

Chapter VIII

Davie at the Summit

THE GRAND LODGE FINDS ITS BEARINGS

During the first three years of William R. Davie's tenure as Grand Master, only five new lodges were added to the number operating in North Carolina. When it is remembered that several older lodges ceased in these same years to function, it will be seen that Davie's achievement could so far be measured only in terms of quality and not of quantity. But the improvements in organizational structure and administrative efficiency to which Davie devoted the first part of his reign as Grand Master were the necessary basis for other kinds of advancement made in his final years in office. During 1796, 1797, and 1798, a dozen more lodges were chartered by him, the best three-year gain in the history of the Craft in North Carolina.

The foremost year of success for Davie's administration—for 18th century North Carolina Masons—was 1797. In that year were added seven new lodges. There were Phalanx Lodge No. 31 at Charlotte, Stokes No. 32 at Concord, Freeland No. 33 at Forks of Yadkin in Rowan County, Unanimity No. 34 in Surry County, Beaufort Lodge in Carteret, St. John's at Morganton, and St. Tammany's No. 30 at Wilmington. Masonry now encompassed North Carolina from the ocean to the western mountains and

three dozen subordinate lodges its message of charity, piety, and brotherhood and already beaming its first shafts of light into Tennessee, where St. Tammany's of Nashville had been chartered under the auspices of the Grand Lodge of North Carolina in 1796.' (The lodge at North Fork on the Holston River may have preceded by a dozen years or more the one at Nashville, as we have earlier noticed).²

Davie was in 1797 at the peak of his influence as Grand Master, backed by more than four years of demonstrated mastery of his office and supported by exceptionally competent fellow officers, including the richly-experienced James Glasgow, now in his eighth term as Deputy Grand Master (and his thirtieth year as a Mason), John Louis Taylor (afterward Chief Justice of the North Carolina Supreme Court) as Grand Senior Warden, and others. The officership of the Grand Lodge had, in fact, taken on the appearance of a "Who's Who in North Carolina", with Solicitor-General Edward Jones of Wilmington and Major-General William McClure of New Bern as Grand Deacons, Major-General Robert Smith as Grand Marshal, and so on.'

In December, 1797 the Grand Lodge was proud to enter into its minutes a statement that the legislature of North Carolina had in the preceding month enacted a bill of incorporation, entitling the Grand Lodge to a "perpetual succession, and a common seal, and [it] may sue and be sued, plead and be impleaded, acquire and transfer property, and pass all such bye-laws and regulations as shall not be inconsistent with the Constitution of the State, or the United States...

While the bill of incorporation was pending, the Grand Lodge had also been busy in framing a new constitution for itself. Adopted on December 17, 1797, the ten articles and thirty-seven sections of this document placed the Craft in North Carolina on the firmest footing it had yet known and provided for Masons a beacon of direction for the better regulation of private lodges for many years afterward. The text of the new constitution, representing the work of a committee composed of Davie, Glasgow, and Grand Secretary Robert Williams, Jr., proclaimed that the Grand Lodge was to be henceforth composed of the grand officers, together with the Masters and Wardens (or their proxies) of all subordinate lodges and any others who were members of the Grand Lodge when the constitution was adopted. It foreshadowed the end of Davie's remarkable adminis

tration by limiting future holders of that office to three successive annual terms, the votes of two-thirds of the Grand Lodge members present being necessary to fill the office. Positions left to the discretion of the Grand Master to fill were the Grand Deacons, Stewards, Marshall, Tyler and Sword-Bearer.⁵

The 1797 Constitution also provided that the grand officers should, if possible, visit all subordinate lodges during their terms in order to examine lodge-proceedings and “see that no innovation be committed in any form”⁶ This was essential in a time when the principles of the Order were not well-understood even by some who had been long privy to the mysteries of Masonry. The provision would help the Grand Lodge to resolve, for example, such problems as that which arose in 1802 at Morganton. Having learned that the bye-laws of Rising Sun Lodge there excluded “any person who does not profess himself attached to the principles and tenets of the Christian religion”, the Grand Lodge intervened to instruct the Morganton brethren that Masonry “is not confined alone to the tenets of the Christian Religion, but embraces the morals and virtues of all the religions around the globe

Finally, the Constitution of 1797 also empowered the Grand Master to preside over any lodge in his jurisdiction, outlined the duties of the other grand officers, and reserved for the Grand Lodge the exclusive right to establish uniform codes for the working of all lodges in the state and the supervision of “the general policies of Masonry according to the ancient usages and customs...”⁸ Power to grant charters, fix and demand fees, and require annual reports from individual lodges was also vested in the ruling body. Gradually, the subordinate lodges in North Carolina were brought into line and induced to adopt and follow a prescribed order in the handling of their business. J.C. Osborne’s *Ahiman Rezon* of 1802 codified all of these regulations and procedures in convenient form for use by all lodges. When the Grand Lodge first began compiling summary reports from the lodges in 1797, fully half of the thirty or so lodges in the state, including St. John’s No. 1 and other major lodges, failed to submit to Raleigh any report on the year’s activities.⁹ But the reporting for subsequent years improved dramatically, so that by 1799 there were but three lodges (again including Wilmington St. John’s, however) which failed to give an account for themselves.¹⁰ After this,

it was the rare instance when a lodge could retain its charter without regularly submitting proofs of its harmony and efficient regulation. Davie and his colleagues had at last succeeded in putting a bridle on the run-away steed of North Carolina Masonry.

CHARLOTTE PHALANX

The greatest growth of Masonry in Davie's final years took place on the North Carolina frontier, where Columbian Lodge No. 28 in Wayne County," Rockford Lodge No. 34 in Surry County (first organized under a dispensation of 1796 as Shallow-ford Lodge),¹² St. John's of Morganton,¹³ and William R. Davie No. 37 at Lexington,¹⁴ besides others previously mentioned, all came into existence between 1796 and 1799.

Not all of the western lodges, however, were new ones. Phalanx Lodge No. 31 at Charlotte was a lodge that had, up to 1797, been unnoticed in the proceedings of the Grand Lodge or the records of other subordinate lodges in North Carolina. The charter for Phalanx, however, had been issued before 1790 by the Grand Lodge of South Carolina, under whose auspices it operated until applying to Davie for a new charter.¹⁵ A South Carolina Masonic Directory for 1790 lists Lodge No. 7 of that jurisdiction, name not given, "at Charlotte Town".¹⁶ The number established that Phalanx came into existence at some point between the chartering of lodge No. 6 at Winnsboro and lodge No. 8 at Charleston, or about 1787.¹⁷ There has been speculation that the original warrant for Phalanx Lodge may have been the Pennsylvania warrant of 1777 for Army Lodge No. 20, but this seems unlikely.¹⁸ Philanthropic Lodge No. 78 at Yorkville, South Carolina was founded "on the recommendation of Phalanx Lodge No. 7" in May, 1794, while the latter was still associated with the South Carolina Grand Lodge.¹⁹

The earliest returns of Phalanx No. 31 to the Grand Lodge of North Carolina, those for 1799, show General Robert Smith as Worshipful Master, with future Governor Nathaniel Alexander as Junior Warden, Samuel Lowrie as Secretary, Joseph Dickson as Senior Warden, and Thomas Davidson as Treasurer. Colonel William Polk, fourth Grand Master of North Carolina, was among the four other members on the lodge roster.²⁰ Small in numbers, the membership of Phalanx Lodge was intellectually equal or superior to any other lodge in North



Joseph Dickson's Masonic Emblem. Owned by Joseph Dickson, 18th Century Member of Phalanx Lodge No. 21, Charlotte. (N.C. Dept of Cultural Resources)

Carolina. Junior Warden Nathaniel Alexander, a graduate of Princeton in 1776, had practiced medicine in North and South Carolina and served as a surgeon in the Revolutionary War.²² His future lay, however, in politics and he served several terms in the state and national legislatures prior to his election as Governor of North Carolina in 1805. His untimely death, at the age of fifty-two in 1808, deprived this state of one of the ablest men of the time.

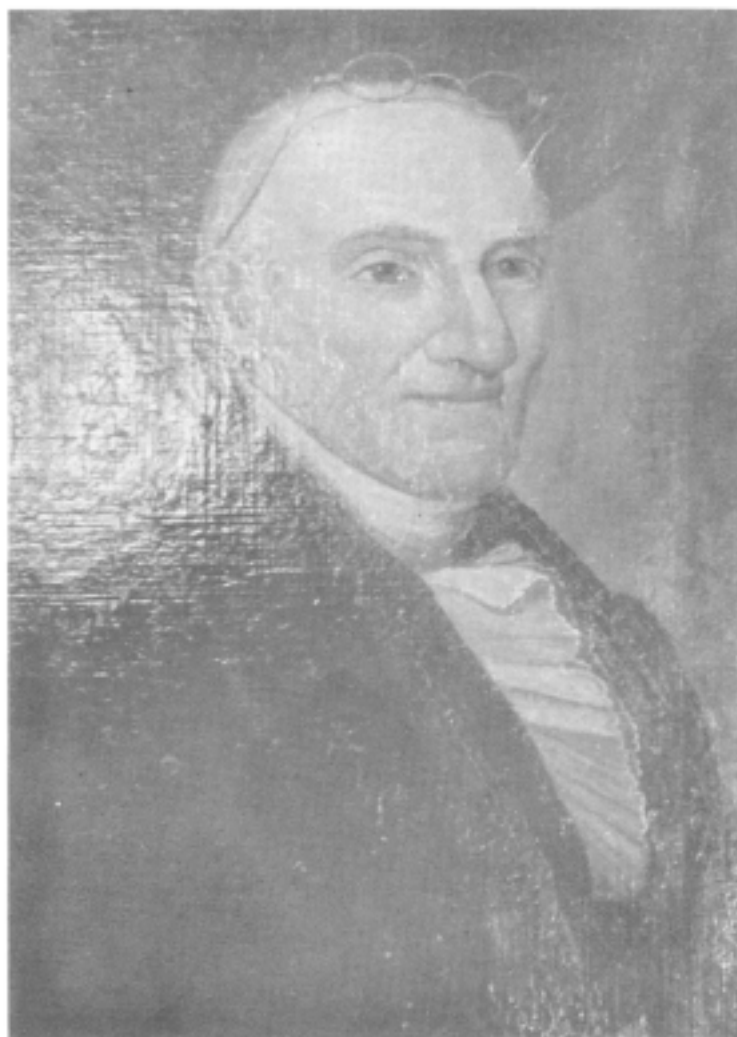
Joseph Dickson was a native of Pennsylvania whose parents brought him as a boy to Rowan County in the 1750's. He is said to have been a member of Old Cone Lodge at the outbreak of the Revolutionary War as well as a charter member of Phalanx Lodge.²² His service record in the war included active duty with Washington in the northeast, capture by the British at Charleston in 1780, campaigns against Tories in the southeastern section of North Carolina, and fighting at King's Mountain, after which he was promoted to the rank of Colonel.²³ Dickson was later a state legislator and Congressman, militia-general, and a member of the House of Representatives in Tennessee before his death in 1825. His Masonic apron is now owned by Phalanx Lodge.²⁴

Other western lodges established in the late 1790's attested to the rapid development of North Carolina toward the Appalachians and beyond. In 1797, General Robert Smith of Phalanx Lodge and Montfort Stokes of Old Cone joined forces to form another lodge in the region between Charlotte and Salisbury. This was Stokes Lodge No. 32 at Concord in Cabarrus County.²⁵ Montfort Stokes served as first Master of this lodge, with General Smith as his Junior Warden and a strong roster of twenty-eight members.²⁶

Montfort Stokes, who has appeared earlier in these pages as a member of Royal White Hart Lodge in Halifax in 1783, was another of the outstanding Masons of his time. He was born in Lunenburg County, Virginia and had served in the Revolutionary Navy under Commodore Stephen Decatur when he was scarcely fourteen years old. Captured by the British near Norfolk, he was confined for seven months on a prison ship in New York harbor. After the war, Stokes moved to Salisbury and was licensed to practice law there. He became a close friend of Andrew Jackson in Salisbury and was a clerk of the Superior Court of Rowan County. Like Nathaniel Alexander and Joseph Dickson, Stokes was a veteran state and national legislator before he was elected Governor of North Carolina in 1830. He was afterward appointed by President Jackson to a commission on Indian Affairs, in which capacity he died in Arkansas in 1842, in his eighty-first year.²⁷

NEW LODGES ALONG THE COAST

Many of the lodges formed in the late 1790's were the daughters of older lodges in the same vicinity. In some cases, this splitting of one lodge into two represented a welcome expansion of Masonic activity and a reduction to more manageable and brotherly units. An article of the Constitution of 1797 stated that two lodges could not, without specific authorization, be established within ten miles of one another. But, by that time, it was already practicable in some of the larger communities to seek such authorization or else, in some areas, to erect lodges that were little more than the requisite ten miles apart. Not only the growth, however, of North Carolina's urban population made this division of lodges sometimes desirable. In some cases, the splitting of one lodge into two appears to have been necessary in order to prevent the harmony of certain lodges from dissolving in angry factionalism.



Montfort Stokes. U.S. Senator, Major General, Governor of N.C., 1830-1832, member of Royal White Hart Lodge No. 2 and other lodges. (N.C. Dept of Cultural Resources).

In the case of Davie Lodge No. 39 at Lewiston in Bertie County, there is no particular reason to suppose that threats of disharmony were the cause of the founding of the new lodge, although certain indications point in that direction and there were three other lodges within a radius of twenty-five miles.²⁸ Davie Lodge began its operation in 1797 under a dispensation at Sandy Run but moved about six miles southeast to Lewiston when it was chartered in 1799.²⁹ A leading member and, in 1800, Master of Davie Lodge, was John Johnston, brother of Samuel Johnston, and a long-time member as well as Past Master of Royal Edwin Lodge at Windsor in the same county.³⁰ Episcopal Parson Joseph Gurley, another former member and Master of Royal Edwin,³¹ was Chaplain of the lodge at Lewiston in 1799.³² At least seven other Lewiston brethren had also been members at Windsor.³³ Whatever the reason for the second Bertie lodge, Royal Edwin seems to have suspended its operation soon after the warranting of the Lewiston lodge and Masonry thereafter languished at Windsor until the inauguration there of Charity Lodge No. 79 in 1822.³⁴

Legend, if not history, is somewhat more eloquent in the case of St. Tammany's Lodge No. 30, a daughter lodge of Wilmington St. John's. The written records of St. John's No. 1 indicate no important internal conflict among its members prior to May 22, 1795 when the lodge received from some of its members a petition to withdraw for the purpose of forming a new lodge.³⁵ Such a petition was not, of course, necessarily a sign of trouble, but suspicion arises over an additional motion made at the same meeting to the effect that the petitioners be allowed to pay their arrears and withdraw, an indication, perhaps, that dues were being withheld by the petitioners.³⁶ The suspicion receives possible reinforcement from a resolution passed a few days later by St. John's that any member "who becomes a member of any other private lodge in this State *without first* withdrawing from the lodge & receiving a discharge 8c receipt for all dues", should be regarded as acting in contempt of the lodge and his name reported to the Grand Lodge.³⁷ The reason these minutes are cited is owing to the legend that the source of the split at Wilmington was the objection of some members to an overfondness of others for alcoholic beverages. The legend may have merit, but, if so, it is rather surprising that the new lodge, St. Tammany's, seems to have co

operated fraternally with St. John's in the period following the division. Nor would we expect that Brother Lawrence Dorsey would soon afterward request that St. John's, presumably shorn of all but its serious drinkers, and therefore best tavern-clientele, find some other meeting-place than his establishment.³⁸

The new Wilmington lodge met initially at Joseph Bradley's house⁹ while St. John's moved to Joseph Mime's.⁴⁰ Although St. Tammany's was warranted on the day after it petitioned St. John's in May,⁴¹ the lodge did not hold its first meeting until Christmas Day, 1795 when the Worshipful Master, James Walker, Sr., was installed and presented with his charge by Brother John Brown.⁴² Brown's address contained little or no evidence of conflict unless it was his admonition that Walker guard strictly against admitting to the lodge improper persons such as those who had done injury to Masonry in the past.⁴³

With Samuel Vance assisting Walker as Senior Warden and Joseph Blakeley as Junior Warden, St. Tammany's launched its work of a festive note by entertaining Grand Master Davie and Grand Senior Warden John Louis Taylor in May, 1796⁴⁴ and by so far putting aside its differences, if any, with St. John's as to join the parent lodge for the celebration of St. John the Evangelist at the end of that year⁴⁵ and on many subsequent occasions. In short, the written evidence lends little or no support to the legend that alcohol or any other conflict played a role in the formation of the second Wilmington lodge.

No hint of disharmony in an older lodge foreshadowed the creation of Beaufort Lodge in Carteret County in 1797. At the first meeting of Beaufort Lodge, on October 14, 1797, Francis Lowthrop and George Ellis, the Worshipful Master and Senior Warden, respectively, of New Bern St. John's were present with Grand Lodge authority to open the new lodge.⁴⁶ But the brethren, somewhat prematurely as it turned out, adopted the number 34 without having yet made application to the Grand Lodge.⁴⁷

Beaufort proved, for some reason, to be unfertile soil as yet for the seeds of Masonry. By the time a charter was granted in 1798, the lodge had been moved to "a place called the Straights" (*i.e.* the Straits), a few miles east and across the North River from Beaufort. The Straights Lodge, situated "near to a school house", was designated as Jerusalem Lodge No. 35,⁴⁸ the preceding number having been assigned in the interim to a new

lodge at Rockford in Surry County.⁴⁹ Nathaniel Pinkham became first Master of Jerusalem Lodge and Beaufort had to wait another seven years for a lodge of its own.⁵⁰ Jerusalem Lodge was disbanded with the erection of the new lodge at Beau-fort (Taylor No. 48) in 1806.~

JEWELS OF THE CRAFT

No Masonic lodge east or west could feel itself properly prepared for its work until it had acquired the silver emblems symbolic of its chief offices. In colonial times, these “jewels” were sometimes ordered from abroad⁵² but, before the end of the 18th century, North Carolina had enough silversmiths or qualified craftsmen to provide jewels of high quality for most of the lodges in the state. In many cases, these precious artifacts of early Masonry, carefully safeguarded in the lodgehalls, have survived the rigors of time—but in some instances only after experiencing extraordinary adventures.

A case in point comes from early records of Hillsborough’s Eagle Lodge No. 19. A receipt for the year 1793 shows that the jewels of Eagle Lodge were made in that year by a New Bern silversmith and Mason named William Johnston.⁵³ These jewels, still on display at the lodge-hall in Hillsborough, are handsomely finished and suggest that Johnston earned well the nine pounds he was paid for the seal, square, compasses, level, triangle, plumb-rule and 24-inch gauge. In 1824, Brother John Bruce was cited by the lodge and expelled on a charge that he had sold one of the jewels of the lodge to purchase “spirituous liquors with the money.”⁵⁴

The stolen emblem appears to have been the Junior Warden’s jewel, which is missing from the present set. Curiously, however, the lodge in 1938 received from Mr. William T. Schmitt of Oklahoma City a “rubbing” of a jewel in his possession which was supposed to have come from Eagle Lodge.⁵⁵ A careful examination of the rubbing demonstrated that **it** was almost certainly made by William Johnston and that he had apparently used a “Spanish Milled Dollar”, a common source of silver in his day.⁵⁶ The jewel was never returned, however, to Hillsborough.

A somewhat happier outcome attended the similar adventure of the jewels of New Bern St. John’s. During the occupation of New Bern by Federal forces in 1862, the lodge-hall of St.



Eagle Lodge Jewels. The jewels of Eagle Lodge No. 19, Hillsborough, were made by Silversmith William Johnston of New Bern, a member of St. John's Lodge No. 3, in 1793. (Eagle Lodge No. 19, Hillsborough).



Eagle Lodge "Rubbing". This "rubbing" was made from a jewel which originally belonged to a member of Eagle Lodge No. 19 and which turned up in Oklahoma in 1938. It was evidently made by William Johnston of New Bern, who made the jewels of the lodge officers. (Bill Owens).



New Bern Relics. Plate and coins originally deposited in cornerstone of St. John's No. 3's Masonic Hall in 1801. Taken by Federal troops in 1862, they were later recovered and returned to the lodge. (Bill Owens).

John's No. 3 was used as a barracks by Union troops and was stripped of its Masonic valuables, including the jewels and an engraved silver-plate originally made for the cornerstone when it was laid in 1801. Again, the engraver was Brother William Johnston.⁵⁷ A Massachusetts soldier carried the eight silver jewels back home with him when his unit was withdrawn from New Bern soon afterward. When Lt. Col. Andrew Elwell, himself a Mason, heard that one of his soldiers had the jewels, a search was made among the troops and the pieces were found and taken into the custody of the commanding officer. Elwell afterward turned the New Bern jewels over to the Grand Lodge of Massachusetts, which duly forwarded them to St. John's No.3⁵⁸

The plate from the New Bern cornerstone, separated from the stolen jewels, was taken on an even stranger journey. It was an item of great historic value, recording on one side the names of the Grand Lodge officers—William Polk and John Louis Taylor—who officiated at the laying of the cornerstone in 1801, as well as that of sculptor Johnston.⁵⁹ On the other side were the names of the officers of St. John's in 1801: Master Francis



New Bern Relics. Reverse side of plate and coins from New Bern lodge cornerstone. William Johnston of St. John's Lodge No. 5 was the engraver of the plate. (Bill Owens).

Lowthrop, Senior Warden George Ellis, Junior Warden Edward Keen, Treasurer Isaac Taylor and, as orator for the cornerstone ceremony, the Rev. Thomas Pitt Irving.⁶⁰

The plate, along with three 18th century coins that had been placed with it in the cornerstone, was "hawked around the streets of Providence, R.I." after the war, purchased by Thomas A. Doyle, a Mason of that city, and returned in 1876 to New Bern by St. John's Lodge No. 1 of Providence and the Mayor of the city.⁶¹ Both the plate and the jewels have remained in New Bern ever since.

DAVIE RETURNS TO CHAPEL HILL

Both the opening and closing public services of William R. Davie as Grand Master were performed on the campus of the University of North Carolina and toward the benefit of that institution. It will be remembered that it was Davie who introduced and engineered passage of the act creating the University in 1789 and that Davie and his Masonic brethren had laid the cornerstone of the first building on the new campus in 1793. Moreover, Davie had labored tirelessly in the intervening years



M. W. JOHN LOUIS TAYLOR
Fifth Grand Master of North Carolina

John Louis Taylor, Chief Justice of N.C. Supreme Court, 18th century member of Phoenix Lodge No. 9, Fayetteville. (N.C. Grand Lodge of A.F. and A.M.)

to help insure the success of the University through the acquisition of sound teachers and modern facilities. It was, therefore, altogether fitting that he should have called an emergent communication of the Grand Lodge in April, 1798, his last year in active leadership as Grand Master, for the purpose of laying the cornerstone of “South” building, destined to serve as the main building of the school.

According to the Grand Lodge minutes of April 14, 1798, the governing body assembled at “the Old College” in order to “join the Trustees in one ejaculation to Heaven and the Great Architect of the Universe for the auspices of his eternal goodness and wisdom for the prosperity of learning, wisdom and virtue of that college.”⁶² On hand to assist Davie were his Grand Deputy, James Glasgow, Wardens John Louis Taylor and Montfort Stokes, Treasurer Richard W. Freear, Secretary Robert Williams, Jr., and other grand officers, including Edward Jones, Generals McClure and Smith, Absolom Tatum and Grand Tyler Thomas Pound. Representatives of several subordinate lodges also attended the ceremony.⁶³

At the appointed hour, the Masons, led by Davie and “clothed in masonic order”, marched to a point where they were joined by the dignitaries and citizens for the final leg of the march to the foundation-site. This general procession was led by the architect and included the “Mechanics and Peasants”, the “Grand Music”, teachers and students from Chatham Academy, students and faculty of the University, “Gentlemen of the Bar”, judges, the Council of State, the Governor, trustees, and the Masons— “In which form the grand Procession was conducted in a Masonic manner by the direction of the Craft”⁶⁴

The procession, by now including several hundred persons, moved up “Gratt Road leading up the country by Nunn’s tavern”, and came to the ceremonial site, “where the order was reversed, accompanied with music suitable to the occasion,”⁶⁵ while the Masons proceeded three times around the foundation. The Masonic procession stopped at the northeast corner where the Grand Master, attended by the leading officers of state and the Craft, “proceeded in the ancient form of Masonry to lay in a Masonic order the corner stone...”.⁶⁶ Prayers were offered by the Rev. Joseph Caldwell, “Presiding Professor” at the University, “imploring the benediction of the God of Knowledge and Virtue to that Foundation of future Literature.”⁶⁷ The procession then



Benjamin Williams. Governor of N.C. 1799-1802, 1807-1808, Congressman, Patriot, Freemason. (N.C. Dept. of Cultural Resources.)

reformed and moved to the chapel to hear a sermon which was followed by “many pieces of vocal and instrumental music” and “Hallelujahs by Persons appointed for the purpose.”⁶⁸ With this the rites ended.

An unusual event associated with the ceremony was the dispensation granted by Davie on the same day for a special Masonic lodge to be held that evening “at the seat of the University in Chappell Hill”.⁶⁹ The lodge, called for the purpose of initiating several new members, was presided over by Grand Secretary Robert Williams, with William Duffy and Henry Potter of Wilmington serving as his Senior and Junior Wardens. A number of other Masons, including ten from Hillsborough’s Eagle Lodge No. 19, also attended. The initiates that evening were Mathematics Professor Caldwell, S.A. Holmes, Professor of Ancient Languages, James S. Gillespie, Professor of Natural Science, and Charles W. Harris, formerly the Professor of Mathematics but at this time a law student in Davie’s Halifax office.⁷⁰ By the terms of the dispensation, the special lodge “expired immediately” after the meeting concluded.

DAVIE LEAVES THE THRONE

William R. Davie’s final Grand Lodge convened at Raleigh on November 22, 1798. The chief business on this occasion was the appointment, in December, of a committee to devise some plan for “erecting buildings in the city of Raleigh “to serve as a permanent place of meeting for the Grand Lodge and a repository for its records.”⁷¹

Davie was elected for still another term as Grand Master but he would be unable during the following year to attend to his Masonic responsibilities, owing to the fact that he had also been elected Governor of North Carolina. The Grand Master faced an arduous term in office, made more difficult by the declining fortunes of his party, the Federalists, and the sapping of his own political strength. At the close of his term in the governor’s office in 1799, he was appointed to the commission charged with negotiating a treaty between the United States and Napoleonic France aimed at securing \$20,000,000 in compensation for American vessels seized by the French in the recent “quasi-war” between the two nations. These delicate negotiations kept Davie out of the country for several months and he was not present for the session of the Grand Lodge of 1799.⁷²

The treaty that Davie helped to arrange had the effect of reducing the threat of a major war with France and, ironically, of hastening the decline of the Federalists. With the danger of war now diminished, a powerful central government was deemed by a majority of Americans as a dangerous instrument and Davie's advocacy of it an unpopular cause.⁷³ Returning home from France, Davie soon afterward abandoned active political life and retired to his plantation in South Carolina. He had been succeeded as North Carolina Grand Master in December, 1799 by William Polk.

There was another irony in Davie's departure from public and Masonic service as the new century dawned in North Carolina. His last days in association with the Grand Lodge were saddened by a cataclysmic scandal that ruined the lives and careers of some of the men with whom Davie had worked most closely during the past quarter-century. Davie himself was not implicated, but the affair threatened for a time to unravel much of the fabric of good works performed by him for Masonry and for the state during his years in high office. Heightening the tragedy for him was the fact that his offices compelled him to seek and to further the prosecution of his old comrades. Fate had served Davie ill after so much meritorious leadership.