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The first law of History is not to dare to tell a lie; the second, not to fear to tell the truth; besides, let the Historian be beyond all suspicion of favoring or hating anyone whomsoever.

—*Leo XIII.*

Which if I have done well and as becometh the History is what I have desired; but if not so perfectly it must be pardoned me.

—*Maccabees XV, 39.*



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WASHINGTON AND FREEMASONRY

"This holding forth of George Washington as a Freemason is in the nature of a falsehood," says the *Catholic Columbian*. "It is the suppression of the full truth and the suggestion of a falsehood. While it is true that Washington joined the Order, he was not attached to it—he attended very few of its meetings, and for a long time before his death was practically out of it. He was not a conscious and willing follower of Weishaupt. There is the proof of this in • Washington's own words." (Quoted by—*Sacred Heart Review*.)

It is, rather, "the suppression of the full truth and the suggestion of a falsehood" to talk as the *Columbian* does. He was attached to Masonry as much, perhaps, as to his Church—the Episcopal—and up to his death continued a member and admirer of the "Society" as he called it. Ample proof of this can easily be found if sought for. Here are a few:

To the Grand Lodge of South Carolina he wrote May 2, 1791: Your sentiments on the establishment and exercise of our equal government are worthy of an association whose principles lead to purity of morals and are beneficial of action."

To the King David Lodge of Newport R. I. he wrote, August 17, 1791:

"Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity I shall always be happy to advance the interests of the Society and to be considered by them as a deserving brother."

Getting down to a short "time before his death" it is of record that he wrote the Grand Lodge of Massachusetts, December 27, 1797:

"The grand object of Masonry is the happiness of the human race."

To the Grand Lodge of Maryland he wrote March 27, 1797:

"My attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honour and interest of the craft."

On November 8, 1798, he wrote the Grand Lodge of Maryland:

"So far as I am acquainted with the principles and dogmas of Freemasonry I conceive them to be founded on benevolence and to be exercised only for the good of mankind. I cannot therefore, upon this ground, withdraw my approbation from it."

These are "proofs in Washington's own words."

Numerous other citations could be given to show that Washington, though he may not have presided as Master or attended many meetings of Lodges was in full accord with the principles of the Order and never disavowed his membership. He attended meetings, the funeral of a member and participated in its public ceremonies.

We Catholics prattle about Lafayette as a Catholic yet he was a Mason and a better Mason than a Catholic. Were he alive today He would not as a French Mason be permitted to enter any lodge in the United States, though he visited more Masonic Lodges in his lifetime in our country than he did Catholic churches. A protestant church served him just as well. When in Philadelphia on his visit to America in 1824-5, he attended Christ Church, Episcopal, and the Masonic Lodge.

OLD CATHOLIC JAMESTOWN.

By LAURENCE J. KENNY, S. J.

On May 13, three hundred years ago, the Virginia colony, whose memory the nation is celebrating this year, disembarked on the peninsula of Jamestown. Two years later, Ecija, the pilot-in-chief of Florida, was sent out by Spanish officials to ascertain what the Englishmen were doing and where they were located. He sailed along the Atlantic coast, measuring his distances with great accuracy, and he brought back word that the new English settlement was on the very site of Guandape. Historians like John Gilmary Shea, who have taken the trouble to examine Ecija's calculations of distances admit his testimony as indisputable that Jamestown and Guandape are the same spot. Guandape is the old Catholic Jamestown. A colony of six hundred souls—perhaps the greatest that Jamestown ever knew—was settled here eighty-one years before John Smith reached the Virginia shores. It is quite possible that when the English colony sailed up the James River on that eventful morning in May, the clearings, the levelings, the old foundations, and other remains of the former settlement, may have determined them on the selection of this place for their future home.—[Ave Maria, August 28, 1907.]