

WALTER F. MEIER LODGE OF RESEARCH No. 281

WB Daniel L. Miller, Master
6846 18th Ave. NE
Seattle, Wa. 98115
206-949-4327
daniel.miller@maritimemasons.com



WB Steven H. Ellis, Secretary
P.O. Box 1746
Bellevue, WA. 98009
425-466-7890
steveellis@earthlink.net

June 2010

Our next **Stated Meeting** will be on **Thursday June 24th** at the Greenwood Masonic Center in Seattle. **Dinner will be served at 6:30 PM** and the **Stated Communication will begin at 7:30 PM**. Our guest speaker will be **VWB John Bozeat** presenting his paper "Masonic Literature".

Message from our Worshipful Master ~ WB Daniel L. Miller

Brethren, last month we held our Annual Table Lodge honoring MWB Gale H. Kenney. The attendance was a little lighter than usual, but considering it was Memorial Day weekend and the fact that on the previous weekend the joint District 4 and 5 meeting was being held, we had a good turnout. Many thanks to WB M. Gene Ross for procuring the food and preparing the wonderful Prime Rib dinner. After dinner we opened a Lodge of Entered Apprentice Masons and began the Lodge of Table Instruction. Since it has been a year since our last Table Lodge we began with a few practice toasts to make sure we had the procedure down pat. Besides the traditional 7 toasts of a Table Lodge, in recent history WFM has added an 8th toast in memory of VWB Bob Jensen. This was appropriately given by VWB Gerry Ward. Of course we had quite a few special toasts throughout the evening as well. We presented MWB Gale with an engraved WFM toasting cannon. It was a great honor and privilege to share the experience and socialize with MWB Gale for almost 3 hours. Later I reflected back and thought to myself how rare an opportunity this was for a Mason.



The annual Grand Lodge communication was this month at the Great Wolf resort in Grand Mound Washington. Congratulations to RWB Jerry Lingle who was elected Junior Grand Warden after 3 rounds of balloting. Also congratulations to MWB G. Santy Lascano and all the GL elected and appointed officers and my thanks for their dedicated hard work that keeps our fraternity running smoothly in our jurisdiction.

In June we will be holding our stated meeting on Thursday, June 24th. For our program VWB John Bozeat will give a talk about Masonic Literature. The next Masonic College session won't be until September, and will meet at the Grand Lodge Library and Museum.

College of Masonic Knowledge ~ VWB Ian Hyde, Dean

Brethren, the Masonic College has now completed its course of study for this Masonic year. I thank all who participated in our sessions. The college is a place for inquiring Masons to come and participate in discussion of the history and development of our craft. There are many myths and misunderstandings about our history. This is a place to find out about those often interesting, and exotic stories, which may or may not be true.

We will meet for our first meeting of the new Masonic year on the second Saturday in September. Please join us!

Speakers Bureau – WB Errol Scott, Chairman

Brethren, I was tempted to write a short article here about the difficulties of the casual Masonic writer, such as myself, in making a meaningful contribution to an understanding of our craft. This is especially so as I consider a program for the upcoming research year for our Lodge.

My particular interest has always been the Knights Templar (KT), formed in France "about" 1118 by "nine" French knights who admitted no new recruits for nine years. Or, should that be formed in 1111 with 4 new recruits added by 1126? There is considerable authority for the second version of events.

Such "minor" historical discrepancies have an unfortunate tendency to generate continuing distortions until some significant event, such as the publication in 2006 of "The Rosslyn Hoax" by Brother Robert L.D. Cooper, the Curator of the Grand Lodge of Scotland Museum and Library. Although Cooper makes the modest claim of hoping to add "some clarity" to issues of the Knights Templar, Rosslyn Chapel and Freemasonry, it is probably fair to say that his work was a monumental correction to that history. Although he says it should not be seen as "a deliberate attempt to debunk popular mythology regarding the Knights Templar," the thoroughness with which he nonetheless methodically dismantles it leaves little room for argument.

With this example of the perils of research in mind, I nonetheless would like to ask our members to consider focusing our interest in the upcoming year on the Knights Templar, as was done 2 years ago by the College of Knowledge. We might have several speakers on the subject and I would also like to ask 3 or 4 volunteers to also make a 5 minute presentation in Lodge on the KT or related subject and together generate at least one article on the subject for publication in Transactions. Please send your thoughts and suggestions to me at diachan@comcast.net.

Don't forget the Speaker's Bureau - we have several speakers available to speak at your home Lodge and if you have a presentation you would like to share with others, let me know.

Errol G. Scott

These are significant changes, and it will take some time to get used to them. I'll be happy to help out with any questions, so please feel free to contact me, either by e-mail (rbrz@att.net), by telephone (206-523-9114).

From the Secretary's Desk ~ WB Steven H. Ellis

Congratulations to Past Master (1996) VWB Richard Bish, Chairman of the Grand Lodge Library and Museum Committee, for receiving the George R. Bordewick Literary Achievement Award. The Medal was presented by Past Master (2009) MWB Richard Mecartea during our Annual Communication. It was a significant moment to see these two on stage receiving gratitude for their years of service to our craft and Masonic Research.

This month's paper, *Masonry in Washington Territory During the American Civil War, 1861-1865*, was penned by WB Gerald Ward, recipient of the 2005 Bordewick Award, and reflects his expertise in Masonic Research and the events of the American Civil War. Your assumptions about Masons and the events of the Washington Territory during the Civil War will be challenged when you read of events that followed our first Grand Lodge Communication on December 8, 1858.

The Grand Lodge of Washington Annual Communication brings us together each year to conduct business and network with Masonic historians. This year, MWB Bo Cline, Past Grand Master of Alaska,

dropped by the Walter F. Meier Lodge of Research Table to share information about *The Masonic Society*. Brother Bo is a prolific traveler and his interest in Masonic research and publication grows every year. He sent the following information for our members that are searching for more Masonic light.

Coming Events:

June 24th – Stated Meeting ~ Guest Speaker VWB John Bozeat - Masonic Literature

Thursday Evening – Buffet 6:30 PM/ Stated 7:30 PM

Greenwood Masonic Center, 7910 Greenwood Avenue North, Seattle

August 26th – Stated Meeting ~ Guest Speaker WB Brian Thomas

Freemasonic Aprons

Thursday Evening – Buffet 6:30 PM/ Stated 7:30 PM

Greenwood Masonic Center, 7910 Greenwood Avenue North, Seattle

September 11th – Masonic College of Knowledge - GL Library and Museum Tour

Saturday Morning – 9:00AM

Grand Lodge of Washington Museum and Library

47 St. Helens Ave.

Tacoma, Wa. 98482

October 28th – Stated Meeting ~ Guest Speaker Richard Kovak

(Past Potentate Nile Shrine & Personal Rep of SGIG, Seattle Valley)

History of the Shrine, Part II

Thursday Evening – Buffet 6:30 PM/ Stated 7:30 PM

Greenwood Masonic Center, 7910 Greenwood Avenue North, Seattle

The Masonic Society

“The ultimate success of Masonry depends on the intelligence of her disciples.” – Albert Mackey

A significant group of passionate Masons have created what aims to be nothing less than the premiere North American research society in Freemasonry.

The Masonic Society (TMS) welcomes Brothers who have a deep and abiding desire to:

- Seek knowledge
- Explore history
- Discover symbolism
- Debate philosophies
- Be in the forefront of charting a path for the future of Freemasonry

The name “**The Masonic Society**” intentionally alludes to the Royal Society, the innovative organization of visionary men who were the forefront of the age of enlightenment, many of whom were present at what became modern Freemasonry.

Likewise, our Society is at the forefront of a new age of Freemasonry, and our members have become a vibrant, active community within the Fraternity.

The Masonic Society extends the hand of assistance and cooperation to individual Masonic research lodges in North America.

It is the desire of **The Masonic Society** to partner with these lodges to give their members regular opportunities to publish their papers for an international audience and to publicize their activities.

The Masonic Society encourages examination of all branches of Freemasonry, from Blue Lodge to York Rite and Scottish Rite Masonry.

The Masonic Society is also engaging in special relationships with concordant bodies, and many other Masonic bodies.

Together with the Masonic Service Association and the George Washington Masonic Memorial, The Masonic Society has launched a website to provide accurate information and answer questions about Freemasonry that may result from the release of Dan Brown's new novel, *The Lost Symbol*. The website can be found at: www.freemasonlostsymbol.com

Membership Benefits

- Members-only access to **The Masonic Society** online forum where members from around the world can interact on virtually any topic pertinent to Freemasonry's past, present, or future.
- **The Masonic Society's** annual membership dues card.
- **The Masonic Society's** commemorative pin.
- Preferred **Masonic Society** pricing on books, jewellery, clothing - with more to come!
- The quarterly ***Journal of The Masonic Society*** presents articles that enlighten our past, and explore solutions to the challenges facing Freemasonry today and tomorrow.
- ***The Journal*** features articles by the best known authors in Freemasonry, as well as brethren from local lodges.
- Timely Masonic news, photos and commentary from around the globe in full color.
- An opportunity to interact with Freemasons of many levels of interest, education and experience including:
 - Stephen Dafoe (Author) *The Compasses and the Cross* and *Nobly Born*
 - Mark Tabbert (Director of Collections) George Washington Masonic Memorial (Author) *American Freemasons, Three Centuries of Building Communities*
 - Christopher Hodapp (Author) *Freemasons for Dummies, Solomon's Builders, and Deciphering The Lost Symbol*
 - Roger S. VanGorden (PGM, Former Editor) *The Indiana Freemason*
 - Michael R. Poll (Publisher) Cornerstone Publishing
 - S. Brent Morris (Author) *The Idiot's Guide to Freemasonry*, (P.M. Quatuor Coronati Lodge #2076, London, England)
 - Yasha Beresiner (P.M. Quatuor Coronati Lodge #2076, London, England)
 - Many other Grand Masters, Past Grand Masters and Masonic Scholars and
"Freemasons Next Door" just like you!

Membership Requirements

- Any regular Master Mason in good standing belonging to a Lodge chartered by a member Grand Lodge of the Conference of Grand Masters of Masons in North America, or recognized by a member Grand Lodge is eligible for membership in **The Masonic Society**.
- Annual **Masonic Society** membership fees are \$ 39.00 US.
- Contact **The Masonic Society** Second Circle Chairman in your area, or log onto www.themasonicsociety.com to become a member.

If you are a Freemason who likes to read about Masonry and has an interest in the history and philosophy of the Craft, I encourage you to consider membership in **The Masonic Society**.

John R. "Bo" Cline, PGM
Grand Lodge of Alaska

MASONRY IN WASHINGTON TERRITORY DURING
THE AMERICAN CIVIL WAR, 1861-1865©

by
Gerald L. Ward

Junior Warden of Walter F. Meier Lodge of Research no. 281

MASONRY IN WASHINGTON TERRITORY DURING
THE AMERICAN CIVIL WAR, 1861-1865©

by
Gerald L. Ward
November 18, 1995

The Grand Lodge of Washington in 1861 at the outbreak of the American Civil War was in its infancy. Did the War have an impact on masonry in Washington, or was Washington so isolated from the rest of the country that its masons were also isolated from the philosophy of the rest of the country?

The Territory of Washington admitted to statehood twenty-eight years later was also in its infancy in 1861. Living conditions were very primitive. Did these conditions make masons less aware of the War? Did their opinions regarding the war favor the South or the North? Did they take an official position regarding the causes of the War?

The Territory of Washington established itself on February 14, 1859, when Oregon was admitted as the thirty-third state. All the territory lying east of Oregon to the Rocky Mountains and north of Nevada and Utah was transferred to and became a part of Washington Territory. The southern boundary of Washington Territory was the Columbia River from the Pacific Ocean to the point where it crosses the 46th parallel, then following the parallel eastward to the Rocky Mountains. This included all of Idaho and the portion of Montana west of the Continental Divide.

Washington Territory was undeveloped. Living conditions and communications were primitive. Towns consisted of small rural collections of homes and shops grouped

together for business and for protection from the Indians. The centers of population were Walla Walla to the east, Fort Vancouver on the south, and Grand Mound and Olympia in the west. In the central Puget Sound area there were three: Seattle, Port Townsend and Bellingham. All were very sparsely populated. The 1860 census listed only 11,594 souls in the entire territory.

One of the main reasons pioneers came west was for their own economic growth and freedom. The settlers' determination to leave the prevailing conditions in the East and improve the quality of their lives in the rural territory would have to wait. Their first consideration had to be food, shelter, and safety.

The early pioneers were individuals who had the adventuresome nature to come west and endure the hardships offered. Later, many more would come to work in the burgeoning trapping, fishing, and logging industries. Many were missionaries sent by their respective churches to spread the gospel and to convert the Indians to Christianity. They all came with the upbringing, culture and education of the general population of the East.

Transportation between the towns was limited to walking the Indian trails, or to boats. Light loads were backpacked or carried by packhorse. Larger loads could be hauled overland between Portland and Olympia by oxen. Generally freight was hauled by sailing ships up the coast and into Puget Sound. Numerous transportation companies hauled freight and passengers between the towns on Puget Sound. Ships from all over the world called into the Sound's ports to load logs and fish. This was a very water-orientated society. By 1853 the first American steamboat came to Tumwater.

The history of the Grand Lodge of Washington began on

December 6, 1858, when a convention of Free and Accepted Masons assembled at the Masonic Hall in Olympia. Their purpose was to consider the propriety of establishing a Grand Lodge of Free and Accepted Masons for Washington Territory.¹ These lodges, being regularly chartered by the Grand Lodge of Oregon, consisted of approximately 100 members. Many more masons from other jurisdictions were living in Washington Territory. The Grand Lodge of Washington would extend its authority over all masons living within its jurisdiction. Most of these had not affiliated with one of the Washington lodges, and these sojourners were required to pay the sum of three dollars annually to the nearest Washington lodge. Two dollars of this was put in the charity fund; the other dollar went to Grand Lodge.

There are many stories about the masons of Washington Territory. These pioneers left their marks not only in the annals of masonry, but on the course of the state's history. Our first State Governor (1889) Elisha P. Ferry was Grand Master of Masons in 1878. Ferry County was named for him. Col. William Wallace, the first Master of Steilacoom Lodge #2, Washington Territory, was a Delegate to Congress in 1861. He was appointed Territorial Governor of Idaho in 1864. Wallace Idaho was named for him.

The Honorable Brother Edward Eldrige,² a member of the Territorial Legislature, made a trek overland by foot from Bellingham to Eastern Washington to prospect for gold in the Blue Mountains. While he was in the Yakima area, a major Indian uprising occurred. He heard about the uprising and avoided the conflict. Several months later he made his way down the Columbia River to The Dalles, Oregon. In an issue of the *Pioneer and Democrat* published in Olympia, he read that he was one of the casualties of the Indian war. Telegraph was

not available at The Dalles and there was no other way of quickly notifying his wife to tell her he was alive. He decided to hasten home with the good news. The freemasons among the sailors along the river enabled him to go quickly by boat from The Dalles to Fort Vancouver. From there he had to walk north 100 miles to Olympia. When he arrived at the Capital, he found the Territorial Legislature in session. Not wanting to lose "his seat for non-attendance," he remained at the Legislature and sent word home to his wife of his well being.

Lt. George B. McClellan, later a General in the U. S. Army, had a role in the opening of the West. His assignment was to open a road across the Cascade Mountains north of the Columbia River between Olympia and Yakima. The workers on the road, mostly civilians, were to be protected by the Army from the Indians who opposed building a road through their territory. The Indians had often threaten the lives of the road builders. This was of real concern to one of the civilians working on the road, Urban E. Hicks,³ who was a member of Washington Lodge #4 in Clark County.

The Indians attacked the road builders by ambush as they were returning to Olympia. Bro. A. B. Moses, Sheriff of Thurston County, was mortally wounded. In haste they rode about a mile before Brother Moses fell from his horse. He made the masonic sign of distress and asked for water. They hid him alongside a log and scattered into the bush to hide themselves from the pursuing Indians. It was three days before any of them made it back to Olympia. Brother Moses was later laid to rest in Olympia with masonic honors.

William P. Dougherty⁴ was a charter member of the first masonic lodge on the Pacific Coast at Oregon City, Oregon Territory, in 1847. He later moved to Washington with his

wife, who he said was "... the first white woman that settled in Pierce County, Washington." Bro. Dougherty, the Treasurer of Streliacoom Lodge #2,⁵ later served as its Senior Warden.⁶ Bro. Dougherty was elected County Commissioner of Cowlitz County, forty miles south of Olympia. Later, he served for a number of years as probate Judge for Pierce County.

The wife of mason James McAllister⁷ gave birth to the first non-Indian child to be born in Washington Territory. Their home on the Nisqually river delta was in a hollowed out cedar stump. Unfortunately, he did not live to see the territory become tamed. Quiemeth, an Indian from the Nisqually river basin who opposed the settlers living there, murdered him. His brethren from Olympia buried McAllister with masonic honors. Quiemeth was later tried and hanged for murder.

In 1861, Port Townsend Mason James G. Swan⁸ was completing a book for Harpers Publishing Co. It was titled *The Northwest Coast, or Three Years Residence in Washington Territory*. He began a new study of the Makah Indians at Neah Bay that would last for many years. To aid his research and give him a paying job, he sought and received an appointment as the Head Master of the Indian Agency School at Neah Bay. His extensive work still provides useful background information on early Indian life on the Olympic Peninsula.

On April 16, 1861, with the persuasion of Reverend Brother Daniel Bagley (Grand Master in 1862), Arthur Denny decided eight acres of his land to the University of Washington. The land was used to build the first "Territorial University" in Seattle. This land would later be prime real estate surrounded by the city of Seattle. Asa Shinn Mercer was elected the University's first President. His first job was to take up an ax and begin cutting timber to clear the land for a building. Mercer soon discovered the drawback to being President of a

frontier university; there were only 20 families living in Seattle to provide students for the school.

The shortage of marriageable women in the territory was acute. To fulfill this need, Mercer sailed around Cape Horn for Boston. There he attempted to sell the idea of going West to the widows and orphaned daughters of the Civil War. The first group of "Mercer girls" to return with him numbered only eleven. However meager this start may seem, it made Mercer a big hero to the men of the Puget Sound area.

He later made another trip East to bring back 500 girls. Through many trials and tribulations he finally returned to Washington Territory with forty young women. All of these were married within six months. In a short time he had tripled the married population of Seattle. Asa S. Mercer was a member of Saint Johns Lodge No. 9th in Seattle.

At the outbreak of the American Civil War, the Grand Lodge of Washington was only three years old. On September 2, 1861, the first Grand Lodge of the Civil War era was convened in Olympia. M.W. Selucius Garfield, rumored to be a cousin of President Garfield, was considered to be one of the world's greatest orators and said to be without peer on the West Coast. In his address to Grand Lodge he referred to the state of masonry and of the nation. He said of masonry, "The desire of the institution to prosper and increase its membership and the importance of the uniformity of the work are two pressing situations needing resolution."

He further asked for the position of a Grand Lecturer to be established to help in teaching the ritual to the lodges. He proposed a resolution to require only one ballot on each candidate before his initiatory degree for all three degrees. The brethren were very concerned about the uniformity of work. It was said that it was much desired by the craft that diligence

should be taken not to retard the advance made to date in this regard. That same year Grand Lodge approved the position of Grand Lecturer. They carried over the resolution on balloting only once for each candidate and then resolved to address the issues raised by M.W. Garfield on the State of the Nation in his closing remarks:

Permit me in conclusion, to allude to the condition of our unhappy country. While the cloud of misfortune hangs black and threatening over the land, while states are discordant and hostile armies meet to spill fraternal blood. It is the high and holy mission of our fraternity to pour oil upon troubled waters, to act as ministers of peace, mercy and conciliation, and at all times maintain our unity. Masonry knows no north, no south, no east, no west, no nation, and no race. Its home is the world, its devotees the worthy of all nations, its faith centers in Deity and its hope in immortality. Let us act as Masons, while we think and feel as citizens of the republic. So shall we always be found true to ourselves, true to our families, true to our country, our race, and our God.

A special committee memorialized the Grand Master's message simply by saying, "A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation."

By this time the total membership of the nine lodges in the territory was 267. New applicants for affiliation came from

27 different American grand lodges. The grand lodges that recognized Washington were California, Maine, Georgia, North Carolina, Vermont, Mississippi, Maryland, Iowa, Connecticut, Alabama, Arkansas, Canada, Delaware, the District Of Columbia, Illinois, Indiana, Kansas, Kentucky, Vermont, Oregon, Colorado, New York, and Wisconsin.

The masons in Washington were concerned with the legal aspects of their members. Their constitution contained fourteen articles and twenty-five resolutions to codify their rules and regulations. The brethren were also concerned about two important issues of morality, public drunkenness by masons; and masons openly living with Indian women to whom they were not married. Evidence of either of these was considered reason enough, by many, to deny a man the degrees of membership in any lodge in this jurisdiction.

Grand Lodge in 1861 passed Standing Resolution Number 21:

Resolved, that any Master Mason guilty of concupiscence (sexual desire) referred to, or who lives in open violation of established social and domestic laws governing the marriage relation, shall be arraigned before the lodge of which he may be a member, or nearest to which he may reside: and if he be found guilty, and persist in such criminal course, shall be deprived, by expulsion, of all his Masonic privileges.

In response to the state of affairs regarding the war in the East, Grand Lodge passed the twenty-fourth resolution:

Resolved, that it is the duty of every good citizen

to sustain a government long-established, until tyranny becomes more oppressive than the evils of revolution; and that this duty more especially devolves on the members of our Fraternity, and we fraternally submit to our brethren of the seceding states whether there has been such oppression as would justify them in violating one of our Ancient Landmarks.

The Grand Lodge of Washington did not establish a list of the landmarks that it upholds. It operated with an insertion of these words into its constitution: "Limited only by a strict adherence to the Ancient Landmarks of the Order." In this case holding liege to the laws of this government was, and still is, in its judgment, the same as upholding the ancient Constitutions of the Grand Lodge of England of 1717. The first list of landmarks was written and published in the *American Quarterly Review of Free Masonry* in 1858, by Dr. Albert Mackey. It is probable that Thomas M. Reed and the rest of the committee drafting the constitution did not have a copy of Mackey's landmarks. It is also probable that if and when they did receive a copy of them, they decided to refrain from changing the constitution.

The newly appointed Grand Lecturer R.W. J. F. Damon was from Port Townsend. In his first address, delivered to the 1861 Grand Lodge, he mentions the horrors of internecine war that surround the lodges of our brothers beyond the mountains. Bro. Damon said, "It will impoverish and destroy our government." He further mentions that Washington Territory was free from the ravages of war that our brothers in the East were faced with. His concern, he said, was what would the profane or detractors of masonry say about brother

fighting brother and the spilling of each other's blood.

M.W. Daniel Bagley opened the 1862 Grand Lodge in Olympia on Monday, December 1. The Grand Master's address concerned the American Civil War. He said, "It is with a feeling of sadness I reflect upon the unhappy strife in our country-Masonry knows no east, west, north, south. Next to God, a Mason's duty is to his country. He is not to be concerned in conspiracies, but submit patiently to the government under which he lives. My fervent prayer is that the spirit of Masonry may soon control all hearts and lives in such a measure that this dreadful conflict may cease."

No new lodges were formed during 1861 and 1862. Lewiston Lodge U.D., Idaho Territory, was present at the 1863 Grand Lodge. It and Mount Moriah Lodge, from Oakland (Shelton), Mason County were made Numbers 10 and 11 at the 1864 Grand lodge.

By the end of 1862, thirty-eight grand lodges had extended fraternal communication with the grand lodge of Washington Territory. The report by the Committee on Foreign Correspondence, concluded with the thought that within the pages of the annual reports there were evidences of true Masonic spirit towards all masonic brothers. Out of 21 grand lodges to send fraternal greetings and a copy of their annual report, only one - Louisiana - was from the south. Seven hundred copies of our 1861 proceedings were printed and sent to most of the American grand lodges except to those within the Southern Confederacy where the U.S. Mail could not be regularly sent.

The most important happening in the United States at this time was the Civil War. The people here took a keen interest as evidenced by the oratories at Grand Lodge on the subject. In March of 1863, M.W. Thomas M. Reed, Grand

Master of Masons, Washington Territory received a letter from the Grand Master of Maryland, M.W. J. N. McJilton. He wrote that he would be soliciting contributions for aid in sending a Rev. Bro. Master Mason to minister to the spiritual needs of our sick and wounded brothers that had been called to the battlefields in defense of our Union and our Nation. G. M. Reed replied that we would join with Maryland in this endeavor and would send the money after Grand Lodge had convened and approved the funds.

The Sixth annual communication was held November 24, 1863 in the Masonic Hall at Olympia. The Grand Master, M.W. Thomas M. Reed, reported that The Grand Master of Maryland had asked for fifty dollars from each grand lodge to pay Robert Piggot, a native of New York and Grand Chaplain for the past eleven years of the Grand Lodge of Pennsylvania, to minister to the spiritual needs of our sick and wounded brothers. The brothers did not vote to send the fifty dollars. The resolution was brought up on the floor three times to send the money. It was tabled twice and on the third try it was amended to say "we would send a letter of regret instead of money."

W. Urban Hicks, a member of the auditing committee and a member of Washington Lodge #4 in Vancouver, Clark County, Washington Territory, made the motions to table the resolution. Bro. Hicks said his reason for killing the bill was the infancy of this Grand Lodge made spending this much money impractical. The resolution as amended passed, and a letter of regret was sent to Maryland. The sympathies of the oratories in grand lodge were largely in support of the North. The membership was genuinely concerned about the war's ravages on their brothers. However, their preference was for their own survival as a Grand Lodge, and that was not in

agreement with G. M. Reed's proposal.

In Grand Master Reed's address he said of the war,

We hear not the widow's cry or orphan's wail, nor bear witness to the thousands of our brethren who are grappling with a grim-visage death on the battle fields of our country; yet such are mournful realities; and of almost daily occurrence of our brethren on the Atlantic side. Still we are not without feelings of deep interest for the great principles involved in this terrible contest; and however much we deplore its sad calamities and earnestly hope that permanent peace and tranquillity be speedily restored to our bleeding country, we would willingly submit to its worst horror and devastation rather than national dishonor and degradation. Every good Mason must be a true and loyal citizen.

The Grand Lodge convened once more in Olympia on November 29, 1864. Lodge was held without the Grand Master as he could not make the trip from his business in Lewiston, Idaho for the communication. M.W. Grand Master Reed said in his Annual Message that he was most concerned with a misunderstanding by Oregon's Grand Master John McCracken over jurisdictional rights. The controversy arose when Oregon granted a dispensation to form a lodge at Idaho City (Boise), then within the jurisdiction of Washington. M.W. Bro. Thomas M. Reed issued a "solemn fraternal protest" to the Grand Lodge of Oregon. Oregon maintained the position that this territory may be Washington, but the Grand Lodge of Oregon had not relinquished its masonic jurisdiction

over the disputed land. Nothing was said by Oregon of the fact that Washington granted dispensation to Lewiston Lodge and later established it as No. 10 under the Grand Lodge of Washington.

Junior Grand Warden U. E. Hicks said, "We are in our infancy. Many rules are made in haste." He proposed to rescind three different Grand Lodge resolutions against the excessive use of alcohol by masons. "Their presence in the grand lodge standing resolutions made it look as if the use of alcohol was out of control among Masons." To which he said, "It was not." The same could have been said for Resolution 21. The resolution's author never gave the number of masons actually living with women whom they had not married.

During the final year of the Civil War, M.W. Brother Asa L. Brown was Grand Master of Masons in Washington Territory. Grand Lodge was convened in Olympia on November 28, 1865. Grand Master Brown's address concerned the end of the great strife that had divided this Nation. He ended his oration on the war with these words, "Brethren, the Masons of the South are our Brothers. Let us by our fraternal actions compel them to realize that our sentiments and relationships towards them remain unchanged as the immutable principles on which our institution is based."

Other events during the war had a profound influence on the masons of Washington Territory. Most of these events happened outside the confines of the Grand Lodge and were not masonic in nature. They were, however, instrumental in shaping the thoughts and actions of all citizens of Washington.

Francis Henry, a native of Illinois came to Olympia as a recruiter. His mission, he said, "was to enlist a troop of cavalry volunteers to fight for the Union cause." Most of Washington's young men apparently were not interested in fighting a war they

were not involved in. They especially were not interested in trooping back across the country to fight in battles that would be no more glamorous than their own Indian wars had been. In fact, some of the men Henry contacted may have been draft dodgers who had just arrived from the East. Henry's mission failed.

Most of the Indian Wars took place before 1860, starting with the Whitman Massacre of 1847 which first brought the Army to the Territory. The role of the regular Federal Army troops stationed here was diminished with the ending of Indian hostilities, and the Army returned to the East to fight for the Union. The Territorial Governor replaced them with an all volunteer infantry. Four masonic Civil War Generals, Ulysses S. Grant, George B. McClellan, Winfield Scott, and George Pickett were billeted in Washington Territory at various times before the war. Two fought for the North and two, for the South.

General Winfield Scott, a mason from Virginia, was sent by President Buchanan to Washington to mediate the San Juan dispute of 1859. Some call it the Pig War, as a pig was the only casualty. Capt. George Pickett, another Virginia mason, was stationed nearby at Bellingham, when the dispute broke out. He was sent out to San Juan Island to keep the peace. The dispute arose over the boundary between the United States and Canada. Residents of both countries living on the Islands claimed the San Juan Islands, whose geographical position lies between the two countries. The 1846 boundary was set to the middle of the channel between Vancouver Island and Fuca Strait. It was thought that there was but one channel, not two. The outcome as mediated by General Scott, was the boundary was permanently set in the West Channel and in favor of the United States. The San Juan Islands remained in Washington

Territory.

Lt. Ulysses S. Grant, a member of the First Regiment, U. S. Artillery, was billeted at Fort Vancouver on the Columbia River. Grant's stay was not long. He was promoted to Captain while here and transferred to Humboldt Bay, California in July of 1853. The first Territorial Governor, Isaac Stevens was in the East at the outbreak of the hostilities. He joined the Union Army. He was killed in 1862 during the Battle of Chantilly.

A Confederate raider ship, the Shenandoah, was busy harassing shipping off the North Pacific Coast. In all, she captured thirty-eight merchant ships. Thirty-four of them were burned or scuttled. The remaining four were loaded with the sailors and sent safely ashore. The presence of this ship created mixed emotions. Western Washington citizens were closer to the events and the men who sailed the ships. They favored the North in this matter and were less inclined to approve of the raider's activities. The raider ship was directly taking money from many of them. In the eastern section of the territory, especially in the Southeast, the citizens were more inclined to give their allegiance to the South, separating the state along those ideological lines. A vote to divide the Territory along these lines failed.

Masonry in Washington, being true to its beliefs with a separation of politics from masonry, never took an official public position in the conflict between the States. Each of the Civil War period Grand Masters expressed their disdain for the conflict. They did ask for the South to abandon their attempt to separate the Nation. However, they did not address the prevailing issues that drove the Southern position.

The masons of Washington were assuredly influenced by their masonic landmarks and thus had aligned their allegiance

to the United States. However, there was no lasting animosity towards the South after the end of the hostilities. They awaited and received fraternal recognition from the several grand lodges with which, because of the war, communication had been severed. They never lost sight of the Southern soldier being a brother mason, and fraternal relations were immediately extended to him. They welcomed as brothers the Southern masons who later came west to escape the scourge of the reconstruction period.

The American Civil War covered only a short period in the history of this great Nation. The Grand Lodge of Washington Territory was in its infancy during the terrible struggle. The chilling effect of the war on Washington masonry was the cessation of fraternal relations between this jurisdiction and those in the southern states. Fraternal relations of most southern grand lodges had to wait until the war's end. Washington, with its eleven thousand residents, would not collectively have made up the losses in one day's battle on the fields of the Great War. Its pioneers, far from those ravages, performed their share toward the settling of the Nation's conflict by lending their voices to the unity of the Nation. The women of Washington Territory prepared clothing and hospital supplies for the sanitary commission, which had charge of that work. Their efforts equaled or bettered that of any other state or territory. The sympathies of our residents were largely in support of the northern side. This would have been true, undoubtedly, simply because there had been almost no support for slavery north of the Columbia River.

Masonry, in Washington Territory, in my opinion had no effect on the War Between the States. They took no stand, sent no money, and wrote no opinions that were published outside of the transactions. There is no evidence that

Washington Masonry had any effect on the brothers who were to distinguish themselves for the North and South. The events of masonic importance would undoubtedly have happened regardless of the war. The lessons of the nineteenth century teach us that without the media blitz, bringing news into every living room within minutes of an event, we would also be isolated today from important events.

ENDNOTES

¹ T. F. McElroy, *Proceedings of the Convention to Organize the M.W. Grand Lodge of Free and Accepted Masons of the Territory of Washington*, (Olympia, 1858).

² Robert A. Bennett, ed., *A Small World of Our Own* (Walla Walla: Pioneer Press Books, 1985), p. 110.

³ Bennett, p. 149.

⁴ Bennett, p. 8.

⁵ *Proceedings of The Most Worshipful Grand Lodge of Washington, 1859* (Olympia: Pioneer and Democrat Press Office), pg. 70.

⁶ Paul W. Harvey, *Not Made With Hands*, (Tacoma: M.W. Grand Lodge of Washington, 1958), pg. 5.

⁷ Bennett, pg. 15.

⁸ Lucile McDonald, 1972, *Swan Among The Indians*, (Portland, Or: Binfords & Mort, 1972).

⁹ *Proceedings of the 1861, Most Worshipful Grand Lodge of the Territory of Washington, 1861*, (Olympia: Pioneer and Democrat Press Office).

BIBLIOGRAPHY

Avery, Mary W. *Washington, A History of the Evergreen State*. Seattle: University of Washington Press, 1965.