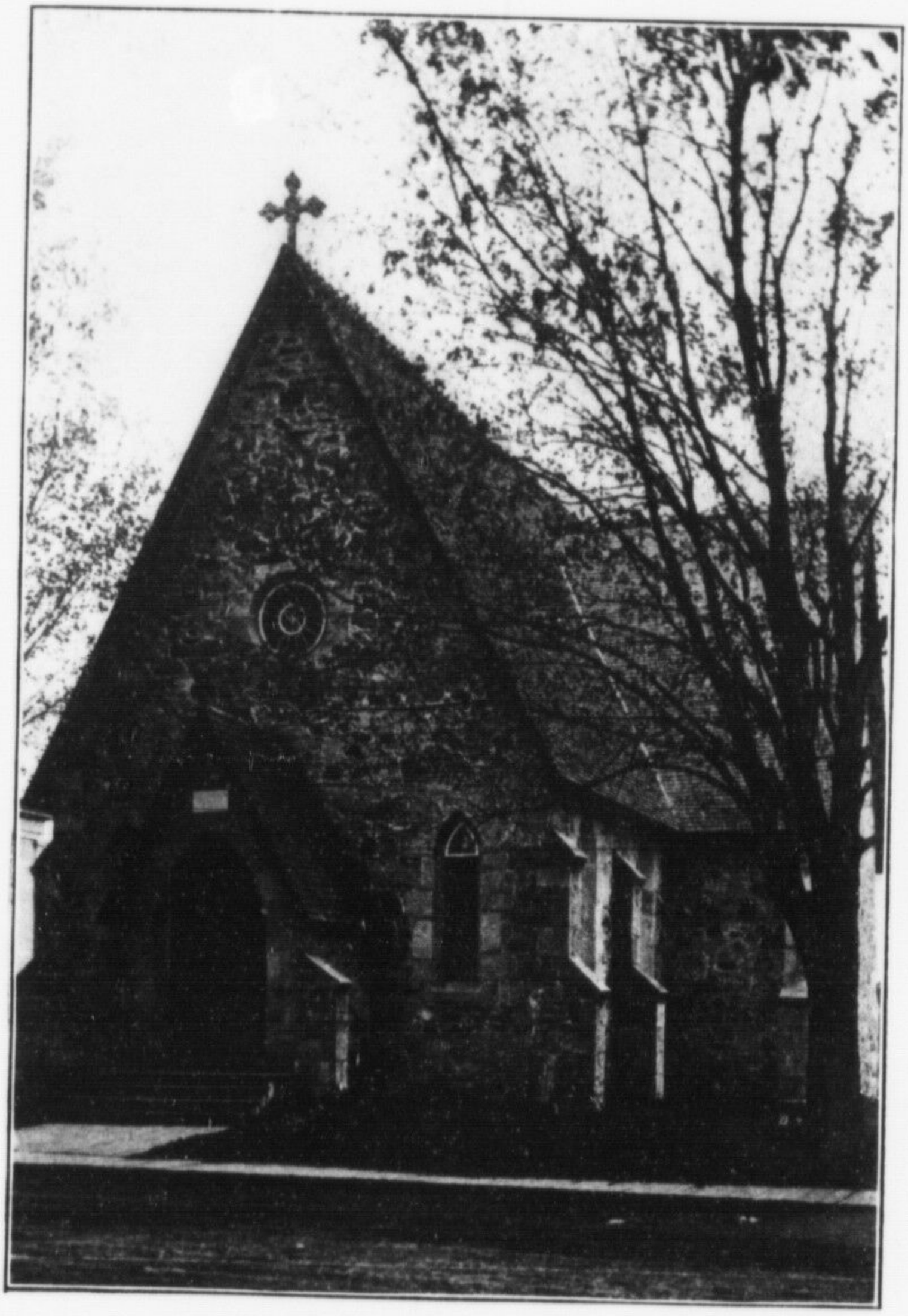
† The Canadian Geological Survey gives the following altitudes above sea level: Orford Mountain, 2,860 feet; Sutton Mountain, 3,000; Owl's Head, 2,480; Lake Memphramagog, 687. Owl's Head is therefore 1,793 feet above the lake.

Work on the first degree was exemplified, and this inscription, commemorative of the meeting, was ordered cut in the face of the rock: "Golden Rule Lodge, No. 8, Freemasons of Stanstead, held communication here Sept. 10th, A.L. 5857. R.W. Bro. Elisha Gustin, D.D.G.M.; V.W. Bro. H. J. Martin, P.M.; W. Bro. E. B. Gustin, Bros. E. B. Rider, A Bodwell, S. Kingsbury, C. B. Baxter, E. H. Fennessy, N. Bachelder, C. S. Channell, A. C. Hall, A. S. Gore."

Many toasts and felicitations brought this historic meeting to a close. P.M.W. Bro. C. S. Channell is the sole survivor of the twelve who held this first meeting.

The second communication held in this place was on June 24th, 1858. Elaborate preparations were made for the meeting, and this time 75 stalwart Masons made the ascent. Visitors were present in goodly numbers from nine sister Lodges, and Alexander Murray was initiated "above the clouds." The Rev. Eli Ballou, Grand Chaplain of Vermont, delivered an able address, and the guests were entertained in the evening at a social function held at Newport, Vt. This feature of the life of Golden Rule Lodge has become famous. Meetings have been held from time to time—not every year, but frequently; those who have received further light in Masonry on this mountain retreat are justly proud of the distinction, and we shall see in due time what an appropriate part this privilege played in the culminating glory of the Lodge's life.

Another interesting event of this year grew out of a request from the Building Committee of the new Anglican Church that the corner stone of this building, to be known as Christ Church, be laid with Masonic ceremonies. The request was granted, and on Wednesday, June 30th, 1858, the D.G.M. of Canada, Rev. Joseph



Christ Church, Stanstead.

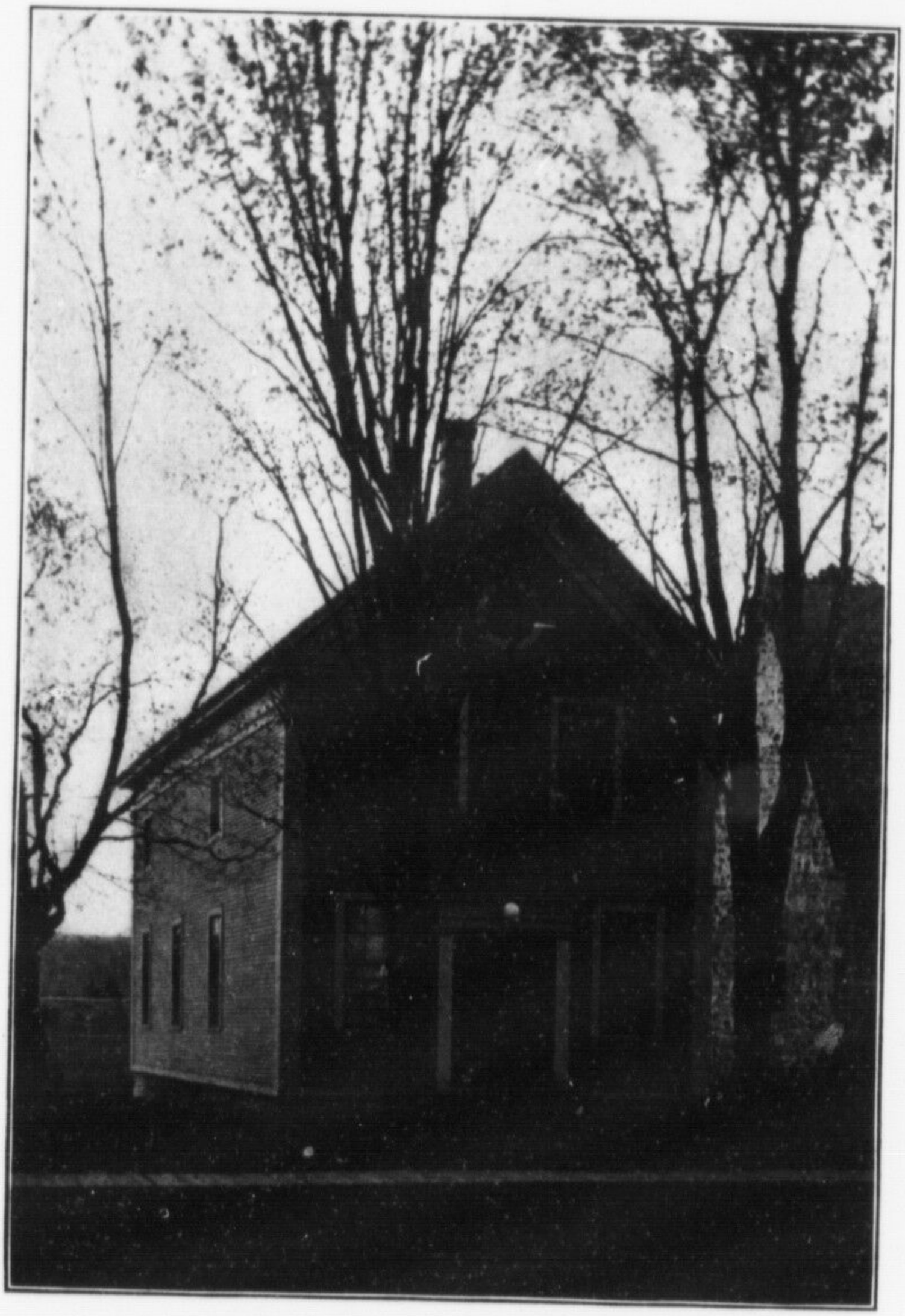
Scott, performed the ceremony. "The procession formed at High Twelve. The Masonic fraternity, preceded by the Mayor and Council of the Village of Stanstead, and followed by the Clergy, Building Committee, etc., marched to the spot where the stone was to be laid." The usual ceremony having been performed and the usual records deposited, "the R.W.D.G.M. laid the corner stone with Corn, Wine and Oil, in due and ancient form, after which the proper Masonic Ode for the occasion was sung by the choir." This is interesting as being the first instance in the Townships in which a corner stone was laid by the Masons.

The privilege thus conferred on the Church by this truly constructive act has not been forgotten. The Lodge was soon to have its home under the shadow of the building whose foundation it had marked by this ceremony, and the relations between the two institutions have always been of the kindest. In the following year the Rector of the Church, Rev. William Linton Thompson, through whose efforts the Church was built, became a member of the Lodge, and in 1862 he was Senior Warden. His removal from Stanstead prevented the further promotion that awaited him.

The Bible that lies on the Lodge Altar is a gift from the Congregation of Christ Church, the members of that body have used the first floor of the Masonic Hall as a place of worship during the closing of their Church for repairs, a Rector of the Church has presided over the Lodge as W.M., and now one of his successors is the humble narrator of this story of her life.

In October, 1858, "Father Gustin," as P.M. Elisha Gustin now came to be known by the Lodge, completed his History of Golden Rule Lodge, and in January of the following year he was the recipient from the Lodge

of a well-merited token of appreciation of his life and services to the Lodge. A gold Past Master's Jewel was procured, suitably inscribed, and in open Lodge, in a brilliant and eloquent address characteristic of the man, W.M. Bro. W. B. Colby presented it to Bro. Gustin. The presentation address recognized and made mention of Bro. Gustin's continuous services since 1814, his faithfulness to the Craft during the "night time" of persecution, his active work in the reorganization, and his valued counsel, unfailing hospitality, and accurate instruction during his entire Masonic career. The Jewel was accepted in an address that alone justified, if it were necessary, the honor conferred. After touching upon the vicissitudes of the past, the speaker outlined the position and principles of the Craft and encouraged his Brethren to anticipate a bright future. Among the concluding sentences are these wise words: "Golden Rule Lodge is now respectable for its members, talent, and moral integrity. Our platform embraces all the social virtues, encourages all useful knowledge and enjoins the practice of every Christian precept." As one ponders this wise address of a Father of the Craft, he cannot but see disclosed those great forces of thought and affection that render Ancient Craft Masonry imperishable.



Masonic Hall of Golden Rule Lodge.

CHAPTER VIII.

GOLDEN RULE LODGE, NO. 12, C. R.

In the life of institutions, as of individuals, there are events that, like mile-stones, mark the progress of their journey along the rugged pathway of Time. Such an incident was that described at the close of the last chapter. Soon after this recognition of merit, so well bestowed and received, we find the Brethren working harmoniously together in planning and building a new Masonic home. Several of the members of the Lodge and Chapter had formed a Masonic Building Association. On June 14th, 1859, the Lodge "Voted unanimously to become one party to this Association for the erection of a Masonic Hall." It was also resolved to invest $130.00 of the funds of the Lodge in shares in the Hall.

The preamble of the Association's prospectus was as follows: "Whereas, it is necessary that more suitable rooms should be procured for the accommodation of the Golden Rule Lodge of Freemasons, We, the undersigned, do form ourselves into a Joint Stock Company for the purpose of erecting, purchasing and owning a building which shall be devoted to the use and occupation of any Warranted and legally constituted body of Freemasons, which is now or may hereafter be held in the Village of Stanstead Plain, Canada. And for the accomplishment of this purpose we, the undersigned, bind ourselves, our heirs and assigns, to pay to the Treas. of the Company when appointed the sum of Ten Dollars for each and

every share subscribed by us." The original shareholders were R. P. Stewart, W. B. Colby, S. W. Taylor, (5 shares each), W. S. Foster (3 shares), H. J. Martin, W. W. Jenness, C. A. Richardson, Anson Beebe and Ichabod Smith (2 shares each), and those holding one share: C. H. Kathan, William Farwell, Jr., Robert N. Hall, S. W. Wyman, L. R. Robinson, Jas. Wooley, J. C. Tuck, Edson York, E. B. Rider, M. S. Scott, W. F. Annis, Amos Bigelow, M. L. Baxter, J. F. Hall, H. S. Taylor, John Bachelder, C. B. Baxter, N. Bachelder, George Monro, Cyrus E. Stearns, V. W. Nichol, Timothy Winn, C. S. Channell and L. C. Bates.

As the work went on the Association so completely enlisted the sympathy of the entire fraternity that, on the 27th of December, 1859, the Lodge Records contain this suggestive minute:

"As the Brethren were very busy in preparing for an entertainment on the 29th, the proceeds of which are to be expended in building the new Hall, there was no communication of the Lodge this day." Does not this speak of operative Masonry of the right sort?

In September of the same year the Lodge had been informed of the renumbering of the Lodges in the Canadian Register, "according to their respective antiquity," by which Golden Rule now became No. 12.

On Jan. 3rd, 1860, W.M. W. B. Colby informed the Lodge that he had been to Boston, Mass., and that the Brethren of that city had presented him with $160.00 as a donation to the Lodge to assist them in erecting a Masonic Hall. The work of preparation went on apace and on the 26th of June the Corner Stone was laid in due and ancient form by Rt. W.D.D.G.M. H. L. Robinson, of Waterloo. Gifts were received from time to time towards the equipment of the Hall. The W.M., Bro.

Colby, presented the Lodge with two swords on the date of the laying of the Corner Stone; Bro. G. N. Heath, of Boston, Mass., presented the Gothic Chair for the W.M., and A. Hoffmung, of Montreal, presented the Lodge with a massive silver letter "G."

The first meeting in the new Hall was held December 25th, 1860, and the Brethren rejoiced with great joy in their new home.

Though the prospects for the future were so bright, the members were anxious not to lose touch with the past and it is significant that at this very meeting it was "Voted that the Secretary be authorized to draft a Petition to the M.W. Grand Lodge of Vermont for the Charter of old Lively Stone Lodge." The following petition was drafted and submitted:

"To the Most Worshipful Grand Master, Officers and members of the Grand Lodge of Vermont, Greeting:

" The undersigned, the Master, Wardens and Members of the Golden Rule Lodge, No. 12, of Stanstead, C.E.. respectfully showeth. That in the year of our Lord 1803 a petition (signed by eleven Master Masons, one-half of whom resided in Stanstead) to establish Lively Stone Lodge, No. 22, at Derby, was sent to your Most Worshipful Body, the prayer of which was granted, and the Lodge was established, holding its meetings in a building situated on the Province Line, thus bringing the Lodge Room one-half in Stanstead and one-half in Derby. The Lodge continued to prosper, spreading the principles of our Noble Institution among the early settlers on either side of the Line, until the War of 1812, between Great Britain and the United States, interrupted and finally dissolved this family of friends and Brothers, amongst whom no contention had ever existed, except the noble contention—or, rather, emulation—of who could best work and

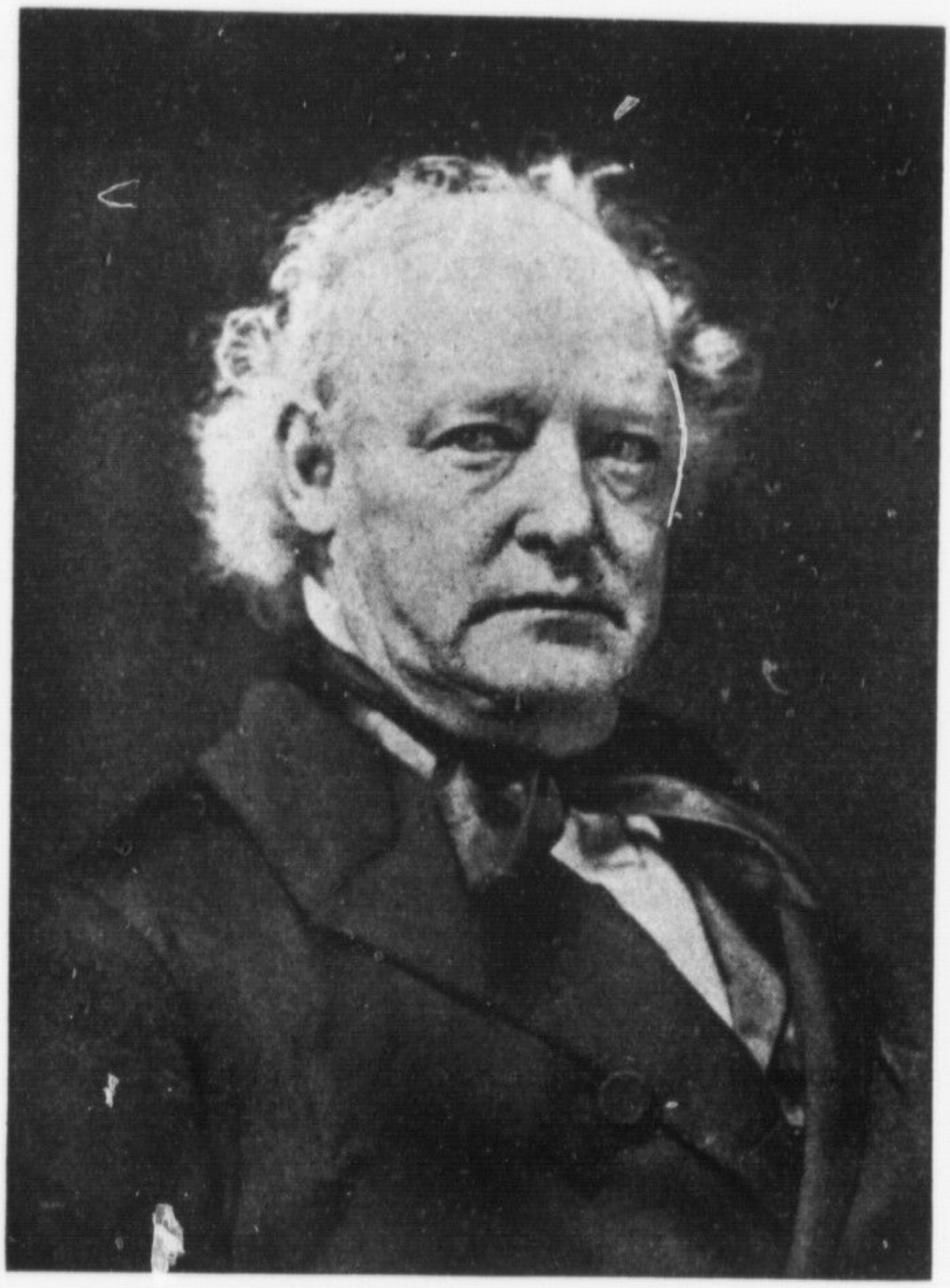
best agree. As the Brethren residing under different Governments were now forbid by the authorities to meet together as formerly, and the Stanstead members being convinced of the good effects which had resulted to the early settlers from a dissemination of the principles of Freemasonry in times of peace, and viewing it equally, if not more essential, in time of War than in the tranquil scenes of by-gone days, they at once resolved upon having a Lodge of their own. A Charter was accordingly obtained from Quebec, and, on the 23rd of Feb., 1814, the Hon. William Howe, D.D.G.M., from Vermont, with the remaining members of Lively Stone Lodge (who had permission from the Authorities for that purpose), consecrated Golden Rule Lodge, No. 19, and installed its officers. In the establishment of this Lodge, old Lively Stone lost twenty-two of her best members. This was a time of war; the whole country was in commotion; every prospect was uncertain, business was fluctuating, and there was no permanency to any pursuit whatever. The settlers regarded each other with jealousy and distrust, and nothing but some overt act of petty malice was wanting to kindle a sanguinary border warfare. The benign influence of Freemasonry interposed the broad mantle of Brotherly Love and Charity, and the two Lodges, by appointing Peace Committees, who had weekly and almost daily sittings, working in unison, and with that degree of energy and determination which at once restored confidence among the frontier inhabitants, upon two different occasions dispersed mobs of armed men. Thus was Freemasonry, in the hands of good men and true, the means of preserving peace, order and friendship in these little settlements. Thus worked the two Lodges until 1826, when from various causes the Charter of Lively Stone Lodge was returned to the Grand Lodge and

a portion of her members united in forming the Phoenix Lodge, No. 70, at Derby Center (which Lodge existed but a short time) and the remainder united with Golden Rule Lodge, which continued to work until 1829, when, from various causes, amongst which the 'Morgan excitement' was not the least, the Lodge ceased work, returned her Charter, and for twenty years the light of the Temple was extinguished; desolation and forgetfulness rested upon the spirits of the faithful until, one by one, they had nearly all departed to 'that bourne from whence no traveller returns.' In 1846 a few Brethren, who had long mourned the utter ruin of the Temple, resolved to make an effort for its revival. They inserted a notice in the Stanstead Journal, calling a meeting of all the Masons in Stanstead and Orleans Counties, which meeting was held on the 31st Dec., 1846, at which there were present 13 M.M., all old men. They adjourned to meet again January 21st, 1847, and still again on Feb. 11th. At this last meeting the Stanstead Brethren proposed that inasmuch as old Lively Stone Lodge was a Union Lodge, having jurisdiction on both sides of the Line, it should be reorganized. The Brethren from Derby opposed the motion, alleging that Masonry knew no bounds of territory, but was universal in its extent; that the public mind in Derby had not yet recovered from the effects of the anti-Masonic troubles, and consequently was not prepared to see the revival of Freemasonry on their borders with any great degree of favor. On the contrary, they feared a strong opposition, which would prove detrimental to the interests of the Lodge. It was at last decided to reorganize Golden Rule Lodge, and that it should have jurisdiction on all sides to a point equi-distant to the nearest Lodges. This was, perhaps, assuming power they had not the means of sustaining against an edict of Grand

Lodge, but at that time the jurisprudence of Masonry was not understood as at present.

"With this understanding, this Lodge received its old Warrant and resumed work, and amongst our best workers and most zealous members are to be found our Brethren from Derby. In 1859, when the G. L. of Canada established the English ritual, and directed all her subordinates to work it, Golden Rule Lodge, No. 12, was exempted from working it, as she was known to have jurisdiction in Vermont, and that a great proportion of her members were from that State, and our intercourse was more with States' Lodges than with Canadian ones. We were therefore permitted to continue working the Ancient York ritual as taught us by Barney.

"Many of our old members who were formerly members of Lively Stone Lodge have expressed an earnest desire to see the old Warrant of Lively Stone hanging in our Hall as a relic, that it might remind them that under it they were brought from darkness to light, and by its authority was peace and harmony maintained in the community at a time when ruin and devastation surrounded them on all sides. The old Charter of Lively Stone and Golden Rule Lodge, emanating from different bodies under antagonistic governments, given to those who now compose one and the same Lodge, would teach a lesson of Union and Brotherly Love which animates us all, and which we hope will ever exist between Vermont and Canada. With this view, a motion was unanimously passed, on the 25th Dec., 1860, authorizing the proper officers of this Lodge to petition the M.W. Grand Lodge of Vermont for the old Warrant of Lively Stone Lodge, to be kept and venerated by us as a relic and a memento of our former connection with that august body. Should this prayer of this petition be granted, the Brethren of



M.W. Philip C. Tucker, Esq.

Golden Rule Lodge will regard it as another link in the chain of friendship which binds them to the Grand Lodge and the Brethren of Vermont."

The thoroughly fraternal tone of this document speaks of the excellent relations existing between the members of the Craft on both sides of the Line. These relations were fostered by the statesmanlike attitude of the then M.W.G.M. of Vermont, Philip C. Tucker. As a specimen of his impartial decisions witness the following:

A dispute about jurisdiction arose when Masonic Union Lodge at Troy, Vt., challenged the right of Golden Rule to receive candidates from Newport, Vt. The question was referred to G. M. Tucker for judgment, and the following letter from him to Bro. H. J. Martin, P.M. of Golden Rule, is too clear to need comment. It has value in that it illustrates the writer's large view of such questions, but its great value and importance to the Lodge is the conclusive testimony it bears to the fact that Golden Rule is in possession of the jurisdiction and is the legal and proper continuation and successor of old Lively Stone Lodge. It settled the question of jurisdiction. This happy settlement of her interjurisdictional position has been fraternally accepted by the Grand Lodge of Quebec and forms an interesting feature of the position of Golden Rule Lodge, of which she is justly proud:

Vergennes, Oct. 18th, 1860.

W. H. J. Martin, Sec'y.

Dear Sir and Bro:—I have given a day or two and some considerable investigation to the examination of the subject brought to my attention by your favor of the 14th inst.

It is unnecessary to detail the argument which has led me to my conclusion farther than to say that I think Masonic Union Lodge, at Troy, has fallen into error by

mingling a Chapter regulation with Craft Masonic practice and rule.

No Craft Masonry sustains her claims. I authorize Golden Rule Lodge to receive the applications made to it from Newport, to act upon them and go on upon them in the regular course. The National line has never been considered as being limited to the rules which apply to State Grand Lodges.

You extended every necessary courtesy to Masonic Union Lodge in Mr. Buck's case, and that Lodge should not have hesitated a moment in yielding to your wishes, still, perhaps it is better as it is, as the asking of the courtesy might hereafter have been treated by unintelligent brethren as a concession of the right; and it is better, always, to start upon the right itself. Enter the other petition, if it stands on similar grounds—that is, if the petitioner is nearer to your Lodge than to Masonic Union Lodge, and go on with it without regard to complaints from any other quarter. If M. U. Lodge sees fit to raise the question of jurisdiction involved in their case in Grand Lodge, a thorough investigation of the subject cannot possibly terminate but in our way.

My best remembrances to the officers and members of Golden Rule Lodge.

Most truly and fraternally yours,

(Signed) PHILIP C. TUCKER.

The petition for the return of the Charter of Lively Stone Lodge was received in the same large and liberal spirit shown in the above letter, and on May 21st, 1861, this rare and valuable document was generously handed over to and received by Golden Rule Lodge.

The Brethren, thus happily settled in their new home, surrounded by the evidences of their continuous life and occupying a clearly defined jurisdiction, naturally expected prosperity; and they were not disappointed. The

records tell of healthy active life. In Feb., 1861, the Lodge presented a P.M. Jewel of gold to R.W. Bro. H. J. Martin, for his all but unequalled zeal and devotion in promoting the interests of the Lodge, in building the Hall, in securing the valued Dispensation for meetings on Owl's Head, in securing a definition of jurisdiction and the old Warrant of Lively Stone, and in short, in recognition of his continuous services in the interests of Freemasonry at home and abroad. The occasion of this presentation was Bro. Martin's removal to Iowa. His farewell address to the Lodge on being thus forced by business duties to vacate the Master's Chair will appear in a later chapter.

In 1862 the practice of afternoon meetings obtained, and was continued for some years. The Lodge met at 4 p.m.; no hard and fast rule was adopted and there were exceptional evening meetings. The attendance was very good and no reason is recorded for discontinuing the practice. It was reverted to in 1871, and for some time the Lodge met at 2.30 p.m., with an average attendance about equal to that of the evening meetings. But again, and finally, the practice was dropped.

The year 1864 was marked by a festive and happy event. It was the fiftieth anniversary of "Father" Gustin's Masonic career and, in recognition of his seniority, the Lodge had elected him W.M. for the fourteenth time! The year was also the fiftieth anniversary of the granting of a Charter to Golden Rule Lodge by the Grand Lodge of Quebec, E.R. The Craft assembled on the 16th of Feb. Among those present were R.W. Bro. J. H. Graham, LL.D., Judge Steele, of Derby, and Brethren from Sherbrooke, Richmond and elsewhere. Two of the Charter Members of Golden Rule Lodge, Wilder Pierce and Ichabod Smith, supplied a living link with the

pioneer life of Masonry in the district. The W.M., Elisha Gustin, delivered a memorable address, for which he was warmly thanked. If one would know how these pioneers regarded Masonry he has but to read the proceedings of this gathering. Among other sentences in the address we find the following:

"Now, after fifty years connection with the Order, were I requested to point out what I deemed the crowning excellence of the Fraternity, I could find no words that could express it. I appreciate it in all its parts, and I admire it as a whole for its grand designs, the purity of its principles, its peculiar adaptation to the condition of mankind, elevating, refining and expanding the mind, alleviating distress and, to a great extent, mitigating human suffering. This association seems to combine nearly all the leading objects embraced by all other societies, and if properly conducted in accordance with the original design no Mason can increase his privileges by uniting with other combinations. We cannot but admire the *wisdom* of the arrangements, the *strength* of its gentle bonds of connection, and the *beauty* of symmetry and order prevailing throughout its harmonious operations. It constitutes in one a moral, a charitable and a reform association. Its cardinal virtues are Temperance, Fortitude, Prudence and Justice. Its tenets, Brotherly Love, Relief and Truth. However inefficient it may have proved, it is the first Temperance Society on record, embracing not only intoxicating liquors, but extending to St. Paul's requirement to be temperate in all things. Many Lodges have adopted the teetotal system as the safest, best and most reputable, receiving no candidate who either uses or traffics in ardent spirits, believing it to be not only detrimental to health and human happiness, but a prolific source of misery, shame and degradation.

"Implements of architecture and symbolic emblems the most impressive have been selected by the fraternity to imprint on the mind wise and serious truths, forcibly urging the importance of a continual approximation toward the perfection of the Square, the rectitude of the Plumb, the humility of the Level, the researches of the Philosopher, and the industry of the Bee. Knowing how rapidly our lives are drawing to a close, how swiftly our sands run, and although they pass away almost imperceptibly, yet in a short space of time they will all be exhausted. Behold what havoc Time's scythe is making in the human race. See the numbers carried to their long home. Here closes the scene having only the gloomy consolation derived from the sprig of evergreen seen rising at the head of the grave, dimly shadowing forth the faith and hope of our ancient Brethren in a future existence beyond the grave; but how, or in what manner, was a hidden mystery to them unrevealed. Philosophy in vain attempts to teach it; Revelation alone unfolds it. Life and immortality are brought to light through the Gospel by the Resurrection from the dead. Here is unfolded a new and brilliant illumination. The Christian Mason grasps the Sacred Volume, bears it to his Temple, lays it upon the Altar, placing the Square and Compass thereon, figuratively representing the perfections of Deity and His relation to His creatures, and exultingly proclaims them the three great Masonic Luminaries. Here Freemasonry merges into Christianity, becoming its handmaid, like John the Baptist preparing the way for Messiah's triumphant reign."

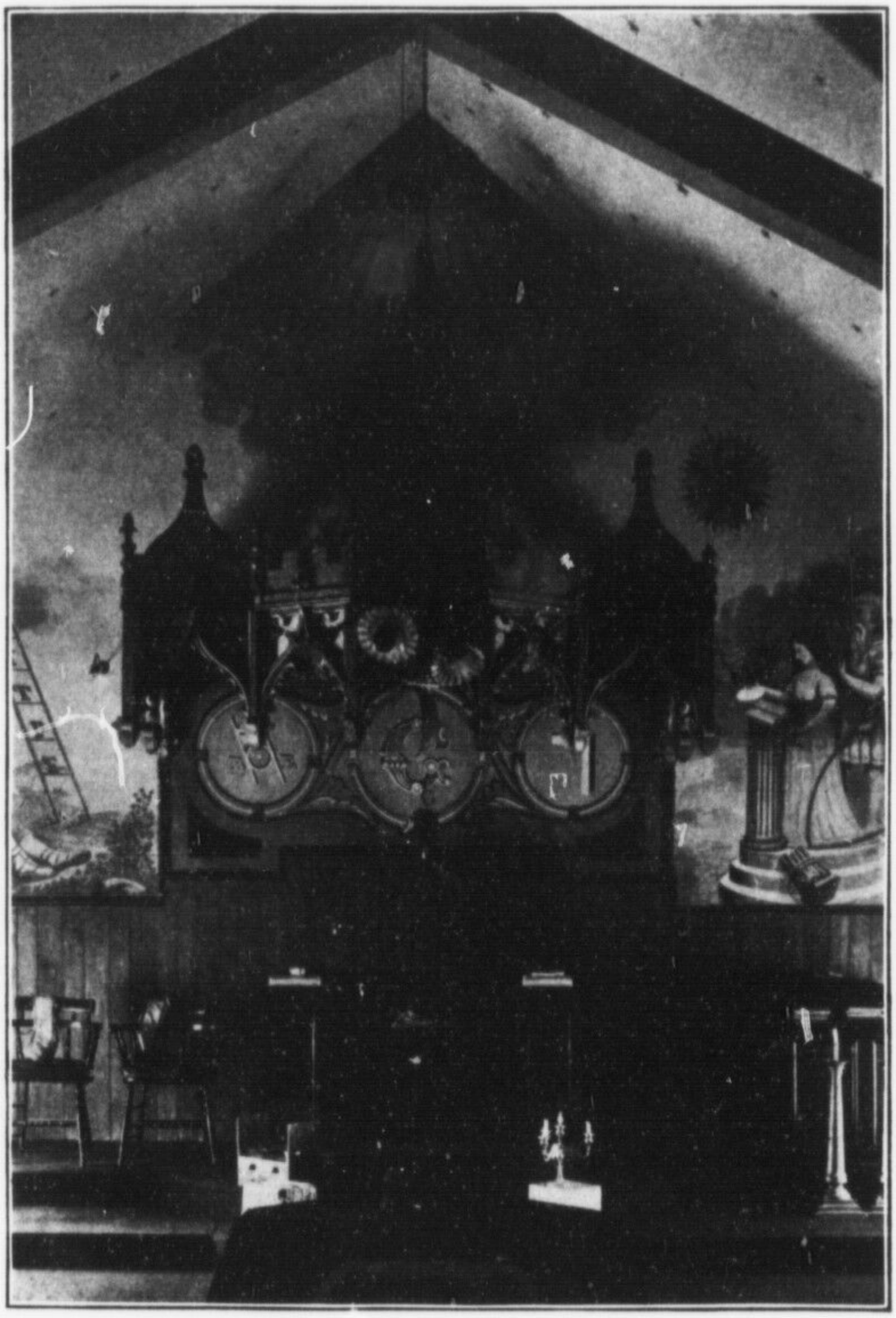
A further recognition of Bro. Gustin's services was presented to him in May, 1865, in the form of a splendid new overcoat, a suitable tribute from Children to a "Father."

At the meeting held Dec. 13th, 1864, a Petition was presented by C. C. Perkins, of Union Lodge, No. 16, Troy, Vt., and eleven other Master Masons, "Praying to be established as a Lodge at South Potton, Bedford District, by the name of North Missisquoi Lodge, with the request that Golden Rule Lodge, No. 12, would recommend the prayer of the Petition to be granted."

After due consideration it was "Voted, that as Bro. C. C. Perkins has visited this Lodge at the last Communication and satisfied the Brethren of his skill and proficiency in the royal art, and believing him to possess sufficient skill to preside as W.M. of a Lodge: Therefore, we do recommend the said C. C. Perkins and the petitioner to the favorable notice of the M.W. the Grand Master of Canada, with the recommendation that a more Masonic name be given the new Lodge than the one selected by the petitioners." A further entry in this connection is found in the records of May 9th, 1865, which is self-explanatory and speaks of the beginning of the present St. John's Lodge, No. 27, Q.R.:

"The Brethren in Potton not having received a dispensation for a Lodge, . . . on account of their not being able to work according to the 'Modern' English work, as prescribed by the G.L. of Canada, but having now learned the work and forwarded a new Petition for a Lodge at South Potton, to be known as St. John's Lodge: Voted, that this Lodge do recommend the Prayer of the said Petition to be granted."

On Nov. 8th, 1864, the usual order or meeting was interrupted, and the following entry is interesting and suggestive: "Lodge called from labor to refreshment for two hours, to give the members time to answer to the call of the Military Authorities to establish guards to intercept and capture Southern raiders from the United States, which are expected."



Golden Rule Lodge Room.
"The East."

One other interruption is recorded (March 21st, 1865): "The Lodge was closed without ceremony by the alarm of fire, which proved to be in the old post-office building, which burned down."

The regular meeting in Dec., 1865, was especially happy and enthusiastic. There were over fifty Brethren present, and a gold P.M. Jewel was presented to W. Bro. W. B. Colby, in recognition of his services in connection with the building of the new Hall. During this year an effort was made to liquidate the debt on the Hall, and two of the original subscription lists before the writer show $240.00 and $170.00 respectively, contributed by the members for that purpose. In May, 1866, a subscription list was opened for the purchase of a lot in Crystal Lake Cemetery.

The many evidences of vigorous life, manifested by Golden Rule Lodge at this time, characterized the life of the Craft throughout the entire Civil Province of Lower Canada. It began to dawn upon the leaders that the interests of the Craft would be better promoted if a Grand Lodge were organized in this territory. The Province of Quebec, created by the Confederation of the Provinces of Canada, in 1867, offered an inviting field for such a Grand Body, and it will now be our duty to watch the trend of affairs which culminated in such an organization and to mark the part played by Golden Rule in making this effort *un fait accompli.*

Note on Sussex Preceptory.

We cannot omit to notice in this, its true chronological position in our narrative, an important outgrowth of the Masonic life of Golden Rule Lodge. Several of the members had not only been exalted to the Holy Royal Arch Degree, but had, in Montreal or elsewhere, been the recipient of the degrees of Chivalry. They now wished to establish an Encampment and Priory of Knights Templar in Stanstead, for the Eastern Townships; and a petition to this end was prepared and forwarded to the Prov. Grand Commander, R. E. Col. MacLeod Moore.

The petitioners were Sir Knights, William Benton Colby, George Daniel Wyman, Frederick David Butterfield, Charles Hollis Kathan, Squire Wright Taylor, Robert Cooney Parsons, and Lafayette Buck, all members of Golden Rule. They asked to be styled "Plantagenet" Encampment and Priory. On May 25th, 1867, the petition was granted and a Dispensation issued, constituting them No. 9. The Grand Conclave of England subsequently granted a Warrant therefor, bearing the same date and signed by William Stewart, G.M., John Huyshe, D.G.M., and Sir Patrick Colquhoun, G. Chan. The first floor of the Masonic Hall was placed at the disposal of this new organization, and work was begun forthwith. In the year following its inception (1868) it was found necessary to change the name of the Preceptory. Confusion had arisen because of Preceptory No. 8, St. Catharines, Ont., also being called Plantagenet. The minds of the Stanstead Sir Knights naturally reverted to the name of their Royal Ancestor, the Duke of Sussex, whose autograph signature is on the English Warrant of Golden Rule Lodge, and their Preceptory became henceforth known by the name of "Sussex." The Great Priory having ratified the change, the work proceeded happily. It soon became evident that if the Preceptory was to fulfill its mission to the Townships, it must devise some means of overcoming its lack of a central location. Consequently, it was decided to move for a time to Dunham, presumably with the intention of returning to its native place, having performed its mission there. The expedient was not a success. In 1874 it was moved to Dunham, and after a little over a year of comparative inactivity in that place, it was moved to Montreal. The writer does not know the reason for this change, but he inclines to the opinion that it was not inspired by the most disinterested motives, and he thinks a "rescue" was effected when, in 1880, Sussex Preceptory returned to its "birth-place" in Stanstead. Little or no work was done during this era of experiment and change, but once the return home was made, the fatherly care of the founders resulted in a new era of a quiet, active life. Thenceforward to the end of the century work was carried on at Stanstead and Golden Rule Lodge, being the largest in the Townships, was naturally recognized as the proper possessor and nourisher of this honorable organization.

The growing prominence of the city of Sherbrooke, as the capital of the Townships, and the flourishing conditions of the Craft therein and thereabouts gave birth to the suggestion that Sussex might best fulfil her original mission and intention if removed thence. The Sir Knights of Sherbrooke were willing to accept the immediate care, and in 1900 the change was made. The Stanstead Sir Knights were made life-members, and the new home has, indeed, been happy and prosperous. In addition to other recognition of the fostering care exercised by Golden Rule Lodge on its behalf, the Preceptory donated $95.00 to the funds of the Lodge in 1900.

The change of location has in no way interrupted the continuity of interest, and the members of Golden Rule will always rejoice in the progress and advancement of Sussex Preceptory, No. 9.



M.W. John H. Graham, LL.D.

CHAPTER IX.

GOLDEN RULE LODGE, NO. 4, Q.R.

It is not our province to record in this place the entire series of events that brought about a change of allegiance and of the number of Golden Rule Lodge in 1869. The salient features of this epoch-making development of the Craft in this civil Province may well claim a passing notice as a means of elucidating the experience through which the Lodge was now called upon to pass. The political events of 1867, referred to at the close of the last chapter, called for a new definition of jurisdiction from the Grand Lodge of Canada. The fact that some Lodges in old Lower Canada owned allegiance, not to the Grand Lodge of Canada, but to foreign Grand Bodies, coupled with the one mentioned above, and with the fact that the Craft in Quebec was now sufficiently strong to support a Grand Lodge of its own, moved the leaders to action. The father of the movement was M.W. Bro. J. H. Graham, LL.D. *

The question was discussed in the Grand Lodge of Canada and the time seemed ripe for action. The members of Golden Rule Lodge followed the matter closely, and in May, 1868, the following action was taken: "The annual meeting of G.L. being near at hand, and the question having been raised at the last meeting relative to separate Grand Lodges for the several Provinces, the following was adopted: "Whereas the M.W. the G.M.,

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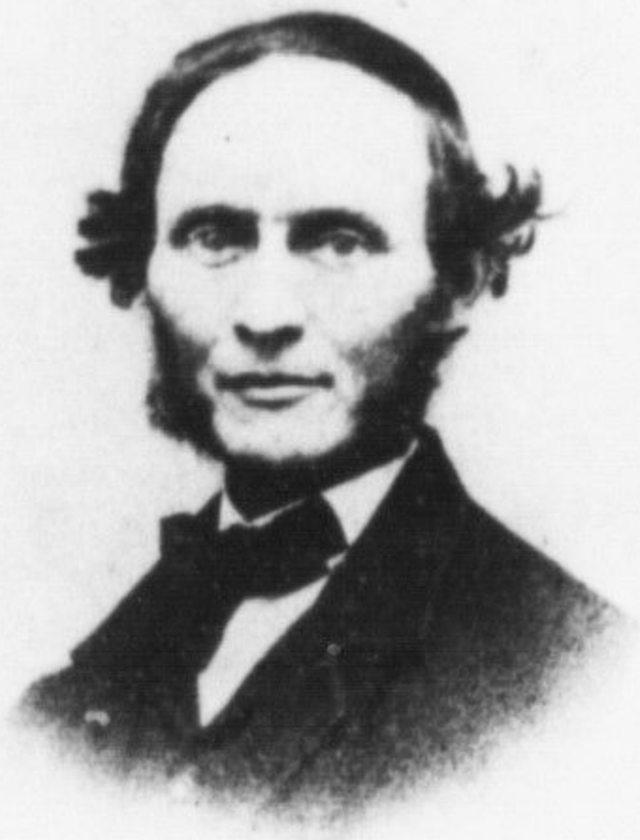
* See Graham's "History of Freemasonry in Quebec," Chapters VIII. and IX.

at the last annual Communication of G.L., in his address alluded to suggestions of change in the status of G.L. which had previously been made, and expressed grave doubt as to whether such changes as had been suggested would have a tendency to advance the best interests of Masonry on this Continent; Be it therefore resolved that, in the opinion of this Lodge, it is desirable that an informal conference of the delegates from the Prov. of Que. to the G.L. be held in Montreal on July 6th; that R.W. Bro. G. H. Borlase, D.D.G.M. of the E.T. Dis't., be requested to issue a circular letter inviting Lodges from all jurisdictions to instruct their delegates to G.L., or to appoint special delegates to attend the Conference. That this Lodge will pay its proportion of the expense consequent upon issuing such a circular."

The writer can discover no records of such a conference having been held, but this action of the Lodge stands as the first suggestion for organized action on the part of the Craft in this civil Province. We shall not attempt to follow the attitude of the G.L. of Canada on this burning question. Suffice to say that the vacillations of that body, endured for three or four years, drove the members of the Craft in Quebec to independent action. Entrenching themselves behind the opinion of one of the greatest American authorities in Masonic jurisprudence, they proceeded towards organization. After two informal meetings had been held a circular was issued Sept. 30th, 1869, requesting the proper representatives of all the Lodges to meet in Montreal on October 20th next, " For the purpose of taking into consideration the present state of Freemasonry in this Province, and to proceed, if so decided, to the formation of a Grand Lodge for the Province of Quebec." Representatives of 13 Lodges united



Thomas Stevenson, 18th W.M.



R. C. Parsons, 19th W.M.



H. M. Hovey, 20th W.M.



D. McIlhiny, 21st W.M.

with the D.D.G. Masters of four districts in issuing this circular. Of these two were under the Grand Lodge of Scotland, three were under the English Regency, and eight owned allegiance to the Grand Lodge of Canada. In the last group was Golden Rule, No. 12, C.R., represented by her brilliant P.M., W. B. Colby. Thus, for the second time, this Lodge was in the van of a most important undertaking in the history of the Craft in Canada.

The meeting was held, the question discussed in all its bearings, and the Grand Lodge of Quebec, A.F. & A.M., duly organized. At this meeting Golden Rule Lodge was represented by her Worshipful Master, Bro. R. C. Parsons, and Bros. H. M. Hovey and E. R. Johnson. Rt. W. Bro. J. H. Graham was elected G.M.; P.M. Bro. W. B. Colby was elected D.D.G.M. for St. Francis District, and W. Bro. R. C. Parsons was chosen Grand Steward. This proved to be the firing of the first gun in a five years' campaign between the Grand Lodges of Canada and Quebec. Not only was fraternal recognition denied the latter by the former, but all representatives and Lodges co-operating in the constituting of the new Grand Lodge were forthwith suspended by the G.M. of the G.L. of Canada. It must not be thought that any such drastic measures were anticipated or that the action was taken in deliberate defiance of the G.L. of Canada. The G.M. of Canada had, a few years previous, declared in favor of such an organization, and the pioneers in the new Grand Lodge hoped for a speedy recognition. Once they had taken action they were not to be frightened by the denunciations hurled against them. The minutes of Golden Rule Lodge during this period show nothing but confidence and satisfaction in the new organization. In this new Register

she became No. 4. In 1870 she was represented in G.L. by her W.M. Bro. H. M. Hovey, and since that time she has always taken an active part in its deliberations.

It was not until 1874 that the G.L. of Canada extended recognition to the G.L. of Quebec, and in Feb. of that year a joint committee of the two bodies drew up the articles of agreement, which were subsequently ratified and harmony prevailed once more. During these five years the helm of the G.L. of Quebec was held by the master hand of M.W. J. H. Graham, LL.D., re-elected unanimously from year to year. The impress of his vigorous leadership is stamped upon every page of the history of this time, and he had no more loyal supporter than Golden Rule Lodge. The following letter, written by him to P. M. Colby, *re* the meeting on October 20th, at which the decision on the matter was reached, is preserved in the Lodge archives as characteristic of his vigilant and rallying leadership:

October 18th, 1869.

My Dear Colby:—

The Montreal Brethren beg to request the Brethren of the Country Lodges to stand by them in the present crisis, and be fully represented at the Convention on Wednesday, the 20th inst. Please communicate this to all the leading Brethren of Golden Rule and *come yourself*. Let there be no surrender now!

Yours faithfully,
(Signed) J. H. Graham.

P.S.—Half fare by G.T.R.R. G. M. Hall, of Vt., expected to install officers. G. M. of Maine is relied upon to approve at once. Has the Grand Master's *pop-gun* hurt you? Poor fellow!

As one turns from these matters of general interest to the Craft to the questions of domestic life and local in-

terest in Golden Rule Lodge at this time, he finds little outside the even tenor of a healthy progressive existence. Two features of that life are, however, so conspicuous as to merit emphatic recognition. It is impossible to overestimate the value, importance and necessity of these features. St. Bernard says of the motives actuating men to seek knowledge: "There are those who wish to know to the end that they may know, and this is basest curiosity. And there are those who wish to know that they may themselves be known, and this is basest vanity. There are, moreover, those who wish to know that they may sell their knowledge, and this is basest greed. There are, again, those who wish to know that they may be built up, and this is prudence. And there are those who wish to know in order that they may build up others, and this is charity." There can be no possible hesitation in deciding which of these motives characterizes the true Masonic spirit. As the writer has said elsewhere, "When selfish curiosity and vanity and sordid greed of gain come in, the true Masonic spirit goes out." * The dearest word to the true Mason is *edification,* and he is really prudent when he edifies himself that he may also edify others. Then indeed does he find himself in the truly Masonic atmosphere of charity in which we so frequently find Golden Rule working at this time.

The growth of her roll of membership and the declining years of some of her sons, her wide contact with the Craft in general, and her seniority—all served to make her the recipient of many calls for the exercise of that chiefest Masonic virtue, Charity. The famous 'Tyler's toast,' "To all poor, distressed Masons, travelling by land or sea: Speedy relief!" was not only her sentiment,

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* **Proceedings of Grand Lodge of Quebec for 1903, p. 78.**

but her steady practice. No worthy Craftsman, hailing from whatsoever quarter, was denied that of which he stood in need, and no local Brother was allowed to continue the journey of life through distressed circumstances without the support of his brethren. In Oct., 1871, a grant was voted to relieve the sufferers by the great Chicago fire. At the same time the energies of the Lodge were being considerably drained to maintain a Brother in distress. Over $200.00 per annum was required for some time, in addition to personal services, to attend to his wants, and the records of the Lodge give no evidence but that it was willingly and promptly forthcoming. Other cases of this kind, and absorbing quite as much energy, have been dealt with in the same spirit in subsequent years. Notwithstanding all these things and, as one is pleased to think, rather because of than in spite of these things, the financial condition of the Lodge has been continuously prosperous.

Another feature marked during this period, but characteristic of the Lodge through all her history, is the care for and interest in the temporal and moral welfare of the members during refreshment. Those of her sons who were gifted with shrewd, legal minds, gave readily of their ability to untie the tangled affairs of civil life and thereby prevent investigation in the courts of civil law. Brethren were expected to bring and readily brought their differences and difficulties to their Mother Lodge, where they could rely upon the decisions as just and impartial. If an offender proved insubordinate and unwilling to make amends, stern justice was meted out to him. This fearless application of justice, in all possible cases tempered with mercy, did much more than can ever be written for the members individually and who will venture to estimate the resultant good to the community in general.

In September, 1871, the Lodge was asked to recom-

mend the Petition to Grand Lodge for a new Lodge at Georgeville, Que. The recommendation was readily given and the present Mount Orford Lodge, No. 48, Q.R., organized in that village, once the home of Golden Rule Lodge.

In 1874, while Bro. H. M. Hovey was W.M., the by-laws adopted in 1857 were revised and re-written to meet the changed condition of affairs. These by-laws, still the guiding regulations of the Lodge, were adopted May 6th of that year, approved by the M.W.G.M., on July 5th, and printed as an appendix to Bro. Gustin's History of the Lodge.

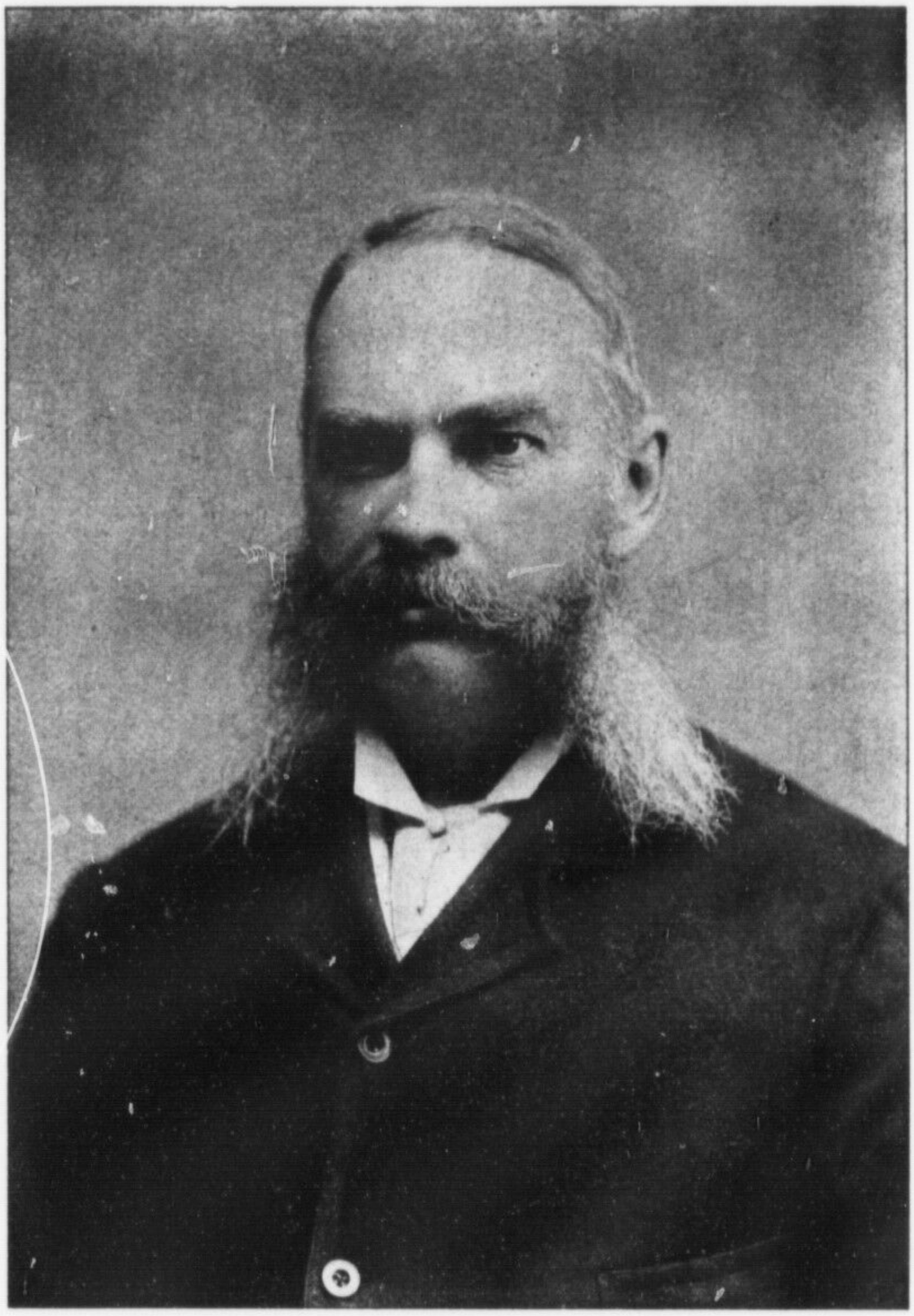
The years 1875, 1876 and 1877 were full of uneventful activity. The first two years saw the Master's Chair filled by W. Bro. D. McIlhiny, and for regularity in attendance of members at the meetings and prompt despatch of business they compare favorably with any in the history of the Lodge. Bro. McIlhiny was again selected to fill the Oriental Chair in 1897, and is recognized as one of the best ritualists in the Lodge. He brings to the modern atmosphere all the sturdy strength and constant kindness of a past generation. In appreciative recognition of his services, he was presented in March, 1903, with a gold P.M. Jewel by the then W.M. In 1877 Bro. E. R. Johnson was elected W.M., and in April of that year the renumbering of the Lodges on the Quebec Register was completed. This was rendered necessary by the reconciliation between this Grand Lodge and the Grand Lodge of Canada, by means of which the number of Lodges on the Register of Quebec was considerably augmented. By this numbering Golden Rule became No. 5, which position she still holds. In the person of her W.M. for that and the following year we see one rising in the East whose figure was destined to bulk large in the history of the Craft in this Province.

CHAPTER X.

GOLDEN RULE LODGE, NO. 5, Q.R.

STANDING on the threshold of the year 1878, and looking down to the end of her century of life, one cannot but feel that there is still a wide, unexplored field of the history of Golden Rule Lodge before him. He must not be disappointed, however, if he finds that period comparatively barren of dramatic incidents or exceptional occurrences. Her career up to this point has not been unlike that of the young man living through the fitful fever of youth and working himself into his proper domestic, social and industrial sphere. Henceforth we shall find the proceedings of the Lodge characterized by the calm serenity of mature years, while, happy in her domestic life, she is winning an ever-increasing recognition of her influence, dignity and prosperity.

Up to this time her members had won recognition and honor at the hands of the Grand Lodge to which she belonged. R.W. Bro. Elisha Gustin was first D.D.G.M. of this district under the G.L. of Canada. R.W. Bro. W. B. Colby was first D.D.G.M. of the same territory under the G.L. of Quebec. And even back of these her members may well remember the heroic journey of P.M. W. Bro. Jas. C. Peasley, who with his solitary left arm led his horse through snow-drifts on his way to Montreal, in 1823, to face the Grand Lodge of Montreal and William Henry, and plead the cause of his Mother Lodge. They may well remember how his sterling worth and undaunted



M.W. E. R. Johnson, Q.C.,
22nd W.M. of Golden Rule.

courage made a profound impression upon the M.W. the G.M. and the entire assembly.

But in this connection there is one name destined to stand above all others in this first century of her life, the name of *Edwin Ruthven Johnson.* He was elected W.M. of the Lodge in Dec., 1876, and during the two following years he presided over her deliberations with conspicuous ability. In 1877 he was elected G.J.W. of the Grand Lodge of Quebec, and in 1880 he became D.D.G.M. for the district of St. Francis. In 1883 he was called to the highest office in the Craft of the Province and became the Most Worshipful the Grand Master of the Grand Lodge of Quebec, the fourth to hold that office since the organization of this Grand Lodge in 1869.

While the Lodge was watching with interest and just pride the rapid advancement of her W.P.M., she was not otherwise inactive. In 1878 she became aroused to especial vigilance by reports of a clandestine Masonic Lodge at Hatley on the one side and St. Johnsbury on the other. These bodies, organized by suspended or expelled Masons, were fruitful sources of annoyance. An effort was made to secure the names of members of the clandestine Lodge at Hatley, and in Feb., 1878, the following resolution was adopted as a necessary precaution: "That no stranger that cannot be vouched for be examined without first producing his Grand Lodge certificate under whose jurisdiction he was made a Mason, and that all Sister Lodges in the vicinity, and also the G.S. of the G.L. of Quebec be notified of this action." At the next communication the names were submitted and a committee appointed to bring the matter to the notice of the Board of General Purposes of the G.L. of Quebec, and to endeavor to induce them to take action regarding the same. Like all such pernicious efforts, these clandestine Lodges soon disbanded.

At the Dec. meeting in 1878 a letter was read from a Brother who presented the Lodge with a barrel of apples. The reading of this letter produced this motion, which was passed forthwith: "Moved, seconded and carried that the Sec'y pay the freight on apples and also credit Bro. ———— with one year's dues." The writer ventures good-naturedly to suggest that there are seasons in which the Lodge might not be willing to allow that this action established a precedent.

In Feb., 1880, it was the privilege of W.M. Bro. W. M. Pike, to preside over a meeting that in point of decisions arrived at and work done in a short time stands as a record. Lodge assembled at 7.30 p.m. 30 motions were put and carried, two degrees were worked and the session closed before low twelve! An enviable achievement upon which any W.M. deserves congratulations and for which he may feel justly proud.

Reference has already been made to the honor conferred upon this Lodge by the choice of P.M. Bro. E. R. Johnson to fill the Grand East in 1883. It was only natural that the Lodge should be justly proud of her distinguished son; and it is only right to accord to his Mother Lodge a share of the credit for the noble part he played in his exalted position.

It was no bed of roses that he was called upon to occupy. His immediate predecessor, M.W. Bro. J. H. Graham, LL.D., Father of the Grand Lodge of Quebec, was no easy man to follow. There were vexed questions of internal economy and discipline to be settled, but the crux was the relation of the G.L. of England and those Lodges within the jurisdiction of Quebec who had not affiliated with her, but preserved their connection with the G.L. of England. These questions were taken up in turn by M.W. Bro. Johnson and dealt with in a masterly way

in his first address to G.L. in 1884. This discourse was one of the clearest and most eloquent ever delivered before that Grand Body, and is worthy of as wide a circulation as possible. He dealt with the unsatisfactory attitude of the G.L. of England and concludes with these telling paragraphs:

"The question now comes with increased force, shall this state of affairs long continue? Shall we tamely and quietly submit to have our rights trespassed upon and our territory occupied by others? Shall we content ourselves with the delusive declaration that we are a Sovereign Grand Body? With all due deference to the Mother G.L., whom we love so much, and of whose ancestry, benevolence, renown and glory we are so proud, I unhesitatingly answer, no! The time for action has arrived. I fear a longer submission will tarnish our fair name and record with the sixty-three Grand Lodges who have extended to us the fraternal hand of welcome as being their peer, an independent Sovereign Grand Body. Many of them received us in the hour of danger and peril, gave us much comfort and support and wished us God-speed. Our Masonic standing in the world, our honor, dignity and integrity demand your earnest and immediate attention to this question. Let us either exercise our constitutional privileges and maintain the landmarks, or hereafter hold our peace. We have done all in our power to obtain an amicable adjustment of these differences. I advise that we now assert our rights, avow our position, that all who are not with us are against us, and declare Masonic non-intercourse with those Lodges who will not array themselves beneath our banner, and join our Register, this to be preceded with due notice.

"Such, after much thought and reflection, are my views. I submit them to you, leaving the matter in your

hands, believing that your calm and deliberate judgment will dictate to you what is for the best."

"During the past year articles have appeared [in the secular press] denouncing the Fraternity in no measured terms. We have been accused of shielding and covering other secret organizations with our mantle. I have not deemed it my duty to controvert such assertions, trusting to the working of the Order to dispel these delusions. In this Province, as elsewhere, we seek to accomplish good, not to sow the seeds of discord and evil. We know no Isms, either in theology, politics or society. We submissively yield obedience to the 'powers that be,' whether in Church or State. We assail no man's convictions. We seek no converts. We acknowledge one God, and the Bible as His revealed will. We believe in His Fatherhood and the Brotherhood of man. We most emphatically deny that we are in fellowship or communion with any other Secret Society."

Conclusion.

"The year now closing has been one of anxiety, trial, and perplexity. Those who know us not have spoken ill of us. But our fiercest assailants have been from within. They have been wicked and malicious. They have brought reproach upon this time-honored institution. They have caused the finger of scorn to be pointed at us. They have caused the inquiry, 'Where now are your principles?' They have caused our hitherto good name and legal status to be questioned. Theirs be the responsibility. Freemasonry in the past has undergone trying ordeals, and has come forth triumphant. Discouragement and failure are not emblazoned on our standard. Faithfully, earnestly, let us pursue the 'even tenor of our way,' living rather than talking Masonry. Continuing such a course, victory will attend our efforts."



W. M. Pike, 23rd W.M.



H. C. Hill, 25th W.M.



C. R. Jones, 27th W.M.



E. W. Morrill, 28th W.M.

The Grand Lodge considered this important pronouncement carefully, and the following report of a committee appointed to consider the same was adopted:

"Your Committee are of the opinion that the M.W. the G.M. did wisely in submitting to G.L. the salient and more important facts enunciated by his predecessors in regard to the course which has been followed by them and to all the questions involved in our relations to the Mother G.L. of England; all of which have been unanimously adopted by the G.L. and approved by nearly all the Grand Lodges of the world.

"Fully recognizing the grave importance to this G.L. of any proceedings it may adopt in regard to its relations with England, and well aware of the responsibility they assume in advising in the premises, your Committee desire to say that they have pondered well the views, the expressions, and the advice of the M.W. the G.M. on the subject; they have carefully followed and studied his statements and arguments, have verified each and every one of them, with this result, namely: It is their duty to recommend G.L., in view of the past and present course of the G.L. of England, so truthfully traced by the G.M., and her persistence to encourage within our territory the existence of Lodges holding Warrants from her, and which continue to violate and set at naught the rights, privileges, and prerogatives of this G.L., thus depriving this G.L. of its sovereign, independent and exclusive jurisdiction over its territory, to follow the advice given by the M.W. the G.M., namely, 'after due notice, to declare non-intercourse with all Lodges and Brethren in the Province of Quebec, who will not array themselves beneath our banner and join our Register.'"

The G.L. of England was acquainted with this action and intention, and their reply not being deemed satis-

factory, the threatened step was taken. On January 27th, 1885, the following proclamation was read in Golden Rule Lodge, and the full text thereof is given from the minutes of that meeting:

Grand Lodge of Quebec, A. F. & A. M.
Grand Master's Office, Stanstead, Que.

PROCLAMATION.

To all Brethren in obedience to the M. W. the Grand Lodge of Ancient Free and Accepted Masons of the Province of Quebec:

Whereas, the Grand Lodge of Quebec, A. F. & A. M., was regularly organized on the twentieth day of October, 1869, a majority of all the Lodges then existing in this Province having been represented at such organization;

Whereas, this Grand Lodge immediately thereafter declared itself to be the sole legally constituted Sovereign Grand Masonic Body exercising Masonic jurisdiction within the limits of the Province of Quebec, and has strenuously adhered to the principle contained in this declaration up to the present time;

Whereas, sixty-three Grand Lodges have recognized this Grand Lodge as their peer and equal, a Sovereign Grand Body;

Whereas, every effort pointed out by Masonic Law and usage, or suggested by fraternal spirit, has been put forth to make this Grand Lodge in fact what in theory it has professed to be;

Whereas, notwithstanding these circumstances, there have existed from the date mentioned, and still exist, certain Lodges within the territory of this Grand Lodge who do not recognize its authority, but hold allegiance to a foreign Grand Lodge and obey its behests;

And, whereas, the existence of these Lodges of a foreign register within this Province has occasioned great confusion and discord;

And, whereas, that foreign Grand Lodge still maintains her foothold in this Province, though repeatedly solicited, urged and recently notified to withdraw therefrom;

Therefore, be it known unto you all, that, in vindication of the sovereignty of the Grand Lodge of Quebec, Ancient Free and Accepted Masons, and in vindication of a principle which is generally recognized throughout the Masonic world, and of the interest, rights and prerogatives of our ancient, loyal and honorable fraternity, and in justice to all those Grand Lodges whose recognition has been extended to her, painful though the action may be, as fond Masonic ties, will thereby be severed:

I therefore, by virtue of the authority vested in me as Grand Master of the Grand Lodge of Quebec, Ancient, Free and Accepted Masons, and by virtue of the action taken by this Grand Lodge at its last annual Communication (30th and 31st January, A.L. 5884, A.D. 1884), do hereby declare and proclaim all Lodges holding allegiance to any Foreign Grand Lodge to be masonically irregularly and illegally existing in this Province. And I hereby further declare and proclaim all Masonic intercourse to be suspended and to cease between this Grand Lodge, its subordinate Lodges, and all brethren in obedience thereto, and such other Lodges, and all members in obedience thereto, holding allegiance to any foreign Grand Lodge.

And all Brethren acknowledging the authority of the Grand Lodge of Quebec are hereby commanded to hold no Masonic intercourse with any member or members of any Lodge existing in this Province enrolled on the register of any Foreign Grand Lodge, in so far as Ancient Craft Masonry is concerned.

And this proclamation and edict shall be and remain in full force and effect until revoked by the Grand Master or the Grand Lodge of Quebec.

And it is hereby further ordered that due proclamation of this edict be made to all Brethren in obedience to this

Grand Lodge, of all which they will take due notice and govern themselves accordingly. And also that the same be communicated to all regular Grand Lodges throughout the world.

Witness my hand and the Seal of the Grand Lodge of Quebec, at Stanstead, in the Province of Quebec, Dominion of Canada, this 1st day of January, 1885.

(Signed) E. R. JOHNSON,
Grand Master G. L. of Que.

It may be of interest to the reader to know that in 1886 the M.W.G.M., J. Fred Walker, reissued this edict, severing all connection with the G.L. of England and its subordinate Lodges in the jurisdiction of the G.L. of Quebec. This was, however, withdrawn late in 1886, when the M.W.G.M. Walkem of the G.L. of Canada offered his services as mediator. The withdrawal was not a surrender of the justness of the position taken therein, but was done to render mediation possible. M.W. Bro. Walkem's services came to nothing and the anomalous position still remains as it was at the close of 1886.

While M.W. Bro. Johnson was able by means of his logical mind and legal skill and foresight to carry conviction in these matters, the great truths of speculative Masonry were always his inspiring motive, and the following paragraph from his annual address in 1885, is a specimen of his teaching:

"Loyalty to the state, to religion in its highest and broadest sense, and to the Fraternity, are the foundation stones upon which the superstructure of Freemasonry stands. Now, perhaps, more than at any other period of our world's history, should the essentials of pure Freemasonry be well defined and well understood, in order that the genuine may be severed from the spurious, and in order that the Great Lights may dispel whatever of



R.W. H. Edgar Channell, P.D.G.M., 24th W.M.

darkness or error exists. 'Progress' is the motto of the age. Change is succeeding change with great rapidity. Let us hold fast the truth as we have received it, and transmit the same spotless and untarnished to our successors."

In this address, as well as in the one delivered in the following year, it was his sad duty to make mention of the death of his Brethren and distinguished fellow workers in Golden Rule Lodge, R.W. Bro. W. B. Colby and R.W. Bro. H. J. Martin, respectively.

In 1885 another member of Golden Rule who has since occupied a large place in the work of the Craft in this Province was associated with M.W. Bro. Johnson in the labors of Grand Lodge, in the person of R.W. Bro. H. E. Channell, who was D.D.G.M. for the district of St. Francis in that year. He had filled the Master's Chair in the Lodge in 1882 and 1883, and since that time he has studied carefully and engaged actively in the affairs both of his Mother Lodge and in the Grand Lodge of the Province of Quebec.

Reference has been already made to an event that occurred in 1885 in the life of Golden Rule Lodge, to which at this point we may well recur. In May of that year we find by the records that R.W. Bro. H. J. Martin, who had come north in search of better health, was present at the regular communication and took his usual active part in the deliberations. In August of that year the grim reaper, Death, had laid him low and his sorrowing Brethren gathered around his bier to pay their last sad tributes of respect and esteem. No other member of Golden Rule has ever allowed the interests of the Lodge to so weave themselves into his mind and heart and to absorb their energies in the same unstinting way as did R.W. Bro. Henry Joseph Martin. His time, his thought,

his money, were always freely given and, as he was a bachelor to the close of his life, he was in a position to give generously. No one knows how the expense of publishing the History of the Lodge, in 1874, was met, but there is a strong presumption that the funds came from his purse. No one knows how and from what source much of the valuable material collected for that work was obtained, but we do know that Bro. Martin's zeal and energy made the collection. No one will ever know how much the Lodge meant to him, but when his last will and testament was read it was found decreed that one-third of his estate should go to Golden Rule Lodge. As soon as an inventory of his effects had been taken, the committee in charge found that 23 1-3 shares of E. T. Bank stock would constitute the Lodge's share of the estate, according to the terms of the will. The anomalous position which the Craft is forced to occupy in this Province, a position that reflects anything but creditably upon the ruling spirit of our Legislature, made it impossible for the Lodge to *demand* settlement according to the will. The Lodge had no legal status and could not be a legatee. The terms of the will were so clear and plain that a settlement was effected by which the Lodge sacrificed three hundred and forty dollars and received 19 shares of E. T. Bank Stock at a par value of $50.00 per share. This amount was received for the Lodge by personal trustees chosen to act in her behalf, and this is the present position of the matter. The original trustees, R.W. Bro. H. E. Channell, and V.W. Bros. A. N. Thompson and W. M. Pike, still hold that responsible office.

Bro. Martin was buried with Masonic ceremony in Crystal Lake Cemetery, Stanstead, to which he also gave a third of his estate, and the monument that marks his

resting place may well indicate to the members of the Craft through succeeding generations a rare approximation towards the high ideals of the truly Masonic life.

All his regalia, jewels, books, etc., reverted to the Lodge and are still preserved in a case known as "The Martin Gift." During his life he labored to consolidate the affairs of the Lodge in every single department; he left her records duplicated and complete (a service which he also performed for his R.A. Chapter and K.T. Preceptory), and having thus assured the continuity of her life story, he lifted her out of the realm of financial distraction into a position of security and independence. May Golden Rule Lodge, and the Craft in general, be blessed with many such Brethren as Henry Joseph Martin!

The writer has reserved for insertion at this point the address delivered to the Lodge by Bro. Martin in 1861, on the occasion of his removal to Iowa. It breathes a spirit so characteristic of the man that it has value and instruction not only for Golden Rule Lodge in particular, but for the Craft in general:

To the Officers and Brethren of Golden Rule Lodge, No. 12:

Dear Brethren:—

It has pleased the Great Architect of the Universe to decree that I should leave you for a season, and tarry in a foreign land in pursuit of employment by which I may the better be enabled to support myself, and contribute more liberally towards the advancement of our Institution and the relief of the worthy destitute.

I need not assure you that I do not leave my friends and the Brethren of dear old Golden Rule without a pang of sorrow, those Brethren with whom I have been associated for eleven years in the exercise of Brotherly Love and in spreading the principles of our Noble Order.

I trust you, Brethren, will do me the justice of acknowledging that I have at *all times,* whether presiding over you as W. Master or in a more humble position, worked to the extent of my power in promoting the interests of the Lodge. If, then, Brethren, you have at any time discovered my faults (and God knows I have many), and have been witnesses of my imperfections, I beg you will throw over them the broad mantle of a Mason's Charity, and believe they have sprung from the *Head* and *not* from the *Heart,* and let me cherish the fond hope that the Brethren of my Mother Lodge will sometimes think of me and breathe a silent prayer for the health and prosperity of their absent Brother. And when it shall please the Great Governor of the Universe to remove me from this transient existence here below to that Grand Lodge above, it will be my last request that the Brethren of Golden Rule Lodge should drop the evergreen into my grave and perhaps a tear to my memory.

Brethren, in leaving you I do not deprive the Lodge of that pillar of Wisdom which the W. Master is said to represent. By the requirements of the Constitution of the Grand Lodge of Canada, Bro. W. B. Colby, as the Immediate Past Master, is invested with all the rights and prerogatives of the Master, and into his hands I cheerfully and safely leave the interests of the Lodge, knowing, as I do, that there is no one among you that possesses greater skill or a more willing heart to advance your interests. But my dear Brethren, Bro. Colby, with all his large, generous, warm heart, with all his enthusiasm and sacrifices of time and money, *cannot* promote the well-being of the Lodge without *your hearty* co-operation. King Solomon could never have erected the Temple, that model of excellence, which immortalized the name, and has been the wonder of all succeeding generations, had not his hands been strengthened by King Hiram of Tyre and Hiram Abiff; or had even the workmen in the quarries neglected their work, or the hewers in the forest of Lebanon been tardy at their labour, that beautiful structure, at the build-

ing of which our Order dates its origin, would never have been erected for the worship of the Most High God.

So it is with us, my Brethren. Should the officers neglect and be unmindful of their duties, and the members be tardy in their attendance at Lodge meetings, and in a hurry to leave when there, no Master under Heaven, were he even in possession of all the excellences of our three Ancient Grand Master, could long preserve the Lodge from a speedy and a disgraceful downfall; but on the contrary, should the officers vie with each other in performing the duties of their several stations with accuracy and energy, and the members be punctual in their attendance, aiding and encouraging the officers in their duties, then will the Lodge become a place where the Brethren will love to dwell, a place where many a life-long friendship will be formed, and where the seeds of noble actions, high aspirations, and God-like principles will germinate for the benefit of future generations.

Need I say, my Brothers, that I hope such will be the case with Golden Rule Lodge? No, for I have every faith in the skill of our venerable band of Past Masters, all confidence in the zealous attachment of the present officers, one and all, and a firm conviction in the attachment of the Brethren to the tenets of our profession. Therefore, work on in the name of God, and let no strife or contention ever darken your doors except that noble contention, or rather emulation, of who can best work and best agree.

I leave you in a new, elegant and comfortable Hall, a room that we are all proud to call our Masonic Home. It is true that a heavy debt still rests upon it, but I trust and expect that your united exertions to overcome all difficulties, together with rigid economy and a generous liberality in proportion to your means, will soon remove the incumbrance, when you will have the satisfaction of owning a handsome property that is increasing in value each year. Any scheme you may devise to accomplish this much desired object will have my hearty co-operation, and as

Providence blesses me with prosperity, so shall I endeavor to show my gratitude for the same by giving you all the assistance in my power.

In conclusion, Brethren, I bid you all farewell, hoping we may be permitted to again meet here below, as well as in that Grand Lodge above.

"Adieu, a heart-warm fond adieu,
Ye Brothers of our Mystic Tie;
Ye favor'd and enlightened few,
Companions of my social joy;
Though I to foreign lands must hie,
Pursuing fortune's slipp'ry ba':
With melting heart and brimful eye,
I'll mind you still when far awa'.

"My last request permit me, then,
When yearly you've assembled a',
One round, I ask it with a tear,
To him, your friend, that's far awa'."

Finally, may brotherly love always prevail among you. May the all-bounteous Author of Nature bless and long preserve Golden Rule Lodge from decay. This will ever be the prayer of

(Signed) H. J. MARTIN, W.M.

Stanstead, Feb 1st, 1861.

The reference to the assembling of the Brethren at Bro. Martin's funeral to perform the last sad rites, and to draw comfort from the hope of immortality, reminds the writer of the frequency with which such occasions find record in the Lodge proceedings during this entire period. As the old generations of middle-century pioneers pass away, their mantle descends upon these who came after, and their valued services are remembered and left on record.

In addition to these solemn and sad communications, the Lodge has not been neglectful of the custom, persistent from the beginning, of holding their annual corporate

attendance at divine service, where the essential truths of Freemasonry have been ably expounded, the source of these truths disclosed from year to year in the teaching of the Christian Church; and the true motive for living these truths found in the exercise of Faith, and Hope and Prayer. Among the long list of Christian Ministers who have filled the office of Chaplain of the Lodge, the name of the Reverend Malcolm Macdonald is deserving of special mention. 'At the time of his lamented death, in 1888, the following words were among the full tribute to his memory that was placed on record: "No one had more deeply at heart the interests of our Order or inculcated more by voice of example its beautiful principles. . . . . The social and literary attainments which in him were so high and so conspicuous, his ability, and the gentleness with which for so many years he ministered to us in a spiritual capacity as Chaplain of our Lodge will combine to give him a place in our hearts which only the honored and respected hold."

One cannot expect to find the record of spiritual teaching written or preserved in the printed page. The devout Scotchman who, when asked if the sermon was "done already," answered, "Nae, the sermon's preachit, but isna dune yet," stated the truth that lies at the root of this matter, and we trust that, as far back as the present generation of Masons extends, sermons preached in their hearing are not *done yet*.

One sermon was, however, deemed of such special merit as to call for its publication by the Lodge. On Dec. 11th, 1892, R.W. Bro. Reverend William T. Forsythe, Rector of Christ Church, and G.C. of the G.L. of Quebec, preached to the Lodge, with the Golden Rule (St. Matt. vii. 12) as his text. After asserting that Freemasonry is not a mere social organization, or a society existing for

mercenary purposes, he proceeded to expound the great and noble objects of the Craft, which are to promote the idea of the universal brotherhood of humanity, based upon the glorious truth of the Universal Fatherhood of God, and to give to man that help and aid which he needs to build up the moral edifice of the nation. He then proceeded to define its leading principles, the first of which inspired this noble paragraph: "The very foundation principle of Freemasonry, upon which its whole fabric is erected, is a belief in the existence of God. The God of Masonry is no mere Idea of Abstraction. He is a Person. In this age of unbridled, undisciplined thought men play fast and loose with the idea of God. To some God is nothing but a Thought, the vital principle of Creation, or a 'Power not ourselves making for righteousness.' Such a God is not the God of Masonry. The God whom we Masons reverence and adore is a Person; by which term we do not mean a Corporeal or Bodily Being, but a Mind; a Loving, all-Embracing Heart. The God of Masonry is a being who can and does hear prayer, who sees each one through and through, who shapes and moulds our destinies. He, then, who enters the Brotherhood of Freemasonry with any belief save in the Personality of God violates the first principle of the solemn engagements into which he enters."

Following upon this there is an able treatment of such other cardinal principles as the recognition of Death and Immortality, of the Moral Law and the leading Masonic Tenets, "Brotherly Love, Relief and Truth." The sermon closed with the following paragraphs, the one strongly apologetic, the other touchingly practical:

"There are two objections often made to Freemasonry which I cannot conclude without noticing: the first is that it is a secret society; the second is that it is antagonistic to the Christian Church and religion in general.



E. A. Baldwin, 29th W.M.



Rev. W. T. Forsythe, 30th W.M.



F. T. Caswell, 31st W.M.



T. A. Maxwell, 32nd W.M.

"Freemasonry is not a Secret Society, but a Society possessing secrets. Think not that this is a distinction without a difference. A secret society is one whose members are unknown—the place of whose meetings and the proceedings of whose meetings are also unknown. There is nothing of this secrecy about Masonry. Its members, its officers are all known—the proceedings of its meetings are also preserved in duly authenticated minutes which all may read. The truths of Masonry are no secret, neither are the symbols which enforce these truths a secret. They may be known and read of any man who will take the trouble to read a Masonic Chart or Monitor, but he does not know the forms and methods by which the truth and symbols are to come before him, and thus a benefit of freshness and strength of expression is conferred upon the candidate, which otherwise he would not have.

"Freemasonry is not antagonistic to the Church, nor detrimental to true religion. The objects she seeks to attain are the objects which the Church also has very near to her heart. Rightly viewed, Freemasonry is the handmaid and ally of the Christian Church. She never seeks to pose as a substitute for the Church. She never has brought any charges against any part of the Church, although one branch of the Church has brought charges against her and forbidden its members to join the fraternity. I have often loved to trace the resemblance between the ritual you as Masons hold dear, and the ritual which the historic churches practise and love. Both teach through the eye as well as the ear. Both have a prescribed form of service, the very words of which we use time after time and are jealous of change and innovation. Yes, 'Freemasonry is not a religion, though it stand at the threshold of her temple; it is not the Church, though it be her most potent friend; it is not a

Missionary, though it often prove a Christian pioneer.'

"My brothers of this noble Order, a great opportunity is given to the Masonic fraternity of improving the moral condition of society. If every Mason would live a life conformable to the Masonic standard, what a mighty lesson for good there would be given to the world. But how different is this in reality. Many who are participants of Masonic light are just as profane in the use of the Divine name, just as prone to vicious habits of drunkenness and other species of immorality as the uninitiated. This ought not to be. Men judge of the worth of Masonry by the lives of its members, and often the judgment is that the whole system is a sham and farce. Live the Masonic life. Fulfil your moral duties and so recommend our Order to the world as a grand reality. Carry into practical realization the Golden Rule. What a very paradise would this world of ours become if every man would make this the motto of his life! Gain the strength and help so sorely needed to discharge your Masonic duties by the means of grace offered to you in the Church of the Living God."

This was by no means the sole occasion upon which Bro. Forsythe edified and inspired the Lodge by his eloquent utterances. He is the only Reverend Chaplain who, having occupied the lower stations, has also filled the honored post of Master of the Lodge, which position be held during 1894.

At the close of the year of Bro. Martin's death (1885), the choice of Master of the Lodge fell upon one who had in the lower stations of the Lodge given promise of splendid service in the interests of Freemasonry, Bro. Alfred Neville Thompson. During the two years in which at that time he held office Bro. Thompson completed the foundation of that Masonic knowledge which,

during subsequent years, has rendered him indispensable at all the prominent functions of the Lodge. In the second year of his rule (1886), a memorable meeting was held with marked success on Owl's Head Mountain. Some twenty-five Lodges were represented and on this spot, now for the first time honored by such distinguished guests, M.W. Fred. J. Walker, G.M. of the G.L. of Quebec, and M.W. Marsh, O. Perkins, G.M. of the G.L. of Vermont, were received with Grand Honors. Standing there above the clouds, these Masonic leaders could each survey a portion of his domain and in his host he could find that international and inter-jurisdictional link so constantly supplied by Golden Rule Lodge. This proved to be the last of these gatherings of the Craft on that splendid spot for fifteen years.

These years offer little that is not told by the list of officers, the roll of members and the ordinary labors of an active and well-worked Lodge. The Brethren, under an able succession of W.M.'s, vie with each other to keep up the reputation they enjoy as the largest and best-worked Lodge on the Quebec Register. In the early part of the period much of their energy was concentrated in caring for and attending to the needs of a sick and destitute Brother.

In May, 1900, a movement was made to perfect the work and stimulate the energy of the candidates in becoming as proficient as possible in mastering the Lectures. Prizes were offered for excellency of work on their part by Bros. Carlos I. Moulton, Sec'y, and Charles M. Thomas; but, while no competition has ever been held, visitors to the Lodge have been delighted in these recent years by the perfection attained by the majority of candidates.

Another interesting feature of this May meeting was the

passing of the following motion: "That this Lodge accept the offer of Mrs. C. M. Thomas to paper the lower room, and that Bro. C. M. Thomas be appointed a committee to select the paper, and to see to the putting on of the same, with the power to add two more to said committee. And that a hearty vote of thanks of this Lodge be hereby tendered Mrs. Thomas for her generous offer." The result of the acceptance of this kind offer was the entire renovation of the lower room of the Hall. It was soon papered, carpeted and its walls adorned with the portraits and photographs of distinguished Craftsmen. But a still more welcome result followed. The Lodge was no sooner equipped with this neat and proper refreshment hall when a new era of good fellowship and social intercourse began. Many a brother has gone out to the stern duty of life cheered and encouraged by the simple, informal, fraternal intercourse held with his Brethren in this room in the intervals of work; and many a visiting brother can testify to the warm and cordial hospitality, so characteristic of the Lodge, which he has received in this room.

In 1893 Golden Rule led the Craft throughout the entire Province in mourning the early death of M.W.P.G.M. E. R. Johnson, at the age of 53 years. The full text of the resolution passed at that sad time will be found under the brief biographical note on this illustrious W.P.M. of the Lodge. *

Matters to be discussed in the sessions of Grand Lodge received full and careful consideration, and from time to time the delegates from Golden Rule to that body went on their mission armed with the deliberate opinion of their Brethren. It is such study as this, previously bestowed upon her problems by the Lodges of her Register, that has given

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* See Appendix (A), page 164.



Owl's Head Meeting.

to the deliberation and decisions of Grand Lodge their dignity and their strength. In 1895 this zeal of Golden Rule for the welfare of G.L. and Freemasonry in general, was rewarded by the election of one of her members, R.W. Bro. H. E. Channell, to the highest office but one in the gift of the G.L., viz., that of Deputy Grand Master.

The new century had but just been ushered in when, as if to survey her jurisdiction, and gain a truer conception of her lofty ideals and her unique relations, Golden Rule invited her Sister Lodges to meet again with her in her majestic mountain retreat on the top of Owl's Head Mountain. This privilege, neglected for a time, was now seized with unprecedented eagerness, and on June 24th, 1901, upwards of 100 members of the Craft met in ancient form. During the meeting the Brethren gathered in one corner of the Lodge Room and suffered themselves to be photographed. This picture, forming the illustration facing this page, will give to the stranger some idea of the natural walls surrounding the room, from the top of which the eye wanders down two thousand feet to the Lake beneath, or away across purple-tinted expanse to the peak of Mount Royal or the Green Mountains. It was the good fortune of W.M. Bro. W. E. Hammond to see this famous feature of the Lodge's life revived during his term of office, and it is due to Bro. H. T. Ball, Senior Warden of the Lodge at that time, that the Lodge was stimulated to revive this unique feature of her life. The meeting was so happy and replete with interesting associations, that during the three succeeding years similar meetings were held. Over the first of these as W.M., and the second as W.M. *pro tem.*, Bro. Hammond was privileged to preside. Of this second meeting we shall hear more later.

In September, 1901, the Lodge was requested to lay,

with Masonic ceremony, the corner stone of the Haskell Public Library, which Mrs. Haskell and her son, Bro. Stewart Haskell, were about to build and donate as a free gift to the community. This request was gladly granted and preparations were made for this historic function. Accordingly, on Oct. 15th, 1901, the Lodge met in special communication to comply with this request. The Grand Lodge officers presented themselves and were received with the Grand Honors. They then took possession of the Chairs of the Lodge with a view to holding an Emergent Communication of the Grand Lodge of Quebec in preparation for the public ceremony at the site of the projected new Free Library.

The Chairs of the Grand Lodge Session were filled as follows: G.M., M.W. Bro. Edson Fitch, Quebec; I.P.G.M., E. T. D. Chambers, Quebec; D.G.M., Bro. J. B. Tresidder, Montreal; D.D.G.M., District of St. Francis, Bro. H. E. Channell, Stanstead; G.S.W., Bro. G. A. Wiggett, Sherbrooke; Acting G.J.W., Bro. J. A. Tate, Sherbrooke; Chaplain, Rev. Bro. Thos. Blaylock, Danville; Acting G. Treasurer, Bro. A. N. Thompson, Stanstead; G. Secretary, Bro. J. H. Isaacson, Montreal; Acting Registrar, Bro. E. B. Gustin, Marlington; G.S.D., Bro. E. S. Stevens, Sherbrooke; Acting G.J.D., Bro. R. Rattray, Richmond; Acting G. Stewards, Bro. W. Campbell, Montreal, Bro. W. M. Pike, Rock Island, Bro. (Dr.) D. Spencer, Sherbrooke, Bro. A. H. Anderson, Sherbrooke; Acting G. Organist, Bro. (Dr.) W. M. Keyes, Georgeville; Acting G. Pursuivant, Bro. F. T. Caswell, Derby Line, Vt.; Acting G. Tyler, Bro. W. Shepard, Georgeville. Bro. H. E. Channell was appointed Grand Director of Ceremonies, Bro. H. Stewart Haskell, Architect, and Rev. Bro. G. Ellery Read, Chairman. Prominent Masons were present from various parts of the district, who, with the members

of Golden Rule Lodge, formed in procession at the Hall, headed by the "City Band" of Coaticook, and marched to the site of the proposed building, where a balcony, tastefully decorated with flags, had been provided for the accommodation of the Grand Lodge Officers.

In the procession there were one hundred and forty men, while over one thousand people witnessed the ceremony.

The chairman, in his address of welcome to the Grand Lodge of Quebec, referred to the appropriateness of the part which the members were to perform in the day's proceedings, from these standpoints: First, because the donors were descendants of some of the Charter members of Lively Stone Lodge; secondly, because of the interest which Masonry has in the intellectual development of the community, it having the honor of numbering in its membership some of the prominent men in the world of science, art and letters; and thirdly, the corner stone being half in Quebec and half in Vermont. This, among many other things, served to indicate the growing desire for peace and unbroken harmony between the two great Anglo-Saxon nations. It was fitting that this stone should be laid by members of an Order which had found its way into every civilized nation on the earth. In conclusion he presented a silver trowel to Grand Master Edson Fitch, calling upon him in the name of the donors to see that it was well and truly laid to the glory of God and the good of humanity. The Grand Lodge Officers then proceeded with the ceremony according to the ancient customs of the Order. Beneath the stone was placed a tin box containing the following articles: Roll of Officers of the Grand Lodge of the Province of Quebec for 1901, names of the members of Golden Rule Lodge, copy of by-laws of Golden Rule Lodge, copy of the Stanstead Journal,

set Pan-American stamps, various American and Canadian coins, photographs of the library site in its present condition, photographs of Hon. Timothy Hinman, first W.M. of Lively Stone Lodge, No. 22; Major Rufus Stewart, first J.W. of the same Lodge; Mr. and Mrs. Horace Stewart, and Carlos F. Haskell, all ancestors of the donors; also photographs of Mrs. Martha M. Haskell, Col. H. Stewart Haskell and Master Tracy S. Haskell.

After the ceremony the Chairman called upon ex-Governor Grout, of Vermont, to deliver an address, which he did with his customary ability and eloquence. In opening, he congratulated "The finest town in the finest state in the Union, and the finest township in the Dominion of Canada on having so splendid a benefaction conferred upon them." The community, blessed with a good library in addition to churches and schools, was in a splendid position to secure the best culture of head and heart. Referring to the enormous aggregations of wealth accumulated by individuals, he said that there was much to save one from pessimism in consideration of the fact that the wealth was distributed for the benefit of the mass of mankind. Institutions of learning, libraries,and hospitals were richly endowed by those who had realized the responsibility which the possession of wealth entailed. This community had reason to be grateful for the day which gave to it Martha Stewart Haskell, and with one heart and voice all could say, "God bless her." In blessing her, we blessed the mother of the beneficent project and those of the family associated with her in her good work.

The Grand Master of the Province of Quebec, Edson Fitch, followed with a brief address, in which he congratulated the community on the occasion that had brought them together, and referred to the interest which Masonry had always taken in such institutions as that so soon to



Stewart-Haskell Free Library.

be opened. Past Grand Master Chambers was then called upon by the Chairman, and delivered an address in which he portrayed the splendid opportunities soon to be enjoyed by the townspeople. They would have the privilege of meeting thousands of new friends who would come to them out of the past and from every nation.

Deputy Grand Master Tresidder spoke briefly, referring to the uplifting influence of Masonry and the refutation offered to its opponents in the fact that its membership was drawn from the best ranks of society, and that its aims had always been in concordance with the peace and welfare of society. Speaking of the present ceremony, he stated that only twenty-seven similar events were recorded in the history of Canadian Masonry. At Halifax, N.S., the Duke of Kent, grandfather of our present Sovereign, was the first to officiate at an event of this kind in Canada.

Acting Grand Treasurer V.W. Bro. A. N. Thompson was called upon to give the closing address, which he did with that enjoyable facility which characterizes all his public utterances. Having voiced the deep appreciation of all for the generosity displayed in the project of the donor, he spoke of the founding of Lively Stone Lodge and its first Lodge room, not two hundred yards from the spot on which the Haskell Public Library is being reared. This Lodge has been a bond of union between the United States and Canada when diplomatic relations had ceased, for during the War of 1812 members from both sides of the line met in the Lodge room, oblivious of the sanguinary strife in which their respective nations were engaged. This was but one example of the influence of Masonry in promoting peace and good-will among men. In conclusion, the speaker thanked the Grand Lodge for the services rendered that day in laying the corner stone of an institution which would abide long after their name and place were no more among

men. After the benediction by Grand Chaplain Blaylock, the audience united in singing one verse each of "God save the King" and "My Country, 'Tis of Thee."

Three rousing cheers and a "tiger" were then given for Mrs. Haskell, after which the large crowd that had gathered for the occasion dispersed, and the members of the Fraternity, after having submitted themselves to the photographer's direction for a brief season, made their way back to the Masonic Hall, where supper was served at five o'clock, to which a goodly number remained.

The balance of this year and the year 1902 were full of most active, efficient work, and the atmosphere of the Lodge was charged with anticipation of the coming event that was destined to mark the end of a century of life.



V.W. A. N. Thompson, Esq.

Centennial Master.

CHAPTER XI.

THE CENTENNIAL.

The mere mention of the celebration of a centennial at the outset of this volume speaks much in justification of the claim of Golden Rule Lodge to historic association and life. It is impossible to dwell, as we have been doing in these pages, in the atmosphere of a strong and rugged past without a quickening of the historic spirit. This spirit constitutes perhaps the greatest, the peculiar heritage that this century has received from the last, and every effort to preserve the local landmarks and to recognize the continuity of life is most laudable; and every worker in this field is a benefactor to future generations.

In these days, when the life of all our institutions is so interwoven into the fabric of our national existence, a centennial celebration cannot take place without awakening or quickening the historic spirit and striking a responsive chord in not only individual and community, but also in our national life. In the native place of Golden Rule the ground is indeed historic. During the old staging days of pioneer life, ere the silvern lines of steel bound us to the ends of the earth, Stanstead lay an important divisional point on the high road leading north. To this point Phineas Hubbard, first Master of Golden Rule under the English Warrant in 1813, journeyed on an ox team from Sunderland, Mass. Here the ancestors of many of our leading Townships' families rested on their tedious northward journey. Here, too, many of the U. E. Loyalists

stood once more on British soil; and here, to-day, one may feel the pulse-throbs of the life of two great Empires. The massive maples that line the avenues of the three villages tell of the ambitions of those early days, now represented by the Village Improvement Society, and as they wave their sturdy arms to the mountain breezes they bear an invitation from a bygone age in the cause of civic beauty and civic pride.

Mention has been already made of individuals who have labored to preserve the historic associations of Golden Rule, and their labors have certainly influenced her corporate life. From time to time committees have been chosen to continue her history, and although these may have done little, yet their selection has kept the sense alert. In the celebration of her century of life the reward of all such effort was received.

As early as 1895 we find V.W. Bro. R. C. Parsons moving that a beginning be made in the way of providing for the expense of such an event; and thenceforward interest and energy were focussed upon that point. Because of her peculiar history, it became necessary at the outset to secure the proper recognition and permission from the Grand Lodge of Quebec. At the session of that body, Jan. 28th, 1903, "the Grand Secretary presented a request from R.W. Bro. H. E. Channell on behalf of Golden Rule Lodge, No. 5, requesting permission and authority to wear gilt on their collars and aprons, upon consideration of the Lodge having attained its One Hundredth Anniversary.

"It was moved by R.W. Bro. J. B. Tresidder, seconded by R.W. Bro. A. Lyon, "That the members of Golden Rule Lodge, No. 5, be authorized to wear gold lace, in accordance with Section 128 of the Constitution." (Carried.) *

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* Grand Lodge Proceedings, 1903, p. 94.

There were not wanting those who failed to appreciate the justness of the claim of Golden Rule at this time. Such an attitude only served to demonstrate the justness of these claims. Twenty years earlier M.W. Bro. J. H. Graham, LL.D., (without having seen much of the evidence exhibited in these pages) had dated the Warrant of Golden Rule Oct. 15th, 1803, the date of the Warrant of Lively Stone Lodge, subsequently merged, jurisdiction, Warrant, members and all, in Golden Rule Lodge. He expressly states, in view of all contrary contentions: "The writer does not see sufficient reason to reject its claims to date from the establishment, Oct. 15th, 1803, by the G.L. of Vermont, of Lively Stone Lodge."*

When the student of her history has weighed the evidence, and in the historic spirit asks not merely what Golden Rule represents to-day, but what she really is, there is only one impartial reply: She is Ancient Craft Masonry in Stanstead and vicinity from the beginning. The case of Golden Rule was championed by R.W. Bro. H. E. Channell, who received for his services in this connection a vote of thanks from the Lodge, and which services resulted in the following permission:

Grand Secretary's Office,
Montreal, April 6th, 1903.

A. N. Thompson, Esq.,
Worshipful Master,
Golden Rule Lodge, No. 5,
Stanstead, Que.

Dear Sir and R. W. Brother:—

The M. W. the Grand Master, having examined proofs submitted by R. W. Bro. H. E. Channell, regarding your Lodge's claim of having existed 100 years, hereby grants permission for Golden Rule Lodge to celebrate the anni-

* "History of Free Masonry in Quebec," p. 437.

versary of its Centenary during the year 1903, and permission to the members to wear Gold Lace on their regalia, in accordance with the Constitution of the Grand Lodge of Quebec.

Yours fraternally,
(Signed) WILL. H. WHYTE,
Grand Secretary.

We must not think that while these negotiations were going on the Lodge was otherwise inactive in this undertaking. Confident of the final and conclusive nature of their contentions they had been preparing for some time.

An Executive Committee, consisting of all the Past Masters of the Lodge, was formed in 1902. The W.M. was Chairman of this body, and from its members the following were chosen chairmen of sub-committees: Executive Committee, A. N. Thompson; Reception and Entertainment Committee, H. E. Channell; Refreshment Committee, W. M. Pike; Finance Committee, R. C. Parsons; Medal Committee, E. W. Morrill; Printing Committee, F. T. Caswell.

When the time for election of officers came round, it was decided to fill the offices in every possible case by Past Masters, and this decision resulted in the following choice: W.M., V.W. Bro. A. N. Thompson; S.W., W. Bro. E. W. Morrill; J.W., V.W. Bro. W. E. Hammond; Chap., W. Bro. E. B. Gustin; Treas., V.W. Bro. R. C. Parsons; Secretary, Bro. C. I. Moulton; S.D., W. Bro. D. McIlhiny; J.D., W. Bro. E. A. Baldwin; I.G., Bro. C. E. Lee; Tyler, Bro. E. C. Hall; Stewards, W. Bro. F. T. Caswell and R.W. Bro. Rev. W. T. Forsythe; D. of C., R.W. Bro. H. E. Channell; Organist, W. Bro. C. S. Channell; Auditors, W. Bros. H. M. Hovey and J. A. Bradford; Fin. Com., W. Bro. W. M. Pike and V. W.

Bro. Geo. P. Butters; Trustees, R.W. Bro. H. E. Channell, V.W. Bro. A. N. Thompson and W. Bros. W. M. Pike and F. T. Caswell.

It remained to make choice of date for the celebration of the great event and the traditions of the Lodge pointed to St. John Baptist Day, the Festival of the Ascetic Patron Saint of the Craft (June 24th), as the most fitting time. Decision to that effect was made and the necessary funds were provided by a subscription list, reaching a total of four figures, thanks to the fostering care of V.W. Bro. R. C. Parsons.

The Reception Committee had but to approach the Mayor of each of the three villages in the matter, to secure the hearty co-operation of the corporations over which they presided. Each of these three bodies made special appropriations for the event and through their generous action and the enthusiastic co-operation given the Refreshment Committee by the citizens, the Executive soon felt that they were directing an undertakng that promised to be civic in character, and to enlist the enthusiastic support of all classes in the community.

The Sermon.

On Sunday evening, June 21st, the Lodge attended divine service in the Congregational Church, and the sermon was preached by the Immediate Past Chaplain, Bro. Rev. G. Ellery Read. The choice of text from the writings of St. John the Evangelist, Mystic Patron Saint of Freemasonry, was happy and significant, and upon the words, "I saw no Temple therein" (Rev. xxi. 22), the preacher based many valuable preliminary observations. He dwelt on the need of coming to the study of the Bible with the imaginative faculties on the alert

and bent on discerning spiritual truth. He deprecated argument for the sake of arguing and urged that the man who came to the study of the Apocalypse to get at its eternal verities must see how it transcends the externals of religion, and how its fulfilment is proceeding in the great movements of history.

"In the fulness of God's own time we shall discover that the men who dream dreams and see visions are they who have had a glimpse of that

> **'Far-off divine event**
> **To which the whole creation moves.'**

Speaking more particularly, may we not say that our presence here to-night is a testimony to our own acceptance of the spiritual ascendancy of man in the Eternal Ages?

"We are engaged here in a service preparatory to our celebration of the Centennial of Golden Rule Lodge. We are here representatives of the great order of Freemasonry. Is this all? Is there no spiritual signification, no eternal verity to be discerned in this service? Are we dislocated from the universal order of life? No; by our presence here to-night and our membership in this Order, we declare that we have faith in the ultimate triumph of the divinity that is wrapped about in our humanity. This declaration of our faith involves certain fundamental principles which, if they are not all explicitly stated in the teaching of Masonry, are implied in its broad general conception of our relation to the Infinite and Eternal Father of us all. It is to these principles I wish now to direct your attention, in order that through them we may come to see the method by which humanity is being brought into that perfect condition of life pictured in the text, wherein we shall no longer be dependent upon the externalization of religion through



Main Street, Stanstead,
Looking South from Masonic Hall.

its symbols and worship for the deepening and expressing of our spiritual consciousness.

"1. The first is the fact of God Himself. In the vision of St. John the Divine, as also in the conception of St. Paul, God is all and in all. This fact can never be explained away by any system of philosophy or any materialistic conception of the universe. If an agnostic philosophy declares He is the great Unknown and Unknowable, almost in the same breath, it postulates 'an infinite and eternal energy from which all things proceed.' If, in the endeavor to rarefy and spiritualize our conception of Deity, we are asked to believe in 'a Power not ourselves which makes for righteousness,' the question is immediately forced upon us: 'In whom resides this power which makes for righteousness?' Can we denude Deity of personality and still retain the attribute of righteousness for an impersonal being? To predicate one moral attribute for this vague, mysterious, so-called impersonality is to virtually surrender the case. The Author of all Being cannot be so defined. The interesting thing in connection with these attempts to refine away the Christian conception of Deity is that the subtlest philosophy must still retain some originating cause as the Explication of the Universe, and the question resolves itself into this, 'Is matter the explanation of mind or mind the explanation of matter?' I do not think one need to hesitate long in answering the question. The Psalmist's word, 'The fool hath said in his heart, There is no God,' sums up the mental, as well as the moral, state of the man who denies the existence of God.

"Recognizing this supreme fact of consciousness, however, we must guard ourselves in the thought we hold of God. It is easy enough for some to fall into the error of old and think of Him as a local deity or a magnified

man. They forget the saying of Christ, 'God is Spirit' and so make Him corporeal with all the limitations that corporeality implies. The God whom we revere and adore, 'in whom we live and move and have our being,' is immanent in all things, the Omnipresent, from whom the soul can never escape. 'Whither shall I go from thy spirit? Whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in Sheol behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, behold there shall thy hand lead me and thy right hand shall hold me.' This is the Hebrew conception of the immanence of the Eternal, and human language can present us with no loftier ideas. God is, and from His all-pervasive, all-encompassing Spirit there is no possibility of escape.

"This is the first great fundamental, and it is one in which Masonry concurs. It is written large on every page of her teaching. If we are sincere in our acceptance of Masonic teaching, our presence here to-night is one form of our assent to this article of the Christian faith, 'I believe in God, the Father, Almighty, Maker of heaven and earth.'

"2. But this article of faith involves another, viz., that the existence of God postulates a revelation from Him. God to be known must be a revealing God. The light illumining the human understanding must come from Him. We know God through God. The Divine Power is known by the divine within man, for, as has been said, 'Man is a fragment of divinity.' There must be some common ground on which the communication becomes possible, and it is found in man's participation in the divine nature. To quote the Hebrew poet again, 'What is man that thou art mindful of him and the son

of man that thou visitest him? For thou hast made him a little lower than God, and crownest him with glory and honor.' I have used the Revised Version because it accurately translates the original. We are made a little lower than God, endued with divinity, with a marvellous potentiality. One of these is communion with God, living in the consciousness of His will and knowing ourselves able to do that will. Now the supreme monument of man's consciousness of the will of God is the Bible. There are other monuments similar in some respects, but the Bible ever remains the greatest of all testimonies to the fact that man can and does know God, for in it are the writings of men who most clearly discerned Him and comprehended His purposes.

"But we must be careful how we treat this revelation. To make it a text-book of science or history and stake our belief in its spiritual teaching upon its scientific accuracies or inaccuracies is manifestly unwise. The Bible must be judged by spiritual values, not by its scientific theories and historical references. These are but the framework in which the truth is set. Do not let us mistake the work of the carpenter for that of the architect, or imagine that a complete demonstration of the inaccuracies of contemporary scientific theories necessitates an overthrow of the profound spiritual revelations they are made to convey. We hold no brief to prove the absolute inerrancy of the Bible in matters of science or history. We know that fallible men had too much to do with it to have produced a book free from errors and contradictions. But, admitting this, we still claim its supremacy as a revelation from God and we still believe that the vital truth it was intended to convey to the heart of man remains unimpaired. This truth is that God is near to every soul, and every man may know God for himself;

that He is accessible to all who call upon Him in sincerity and truth. Aye! The word of God is nigh unto us, even in our hearts, because He is so near to us.

"Speak to Him, then, for He hears and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet."

"Here, again, Masonry is in full accord with Christian teaching. We believe in the Great Light, THE BIBLE. It occupies the central place in our Lodge room. It is before us, a constant reminder that God makes Himself known unto man, and that man is capable of attaining unto that life, of being so completely merged in the Life Divine that it shall be as though God and man had become one in thought, purpose, will and deed.

"Revelation, however, to be perfect, must express itself in a perfect life. Now the Christian faith teaches that this has been accomplished in the Incarnation of the Son of God. We cannot now go into the metaphysical question involved in the doctrine of the Incarnation, but I would remind you that this is a metaphysical question as well as a doctrinal. The whole subject of the Incarnation of pre-existing beings is being discussed to-day with an earnestness and thoroughness which contrasts strangely with the flippant skepticism manifested a generation or two ago. Even Huxley, that stalwart of the thoroughgoing scientific school, is quoted as saying that there is nothing antecedently impossible in a special incarnation. Anyhow, the burden of proof lies with those who deny its possibility. We know that Jesus stands before the ages and for all ages as the perfect expression of the divine in the human. We may not all agree how this manifestation of divinity was accomplished, but this is not the essential thing. We cannot rid ourselves of this fact, that He is the humanly divine and the divinely human, Son

of God and Son of Man. To-day we place the emphasis, and rightly so, I believe, upon the humanity of Christ. The theological tendency of the past was to represent Him as remote from man, to separate Him from His Brethren. And so it came about inevitably that the cult of the Virgin Mary developed, for Christ was represented as unapproachable by sinful man; and who should there be more qualified to act as mediator between the sinless Son and man than the Holy Mother? Modern theological thought insists on the nearness of Christ to man. He is identified with man so completely in His humanity that when we understand the significance of His message, His life, His death and resurrection aright we see in Him the unification and realization of our highest hopes and aspirations, our intense longings and desires. In Him we understand that man is made for God, and we are made to pray the prayer of St. Augustine: 'Oh, God, Thou hast made us for Thyself, and our hearts are restless unless they repose in Thee.'*

"3. Lastly, we come to the great fact of human destiny. From what has been already said you will have anticipated what I am going to say. To St. John the unfolding of that mysterious vision, when he was in the Spirit on the Lord's Day, was the revelation of the destiny of man. For whom is the New Jerusalem designed? Who are to walk its golden streets and participate in a perfectly spiritual worship? The answer is, Man, redeemed from sin, made perfect through Him who reveals God to man and man unto Himself by the work He accomplished upon earth. Let us remember it was a great company upon which the Apostle looked. Gazing down through the long vista of the ages he saw the time when the nations

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* "Fecisti nos ad Te, et inquietum est cor nostrum donec requiescat in Te." "Confessions of St. Augustine," Chapter I.

of the earth should walk the streets of that city and kings should bring their glory to it. The vision is not of a remnant saved, but of humanity redeemed, restored. This opens for us a larger view of human destiny than has been placed before us by hard dogmatic theology. It certainly leads us to believe God saves to the uttermost, and that we cannot, in our poor human systems, define with precision the salvability of man. That we have failed to convince men of their need of God does not prove that God cannot succeed. But looked at in its large relations may we not affirm our belief in the prevailing power of 'Love divine, all love excelling'? Is there any reason why we should not express our confidence in the overwhelming triumph of the force of righteousness? We may not be dogmatic, but we can hope that, since all souls are God's, He will take care that even they who have thrust away the sceptre of their glory and cast beneath their feet the crown of their divinity shall in the ages of their separation from Him know that He is Love. To the soul rejoicing in the consciousness of this Love there is this abiding hope:

"'And so beside the Silent Sea
I wait with muffled oar;
No harm from Him can come to me
On ocean or on shore.

"'I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.'

"Our thoughts have been of these three great truths, bound up in the teaching and symbolism of our Order: God revealed and known, man immortal, a perfect spirit. I have dwelt upon these fundamental principles because I believe we need to carry our creed into our life; that

Masonry, the same as any other institution or order, becomes influential for good only in proportion to the degree that its basic teaching is vitally apprehended and concretely demonstrated in our daily conduct. How better can we celebrate this Centennial of our Lodge than by resolving that we will live a life of conscious fellowship with God, showing forth our faith in Him by deeds of love and sweet charity, and thus preparing ourselves for the time when we shall have to obey the summons to go forth to join the throng innumerable, who have entered into the Heavenly city, wherein is no visible temple, for all have come into perfect communion with Him."

Invitations had been issued in great numbers for the exercises of the 24th, and on the evening of the 23rd guests began to arrive from all points of the compass.

The site of the three villages, Stanstead, Rock Island and Derby Line, Vt., never more actually one community than on this occasion, is splendidly adapted to a grand demonstration. The maple-fringed avenues lead across level plains and down verdant slopes, from the brow of which the eye is led across the breast of Lake Memphremagog, to the horizon line of intervening hills. There Jay Peak, Owl's Head and Orford rear their lofty heads and combine with their foothills to form a scene that rivals in grandeur the Laurentides and Charlebourg at Quebec, or some majestic bit of the distant Rockies.

When the delighted guests of Golden Rule assembled, on the eventful day, the radiant sunshine fell on superb streets, spanned in four places by magnificent arches of evergreen. On either hand stood the tidy cottage or massive residence, surrounded by well-kept lawns, brilliant with bunting, lanterns, and the intertwining ensigns of two great world powers, the Union Jack and the Stars and Stripes. Immediately over the International boun-

dary line, near the site of the historic old Lodge room, these two national emblems were unfurled from one flag-staff, symbols of the peace and harmony existing between the two political divisions of the Anglo-Saxon race.

The actual exercises of the celebration were of a four-fold character, the first being the great street parade, strikingly demonstrative; the second, the educative mass meeting in the afternoon; the third, the delightful social event in the evening, and the fourth, the culmination of all that preceded, combining their several features in the trip through Lake Memphremagog and the meeting in the unique Lodge Room on the summit of Owl's Head.

The Pageant.

No such Masonic demonstration as that offered by the great street parade on the morning of the 24th has ever been seen before in Canada. The Lodge was opened in the artistically draped "Home" of Golden Rule at 10 a.m., and the Grand Lodge officers having been received, the procession formed at once. The line of march was through Stanstead and picturesque Rock Island to the extreme end of the main street of Derby Line, Vt., and the parade was made up as follows:

Military escort, under Major Morrill of "C" Squadron of the 6th Hussars.

First Division Knights Templar; 53rd Battalion Band, Sussex Preceptory No. 9, K.T., Sherbrooke, Que. This Preceptory was reinforced by many Sir Knights from Montreal and other Canadian Preceptories; St. Johnsbury Cornet Band and Palestine Commandery, No. 5, K.T., St. Johnsbury, Vt.; Royal Scots Pipe Band and Malta Commandery, No. 10, K.T., Newport, Vt.

Second Division, Royal Arch Masons, in full regalia,

and including among Grand Chapter officers M. E. Comp. J. Bruce Payne, Prov. Grand Z.

Third Division. Blue Lodge Masons. Barton Cornet Band and Orleans Lodge, No. 55, Barton, Vt. Other Masons, representatives from Barton Landing, Irasburg, Craftsbury, Newport, North Troy, Island Pond, Vt.; Montreal, Sherbrooke, Cowansville, Richmond, Coaticooke, Cookshire, Magog, Georgeville and other Quebec Lodges, as well as from Boston, New York, and far off California.

Fourth Division. Lyndonville Military Band and Golden Rule Lodge and officers of the Grand Lodge of Quebec. Among the latter were M.W. Bro. J. B. Tresidder, G.M.; R.W. Bro. D. A. Mason, D.G.M.; R.W. Bro. W. W. Baker, G.S.W.; R.W. Bro. Will. H. Whyte, G. Sec'y; R.W. Bro. A. H. Anderson, D.D.G.M., St. Francis Dist.; R.W. Bro. Rev. A. H. Moore, G. Chaplain, St. Francis Dist.; R.W. Bro. P. R. Lewis, G. Chaplain, Bedford Dist., and R.W. Bro. S. N. Somberger, D.D.G.M., Bedford Dist. The Grand Lodge of Vermont was represented by M.W. O. W. Daly, G.M., and several of his brother Grand Officers.

As the procession swung through the streets lined with delighted spectators, the admiration of the splendid pageant was expressed by generous applause. The procession countermarched at the end of Main Street, Derby Line, Vt., at which point each Brother was supplied with hospitality tickets for his visit. There were upwards of 800 Masons in the line of march. Add to this the considerable number present, but detained in one way or another from joining in this function, and the magnitude of the entire event can begin to be measured. The march over and the noonday meal served, the several bands of music stationed at central points discoursed sweet harmony for an hour.

Mass Meeting.

The large Rink Opera House was crowded to the doors at this function in the afternoon. After the Lyndonville Military Band had rendered some fine selections the chairman, R.W. Bro. A. N. Thompson, Master of Golden Rule Lodge, delivered the following able and felicitous address of welcome to the Craft:

"The pleasant duty now devolves upon me, as Master of Golden Rule Lodge and Chairman of this Meeting, to extend a hearty greeting and fraternal welcome to all the members of the Mystic Tie present here to-day to take part in celebrating the centennial of our grand old Lodge.

"With animosity toward no individual and no class, but inspired by the kindest feelings of friendship and amity towards all, as loyal citizens of the countries to which we respectively owe allegiance, we have assembled here to-day to observe, in a fit and proper manner, an unique, historic, and important event.

"Only four other Lodges in the Province of Quebec have preceded Golden Rule in celebrating their thus coming of age, and I believe I am correct in saying that all of these were military Lodges, established by British troops when quartered in this country during the latter part of the 18th century, in the Cities of Quebec, Montreal and St. Johns.

We are, therefore, the first purely civic Lodge in this Province to achieve the distinction of an existence of one hundred years, and this, we hold, is an additional fact to be proud of in connection with this celebration. And while I am upon this point, let me say that I conceive it to be an eminently fit and proper thing that these three villages should be so closely identified with us to-day as

they are, and represented by the heads of their respective Councils upon this platform, for the history of our Lodge is practically the history of these communities.

"Established a few years after the first settlement made in Stanstead, it has grown and prospered with the growth and prosperity of these places, and members of nearly all the old Protestant families of these communities have either been, at one time or another, its members, or closely identified with its progress and development.

"Founded in 1803 as 'Lively Stone Lodge' by the Grand Lodge of Vermont, and holding its meetings in a little old building, now unfortunately torn down, but upon the site which is now occupied by the building of the 'Columbian Club,' standing directly upon the International boundary line between Canada and the United States, our Lodge owes its origin to the Grand Lodge of Vermont, who graciously surrendered the Charter to us when we changed our name to that of 'Golden Rule' and moved to Stanstead, and which Charter now forms one of our most precious possessions.

"It is with especial pleasure and satisfaction, therefore, that I welcome here to-day, to an Empire whose gracious King is a Past Grand Master of Masons, so many of our Brethren from the Great Republic to the south of us, a Republic whose first great President and founder was a member of the Craft, and whose present occupant of that great office (and by no means the least of his line) is also an enthusiastic Craftsman. The facts I have mentioned will show our American Brethren how large they bulk in our eyes, how firm a hold they have upon our affection and esteem, how much of our past and of our heritage is also theirs, and how much of our future is theirs also, to cherish and preserve as common property belonging to a common people. And it has been so from the first. In

that little old Lodge room, situated upon the International boundary line during the War of 1812 between your Republic and our Empire—and God grant that it may be the last that will ever occur between them—during the progress of this war members of the Lodge from both sides of the line used to gather upon their respective sides and conduct meetings in amity and brotherly love; the first international peace congress of a similar character, to my knowledge, in the history of mankind.

"May we not say, as we fondly think of this sublime spectacle, that incidents like these, though apparently small in themselves, are, after all, the mighty levers that advance the progress of the world, and change and forward the destinies of mankind.

"With what great satisfaction we have all watched the growth and strengthening of the friendship, and the new weaving of the ties that bind together the greatest Republic and the greatest Empire upon this earth, a Republic and an Empire that combined can rule the world, in power on land and sea, and continue to lead it, as they do to-day, in progress, in liberty, and in civilization.

"And the growth of this friendship, let me tell you, is not altogether due to work like that done by good old Josiah Tatnall, of the American Navy, flying to the rescue of some English sailors beleaguered by the Chinese, with his immortal saying, 'Blood is thicker than water.' It is not altogether due to incidents like that of the good old English naval captain threatening to bombard the Spanish Cuban town of Santiago de Cuba if the Spanish troops there persisted in executing the American sailors in the Virginius affair. It is not altogether due to incidents like these, although they are numerous on both sides, nor is it altogether due to the sympathy and attitude of Great Britain towards the United States during the last



M.W. J. B. Tresidder,
G.M. of Quebec.

Spanish-American war—I say it is not altogether due to all these, though they have greatly helped to modify and shape public sentiment, and still continue to have their power and force, and will always remain as examples and inspirations to the generations of both countries yet to come. But it is rather due to calm, dispassionate judgment taking the place of passions that are cooled; the better sense of things, the realization that we have a common destiny, that we spring from a common source, that we are a kindred people, speak a common tongue, that our interests, though diversified, are, after all, identical, and that united we can preserve the peace of the world.

"And in this great result let us not forget to give Freemasonry its due share. We were the first of all the great societies, as we have always been the most consistent, in teaching our respective peoples that we were actuated by a common purpose, and had a common destiny, a single purpose, and in all our thousands of international meetings this has been the great fact we have kept in view, and as the two great Masonic countries in the world, members of the Craft in the United States and our Empire have always been animated by the single-minded desire, to unite them in a community of interest for the welfare of the Order and the Anglo-Saxon race.

"That this has been productive of the greatest good, let the results achieved, now so apparent, and let this present event, like those of a similar nature which have preceded it, speak with trumpet tongue.

"In the name of my Lodge I welcome the Knights Templar from the United States and Canada, who are present here in such numbers, and who have contributed so very much to make a success of our Celebration; I welcome the members of the different Chapters, and the members of the neighboring Blue Lodges, many of whom

have come great distances to be with us and help to fittingly celebrate this interesting event.

"We are also honored here to-day by the presence of the Grand Master, the Past Grand Master of the Grand Lodge of Vt., and of our own esteemed and distinguished Grand Master, Most Worshipful Brother John B. Tresidder, and other of our Grand Lodge Officers, to all of whom I extend a special welcome. Nor must I omit from this connection our distinguished Bro. John B. Keating, His Gracious Majesty's Vice-Consul at Portland, Maine, who comes to us as a voice from that dear old Mother Land beyond the seas.

"And now that I have welcomed the members of the Craft, let me venture to ask you not to lose sight of the fact that this Celebration would be without significance, either to us or to the outside world, if it failed to demonstrate the purity of our intentions, prove the dignity of our profession, or fell short of being an inspiration and a help to the Fraternity, remembering, always, we are to be regarded not for what we say or profess, but for what we do and what we are, and looking at our Order in this light, looking at it in view of the works of charity it has performed and is performing, at its countless Masonic Homes and Hospitals, at its generous gifts to suffering humanity in times of great calamities, at its quiet and unostentatious but persistent efforts at all times and in all places to assist and uplift mankind and relieve their necessities, at its influence for good in every community in which it is established, I am not afraid to say that we can be judged by this high standard, that we can uphold the tenets of our profession, and convince the world of their beneficent effects."

At the conclusion of this address, the Hon. M. F. Hackett, Mayor of Stanstead, came forward and de-

livered the following fervent address of welcome from the civic authorities:

Mr. Chairman, Members of the Masonic Craft, Ladies and Gentlemen:

"To voice the spirit of the hour is my mission this afternoon. Therefore, on behalf of the citizens of Stanstead Plain, I bid you welcome. We are delighted to have you as guests within our walls and present to you our cordial greetings. Not only from the village of Stanstead Plain do I greet you, but I am further requested by the Mayor of Rock Island to convey to you the cordial and hearty welcome of the citizens of that flourishing village.

"And from across the line of '45, which divides us geographically from the great nation to the south of us, but which does not separate us in acts and deeds of kindness and love, on behalf of the citizens of Derby Line, Vermont, through their chief Executive, do I offer you the freedom of their city.

"Thus, sir, along the frontier, whether under the Union Jack or under the shadow of the Stars and Stripes, do all citizens of all classes extend you a royal welcome, and trust that your visit, which is the source of such honor and pride to us, may find its counterpart in the pleasure and satisfaction experienced by you.

"It has been, and is the custom of older countries, when receiving distinguished guests, to present them with the keys of the city. But if history and tradition prove correct the keys of the three villages were presented by our predecessors of a century ago to your Order, for the purpose of founding Golden Rule Lodge. And if I have been correctly informed, they have never been returned, and this demonstration this afternoon proves, Mr. Chairman, beyond cavil that this Order, of which you, sir, are a

distinguished member, still retains the keys of the hearts at least of a very large and respectable element of this community.

"The occasion which has called you together is a memorable one, and this community naturally feels that its interest therein is almost identical with that of the Brethren of the Craft more immediately concerned.

"The historic impression of the event which you have assembled to celebrate is too obvious to be overlooked by anyone; for the Members of the Masonic Order it is a vivid reminder not only of an interesting past, but also of the vigor, strength, tenacity, and progress of an institution which is so dear to them all. For the people of this vicinity it means the erection of another landmark in local annals, showing the passing of Time and attesting to the stability and prosperity of that branch of that grand institution to which so many of our distinguished citizens are proud to belong, and with the functions of which all our local elements are more or less identified. And I therefore again beg to breathe the spirit of the hour, extending you a cordial welcome and our hearty congratulations on the memorable and joyous occasion which has gathered you together in our midst.

"A hundred years ago some of the then principal citizens of this vicinity founded a Lodge which now bears the name of Golden Rule. Among them, sir, are names held in deep respect in the frontier life of this country: Kilbourne, Hinman, Ball, Mansur and Peasley.

"I am told, sir, that in the long interval which has since elapsed it has enjoyed uninterrupted prosperity, and among its members to-day are our foremost citizens, gentlemen who possess the respect, the confidence of the community at large, because of their honesty, their probity, their public spirit, and their devotion to every worthy cause.



Samuel Porter

"It is not given me to know the secrets of your society, therefore, sir, I cannot disclose them, but I am informed that the principles of your Order enjoin you to act on the Square, to walk uprightly by the Plumb, to practise the Christian virtues of fortitude, prudence and justice tempered with charity. Masonry, sir, in this country, has great aims and objects; it is bound to make men nobler, purer—better men and better citizens. With charity, unity and fraternity as their watchwords, they deserve the success they are receiving.

"Man is a gregarious animal and loves to hive. Orders of Workmen, of Foresters, of Knights of Pythias, of Mystic Shriners here abound. We have our Sons of England, Sons of Scotland, and our Order of Hibernians, all bearing witness to the fraternal instincts of man. In the religious community to which I belong we have our Catholic Mutual Benefit Association, and our Knights of Columbus, all founded upon the principle of brotherly love and fraternal charity.

"You of the Masonic Order, however, can boast of an antiquity to which no other fraternal Order can lay claim, and in your pride of ancestry you may regard with a fatherly and compassionate eye these new-born societies which may flatter you by imitation.

"I rejoice to see among you many citizens of the United States, whom we welcome with the utmost cordiality. They are with you to-day as Brother Masons, and, as such, will be received with right good fellowship. But not less cordially do we welcome them as citizens of a great Republic, with which we, as Canadians, are so intimately connected by social, by family and by commercial ties. Indeed, sir, I do not know that the members of the Masonic Order here assembled can perform any higher service than the cultivation of the fraternal

feeling between the people of the two countries, laying broad and deep the foundations of that friendship which will ensure perpetual amity, to the glory of God, to the tranquillity and the prosperity and happiness of these two nations.

"Again, Mr. Chairman, in the name of the three villages, I bid you a sincere, hearty and cordial welcome."

It was now the pleasure of the Chairman to call on Bro. Eugene Cowles, of Excelsior Lodge, No. 195, New York City, Stanstead's famous basso, to favor the audience with a solo. Bro. Cowles sang once and again, and each number was the signal for prolonged applause.

A special medal, commemorative of the event had been struck and the distinguished guests were presented with a silver medal made especially for them. These presentations were a happy feature of the programme. The first one to be presented went to the Grand Master of Quebec, from the hands of the Chairman. M.W. Bro. J. B. Tresidder acknowledged the honor in a happy speech, congratulating the Lodge on the success of the occasion that brought so distinguished a company together. He said that next to being made a Mason this was the grandest experience that had marked his Masonic career. He came as the representative of the entire Fraternity in the Province, to bear their hearty greetings to Golden Rule Lodge on the auspicious occasion; and was a justly proud recipient of the souvenir of the event.

Following upon this came a similar presentation to the Mt. Wor. O. W. Daly, Grand Master of Vermont. This was made by Bro. J. B. Keating, British Vice-Consul of Portland, Me., who, in the course of his address, made some happy historical allusions. He said reference had been made to the unhappy differences that had arisen between the two great branches of the Anglo-Saxon people.

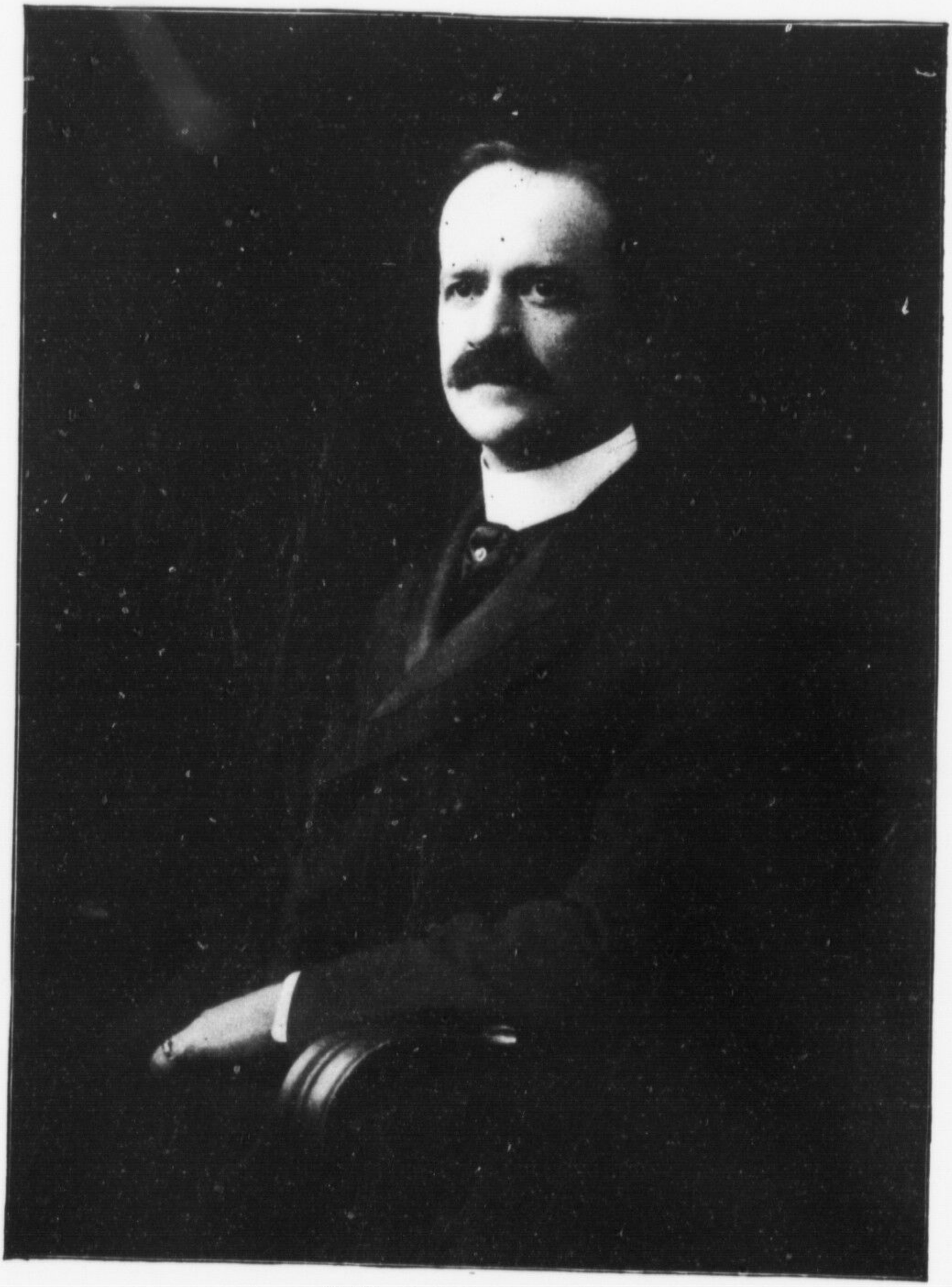
Some historians said these differences grew out of the Boston "Tea Party," but that was a very partial explanation. However, the English were whipped, yet the reason had never been satisfactorily explained. He ventured to say that the British were very poor runners, and because the Americans were their brothers they allowed themselves to be licked to save further complications. Drawing from his breast a Union Jack, he said Englishmen revered it because it was their flag and Americans honored it because it was once the colors under which they lived. Then, drawing forth the Stars and Stripes, he declared the Englishmen honored the flag the American loved because it was the emblem of liberty and the flag of their brothers. He then handed both of the National emblems in miniature to Bro. Daly, expressing the fervent hope that they might ever fly side by side as their respective countries advanced in their unison of civilization throughout the world. The flag incident elicited a great outburst of international enthusiasm, the vast audience rising en masse while the band played "God Save the King" and "Yankee Doodle" at the appropriate moment.

Mt. Wor. Bro. Daly made a very fitting reply to the very cordial address that had been tendered him. He said he was there as a representative of eleven thousand Masons of the Green Mountain State, and though they were politically divided by the imaginary line of 45 degrees, they were bound together by the indissoluble chain of Masonic brotherhood. He was happy to be present because of the part the Grand Lodge of Vermont has played in the securing to the Grand Lodge of Canada their undoubted rights. In 1855, on Oct. 10th, forty-one Lodges of Canada met at Hamilton and formed a Grand Lodge, and applied for recognition as such to other Grand

Lodges, such application, however, being met with strenuous opposition, both in the Mother Country and many States of the Union. The Grand Lodge of Vermont differed from the others in taking the common sense view that the creation of a new political territory was sufficient in itself to justify the creation of a Grand Lodge within its limits, and therefore passed a resolution favoring the extension of the right hand of fellowship to the Grand Lodge of Canada. In 1869 the Grand Lodge of the Province of Quebec was formed, and again Vermont demonstrated its fidelity to the traditions of the past by extending the right hand of fellowship to its Sister Lodge and sending Fraternal greeting. He rejoiced that no Masonic antagonism has ever existed between the Masons of Canada and Vermont, and gladly seized this opportunity of voicing the love and good wishes of the eleven thousand Masons of the old Green Mountain State.

Addresses were then made by Col. F. W. Hale, U. S. Vice-Consul of Coaticook, and R.W. Bro. D. A. Manson, D.G.M.; the one brief, thoughtful and statesmanlike, the other inspired by the centennial celebration and crowded with interesting evidence of Canada's growth and greatness.

One of the most interesting events of the proceedings was the presentation of the commemorative medal to Bro. E. B. Gustin, Senior Past Master of Golden Rule Lodge, which was made by Mt. Wor. Bro. Tresidder. In presenting the medal the speaker said that Bro. Gustin had been a Mason for 56 years and was the oldest member of the Craft in the Province. His father had been a member of the Lodge before him, and their continuous period of membership rounded out the centenary of the Lodge's existence. He regretted that he did not have the power to make him an honorary member of the Grand



M.W. O. W. Daly, M.D.,
Grand Master of Vermont.

Lodge without due authorization of that Body, but he would certainly see to it that at the next meeting in January Bro. Gustin was made Junior or Senior Grand Warden.

Bro. Gustin replied very feelingly to the address and the hearty applause his remarks evoked showed how thoroughly the audience concurred in the judgment of the Lodge in making the presentation to him. He said that he had visited thirty or more States and had found Masonry everywhere to stand for high principle and moral order. To him some exceptional privileges had been granted. He had visited a Lodge composed of Indians in Wisconsin, the Master of which was a graduate of Hanover College, N.H., and though the whole ceremony was in the native tongue of the members, yet he found the true Masonic spirit. In Kentucky he saw the rope which was prepared for his hanging, and only his connection with the Masonic Order had saved him from an untimely and unmerited death. He believed thoroughly in the Order because it stood for all that was helpful in maintaining the best elements of our social life. When the honored Brother resumed his seat, the audience again expressed its appreciation of his remarks by continuous applause.

A medal was also presented to Bro. Samuel W. Foster, second senior member of the Lodge, by R.W. Bro. Will. H. Whyte. In making the presentation, Bro. Whyte improved the opportunity to testify to the valued services of Golden Rule to the Craft in the Province, and made many appreciative personal references.

In reply Bro. Foster drew from a rich store of reminiscences of his life in Stanstead, and dwelt more particularly on the distinction to which the men of the community have attained. He was proud to be in any sense

a link with the past and proud of his valued connection with the Mother Lodge.

The long programme was closed by two brief addresses. R.W. Bro. Rev. A. H. Moore, Grand Chaplain of the Grand Lodge of Quebec, spoke of the responsibility resting upon all future members of Golden Rule to keep to the high level of past attainment, and reminded present members that while "Other men labored they have entered into their labors." Bro. G. Ellery Read spoke of the influence of Masonry and cited instances that had commended the Craft to his notice and won his allegiance. The national anthems of two countries brought to a close the most memorable gathering in the history of the Masonic Craft in this country.

The Reception.

The social event of the celebration was held in the same place as the afternoon meeting, and the community gathered her beauty and her chivalry. Delightful as was this feature, it is only possible to reckon with the public utterances. The Most Worshipful Grand Master of Quebec made one of his inimitably felicitous speeches on the meaning and use of Masonry. He urged the ladies to require much of Masons, and said no stronger incentive lived in the manly breast than to rise to the standard required by the fair sex.

Bro. Hon. J. B. Keating also spoke forcefully and to the point. A strong note of defence was sounded when he argued that those who cavil at Masonry because she does not publish all her proceedings and declare all the language in which her children converse are most unreasonable and unwise. He spoke in part as follows:

"One of the most frequent objections raised against

Freemasonry is the profound secrecy observed upon certain parts of the institution. To have secrets is not peculiar to Masonry; every trade, every art and every occupation has its secrets not to be communicated but to such as have become proficient in the science connected with them, nor then but with proper caution and restriction—and often under the guard of heavy penalties. Charters of incorporation are granted by civil governments for their greater security and patents for their encouragement. Every government, every statesman, and every individual has secrets which are concealed with prudent care and confined only to the trusty and true. We, as Masons, only claim a like indulgence, that of conducting ourselves by our own rules, and of admitting to a participation of our secrets and privileges such as choose to apply for them on our own terms. So far from wishing to deprive anyone of the light we enjoy, we sincerely wish all the race of men were qualified to receive it, and if so our doors would never be shut against them, but our Lodge, our hearts and souls would open to their reception. Neither clime, creed nor color is any bar to membership, so long as candidates practise the moral law and reverently worship the Great Architect of the Universe. Now comes the question. Why are not the secrets of Masonry divulged for the public good? We answer: Were the privileges of Masonry indiscriminately dispensed, the purposes of the Institution would not only be subverted, but our secrets, being familiar, like other important matters, would lose their value and sink into disregard. It is a weakness in human nature that men are generally more charmed with novelty than with the intrinsic value of things. Do we not find that the most wonderful operations of the Divine Artificer, however beautiful, magnificent and useful, are overlooked

because common and familiar. The sun rises and sets; the sea ebbs and flows; rivers glide along their channels; trees and plants vegetate; men and beasts act, yet these, being perpetually open to view, pass unnoticed. Novelty influences all our actions and determinations. What is new or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration, while what is familiar or easily attained, however noble or eminent, is sure to be disregarded by the flippant and the unthinking.

"In that awful day when the secrets of all hearts shall be disclosed, the gazing multitude who have curiously enquired our secret and unkindly criticised our conduct shall be astonished to know that the greatest deed of Masonic secrecy was the unpublished act of doing good."

At the close of this address, the Chairman called R.W. Bro. H. E. Channell to the platform and informed him that his untiring services in connection with the Celebration were not to pass unrecognized. He further assured Bro. Channell that the order, precision and entire success of the function had been in a very large measure due to the weeks of toil he had given to it. The members of Golden Rule wished him to accept, as a token of their gratitude for and appreciation of his efforts, the silver medal which the Chairman proceeded to pin on his breast.

R.W. Bro. Channell, in a brief reply, said he took no credit to himself, that it was a part of his obligation to do what he could for the Lodge, and while he had, perhaps, done much of the planning, his Brethren of Golden Rule had done the work.

The singing by Bro. Cowles of "The Anvil Song," from Robin Hood, in costume, closed the formal exercises, and then dancing followed.



Hon. Jno. B. Keating,

British Vice-Consul, Portland, Me.

The Excursion and Ascent.

Once more, and for the last time, we turn our eyes towards the Mountain home of Golden Rule, and, as on the 25th of June, 1903, we find ourselves one of the ninety-nine Master Masons who climbed to the summit of Owl's Head, we could not but reflect on the like number of years that Golden Rule had been toiling upwards. And then, as on the summit we saw Bro. E. H. Cosby raised to that sublime degree and our company's century completed, we could not but respond to the beauty and significance of this striking coincidence! There, in that culminating function, another century was being fulfilled and fittingly recognized. Shall not the situation also be allowed to speak of prospect? Right at our feet lay the irregular lake, far in the distance glimmered other lakes and ponds, the afternoon sun cast an indescribable charm over the cool green forests and the tidy farms that nestle among the hills. The panorama is bounded by the purple mists that flood the distant hills and invite the imagination to picture the illimitable Beyond. From the lofty peak of attainment on which Golden Rule found herself at the close of her century of life, she must have gained circumspection and prospect.

Descending once more from that peak, to journey down the valleys and across the plains of human experience, what better refrain can be ours than that of Kipling's immortal "Recessional":

"The tumult and the shouting dies—
The Captains and the Kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!"

We are persuaded that the lessons of the Celebration that ended on the summit of yonder mountain will not soon pass away. We follow Golden Rule once more into her home life and we find her unwilling to retain for her use the surplus funds raised for the Celebration. A local hospital is singled out to be the recipient of this measure of her success. Her senior member, Bro. Eliphalet B. Gustin, is suddenly called to the Lodge Above, and the Brethren deposit the evergreen in his grave in sure and certain hope of the resurrection to eternal life.

At the close of the eventful year the Worshipful Master, realizing to the full the priceless burden of responsibility revealed by the Centennial Celebration and its prospect, said to his Brethren, with utmost truthfulness and pardonable pride: "Golden Rule Lodge is the brightest Jewel in the Crown of the Grand Lodge of Quebec. Let it never be said to us or of us, You have dimmed its lustre or lowered its high standing. We have received a priceless gift of Masonic inheritance, and there has come down to us the glorious reputation of the past. Let us firmly resolve never to stain the one or tarnish the other."

So mote it be.





J. A. Bradford, 34th W.M.



W. E. Hammond, 35th W.M.



O. F. Caswell, 36th W.M.



C. I. Moulton, Sec'y.

AFTERWORD.

The time has now come for the writer to lay down his pen and give his work to the (he hopes) indulgent reader. He regrets that to the discharge of his task it has only been possible to bring the occasional spare moments of a comparatively busy life. This has made it difficult to preserve a sequence of thought through several considerable interruptions, and accounts for some, at least, of the many imperfections. The theme is worthy of much better treatment than it has been possible to give.

It is with regret, too, that the writer leaves the company of those noble Craftsmen with whom he has been in touch in these pages. It is impossible to enter into the early history of Golden Rule Lodge, and then easily efface the names of Hinman or Hubbard, or Gustin, or Peasley, or Martin, from one's memory. It is impossible to touch on the many points in the preceding pages without enhancing one's conceptions of the dignity and grandeur of Ancient Craft Masonry.

In attempting to trace this history of a century, it has not been possible to recognize every valuable service rendered the Lodge by her individual members. The list of Officers in the Appendix must be allowed to speak most eloquently of a loyal and active and united body of workers. The biographical notes of some of the more prominent workers are necessarily brief, and some names are not found therein simply because the writer lacked the necessary data. The delay in publishing has made it possible to include one or two features of the work of 1905 that are too interesting to escape notice.

The writer has one earnest hope that he ventures to

express in conclusion. It is that these pages may not only afford instruction and be of some interest to the reader, but that they may be instrumental in widening the horizon of his Masonic lore by sending him to the study of the larger subject: the general history of the Craft.

Then let him mark the company in which he immediately finds himself. While in these pages he has met eminent men in nearly every profession—lawyers, doctors, clergymen, educationalists, merchants, manufacturers, farmers, men of leisure and of wealth, men who led in their profession and their community—once he dips into the pages of the history of Freemasonry he is in one of the goodliest company of men whereof the world holds record. There is the written fact, the strongest, the unanswerable vindication of the Order: the long list of illustrious men who have been Brothers of the Mystic Tie.

Let the rising generation ponder well the full meaning of their connection with so dignified an Institution. In everything Masonic,

> **"Let knowledge grow from more to more**
> **And more of reverence in us dwell."**

Reverence for the associations of an illustrious past, reverence for the principles of the Order, and, above all, reverence for Him to whom we owe all past successes, the Great Architect of the Universe.

Then the truly prophetic words of Freemasonry's immortal Laureate poet can find a place in every true Mason's heart, and because his trust is in God he can with faith and hope re-echo them among his Brethren:

> **"Then let us pray that come it may,**
> **As come it will, for a' that;**
> **That man to man the world o'er**
> **Shall brothers be, for a' that."**

So mote it be.

APPENDICES.

CONTENTS APPENDIX (A).

	PAGE
Baldwin, Eugene Arthur	149
Bradford, James Albert	149
Butterfield, Frederick David	150
Caswell, Fred Taylor	152
Caswell, Oscar Frank	152
Channell, Charles S.	153
Channell, Henry Edgar	154
Colby, William Benton	155
Forsythe, William Thomas	157
Foster, Samuel Willard	158
Gustin, Elisha	160
Gustin, Eliphalet B.	162
Hammond, William Ellsworth	164
Hinman, Timothy	164
Hovey, Horace Melvin	167
Hubbard, Phineas	167
Johnson, Edwin Ruthven	168
Jones, Charles Rhodes	171
Kathan, Charles Hollis	172
Martin, Henry Joseph	173
McIlhiny, David	177
Moore, Arthur Henry	178
Moulton, Carlos Irving	179
Morrill, Eugene William	180
Parsons, Robert Cooney	180
Peasley, James C.	181
Pierce, Wilder	184
Pike, William May	185
Pomroy, Selah	186
Rose, Timothy	187
Smith, Ichabod	188
Stevenson, Thomas	188
Stewart, Rufus Porter	189
Thompson, Alfred Neville	190

APPENDIX (A).

Baldwin, Eugene Arthur. Among the pioneer families of the Township of Barnston the Baldwin family was one of the first, as it is now one of the most numerous and influential. The late John P. Baldwin settled near the outlet of Pinnacle (Baldwin's) Pond, where he built the first sawmill in the country and carried on an extensive business in wood manufacturing. His son, W. Bro. E. A. Baldwin, was born in 1853, and educated in the local school and at Coaticook Academy.

In 1874 W. Bro. Baldwin moved to Stanstead and followed farming for a time. Later he bought the mills known as Judd's Mills, which he now operates. In 1887 and the three following years he was engaged in the manufacture of condensed milk, the first made in the Province of Quebec, at Baldwin's Mills.

He has been a school commissioner of the municipality of Stanstead and is now a councillor. He was appointed a justice of the peace in 1885 and takes a lively interest in everything pertaining to the welfare of the community.

He was made a Mason in 1881. After serving two years in each of the Warden's stations of the Lodge, he was elected Worshipful Master in 1892, and re-elected in 1893. His term of office was marked by the settlement of the Martin estate and the general prosperity of the Lodge.

Bradford, James Albert. W. Bro. J. A. Bradford was born in Melbourne, Que., in 1853. He came to Morgan, Vt., in 1860, and lived there until twenty years of

age, when he moved into the town of Derby. After residing there two years he moved to Holland and opened a general store, which he still manages. He has been a councillor of Holland, was justice of the peace for fourteen years, and represented his town in the State Legislature in 1894.

W. Bro. Bradford was made a Mason in 1895, and became Master of the Lodge in 1900.

His year in the Oriental Chair is marked by the closer attention given to the financial stability of the Lodge. The care and prudence then exercised enabled the Lodge to enter the new century with her house in perfect order and the smile of Prosperity resting upon her.

Butterfield, Frederick David. Bro. Colonel F. D. Butterfield was born in Rockingham, Vt., in 1838. In 1854, when sixteen years of age, he entered the hardware firm of A. & J. H. Wentworth, of Bellows Falls. In 1859 he went to Derby Line, and since that time has been a resident of that place. When the Rebellion came, Col. Butterfield, at the age of twenty-three, resigned his business position and enlisted in the Union Army, entering as a private in Co. B., 8th Vt. Vols. He was promoted to 2nd Lieutenant and shortly after to 1st Lieutenant, and later to a captaincy. The original term of service for the regiment expired June 1, 1864, but Capt. Butterfield remained in service through the hard campaigns with the Mounted Signal Corps in Texas, Louisiana and Mississippi, when he became so broken in health that he found it necessary to return home. He resigned his commision Aug. 6, 1864.

In 1866 he was appointed deputy collector of customs for the port of Derby Line, which position he held until 1872, when he resigned to engage in the manufacture of

the Reece sewing machine at Rock Island, Que. The panic of 1873-75, however, brought unsurmountable difficulties to the company and the enterprise proved a failure. Seven years later he began the making of taps and dies. The business was at first begun in a modest way, Col. Butterfield himself doing most of the work and occasionally having an assistant. By painstaking efforts and untiring zeal he has built up the business from this small beginning to what it is at the present time. The Butterfield Co. to-day have three large factories where dies and taps are made, two in Rock Island, Que., and one on the Vermont side in Derby Line. They employ 100 men. The taps and dies they make are well known to the trade and are sent to all parts of the world.

Bro. Colonel Butterfield spends his winters in California. He is Vice-President and the actual head of the California Olive Growers Association, a large and promising enterprise. He has been repeatedly offered many positions of trust and honor in the town and county where he lives, but his business interests have caused him to decline these.

He is chairman of the standing committee of the Universalist Church at Derby Line, Vt.

He was made a Mason in Golden Rule Lodge in 1861, and in order of seniority he stands fourth on the list of members.

He is Charter member of Sussex Preceptory, K.T., of which he has been Eminent Preceptor. He is a member of Baxter Post, G.A.R., at Newport; a Charter Member of the Vermont Commandery of the Military Order of the Loyal Legion, U.S.; a member of the Vermont Society of the Sons of the Revolution, and numerous other military and social organizations.

Caswell, Fred Taylor. The international and inter-jurisdictional character of Golden Rule Lodge is well demonstrated by the fact that her 31st Worshipful Master, W. Bro. F. T. Caswell is one of the leading citizens of Derby Line, Vt. Bro. F. T. Caswell was born in 1860, and educated at Derby Academy and Stanstead College. He began his mercantile career in 1886, in Derby Line, and has carried it on most successfully ever since. In 1900 he succeeded his late father, Geo. R. Caswell, in the lumber manufacturing business, owning and operating large mills in Holland, Vt. W. Bro. Caswell is a Trustee of the Village of Derby and also a justice of the peace. He is a Director of the National Bank of Derby Line, Vt.; and a Trustee of the Stanstead Wesleyan College and of the Stanstead South Congregational Church.

He was made a Mason in 1891, and filled the Oriental Chair as Master of the Lodge with conspicuous dignity and ability in 1895 and 1896. He is a Trustee and most valued advisor of the Lodge.

Bro. F. T. Caswell has advanced to the higher degrees of Masonry, and is a member of Cleveland Chapter, R.A.M., Orleans Council, and Malta Commandery, K.T., all of Newport, Vt.

Caswell, Oscar Frank. The year following the celebration of her centennial found the guiding of the affairs of the Lodge passing, by natural evolution, into the hands of her younger members. In elevating the Senior Warden for that year, Bro. O. F. Caswell, to the honored post of Worshipful Master, the faithful work of this energetic young Craftsman won its deserved recognition.

Bro. Caswell was born in Stanstead, in 1878, and educated at the Stanstead Wesleyan College, graduating with diploma from the commercial department in 1895.

After serving as clerk and accountant both in Stanstead

and Rock Island, he opened his present store in Derby Line, Vt., in 1898. He is gradually enlarging his business and winning a wider recognition of his ability and integrity.

From the very outset his Masonic career has been conspicuously happy. The minutes of meetings in 1900, at which he received his degrees, bear record of proficient work in which "He did himself credit." At the working of another degree, "The answers given to masterly questioning were perfect"; and again referring to his work, "It is this kind of conscientious work" that can sustain the high reputation of the Lodge.

Wor. Bro. Caswell enjoys the distinction of being the youngest Master to occupy the Oriental Chair in the history of the Lodge. He has given much assistance in arranging the details of publishing this History of the Lodge, prepared during the regime of his predecessor.

In 1902 Bro. Caswell became a member of Golden Rule Chapter, No. 1, Royal Arch Masons. His career in the Master's chair gives ample reason, to those who are watching with deep interest the transition from the old age to the new, to join in a hearty *floreant juventes!*

Channell, Charles S. W. Bro. Channell, who enjoys the honor of being the Senior P.M. of the Lodge, and the second senior member, was born in Georgeville in 1820, where his father lived to the advanced age of 110 years. W. Bro. Channell was educated in the public school, and in 1862, through the influence of Judge Day, he was appointed "Surveyor" in Her Majesty's Customs Service. In 1870 he was appointed Collector of Customs for the Port of Stanstead, succeeding the late Chauncey Bullock. He held this office until 1895, when he was superannuated. He is a justice of the peace, has been a councillor for the

municipality and in many ways, as appears elsewhere, he supplies a link with an early generation of Craftsmen. He was made a Mason in 1852, and, after filling nearly every office in the Lodge, became Master in 1867 and again in 1872. He is an honorary member of the Lodge and also of Golden Rule Chapter, No. 1, R.A.M., of which he was Principal Z. in 1868.

Channell, Henry Edgar. The annals of Masonry in the Province of Quebec, as well as in Stanstead and vicinity, for the past twenty-five years, contain few more frequently recurring names than that of R.W. Bro. H. E. Channell. He was born in Georgeville in 1854. When his father, W. Bro. C. S. Channell, moved to Stanstead, in 1864, Bro. H. E. Channell entered the Stanstead Academy, where for some years he pursued his studies. After leaving school he took up telegraphy and when surveys were being made for the Massawippi Valley R.R., he assisted in the work. In 1873 he was appointed clerk in the Canadian Post Office Department, which post he has held ever since. In civic affairs he has held many offices, having been Secy.-Treas. of the municipality of Stanstead and the School Board for seven years. He is also manager of the Crystal Lake Cemetery, and in 1894 he succeeded in promoting the Stanstead Electric Light Co. Beyond doubt the present splendid lighting system of this community is due to his energy and executive ability.

As already intimated, his Masonic career has been most active. He was initiated on the top of Owl's Head Mountain in 1875, and since that time he has been almost continuously in office. He was Secy. of Golden Rule for some years, and in 1882 became 24th W. Master, which post he filled for two years. He was D.D.G.M. for this district in 1885, and again in 1900 and 1901. On retiring from that office the Lodges of the district united in pre-

senting him with a P.D.D.G.M. Grand Lodge regalia, as a mark of esteem and appreciation of his able discharge of the duties of that office. (See Proceedings Grand Lodge, 1902, p. 75.) In 1896 he was elected D.G.M. He is a well-informed and vigilant member of Grand Lodge, invaluable on committees, and through his influence as a trustee of the Grand Lodge Benevolent Fund a bed has been secured in the Sherbrooke Protestant Hospital for use of indigent Masons in the district. He represents the Grand Lodge of Iowa near the Grand Lodge of Quebec.

Capitular Masonry has claimed much of his energy. He has done good service in Golden Rule Chapter, No. 1, R.A.M., of which he became Prin. Z. in 1882. In 1904 he was elected Grand Prin. Z. of the Province, and was made an honorary member of Golden Rule Chapter.

In Sussex Preceptory, Knights Templar, he has been twice Eminent Preceptor, 1884-5 and 1903-4. He was chosen Prov. Grand Prior in 1900. He is also a member of Victoria Council and Karnak Temple, A.A.O.N. M.S., in Montreal.

Colby, William Benton. Enough has already been written to demonstrate to the reader that among those who labored for the erection of the Masonic Hall and the general welfare of the Lodge and Craft in and around the year 1860 none were more active than the gifted late R.W. Bro. W. B. Colby. He was a son of the late Bro. M. F. Colby, M.D., one of the most brilliant and influential members of the Lodge in its pioneer days. From his father Bro. W. B. Colby inherited a strong and keen literary sensitiveness, a splendid faculty of expression, and that grace that stands so high in the list of Masonic virtues, a profound sympathy with any form of pain or suffering or distress. He was born in 1833 and went

through the several courses at Stanstead Academy. He became interested in life insurance work, and was appointed agent for the N. Y. Mutual Life and other companies. In personal appearance he was most attractive, and his courteous and deferential manner caused him to be sought out for many public positions, which he filled with marked grace and ability. He joined Golden Rule Lodge in 1855, and in 1859 he was elected Worshipful Master. He was one of the largest subscribers of the Masonic Hall Building Association, and, as we have elsewhere noticed, he secured valuable assistance for the scheme. His addresses recorded in the Lodge proceedings are inspired by such clear perception and true emotional power as to render them masterpieces of eloquent utterance. He was first D.D.G.M. of the district under the Grand Lodge of Quebec, in 1869, and a leader in the Masonic life of the Province.

In Golden Rule Chapter, No. 1, R.A.M., he was a zealous worker and was elected Principal Z. in 1862-3-4.

His early death in 1884 was deeply regretted. In announcing the melancholy news to Grand Lodge, in 1885, the M.W. Bro. E. R. Johnson, G.M., said: "He ever took a deep interest in all that appertained to the welfare of the Craft. He had advanced to the higher degrees and at the time of his decease was Past Eminent Preceptor of Sussex Preceptory." His sorrowing Brethren of Golden Rule placed the following tribute to his memory on Record:

"*Whereas,* it has pleased the Great Architect of the Universe in His inscrutable wisdom to call from labor to rest our R.W. Bro. William B. Colby, P.M., for many years a member of this Lodge, We, the officers and

Members of Golden Rule Lodge, No. 5, A.F. & A.M., in Lodge assembled—

"Resolve, that in the death of Bro. Colby this Lodge has lost one of its most useful members; one who in years gone by most ably filled and adorned the Master's Chair, and who, by his zeal and devotion to our Order, attained a most exalted position in the Fraternity.

We desire to offer to the memory of our deceased Brother that meed of praise and admiration which is called forth by the many acts of charity and fraternal devotion which he delighted to perform when in life. At the sick bed he was ever a constant visitor; the poor and needy ever found him a friend, and his thoughtful kindness and assistance were never wanted at the burial of a friend or Brother.

"May that charity which he practised while amongst us be remembered to him in the Hereafter, and when he takes his seat in that Celestial Lodge above, may he hear the welcome words of the Supreme Grand Master bidding him 'Come up higher.'

"That the Secretary forward a copy of these Resolutions to the family of our late Brother, that a page be set apart in the records of this Lodge to his memory, and that this Lodge be draped in mourning for the space of three months."

Forsythe, William Thomas. R.W. Bro. Rev. W. T. Forsythe was born in Chelmsford, Co. of Essex, England, in 1860. He was educated at a private school there, at St. Boniface Mission House, Warminster, and at St. Augustine's College, Canterbury, from which he graduated in 1883. His college training was designed to prepare him for missionary work in the Colonies, and he at once volunteered for work in Canada. He was ordained by

the Bishop of Quebec in 1883, and became missionary at Sandy Beach, Gaspe, Que. In 1886 he was chosen Rector of the Parish of Stanstead, where he worked until 1899. On resigning this rectorship at that time, he became Rector of St. Stephen's Church, Middlebury, Vt., where he now resides.

R.W. Bro. Forsythe is recognized as a ripe scholar, a strong and comprehensive thinker, and a preacher of exceptional ability. He was made a Mason in 1888 and, as we have already remarked, is the only Reverend Chaplain who has been Master of the Lodge, which post he filled in 1894. He was Grand Chaplain of the Grand Lodge of Quebec in 1891-92 and delivered the annual discourse before the Grand Lodge.

He received the degrees of the Chapter, R.A.M., in Golden Rule Chapter, No. 1, in 1890, and the Preceptory degrees in Sussex Preceptory, No. 9, in 1891.

Since moving to Middlebury, Vt., he has affiliated with the Masonic bodies there, and he is now a member of Union Lodge, No. 2; of Potter Chapter, R.A.M., No. 22, of which he is Chaplain; of Middlebury Council, No. 14, of which he is also Chaplain, and of Mt. Calvary Commandery, No. 1, K.T., all of that place.

His sermon, quoted elsewhere, reveals his enthusiastic admiration of Masonry, and his power as an exponent and defender of its position and principles.

Foster, Samuel Willard. It is reserved for few men to come to the 55th year of their Masonic life, to be in the full and vigorous and happy possession of all their faculties at the ripe age of 78 years; but it is reserved for still fewer men to have their life surrounded by such a measure of appreciation, respect and affectionate regard as has come to the senior member of Golden Rule Lodge, Bro. Judge S. W. Foster.

He was born in Shefford in 1827, and educated at Shefford Academy and the University of Vermont. On leaving the University he came to Stanstead and studied law in the office of the late Hazard Bailey Terrill, in his life-time "among the very first of his profession in Canada." Bro. Foster was called to the Bar in 1854. He practiced his profession in the courts at Montreal, and also in the District of St. Francis. After the reconstruction of the Judicial Districts of the Province, he confined his practice to his native district of Bedford, taking up his residence at Knowlton, Que. For nearly a decade prior to 1877 Bro. Foster was Judge of the Sessions and District Magistrate.

From early manhood Bro. Judge Foster has been an active participant in political affairs and one of the leading spirits of the Conservative party in his District.

The record of his active life is one of enterprise and progression. To his energy and public spirit not only the District, but the Province in general, is largely indebted for some of the most important railway projects and other public works which now add so materially to the general welfare. He is President and General Manager of the Orford Mountain R.R. in process of construction, and, to quote words spoken of him in 1904, "He is building railroads and rushing on with the energy of a young man."

He is a liberal contributor to churches and other benevolent institutions, irrespective of the creed they represent, although he is himself a devoted member of the Episcopal Church. On the occasion of reaching his 77th birthday, Bro. Foster was the recipient of a presentation that could not be but gratifying to him. His fellow townsmen of all classes and creeds in Knowlton joined in presenting him with a highly complimentary address, a large por-

trait of himself, and full evidence of their grateful appreciation of his labors in all matters pertaining to civic beauty and interest and comfort. Foster Park, in Knowlton, has become justly famous in the Eastern Townships, and these words from the address refer to this department of Bro. Foster's generosity: "Some years ago, with a public spirit deserving of every commendation, you unselfishly devoted a considerable portion of your valuable property to a public park, and since that time you have refused to allow any one to assist you in maintaining it."

Bro. Foster is a valued patron of the Brome County Historical Society, and to his appreciation of the Historic association of Golden Rule Lodge, and his encouragement of the project is, to a large extent, due the appearance of this work. He was made a Mason in 1851 and an honorary member of Golden Rule Lodge in 1903. He values highly his connection with the Lodge, and speaks of the years spent in Stanstead as among the proudest and happiest of his life.

Gustin, Elisha. If any one man can be so designated in the story of Golden Rule, then the late R.W. Bro. Elisha Gustin is most appropriately called the "Father" of Golden Rule Lodge. The large part played by him in the struggle for life during the years preceding the anti-Masonic era, and also in the reorganization of 1846, has already been noticed. The recognition of his services at the fiftieth anniversary of his membership has been referred to. A few all too brief observations are here set down. He was descended from an old New England family. He was born in 1791 and, to quote from a sketch published in 1874, "he came to Stanstead with his parents when a lad. He was from childhood an apt and promising scholar, but with the exception of some assist-

ance from his father and Mr. Harvey, one of their teachers, he may be said to have been self taught. He had to labor constantly on the farm, but whether at home or in the field, a book was his companion. In this manner he succeeded in mastering the different branches of an English education, including the higher mathematics. He was early appointed to the office of magistrate and sustained a prominent position in public affairs."

His inclination was to study the practice of medicine, and to this end he was for some time with Bros. Dr. F. M. Colby and Dr. Mack. His parents were, however, in need of his presence at home, and he readily recognized his duty and took charge of the home farm. Around that old spot, the name of which had been brought by his ancestors from Marlow, N.H., the activities of Golden Rule Lodge centred for many trying years. His doors were ever open to Craftsmen, his pen was often in his hand to defend or to interpret the principles and practice of Masonry, and to preserve her life-records, and his fluent speech and unfailing memory made him an able teacher.

The story of his labors on the History of the Lodge has already been told, but his MSS., written in his aged and trembling hand, have yielded up many of the facts now published for the first time. As the writer has been privileged to peruse his papers, the vision of this dear old "Father" of Golden Rule Lodge has often become an encouraging reality. R.W. Bro. Gustin was one of the first candidates admitted to Golden Rule Lodge, U.A.Y.M., No. 19, in 1814. In 1821 he became Master, and some idea of his work for the Lodge is gleamed from the fact that he was fourteen times chosen to fill the Oriental Chair. Dispensations were granted by Grand Lodge to allow him to so frequently occupy this position. In 1857 he was appointed D.D.G.M. for the Eastern Townships,

the first under the Grand Lodge of Canada to hold that office. He was a member of the Committee appointed by that Grand Body on "The Mode of Work" and, as a member of this Committee, he used all his influence in favor of the "York Rite," which has always been so dear to his Lodge. He was Charter Master of the Lodge in 1824, when the new Warrant from the Duke of Sussex was granted, and again in 1847, when, at the reorganization, this Charter was reissued by the Grand Lodge of Montreal and William Henry.

In the Chapter, R.A.M., he was Principal Z. from 1824 to 1828, and also from its revival in 1858 to 1862.

Among his MSS. which have come into the writer's hand there has been found full proof of his godfearing and devout life. A strong man in a rugged age, he well merited the eulogy passed upon him by M.W. Bro. J. H. Graham, at the time of his death in 1868: "By the decease of 'Father' Gustin, the Eastern Townships has lost one of its best men, and one of the brightest and best Masons."

Gustin, Eliphalet B. The unique place filled by the late W. Bro. E. B. Gustin at the centennial celebration of Golden Rule Lodge, is referred to elsewhere. He was born in 1826 and after going through the local school in Marlow he attended Stanstead Academy, and later the College at St. Hyacinthe. He then followed teaching for some years in Magog, Georgeville, and as assistant at Stanstead. Like his father, R.W. Bro. Elisha Gustin, he, too, desired to study medicine, but was unable to gratify his ambition. As soon as he became of major age he was made a Mason in 1847, and passed up through the lower stations of the Lodge until in 1855, he was elected Master. He was re-elected in 1856. In 1860 he

was in Kentucky, where, with his wife, he followed teaching for some time. His life in Kentucky during the Civil War was not without many dramatic incidents, to one of which he referred in his address at the centennial celebration.

At the outbreak of the war he and Mrs. Gustin were boarding with Col. L. Metcalfe, in Nicholas Co., and teaching in the town of Carlyle, some four miles distant. Col. Metcalfe, being a Unionist, was obliged to leave his estates and go north. The Gustins, however, remained in the house and continued their teaching. While they asserted their neutrality, they were suspected by the Southerners and, besides, their presence prevented the looting of Col. Metcalfe's residence. Threats were aimed at them, among these being one that unless Bro. Gustin departed he would be hanged. Nothing daunted the sturdy Canadians stood their ground. Finally, a party came to the house one evening and asked Bro. Gustin to go with them to examine a certain buggy claimed by Col. Metcalfe and also by some of their friends, and at the time being used by Bro. Gustin. Mrs. Gustin urged him not to accompany the raiders, but he refused to listen to her and departed. When he returned, after a long absence, he retained possession of the buggy, and, to his wife's question as to how he managed it, he replied, "Mary, I am a Mason." It came out later that the party used the buggy incident to decoy him from the house, that when a suitable point was reached they acquainted him with their intention of hanging him, and, producing the rope, were about to make good their intentions, when Bro. Gustin became known as a Mason to one in the party, and the crime was not committed. After that he was not molested.

He soon returned to Canada and lived on the "Gustin"

farm, in Marlow, where for more than a century the family has made its home.

His sudden death in September, 1903, deprived the Lodge of one of her truest sons, whose knowledge of practical Masonry was wide and deep, and who, had he lived, would doubtless have done much, by his accurate knowledge and varied reminiscences, to enrich this story of her life.

Hammond, William Ellsworth. Among the younger generation of Masons in Golden Rule Lodge, who promise well to sustain the high position held by the Lodge, there are few more regular, constant and vigilant workers than V.W. Bro. W. E. Hammond. He was born in Barnston, in 1867, and spent his boyhood on the farm, attending the local school. Then he came to Stanstead and ultimately entered into the employ of Butterfield & Co. He has been three years with this firm, and is now Hardener in their works.

He was made a Mason in 1892, and, having filled the lower stations of the Lodge, he was elected Master for 1901 and re-elected for 1902. The first year in which he was Master saw the assembling of the Grand Lodge of Quebec at Stanstead, to lay the corner stone of the Haskell Free Library, with Masonic Ceremony, under the auspices of Golden Rule Lodge. The second year of his term was important, as all the preliminary arrangements for the celebration of the centennial of the Lodge were then made. Into these arrangements V.W. Bro. Hammond entered with zeal and foresight. He was appointed Grand Senior Deacon of the Grand Lodge of Quebec in 1902.

Hinman, Timothy. No account of the rise and growth of Freemasonry in Stanstead and vicinity can be at all

complete that does not make mention of the all but unequalled enterprise, zeal and ability of the late W. Bro. Hon. Timothy Hinman, Charter Master of Lively Stone Lodge in 1803.

W. Bro. Hinman was the pioneer settler and for many years the leading spirit of the town of Derby, Vt.

The following facts, gleaned from the sketch of his career published in 1892 by one of his descendants, Norman W. Bingham, from Child's Gazetteer and other sources, show somewhat the activity and influence of this illustrious Craftsman.

He was born at Southbury, Conn., in 1762, and was "reared under the stern and uncompromising influence of a Puritan Theocracy."

Although but a lad of fourteen years when the War of Independence broke out in 1776, he at once enlisted and braved danger and death once and again for his country, like the true patriot.

After the close of the War he was engaged for a time in teaching and at length, in 1789, he came with a surveying and exploring party to Derby. We find him for some years directing explorations, laying out roads, on both sides of the Line, which radiated in different directions to Stratford, N.H., Averill, Que., Lake Memphremagog, and to a point only a few miles from Quebec city, "making in all a distance of one hundred and forty-six miles."

For many years the growth of the colony was phenomenal, and the enterprises all centred around and were guided by the master hand of W. Bro. Hinman. He opened the first tavern, was chosen first Moderator of the town in 1798, when the first "Freemen's" meeting was held at his house. He was also elected first Representative.

The produce of the settlers came to his stores and he was looked to for the necessary supplies. To provide these he opened a trade with England by the way of Quebec, then the most accessible port.

He was well skilled in civil law and did great service as Judge in keeping the affairs of the settlement free from dissension or injustice. A large loss by shipwreck involved his financial interests and he spent the closing years of his life in comparative poverty. So careful was he for the well-being of the settlement that, as he viewed with alarm the growth of intemperance, he became a total abstainer and "for the last ten years of his life no ardent spirits were allowed to pass his lips." His descendants have filled a large place in the developments of the community. A grandson, the late W. Bro. R. P. Stewart, was Master of Golden Rule Lodge in 1862, and the Free Library, the corner stone of which was laid with Masonic ceremony in 1901, is the magnificent gift to the community of his grand-daughter, Mrs. Martha M. Haskell.

W. Bro. Hinman, the pioneer alike in civic and Masonic affairs, the patriot, explorer, merchant and impartial judge, died in 1850 at the ripe age of 88 years.

One loves to picture the scenes upon which his eye must have rested as he passed through unbroken forests, viewed the rich prospect from the hill-tops, and mingled in the rugged scenes of early colonial life. One loves, too, the pleasure of imagining what Ancient Craft Masonry meant to him and the assistance it afforded him in his work.

The man and his age have passed away, but his mantle has been handed down the unbroken line of Craftsmen, adorned with the jewels of his enthusiastic and devoted life, to rest for a time upon the workers of to-day. May it ever be worn in his spirit of service as it passes unsullied along the line of succeeding generations.

Hovey, Horace Melvin. The work of W. Bro. Hovey in connection with the organization of the Grand Lodge of Quebec in 1869 has already claimed our attention. It is interesting to notice that in that work he was following the leadership of his former teacher, the late M.W. Bro. J. H. Graham, LL.D. Bro. Hovey was born in Hatley in 1838, and after attending the school there went to St. Francis College, Richmond, Que., where he was a classmate of the late M.W. Bro. E. R. Johnson, and a pupil of Principal Graham. He was subsequently indentured to Bro. R. N. Hall, Stanstead, for the study of law, and in 1868 he was admitted to the Bar. He has practised law continuously at Rock Island since that date, save during the years 1870 to 1872, when he was in partnership with the late Bro. Johnson at Stanstead. Bro. H. M. Hovey became a Mason in 1864, and was elected 20th Worshipful Master in 1870. He was re-elected in 1873 and 1874. He is a member of Golden Rule Chapter, No. 1, R.A.M., and an honorary member of Sussex Preceptory, No. 9, Sherbrooke, Que.

Hubbard, Phineas. In writing the narrative of that event, reference has been made to the part played by the late W. Bro. Phineas Hubbard, in the organization of Golden Rule Lodge, No. 19, U.A.Y.M., in 1813. The mere mention of the primitive conveyance upon which he journeyed to Stanstead from his birthplace, Sunderland, Mass., in 1805, carries one back into the atmosphere of pioneer life.

He was born in 1775, and when, in the pride and strength of young manhood, he settled in Stanstead, his character and attainments soon won a general recognition. " For several years he was employed in public affairs. He was soon appointed magistrate, and as there was no re-

gular clergyman in the settlement, he had to officiate at most of the marriages that occurred during the first ten years of his residence." He was a devoted member of the Congregational Church. His son, the late Benjamin F. Hubbard, for many years postmaster at Stanstead, was the compiler of a History of Stanstead, etc., entitled "Forest and Clearings," to which work the writer is indebted for many of the facts in these notes.

His practical knowledge of the workings of a newly organized Lodge made him invaluable to Golden Rule during its transition period, and R.W. Bro. Gustin has left on record the following appreciation of his services:

"Worshipful Brother Hubbard was eminently endowed with all the pre-requisites for filling the Oriental Chair with graceful ease and manly dignity. He seemed richly to participate in all the social, moral, and Masonic virtues; presiding with a kind of parental and masterly skill over the concerns of the Lodge, vigilantly guarding its interests, enforcing its precepts, and performing its rituals in that impressive manner that often reminds us of the wisdom and skill of our First Most Excellent Grand Master."

He died in 1842.

Johnson, Edwin Ruthven. It has not been possible to write the History of Golden Rule Lodge without giving a considerable place to the work of the late M.W. Bro. E. R. Johnson. Without repeating what has been said in the preceding pages, to which the reader is referred, the career of Bro. Johnson calls for further notice. He was born in Magog in 1840. At an early age he entered St. Francis College, Richmond, where, under the late M.W. Bro. J. H. Graham, LL.D., he laid the foundation of a splendid education. He studied law at McGill University,

where he graduated. He then entered upon the practice of law at Stanstead, in partnership with Bro. R. N. Hall, now Judge of the Superior Court. Later on, upon the withdrawal of Bro. Hall from the firm, he formed a partnership with W. Bro. H. M. Hovey, and after the conclusion of this arrangement we find him carrying on his practice alone. He was appointed a Q.C. early in his career. He always took an active interest in civic affairs. Twice he contested the County of Stanstead as a candidate for parliamentary honors, in the interests of the Liberal party, against the Hon. C. C. Colby, but was unsuccessful. He was recognized as one of the most eloquent and intellectual men in the Province. He was appointed Sheriff of the district of St. Francis in 1889, at which time he moved to Sherbrooke. He was not destined to hold this new office very long, for in 1893 the grim reaper Death laid him low at the early age of fifty-three years. The Craft of Canada joined with the entire community in mourning the demise of this brilliant and gifted son of Golden Rule Lodge. The full text of the Resolution passed by the Lodge, May 30th, 1893, expressed somewhat the sorrow felt at his death and gives a summary of his Masonic career:

"Again the Gavel of Death had sounded and announced to the Brethren of this Lodge that the Great Architect of the Universe has been pleased to summons from his earthly labors our late and much-respected Brother, Most Worshipful Bro. Edwin Ruthven Johnson, Past Master of this Lodge, and Past Grand Master of the Grand Lodge of Quebec.

"Bro. Johnson during his short life had filled many, and in fact all, of the offices, both in Subordinate and Grand Bodies.

"He was made a Mason Aug. 16th, 1864, and passed

through the several offices of this Lodge and became Master in 1877, and held this position for three consecutive years, being the 22nd Master in rotation of Golden Rule Lodge.

"In Grand Chapter he was elected Grand 2nd Principal in 1892, and in 1893 he was elected 1st Grand Principal of the Grand Chapter of Quebec.

"In the Great Priory of Canada he was Grand Marshal, and also held the office of Provincial Prior for the Province of Quebec. In Great Priory he was the only member of Golden Rule Lodge that was ever elected Grand Master of Masons.

"He was buried by the Grand Lodge of Quebec at Stanstead, May 2nd, 1893, aged fifty-three years.

"As a Mason he was a true exemplar of the tenets of our profession, his love for the Brothers was limited only by the capacity of the soul to feel. The relief of the destitute and distressed was to him a sacred duty, and to his ear the widow's sob or orphan's cry never fell unheeded. He believed that truth was a Divine attribute and the foundation of every virtue, and he earnestly maintained that the highest duty of man was to seek truth, and, having found it, to follow it as his Guiding Star in all his actions.

"He was made an honorary member of Golden Rule in 1883.

"In Grand Lodge he was elected Grand Junior Warden in 1877, and District Deputy Grand Master of St. Francis District in 1880. In 1883 he was elected Grand Master of the Grand Lodge of Quebec, which office he held for three years.

"He was Grand Representative of the Grand Lodge of Louisiana near the Grand Chapter of Quebec.

"He was Eminent Preceptor of Sussex Preceptory at

the time of its resuscitation in 1879 and held that office for three years.

"So sudden and unexpected was his death that the Brethren could hardly realize the sad fact that he whose voice had been so often heard in our meetings, and whose wise counsel had so often guided us in our affairs, had passed beyond the River of Life to join the great and silent majority.

"To his widow and children who mourn him we tender our most profound sympathy, and while we grieve with then they unite with us in the hope that he will greet us again in another and better place, where the light of eternal glory is never extinguished."

So mote it be.

Jones, Charles Rhodes. R.W. Bro. Dr. Jones was born in Hatley in 1852. He attended the school in Hatley and then the Montreal High School, where he prepared for College. He then entered the Medical Faculty of McGill University, whence he graduated M.D.C.M., in 1874.

He began his Masonic career in Ashlar Lodge, No. 31, Coaticook, where he was initiated in 1876.

In 1878 he affiliated with Golden Rule Lodge, and after filling the Wardens' Chairs he was chosen Master of the Lodge in 1888 and the following year.

He soon became known as a clear and lucid exponent of Masonic tenets, and in 1893 and again in 1894 he was District Deputy Grand Master of the District of Saint Francis.

He has also served Grand Lodge on several important committees, and is a member of Golden Rule Chapter, No. 1, Royal Arch Masons.

Kathan, Charles Hollis. The subject of this sketch was born in the Township of Compton in 1835. He attended the local schools and on his removal to Manchester, N.H., in 1847, he continued his school days. In 1850 he came to Stanstead and entered the employ of the firm of Baxter, Haskell & Co., in which capacity he continued his work to 1856. He then entered into partnership with the late Carlos F. Haskell. On the death of his partner in 1866 he assumed complete charge of the store, which has been doing business at its present site since 1852.

In 1905 Bro. Kathan associated Bro. W. Clarke Hopkins with him as partner in his business, and his splendid store is known as one of the most spacious and complete in the Townships.

When the Village of Rock Island was incorporated in 1892 Bro. Kathan was elected Mayor, which post he filled until January, 1905.

During this period he was twice Warden of the County. His business ability and success have caused him to be sought out for advisory positions. In 1882 he became a director of the Massawippi Valley R.R. He is also a Director of the Eastern Townships Bank and a Trustee of Stanstead Wesleyan College.

He was initiated into Ancient Craft Masonry in 1858, and is the third senior Mason in Golden Rule Lodge. He has served the Lodge as Secretary and for some years as Treasurer.

He is a member of Golden Rule Chapter, R.A.M., a Charter Member of Sussex Preceptory, K.T., of which he is an honorary member, and over which he presided as Eminent Preceptor in 1870 and 1883, and a member of Mount Sinai Temple, A.A.O.N.M.S., of Montpelier, Vt.

Martin, Henry Joseph. To recount the services of the late R.W. Bro. H. J. Martin to Ancient Craft Masonry, and to tell in any briefly comprehensive way the story of his life, it would be necessary to transcribe many of the preceding pages and to gain access to many sources of information beyond the reach of the writer. What has been hereinbefore recorded, to which the reader may well turn once more, and what is now written may serve merely as an index to the life and work of that gifted and generous son of Golden Rule Lodge, who, without in any way underestimating the splendid services of others, unquestionably merits the position accorded him in the illustration scheme of this work.

R.W. Bro. Martin was born in Stanstead in 1828, and after passing through the local schools he studied civil engineering. His father, J. W. Martin, was one of the leading citizens of the community and a man of exceptional energy and ability. R.W. Bro. Martin was of a quiet, even temperament, born to win the hearts of his fellows and to lead them by the sheer force of his personality. He practised his profession as land surveyor and draughtsman in Stanstead for some years, and while the writer has no other means of fixing dates save by the presence or absence of his name in the Lodge Records, he went to Iowa, U.S.A., in 1861, where he remained until 1864. He returned to Stanstead for about two years, receiving, in 1866, an appointment in the United States Civil Service, in connection with the Patents Department. He moved to Washington, and, barring a short time spent in New York City, he remained in Washington until smitten with the illness of which he died.

He was made a Mason in 1850, and was Worshipful Master of Golden Rule Lodge in 1857, 1861, 1865, and 1866. On February 1st, 1861, he was presented with a Past

Master's Jewel, and in 1873 he was made an honorary member of the Lodge. To quote from the late M.W. Bro. Graham's History (p. 439): "R.W. Bro. Martin amply merited and received, in 1869, the first appointment of Grand Representative of the Grand Lodge of Quebec at a Sister Grand Lodge. He was at that time a resident at Washington, D.C., and represented Quebec at the G.L. of the District of Columbia, which was the first G.L. to extend recognition to the G.L. of Quebec."

He joined Lafayette Chapter, No. 4, R.A.M., of East Berkshire, Vt., in 1858, and later on, Golden Rule Chapter, No. 4, of which he was Principal Z. in 1865-66 and 1867. He was made an honorary member in 1869.

He became a member of Sussex Preceptory in 1868.

R.W. Bro. Martin took the several degrees of the Ancient and Accepted Scottish Rite, and was made a Master of the Royal Secret of the 32nd degree in Washington in 1876. This department of his Masonic career was also destined to bring him honors. He was made an honorary member of Evangelist Chapter, No. 1, K.R.C., in 1879, and of Robert Bruce Council, No. 1, K.H. (31st degree), and an honorary member of Mithras Lodge of Perfection, No. 2, A.A.S.R., Washington, D.C.

During his first years in Washington he labored to carry out plans he had formed for Golden Rule Lodge as well as for Golden Rule Chapter. He wrote up the minute books, making fair copies from rough notes; he illuminated the records, and the spirit in which he did this and all that has been told in another place, as well as his close interest in the Lodge, is demonstrated by this letter:

395 18th Street, Washington, D.C.,
Dec. 14th, 1869.

To the Sec'y Golden Rule Lodge, No. 4:

My Dear Bro. Hyatt:—As this is Lodge night, I have concluded to meet with you and help

elect officers, and to that end I have arranged the photographs of the members on the table before me. Now I am sadly at a loss to make up my mind whom to elect W.M., but after mature consideration I have concluded to re-elect Bro. Parsons or elevate the present Senior Warden to the Chair. As for the Secretary and Treasurer I have decided not to change them, as no improvement can be made upon the present incumbents. How does this ticket meet your views?

A few days since I received from Bro. Parsons the printed proceedings of the "Convention of A. F. & A.M.," etc., forming the Grand Lodge of Quebec, by which, I see, the following resolution was passed, viz.: "That the Grand Secretary be instructed to request all Lodges under the jurisdiction of the Grand Lodge of Quebec, to forward to him at an early period the number of their Warrants, and the date of their formation, duly authenticated." Now, it has occurred to me that you have not the minutes nor the Lodge history from which to make out the statement required by the Grand Lodge, as I have them here. Therefore, I thought I would make out this statement and send you. I should like very much if you would send me the printed proceedings of the Grand Lodge of Canada for 1869, if you have it. A few weeks since I sent to Bro. Colby by express the Record Books of the Chapter which I have been writing up, with the request that he would acknowledge their receipt, but as I have not heard from him, I am anxious to know if he has received the books. Probably Bro. Kathan will be able to tell you if they have been received, as he has to sign some of the records.

I wish you would send me copies of each meeting of the Lodge, from April 20th, 1869, to January, 1870, to record in the Record Book which I have here. Copy the same as you did for me while at home. Also send me a copy of the document from the Grand Lodge of Quebec under which you are now working.

Have you made any changes in the By-Laws? It always appeared to me that they were about as good as

could be made, and I don't see in what respect they can be amended.

Do you propose to print them? If so, I wish to urge that the History of the Lodge and a list of the Members be printed with them, and perhaps the burial service. What do you think of it? If you wish, I will condense "Father" Gustin's history so it will do to publish with the By-Laws. Please write me at your earliest convenience and let me know whom you have elected for officers to-night.

Remember me to the Brethren, and believe me to be,

Fraternally yours,

(Signed) H. J. MARTIN.

The result of the interest thus shown and the assistance offered has been already told. The labor was a labor of love and was continuous all through his life. The facts connected with his death have been preserved in a letter written by the Secretary of the Lodge in answer to a request for information and an expression of profound sorrow from the Grand Lodge, F.A.A.M., of the District of Columbia. We make the following extract:

"Bro. Martin came here in May last, very much out of health. After resting for some time, he left for St. Leon Springs, a place where he had previously experienced great benefit, but which offered him no relief this time. He gradually sank until death put an end to his sufferings on the 9th inst.

"As he had no immediate relatives here, his remains, which reached here on the 11th, were taken in charge by the Lodge and conveyed to the Masonic Hall, which was appropriately draped for the occasion. The funeral took place from the Hall on the 12th inst, and was largely attended, many Brethren coming from a long distance. The services were conducted by M.W. Bro. E. R. Johnson, G.M. of the G.L. of Quebec, who at the close pro-

nounced a most glowing eulogy on our deceased Brother.

"I need scarcely say that Bro. Martin died in the midst of kind friends and Brethren, receiving every attention and comfort that it was possible for willing hands and loving hearts to bestow. His remains lie buried in Crystal Lake Cemetery, in the family burial lot, over which he had in his lifetime created a very handsome monument."

By his will he gave Golden Rule Lodge one-third of his estate; he had given her his best efforts for many years, but above all these must ever stand that supreme gift, the influence of a true Mason, a cultured, Christian gentleman. In announcing his lamented death to the Grand Lodge of Quebec, in January, 1886, the late M.W. Bro. E. R. Johnson, Grand Master, said, "A more earnest, faithful and zealous Mason, it would be indeed difficult to find."

McIlhiny, David. W. Bro. McIlhiny was born in Co. Antrim, Ireland, June 9th, 1837, where he lived in the town of Caramoney until he was twenty years of age. His father was a farmer and although he was not a Mason Bro. McIlhiny's maternal grandfather was a most zealous Craftsman, who at the advanced age of ninety-nine years walked in a Masonic procession.

The death of Bro. McIlhiny's father made it necessary for him to shift for himself, and in 1859 he set out to seek his fortune in the New World. He came to New York, where he spent a short time, and then found his way to Montreal, where for some years he was in the employ of the Canadian Bank Note Co. He came to Stanstead on a visit in 1862, and later took a position in the employ of the late Horace Stewart, where he worked for some years.

After 1865 he made his home at Derby Line, Vt., and in 1874 he purchased the farm in Holland upon which he now resides. He was made a Mason in 1871, and in 1873 he was elected Senior Warden of the Lodge. He gave himself very zealously to the study of the work, and in 1875 he was elected 21st Worshipful Master of the Lodge. Reference has already been made to his proficiency in the Oriental Chair and to his ritualistic skill. In 1897 he was again chosen to preside over the destinies of the Lodge. His familiar figure is most welcome at the meetings, in which he finds a true Mason's delight, and the P.M. Jewel, presented to him in 1903, evidences the high esteem in which he is held by his fellow Craftsmen.

Moore, Arthur Henry. At the insistence of his fellow members of the Committee chosen by the Lodge to prepare this work, the following sketch of the writer is included herein: R.W. Bro. Reverend A. H. Moore was born in Kingsey, Co. of Drummond, Que., in 1869. His grandfather, descendant of Col. Daniel Moore and Lieut.-Col. William Moore, of Bedford, N.H., was one of the pioneer settlers of Kingsey, and in common with so many of the early settlers, he found a resting-place for a time in Stanstead, as he journeyed to make a home in the forests of the north.

R.W. Bro. Moore studied at St. Francis College, Richmond, Que., where he prepared for the University. After a short time spent in teaching and in the Civil Service at Ottawa, he pursued his studies at the University of Bishop's College, Lennoxville, which he entered in 1890. He graduated Bachelor of Arts in 1893, and was the Valedictorian of his class. He then studied in the Divinity School for two years. While at College he won the Mackie (English) Essay Prize twice, the Harrison

(Theological) Essay Prize once, besides Hebrew and Sermon Prizes. He also won the S. P. G. Jubilee Scholarship of $200 a year for two years. He proceeded to the degree of Master of Arts in 1900. He was ordained by the Bishop of Quebec in 1895, and became Missionary at Sawyerville, Quebec, where he resided until 1902, when he was chosen Rector of Stanstead. He is one of the Examiners in Divinity of Bishop's College and has been President of the Alumni Association of the University for the last two years. He was made a Mason in Friendship Lodge, No. 66, Cookshire, in 1901. He was appointed Grand Chaplain of the Grand Lodge of Quebec in 1902, and delivered the Annual Discourse before that Grand Lodge in 1903, when he was reappointed.

He is a member of Golden Rule Chapter, No. 1, R.A.M., and of Sussex Preceptory, No. 9, K.T., of which he is Prelate.

Moulton, Carlos Irving. It has been reserved for a very few of the officers of Golden Rule Lodge to serve her so efficiently and so acceptably as the present Secretary, Bro. C. I. Moulton. He was born in Stanst d in 1856 and studied at Stanstead Academy and C lege. After leaving school he was law clerk for a time the office of Terrill & Hackett.

After this he entered the office of his father, the l Bro. Dr. J. F. Moulton, where he studied dentistry. 1889 he was made a Licentiate of Dental Surgery by the Dental Association of the Province, and, continuing in his father's office, he succeeded to the practice on the death of his father. Bro. Moulton is Secy.-Treasurer of the municipality of the Village of Stanstead Plain, and also of the School Board. He was made a Master Mason on Owl's Head Mountain in 1877. He has filled both

the Warden chairs of the Lodge, but it has been in the Secretary's chair, to which he has been eleven times elected, that he has most ably served the Lodge. On a recent official visit the D.D.G.M. of the District pronounced Bro. Moulton's Lodge Books the best he had ever seen in his life. Bro. Moulton serves the Lodge as one who has the best interests of the members and Craft profoundly near his heart.

Morrill, Eugene William. W. Bro. E. W. Morrill was born in 1843, at the old Morrill homestead, Stanstead, where he now resides. He attended the local schools and the Cassville Model School.

When he was 21 years of age he went West for a time, but after a short time spent in Indiana he returned to Stanstead and for upwards of six years managed the Foundry at Rock Island.

In 1872 he moved to the farm where he now lives. He has been a Councillor for twelve years, and a member of the Municipal School Board, of which he is now Chairman, for nine years.

W. Bro. Morrill was made a Mason in 1877. In 1890 he became Master of the Lodge and was re-elected for the following year.

His enthusiastic appreciation of Masonry, his long experience and close interest have made him one of the most valued and ready workers of the Lodge.

Parsons, Robert Cooney. The subject of this sketch was born at Stanstead Plain in 1842. His father had come from Massachusetts, and on his mother's side he is a lineal descendant of Hannah Dustin, of Haverhill, Mass., who in 1697 outwitted her Indian captors and made her historic escape. V.W. Bro. Parsons was

educated at Stanstead Academy. He worked for a time in Stanstead and then went to Waterloo, Que., where he formed a partnership with Mr. Skinner in 1862. He soon returned to Stanstead and after a time spent in Boston, he entered into partnership with Bro. E. D. Patton, and they carried on business in Stanstead until 1871. In 1872 Bro. Parsons moved to Rock Island, and in 1880 he moved his store to his present unique site immediately on the boundary line. His store is a centre of interest to visitors, and by indulging his taste for antique and curious relics Bro. Parsons has collected many articles of interest and historic value. Among these he prizes most highly the hatchet with which his ancestress, Hannah Dustin, slew her Indian captors and won her freedom. Bro. Parsons comes naturally by his fondness for historic association. One of his ancestors, Josias Bartlett, signed the American Declaration of Independence, and George Bancroft, the American historian, is a relative. He is a musician of no mean attainment and a conductor of considerable ability. In 1892, when the village of Rock Island was incorporated, Bro. Parsons was elected one of the Councillors. He was first Grand Steward of the Grand Lodge of Quebec in 1869. He has been Treasurer of the Lodge since 1897. He is 2nd Sen. P.M. of the Lodge. He is also a member of Golden Rule Chapter, No. 1, R.A.M., and an honorary member of Sussex Preceptory, No. 9, K.T., of which he was a Charter Member and over which he has presided as Eminent Preceptor.

Peasley, James C. There are few names on the register of any Lodge that are connected with a more interesting and highly dramatic history than that of the late W. Bro. James C. Peasley. His name must not be confused with that of James Peasley, who was a Charter

Member of Golden Rule Lodge. He was probably descended from the family of Paul Peasley, who came from England to Plaistow, N.H., near the close of the 17th century, but the writer has not been able to trace his descent.

The subject of this sketch was born near the close of the 18th century, and when but a lad was the victim of an accident which necessitated the amputation of his right arm. The agony of amputation brought on an attack of "lock jaw," and he was never able afterwards to move his lower jaw. His front teeth were broken out to enable him to take food. The early death of his father, and his mother's remarriage to an unsympathetic and brutal man, added greatly to the burden of his life. He was practically driven from his mother's home and obliged to face a cheerless prospect. At this early period of his life his strong moral purpose and determination began to show itself. He was able, through the assistance of friends, to enter the Academy at Peacham, Vt., and there he acquired what, in those rugged days, passed for a good education. Passing from the Academy he followed teaching in the public schools until he found his way into the vicinity of Stanstead. Quill pens were in exclusive use in those days, and interesting stories are told of his holding the quill between his knees while with his left hand he shaped the point for writing.

Out of the small wage which he received he began to engage in a small trade. His business grew rapidly, until the larger merchants whispered among themselves that "The little one-armed Peasley from the Lake shore had borne to Boston the heaviest purse this boasted place of business had yet produced." At this stage of his career he made application for admission to Golden Rule Lodge. He was at once recognized as being in every way an accept-

able and desirable candidate for Masonic light, save that his right arm was wanting, and the "Old Charges" state that none would be admitted save those who had no "Maim or defect which may render them incapable of learning the art." Here was a difficulty that the Lodge could not get over, and the matter was passed on to the Grand Lodge for their decision. Month after month passed and no reply came. The applicant became sensitive to the delay and he wrote the Lodge saying that without any desire to show disrespect to the Fraternity, he wished to withdraw his application. Upon learning the cause of delay he allowed it to stand, and having waited for some time for the reply of Grand Lodge, which, however, failed to appear, the Lodge took the matter into its own hands and initiated the candidate. It would be idle to attempt to justify the action of the Lodge in over-riding the plain principle of the Craft, but when the full case is before us we cannot fail to find some palliating circumstances. There was no excuse for the prolonged delay of the Grand Secretary in making his reply; the candidate was exceptionally qualified, both mentally and morally, and in those pioneer days when these conditions were satisfied other matters could safely be trusted to the local Craftsmen. When the belated reply of Grand Lodge came it was merely a reference to the "Old Charge" above quoted, without the dispensation asked for, *but the candidate had become a Craftsman!* Bro. Peasley enjoyed the situation created by the reading of the letter from the Grand Lodge and asked, good-naturedly, "What is to be done now? Must I go back again?" He knew, however, that going back was quite as foreign to the genius of Masonry as it was to his indomitable will.

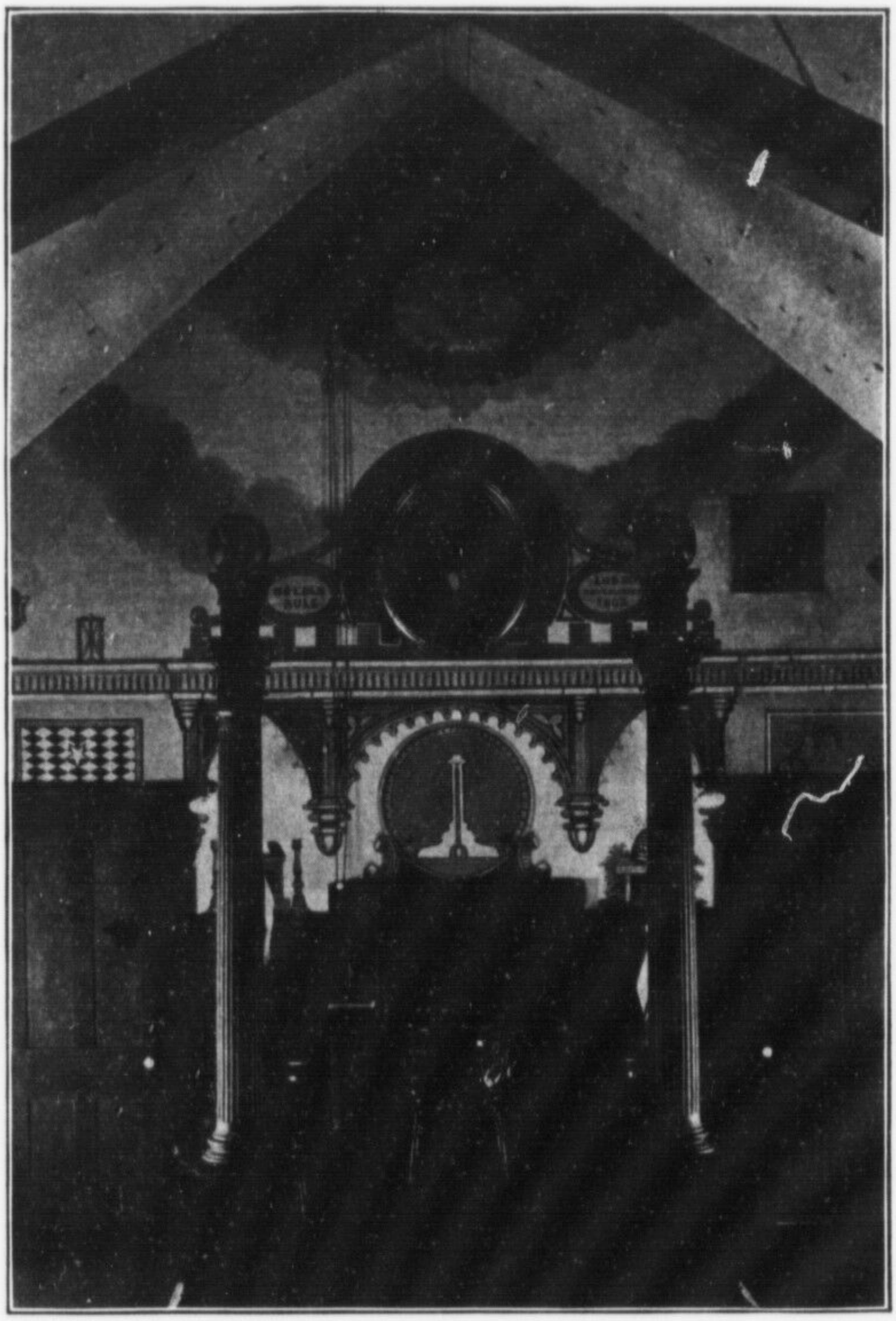
He gave himself up to the study of Masonry. An entire week was given exclusively to learning the lectures

and the promotion which such faithful toil usually wins came to him. In 1827 he was called to the post of Master of the Lodge. Few knew better than he the essential strength of Masonry, and his address on entering upon his exalted duties covered in a comprehensive way the field of the true Craftsman's labors. He put his finger on the social and moral ills of the times, and urged his Brethren to correct these with the constructive forces of the Fraternity.

When the Lodge was moved to Georgeville he found its new home there, and the dramatic story of his colossal labors in its behalf has already been told on a preceding page.

Soon after the closing of the Lodge he moved to Burlington, Iowa, where he enjoyed greatly his Masonic privileges. He died in 1842. Write his name high up on the honor roll of Golden Rule Lodge: A man who fought against great odds, who won an heroic victory, who wore the honors of promotion and success with modesty, kindness and brotherly love.

Pierce, Wilder. Freemasonry in Stanstead owes more to the quiet assistance and unrecorded influence of the late Bro. Wilder Pierce than will ever be told. He was born in Westmoreland, N.H., in 1788, and came to Stanstead early in the nineteenth century. We find him doing business here in 1816. The earliest record of his Masonic career that has come into the writer's hand is when he appears in 1818 as Junior Steward of the Mark Lodge. He was probably one of the earliest sons of the Lodge under the Warrant of 1814. Such records of the Lodge as have been presented show him to have been an active and generous Craftsman, holding office almost continuously in the Chapter until the decline of Masonry in



Golden Rule Lodge Room.
"The West."

1828. His portrait, presented to the Lodge by his family, hangs over the chair of the Senior Warden. He retired from trade in 1837 and spent the remainder of his life in attending to his farm. He was appointed a magistrate early in life and always took a leading part in every public movement to advance the interests of the community. The beautiful Methodist Church in Stanstead, built largely through his generosity and that of his son, Carlos, is, in a very real sense, a monument and memorial of his life work. He was recognized when present at the jubilee festivities of the Lodge in 1864; and his name will always be regarded as one of the Fathers of Stanstead. He died in 1866.

Pike, William May. The 23rd Worshipful Master of Golden Rule Lodge, V.W. Bro. W. M. Pike, was born at Derby Line, Vt., in 1851. He attended Stanstead Academy, and after leaving school was for a time clerk in the Express office and then in local stores. In 1869 he assisted in opening the first drug store in Rock Island, as partner in the firm of Carpenter & Pike. In 1871 he entered into partnership with his father, and purchased his present store from Bro. Lyman, and it was opened under the name of H. O. Pike & Son. On the death of his father in 1874, the firm became Pike Bros., but in 1904 he absorbed all interests in the store and manufacturing of the firm, which he now carries on in his own name. He has always taken an active interest in public affairs and during the Cleveland administration (1885-89) he was nominally postmaster of Derby Line, Vt. An American citizen, but a Canadian merchant and manufacturer, Bro. Pike represents the unity of the community and the international character of Golden Rule Lodge. The executive ability already referred to in connection

with a Lodge meeting has stood him in good account. He was made a Mason in 1874, and became Master in 1880. In 1883 he was chosen Director of Ceremonies of the Grand Lodge of Quebec, and is one of the Trustees of Golden Rule Lodge.

V.W. Bro. Pike is a member of Cleveland Chapter, R.A.M., of Newport, Vt. He is an honorary member of Sussex Preceptory, of which he has been Presiding Preceptor. V.W. Bro. Pike has always taken an active interest in Masonry, and is one of the Lodge's most valued advisors in financial affairs.

Pomroy, Selah. The late W. Bro. S. Pomroy, 3rd Master of Golden Rule Lodge under her English Warrant, was born in Northampton, Mass., in 1775. In 1798 he came to Stanstead and settled in the west of the forest some miles from the village. He soon became distinguished for his regard for law and order and his zeal in the cause of Temperance. He was for many years an officer of the Congregational Church and held many offices in the public service.

He affiliated with Golden Rule Lodge, and of services in its behalf Bro. Gustin says:

"W. Bro. Pomroy reluctantly consented to assume the Oriental Chair; he possessed a commanding aspect and a dignified appearance. He exercised considerable influence at that time, both in and outside of the Lodge, and was of good moral deportment and unimpeachable veracity. The Lodge considered itself fortunate in having him at this time for their Master, as he was extensively known as a sober, temperate man, prompt in decision, and firm to his purpose."

He died in 1856.

His son, the late Benjamin Pomroy, Esq., inherited

his father's executive ability and public spirit, and to him was largely due the construction of the Grand Trunk Railway (known then as the Atlantic and St. Lawrence R.R.), the establishment of the Eastern Townships Bank, of which he was President, and the progress and stability of many industries and institutions.

Rose, Timothy. The 6th Worshipful Master of Golden Rule, No. 19, was the descendant of an old English family that had settled in New England late in the 17th century. He was born in Deerfield, Mass., in 1775, and came to Stanstead in 1800. It is not known where he was made a Mason, but in 1803 he was one of the Charter Members of Lively Stone Lodge. In 1813 he was a petitioner for the Warrant of Golden Rule Lodge, and supplied in himself a link between the old order and the new. He built the first tannery in the Eastern Townships in 1805. He held the position of Captain of Cavalry, and also that of magistrate. The circumstances that led to his election as Master in 1819 are thus quaintly recorded:

"W. Bro. Rose was a man of wealth and influence, of good presence, large and corpulent, mild expression, and rather taciturn; of liberal sentiments, and exemplary morals. He had declined the Chair, when it came his turn in 1816, on account of his want of influence and the necessary knowledge of the mystic lore; at this time, however, he felt desirous of the promotion, and as he had ever been a zealous friend and promoter of the Order, it was thought due to his rank and station to elevate him to the Chair, where he presided with honor to himself and satisfaction to the Brethren. He urged punctual attendance, and enforced it by a vote that each delinquent should, at the next subsequent meeting, forward a reason-

able excuse, or be immersed in a penalty of twenty-five cents."

He died in 1840.

Smith, Ichabod. On the early annals of Masonry in Stanstead the name of the late Bro. Ichabod Smith is constantly being met. He was born in Surrey, N.H., in 1788, and came to Stanstead in 1810, where he began business in 1813, in company with William Baxter and Wilder Pierce. This was the beginning of a successful career in business, during which he became known far and near as one of the most able and most clever men of the community. He became a member of Lively Stone Lodge, and in 1814 he was one of the petitioners for the Charter of Golden Rule. The engrossing duties of business, which prevented him from accepting promotion at the hands of the Lodge, did not prevent him from giving the Lodge the benefit of his ripe judgment and far-seeing wisdom. He was more active in the Chapter work, where he filled many important offices. In the community he was long a prominent and influential leader of public affairs, contributing of his time and means to the strengthening of educational and industrial improvement. He retired from business after a prosperous career and died in 1867.

Stevenson, Thomas. The late W. Bro. Stevenson, 18th Worshipful Master of Golden Rule Lodge, was born in Montreal in 1819, whither his parents had come from Edinburgh in that year. The death of his father, who was accidentally drowned in 1825, left Bro. Stevenson dependent upon his own resources as soon as he could care for himself. He went into business in Halifax, N.S., while still a youth, and at the age of 26 years he married a relative of the Chief Justice of Nova Scotia.

In 1850 he moved to Derby Line, Vt. He was employed for many years as commercial traveller for the firm of Morrill & Judd, of Rock Island, Que. In 1881, having entered the employ of a Montreal firm, he moved his family to that city, where he continued his work until ill-health and advancing years compelled him to retire from active life. After the death of his only son, in 1888, he moved to Hatley, Que., where he died in 1895. W. Bro. Stevenson was a man of strong convictions and of wide and deep sympathies. One of his relatives wrote recently of him: "He was devoted to his family and his other great interests in life were: His church, and during the earlier years of Christ Church, Stanstead, he was a zealous Church Warden; Freemasonry, which he believed to be the handmaid of all seeking Truth, Light and Right; and, lastly, Canada, as a part of that Greater Britain of which we hear so much to-day."

W. Bro. Stevenson was made a Master Mason in 1866, and so rapidly did he make himself proficient that in December of the following year (1867) he was elected Master of the Lodge.

Stewart, Rufus Porter. The late W. Bro. R. P. Stewart was born at Beebe Plain in 1836. He was a son of Horace Stewart, "a careful financier, who became one of the wealthiest men in the County." He was a grandson of Hon. Timothy Hinman, Charter Master of Lively Stone Lodge in 1803.

After his school days W. Bro. Stewart engaged in mercantile business at Rock Island, Que. Although sought out for public positions, he, like his father, preferred the enjoyments of domestic life and the care of his extensive interests. He died in 1879 at the early age of 43 years.

He was made a Mason in 1858, and was one of the largest subscribers to the Fund for building the Masonic Hall. He was elected Worshipful Master for 1862 and re-elected for 1863. He presided over the Lodge during a period of general activity and prosperity, and he brought to the duties of his office foresight, prudence and executive ability, at that time so necessary, at all times invaluable.

Thompson, Alfred Neville. To preside as Master over such a Lodge as Golden Rule is an honor to which any man may well aspire, but to be chosen Worshipful Master during the Centennial year, was the highest possible honor in the gift of the Lodge, to which position V.W. Bro. A. N. Thompson was preferred by the unanimous voice of his Brethren.

He was born in 1859 and educated at the Stanstead Academy. Like his gifted father, the late Bro. William Linton Thompson, he has always been a close student. Literature, history, and politics have always had a strong fascination for him and he is a musician of considerable knowledge and accomplishment.

In 1883, after serving as law clerk in the office of the late Bro. C. A. Richardson, he was appointed Clerk of the Circuit Court. In 1888 he became Secy.-Treas. of the County of Stanstead, and in 1891 he received the appointment of Registrar of the Stanstead office, all of which posts he has since held.

He was made a Mason in 1880, and after passing through the lower stations of the Lodge he was elected 26th Worshipful Master in 1886, and re-elected in 1887.

He joined Golden Rule Chapter, R.A.M., No. 1, in 1884; Orleans Council in 1887; Sussex Preceptory, K.T., No. 9, in the same year, and in 1895 he became a member of Mount Sinai Temple, A.A.O.N.M.S., of Montpelier, Vt.

V.W. Bro. Thompson was Grand Steward of the Grand Lodge of Quebec in 1886, to which Grand Lodge he was appointed Grand Representative of the Grand Lodge of North Carolina, U.S.A., near the Grand Lodge of Quebec, in 1904.

He has been four times Eminent Preceptor of Sussex Preceptory, No. 9, and in 1895 he was appointed Grand Captain of the Guard of the Grand Priory of Canada, and elected Grand Registrar of that Body in 1901.

V.W. Bro. Thompson is a public speaker of conspicuous ability, to which exercise he brings a wide knowledge and a facility and grace seldom equalled; he is a ritualist of unfaltering excellence and, without doubt, stands as one of the leading and most able exponents of Ancient Craft Masonry in the Province.

On retiring from the Master's chair in 1904, V.W. Bro. Thompson was presented with a beautiful Past Master's jewel, suitably inscribed, a tribute from his Brethren to his invaluable services to the Lodge, and the able manner in which he had filled the chair during the two preceding years.

The invitation to write this History of the Lodge came from Bro. Thompson, and this brief note would be far from complete, did not the writer bear testimony to the way in which Bro. Thompson's constant assistance, encouragement and co-operation has made no easy task a pleasure and a joy.

CONTENTS APPENDIX (B).

PAGE.

Charter of Lively Stone Lodge, No 22, G. L. of Vt., Oct. 15th, 1803. - - - - - - 195

Note on Charter of Golden Rule Lodge, No. 19, U.A.Y.M., Dec. 27th, 1813 - - - - - - 197

Charter of Golden Rule Lodge, No. 785, E.R., No. 6, P.R., Apr. 26th, 1824 - - - - - - 199

Endorsation by G. L. of Montreal and William Henry, Mar. 24th, 1847.

Charter of Golden Rule Lodge, No. 8, C.R., G. L. of Canada, Apr. 30th, 1856 - - - - - - 202

Endorsation by G. L. of Quebec, Dec. 27th, 1869.

Dispensation, Owl's Head meetings, G. L. of Canada, July 14th, 1857 - - - - - - 205

Endorsation by G. L. of Quebec, Dec. 27th, 1869.

APPENDIX (B).

(G. L. S.)

CHARTER OF LIVELY STONE LODGE, No. 22.*

The Grand Lodge of the most Ancient and Honorable Society of Free and Accepted Masons within the State of Vermont.

To all the Fraternity of Ancient, Free and Accepted Masons around the Globe, who may see these presents, GREETING:

Whereas, our Worthy Brothers in Masonry, to wit, Timothy Hinman, Luther Newcomb, Rufus Stewart, Ebenezer Gould, Eliphalet Bangs, Elijah Strong, Nehemiah Wright, Timothy Rose, Levi Aldrich, Charles Kilburn and Libbeus Chase, resident at, and in the vicinity of Derby, within this State, Have by their Petition requested that they may be constituted a Lodge of Ancient, Free and Accepted Masons, to assemble in said Derby, under the name of LIVELY STONE LODGE; and have nominated their First Master and Wardens, as hereinafter named and appointed. And it appearing that it will be for the promotion of the Royal art, it hath been our pleasure to grant the prayer of the said petition.

Now, therefore, know ye, That We, by virtue of the

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* Recorded in the Book of Charters of the G. Lodge, this twenty-first day of January, A.L. 5804, page 89, 90.

(Signed) P. TOLMAN, p/m, for
JOSIAS SMITH,
G Sec'y.

Fees for this Charter have been paid in full, Bro/. Hinman $15.00 to G. Lodge, and $5.00 to Secr'y.

(Signed) P. TOLMAN, for Jos's. SMITH,
G. Sec'y.

power vested in us by the Grand Constitution and reposing special confidence in the prudence, fidelity and skill in Masonry of our worthy brothers afore-named, have constituted, and by these presents DO constitute and appoint our said worthy brothers, to wit, Timothy Hinman, Luther Newcomb, Rufus Stewart, Ebenezer Gould, Eliphalet Bangs, Elijah Strong, Nehemiah Wright, Timothy Rose, Levi Aldrich, Charles Kilburn and Libbeus Chase, a regular Lodge of Ancient, Free and Accepted Masons, under the stile, title and designation of "Lively Stone" Lodge; Hereby fully empowering our said constituted Brethren, and their regular successors in office and membership, to convene and meet as ancient Masons in the said town of DERBY; and there to receive and Enter Apprentice, Pass Fellow Crafts, and raise to the sublime degree of Master Mason such persons as they shall judge worthy and well qualified, upon their payment of such reasonable compositions as the said Lodge shall determine, conformably to the laws of the Grand Lodge.

To make choice of Master, Wardens, and other Office-Bearers, annually, or otherwise, as they shall see fit; To receive and collect funds for the relief of poor and decayed Brethren, their widows and orphan children; And in general, to do and transact all matters and things proper to a Lodge of Ancient, Free and Accepted Masons, which they shall judge conducive to the benefit and prosperity of the Royal Art, and which shall be conformable to the ancient usages and customs of Masons, and to the ordinances of this Grand Lodge.

And we do hereby require the said constituted Brethren to attend the Grand Lodge, by their Master and Wardens, for the time being or their proxies, at the stated annual meeting, and at such other Grand Communications as shall, by proper authority, be appointed.

And also, to keep fair and regular Records of all their proceedings, proper to be written, and lay the same before the Grand Lodge when, and so often as thereto required.

And also, to pay such customs and dues, for the benefit

of the Grand Lodge, as shall from time to time be constitutionally demanded.

And we do hereby declare the precedence of said Lodge to be, NO. TWENTY-TWO, in this Grand Communication.

And we do, by these presents, appoint our worthy and well beloved Timothy Hinman, the First Master of said Lodge; and our worthy Brother, Luther Newcomb, the First Senior, and our worthy Brother, Rufus Stewart, the First Junior Warden.

And we require all ancient Masons, especially those holding of this Grand Lodge, to acknowledge and receive them as regularly constituted Free and Accepted Masons and treat them accordingly.

This Charter shall continue in force, until revoked by authority of the Grand Lodge.

WITNESS, our most worshipful John Chipman, Esq., and other our Grand Officers under the Seal of this Grand Lodge, this Fifteenth day of October, Anno Lucis, Five Thousand, Eight Hundred and Three.

(Signed) Jn. Chipman, *G.M.*
(Signed) Willm. Coley, *G.S.W.*
(Signed) Jos. Smith,
G. Secretary.

NOTE ON THE CHARTER OF GOLDEN RULE LODGE, No. 19, U.A.Y.M., DEC. 27th, 1813.

The most careful and diligent search has failed to bring to light the original Warrant granted to twenty-two members of Lively Stone Lodge by the authority of the United Grand Lodge of England, constituting them Golden Rule Lodge, No. 19, United Ancient York Masons.

When the late M.W. Bro. Graham was compiling his history, he tried in vain to locate it. The old records

have disappeared, but in hopes of finding this historic Warrant the Librarian of the Grand Lodge of England was asked to search the archives, if, perchance, it might have gone there to exchange for the one granted in 1827. The following reply disposes of any hope that it may be found:

United Grand Lodge
of
A. F. & A. Masons.
of England.

The Grand Lodge Library,
Freemason's Hall,
Great Queen St., London, W.C.
March 21, 1904.

Dear Sir and R. W. Bro:—

In reply to your favor of the 10th inst., *re* the old Prov. Warrant of Golden Rule Lodge, I beg to state that we have no evidence that it ever reached here, but whether or no, it is certainly not in the archives of the Grand Lodge of England at the present time, consequently I am unable to furnish the Lodge with a copy of it, or I would have done so with pleasure.

Yours faithfully and fraternally,
(Signed) HENRY SADLER.

The writer has already given his reasons for believing that the Warrant empowered Golden Rule Lodge "To admit and make Free Masons according to the most ancient and honorable custom of the Royal Craft in all nations and ages throughout the known world."

The complete list of signers for the Warrant has been given, the Charter Officers are to be found in the table of Officers, and the Warrant was doubtless signed by the following Grand Lodge Officers: Claude Dénéchau, G.M.; Francis Coulson, D.G.M.; Joseph Stilson, G.S.W.; Thos. Horsman, G.J.W., and Wm. Barber, G. Sec'y.

In the Quebec Official List, dated Dec. 29th, 1813, No. 19 appears as the last Warranted Lodge.

CHARTER OF GOLDEN RULE LODGE, APRIL 26TH, 1824.

(L. S.)

AUGUSTUS FREDERICK, G.M.

To all and every our RIGHT WORSHIPFUL, WORSHIPFUL and loving BRETHREN.

WE, PRINCE AUGUSTUS FREDERICK OF BRUNSWICK, LUNINBURGH, DUKE OF SUSSEX, Earl of Inverness, BARON OF ARKLOW, Knight of the Most Noble Order of the Garter, &c., &c.,

GRAND MASTER of the Most Ancient and Honorable Fraternity of Free and Accepted MASONS OF ENGLAND,

SEND GREETING:

No. 517, E.R.; No. 8, Provl.

KNOW YE, that we, by the authority and under the sanction of the United Grand Lodge of England, vested in us for that purpose and at the humble Petition of our right trusty and well-beloved Brethren, Elisha Gustin, James C. Peasley, Chauncy Bullock, Joel N. Ives, Joshua Copp, Eliphalet Bodwell, Junr, Adam Noyes, and others, DO HEREBY constitute the said Brethren into a Lodge of Free and Accepted Masons, under the title or denomination of GOLDEN RULE LODGE, to be opened and held at or near Stanstead, in the Province of Lower Canada, empowering them in the said Lodge, when duly congregated, to make, pass and raise Free Masons according to the ancient custom of the Craft in all ages and nations throughout the known world. And further, at their said petition, and of the great trust and confidence reposed in every of the above-named Brethren,

WE DO appoint Elisha Gustin to be the Master, James C. Peasley to be the Senior Warden, and Chauncy Bullock to be the Junior Warden for opening and holding the

said Lodge and until such time as another Master shall be regularly elected and enrolled, strictly charging that every member who shall be elected to preside over the said Lodge shall be installed in ancient form and according to the Laws of the Grand Lodge, that he may thereby be fully invested with the dignity and powers of his office. AND WE DO REQUIRE YOU, the said Elisha Gustin, to take special care that all and every the said Brethren are, or have been regularly made Masons, and that you and they, and all other the members of the said Lodge do observe, perform and keep the laws, rules and orders contained in the Book of Constitution, and all others which may from time to time be made by our Grand Lodge or transmitted by us or our successors, Grand Masters, or by our Deputy Grand Master, for the time being, AND WE DO enjoin you to make such By-Laws for the Government of your Lodge as shall to the majority of the members appear proper and necessary, the same not being contrary to or inconsistent with the general laws and regulations of the Craft, and a copy whereof you are to transmit to us.

AND WE DO REQUIRE you to cause all such by-laws and regulations, and also an account of the proceedings in your Lodge, to be entered in a book to be kept for that purpose.

AND you are in no wise to omit to send to us or our successors GRAND MASTERS or to GENERAL SIR JOHN DOYLE, Bart, G.C.B. & C., our DEPUTY GRAND MASTER, or to the Deputy Grand Master for the time being, at least once in every year a list of the members of your Lodge and the names and descriptions of all Masons initiated therein, and Brethren who shall have joined the same, with the fees and monies payable thereon, it being our will and intention that this, our WARRANT of CONSTITUTION shall continue in force so long only as you shall conform to the laws and regulations of our said Grand Lodge, AND you, the said Elisha Gustin, are further re-

quired, as soon as conveniently may be, to send us an account in writing of what shall be done by virtue of these presents.

GIVEN under our hands and the Seal of the Grand Lodge, this 26th April, A.L. 5824, A.D. 1824.

By Command of the W.M.G.M.,
J. DOYLE, *D.G.M.*

William H. White,
Edw. Harper, } G. S.

ENDORSATION.

P. G. Lodge of Montreal and William Henry, Peter McGill, P.G.M.

I do hereby authorize and empower our Worshipful Brother Elisha Gustin, and the Brethren whose signatures are affixed to a Petition bearing date the 17th February now last past, to revive and reorganize "the Golden Rule Lodge" of Freemasonry, named in the annexed Warrant, being No. 517 on the Registry of the Grand Lodge of England, and No. 8 on the Registry of the Provintial Grand Lodge of Montreal and William Henry, and to hold the said Lodge for the purpose set forth in the annexed Warrant in Stanstead on the Tuesday preceding the Full Moon on each and every month, except the full moon may fall on the Tuesday, then to hold the said Lodge on the day of the full moon. And I do sanction the election of the said Elisha Gustin as Master, Samuel Reed as Senior Warden, and Stephen Hazeltine as Junior Warden, as set forth in the said Petition.

Given under my Hand and the Seal of the said Provintial Grand Lodge, this 24th day of March, A.D. 1847, A.L. 5847.

T. DOUGLAS HARRINGTON,
P. G. Secretary.

By command of the R.W.P.G. Master.
GEORGE GRUNDY,
P. G. Reg'r.

(L. S.)

CHARTER OF GOLDEN RULE LODGE, APRIL 30TH, 1856.

WILLIAM M. WILSON, G.M.

To all and every our RIGHT WORSHIPFUL, WORSHIPFUL AND LOVING BRETHREN.

WE, WILLIAM MERCER WILSON, ESQUIRE, &c., &c., &c., of SIMCOE, in the COUNTY OF NORFOLK, CANADA WEST,

GRAND MASTER OF THE MOST ANCIENT AND HONORABLE FRATERITY OF FREE AND ACCEPTED MASONS of CANADA,

SEND GREETING:

WHEREAS, a WARRANT or DISPENSATION, bearing date the 26th April, 5824, was granted by HIS ROYAL HIGHNESS AUGUSTUS FREDERICK, DUKE OF SUSSEX, then GRAND MASTER of the GRAND LODGE OF ENGLAND, to certain BRETHREN therein named, authorizing and empowering them and their SUCCESSORS to open and hold a LODGE in the VILLAGE OF STANSTEAD, LOWER CANADA, and which was then designated or known as GOLDEN RULE LODGE, No. 517 in the REGISTER of the GRAND LODGE of ENGLAND, and which said LODGE was opened and held accordingly; AND WHEREAS, the Brethren composing the LODGE, viz: E. B. Gustin, W.M., H. J. Martin, S. W., C. A. Richardson, J.W., Elisha Gustin, Jacob Chase, Ezra B. Rider, Andrew Bodwell, Alexander McFairley and others, have applied to us for a WARRANT of AFFILIATION and CONSTITUTION under this, our GRAND LODGE of CANADA: NOW Know Ye, that WE, being well satisfied with the good conduct of the BRETHREN of the said LODGE, and in compliance with their Petition,

DO hereby grant this OUR WARRANT of CONSTITUTION, authorizing them and their SUCCESSORS to continue to assemble and hold a LODGE of FREE and ACCEPTED MASONS in the VILLAGE OF STANSTEAD, in the EASTERN DIVISION of this PROVINCE, under the title or denomination of GOLDEN RULE LODGE, to be enrolled and registered in the BOOKS of our GRAND LODGE, No. 8, and to be assembled and holden as heretofore, or at such other times as may be resolved upon by the BRETHREN of the said LODGE from time to time, in conformity with the LAWS and CONSTITUTION of the GRAND LODGE, and the BY-LAWS of the LODGE, and then and there, when duly congregated to MAKE, PASS and RAISE, FREE MASONS according to the ancient custom of the CRAFT in all ages and nations throughout the world. And further, at the Petition of the said Brethren, WE do declare and nominate the said E. B. GUSTIN to be the Master, the said H. J. MARTIN to be the Senior Warden,and the said C. A. RICHARDSON to be the Junior Warden, for continuing to hold the LODGE until such time as another MASTER shall be regularly elected and installed. STRICTLY charging, that every Member who shall be elected to preside over the said Lodge as Master, and who must have duly served as WARDEN in a WARRANTED LODGE, shall be installed in ancient form, and according to the LAWS of the GRAND LODGE, that he may thereby be fully invested with the dignities and powers of his OFFICE. and WE do require you, the said E. B. GUSTIN, to take special care that all and every the said BRETHREN are, or have been, regularly made MASONS, and that you and they, and all the other the MEMBERS of the said LODGE do observe, perform and keep the LAWS, RULES, and ORDERS, contained in the BOOK of CONSTITUTION, and all others which may from time to time be made by OUR GRAND LODGE, or transmitted by US, or OUR SUCCESSORS GRAND MAS-

TERS, or by the DEPUTY GRAND MASTER for the time being. And WE do enjoin you to make such BY-LAWS for the government of your LODGE as shall, to the majority of the MEMBERS, appear proper and necessary, the same not being contrary to, or inconsistent with the GENERAL LAWS and REGULATIONS of the CRAFT—a Copy whereof you are to transmit to US. And WE do require you to cause all such BY-LAWS and REGULATIONS, and also an account of the proceedings in your LODGE, to be entered in a BOOK to be kept for that purpose. And you are in no wise to omit to send to US, or OUR SUCCESSORS GRAND MASTERS, or to the DEPUTY GRAND MASTER for the time being, at least once in every year, a list of the MEMBERS of your LODGE, and the names and descriptions of all MASONS initiated therein, and BRETHREN who shall have joined the same, with the fees and monies payable thereon. It being OUR WILL and intention that this, OUR WARRANT OF CONSTITUTION, shall continue in force so long only as you shall conform to the LAWS and REGULATIONS of OUR GRAND LODGE. And you, the said E. B. GUSTIN, are further required, as soon as conveniently may be, to send US an account in writing of what shall be done by virtue of these presents.

GIVEN under OUR HANDS and the SEAL of the GRAND LODGE at HAMILTON, this 30th APRIL A. L. 5856, A.D. 1856.

By Command of the M. W. Grand Master.

A. BERNARD, *D.G.M.*

THOMAS B. HARRIS, *G.S.*

(*Endorsation.*)

Endorsed:—

JOHN H. GRAHAM, L.L.D., &c.,
Grand Master, G. L. of Quebec.
A. F. & A. M.
Montreal, Dec. 27, 1869.

DISPENSATION, OWL'S HEAD MEETINGS.

WILLIAM M. WILSON, *G.M.*

GRAND LODGE OF CANADA.

To all to whom these presents shall come:—Whereas an application has been made to us bv Golden Rule Lodge, No. 8, to open and hold a Lodge for the purposes of Freemasonry once in every year, on the top of a mountain known as the Owl's Head, on the shores of Lake Memphremagog;

Be it known, therefore, that, by virtue of the authority vested in us, We do hereby grant this our DISPENSATION for holding the said Meeting, of which all our loving Brethren are required to take notice.

Given under our Hand, and the Seal of the Grand Lodge, this fourteenth day of July, 5857, at Hamilton, C. W.

(Signed) THOS. B. HARRIS, *G. S.*

(*Endorsation.*)

Endorsed and confirmed,

JOHN H. GRAHAM, LL.D., &c.,
G. M., G. L. of Q., A. F. & A. M.

Montreal, Dec. 27, 1869.

APPENDIX (C).

MEETINGS ON OWL'S HEAD MOUNTAIN.

DATE.	PRESIDING MASTER.	CANDIDATE.	DEGREE CONFERRED.
September 10th, 1857	R.W. Henry J. Martin	None	.
June 24th, 1858	R.W. Elisha Gustin	Alexander Murray	E.A.
September 10th, 1859	R.W. Elisha Gustin	William F. Annis	E A.
June 24th, 1864	R.W. Elisha Gustin	None	..
June 24th, 1871	V.W. R. C. Parsons	Charles P. Seaver	M.M.
June 24th, 1875	W. D. McIlhiny	H. E. Channell	E.A.
June 23rd, 1877	M.W. E. R. Johnson	C. I. Moulton	M.M.
June 24th, 1879	M.W. E. R. Johnson	W. D. Robertson	M.M.
June 24th, 1886	V.W. A. N. Thompson	Edwin Howe	M.M.
June 24th, 1901	V.W. W. E. Hammond	Herbert A. Cullins	M.M.
		David E. Addi on	M.M.
August 12th, 1902	V.W. W. E. Hammond	Harry Page	M.M.
June 25th, 1903	V.W. W. E. Hammond	E. H. Cosby	M.M.
September 6th, 1904	R.W. A. N. Thompson	W. K. Philps	M.M.
		Ezra B. Rider	M.M.

APPENDIX (D).

TABLE OF OFFICERS.

YEAR.	WORSHIPFUL MASTER.	SENIOR WARDEN.	JUNIOR WARDEN.	SECRETARY.
1814.....	Phineas Hubbard, Esq....	Ezra Ball, Esq.	Capt. Timothy Rose.....	Dea. Oliver Nash.
1815.....	Ezra Ball, Esq.	Capt. Timothy Rose	Selah Pomroy, Esq.	Nathan Wesson.
1816.....	Selah Pomroy, Esq.	Dea. Oliver Nash	Elias Lee.....	" "
1817.....	Dea. Oliver Nash	Dr. Isaac Whitcher	" "	" "
1818	Elias Lee.....	Theodore S. Bangs	Elisha Gustin.....	" "
1819.....	Capt. Timothy Rose.....	" "	" "	" "
1820.....	Dr. Silas C. McClary	Elisha Gustin.....	Stephen Hazeltine.....	Dr. Willard Mack.
1821.....	Elisha Gustin, Esq.	Stephen Hazeltine.....	Nathan Wesson.....	" "
1822.....	" "	" "	" "	" "
1823.....	Stephen Hazeltine.....	James C. Peasley	.....	Marcus Child.
1824.....	Elisha Gustin, Esq.	" "	Chauncey Bullock.....	Joel H. Ives.
1825.....	" "	" "	" "	" "
1826.....	" "	" "	" "	" "
1827.....	James C. Peasley, Esq....	Sebra Mack.....	Franklin Mack	Chauncey Bullock.
1828.....	Elisha Gustin, Esq.	Franklin Mack	Cephas Gardner.....	" "
1829.....	" "	" "	" "	" "
1847.....	Elisha Gustin, Esq.	Samuel Reed	Stephen Hazeltine.....	Franklin Mack.
1848.....	" "	" "	" "	" "
1849.....	" "	" "	" "	" "
1850.....	Stephen Hazeltine.....	Ezra B. Rider.....	Major Wm. R. Andros....	E. G. Johnson
1851.....	Elisha Gustin, Esq.	" "	" "	Silas H. Dickerson.
1852	Ezra B. Rider, Esq.	Andrew Bodwell	Solomon B. Buswell	Henry J. Martin.

1853	Elisha Gustin, Esq.	" "	Major Wm. R. Andros	Eliphalet B. Gustin.
1854	Andrew Bodwell	Eliphalet B. Gustin	Stephen W. Wyman	Henry J. Martin.
1855	Eliphalet B. Gustin	Henry J. Martin	Anson Beebe	Charles A. Richardson.
1856	" "	" "	Charles A. Richardson	Alex. McD. Fairley.
1857	Henry J. Martin	William B. Colby	Wright C. Copp	" "
1858	Elisha Gustin, Esq.	" "	William Farwell, Jr.	Stephen W. Wyman.
1859	William B. Colby	William Farwell, Jr.	Cyrus E. Stearns	Henry J. Martin.
1860	" "	" "	" "	" "
1861	Henry J. Martin	Rufus P. Stewart	LeRoy Robinson	Charles H. Kathan.
1862	Rufus P. Stewart	William L. Thompson	Robert Newton Hall	Squire W. Taylor.
1863	" "	Cyrus E. Stearns	Squire W. Taylor	David Wilkey.
1864	Elisha Gustin, Esq.	" "	" "	" "
1865	Henry J. Martin	Charles S. Channell	David A. Mansur	" "
1866	" "	" "	" "	" "
1867	Charles S. Channell, Esq.	Thomas Stevenson	Ira B. Sanborn	William S. Foster.
1868	Thomas Stevenson	George D. Wyman	Robert C. Parsons	" "
1869	Robert C. Parsons	Horace M. Hovey	Alexander Munro	Henry C. Hyatt.
1870	Horace M. Hovey	Nelson Cheney	Edwin R. Johnson	" "
1871	Robert C. Parsons	William B. Magee	John F. Collieson	Jerome T. Flint.
1872	Charles S. Channell, Esq.	Jerome T. Flint	George H. Sumner	Edwin L. Nelson.
1873	Horace M. Hovey	David McIlhiney	Edwin L. Nelson	W. Clark Hopkins.
1874	" "	William H. Denison	H. Albert Channell	Timothy Hinman.
1875	D. McIlhiney	I. B. Sanborn	A. B. Frost	" "
1876	" "	H. A. Channell	H. C. Hill	" "
1877	E. R. Johnson	C. O. Brigham	W. M. Pike	H. C. Hopkins.
1878	" "	" "	C. A. Jenkins	W. M. Pike.
1879	" "	C. A. Jenkins	W. L. Tuck	" "
1880	W. M. Pike	W. L. Tuck	H. C. Baxter	C. I. Moulton.
1881	" "	H. E. Channell	J. G. Christie	" "
1882	H. E. Channell	A. N. Thompson	S. Peniston	" "
1883	" "	" "	" "	" "
1884	H. C. Hill	Geo. A. Pierce	C. I. Moulton	C. M. Thomas.
1885	" "	C. I. Moulton	F. J. Gore	" "

TABLE OF OFFICERS—Continued.

YEAR.	WORSHIPFUL MASTER.	SENIOR WARDEN.	JUNIOR WARDEN.	SECRETARY.
1886	A. N. Thompson	L. T. Merriman	C. R. Jones	C. M. Thomas.
1887	" "	C. R. Jones	H. H. Hall	H. E. Channell.
1888	C. R. Jones	E. W. Morrill	E. A. Baldwin	C. I. Moulton.
1889	" "	" "	" "	H. E. Channell.
1890	E. W. Morrill	E. A. Baldwin	W. T. Knight	" "
1891	" "	" "	" "	" "
1892	E. A. Baldwin	C. M. Thomas	W. T. Forsythe	" "
1893	" "	W. T. Forsythe	F. T. Caswell	" "
1894	W. T. Forsythe	F. T. Caswell	John Clarke	" "
1895	F. T. Caswell	T. Hinman	P. McDuffee	" "
1896	" "	" "	T. Maxwell	" "
1897	D. McIlhiney	T. Maxwell	G. P. Butters	" "
1898	T. Maxwell	G. P. Butters	J. A. Bradford	" "
1899	G. P. Butters	J. A. Bradford	L. W. Thomas	" "
1900	J. A. Bradford	W. E. Hammond	H. T. Ball	C. I. Moulton.
1901	W. E. Hammond	H. T. Ball	C. H. Taylor	" "
1902	" "	" "	" "	" "
1903	A. N. Thompson	E. W. Morrill	W. E. Hammond	" "
1904	" "	O. F. Caswell	F. W. Hearle	" "
1905	O. F. Caswell	F. W. Hearle	B. H. Rider	" "

TABLE OF OFFICERS—Continued.

YEAR.	TREASURER.	SENIOR DEACON.	JUNIOR DEACON.	TILER.
1814	James Wesson			
1815	" "	Elias Lee	Theodore S. Bangs	Levi Aldrich.
1816	" "	Theodore S. Bangs	Elisha Gustin	" "
1817	" "	" "	Israel Wood	" "
1818	" "			" "
1819	" "	Dr. Willard Mack	Israel Wood	" "
1820	" "			" "
1821	" "			" "
1822	" "			" "
1823	" "			" "
1824	Joshua Copp			
1825	" "	Sebra Mack	Ephraim Wood	
1826	" "	" "	" "	
1827	" "	Cephas Gardner	Andrew Bodwell	Ephraim Wood.
1828	" "	Andrew Bodwell	Osgood Peasley	" "
1829	" "	" "	" "	" "
1847	Nathaniel Bachelder	Dea. William Verbeck	Asa Gaylord	Stephen Reed.
1848	" "	" "	" "	" "
1849	" "	Eliphalet B. Gustin	Lell H Wooley	" "
1850	" "	" "	Andrew Bodwell	Lorens Parmeter.
1651	" "	" "	" "	" "
1852	" "	Anson Beebe	Stephen W. Wyman	" "
1853	" "	Stephen W. Wyman	Lell H. Wooley	" "
1854	" "	Charles B. Baxter	Wright C. Copp	" "
1855	Franklin Mack	" "	" "	" "
1856	" "	Ezra B. Rider	Stephen Hazeltine	Stephen Cobb.
1857	" "	William Farwell, jr.	Cyrus E. Stearns	Frederick Holm

TABLE OF OFFICERS—Continued.

Year.	Treasurer.	Senior Deacon.	Junior Deacon.	Tiler.
1858	Franklin Mack	Cyrus E. Stearns	Christopher H. Stearns	Frederick Holmes.
1859	Charles A. Richardson	Rufus P. Stewart	Charles H. Kathan	" "
1860	Franklin Mack	Robert Newton Hall	Charles S Channell	" "
1861	" "	Louis P. McDuffee	Squire W. Taylor	Lockhart K. Hall.
1862	" "	" "	Henry S. Taylor	" "
1863	" "	Thomas Shurtiff	Amos Bigelow	" "
1864	" "	LeRoy Robinson	Charles S. Channell	" "
1865	LeRoy Robinson	Horace M. Hovey	Ira B. Sanborn	Benjamin F. Brown.
1866	" "	" "	" "	John F. Collieson.
1867	" "	" "	Robert C. Parsons	William B. Colby.
1868	" "	Edwin R. Johnson	Henry C. Hyatt	James F. Moulton.
1869	Charles H. Kathan	Charles E. Channell	W. Clark Hopkins	William Evans.
1870	" "	Ira B Sanborn	William B. Magee	" "
1871	" "	S. O. Shorey	Edwin L. Nelson	" "
1872	" "	David McIlhiney	William Evans	Lemuel R. Tabor.
1873	" "	Abraham B. Frost	Thomas B. Morrill	" "
1874	" "	Charles P. Seaver	Norbert Dancose	" "
1875	" "	H C. Hill	C. W. Butterfield	H. S. Hunter.
1876	" "	W. M. Pike	A. H. Jones	" "
1877	L. C. Bates	H. C. Hill	H. E. Channell	" "
1878	" "	A. H. Jones	C. I. Moulton	" "
1879	" "	" "	" "	" "
1880	C. O. Brigham	H. E. Channell	A. Wilkinson	S. Murdock.
1881	W. L. Tuck	A. N. Thompson	S. Peniston	H. A. Channell.
1882	W. M. Pike	C. M. Thomas	E. E. Pinney	H. S. Hunter.
1883	" "	" "	H. H. Hall	

1884	W. M. Pike	J. F. Gore	E. A. Baldwin	S. Murdock.
1885	" "	A. N. Thompson	H. H. Hall	" "
1886	" "	H. H. Hall	E. C. Hall	" "
1887	" "	D. McIlhiney	C. D. Ball	" "
1888	" "	R. M. Canfield	O. W. Perry	" "
1889	" "	" "	" "	H. H. Hall.
1890	" "	A. N. Thompson	B. F. Kezar	" "
1891	" "	" "	S. Murdock	" "
1892	" "	B. F. Kezar	T. Maxwell	" "
1893	" "	" "	S. B. Gustin	Geo. A. Flint.
1894	" "	S. B. Gustin	T. Maxwell	" "
1895	" "	T. Maxwell	F. P. Pocock	" "
1896	" "	Geo. P. Butters	W. E. Hammond	" "
1897	R. C. Parsons	J. A. Bradford	" "	" "
1898	" "	W. E. Hammond	C. H. Taylor	H. S. Hunter.
1899	" "	" "	" "	" "
1900	" "	" "	" "	" "
1901	" "	O. F. Caswell	A. R. Thomas	" "
1902	" "	" "	P. W. Baldwin	E. C. Hall.
1903	" "	D. McIlhiney	E. A. Baldwin	" "
1904	" "	B. H. Rider	E. A. Curtis	" "
1905	" "	E. H. Cosby	H. A. Clark	" "

APPENDIX (E).

LIST OF MEMBERS.

MEMBERS FROM 1814 TO 1829, SUPPLIED FROM MEMORY FOR GUSTIN'S HISTORY.

A

Aldrich, Levi‡*
Arms, Wm *

Adams, Dr. F. W.†*
Andros, Wm. R.†*

B

Bangs, James‡*
Bangs, Heaman‡*
Bodwell, Eliphalet†*
Bangs, Reuben*
Brooks, Samuel*
Bodwell, Andrew
Bachelder, Nat'l.*
Bangs, Henry L.*
Boyez, Robert*

Bangs, Theodore S.‡*
Bodwell, James‡*
Bullock, William†*
Burnham, Samuel*
Bullock, Chauncy*
Baxter, Hon. James*
Bodwell, jr., Eliphalet*
Burnham, John*

C

Curtis, David‡*
Cushing, Manda T.†
Child, Marcus*
Copp, Joshua*

Collins, Shubel†*
Curtis, Elijah*
Curtis, Henry*
Curtis, John*

G

Gustin, Elisha*
Gardner, Cephas*

Gilman, John*

H

Hubbard, Phineas‡*
Hazeltine, Stephen†*
Hazeltine, Moses D.*
Holmes, Daniel‡*

Holmes, Frederick‡
Haskell, Freeman†*
Howe, Hon. William†*

I

Ives, Joel H.†*

K

Kilbourne, Alexander‡*

Knight, Ephraim*

L

Lee, Elias‡*
Lindsay, David*

Lee, Ede*

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‡ Charter members. † Affiliated. * Dead.

Montague, Moses‡*
McClary, Dr. Silas C.†*
Moore, Thomas
Morrill, Paul*
Morrill, Isaac*
Mack, Dr. Willard*

Nash, Oliver‡*

Peasley, James‡*
Pierce, Wilder*
Peasley, Osgood*
Peasley, James C.*

Rose, Timothy‡*
Rix, George*

Smith, Ichabod‡*

Taylor, Silas‡*

Verbeck, William*

Wesson, James‡*
Wesson, Nathaniel‡*
Wood, Ephraim*

M

Mansur, Daniel‡*
Mack, Abijah*
Mack, Sebra*
Mack, Franklin*
Moore, Washington*

N

Noyes, Adam

P

Pomroy, Selah†*
Patton, Andrew*
Perkins, Lent H.*

R

Rider, Ezra B.†*
Rogers, Joseph*

S

Sleeper, Hezekiah*

T

V

W

Whitcher, Dr. Isaac‡*
Wood, Israel‡*
Wood, jr., Israel*

Members from 1847, with Year of Initiation or Affiliation.

A

Andros, Wm. R.‡* .....
Annis, Wm. F.* 1859
Anderson, C. F.‖ 1865
Andrews, F. R.‖ 1869
Albee, Lewis° 1849
Ayer, Lyman‖ 1863
Ayer, R. L.° 1868
Ayer, G. W 1871
Applebee, A. J. 1895
Addison, D. E. 1901

B

Brown, Jos.‡* .....
Bachelder, Nat'l‡* .....
Breadon, Dr. J.‡‖* .....
Beebe, Anson* 1849
Bates, L. C.* 1855
Bigelow, A.* 1860
Buck, L.* 1860
Bodwell, Eliphalet‡* .....
Butterfield, F. D. 1861
Butterfield, C. A † 1866
Brodie, D. A.° 1865
Bean, Jr., Simon° 1867
Blaylock, Thos.° 1868
Burns, J. G.* 1868
Bullock, A. M.° 1869
Blanchard, C.* 1873
Bachelder, J. N.†° 1859
Baxter, Henry C.* 1875
Brigham, Chas. O.* 1876
Brainard, H. D.° 1879
Baldwin, E. A. 1881
Bridgett, R. E. 1885

‡ Charter members. † Affiliated. * Dead. ° Demitted. ‖ Suspended N. P. D.

Baldwin, D. P.‖ 1865
Boynton, O.* 1866
Beach, N. A.° 1868
Blount, G.* 1868
Bullock, A. F.° 1868
Bates, T. C.° 1872
Buswell, Walker†°* 1847
Bodwell, Andrew‡* .....
Buswell, Sol. B.° 1848
Baxter, C. B.° 1850
Breadon, W. O.‖ 1855
Ball, A. P.†* 1860
Baxter, M. L.° 1861
Baxter, J. H.†* 1873
Brown, A. A.* 1862
Brown, B. F.* 1864
Brigham, S. H.° 1865
Bailey, C. A.° 1865
Beane, Galt W. 1890
Ball, H. T. 1895
Butterfield, B. F. 1895
Bradford, J. A. 1895
Baldwin, P. W. 1900
Bussey, H. L. 1903
Burpee, W. M.° 1876
Boyd, Wm. B.* 1876
Brown, J. D.‖ 1880
Baldwin, F. H. 1884
Ball, E. P. 1889
Butters, Geo. P 1895
Baxter, W. P 1895
Ball, B. P. 1895
Benton, Rev. H. E. 1898
Brodie, James 1903
Ball, C. D.° 1885

C

Colby, Dr., M. F.‡* .....
Colby, W. B.* 1855
Connell, D.* 1850
Copp, W. C.* 1851
Charbonell, Rev. T.†° 1860
Carpenter, Dr. H. H.†° 1862
Chapman, J. M.° 1863
Coffran, R. L.* 1864
Christie, J. G.* 1865
Cheney, Dr. N.* 1868
Carter, W.‖ 1873
Chamberlain, John* 1847
Chase, Jacob‡* .....
Challinor, Dr. F.* 1850
Channell, C. S. 1852
Channell, C. E.° 1865
Channell, H. A.° 1867
Clark, H.‖ 1864
Collieson, J. F.* 1865
Chandler, J. D.° 1868
Clefford, F. C.° 1870
Cobb, Stephen†* 1848
Channell, H. E. 1875
Canfield, R. M.* 1884
Caswell, F. T. 1891
Chapin, A. T.° 1895
Caswell, O. F 1900
Crawford, G. E. 1901
Clark, H. A. 1902
Cosby, E. H. 1903
Caswell, G. R.* 1880
Clark, John* 1890
Chandler, M.° 1894
Chapman, T. O. 1895
Carter, Jas. H. 1900
Cullins, H. A 1901
Curtis, A. E. 1902
Cowens, E. H 1903

D

Dickerson, S. H * 1848
Daggott, C. B.* 1865
Davis, C. H.* 1866
Davis, S.* 1867
Drew, L. K.° 1871
Dustin, J. R.° 1854
Dustin, E. B.° 1854
Denison, W. H.° 1867
Doncose, N 1870
Davis, S. M. 1875
Downs, J. C. 1899
Davis, G. H. 1882
Dalziel, Alexander 1902

E

Evans, Wm.‖ 1868
Edington, John†* 1848
Eaton, W. S.° 1868
Eager, Luther†°* 1850
Evans, A. H.° 1874
Emery, Rev. J. N 1905
Elder, H. W.‖ 1875
Eames, Joseph° 1889

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‡Charter members. †Affiliated. *Dead. °Demitted. ‖Suspended N.P.D.

F

Foster, W. S.° 1858
Farwell, Jr., W.† 1856
Flint, J. T.° 1866
Fairly, A. McD.†‖ 1855
Fennessy, E. H.° 1855
Foster, Samuel W. 1851
Frost, A. B. 1867
Foster, H. E.* 1874
Forsythe, Rev. W. T.° 1888
Foster, Kingsbury 1902
Flint, Geo. A.° 1881
Frost, C. S.† 1903

G

Gustin, Elisha‡* .....
Gustin, E. B.* 1847
Gustin, E. G.‖ 1867
Gordon, A. J.° 1866
Goodwin, J. C.‖ 1868
Gibson, C. O.†° 1871
Garvin, G. E. 1873
Goff, G. N.‖ 1861
Goff, R. L.‖ 1863
Gilbert, O. N.‖ 1863
Gilbert, Dr. F. D.° 1865
Greene, E. W.†‖ 1871
Gaylord, Asa‡* .....
Garvin, Geo. E.‖ 1873
Goddard, P. A.* 1885
Graham, R. T. 1891
Gore, J. F.* 1882
Goodhue, J. B. 1883
Gustin, S. B. 1891

H

Hazeltine, Stephen‡* .....
Hovey, Chester‡* .....
Hovey, John‡°* .....
Hovey, H. M. 1864
Hallett, W.° 1855
Holmes, G. R.‖ 1854
Hall, J. F.° 1856
Hall, R. N.° 1858
Hall, L. K. 1860
Hall, W. S.° 1864
Hoyt, A. W.° 1867
Holmes, C. D 1870
Hill, H. C.° 1873
Holmes, Frederick†° 1847
Hitchcock, E.° 1847
House, A.° 1848
House, D. L.° 1865
Hopkins, H.§ 1853
Hopkins, W. C.° 1868
Hazeltine, C. S.° 1855
Huntoon, Dr. J. W.†° 1864
Hunter, H. S. 1865
Hyatt, H. C.* 1866
Harrington, N. P.‖ 1867
Harding, F. W.° 1869
Hoyt, A. O.° 1871
Hinman, T.° 1873
Hall, A. C.†° 1857
Hildreth, L. W.° 1874
Hethrington, Harry‖ 1874
Hopkins, L. C. 1877
Hall, E. C. 1882
Howe, Edwin 1886
Herbert, W. C. 1889
Hutchinson, J. A.‖ 1890
Hammond, W. E. 1892
Heath, Geo. E.‖ 1895
Holland, J. C 1898
Hearle, F. W 1902
Hall, Geo. W 1903
Hovey, L. R. 1905
Hovey, H. W 1905
House, L. P. 1905
Hurlburt, John S.‖ 1874
Healey, F. E.° 1875
Hall, H. H 1881
Hewton, R. J.° 1884
Hovey, C. E.° 1889
Howie, W. G.* 1890
Hunter, H. C 1891
Haskell, H. S 1892
Harte, H. S.° 1895
Hunt, C. C 1901
Hovey, E. W 1903
Hopkins, W. C 1904
Hodges, J. L. 1905
Hunt, R. J. 1905

I

Ives, Cornelius° 1859
Irvine, E. C 1905

‡Charter members. †Affiliated. *Dead. °Demitted. ‖Suspended N.P.D. §Expelled.

J

Johnson, E. G.°.....1849
Jenness, Dr. W. W.‖.....1855
Johnson, E. R *.....1864
Johnson, M. M.†°.....1868
Jenkins, C. A.....1874
Jones, C. R.°.....1880
Judd, T. W.....1895
Judd, William‖.....1855
Jondro, William*.....1864
James, George°.....1864
Jones, A. H.°.....1875
Joseph, S. S.....1886
Jenkins, C. R.....1905

K

King, M. S°.....
Knight, W. T.°.....1870
Kathan, C. H.....1858
Kingsbury, Sanford†°*.....1850
Knowlton, F. A.....1885
Kilbourne, S. A.°.....1864
Kennedy, C. E.‖.....1873
Keyes, Dr. W. M.°.....1864
Kezar, B. F.....1889

L

Lee, Elias‡*.....
Lee, Isaac°.....1866
Lee, C. E.....1871
Lamb, J.°.....1848
Liddell, L. W.°.....1876
Lawson, R. T.....1903
Lee, F. E.....1903
Leland, E. H.°.....1849
Lawrence, S. E.†*.....1864
Ladd, J. G.‖.....1867
Lee, Rev. J. Parker°.....1856
Little, T. J.....1891
LeBaron, M. W.....1880

M

Mack, Franklin‡*.....
Martin, H. J.*.....1849
Merry, R.‖.....1858
McDuffee, L. P.°.....1860
Mansur, D. A.*.....1864
Moulton, Dr. J. F.*.....1864
Miller, Willard.....1864
Moulton, J. W.*.....1865
McIlhiny, D.....1871
Morril, T. B.°.....1871
McEwan, G., Jr.°.....1873
Merriman, L. T.....1876
Miller, E. G.*.....1876
Morrill, E. W.....1877
Murdock, S.....1880
McClary, A. N.*.....1881
McKnight, G. A.°.....1892
Murdock, Thomas*.....1896
Mansur, C. H.....1900
Marggraf, E. E.....1902
McKenzie, James.....1903
Morrison, James.....1903
Monsull, Dr. Wm.*.....1849
Murray, Alex'r‖.....1858
McKinzie, S. D.‖.....1860
Merrill, E. C.°.....1861
Munroe, James.‖.....1864
Moore, A. H.°.....1864
Munroe, Jos.°.....1864
Munroe, Alex'r.*.....1865
Merry, J. W.°.....1871
McNeil, W. J.°.....1873
Magee, W. B.°.....1869
McKinnon, James°.....
McDonald, M.*.....1876
Moulton, C. I.....1877
Moulton, W. G.*.....1880
Maxwell, T.....1889
McDuffee, L. P.‖.....1893
Melloon, F. W. D.....1900
Munroe, C. M.....1902
McIntosh, Robt.....1902
Maltman, James.....1903
McShane, Geo. A.....1905

‡Charter members. †Affiliated. *Dead. °Demitted. ‖Suspended N.P.D.

N

Nichols, J. V.°.....1849
Nichols, N. W.‖.....1858
Noyes, M. A.*.....1866
Nelson, Wm.‡*.....
Nelson, W. L.*.....1855
Nelson, A. B.‖.....1864
Nelson, E. S.‖.....1870
Nurse, R. E.....1903

O

Ovitt, A. W.°.....1865
Otis, N. R.°.....1875

P

Pool, W. K.‡*.....
Page, Phineas*.....1857
Potter, J. M.*.....1864
Parsons, R. C.....1865
Pinckham, G. L.....1868
Pool, H. G.....1872
Pike, W. M.....1874
Perry, Joshua*.....1875
Perry, O. W.....1877
Pinney, E. E.°.....1879
Paul, D. M.....1882
Paul, E. L.°.....1884
Pocock, F. P.....1893
Peasley, W. A.....1901
Peasley, J. A.....1903
Philps, W. K.....1904
Pomeroy, G. W.....1905
Prentiss, H. F.°.....1855
Phelps, O. C.*.....1863
Porter, G.....1865
Patton, E. D.†.....1867
Peasley, G. A.....1872
Parmeter, Loren†*.....1849
Pike, Charles B.*.....1875
Penniston, Sam.°.....1876
Pike, D. H.*.....1879
Pierce, Geo. A.*.....1880
Peasley, Geo. A.*.....1890
Paul, H. L.....1891
Page, J. M.....1899
Page, H. M.....1902
Parsons, D. R.....1903
Perry, H. W.....1904

Q

Quimby, Newton.....1875
Quimby, T. L.....1889

R

Richardson, C. A.*.....1847
Robinson, L. R.*.....1856
Robinson, H. L.°.....1849
Robinson, Geo.....1870
Rooney, R. F.°.....1872
Robinson, Samuel.....1875
Rugg, H. C.....1889
Ross, R. O.....1902
Reed, A. O.....1904
Reed, Sam'l‡*.....
Reed, Stephen‡*.....
Rider, E. B.‡*.....
Rider, T. B.....1869
Rider, H. M.°.....1872
Robertson, W. D.*.....1877
Read, Rev. G. E.....1899
Rider, B. H.....1902
Rider, E. B.....1904

S

Stearns, C. H.°.....1856
Stearns, C. E.°.....1856
Scott, Dr. M. L †°.....1859
Sanborn, I. B.°.....1863
Studdert, J. H.*.....1864
Smith, L. V.‖.....1865
Smith, O. F.‖.....1865
Stewart, R. P.*.....1858
Stewart, H. S.*.....1864
Shurtliff, T.°.....1862
Spalding, Wm.‖.....1864
Spalding, L. C.‖.....1870
Shurtliff, A ‖.....1865
Stevenson, T.°.....1865

‡Charter members. †Affiliated. *Dead. °Demitted. ‖Suspended N.P.D.

Stone, H. S. 1866
Steele, E. H.* 1868
Seaver, C. P. 1871
St. Dizier, E. 1872
Stone, L. I.* 1875
Sweeney, A. B.* 1877
St. Pierre, J. E.° 1901
Solman, P.‖ 1867
Shorey, S. O.° 1869
Sumner, G. H.†° 1871
Shurtliff, Dr. L.†* 1856
Stickney, J. G.° 1876
Spears, S. C.° 1882
Searles, Geo. E. 1895

T

Tuck, J. C.* 1849
Tuck, W. E.° 1869
Thompson, Rev. W. L.° 1860
Tabor, R. K.° 1862
Tabor, L. R. 1871
Taylor, G.° 1870
Tabor, G. W.° 1872
Tryon, B.° 1868
Tuck, W. L.° 1876
Tomkins, Henry 1876
Thomas, C. M. 1880
Taylor, Chas. H. 1896
Telford, S. B. 1901
Thompson, B. K. 1903
Trumbull, R. H.° 1852
Taylor, H. S.* 1856
Taylor, S. W.* 1860
Tinker, J.‖ 1863
Thurber, Dr. W. S.° 1864
Trihey, I. B.‖ 1865
Terrill, J. L.‖ 1868
Tice, Geo. H. 1876
Thompson, A. N. 1880
Thomas, C. W. 1891
Thomas, A. R. 1900
Tryon, E. B. 1902

V

Verbeck, Wm.‡* .....
Verbeck, P.†* 1865

W

Wyman, B.‡* .....
Wyman, B. F.° 1849
Wyman, S. W.* 1851
Wyman, G. D.†* 1861
Wood, H. G.* 1864
Wood, W. N.†° 1864
Wood, H. O.° 1865
Wood, J.° 1867
Williams, Barzilla†°* 1849
Wilkinson, Allan* 1875
Williamson, J. H. 1876
Walker, Harry* 1879
Wheeler, C. W.° 1888
Whitcher, A. E.* 1889
Whitcher, H. E. 1897
Wallace, John. 1902
Wells, C. W. 1903
Wooley, Jos.‡°* .....
Wooley, L. H.° 1847
Winn, Tim* 1847
Wiley, L. A. 1866
Wilkey, D.° 1858
Wright, R. E.° 1864
Wilcox, R. A. 1866
Whitney, A. N.†° 1868
Webster, J. J.° 1869
Whitcher, T. D. 1875
Wilkinson, G. N.‖ 1877
Wood, John E.‖ 1880
Wells, H. K. 1889
Webster, O. H. E. 1889
Williamson, J. M. 1900
Whitcher, W. H. 1903

Y

York, J.‖ 1856
York, E.‖ 1857

‡Charter members. †Affiliated. *Dead. °Demitted. ‖Suspended N.P.D.