

Chapter VII

The Lion and the Pillar

THE COMING OF WILLIAM R. DAVIE

When Samuel Johnston retired from the office of Grand Master of North Carolina on December 11, 1792, his chair was filled by a thirty-six-year-old attorney from Halifax named William Richardson Davie. In at least one respect, the young man who was to preside over the Grand Lodge for the next seven years was a most improbable choice. He had only been a Mason for a little less than a year, having been apprenticed at New Bern on December 24, 1791 and raised to the degree of Mark and Past Master on December 10, 1792, the day before his nomination as Grand Master!¹ Nor was he present at his installation as Grand Master on December 30, 1792.²

To review William R. Davie's earlier career is to discover at least some of the reasons why he had been chosen over James Glasgow, Solomon Hailing, and any number of other extremely capable men whose Masonic antecedents reached back many years and whose services to the Craft were legion. Unquestionably a man of brilliance, Davie was an honor graduate of Princeton College. He had distinguished himself since the opening of his law practice in 1780 as one of the two or three most outstanding lawyers in North Carolina. But he also had a



William R. Davie. Grand Master of N.C. Masons, 1792-1799, hero of the Revolutionary War, "father" of the University of N.C., Governor of N.C. 1798-1799. (N.C. Grand Lodge of A.F. & A.M.)

magnificent war-record as a former cavalry colonel in the North Carolina Line, a wounded veteran of the Battle of Stono Ferry and other key engagements.³ He had been a delegate to the Constitutional Convention in Philadelphia in 1787 when he was one of the warmest and most out-spoken advocates of the Federal Constitution. He had also represented the borough of Halifax since 1786 in the state legislature where he proved his mettle as a political tactician and a statesman.⁴

It was not so much Davie's career, exceptional though it had been, that chiefly recommended him as North Carolina's leading Mason. For it was in his personal qualities that he could be recognized as one of the foremost men of his day. A tall and elegantly polished individual, he had a fine voice and an enthralling oratorical style that is said to have "astounded and enraptured" those who were privileged to hear him speak.⁵ Nature, education, and upbringing had conspired to make of Davie one of the most commanding and captivating personalities of his era.

Although he had shown no interest in Royal White Hart Lodge at Halifax during a full nine years before his initiation at New Bern in 1791, Davie was to demonstrate that he was an

ardent champion of the Craft and a superb choice to serve as Grand Master. That twenty-four lodges were to be established under his patronage, almost as many as in the entire history of Masonry in North Carolina up to the time he took office, is but one of the many telling indications of the progress of the order during those seven years.

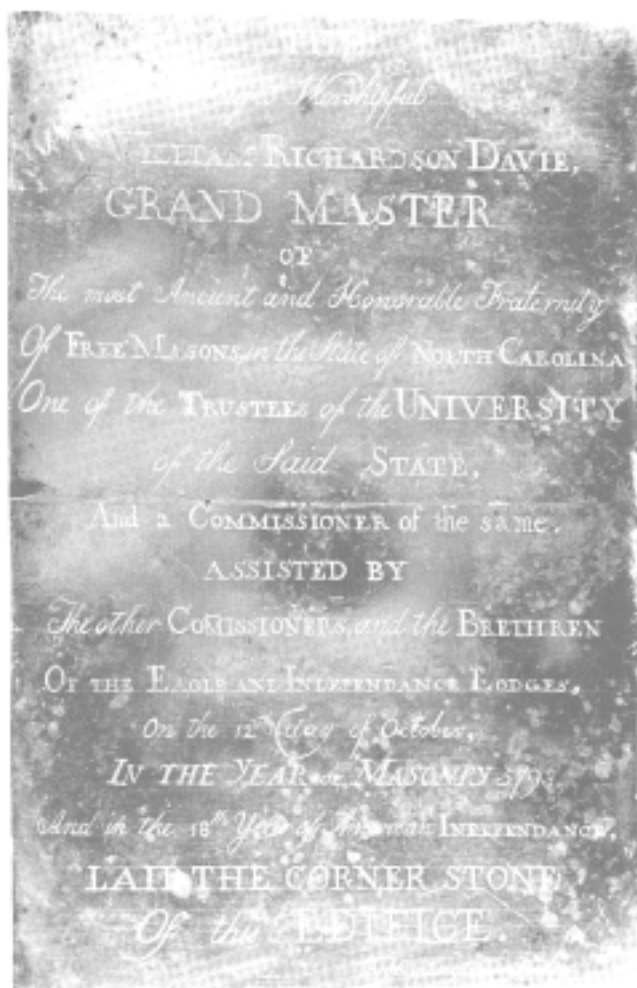
When he received his Mark and Past Masters degrees at the Fayetteville meeting of the Grand Lodge in 1792, Davie chose as his Masonic Mark “a lion supporting a pillar.”⁶ For the next seven years, Masonry would be the pillar, Davie the lion.

MASONRY AND THE FIRST STATE UNIVERSITY

Grand Master Davie’s first official responsibility and initial public appearance in his new role, perhaps the most significant of his seven years in Masonic office, was the laying of the cornerstone for “Old East”, the first building erected on the campus of the University of North Carolina, in October, 1793. Davie has, indeed, been known ever since that time as “the Father of the University.”⁷

Strongly supported by Samuel Johnston, at that time both Governor and Grand Master, Davie had introduced into the state legislature in November, 1789 a bill to establish a state university for North Carolina. Over the stiff opposition of fiscal conservatives and others who feared that a university would burden North Carolina with a permanent aristocracy,⁸ the bill was pushed to enactment in December. Within a few days of passage, the Board of Trustees, appointed by the act, held its first meeting at Fayetteville and the University of North Carolina, an idea first advocated at the provincial congress in Halifax in 1776, at last began to take shape.⁹

The composition of that initial Board attests to the strong Masonic influence in the creation of America’s first state university. The forty-one members of the body included many prominent Masons, among them Samuel Johnston, Stephen Cabarrus, Charles Johnson, Frederick Hargett, William Barry Grove, Adlai Osborne, John Macon, and others. The land on which the university was erected was the enormous 20,000-acre gift in Orange County made by Colonel Benjamin Smith, Washington’s Brunswick County host in 1791 and afterward Governor of North Carolina. Many other Masons contributed money toward the realization of the project and helped in other ways to see it



Old East Cornerstone Plate. Commemorates laying of "Old East" Cornerstone in 1798 by Grand Master Davie. (UNC Photo Service).



Old East Cornerstone Plate. Latin side of cornerstone plate for "Old East" gives in Latin same text as appears on the opposite side in English. See preceding picture. (UNC Photo Service).



McCauley Apron. William McCauley wore this apron at the laying of the "Old East" cornerstone in 1793. (Bill Owens).

through to completion. As has often been pointed out, the ground plans for the original buildings, with the main building at the south and the north end open, duplicates the arrangement of a Masonic lodge-room and was probably a reflection of Masonic influence upon the design.¹⁰

The laying of the cornerstone for "Old East" on October 12, 1793, therefore, was a distinctly Masonic affair. As afterward reported in the Halifax newspaper, the ceremony opened with a procession from the house of James Patterson to the site of the building-lot. "A large number of the brethren of the Masonic order from Hillsborough, Chatham, Granville and Warren attended to assist at the ceremony of placing the cornerstone ..." The Masons, according to the newspaper, "in their usual order of procession", were followed by the commissioners, trustees, public officers and citizens of the vicinity.

On approaching the south end of the building', the account continued, 'the Masons opened to the right and left, and the commissioners, etc. passed through and took their place. The Masonic procession then moved on round the foundation of the building, and halted with their usual ceremonies opposite to the northeast corner, where William Richardson Davie, Grand-Master of the

Fraternity, etc. in this state, assisted by two Masters of lodges and four other officers, laid the corner-stone, enclosing a plate to commemorate the transaction.¹²

The plate mentioned as having been enclosed in the “Old East” corner-stone has had an adventurous history. It was the handiwork of a silversmith named Roswell Huntington of Hillsborough who, five weeks earlier, had applied to become a member of Eagle Lodge No. 19 in that town, only to withdraw his application, for unspecified reasons, on the same evening.¹³ The plate was removed, perhaps by Union soldiers, in the period immediately following the Civil War and for almost half a century thereafter was presumed to have been lost beyond recovery. Miraculously, however, it turned up again in 1916 in a pile of scrap brass at a junk-dealer’s in Clarksville, Tennessee where, tarnished and all but illegible, it was about to be melted for re-casting.¹⁴ Returned to the University and replaced in the cornerstone at Founders’ Day exercises on October 12, 1916, the plaque remains a treasured possession of the school.¹⁵ The text, in English on one side and Latin on the other, recognizes Davie and the brethren of Eagle and Chatham Independence Lodge for their participation in the original ceremony of 1793.

THE LION BARES HIS CLAWS

The Grand Lodge over which Davie assumed command at the end of 1792 was an organization that had not yet accurately determined its proper course and function. The fact that the new Grand Master had been raised to Masonry’s highest degrees at an “occasional” session of the Grand Lodge was an indication that the governing body was still unsure of its appropriate role and there were additional signs of vacillation in its early work. It yet remained to be seen whether Davie had the managerial talent and the strength of will to mold North Carolina’s wayward private lodges into a fraternal and functional whole.

Several conflicts within the Masonic brotherhood disturbed Davie’s first four years as Grand Master and his handling of them demonstrates the qualities that had stamped him as a leader of men in other capacities. The worst of these disturbances was one that emerged at the first session of the Grand Lodge over which Davie presided in December, 1793; the long simmering conflict between Royal White Hart Lodge and St. John’s of New Bern over precedence, muted during Samuel

Johnston's regime, now burst forth to plague Davie and his fellow grand-officers.

The background of this conflict, outlined in previous chapters, involved the contention by each lodge that it was entitled, behind only Wilmington St. John's, to the honor of second rank in the hierarchy of North Carolina lodges. The New Bern brethren had refused to accept as binding their charter of 1791 in which they were accorded third rank and were now preparing to test the determination of the Grand Lodge in an effort to secure the number two for their charter.

At a Grand Lodge session on Christmas Day, 1793, the claim of New Bern St. John's to second rank was presented by its delegate, Francis X. Martin.¹⁶ The claim does not appear to have been supported by any documentary evidence but it had the unanimous backing of the New Bern brethren and their resolution to refuse payment of their arrears to the Grand Lodge until the matter was decided in their favor.¹⁷ To this challenge, the Grand Lodge responded by a decision to table any consideration of the claim until the arrears were paid.¹⁸ Lest a stand-off ensue, the Grand Lodge further resolved in January, 1794 that the Grand Secretary should write to the New Bern lodge to inform its members that Davie considered their conduct improper and to direct that they send delegates to the next Grand Lodge to explain their behavior.¹⁹ The Grand Secretary was also instructed to explain to St. John's the ground upon which their claim had previously been ruled invalid.²⁰

The New Bern fraternity, having agreed on October 10, 1793 to George Ellis's motion that they "still retain, the old and established No. 2 and shall from this date be known by no other number",²² were ready for a fight. Brother Francis Lowthrop was charged with the responsibility of attending the next Grand Lodge at Fayetteville to answer the summons and to do what he could to enlist Phoenix Lodge on the side of New Bern in the issue.²² A committee was appointed at New Bern in July, 1794 to explore further ways of insuring recognition for the claim.²³ No move was made to pay off the delinquent fees and the Craft in North Carolina appeared to be on the brink of an ugly scrap. St. John's found itself blocked at every turn. Although some members of the lodge could recall very well that St. John's had been in operation for almost forty years, in all probability longer than Royal White Hart,²⁴ they could find no record to authenti



1795 New Bern Charter. After a long battle to secure recognition as the oldest or second oldest lodge in N.C., St. John's gave in during 1795 and accepted its third rank, confirmed in this charter of January 26, 1795. (Bill Owens).

cate their recollection. Without documentary proof, their claim could not stand. Moreover, Lowthrop reported back from Fayetteville that Phoenix Lodge declined to support the New Bern claim and the committee delegated to make further inquiry came back in December, 1794 with a decision that New Bern had no right to second rank and should abandon the claim.²⁵ The same committee proposed the immediate payment of the arrears of the lodge. Over some impassioned objections, the report was accepted and Brothers Ellis and Witherspoon were appointed to attend the Grand Lodge for the purpose of explaining the lodge's past action, relinquishing the claim, and paying the arrears.²⁶ Witherspoon's appearance before the Grand Lodge in Raleigh on January 20, 1795 brought a final settlement of the conflict.²⁷

The decisive character of Davie's Masonic authority was also evident in his handling of the situation at Unanimity Lodge. Upon assuming his office in 1792, Davie was apprized of the problem at Edenton where the lodge had not met since the summer of 1791.²⁸ As soon as he could give his attention to the matter, the Grand Master instructed his Secretary to try to get the members of Unanimity to hold a meeting and to resolve among themselves either to comply with the laws of Masonry or else show cause why their charter, jewels, implements and papers should not be delivered to the Grand Lodge for safe-keeping.²⁹ It does not appear that the Grand Secretary was able to bestir the dormant brethren at Edenton, but Davie's action was an object-

lesson to sluggish lodges that they could no longer ignore their obligations with impunity. It was clear by now that the helm of North Carolina Masonry had been seized by a strong hand.

THE BALL AT TARBORO

Less readily manageable by Davie and his colleagues in the Grand Lodge was the problem that arose in Tarboro during the year 1794. The ravages wrought by the passage of more than 180 years do not permit us the privilege of a complete reconstruction of the thorny situation there; the trouble appears to have arisen at an election held by Raleigh Lodge No. 20 in Tarboro toward the end of 1794. There are no existing minutes for Raleigh Lodge during these early years and the Grand Lodge proceedings record only that there had been two different Masonic elections at Tarboro and that the results were in conflict for one or more of the offices involved.³⁰

In January, 1795 the Grand Lodge appointed a committee to look into the "undue election at Tarboro" and, two days later, the committee made this discouraging report:

From the painful emotions ...excited in their minds your committee find no relief; but hope that those principles which are engraven on the heart of every Mason may again resume their brilliant operation in spite of those unworthy causes, which have for a time weakened their energy...³¹

The committee recommended that the charter of Raleigh Lodge be deposited for the time being with the Deputy Grand Master (James Glasgow), who should meet with the lodge at its next quarterly session and attempt to iron out the difficulty.³² In the meantime, both elections should be annulled and the Grand Master should remind the Tarboro brethren of their obligations and call upon them to heal their disputes. The charter was not called in, but Glasgow, as recommended, met with the Tarboro Masons and was pleased to bring back to Raleigh the good news that harmony had been restored.³³ Unfortunately, what Glasgow had seen was the appearance of harmony rather than the reality. In December, 1796, Davie informed the Grand Lodge that he had called in the Tarboro charter "on account of the many inquietudes that existed in that town."³⁴ The Grand Lodge proceedings remained darkly obscure as to just what had been done and to whom, but the

situation was now beginning to find its way into the newspapers and it proved to be a very complicated and unfraternal business.

It appears that in November, 1795 Thomas Blount of Tarboro had received a challenge to a duel from Dr. Redmond Dillon Barry of the same town. Blount declined the honor but Dr. Barry began to fill whole columns in the newspaper with aspersions against Blount's character.³⁵ Since Blount was at this time absent in Philadelphia, his friends filled more columns with hard words about the doctor.³⁶ Almost every week in the spring of 1796 brought fresh accusations and new denials. It was alleged that Dr. Barry was guilty of setting friends against one another, of making false assertions, of rendering to his patients improper medical accounts, of drawing a knife on a friend who was barely able to walk, and of appearing "in the public street stript, blustering, bullying, cursing, and swearing, rioting as much as one man could .."³⁷

While the literary war raged on in issue after issue of the weekly press, Dr. Barry contrived to insinuate himself into the Grand Lodge, now permanently settled at Raleigh.³⁸ In a defense of himself published in the *Halifax North Carolina Journal* on April 18, 1796, Barry recounted that a ball had been planned in the previous November for the upcoming Tarboro races and that he was the only gentleman in town not invited to subscribe to it. Upon inquiry, he had learned that several gentlemen had recommended his exclusion on the ground that "the ladies of the town would feel their delicacy hurt" at dancing with him "in consequence of an intimacy supposed to exist" between Barry and "a certain lady."³⁹ This intelligence Barry had traced to Thomas Blount and thus the challenge to a duel. In closing his defense, Dr. Barry had this to say of those who had signed a previous letter to the paper reflecting harshly upon his conduct:

Necessity compels me to mention that a number of these subscribers are Masons, to wit [Nathan] Mathewson, [Charles] Gerrard, [William] Clements, [John] Inglis, and the poor noddle [Thomas] Guion, three of whom are even Arch Masons, [and] have without any regard or retrospect to their duty to me as~ Masons, screened themselves under this sanctuary. I therefore as a member of that institution and of the Grand Lodge of this state, sincerely wish an immergent meeting may be called (suppose at Halifax) to take this conduct into consideration.⁴⁰

Nothing seems to have come of Barry's appeal for an "emergent lodge", so on December 4, 1796 Dr. Barry entered a formal complaint with his home lodge against Brother John Inglis for having Malevolently and cruelly traduced the character, fame & reputation, of your Petitioner, both in Publick & in private as well as having committed sundry acts of great violence Sc outrage against the person of your Petitioner to the Effusion of his Blood Sc terror Sc danger to his life.⁴¹

Again Barry appears to have received no satisfaction from his Masonic brethren and in 1797 he moved to Raleigh, no doubt the greatest contribution he could have made to the restoration of tranquillity at embattled Tarboro.⁴² Dr. Barry, however, was to prove to be the sort of man who is never very far from shady involvements and controversial deeds. We shall meet him again in a later chapter and a more serious scandal, his visage emerging once again from the seat of difficulty like a worm from the core of an apple.⁴³

THE WARRENTON BROTHERHOOD

One of the most heartening aspects of Masonry in North Carolina during the exhilarating first years of Davie's tenure in office was the growth and development of strong lodges in places where Masonry had previously ebbed and flowed without consistent vitality. A good example of this tendency was Warrenton's Johnston-Caswell Lodge, now beginning to show a fine spirit after years of only spasmodic success.

The new mood at Warrenton is first apparent in the minutes for June 28, 1793. Some of the brethren had just returned from celebrating St. John's Day with Hiram Lodge at Williamsboro and there was, perhaps, a new sense of the prospects for the future of Masonry in this part of the state. Having voted the thanks of the lodge to Brother Jacob Mordecai on June 28th for his gift of a "draught of an Entered Apprentices lodge", the members resolved to order for their lodge "a Chair elevated on three steps ... for the Master Sc a seat for each of the Wardens, with a Table, three pillars Sc a pair of long drawers ... with as much expedition as possible."⁴⁴

More than any other member, Jacob Mordecai seems to have been the inspiration for the encouraging new efforts at Warrenton. A Jewish native of Philadelphia, Mordecai settled at

Warrenton in 1787 as a 25-year-old merchant, later opened a famous female academy there, and reared a large family of

Mordecai was a leader of Johnston-Caswell Lodge almost from the moment he joined. Having taken his vows of apprenticeship on January 5, 1793, he was passed two weeks later and raised on March 1st.⁴⁶ His lecture to the lodge at the aforementioned session of June 28th, the turning point in the history of the lodge, was followed in December by his election as Worshipful Master over two able and long-experienced candidates for the office, Kemp Plummer and John Wortham.⁴⁷ Mordecai recognized the latter occasion by presenting the lodge with a “Master Mason’s Draught” and set out promptly to make his lodge one of the best-regulated in North Carolina.⁴⁸

On January 10, 1794, Mordecai, Plummer and John Hall were named as a committee to revise the bye-laws and delegates were named to attend the Grand Lodge to procure a copy of the regulations of that body together with a copy of any laws relating to subordinate lodges and a list of all chapters under the jurisdiction of the Grand Lodge.⁴⁹ A month later, the members agreed to adopt the practice of reading at each meeting the minutes of the last session.⁵⁰ In May, the lodge began its preparations for what would be the most colorful celebration of the day of St. John the Baptist ever witnessed at Warrenton, arranged by a committee composed of Plummer, Wortham, Hall, Mordecai and a scholarly new member named William Falkener.⁵¹

For the St. John’s Day celebration, each member of Johnston-Caswell was required to furnish himself with a pair of white gloves and a light blue sash (except for those who had advanced to a higher degree than Master Mason).⁵² Warrenton had never seen anything like the display offered by the Masons on June 24, 1794. Twenty members of the lodge, joined by twenty-two visiting brethren, began the day with a procession to the Academy of Mr. Falkener to hear a sermon by the Rev. Mr. George. The procession was led by the Tyler with a drawn sword, followed, in order, by a junior member with “the Holy Writings Square Sc Compass”, two Stewards with white staffs, the Secretary with a roll and Treasurer with his badge, and the members and visitors marching two-by-two. Then came the wardens “hand in hand” supporting their pillars, followed by the “Master with his Hiram.”⁵³

When the sermon was concluded, the procession moved from the Academy to the door of Brother Marmaduke Johnson's tavern where the Tyler halted. The Stewards and Deacons placed themselves on opposite sides of the door and held their staffs crossed overhead while the others passed inside and took seats at Johnson's festive board. Dinner was accompanied by "the appointed toasts Sc sentiments ...replete with those amiable principles peculiar to this ancient Sc most venerable order."⁵⁴

Besides the usual toasts to George Washington, to state Grand Master Davie, and others, the brethren drank a variety of other causes, including such oratorical gems as these: "May the base qualities of men be more readily corrected by the example of ancient Masons than rough stones are made suitable to elegant buildings by the most dextrous modern artificer," "May our Order, which has outlived the wreck of Nations, Sc the destruction of Empires, whose foundation stone is Charity & good will to man, bloom with additional splendor & may its ancient landmarks never be obliterated, nor its beauty tarnish'd until time shall be swallow'd up in the abyss of Eternity", and "May the doors of our lodge be ever open to unfold the mysteries of our calling to the good, the benevolent & the just; Sc when solicited by those who are in darkness to be admitted to the light of our order, may we have truth in remembrance that a bad man can never make a good Mason."⁵⁵

From the tavern, the gathering proceeded after dinner to the lodge-room for an address by Mordecai and then to the ballroom for a dance that concluded the day. Nothing further was needed after this to prove to Warren County that Masonry represented a potent force in the life of the community.

THE REV. SAMUEL MCDOUGALD

The splendid reputation of the Rev. Charles E. Taylor at Halifax in the difficult years during and after the Revolution, previously discussed, had smoothed the way for another Episcopalian to succeed him as Chaplain of Royal White Hart Lodge following his lamented death in late 1787. It was, therefore, gratifying to the brethren at Halifax when a new Episcopalian clergyman settled among them almost immediately after Taylor's death and was promptly apprenticed to the lodge. Because there were so few Episcopalians left in the state, Halifax could feel fortunate in its new minister when so many other

towns and lodges could find no clergy willing to associate with them.

The new Episcopal rector was the Rev. Samuel McDougald, who, despite rather obscure origins, found himself much in demand by the lodge and community as a preacher, funeral orator, St. John's Day speaker, and for other priestly services. The minister fulfilled the expectations of Royal White Hart and the lay community by his exertions in their behalf and his Masonic brethren recognized his work by sending him as one of their delegates to the Grand Lodge in June, 1789.⁵⁶

There must have been some in Halifax County even as early as 1789 who were not entirely satisfied with the role of the Rev. Mr. McDougald. It was not particularly demeaning to him when a bill to have him appointed Chaplain to the North Carolina General Assembly was defeated in 1787 but Episcopalians wondered why he took no part in the efforts of Parson Charles Pettigrew and other clergymen to assemble a convention for the purpose of constructing a new Episcopal organization for the state. McDougald does not seem to have responded to Pettigrew's invitations for him to participate and he played no part in assisting his fellow churchmen in their difficult task.⁵⁷

Still, McDougald appears to have retained his good reputation until the end of 1793. The first clear sign of trouble for him came in February, 1794 when he was summoned to appear before Royal White Hart Lodge to answer charges against him. McDougald responded to the summons and learned that he was being assailed for "suborning Witness to prove a certain Writing as the will of your Deceased Brother James McDougald ... a crime of so black a dye is not only disgraceful to humanity but [in] particular derogatory to your character as a Mason and must render you unworthy of future fellowship with the brethren of this or any other lodge."⁵⁸ The defendant was given an opportunity to make his defense, did so, and was thereupon expelled from the Craft.⁵⁹

The case against McDougald appears to have been conclusive. His brother's will, probated in February, 1794, had devised all of his estate to a nephew.⁶⁰ Samuel McDougald evidently sought to substitute a will naming himself as beneficiary and his forgery was detected by the Halifax court. The minister was disgraced and it did not matter very much that he was later found to have misrepresented himself as a clergyman all along. His

fellow churchmen found to their dismay that McDougald had never been ordained.⁶¹ McDougald disappeared from Halifax, never to return. As in the case of James Cole Mountflorenc, Royal White Hart had read well the character of the man and rid itself of his association before the full extent of his depravity had been shown.

The harmony of Royal White Hart Lodge was unruffled by the discovery and expulsion of a serpent in its bosom. An excellent Chaplain, the Rev. Mr. John L. Wilson, was soon found to fill the place vacated by McDougald.⁶² Grand Master Davie was entertained at celebrations in 1793 and 1795.⁶³

The Halifax brethren permitted themselves a rare direct role in politics in 1796. When brethren Stephen W. Carney and Eaton Pugh were both solicited by friends to offer themselves as candidates for the General Assembly, the two men agreed to refer the matter to the lodge, which accordingly chose Carney as the candidate and sent him forth to an easy victory in the next election.⁶⁴ No doubt there were many other aspiring politicians who, if they had not seen it already, now took note that association with Masonry might have certain worldly benefits besides those outlined in the *Ahiman Rezon*.

While the selection of political candidates was a most unusual action by a Masonic lodge, the settlement of differences between members was not. In 1795, St. John's of New Bern had appointed a committee of five to determine an issue between brethren Peter Fabre and William Alex. Duville. It was alleged that Fabre had defrauded Duville of \$100. in a sale of two Negroes. Fabre agreed to abide by the decision of the committee, though its conclusion does not appear in subsequent minutes.⁶⁵ When Johnston-Caswell Lodge learned in the fall of 1787 that a member had been accused of "taking advantage of Jas. Gregory, a poor brother", it held its own investigation, elicited a confession from the miscreant, and discontinued his membership.⁶⁶ It was not often that Masons were unable to "part lovingly on the square"⁶⁷ in spite of these differences.

SOME LOST LODGES

The published records of North Carolina's Masons contain virtually no data concerning at least two lodges formed in the early years of Davie's administration. One of these was St. David's Lodge, formed in 1793 at Fort Barnwell in Craven

County.⁶⁸ The only contemporary record mentioning this lodge seems to be in the minutes of St. John's of New Bern for April 6, 1793. Here, the New Bern brethren reported the receipt of a letter from William M. Herritage requesting members of St. John's to meet him at Fort Barnwell for his installation as Worshipful Master of the new lodge there as well as the appointment of other officers. Francis Lowthrop, Master of St. John's, was authorized to attend and to make use of the jewels of his own lodge in the ceremony.⁶⁹ St. David's did not apply for a charter until 1799, when it was designated by the Grand Lodge as ~'Fort Barnwell No. 36.⁷⁰ It was subsequently known as Friendship Lodge. The charter was surrendered in 1808.⁷¹

The minutes of St. John's of Wilmington also contain reference to an obscure lodge in New Hanover County. On February 25, 1796, the Wilmington lodge received information through its Worshipful Master that a new lodge was about to be formed at "Washington" in the same county.⁷² This was evidently a lodge at the town of South Washington, incorporated in 1791 on Washington Creek, a tributary of Northeast Cape Fear River in what is now Pender County. The town was moved around 1840 to a site one and a half miles southwest of its original location and is now known as Watha.⁷³ Whether the lodge at "Washington" was ever actually opened is conjectural. There were, perhaps, many other such lodges which, because they lasted but a short time or for some other reason, never appeared on the fragments of records still remaining from the 18th century.

There were two other lodges, not mentioned heretofore, that were chartered by Davie in his first years as Grand Master. These were Columbian No. 28 in Wayne County and St. Tammany's No. 29 in Nashville, Tennessee (after 1800 known as Harmony Lodge), both chartered in 1796 and both extinct within little more than a decade afterward.⁷⁴ Columbian Lodge had originally been warranted by the Grand Lodge in 1789.⁷⁵