

**The Aryan Order of America and the College of Arms of Canada
1880-1937**

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MONTREAL

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AUTHOR'S NOTE

This study was carried out without grants or any form of institutional support, using the resources available in Montreal or through the Internet. In a few cases, I refer to documents that I was unable to consult as this would have required intercity travelling; every such instance is specified in the footnotes.

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INTRODUCTION

Genealogy and heraldry have long been held to be the realm of amateur scholars, who could at best provide historians with useful data to identify family relationships or ownership of crest-adorned artefacts. However, these “auxiliary sciences of history” are increasingly seen as legitimate subjects of historical investigation, as evidenced by the publication of academic studies on the social and cultural significance of the interest for and the practice of these disciplines¹. This legitimization has yet to extend to the related field of modern chivalric orders, especially the self-styled organizations that are generally not considered serious enough to warrant the attention of historians.

Between 1880 and 1937, more than 200 Americans, Canadians and Europeans joined such an organization known as the Aryan Order of America and the Aryan Order of St. George of the Empire in the United States, and the College of Arms of the Noblesse in Canada. The vast majority of these “registered members of the Aryan Noblesse” belonged to the upper strata of society with a clear predominance of professionals, mainly lawyers and physicians. Many were associated with some of the major ideological and political movements of their time, such as the Lost Cause in the American South, United Empire Loyalism in Canada, and neo-Jacobitism in Britain and New England. Thus, far from being an object of curiosity for fans of knightly novels, this organization finds its place within the context of the social transformations that led to the development of these movements. As such, it deserves the attention of researchers.

The historian wishing to trace the development of this organization is faced with major hurdles. First, its archives are missing, except for a few documents kept at the National Archives of Canada in Ottawa or scattered all over North America. The near absence of archives could have been offset by the written account of the organization’s founder, an American who went by the name of Frederic Gregory Forsyth, Viscount de Fronsac. From 1878 until his death in 1925, he published more than 30 books and articles in which he speaks at length about the Aryan Order and the College of Arms. Unfortunately, Forsyth was above all a literary man for whom the romanticism of the story took precedence over the truth of facts. Moreover, he was a true mythomaniac who constantly reinvented his biography and the history of his movement. Therefore, it becomes imperative to check all his statements against independent sources, consisting mainly of newspaper articles. However, until very recently, these sources were not easily accessible to researchers as they were not indexed or available through the Internet.

It is no wonder, therefore, that very little has been written on Forsyth de Fronsac. The few studies that exist about him are the works of heraldists and genealogists. In 1956, Forest Ernest Barber published a short article in a British heraldry journal in which he summarized the last report issued by Forsyth². In 1989, John Ruch and Violet Coderre-Smith dealt at length with

¹ See in particular François Weil, *Family Trees : A History of Genealogy in America* (Cambridge MA: Harvard University Press, 2013); and Forrest D. Pass, “Strange Whims of Crest Fiends: Marketing Heraldry in the United States, 1880-1980,” *Journal of American Studies*, May 2015: 1-25. (http://journals.cambridge.org/abstract_S0021875815000675)

² Forest Ernest Barber, “College of Arms of Canada,” *The Coat of Arms*, 4, 26 (April 1956): 57-60.

Forsyth's role in the creation of a United Empire Loyalist association in Montreal³. In 1990, Auguste Vachon, from the Canadian Heraldic Authority, wrote what is still the only article devoted exclusively to Forsyth de Fronsac⁴; Vachon provides invaluable information taken from the Canadian archives on the relationships between Forsyth and the Canadian authorities, but he did not have access to the sources that would have enabled him to fully separate fact from fiction in the Viscount's highly unreliable statements. Finally, in 2014, an article described how Forsyth falsified the genealogy of two families in order to claim a noble ancestry⁵.

These studies reveal that Forsyth de Fronsac advocated a monarchist, antidemocratic and racist-tinged ideology that underlied all his actions, both in the United States and Canada. Interestingly, the few historians who quote Forsyth refer to him in the context of late 19th-century English Canadian conservatism. In his book on the Ontario loyalist tradition, Norman Knowles explains that Forsyth was denouncing republicanism, democracy and materialism, advocating the restructuring of North American society along the feudal models of the 17th century, and inviting Loyalist descendants to stand by fellow members of American aristocracy in their efforts to revive the privileges to which they were entitled. He presents Forsyth as "a genuine eccentric obsessed with proving the authenticity of the family claim to the title Viscount de Fronsac"⁶, adding that he had organized a chapter of the Aryan Order to further his cause. This interpretation borrowed from Ruch is not strictly accurate, as we will see that Forsyth was perfectly aware that he was adorning himself with a fake title. Nonetheless, Knowles has the merit of bringing Forsyth and his movement out of the confines of amateur heraldry and genealogy, to envision them in the larger social and intellectual context of the time and highlight their relevance for historians. He emphasizes the social significance of the interest for genealogy then observed in North America and ubiquitous in the work of Forsyth de Fronsac:

The late nineteenth century witnessed a passion for genealogy throughout North America among an established middle class anxious about the implications of industrialization and mass immigration. Genealogy provided a feeling of rootedness in an increasingly complex urban and industrial society. Ancestor worship aimed more to enhance the prestige of the living than to honour the dead. It also sought to marginalize and exclude less desirable groups⁷.

Similarly, in his book on the attitude of Canadian intellectuals toward the United States from 1891 to 1945, Damien-Claude Bélanger quotes Forsyth in the perspective of the mistrust of conservative intellectuals toward American democracy. Labelling Forsyth an ultraconservative pseudo-aristocrat, he associates his condemnation of universal suffrage, blamed for shutting out of power the minority of wise and cultured men, with the anti-egalitarianism professed by thinkers such as Andrew Macphail and Goldwin Smith in English Canada, and Jules-Paul Tardivel

³ John Ruch and Violet Coderre-Smith, "Montreal's Loyalist Associations," in *The Loyalists of Quebec 1774-1825, a Forgotten History* (Montreal, Price-Patterson, 1989), 455-466.

⁴ Auguste Vachon, "Frédéric Gregory Forsyth, Vicomte de Fronsac: a man in search of a Kingdom," *Heraldry in Canada*, 24, 3 (September 1990): 18-27.

⁵ Yves Drolet, "Les Denys et le vicomte Forsyth de Fronsac : analyse d'une mystification généalogique," *Mémoires de la Société généalogique canadienne-française*, 65, 3 (2014): 179-191.

(<http://www.anciennesfamilles.org/wp-content/uploads/2014/10/La-mystification-généalogique.pdf>)

⁶ Norman Knowles, *Inventing the Loyalists: The Ontario Loyalist Tradition and the Creation of Usable Pasts* (Toronto: University of Toronto Press, 1997), 105-106.

⁷ Knowles, *Inventing the Loyalists*, 104.

and Henri Bourassa in French Canada⁸. Like Knowles, Bélanger insists on the identity crisis of the elites that made it possible for the ideas of Forsyth to resonate with some Canadian circles:

In the late nineteenth and early twentieth century, accelerated industrialization and urbanization, massive immigration, technological change, and the rise of mass culture produced deep social and economic transformations. [...] Modernity generates deep social and economic change which, in turn, corrodes traditional values, institutions, and social relations. Traditional elites, whose influence rested on pre-modern ideas of entitlement, feared the erosion of status and deference that accompanied the mass age⁹.

Barely discussed in Canadian historiography, Forsyth de Fronsac has totally escaped the radar of American historians, probably because his organization has been too readily identified with Canada. However, a few historians south of the border note the foundation of the Aryan Order of St. George as an example of the identitary retrenchment of traditional elites challenged by the advent of modernity, in terms reminiscent of Knowles and Bélanger:

There was, for example, an unprecedented interest in genealogical pedigrees and coats-of-arms around the turn of the century. Genealogy merged class-consciousness with racism. As class and racial fears heightened, many Americans longed for Nordic purity supposedly guaranteed by medieval antecedents. Genealogical societies multiplied: The Aryan Order of St. George (1892) and the Baronial Order of Runnymede (1897) were two of many formed during this period¹⁰.

Two conclusions emerge from this meager historical literature. First, the history of the Aryan Order of America and the College of Arms of Canada remains to be written. Secondly, that history deserves to be told, for this organization exemplifies a spirit of resistance to modernity among traditional elites jostled by the advent of mass culture. As this organization was born of the encounter of a man and a milieu, the telling of its story must consider both the life and thought of Forsyth de Fronsac and the social, cultural, political and associative background of the members of the Aryan Noblesse¹¹. In this study, I will endeavour to clarify the facts surrounding this movement and place it in the context of the ideological currents prevailing in the Anglo-American world of the late 19th-early 20th century.

⁸ Damien-Claude Bélanger, *Prejudice and Pride: Canadian Intellectuals Confront the United States, 1891-1945* (Toronto: University of Toronto Press, 2011), 66-67, 115.

⁹ Bélanger, *Prejudice and Pride*, 207-209.

¹⁰ T. J. Jackson Lears, *No Place of Grace: Antimodernism and the Transformation of American Culture, 1880-1920* (Chicago: University of Chicago Press, 1981), 188. See also Wallace Evan Davies, *Patriotism on Parade: The Story of Veterans' and Hereditary Organizations in America, 1783-1900* (Cambridge MA: Harvard University Press, 1955), 72; and Edward Digby Baltzell, *The Protestant Establishment: Aristocracy and Caste in America* (New Haven CT: Yale University Press, 1987), 115.

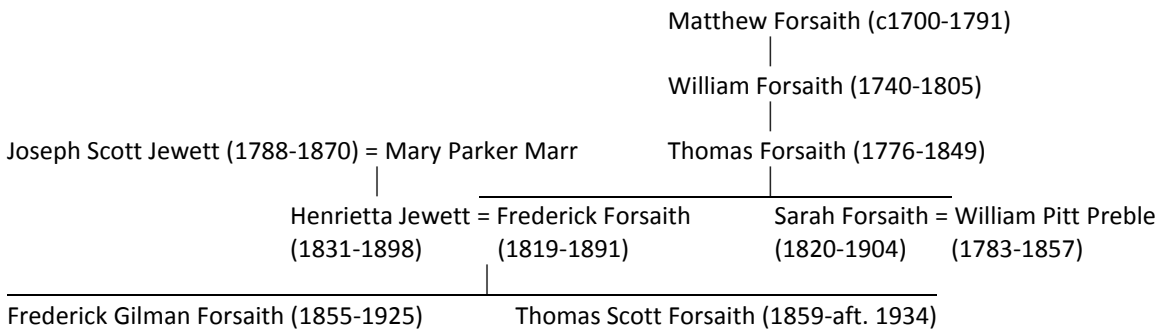
¹¹ A list of the Aryan nobles, complete with biographical notes, can be found in the Appendix.

CHAPTER I. A YANKEE ARISTOCRAT

1. The making of an American elitist

It is unanimously believed that the man known as Viscount de Fronsac was named Frederic Gregory Forsyth and born on July 18, 1856, but scholars disagree as to his place of birth. Relying on what the Viscount claimed during the latter part of his life, Vachon states that he was born in Montreal and raised in Portland, Maine¹². However, based on biographical notes written by Forsyth in 1886, of which he had a copy, Ruch suggests that he was born in Portland¹³. In fact, the registers of Maine confirm his birth in Portland, but also reveal that his real name was Frederick Gilman Forsaith and that he was born on July 18, 1855¹⁴.

The ancestry of Frederick Gilman Forsaith



Frederick Gilman Forsaith was a fifth-generation American. His earliest known ancestor, Matthew Forsaith, was a Scot who came over to New Hampshire about 1730 and settled in Chester where he was a Presbyterian deacon and an enterprising businessman who built and operated the first local sawmill¹⁵. A younger son of Matthew, William, left Chester for the new settlement of Deering¹⁶; a deacon like his father, he served in the New Hampshire militia and founded the local library.

A younger son of William, Thomas, moved to Portland during the early years of the 19th century. At the time, the city was a hub of the West India Trade between the United States and the Caribbean, shipping lumber and salted fish to Cuba, Haiti, Martinique and Jamaica in exchange for sugar and molasses¹⁷. Thomas Forsaith successfully ventured into the grocery business ancillary to this trade, exporting goods from his stores on Ingraham's Wharf. Now a wealthy

¹² Vachon, "Frédéric Gregory Forsyth," 18.

¹³ Ruch and Coderre-Smith, "Montreal's Loyalist Associations," 460.

¹⁴ Email from Bob McLellan, genealogist in Portland ME, 10 June 2014.

¹⁵ Benjamin Chase, *History of Old Chester from 1719 to 1869* (Auburn NH, 1869), 524.

(<https://archive.org/details/historyofoldches00chas>)

¹⁶ Duane Hamilton Hurd, *History of Hillsborough County, New Hampshire* (Philadelphia: J.W. Lewis, 1885), 374. (<https://archive.org/details/historyofhillsbo00hurd>)

¹⁷ David Carey, "Comunidad Escondida: Latin-American Influences in Nineteenth- and Twentieth-Century Portland," in Joseph A. Conforti ed., *Creating Portland: History and Place in Northern New England* (Lebanon NH: University Press of New England, 2007), 92-98.

man, he was able to marry his children into the local bourgeoisie: his daughter Sarah married William Pitt Preble, a judge who had been U.S. envoy to the Netherlands and president of the Atlantic & St. Lawrence Railroad¹⁸, while his son Frederick, who took over the family business, married Henrietta Jewett, the daughter of major general and State Senator Joseph Scott Jewett¹⁹. Henrietta's mother, Mary Parker Marr, belonged to a family which claimed that their forebear John Marr, who came to America in 1717, was the son of John Erskine, Earl of Mar (1675-1732), a descendant of the Stuart kings of Scotland who fled to France after leading the failed Jacobite²⁰ uprising of 1715 against the House of Hanover that had just acceded to the British throne. From 1833 onward, the family spent a fortune trying to press their claims on the Mar estates in Scotland; unsurprisingly, they ultimately lost their case which was only based on a similarity of surnames²¹.

The two sons of Frederick and Henrietta, christened Frederick Gilman and Thomas Scott, thus grew up being told they had royal and Jacobite ancestry, which gave them a sense of belonging to an aristocracy. There was a strong French flavour to that ancestry, as the Stuart dynasty originated from Brittany, and the Jacobites were sheltered and supported by the Bourbon kings between the English Revolution of 1688 and the French Revolution of 1789. The Jewett family too claimed French, and more precisely Norman origin²². This aspect of the family lore was compounded by the general openness of Portlanders toward French and Spanish culture, brought about by the West India Trade:

[The West India Trade] encouraged (even demanded of) Portlanders to recognize themselves as global citizens and resist isolationist tendencies. Advertisements, editorials, and articles from local newspapers reveal an interest in world affairs and effort to understand foreign peoples and nations. [...] Advertisements encouraged locals to take Spanish and French lessons²³.

This openness was directed toward Latin, Roman Catholic monarchic societies whose aristocratic values stood in sharp contrast to the Protestant democratic tradition of New England. One important aspect of these societies was slavery, to which the fortunes of Portland traders were closely tied, as their dried fish exports fed the West Indian slaves who harvested the cane from which their sugar imports were produced. Indeed, the abolition of slavery in the French (1848) and Spanish (1886) West Indies contributed to the decline of Portland during the last third of the 19th century. It has been suggested that "Portlanders were structurally involved in slavery abroad, yet they were intolerant of it on their soil", as evidenced by their "contribution of troops to fight the South during the Civil War²⁴". If we are to believe Forsyth de

¹⁸ George Henry Preble, *Genealogical Sketch of the First Three Generations of Prebles in America* (Boston: David Clarr, 1868), 21.

(http://archive.org/stream/genealogicalsket00preb/genealogicalsket00preb_djvu.pdf)

¹⁹ Frederic Clarke Jewett, *History and Genealogy of the Jewetts of America*, 2 vols. (New York: The Grafton Press, 1908), I: 257-259. (<http://archive.org/stream/historygenealogy01jewet/>)

²⁰ Jacobites aimed to restore to the thrones of England, Scotland and Ireland the Stuart King James II deposed in 1688 and his heirs barred from the succession because they were Roman Catholics.

²¹ James Fred Jamison, *The descendants of John and Catherine Surplus Marr* (Zelienople PA, 1985), 241-257.

²² Jewett, *History and Genealogy*, I:xiv.

²³ Carey, "Comunidad Escondida," 100.

²⁴ Carey, "Comunidad Escondida," 94.

Fronsac (and we must always insist on the “if” in his case), this ambivalence did not extend to his immediate family as his father was a strong supporter of the southern States²⁵. Whether or not this is true, the young Frederick Gilman was raised in a larger family circle that was at least sympathetic to a European-style social structure based on racial and hereditary entitlements, and in many respects at odds with the more egalitarian outlook traditionally associated with New England. Moreover, as Frederick Gilman was reaching adulthood, the heydays of his family circle were waning under the erosive forces of technological and social changes that were running against the fortunes of Portland as a trading centre²⁶. The feeling of belonging to a beleaguered Old World elite was the foundational experience upon which Frederick Gilman built his worldview. For him, progress meant decline, and history was heading in the wrong direction, as the genteel milieu of his youth was collapsing under the combined assaults of industrialization and democratization.

Interestingly, trade was assigned a rather low place in the world order promoted by Frederick Gilman, who was seemingly much more impressed by the military and diplomatic careers of the Prebles and Jewetts than by the business successes of the Forsaith branch of his family. As if to cleanse his Forsaith forebears of the stigma he attached to the pursuit of pecuniary gain, he constantly overstated their military service records and gave them a specious noble origin through an invented connection to the Scottish Clan Forsyth²⁷. In a family history written in 1903, he barely mentions his father’s business endeavours and rather delves at length on the fact that this “gentleman of the old school” was a Captain in the Portland Rifle Corps and commanded the guard of honour that greeted the Prince of Wales (the future Edward VII) in the city in 1860²⁸. In the same book, he tells an incredible story about his grandfather Thomas:

At the age of eleven, in charge of a cousin who was an officer in the merchant marine, he was sent to France to be educated. During the French Revolution of 1792, he joined the Royalists, brigade de Navarre, Marquis de Montmarte commanding, with the Prussians and Austrians against the French Republicans. In 1798, he was entitled de Fronsac in the correspondence of the Emigres. He went to the French West Indies in the same year on some mission and finally to Savannah, Ga., in 1800. He entered into the West India trade after the sale of Louisiana, by Napoleon I, to the United States in 1803, settling at Portland, Me.²⁹

Besides the fact that the Marquis de Montmarte never existed, this unbelievable account contradicts an earlier version of the story that he had published under a pseudonym in 1887:

Before he was twenty years of age an adventurous spirit took Thomas into France, where the troublous state of affairs was excited by the fumes of revolution. Sympathizing with the royalist party and anxious for distinction, he, through the friendship and introduction of Henri, Marquis de Costa, obtained a position in the secret diplomatic service of the French Princes (1795), who were suffering exile. He afterwards became a captain in the Royalist Emigres, and served throughout the monotonous marches of that forlorn hope of exiled royalty in

²⁵ Ruch and Coderre-Smith, “Montreal’s Loyalist Associations,” 460.

²⁶ Carey, “*Comunidad Escondida*,” 107-108.

²⁷ Drolet, “Les Denys,” 183.

²⁸ Frederic Gregory Forsyth de Fronsac, *Memorial of the Family of Forsyths de Fronsac* (Boston: Parkhill, 1903), 73-75. (<https://archive.org/details/memorialoffamily01fron>)

²⁹ Forsyth de Fronsac, *Memorial of the Family*, 72.

Germany and along the Rhine. As an officer in the foreign guard he then entered the service of Russia (1800), but abandoned the life of peril and hardship through which he was passing to return to America in 1802. He had been decorated with the Order of St. Louis for services rendered in the diplomatic and military departments under the French Princes³⁰.

Of course, the name of Thomas Forsaith is nowhere to be found in the lists of members of the Order of Saint Louis³¹. The only fact that can be inferred from this fairy tale is that Thomas probably went to the West Indies before settling in Portland, as would suggest his later career and yet another earlier version of his life story according to which he was a lieutenant in the British Army in Jamaica in the early years of the 19th century³².

The same blend of wild imagination and absolute disregard for consistency pervades the whole works of Forsyth de Fronsac, whether he revisits his life, the story of his family, or the history of North America. This is typical of mythomania, defined as a chronic behaviour of compulsive lying that may be extensive and complicated and may extend over a lifetime. The stories told by pathological liars are fantastical but never breach the limits of plausibility, and they tend toward presenting the liar favorably; it is often difficult to tell whether the individual is aware that he is lying or believes he is telling the truth³³. In the case of Frederick Gilman Forsaith, however, the disorder went deeper. For reasons only known to him, which may be related to the embarrassment he felt at the lackluster origins of his paternal line, he chose to disappear under the cloak of a created figure. It looks as if Frederick Gilman Forsaith born in 1855 decided to live his life like a play, the central character of which was Frederic Gregory Forsyth (later de Fronsac) born in 1856. The French form of the first name denotes the francophilia of Forsaith, who was fluent in French, while the adopted surname reflects his claim to a noble ancestry.

Therefore, in this case, the lie is so to speak underlying, as it touches the very identity of the liar. The corollary is that, as a fictitious character, Forsyth de Fronsac was not bound by the fetters of fact and logic. Being himself invented, he was free to constantly reinvent reality. Had his dream world been confined to the private sphere, his disorder would have been an annoyance for his relatives and friends, and it may be of interest to psychiatrists. However, he invested the realm of ideology and politics, and he was involved in some of the major currents of thought of his time, which makes him a historical figure. At every step of his journey, he was derided and denounced as a loony and a charlatan³⁴, but he was intelligent, learned and charismatic enough to enlist more than 200 supporters in a movement that spanned across two continents and over six decades. It is to the history of that movement that we now shall turn, with the caveat that we enter a twilight zone where fact and fiction are closely intertwined.

³⁰ Augustin Bell, "Thomas Forsyth, Sieur de Fronsac," *The Granite Monthly*, 10 (1887): 253. (<http://www.mocavo.com/The-Granite-Monthly-a-New-Hampshire-Magazine-Devoted-to-Literature-History-and-State-Progress-Volume-10/775120/265>)

³¹ Vachon, "Frédéric Gregory Forsyth," 18.

³² This version appears in a pedigree published in Charles Henry Browning ed., *Americans of Royal Descent* (Philadelphia: Porter & Coates, 1883), 24-25.

³³ "Pathological lying," *Wikipedia*, retrieved on February 27, 2015 from http://en.wikipedia.org/wiki/Pathological_lying

³⁴ Vachon, "Frédéric Gregory Forsyth," 21.

2. Race and ideology

Frederic Gregory Forsyth introduced himself to the world in 1878, as the author of two short works on the reform of American society along aristocratic lines³⁵. In 1879, he gave a talk on this subject at the New England Historic Genealogical Society (NEHGS), of which he was a member³⁶. The same year, he was appointed secretary of a newly formed Forsyth family association which held a gathering in Manchester, New Hampshire³⁷. He also published the following notice in the NEHGS review:

FORTUNES OF AMERICAN FAMILIES – Frederic Gregory Forsyth, Esq., 52 State Street, Portland Me., is engaged in writing a book under this title, which is to be a companion series to Sir Bernard Burke’s “Vicissitudes of Families”. He solicits information which will aid him in his work³⁸.

Bernard Burke was the editor of *Burke’s Peerage*, the authoritative guide to the genealogy and heraldry of British nobility and landed gentry. In *Vicissitudes of Families*³⁹, he recorded and lamented the downfall of many aristocratic British families, some of which had seen their impoverished descendants seeking exile as far as America. By referring to this work, Forsyth was clearly appealing to the American families who claimed a lofty ancestry on the Old Continent. His effort proved successful as he received the pedigrees of some 60 distinguished families from the East Coast of the United States, including such prominent ones as the Roosevelts and the Van Rensselaers of New York⁴⁰. However, as we will see, many of the respondents did not live long enough to read the book which was not published until 1920.

The enthusiastic response to Forsyth’s solicitation is a testament to the attraction exerted by genealogy on the American upper classes of his time. From the first half of the 19th century, “descendants of elite colonial families, at least those who had not chosen the Loyalist cause too visibly during the Revolutionary War, relied on genealogy to help them wage a cultural war against democratization, cultivate nostalgia, and preserve exclusivity⁴¹”. Waging war on democratization was indeed the motivation behind Forsyth’s venture into genealogy and family history. His initiatives were aimed at uniting the American aristocratic families within an organization that would secure the recognition of their titles and advance his social and political agenda.

³⁵ Vachon, “Frédéric Gregory Forsyth,” 18-20. I was unable to consult these two booklets entitled *The Great Commune* and *The Great Republic*, copies of which can only be found in a handful of libraries.

³⁶ *Proceedings of the New England Historic Genealogical Society at the Annual Meeting January 7, 1880* (Boston: The Society, 1880), 37.

³⁷ “Forsyth,” *The New England Historical and Genealogical Register*, 33 (1879): 442.
(<https://archive.org/details/newenglandhistorv33wate>)

³⁸ “Fortunes of American Families,” *The New England Historical and Genealogical Register*, 33 (1879): 244.

³⁹ Bernard Burke, *Vicissitudes of Families*, 3 vols. (London: Longman, Green, Longman and Roberts, 1859-1863).

⁴⁰ “A Yankee Peerage,” *The Chicago Tribune*, 13 December 1880: 2.

(<http://archives.chicagotribune.com/1880/12/13/page/2/article/a-yankee-peerage>)

⁴¹ Weil, *Family Trees*, 82. See also Francesca Morgan, “A Noble Pursuit? Bourgeois America’s Uses of Lineage,” in Sven Beckert and Julia B. Rosenbaum eds., *The American Bourgeoisie : Distinction and Identity in the Nineteenth Century* (New York: Palgrave Macmillan, 2010), 135-152.

The discussions for establishing this organization began in May 1879 in Boston. Between January and April 1880, they had so far progressed as to warrant the preparation of a Preamble and Constitution, in which Forsyth summarized his ideas and program⁴². His ideology was based on a radical distinction between the elite and the masses:

The State should be governed by intellect. The common people should have no voice in the affairs of state. God has wisely ordained that there should be rulers among the beasts of the field and the fowls of the air. To man, whom he has endowed with reason, would he delegate less power?

Thus, democracy subverted the divine will and had to be overthrown where it had taken hold, beginning with the United States. To restore the natural order of things, Forsyth proposed to abolish both the common school and universal suffrage, so that the subordinate strata of society would gradually become accustomed to the return of aristocratic rule. Fearing that the demographic increase of the masses might lead to a revolution, he also planned the gradual extinction of the proletariat through a tax measure:

To prevent the increase of the common people, we will impose a per capita tax upon every child born among the lower orders. The laborer, knowing that an increase of family will entail an increase of expenditure, will cease multiplying. So when we strike at the root of generation, that difficulty will be forced out of existence, so that the country in the course of a few generations will be peopled with a superior race of mental giants.

There was a racial overtone to this extreme brand of Malthusianism, as Forsyth postulated an ethnic difference between the elite and the common people:

The noble, the great, the brave, the descendants of the tribe of Baath, are rulers throughout the world as the Almighty has decreed they should be. The masses have ever opposed intellect. Intellect is hated by the people. The noble race of Aryans are intended by God to be rulers.

It is important to understand what Forsyth meant by the Aryan race and the tribe of Baath, as Aryanism played a key role in his ideology. In the early 19th century, the discovery of similarities between languages spoken in Europe and northern India led to the assumption that the ancestors of Europeans came from the same stock as the Aryans who conquered India during the 2nd millennium BC. In a Christian society, this concept of an Indo-European people had to fit in with the Biblical account of protohistory, according to which mankind descended from Noah's sons Sem, Cham and Japheth, respectively progenitors of the Semites, Africans and Europeans. The Aryans were thus identified with the Japhethites and the term Aryan was used to describe the non-Jewish white people of European descent, as Forsyth himself does in his Constitution, which states that "no person will be admitted to membership [in the organization] who has any taint of negro, Indian or Chinese blood. He must be of Aryan stock, pure and certain".

⁴²*Preamble and Constitution of the Aryan Order of America* (1880). I was unable to find this document. The excerpts are quoted from "Aryan Americans," *The Wilmington Star*, 10 December 1880: 2 (<http://www.newspapers.com/newspage/53897108/>); and "A Chance for Aryans," *The World from New York*, 29 July 1890: 5. (<http://www.newspapers.com/newspage/3127333/>)

The Indo-Europeans were considered to have migrated from an area east of the Black Sea, which was inhabited by the Scythians at the beginning of the Christian era. Thus, Scythians could be seen as the purest descendants of the original Aryans. Early medieval writers ascribed a Scythian ancestry to the Germanic Goths and Franks who conquered the Western Roman Empire in the 5th century, and a similar claim was made for the Irish in the 11th century. In Biblical terms, Scythians were identified from Antiquity as the offspring of Japheth's second son Magog, while the Irish medieval chronicles further specified that their progenitor was Magog's second son Baath⁴³. It is on this basis that Forsyth speaks of the tribe of Baath as the quintessential Aryan race from which stemmed the elite of the white people.

Despite the references to God and biblical descent, the foundation of Forsyth's worldview was definitely not Christian. Since the Bible postulates the oneness of humankind and is written from a Semitic perspective, it can hardly be invoked in favour of the racial superiority of a branch of Japheth's offspring. The most likely source of Forsyth's ideas is the *Essay on the Inequality of Human Races* published in the mid-19th century by the French diplomat Arthur de Gobineau⁴⁴. Forsyth quoted the *Essay* in 1910⁴⁵, but there is every indication that he was already familiar with Gobineau's thesis in 1880. Like Gobineau, Forsyth believed in the inequality of races, the superiority of the Aryan race that had brought civilization to mankind, and the degenerative effect of mixing on the superior races, as he affirms in his Preamble:

Persons acquainted with physical science must know how much the blood of an inferior race mixed with that of a higher one reduces the fine standard of Aryan intelligence and levels purity to mediocrity.

However, unlike Gobineau, who considered that race mixing was inevitable and degeneracy was irreversible, Forsyth was not deterministic; for him, regeneration of humankind was possible and necessary through the ministration of a restored Aryan race. In this, he was joining the likes of pangermanist Houston Stewart Chamberlain and nordicists Madison Grant and Georges Vacher de Lapouge, but contrary to them, he did not identify the Aryans with the Germans or northern Europeans of his time. Judging that all European nations were equally degenerated due to interbreeding between the Aryan tribes (such as Goths and Franks) and a mixed population, he rather considered that the true heirs of the superior race were the aristocratic families who had the highest proportion of Aryan ancestors:

Research teaches that nobility is all of one race distributed into different parts of the Earth [...] until absorbed by the different people among whom its members had first dominated. [...] This nobility was originally the Aryan or noble race [...] conquering the World and giving to the nations of all Europe their Royalties and Nobilities, Feudalism and Heraldry. [...] Its qualities, type and superiority reappear at times as "survivals" in certain families whose line of descent has preserved more of the original purity of race and blood⁴⁶.

⁴³ "Magog (Bible)," *Wikipedia*, retrieved on March 5, 2015 from [http://en.wikipedia.org/wiki/Magog_\(Bible\)](http://en.wikipedia.org/wiki/Magog_(Bible))

⁴⁴ Arthur de Gobineau, *Essai sur l'inégalité des races humaines*, 4 vols. (Paris: Firmin Didot, 1853-1855).

⁴⁵ Viscount de Fronsac, "Heraldic Visitation of the Provinces of the Empire in America," *Americana*, 5 (1910): 309. (<https://archive.org/details/americanav5p1amer>)

⁴⁶ Fronsac, "Heraldic Visitation," 308-309.

Therefore, the regeneration of human society and the restoration of God-ordained social hierarchy required reinforcing the power of these noble families in the European countries where they had preserved their leadership, and re-establishing their authority in places like France and America where it had been superseded by democracy. In the United States, the first hurdle to overcome in implementing this program was the absence of a structured nobility, hence the necessity to create an organization that would unite the Americans of Aryan ancestry, who had to meet the stringent genealogical criteria set out in the Preamble and Constitution:

A descent must be shown and proven, running through a line of ancestors to some established noble or gentle house in Europe, whose origin is unmistakably aristocratic and not linked with trade⁴⁷. The line of ancestry must needs be without blemish and of brave and honorable repute.

By the fall of 1880, Forsyth had recruited enough of these men of “brave and honorable repute” to summon them to a first gathering.

⁴⁷ Ironically, this requirement would have excluded Frederick Gilman Forsaith from the ranks of the Aryan Noblesse of America spearheaded by Frederic Gregory Forsyth, confirming his disorder bordering on dual personality.

CHAPTER II. THE ARYAN ORDER OF AMERICA

3. The beginnings of the Aryan Order

Forsyth convened the founding meeting of the Aryan Order of America on October 28, 1880 in the offices of the Maryland Historical Society at Baltimore⁴⁸. The contact with the Society had probably been made through one of its members, Jerome Bonaparte-Patterson, a resident of Baltimore who was the grandnephew of Emperor Napoleon and one of the 60 respondents to Forsyth's query about the fortunes of American families. The meeting was fairly well attended, with representatives from at least eight States, and especially from Maryland, Virginia and Georgia. The participants ratified the Constitution and projected the establishment of an American Heralds College to register the titles and arms of the Aryan nobles.

A provisional executive board designated as Council of Provosts was appointed, under the chancellorship of Forsyth. This Council was tasked with recruiting members until the next meeting scheduled for October 28, 1881 in Baltimore. It mainly consisted of lawyers and physicians:

Frederic Gregory Forsyth	Chancellor and Provost for Maine
Ashbel Woodward, M. D.	Provost for Connecticut
James Forsyth, LL. D.	Provost for New York
Joseph James Stewart	Provost for Maryland
Edward Hewes	Provost for Maryland
Charles Martin, LL. D.	Provost for Virginia
William Buchanan Conway, M. D.	Provost for Virginia
Cornelius D. Forsyth	Provost for Georgia
J. Henry Hoskinson	Provost for Georgia
Alexander Peter Stewart, LL. D.	Provost for Mississippi
William C. Burr	Provost for Indiana
James Mortlach Forsyth, LL. D.	Honourary Provost for Canada

Shortly after the meeting, several members of the Maryland Historical Society, including Bonaparte-Patterson and the Provost Edward Hewes, published a letter in which they recanted their support for the Order, stating that they had been deceived as to its real purpose. Forsyth was indeed a master at ambiguity. Although he publicized his ideology in writings and conferences, he carefully avoided referring to it in his recruiting efforts, concealing it under such pretexts as writing a book or pursuing historical research. For example, he had somewhat disingenuously entitled the October 1880 meeting *First Grand Assemblage of the Aryan Order of America in the American College of Genealogical Registry*, which could suggest that the new organization was part of the American College for Genealogical Registry and Heraldry founded in 1860 by New York genealogist Albert Welles⁴⁹. Yet, there is no indication of any relationship between Forsyth and Welles, who was certainly not an adept of Aryanism as he ascribed a

⁴⁸ The information on the first meeting of the Aryan Order is mainly taken from *The Wilmington Star*, 10 and 17 December 1880.

⁴⁹ On Welles, see Pass, "Strange Whims," 11-14; and Weil, *Family Trees*, 152-153.

Chamitic origin to the Germanic peoples⁵⁰. More generally, the participants at the meeting may have believed that they were convened to create a patriotic association similar to those that were springing up by scores in the wake of the American independence centennial celebrations of 1876⁵¹. One of the aims of these associations was to reweave the fabric of a national identity deeply torn by the Civil War, by uniting Americans around the democratic principles of the Revolution. Since Forsyth wanted to unite the country around the opposite principles⁵², it is understandable why many participants may have balked at the proposals included in the Preamble and Constitution of the Aryan Order introduced at the meeting.

Any doubts that may have subsisted about the nature of the Order were dispelled by the press which warned the public against the new organization as soon as the news of its creation began to spread. Forsyth would later recall how his endeavour was denounced as a threat to the republic in newspapers from New York City and Philadelphia⁵³. Given such widespread criticism, and the highly contentious character of the ideology underlying the project, it was to be expected that the initiative would meet with limited success. For example, with the exception of Orlando Fairfax and Patrick Houstoun, respectively son of a Lord and grandson of a Baronet, no American members of British noble families joined the Order. Maybe in an effort to boost recruitment, Forsyth quickly relaxed the admission rules and extended membership to the descendants of all senior officers of the colonial era, as shown in the following notice:

ARYAN ORDER QUERY – Male descendants in male series from any of the supreme officers of the American colonies of crown appointment, from any of the orders of colonial nobility and knighthood, from any of the signers of the Declaration of Independence, from any officers of the Revolution above the rank of field officers, and from any of the European nobility settled in America are requested – for historical purposes of interest to them – to send names and addresses to Frederic Gregory Forsyth⁵⁴.

This relaxation was made possible by Forsyth's peculiar view that only an Aryan ancestry could have endowed these senior officers with the qualities required to ascend to prominence in a traditional society, and that such prominence was therefore a proof of such an ancestry, even in the absence of genealogical records. Despite this broadening of admission criteria, a list of the members of the Aryan Noblesse registered from 1880 to 1914 reveals that only 73 Americans and one Canadian joined the organization in the 1880s⁵⁵, none of whom belonged to the 60 families who had answered Forsyth's query. Confirming what has been observed with the Provosts, they were predominantly professionals (24 physicians or medical graduates and 17

⁵⁰ Albert Welles, *The Pedigree and History of the Washington Family* (New York: Society Library, 1879), 5. (<https://archive.org/details/pedigreehistoryo00byuwell>)

⁵¹ Weil, *Family Trees*, 129.

⁵² While claiming a filiation with the American Revolution which he saw as initially aristocratic, as we shall see later.

⁵³ Forsyth de Fronsac, *Memorial of the Family*, 74.

⁵⁴ "Aryan Order Query," *The Magazine of American History with Notes and Queries*, 9 (January-June 1883): 391. (<https://archive.org/details/magazineofamericv9stev>)

⁵⁵ "The College of Arms of Canada," *Americana*, 9 (1914): 782-790. (https://archive.org/details/americana_o19142amer) This list does not specify the enrollment dates in the Order, which can nevertheless be inferred from the biographies of the Aryan nobles (see the Appendix).

lawyers or law graduates) and Southerners (54 born or residing in the former slave states versus only 20 in the former free states and Canada).

In the North, Forsyth enlisted his father and brother, who both changed their surnames to Forsyth. He would later write that his father was the founder and first chancellor of the Order⁵⁶. This assertion is contradicted by contemporary news reports and by his own testimony that he himself had founded the Order⁵⁷, but it is hard to imagine that a young intellectual from Maine could have gained the trust of prominent citizens from several States without the support and the contacts of his family. These contacts may have included Masonic Lodges, as Forsyth's paternal grandfather and several members of the Aryan Order were Freemasons. Forsyth also recruited his uncle Robert Plaisted Jewett and another relative on his mother's side, Dennis Erskine Marr who styled himself Marquis of Garioch as a supposed descendant of the Earls of Mar; Forsyth later laid claims to the Marquisate in a letter to the Earl Marshal of England⁵⁸. The four other recruits from New England were all physicians. Two of them were born in Canada: Edouard Philippe Leprohon, a descendant of French Canadian noblesse who was serving as French consul in Portland, and William Pitt Brechin, a Nova Scotian living in Boston. Like Brechin, the two other physicians were members of the NEHGS: the Provost Ashbel Woodward, president of the Medical Association of Connecticut who had served as a military surgeon during the Civil War, and Francis F. Forsyth, president of the Weymouth Historical Association in Massachusetts. The latter was probably recruited through the Forsyth family association, just as the Provosts James Forsyth, a New York lawyer who was president of the Rensselaer Polytechnic Institute, and James Mortlach Forsyth, a barrister in Kingston, Ontario who was the only member of the Order residing in Canada.

Along with Dr. Woodward, only two other Union veterans of the Civil War joined the Aryan Order: Lt. Col. Clifford Stanley Sims, president of the Society of the Cincinnati in New Jersey, and Augustus Plummer Davis from Pittsburgh, founder of the Sons of Union Veterans of the Civil War. Among the few other members from the Northern States, we note the presence of John Watts de Peyster, major general in the New York militia, John Stockton Hough, a physician in Pennsylvania who descended from a long line of colonial officers, Thomas Supplee, a school headmaster in Ohio, and the Provost William C. Burr of Rockport, Indiana.

It appears that these Northern members were recruited in the early stages of the founding process of the Order, before the political agenda behind the initiative was fully known. Many of them, including the Provosts, quickly vanished from the scene, and Forsyth's relatives were the only ones who played an active role in the organization, along with Dr. Stockton Hough. This is hardly surprising, as Forsyth's program ran contrary to the very principles for which the North had fought the Civil War. Conversely, and likely for the same reason, the Southern States were the only place where the movement gained some traction, prompting Forsyth to go South.

⁵⁶ Forsyth de Fronsac, *Memorial of the Family*, 73-74.

⁵⁷ F. G. Forsyth de Fronsac, *A Genealogical Record. Forsyth of Nydie* (New Market VA: Henkel & Co., 1888), 24. (<http://memory.loc.gov/service/gdc/scd0001/2007/20070601022ge/20070601022ge.pdf>)

⁵⁸ Frederic Gregory Forsyth to the Duke of Norfolk, 25 October 1890, listed in Francis W. Steer, *Catalogue of the Earl Marshal's Papers at Arundel Castle* (London: The Harleian Society, 1964), 111. (<http://www.arundelcastle.org/pdf/TheEMCataloguepdf.pdf>)

4. A call from the South

The scathing criticism of the newly-born Aryan Order in the Northern States newspapers was echoed in the South, as evidenced by the following excerpts from North Carolina's *Wilmington Star*:

There is a secret revolutionary society in the North bearing the title of "Aryan Americans". Its design is to destroy the Republic and with it the present form of government. Its purpose is treasonable and its end, destruction. [...] It is of Northern origin, of Northern growth. [...] The whole thing is so wild, so ridiculous, that we need waste hardly the space we have given to it. It is grand nonsense worked out with care and elaboration. [...] Altogether it is one of the craziest schemes that a literary fool ever conceived. [...] The whole thing is too ridiculous to last long. We may expect that all the persons in the South of any character who have been supposed to be identified with the secret Order will withdraw quickly or rise to an explanation⁵⁹.

We note the strong insistence of the journalist on the Northern origin of the organization, which is also found in an Atlanta newspaper: "A yankee by the name of Forsyth from away down Maine has hit upon a novel scheme to raise the wind⁶⁰". Fifteen years after the end of the Civil War, the former Confederate States were barely emerging from the hardships of "Reconstruction", a well-intentioned but ill-fated attempt by radical Republicans to impose to the South, from without and through military might, a social structure based on Northern models⁶¹. This policy, and especially the forcible introduction of black suffrage, had been met with fierce, and often violent resistance from many white Southerners who felt treated as a conquered people in their own country. In turn, this defiance, embodied in vigilante groups like the Ku Klux Klan and paramilitary organizations such as the White League and the Red Shirts, gave rise to the suspicion that the South remained rebel at heart. The spectacle of prominent Southerners joining an organization whose ultimate aim was to overthrow the democratic constitution of the United States could only nourish this suspicion of disloyalty and hamper the attempts at national reconciliation, hence the alarmed reaction of the *Wilmington Star* reporter. In fact, the journalist's fears were not unfounded, since the Aryan Order was going to upset his predictions by lasting almost six decades and dash his hopes by gaining a strong foothold in Old Dixie.

Forsyth himself moved south, taking up residence successively in Baltimore where he taught mathematics and history at a female college (1881), in Athens, Georgia (1883), and finally in Virginia where he worked as a schoolmaster (1884)⁶². In an effort to shake off his Yankee image, he crafted for himself fanciful family roots in the South. He thus established a fake connection between the Forsyths of Fredericksburg, Virginia and his ancestor Matthew Forsaith⁶³. Even

⁵⁹ See note 48.

⁶⁰ "Our Native Nobility," *The Atlanta Constitution*, 11 December 1880: 1. (<http://www.newspapers.com/newspage/26863181/>)

⁶¹ It might be relevant to revisit the history of Reconstruction in the light of recent American attempts at imposing democracy through military occupation in countries such as Iraq.

⁶² Vachon, "Frédéric Gregory Forsyth," 18; Browning, *Americans of Royal Descent*, 25; and "Aristocratic Aspirations," *Los Angeles Herald*, 24 April 1884: 4.

⁶³ Forsyth de Fronsac, *A Genealogical Record*, 19.

more inventively, he transformed his paternal grandmother Sallie Perry, born in Maine ca. 1784⁶⁴, into the fictional Sallie Pray, born in Georgia, whom he presents as the daughter of a Captain Pray who served in the Georgia Navy during the War of Independence⁶⁵.

Behind all these moves, Forsyth's motivation was to come closer to the bulk of his membership. As we have seen, 54 of the 74 members of the Aryan Noblesse registered in the 1880s originated from the former slave states, including six Provosts: Alexander Peter Stewart, Chancellor of the University of Mississippi, Joseph James Stewart, arbitrator of the American-Spanish Claims Commission, Charles Martin and William Buchanan Conway, who were attached to the Virginia Agricultural and Mechanical College in Blacksburg, and solicitor general Cornelius D. Forsyth and J. Henry Hoskinson, both residents of Rome, Georgia. Conway, C.D. Forsyth and A.P. Stewart had served in the Confederate States Army. Indeed, a total of 34 Confederate veterans joined the Aryan Order, including 16 senior officers who led the Southern forces in all the major battles of the Civil War.

Confederate Veterans in the Aryan Noblesse

Pierre G. T. Beauregard	General	LA	Patrick Houstoun	Captain	FL
Wade Hampton	Lieutenant general	SC	William Lee Ritter	Captain	MD
James Longstreet	Lieutenant general	GA	Arthur C. Ford	Lieutenant	GA
Alexander Peter Stewart	Lieutenant general	MI	Archibald Atkinson	Surgeon	MD
Matthew Calbraith Butler	Major general	SC	Harvey Leonidas Byrd	Surgeon	MD
John Brown Gordon	Major general	GA	Timothy Barnard Chisholm	Surgeon	GA
William Henry Fitzhugh Lee	Major general	VA	Francis Peyre Porcher	Surgeon	SC
Edward Warren	Chief Medical Officer	MD	William Andrew Byrd	Ensign	VA
Bradley Tyler Johnson	Brigadier general	MD	William Buchanan Conway	Corporal	VA
George Paul Harrison	Colonel	AL	Boswell Preston Anderson	Private	MD
George Troup Maxwell	Colonel	GA	Alexander Brown	Private	VA
John Screven	Colonel	GA	William Berrien Burroughs	Private	GA
Zebulon Baird Vance	Colonel	NC	Frederick Nicholls Crouch	Private	MD
James Hubard	Lieutenant colonel	VA	Francis Fontaine	Private	GA
Charles Colcock Jones	Lieutenant colonel	GA	Cornelius D. Forsyth	Private	GA
Lucius Q. C. Lamar	Lieutenant colonel	GA	William Harden	Private	GA
James Barron Hope	Captain	VA	Paul Hamilton Hayne	Private	GA

Some of these veterans were recruited by Forsyth himself, such as Lucius Quintus Cincinnatus Lamar⁶⁶ and, obviously, the three Provosts. Alexander Peter Stewart must have been instrumental in bringing many of his former comrades-in-arms into the fold of the Aryan Noblesse, as he was a former Confederate lieutenant general. Forsyth later stated that Stewart was appointed Chancellor of the Order at the October 1880 meeting⁶⁷; this is not true, but Stewart was the only Provost who enjoyed more than a local fame, and we may safely assume that he took a leadership position in the organization. As always with Forsyth's movement, it is hard to assess to what extent these veterans were aware of the ultimate aim of the organization they were joining. For example, former general Pierre Gustave Toutant Beauregard is listed as a

⁶⁴ Email from Bob McLellan, genealogist in Portland ME, 5 April 2014.

⁶⁵ Bell, "Thomas Forsyth," 253-254; Forsyth discovered the existence of Captain Pray in Charles Colcock Jones, *History of Georgia*, 2 vols. (Boston: Houghton Mifflin, 1883), II, 250. (<https://archive.org/details/historygeorgia02jonegoog>)

⁶⁶ "A Chance for Aryans," 5.

⁶⁷ Forsyth de Fronsac, *Memory of the Family*, 74.

registered Aryan noble but not as a member of the Aryan Order, which may suggest that he was conferred an Aryan Noblesse insignia as an honorary distinction and accepted it as such. Similarly, the presence of James Longstreet on the list is surprising, since this former lieutenant general had embraced the cause of Reconstruction and was supporting black suffrage and the Republican Party, which placed him at odds with his former colleagues and with the basic tenets of Forsyth's ideology. However, Longstreet and Stewart were roommates at West Point, and Stewart's division was part of Longstreet's command at the battle of Chickamauga in 1863⁶⁸; the two may therefore have preserved a personal friendship that would explain Longstreet's membership in the Order. In any case, Longstreet does not appear to have played any active part in the organization.

The reverse is true in the case of the four Confederate officers who formed, along with Forsyth and Dr. Stockton Hough, the Supreme Council elected to replace the Council of Provosts at the second meeting of the Aryan Order, which likely took place as scheduled in October 1881⁶⁹:

John Brown Gordon	Provost General
Charles Colcock Jones	Vice-Provost General
John Stockton Hough	Chancellor General
Harvey Leonidas Byrd	Treasurer General
Frederic Gregory Forsyth	Herald Marshal General
William Lee Ritter	Registrar General

Provost General John Brown Gordon was a former major general and a U.S. Senator for Georgia; a staunch opponent of Reconstruction, he condoned the activities of the Ku Klux Klan to assure a white-controlled social order in postbellum South. A similar profile is found to varying degrees among the seven other senators who joined the Aryan Order, and who were all Confederate veterans: U.S. Senators Matthew Calbraith Butler and Wade Hampton (South Carolina), who enjoyed the brutal support of the Red Shirts, Lucius Quintus Cincinnatus Lamar (Mississippi) and Zebulon Baird Vance (North Carolina), and State Senators George Paul Harrison (Alabama), Patrick Houstoun (Florida) and William Henry Fitzhugh Lee (Virginia), the nephew of famous Confederate general Robert E. Lee.

Vice-Provost General Charles Colcock Jones was a former lieutenant colonel, a historian and a friend of Gordon. From 1879 to 1893, he headed the Georgia-based Confederate Survivors Association, through which other Confederate veterans may have been brought into the Aryan Order. At a meeting of the Association, he extolled the patriarchal and agrarian values of the Old South against urbanization and materialism brought from the North, while Gordon defended the role of the South in American history and expounded the benefits of slavery, described as "the

⁶⁸ Jeffrey D. Wert, *General James Longstreet: The Confederacy's Most Controversial Soldier* (New York: Simon & Schuster, 2005), 310.

⁶⁹ "Aryan Order of America," *The Magazine of American History with Notes and Queries*, 13 (January-June 1885): 212. (<https://archive.org/details/magazineamerica14stevgoog>). I have found no account of the second meeting of the Order, but Forsyth was already using the title Herald Marshal General in 1883 and H.L. Byrd died in 1884, which suggests that the Supreme Council was elected in 1881 as scheduled.

instrumentality, selected by Providence, for the civilization and religious training of four million of the African race⁷⁰”.

Such views were typical of the Lost Cause, a cultural movement that sprung up in the South in the wake of the Civil War. Supporters of this ideology portrayed “the Confederacy’s cause as noble and most of its leaders as exemplars of old-fashioned chivalry, defeated by the Union armies through numerical and industrial force that overwhelmed the South’s superior military skill and courage” and claimed that Reconstruction “had been a deliberate attempt by Northern politicians and speculators to destroy the traditional Southern way of life⁷¹”. Besides Gordon and Jones, other members of the Aryan Order were strong proponents of the Lost Cause, including Bradley Tyler Johnson, a former brigadier general who described the Civil War as the attack “of a ‘free mobocracy of the North’ against ‘a slave democracy of the South’” and presented the Old South as “a glorious, organic civilization destroyed by an avaricious ‘industrial society’ determined to wipe out its cultural foes⁷²”. On the literary front, Aryan Order members and Confederate veterans Paul Hamilton Hayne and Francis Fontaine published works exhibiting Confederate sympathies.

The Lost Cause ideology was likely shared by the other Southern members of the Aryan Order, including Registrar General William Lee Ritter and Treasurer General Harvey Leonidas Byrd. A former Confederate Army surgeon, Byrd was president of the College of Physicians and Surgeons of Baltimore, to which were also attached Edward Warren, whom we shall meet later, and Archibald Atkinson, who also served as army surgeon. No less than fifteen other Southern physicians, half of them Confederate veterans, joined the Order, such as colonel George Troup Maxwell, a Georgian who had become vice-president of the Delaware Medical Association, and military surgeon Francis Peyre Porcher, one of the founders of the American College of Physicians.

Whether senators, historians or physicians, these Southerners shared the feeling of being victimized by the course of history, which had seen the downfall of their world of wealthy plantations and the triumph of “industrial mobocracy”. In this respect, their Lost Cause had much in common with the losing cause of Portland traders, and they could find a sense of vindication and a light of hope in Forsyth’s interpretation of history. However, to be more in tune with their expectations, the ideas of Forsyth had to be expunged of such oddities as the birth tax for the poor or the “race of mental giants”, and to be raised to the level of a consistent political system.

⁷⁰ John Brown Gordon and Charles Colcock Jones, *The Old South. Addresses delivered before the Confederate Survivors’ Association in Augusta, Georgia on the occasion of its ninth reunion* (Augusta GA: Chronicle Publishing Company, 1887), 8.

⁷¹ “Lost Cause of the Confederacy,” *Wikipedia*, retrieved on March 31, 2015 from http://en.wikipedia.org/wiki/Lost_Cause_of_the_Confederacy. The name Lost Cause was taken from the title of a book published in 1866 by historian Edward A. Pollard, who is often quoted by Forsyth.

⁷² David W. Blight, *Race and Reunion: the Civil War in American Memory* (Cambridge MA: Harvard University Press, 2001), 257.

5. An American monarchist

In 1884, a maturing Forsyth exposed his political views in an essay that would prove to be his most serious work. The book entitled *The Kingdom*⁷³ takes the form of a dialogue between two fictional characters living in Paris: Henry Spottswood, a former Confederate colonel who has espoused the royalist cause, and Jean Regnies, a French republican.

Speaking through the character of Spottswood, Forsyth deplores the current state of affairs in the United States, where government is in the hands of corrupt politicians who put party before country: “They govern in the name of party and not for the nation. Behold the corruption, accounts of which have filled the newspapers in America for the last thirty years.” Those politicians are in fact the puppets of civil servants and business corporations who fund their elections and wield the real power:

The civil service is composed of 200,000 families. It is in the civil service that the power of political parties resides, since it is there that the revenues of government are collected and assembled, and these give funds for bribery at elections⁷⁴.

Corporations must exist. They are to civilization necessary to carry out those undertakings which uncombined efforts cannot accomplish. When, however, a government is to be voted for periodically, these corporations can, by combined effort, control a majority as they do in the American and French republics. It is bad for the people to have a government in the hands of those whose sole purpose is to make laws for their own business prosperity; to grant themselves subsidies and loans; to run affairs of state auxiliary to their counting-house schemes. [...] So long as a man is poor, in America, he is nobody. Everything else is at a discount beside of money, and under the vulgar, abusive and corrupt administration of this moneyed class, controlling, as it does, with its hired politicians, the destinies of the country, the direst of futures is to be looked for to America⁷⁵.

The root cause of this evil is universal suffrage, under which “government is out to be raffled among millions of individual voters” who are easily manipulated by demagogues and swayed away by the best-funded campaigns, especially since the ordinary people “care nothing for the extravagancies, immoralities and excesses of authority of their rulers provided such do not materially affect them”. In the United States, the extension of suffrage during the first half of the 19th century gradually removed from power the conservative elements who had led the War of Independence “to preserve the rights of their ancestors against the encroachments of the London Parliament” and formed the ruling class of the new country, providing a honest government as they were “born to power and bred to consider the interests of state”. The advent of majority rule ultimately led to the election of a radical administration that overthrew the Constitution and set up a government of “leeches”:

By the laws of the United States the officials of government are sworn to support the constitution, which is the supreme law of the land. The administration of 1861 took such an oath. But it was elected by a party having a platform antagonistic to this

⁷³ F. G. Forsyth, *The Kingdom* (Charlottesville VA: Chronicle Press, 1884), 28 p.

⁷⁴ Forsyth, *The Kingdom*, 11.

⁷⁵ Forsyth, *The Kingdom*, 15.

constitution, which platform they, by becoming candidates for office, had promised to carry out when elected. [...]

Then, in the South, the whites were debarred from electing their officers as representatives, and the former slaves were called to enjoy the privilege. In the North the corporations and the "shoddy" of society, that had sprung up since the civil war, sent the meanest demagogues they could buy to do service for them in government. And this was the beginning of the radical republic — in the overthrow of the Constitution, in disaster to the whole nation, and in humiliation to a part of it. To the shame and the disgrace of the whole, the sharks and vultures of humanity control affairs⁷⁶.

As a remedy to this evil, Forsyth proposes the establishment of a hereditary monarchy, since the unelected monarch "represents no one party but the nation" and is independent of the civil service "vampires" and the "lecherous class" of monopolistic businessmen. Moreover, to wrestle power away from radicals "who are necessarily of the lower orders", the Senate should be elected by the "descendants of all the orders of colonial nobility and knighthood, the American members of foreign peerages and gentry families" grouped under the Aryan Order of America (also known as the Royal Aryan Society).

True to his francophilia, Forsyth dedicated his book to the Comte de Paris, pretender to the French throne, and to the Marquis Edmond de La Fayette, descendant of the French hero of the War of Independence. While he hoped for a royalist restoration in France, he conceded that Americans were attached to their republican form of government, and proposed that the American monarchy take the form of a hereditary presidency in the family of La Fayette. In view of the public outrage at the accumulation of scandals in the Republican administration, he believed that time was ripe for the election of a royalist party:

Now if a monarchical party of the people was formed in America with the lineal representative of Lafayette as its choice, how great and enthusiastic would be the multitude to embrace his cause; what ancient memories would be excited of common struggles and soldierly fidelity to ornament as with trophies the highest sentiment of patriotism!⁷⁷.

The election of a monarchical party would unite the country under the principles defended by the Southerners, who had been justified in upholding the patrician constitution of the United States, and in seceding when it was overthrown on the pretense of the "immoral doctrine" according to which "the will of the people is sufficient for the formation of new laws and constitutions when that will is the voice of the majority":

The minority has a right that is of ethical import. If ten men stipulate with one and afterwards change their minds what is to be done? The ten must leave the one, or the one must leave the ten⁷⁸.

There is thus a clear juncture between the political program of Forsyth and the Lost Cause themes. The character of Spottswod itself was inspired to Forsyth by the numerous Confederate

⁷⁶ Forsyth, *The Kingdom*, 16.

⁷⁷ Forsyth, *The Kingdom*, 22-23.

⁷⁸ Forsyth, *The Kingdom*, 5.

officers and Southern leaders who preferred expatriation to living under “Yankee domination”, and took military postings and other prominent positions in countries as diverse as Mexico, Brazil, Australia and Egypt⁷⁹. One of them was Edward Warren, who joined the Aryan Order. A physician, Warren was chief medical officer of the Confederate States naval forces in North Carolina. After the war, he helped organize the College of Physicians and Surgeons of Baltimore, but in 1875, he accepted the position of chief of medicine for the Egyptian khedive who gave him the honorary title of “bey”. In 1877, he left Africa for Paris where he established a practice and remained until his death in 1893. At the third meeting of the Aryan Order in July 1885, Warren was appointed to the Supreme Council of the organization, along with Forsyth, Gordon, Jones and Ritter who were reconducted in their positions⁸⁰. This nomination reinforced the Confederate slant of the Order, and inaugurated a policy of appointing foreign residents to leadership roles, which provided Forsyth with the double advantage of conferring an international prestige to the Order while giving him a freer hand to run it at his whims.

The 1885 meeting was held July 10-12, at the Marr family estate in Scarborough, Maine, which confirms that Forsyth enjoyed the continuing support of his relatives. It opened with resolutions of sympathy for the Comte de Paris. The main item on the agenda was the establishment of the Herald’s College contemplated in 1880, with a jurisdiction extending to the United States and Canada. The project was not completed, but heraldic visitations were planned in every State for the purpose of registering family coats of arms in order to collect records for the College⁸¹. The meeting also took note of the publication of a book entitled *Americans of Royal Descent* edited by Charles Henry Browning in 1883⁸², esteeming it worthy of praise as a first effort in this line by an American. Browning was a Pennsylvania genealogist and a member of the Aryan Order who made his living off the fashion for royal lineage among Americans who publicized “their actual or imagined descent from royal or noble blood [...], relying on the notion of heredity to legitimize their claims to social superiority⁸³”.

Inspired by Browning, with whom he was already collaborating in 1879⁸⁴, Forsyth embarked on a lifelong genealogical journey that would ultimately turn him into a descendant of Charlemagne and Odin. Already claiming descent from the noble Clan Forsyth, he started styling himself Viscount de Fronsac in the late 1880s. A testament to Forsyth’s francophilia, this spurious title was based on the phonetic consonance between the surname Forsyth and the southwestern French place name Forsath that he found in an American edition of the 14th century *Chronicles* of Jean Froissart, which he quoted in 1888⁸⁵. As the English translators of Froissart had identified

⁷⁹ John R. Wennersten, *Leaving America: The New Expatriate Generation* (Westport CT: Greenwood Publishing Group, 2008), 34-35.

⁸⁰ “Aryan Order of America,” *The Magazine of American History with Notes and Queries*, 16 (July-December 1886): 204. (<https://archive.org/details/magazineamerica02stevgoog>)

⁸¹ “Aryan Society,” *The Magazine of American History with Notes and Queries*, 14 (July-December 1885): 325 (<https://archive.org/details/magazineamerica15stevgoog>). The first, and likely the only such visitation took place in Portland on July 29, 1885.

⁸² Charles Henry Browning ed., *Americans of Royal Descent* (Philadelphia: Porter & Coates, 1883), 319 p.

⁸³ Weil, *Family Trees*, 120.

⁸⁴ “Report of the Committee on Heraldry,” *Proceedings of the New England Historic Genealogical Society at the Annual Meeting January 7, 1880* (Boston: The Society, 1880), 36.

⁸⁵ Forsyth de Fronsac, *A Genealogical Record*, 3.

Forsyth with the locality of Fronsac, in Gironde⁸⁶, he argued that the ancestor of the Clan Forsyth was a younger son of a Viscount of Fronsac who would have gone to Britain in the 13th or 14th century. Unluckily for Forsyth, no member of the House of Fronsac ever set foot in Britain, and Froissart's Forsath was in fact the locality of La Force ("Força" in Occitan) in Dordogne⁸⁷.

Despite this genealogical pomposity, the fortunes of the now Viscount were on the wane during the late 1880s. He had earned the solid repute of being "a codfish crank of the first water⁸⁸" whose endeavour was "the disordered development of a fellow who would rather be the son of Charles II⁸⁹". Moreover, his movement was losing whatever appeal it may have enjoyed among diehard Confederates, as the reconciliation between the two sections of the United States was nearing completion on the basis of a compromise under which Southerners recognized the North as the new senior partner in the Union, while Northerners acknowledged the distinctive features of the South, including racial segregation⁹⁰. In the 1884 elections, the very same year when Forsyth published his essay outlining the political motivations behind the creation of the Aryan Order, the scandal-laden Republicans lost power for the first time since the Civil War. The new President Grover Cleveland saw Reconstruction as a failed experiment and welcomed Southerners in his administration, such as Lucius Q. C. Lamar who was appointed Secretary of the Interior and then associate justice of the Supreme Court. With a member of the Aryan Order in such a prominent position, and with the removal of the last obstacles to the disenfranchisement of black voters in the South, the heirs of the Confederacy had little reasons to persist in their association with a monarchist ideologist.

In 1890, in an apparent attempt to salvage his organization, Forsyth briefly departed from his monarchist agenda and extended a hand to the working class, with a new scheme under which the United States would adopt a political structure based on the principles of conservative corporatism. The right to vote and eligibility for office would be restricted to members of professional orders, trade unions, chambers of commerce and farmers' alliances. In each State, the governor would be elected by an upper house representing the proprietors and professionals and a lower house representing the employees; at the national level, the Senate and the House of Representatives would be elected along similar lines, and the president would be elected by the assembly of governors. The purpose of this reform was to eliminate "the political element that is not connected at all, not even by representation, with the industry, agriculture, commerce, or culture of the country, but rather plays on the interests of these for the gain of itself as a parasite⁹¹", which is reminiscent of the objective of the 1884 monarchist blueprint. To implement this program, Forsyth convened a meeting of the Aryan Order in July

⁸⁶ Thomas Johnes ed., *Sir John Froissart's Chronicles of England, France, Spain and the adjoining countries, from the latter part of the reign of Edward II to the coronation of Henry IV*, 2nd Edition, 5 vols. (London: Longman, Hurst, Rees and Orme, 1805), II, 62.

⁸⁷ Drolet, "Les Denys," 183-184.

⁸⁸ "Aryan Order of America," *The Atlanta Constitution*, 23 May 1885: 4. (<http://www.newspapers.com/newspage/34122316/>)

⁸⁹ "Aryan Americans," *The Wilmington Star*, 16 December 1880: 2. (<http://www.newspapers.com/newspage/53897128/>)

⁹⁰ This compromise held until it was successfully challenged by the Civil Rights movement in the 1960s. It could be seen as a step toward the emergence of a unified American identity.

⁹¹ "A Great Political Revolution," *Alexandria Gazette*, 2 May 1890: 1. (<http://virginiachronicle.com/cgi-bin/virginia?a=d&d=AG18900502.1.1>)

1890 at Alexandria, Virginia where he was residing. Understandably unimpressed by a project that remained fundamentally aristocratic, the trade unions, chambers of commerce and farmers' alliances failed to respond to his invitation, and the new proposal was interred.

At that point, the Aryan Noblesse had reached a low ebb; it was reduced to a rump, and any observer would probably have predicted its imminent demise. However, an event happened that would imprint a new course to the life of Forsyth and the history of his movement: Frederick Forsaith died June 11, 1891, leaving his two sons with resources substantial enough to live comfortably while earning additional income as dilettante writers and musicians⁹². From then on, the Forsyth brothers, who never married, would be able to pursue their intellectual and artistic inclinations free of serious financial worries. Forsyth de Fronsac, who had gone to Portland upon his father's death, never went back to Virginia; he settled instead in Boston where his brother was working in the publishing department of the Natural History Society⁹³. In a genealogical dictionary published in 1892, he is recorded as being a resident of Boston and Chancellor of the Royal Aryan Society⁹⁴. However, that same year, the chancellorship of the organization was transferred to a Georgia physician, in circumstances Forsyth would later recall as follows:

The headquarters in 1892 — a year after the death of Captain Forsyth — were moved to Savannah, Ga. under the Chancellorship of Dr. Joseph Gaston Bulloch of that city, since which time, owing to such members there not seeing the anomaly between belonging to an order with a royal foundation and professing adherence to the preambles of a republic at the same time, a division has resulted, and the royalist members have transferred their headquarters to Canada⁹⁵.

This account is an oversimplification of events for, as we will see, Forsyth was already recognizing the failure of his endeavours in the United States and turning his eyes toward Canada in 1891, which nevertheless did not prevent him from centering his activities in Boston rather than Canada until the beginning of the 20th century. It is however a fact that from 1892 onward, the Aryan Noblesse was made up of two distinct, but related branches operating respectively in the American South and in New England and Canada. It is also true that under Dr. Bulloch's leadership, the southern branch veered away from the monarchist agenda that Forsyth kept pursuing, but this agenda was itself going to take different, and even opposing forms on one side or the other of the U.S.-Canada border. To better understand the intricacies of this complex history, we will successively review the development of the movement in its now three concurrent theatres of operation.

⁹² Vachon, "Frédéric Gregory Forsyth," 22.

⁹³ Bernard Burke, *History of the Colonial Gentry*, 2 vols. (London: Harrison & Sons, 1895), II: 546. (<http://www.mocavo.co.uk/A-Genealogical-and-Heraldic-History-of-the-Colonial-Gentry-Volume-2-3/851577/166#168>)

⁹⁴ "Frederic Gregory Forsyth," in Thomas Patrick Hughes and Frank Munsell eds., *American Ancestry*, 12 vols. (Albany NY: Joel Munsell's Sons, 1892), VII: 87.

⁹⁵ Forsyth de Fronsac, *Memory of the Family*, 74.

CHAPTER III. The Aryan Order of St. George of the Empire

6. The orders of Dr. Bulloch

Joseph Gaston Baillie Bulloch was born in 1852, the son of a Georgia physician; following in his father's footsteps, he embraced the medical profession, specializing in public health. A sixth-generation American, Bulloch was the descendant of a Scottish settler arrived in America about 1729, whose son Archibald Bulloch was Governor of Georgia at the time of the Declaration of Independence of which he was a strong supporter⁹⁶. Joseph Gaston was passionate about genealogy, although, like many amateur genealogists of his time, he "was a credulous researcher, guided too often by wishful thinking, if not fantasy, and often transformed into fact whatever happened to make sense to him"⁹⁷. He thus claimed descent from King Robert III Stuart through the Irvine and Douglass families⁹⁸. He envisioned genealogy from a moral and medical perspective, typical of the eugenics approach prevalent among the American genealogists of the Gilded Age⁹⁹:

We study the pedigree of animals and take care to preserve a fine race of them — then, why not look into the traits of mankind, and try to develop a fine, honorable, God-loving race; yet can we reasonably expect to do so unless we study its past history? History teaches us much of mankind in general, genealogy in particular; and by its study we learn to emulate the good, true and noble in the race, and to steer clear of its defects, faults and vices. Again, to the physician it is invaluable, for he sees before him descendants of ancestors who had their vices, who had their excellent traits of character, and by a close scrutiny he can advise them against certain evil practices or against certain marriages, or help them to throw off inherited disease and avoid its continuance in their offspring¹⁰⁰.

With his pedigree, background and worldview, Bulloch was an ideal fit for the Aryan Noblesse. He likely joined the Aryan Order in 1891, at the time when he became vice-president of the newly-formed Georgia branch of the Sons of the Revolution, a patriotic society founded in New York City in 1883. The president and the secretary of the branch, John Screven and William Harden, both belonged to Forsyth's Order, along with fellow Confederate veterans William Berrien Burroughs and Timothy Barnard Chisholm¹⁰¹. The circumstances surrounding Bulloch's accession to the chancellorship are unclear, but we do know that on March 11, 1892, he instituted the Aryan Order of St. George of the Holy Roman Empire in the Colonies of America, of which he retraced the history and defined the aims in the following prospectus:

⁹⁶ Joseph Gaston Baillie Bulloch, *A History and Genealogy of the Families of Bulloch, Stobo, De Veaux, Irvine, Douglass, Baillie, Lewis, Adams, Glen, Davis, Hunter* (Savannah GA: Braid & Hutton, 1892), 11-12. (<https://archive.org/details/historygenealogy00>)

⁹⁷ William Harris Bragg, *De Renne: three generations of a Georgia family* (Athens GA: University of Georgia Press, 1999), 237.

⁹⁸ Bulloch, *A History and Genealogy*, 101-104.

⁹⁹ Morgan, "A Noble Pursuit," 141.

¹⁰⁰ Bulloch, *A History and Genealogy*, 5.

¹⁰¹ *Year Book of the Society of the Sons of the Revolution in the State of New York* (New York: Exchange Printing Co., 1893), 20.

(http://archive.org/stream/yearbookofsonsof1893sons/yearbookofsonsof1893sons_djvu.pdf)

The Emperor Charles V extended some of the Orders of the Holy Roman Empire over America, which in the 16th century formed part of his domain. Since then, titles of the Holy Roman Empire were bestowed on individuals in America; but no Order was conceived until the formation of the Aryan Order by the consent of a few families whose heraldry and rank, derived directly or indirectly from the Holy Roman Empire, gave them a prescriptive authority to resume the designs of the Empire in America by this organization.

The Aryan Order (of the Empire) in America was formed in Boston, and formally instituted at Baltimore, in the rooms of the Maryland Historical Society, Oct. 28, 1880. It was instituted to give a basis of historic worth to American society, by associating together every honourable family of Colonial distinction derived in the male line from honourably mentioned civil or military Colonial officers.

There were added to these families of more recent date in America, that had received titles of Nobility or Knighthood for merit from Royalty, as well as the younger sons of European Nobility settled in America, as well as officers of Royal Commission and honourably discharged, derived from titled families in Europe.

No qualification enables any but those of the White or Aryan race to enter. The Order is to preserve and keep alive the designs of the Holy Empire in America, transmitted from the Emperor Charles V, to protect the weak, encourage merit, maintain justice, and to live in honour and temperance.

The great curse of American society is the persecution of the worthy poor by the unmannerly rich. The Order, therefore, provides for the social intercourse of the families on an equal basis, regardless of their wealth or poverty – ‘For an honourable name is to be chosen above great riches.’ The Order takes cognizance but of the honour and glory of manhood, established by generations of continuance¹⁰².

The purpose and eligibility criteria of the Order are further specified in the Constitution:

The purpose of this Society is to promote social virtues, to reprobate fashionable vices and follies, to preserve genealogical records of the families of members and the accounts of their historic greatness as means to further the end by enlivening a feeling of family worth and honor with present memorials. [...]

Companionship to be conferred must be approved by the Supreme Council, requirements being honorable character, illustrious and honorable family, colonial or noble, of the Aryan race. [...]

That membership in the Order must be restricted to those descended from the following: 1. Those ennobled, knighted, or decorated by royalty for meritorious service. 2. Officers, civil or military, acting under Royal commission (or their male descendants), settled in America from the earliest to latest date. (This includes the whole body of the American colonial magistracy and officers.) 3. Families of honorable mention entitled to coat-of-arms¹⁰³.

It is clear from these texts that Bulloch’s Aryan Order of St. George was the continuation of Forsyth’s Aryan Order of America, rather than a successor organization. However, it is equally

¹⁰² “Prospectus of the Aryan Society,” *Scottish Notes and Queries*, 5, 11 (April 1892): 172-173.

¹⁰³ *History, Constitution and By-Laws of the Aryan Order of St. George of the Holy Roman Empire in the Colonies of America* (Savannah GA : Robinson Steam Printing Co., 1892). I was unable to consult this document, but some articles of the Constitution are reproduced in Jennings Hood and Charles J. Young, *American Orders & Societies and their Decorations* (Philadelphia: Bailey, Banks & Biddle, 1917), 14-15. (<https://archive.org/details/americanordersso00hoodiala>)

clear that, as would be deplored by Forsyth, Bulloch totally abandoned the political program that laid behind the foundation of the movement in 1880. Although both men belonged to the postbellum generation, Forsyth's ideas appealed mostly to the older generation, whereas Bulloch fully embraced the spirit of national reconciliation embodied by his distant cousin Theodore Roosevelt, a Republican politician who was the scion of two prominent families from New York and Georgia. The same attitude was shared by Bulloch's kinsmen who joined both the Sons of the Revolution in Georgia and the Aryan Noblesse: his brother Robert Hutchinson Bulloch, and his fellow amateur historians and genealogists Charles Jones Colcock (a cousin of Charles Colcock Jones) and Wymberley Jones De Renne. Along with Georgia State librarian and Aryan Order member John Milledge, they came from planter families who had successfully regained their status in the New South and confidently believed their inherited values could triumph in American society without any necessity of constitutional changes.

Associating these values inherited from colonial America with the "designs of the Holy Roman Empire of Charles V" appears as a novelty in Bulloch's organization, although an early reference to the "Sacred Order of the Empire"¹⁰⁴ may suggest that the connection was first made by Forsyth. It is no coincidence that the Aryan Order took a name referring to the Spanish colonial empire in 1892, the year of Columbus quadricentennial¹⁰⁵. In the United States, the large-scale celebration of the 400th anniversary of the discovery of America "promoted American triumphalism" and "was profoundly intertwined with America's claims to military power and industrial renown"¹⁰⁶. Whereas Americans generally saw the quadricentennial as an opportunity to glorify 19th century progress and industry, it looks as if Bulloch and his fellow Aryans wanted to use it as a reminder of the feudal roots of America in order to channel the United States' newfound imperialism toward the defense of 16th century aristocratic European values.

The quadricentennial came at the height of the global Western expansion, at a time when few were disputing the superiority of the white man, especially over peoples considered less evolved such as Native Americans. Contrary to what might be expected of the chancellor of an Aryan Order, Bulloch did not share that commonly held view. In 1895, he became physician in the Indian Service, caring successively for the Pima of Arizona, the Oneida of Wisconsin, the Cheyenne of South Dakota and the Cherokee of North Carolina¹⁰⁷. While in Arizona, he founded the Order of the White Crane, open to "all those who descend from the native Chiefs of America, together with all those who descend from Colonial Ancestry [...] and are of the Aryan Race [...] or natives of the Americas, of Indian, Aztec or Toltec origin" in order "to unite the family of mankind into one family, so far as regards brotherly love, justice and well-being, into a band of Christian Knights"¹⁰⁸.

¹⁰⁴ « Aryan Americans, » *The Wilmington Star*, 16 December 1880 : 2.

¹⁰⁵ In 1885, Forsyth had conferred upon several Southern families the degree of Cavaliers of the White Rose to celebrate the approaching 400th anniversary of the discovery of America. "Aryan Order of America," *The Athenæum*, London (July-December 1885): 572-573.

¹⁰⁶ David Mark Carletta, "The Triumph of American Spectacle: New York City's 1892 Columbian Celebration," *Material Culture*, 40, 1 (Spring 2008): 19.

¹⁰⁷ J. G. B. Bulloch, *The Lineage Book of the Order of Washington* [n.p., 1915], 49.

(<https://archive.org/details/lineagebookoford00bull>)

¹⁰⁸ Hood and Young, *American Orders*, 83. This initiative has been misunderstood and unfairly characterized as racist by American historians who mistakenly believed that membership in the Order was restricted to white people and the improbable descendants of Aztec or Toltec kings. See Davies, *Patriotism on Parade*, 70-71; Michael Kammen, *Mystic Chords of Memory: The Transformation of*

Although this vision of Indian chiefs and Aryan nobles standing on an equal footing in a universal knightly brotherhood seems worlds apart from Forsyth's race-based ideology, it can be interpreted as a non-racial extension of the latter's aristocratic worldview. As we have seen, for the Viscount de Fronsac, the real divide was not between Germanic and other European peoples, but rather between European aristocrats and commoners, irrespective of nationality. It looks as if Bulloch pushed this reasoning one step further, and traced the dividing line not between white and coloured, but rather between aristocrats and commoners worldwide, irrespective of ethnicity, in an interesting example of race-neutral inegalitarianism.

After leaving the Indian Service, Bulloch spent the rest of his life in Washington, working as a medical examiner for government agencies. There, he created the Order of the Knights of Golden Horseshoe for the descendants of the officers who crossed the Blue Ridge Mountains with the Governor of Virginia in 1716¹⁰⁹; two of these descendants, Alice Wellford Fautleroy and William Gray Brooks, were registered in the Aryan Noblesse. In 1908, Bulloch instituted the Imperial Order of the Yellow Rose for Americans of royal descent¹¹⁰, and the Order of Washington for the other descendants of holders of official, military or ministerial positions in Colonial days¹¹¹. Finally, he constituted the Order of Lafayette for everyone who met the admission criteria of his other orders, plus the descendants of French officers, including those who had helped the Americans during the War of Independence¹¹². Among the members of the Aryan Order of St. George, Mexican Prince Agustín de Iturbide joined the Order of the Yellow Rose, and Louisiana Colonel Hugues Jules de La Vergne joined the Order of Lafayette. Several others joined the Order of Washington, including California lawyer and banker Orra Eugene Monnette, Texas railway executive Otto Holstein, who believed himself a descendant of the Counts of Holstein, and four residents of Massachusetts whom we will meet later.

Around 1908 or shortly thereafter, Bulloch relinquished the chancellorship of the Aryan Order and was succeeded by Crawford Carter Allen, a Rhode Island lawyer who had joined the Order in 1907. Bulloch may have been too busy as Chief Regent of the Order of the Yellow Rose and Chancellor General of the Order of Washington¹¹³ to continue leading the Order of St. George. About the same time, he renewed active relationship with Forsyth de Fronsac, who had remained involved in the organization from his base in Boston and to whom we shall now return.

Tradition in American Culture (New York: Knopf, 1991), 249; and Shari Michelle Huhndorf, *Going Native: Indians in the American Cultural Imagination* (Ithaca, NY: Cornell University Press, 2001), 66.

¹⁰⁹ Hood and Young, *American Orders*, 82-83.

¹¹⁰ Viscount de Fronsac, "Heraldic Visitation – The Orders," *Americana*, 5 (1910): 535-543.
(<https://archive.org/details/americanav5p1amer>)

¹¹¹ Hood and Young, *American Orders*, 83-84.

¹¹² *Constitution of the Order of Lafayette* (Washington: 1917), 2.

(http://www.archive.org/stream/constitutionof00orde/constitutionof00orde_djvu.pdf)

¹¹³ By 1915, the Order of Washington had grown into an organization counting more than 120 members, including the future U.S. President Franklin Delano Roosevelt who was Deputy Vice-Commander for the State of New York. Bulloch, *The Lineage Book*, 9-17.

7. A Jacobite in Boston

Throughout the years of Bulloch's chancellorship, Forsyth de Fronsac led a two-pronged action aimed at New England and Canada. He acknowledged the nominal authority of Bulloch and always claimed to be acting under a commission of the Aryan Order of St. George. He did remain in good terms with Bulloch, but as Herald Marshal of the Order and head of the Boston chapter, he was very much his own man and, in many respects, he seems to have run his movement as if it were an independent organization, at least during the 1890s.

As we have seen, one aspect that clearly differentiated Forsyth from Bulloch was politics. Whereas Bulloch had fully embraced the reconciliation of the South with the American Constitution and was at peace with the Republican Party, Forsyth persisted in his strenuous opposition to democracy. In articles written for Canadian publications, but dealing with American political issues, he continued to denounce the evils of majority rule, for "the majority of mankind is wicked¹¹⁴". For example, in a text apparently meant as a warning against the re-election of a Republican administration in 1892, he renewed his attacks on "radicalism", describing it as an earthquake "that shatters precedents of the past, the laws of organic being and development in which men put their faith, whose only marks in history are the charred remains of revolution; whose future is anarchy and whose end is ruin¹¹⁵".

The following year, he further defined his vision of American history and society¹¹⁶. In his view, the country had been founded on two different systems of social polity: the rural South based on the family and agricultural estates, and the urban coastal North based on the individual and sea trading. In New England, commerce with foreign nations and the arrival of settlers of "a higher degree" gradually wore away the "old Puritan stiffness and bigotry", and the family began to have a value. Unfortunately, the development of manufacturing cities in the interior gave birth to a class of protectionist industrialists whose system meant "the impoverishment of the agricultural South, the decline of the great sea-merchant class, and the substitution of the individual unit in the place of the family in every part of the States". The manufacturing interests seized on slavery "as a plea to alienate the political friendship between the South and the coast cities of the North" and provoked the Civil War to form "a monopoly, and finally an oligarchy, to rule the country". Ultimately, this "deplorable condition of things" was the inevitable result of democracy, which is "the aspect of a people's government in a state of decay". Democracy has rendered "government into the hands of the worthless and ignoble" who "have sold the heritage of colonial excellence, that did not belong to them, to avarice". The remedy to such evil would consist in returning to power "the cultivated class whose ancestral or family history, if recognized, would make them chief".

¹¹⁴ De Fronsac, "Does Mistrust Give Weight to Authority? A Criticism of Republicanism," *Canadian Magazine*, 8 (November 1896-April 1897): 337-340.

(<https://archive.org/details/canadianmagazine08torouoft>)

¹¹⁵ F. G. Forsyth, "Radicalism," *St. John NB Daily Sun*, 13 August 1892: 4.

(<http://news.google.com/newspapers?nid=37&dat=18920813&id=z5s1AAAAIBAJ&sjid=dygDAAAAIBAJ&pg=4193,3729955>)

¹¹⁶ Viscount de Fronsac, "Origin of the Social Crisis in the United States: a Monarchist's View," *Canadian Magazine*, 1 (March-October 1893): 660-664. (<https://archive.org/details/canadianmagazine01torouoft>)

Always keen on mingling with “the cultivated class” of men of “a higher degree”, Forsyth made forays into the upper circles of Boston society. On December 18, 1896, he and his brother formed a Consul Club of which they were respectively secretary and recorder. The Club was open “to the bearers of titles of nobility and knighthood, to foreign Consuls, ex-officers, civil and military; to the possessors of diplomas from European universities, and to Europeans in Boston holding rank in the professions¹¹⁷”. Its executive board was presided by the Portuguese Consul and included the Consuls of Greece, Turkey and Italy. An officer of the Italian Consulate, J. G. Pagani, eventually joined the Aryan Order.

More significant for intellectual history was Forsyth’s connection with the elitist neo-Jacobite circles of Boston. Neo-Jacobitism originated in Britain in 1886, when the Order of the White Rose was founded by the Earl of Ashburnham, whose ancestor had been an attendant to the Stuart King Charles I until that monarch was beheaded by his Parliamentarian and Puritan adversaries at the conclusion of the English Civil War in 1649. The movement gained visibility with the exhibition of Jacobite memorabilia in London in 1889¹¹⁸. Its main purpose was to publicize the Jacobite heritage and promote the chivalric values of centuries past. There was a strong connection between neo-Jacobitism and the Anglo-Catholic strand of Anglicanism that emphasized the Catholic heritage and identity of the Anglican Church rather than its Reformed heritage. This religious movement of the Victorian era was influenced by the teachings of a group of anti-Puritan 17th century theologians known as the Caroline Divines, chief among whom was King Charles I. It is therefore not surprising that neo-Jacobites strongly promoted the veneration of the King as a saint, particularly through the Society of King Charles the Martyr founded in 1894 by Ermengarda Greville-Nugent, who was vice-chancellor of the Order of the White Rose.

The Earl and some neo-Jacobites recognized the legitimacy of the Hanoverian sovereigns of Britain, at least since the death of the last Stuart pretender in 1807. However, others of a more radical persuasion sought to actually restore to the throne the senior descendant of the former dynasty, Mary of Austria-Este, wife of the Bavarian crown prince (who never pressed or condoned such claims). Among them was Melville Henry Massue de Ruvigny, a genealogist and self-styled marquis who spearheaded the Legitimist Jacobite League of Great Britain and Ireland.

In 1892, Ruvigny was in Boston to assist with the creation of an American branch of the Jacobite League, at the invitation of Ralph Adams Cram, a young architect who was to become a master of the Gothic Revival style and to marry the daughter of a Confederate veteran. In 1896, Cram rather decided to incorporate an American chapter of the Order of the White Rose of which he took the leadership, with British-born historian Alfred John Rodway acting as registrar. The membership revolved around the Episcopalian Church of the Advent, the stronghold of Anglo-Catholicism and King Charles veneration in Boston¹¹⁹. Cram and his followers favoured the

¹¹⁷ “A Consul Club in Boston,” *The New York Times*, 20 December 1896.

(<http://query.nytimes.com/mem/archive-free/pdf?res=9F06EFD6103BEE33A25753C2A9649D94679ED7CF>)

¹¹⁸ Neil Guthrie, *The Material Culture of the Jacobites* (Cambridge: Cambridge University Press, 2013), 154-155.

¹¹⁹ Paul Douglass Shand-Tucci, *Ralph Adams Cram: Life and Architecture*, Vol. 1 *Boston Bohemia, 1881-1900* (Amherst MA: University of Massachusetts Press, 1995), 317.

establishment of a constitutional monarchy in the United States, as they explained to a journalist:

We believe that the time is coming in the future when there must of necessity be a fixed, visible head in these United States – a something or some one in whom the idea of country or the nation can be incarnated and idealized, which to-day we vainly strive to keep alive under the name of the flag or the stars and stripes.

In other words, we believe in a constitutional monarchy for this country, not so constitutional, however, as to deprive the monarch of all power of whatever nature. Society must be made over and renovated. There must be fixed grades and classes, and the line must be drawn somewhere¹²⁰.

Forsyth de Fronsac could not but applaud to such monarchist and elitist statements. Although he did not join the Order of the White Rose “because its requirement does not insist on armigerous Aryan ancestry”, he maintained close contacts with the organization that showed in his view “the wish and aspiration of the best people in America¹²¹”. He registered Ruvigny, Rodway and Mrs. Greville-Nugent in the Aryan Noblesse, the last two under the Order of the Cavaliers of the Mountain Eagle that he created and named after an order that would have been instituted if the Jacobite rising of 1745 had succeeded in Scotland. Another member of this Order was James Seton, a Briton who falsely claimed descent from the Jacobite Earl of Dunfermline and styled himself Baron Seton of Andria¹²².

Believing himself a descendant of the Jacobite Earl of Mar and the Scottish Stuarts, Forsyth had defended the constitutionality of Charles I’s position in his 1884 essay:

I will say that Professor Hearn in his *history of the government of England* has amply demonstrated that Charles I in his claims of prerogative was truly constitutional; that where he failed was in his petulant weakness. There was always an inveterate hatred by the great English people to the Scottish family of Stuart and the same prerogatives that were constitutional to Charles I were not only exercised unconstitutionally by Cromwell, but so great was the stretch of arbitrary power with him that he suppressed, at one time parliament altogether, ruling as a despot—and this without much ado being made of it by the English people¹²³.

He also likened the lost cause of Jacobitism with the Lost Cause of the South, stating that the Confederates desired a form of government “modeled after the ancient, legitimist type, transferred from the colonial charters of the Stuart Reign¹²⁴”, in accordance with the true

¹²⁰ “The Jacobites. A Boston Sect Which Wants an American King,” *The Chronicle-Union*, Bridgeport CA, 1897.

(<http://fultonhistory.com/Process%20small/Newspapers/Newspapers%20%20Out%20of%20NY/Bridgeport%20California%20Chronical%20Union/Bridgeport%20California%20Cronical%20Union%201895%20-1898%20pdf/Bridgeport%20California%20Cronical%20Union%201895%20-1898%20HI%20DPI%20-%200538.PDF>)

¹²¹ Fronsac, “Heraldic Visitation – The Orders,” 522.

¹²² James Balfour Paul ed., *The Scots Peerage Founded on Wood’s Edition of Sir Robert Douglas’s Peerage of Scotland*, 9 vols. (Edinburgh: David Douglas, 1906), III: 375.

(<https://archive.org/details/scotsppeeragefoun03pauluoft>)

¹²³ Forsyth, *The Kingdom*, 6-7.

¹²⁴ Fronsac, “Heraldic Visitation – The Orders,” 520.

intentions of the Southern gentlemen who initiated the American Revolution in order to defend the colonies against parliamentary encroachments¹²⁵. Beginning a habit of reinventing American history, he contended that in 1778, some members of the Continental Congress had offered the Jacobite pretender Charles Edward Stuart to come to America where “a majority of the Congress, the colonial families of distinction and the leading people would support his pretensions to the Crown in America”, adding that “without royalty for a motive, it is most certain that the Kings of France and Spain would not have assisted – nay – established the independence of the United States. It was the expectation of the Kings of France and Spain that Stuart would sit on the throne as Emperor of the Confederation of North America¹²⁶”.

It was therefore natural for him to turn to the (unwilling) Jacobite claimant when looking for a prospective king of the United States, especially since the last Marquis de La Fayette had died in 1890. He invited Prince Robert of Bavaria, the son of Mary of Austria-Este, to attend a royalist celebration in Virginia in 1901:

In the approaching year the Aryan Order of St. George of the Holy Roman Empire in America seized the opportunity to celebrate at Richmond, Va., the anniversary of the proclamation by Sir William Berkley the governor in 1649, of King Charles II as King of Virginia. Cromwell then ruled in England. The celebration is to take the form of planting in one of the public squares of Richmond a sapling deprived from an acorn of the Royal oak at Boscobel, England, same beneath which King Charles II sought safety after the battle at Worcester. A feature of this celebration will be that a committee will be deputized to invite the present Queen Mary to send her son, Prince Robert (heir apparent to the throne in America) to represent his ancestor, Charles II, proclaimed as King of Virginia in 1649¹²⁷.

As might have been expected, the Bavarian Prince failed to cross the Atlantic, and it is doubtful whether the projected tree planting actually took place. An apparently disgruntled and decidedly eclectic Forsyth then switched candidates and put his hopes in Don Carlos de Bourbon, the Carlist claimant to the Spanish throne and Legitimist claimant to the French throne, who was a descendant of Emperor Charles V. The Carlists and Legitimists were supporters of the male line or elder branch of the House of Bourbon that had been removed from power in Spain and France in the 1830s, much like the male line Stuarts had been deposed and exiled in 1688. Politically and religiously, they stood for the restoration of Old Regime divine right absolute monarchy and aristocratic rule and the imposition of an ultra-conservative brand of Roman Catholicism, while the younger branches of the family (Alfonsine in Spain and Orleans in France) sought to unite the old nobility and the new triumphant bourgeoisie under a constitutional, albeit effective monarchy and a more liberal approach to religion.

Many neo-Jacobites had strong Carlist and Legitimist sympathies, not least because the Bourbons had from the onset welcomed and supported the exiled Jacobites, several of whom integrated into the French noblesse and remained faithful to the elder branch in the 19th

¹²⁵ Interestingly, American historians are now rediscovering the royalist and antiparliamentarian roots of the 1776 Revolution (without the Jacobite myth, of course). See Eric Nelson, *The Royalist Revolution: Monarchy and the American Founding* (Cambridge MA: Harvard University Press, 2014), 400 p.

¹²⁶ “A King for United States,” *Victoria Daily Colonist*, 30 November 1900.

(<https://archive.org/details/dailycolonist19001130uvic>)

¹²⁷ “A King for United States,” *Victoria Daily Colonist*.

century. For example, Ruvigny was the proponent of an ideology that may be described as a universal legitimism, advocating the restoration of all *de jure* sovereigns from Don Carlos to Queen Liliuokalani of Hawaii¹²⁸. True to his Jacobite convictions, he eventually converted to Roman Catholicism, along with other neo-Jacobites such as Ermengarda Greville-Nugent.

Contrary to Ruvigny, Forsyth was not a Legitimist. His Aryan ideology made no difference between the elder and younger branches of European royal families, and there is every indication that he fully acknowledged the legitimacy of the Alfonsine King of Spain and the Orleans pretender to the throne of France. The only kingdom he was seeking for Don Carlos was that of America. Nor was he an absolutist. In his royalist manifesto published in French in a Belgian magazine in December 1901¹²⁹, he restated his familiar argument in favour of a constitutional and aristocratic monarchy:

The old patricians, the farmers and petits bourgeois are crushed by the rich monopolists and their workmen. Behold the motives which will bring together the three elements whose interests the Aryan Order represents—the aristocracy, the agricultural class and the bourgeois. The suffrage will be given to the landed proprietors, heads of families and householders, who will elect the lower body of the national legislature. The senate will be composed of representatives of the old patrician families. The monarchy will be established to protect everybody in his rights. There will be a constitution which can not be amended¹³⁰.

Similarly, although his prospective sovereigns of America were all Roman Catholics, Forsyth did not imitate Ruvigny and Mrs. Greville-Nugent in converting to Roman Catholicism. He rather favoured religious freedom¹³¹, and he remained attached to the Anglican and Presbyterian traditions of 17th century British royalists. In Boston, the Anglican tradition of the Colonial era was symbolized by the walls of King's Chapel, the first Anglican Church built in New England. In November 1901, Forsyth and the officers of the Aryan Order of St. George asked permission to hold their assemblies in the Chapel and to adorn the interior walls with their colonial banners and arms¹³². Their request was turned down by the trustees of the Unitarian congregation that owned the Chapel since the 1780s, but it confirms that the Boston chapter of the Order did not exist only on paper and that Forsyth had a following in the city.

At least nine residents of the Boston area were members of the Aryan Order of St. George during the first decade of the 20th century: Albert Francis Amee, Charles Brooks Appleton, George Edward Brown, Edwin Birchard Cox, William Wallace Lunt, Philip Tillinghast Nickerson, Frank Rumrill, John Henry Westfall and William Lithgow Willey. They were notaries, engineers or retired military officers, and they were amateur historians and genealogists. They all belonged

¹²⁸ Marquis de Ruvigny and Raineval and Cranstoun Metcalfe, *The Legitimist Kalendar for the Year of Our Lord 1899* (London: A.D. Innes, 1899), 13-14.

¹²⁹ F. G. Forsaith de Fronsac, "Le parti royaliste en Amérique," *Revue générale*, 37 (1901): 839-845, excerpts of which were translated and published in various newspaper articles. See the following note.

¹³⁰ "Rival Claimants to the Throne of America," *The Chicago Tribune*, 9 February 1902: 47.

(<http://archives.chicagotribune.com/1902/02/09/page/47/article/rival-claimants-to-the-throne-of-america>)

¹³¹ Vachon, "Frédéric Gregory Forsyth," 20.

¹³² "They Want Kings Chapel," *The Boston Daily Globe*, 4 November 1901: 16.

(<http://newspaperarchive.com/us/massachusetts/boston/boston-daily-globe/1901/11-04/page-16>)

to the Sons of the American Revolution, a patriotic society created in 1889 on the model of the Sons of the Revolution¹³³, and most of them were members of the Society of the War of 1812 established in 1894 for the descendants of the veterans of the 1812-15 Anglo-American war. As we have seen, four of them (Brown, Cox, Lunt and Willey) joined Bulloch's Order of Washington.

Another member of the Society of the War of 1812 who joined the Aryan Order was Crawford Carter Allen, who succeeded Bulloch as chancellor. Interestingly, his name does not appear on the list of the registered members of the Aryan Noblesse prepared by Forsyth in 1914. This suggests there may have been a rift between Forsyth and Allen, maybe because Allen refused to acknowledge Forsyth's authority as we will see later. In any case, the Americans who were received into the Aryan Noblesse during the 1910s (such as inventor Edwin Goodrich Acheson, New York lawyer John Ross Delafield, and California realtor Madalena Victoria Brocklebank MacAdam) did not join the Order of St. George, which seems to have disappeared as a distinct organization after Allen's death in 1917. And this disappearance by no means signified the end of the Aryan Noblesse, since Forsyth had by then reorganized the movement around new structures that he had founded in Canada, the great monarchy of the North that had become the center of his activities, as we shall now discover.

¹³³ Weil, *Family Trees*, 130.

CHAPTER IV. THE ARYAN ORDER IN CANADA

8. A call from the North

The foundation of the Aryan Order of America did not go totally unnoticed in Canada. In 1880, the Count de Primo Real (1840-1888), Spanish Consul in Quebec City and patron of French Canadian authors, had in his possession a copy of the Order's Preamble and Constitution, that he likely obtained through the NEHGS of which he was a corresponding member¹³⁴. He commented approvingly about Forsyth's statements on the superiority of the Aryan white race and the danger of mixing with inferior races¹³⁵.

In 1882, a Canadian newspaper that had heard of the creation of the Order wrote sarcastically about the American *parvenus* who did not find enough sons-in-law among European bankrupt aristocrats, and had formed an organization that would provide certificates of nobility to anyone rich enough to purchase a phony genealogical tree. The paper then feigned indignation at the exclusion of Canadians from these honours and encouraged them to assert their rights to nobility should they visit the United States:

What we object to is the ruthless manner in which the Canadian nobles who may happen to visit or reside in the States may be excluded. [...] Should they visit the Union and be excluded from the charmed circle, there is not liquor enough in all the distilleries of the Kentucky blue grass region to wash the insult down¹³⁶.

That last criticism was unjustified. The Aryan Order of America was open to Canadians, as evidenced by the designation of an honorary provost for Canada in 1880, the admission of Drs. Leprohon and Brechin in the following months, and the inclusion of Canada in the jurisdictions covered by the heraldic visitations planned in 1885. Moreover, Forsyth was familiar with the country that was linked to Portland by a railway once managed by his uncle Preble. In his 1884 essay, in order to show that Americans were not hopelessly recalcitrant to monarchy, he stressed that scores of them had settled in Canada and become excellent British subjects, demonstrating a good knowledge of the migratory movements between the two countries:

The last report of the Canadian government on this subject was to the effect that more people settled in Canada from the United States than had gone from Canada to the States. Before the war between the States, abolitionists of the North made coalition with those of their persuasion in Canada, to assist runaway slaves; and after the close of the war many Southern families sought refuge from the flagellations of a triumphant radical faction in the Federal government¹³⁷.

¹³⁴ George Stewart Jr., *An Account of the Public Dinner to His Excellency the Count of Premio-Real, December 28, 1880* (Québec: Morning Chronicle, 1881), 17. (https://archive.org/details/cihm_13971)

¹³⁵ José Antonio de Lavalle, comte de Premio-Real, *"Scrap-book" contenant divers souvenirs personnels du Canada* (Québec: C. Darveau, 1880), 241. (<https://archive.org/details/scrapbookcontena00prem>)

¹³⁶ "International Complications," *The Irish Canadian*, 23 November 1882: 4. (<http://news.google.com/newspapers?nid=68&dat=18821123&id=M4ADAAAAIABAJ&sjid=QSoDAAAAIABAJ&pg=4797,1506236>)

¹³⁷ Forsyth, *The Kingdom*, 3.

However, Forsyth did not attempt to secure a foothold for the Aryan Order in Canada until November 1891, when he sent to Montreal newspapers a letter in which he was announcing his plans to establish in that city a college of heraldry for which he had been refused a grant by the American government. Falsely claiming to be born in Montreal and related to such famous figures of Canadian history as the Marquis de Montcalm and Sir Allan Napier MacNab (premier of Canada in the 1850s), Forsyth introduced himself as the Chancellor of the Royal Aryan Society of America, created for the purpose of “causing to be respected the glories of family achievement” of the descendants of persons decorated by royalty and of members of families of honourable mention entitled to coats of arms. The reaction was satirical as usual: “That the blue blood in the United States should turn its back on the unappreciative republic and decorate Montreal with its coats of arms is an unexpected honor for our ancient city¹³⁸.”

Behind such pretexts as the refusal of a grant or the adherence of the Southern members of the Aryan Order to the republic, Forsyth’s decision to look up north was undoubtedly the direct consequence of the failure of his endeavours in the American South and the uncertain welcome his movement was facing in New England. Despairing of his prospects in the United States, he figured that Canadians would be more receptive to his theses as they were already enjoying the benefits of living under a monarchy. In his mind, the projected establishment of a college of heraldry in Montreal was the first step toward bringing together Canadians of Aryan ancestry to initiate the replacement of democracy by an aristocratic regime in Canada, on the model of what he had vainly attempted to do south of the border in the 1880s.

The Montreal project was not effected immediately. Forsyth rather approached Canada through New Brunswick, at the border of Maine and not far from Boston where he had settled. As we have seen, he published an article in a St. John NB newspaper in August 1892. Also, he may have enrolled for courses at the school of the Royal Canadian Infantry in Fredericton around 1893¹³⁹. The Province of New Brunswick had been carved out of Nova Scotia in 1784 for the settlement of thousands of Americans who had remained loyal to the Crown during the War of Independence and were forced to leave their homes and property in the thirteen States. These Loyalists also settled in Nova Scotia, in Ontario and in parts of Quebec that were not inhabited by French Canadians. As a response to the celebrations of American independence centennial in 1876, their descendants sought to commemorate in style the centennial of their arrival in the Northern provinces; the festivities held in 1883 and 1884 gave birth to the idea of creating groups dedicated to the preservation and promotion of Loyalist heritage. In 1889, the first such neo-Loyalist association was formed in New Brunswick under the presidency of lieutenant-governor Sir Leonard Tilley. Forsyth was aware of the existence of this association, which inspired him the idea of setting up an organization through which he could insert himself into Canadian society and achieve his ambitious plans.

¹³⁸ “The Exodus of the Vieille Noblesse,” *The Montreal Daily Witness*, 17 October 1891: 4.

(<http://news.google.com/newspapers?nid=125&dat=18911017&id=Hm9SAAAAIBAJ&sjid=VywDAAAAIBAJ&pg=5836,4346508>)

¹³⁹ Forsyth de Fronsac, *Memorial of the Family*, 75.

9. Loyalists and Bannerets

The attachment to Loyalist roots among English Canadians was strengthened by the wave of imperial fervour that swept the British world at the end of the 19th century and culminated in the grandiose celebration of Queen Victoria Diamond Jubilee in 1897. Forsyth seized the opportunity and contacted prominent Montrealers in view of setting up a United Empire Loyalist association in the Province of Quebec. On May 2, 1895, he chaired the founding meeting of this association in Montreal, where there were discussions about establishing a national organization amalgamating the different provincial associations of Canada¹⁴⁰. Forsyth later claimed to have been instrumental in the creation of the Loyalist associations of Ontario in 1896 and Nova Scotia in 1897¹⁴¹; as usual with him, such claims must be taken with a heavy dose of salt, especially since these associations always considered themselves autonomous organizations independent of the Montreal group. Their respective presidents, former lieutenant-governor of Ontario John Beverley Robinson and future lieutenant-governor of Nova Scotia Alfred Gilpin Jones, were nonetheless registered in the Aryan Noblesse.

The Montreal association, whose numbers did not exceed 35, met every month in the building of the Natural History Society or the Chateau de Ramezay Museum. The members' profiles were similar to those of the Aryan Order, with a predominance of social leaders, politicians, scholars and professionals¹⁴². A peculiar feature of the association was that it was open to the "old French royalist families [...] whose ancestors took loyal roles in military service 1775-83 and 1812-15", alongside the descendants of American Loyalists. The result was joint honorary presidents: Sir William George Johnson, 4th Baronet of New York, a British officer and the grandson of Sir John Johnson, the royalist hero of the War of Independence who had settled in Quebec; and Sir Henri Gustave Joly de Lotbinière, the grandson of Michel-Eustache-Gaspard-Alain Chartier de Lotbinière, one of the French Canadian nobles and seigneurs who had defended Canada against the American insurgents. Johnson and Joly were both received in the Aryan Noblesse, along with three officers of the association¹⁴³: the president Jonathan Saxton Campbell Würtele, chief justice of Quebec, the secretary John Charles Allison Heriot, an architect in the Romanesque Revival style and heraldist, and the archivist John Burke Pyke, an Anglican clergyman.

While the Ontario, New Brunswick and Nova Scotia associations thrived and eventually formed the United Empire Loyalists' Association of Canada in 1914, the Montreal group vanished in the early years of the 20th century. According to Ruch and Coderre-Smith, the reasons for its demise "are not clear, but appear to have been varied. The loss of several important and active members through death or removal from Montreal, and the diversity of interests among the remaining members may be cited as some probable detrimental influences¹⁴⁴". As we will see, another important reason may have been Forsyth himself and the agenda he was pursuing in

¹⁴⁰ Ruch and Coderre-Smith, "Montreal's Loyalist Associations," 456.

¹⁴¹ Viscount de Fronsac, *Rise of the United Empire Loyalists: a Sketch of American History* (Kingston ON: British Whig Publ., 1906), 118. (<https://archive.org/details/riseunitedempir00forsgoog>)

¹⁴² Ruch and Coderre-Smith, "Montreal's Loyalist Associations," 457.

¹⁴³ For the list of the association's officers, see William Hamilton Merritt, "The United Empire Loyalist Associations in Canada," *Proceedings and Transactions of the Royal Society of Canada*, 2nd Series, Vol. 4 (May 1898): xxvii-xxviii. (<https://archive.org/details/dlibrationsetmm01unkngoog>)

¹⁴⁴ Ruch and Coderre-Smith, "Montreal's Loyalist Associations," 463-464.

founding the association; indeed, there is no indication that the members of the group were initially aware of his antidemocratic ideology, many aspects of which most of them would have found objectionable.

About 1908, Forsyth created the Order of the Bannerets of Quebec for the descendants of American Loyalists in Quebec and Ontario. Besides Heriot and Pyke, who came from the defunct Loyalist Association, the Order recruited William Amherst Hale, a banker in Sherbrooke, and Henry Black Stuart, an engineer in Montreal. After the First World War, some prominent Ontarians joined the Order, including John Beverley Robinson, 4th Baronet Robinson of Toronto and son of the lieutenant-governor of this name, Arthur Leonard Fitzgerald Jarvis, assistant deputy minister in Ottawa, and his cousin Edward Aemilius Jarvis, a banker and business executive. The Robinson and Jarvis families were related, and part of the aristocratic “Family Compact” that dominated Ontario when the province was ruled by Crown-appointed governors during the first half of the 19th century. They belonged to the conservative Anglican circles that had resisted the transfer of political power to the elected representatives of the people in the form of responsible government. Those same circles were influential in shaping the image of Loyalists as members “of a ‘noble class’ representing gentle birth, wealth, and learning¹⁴⁵” and “of a superior, cultured, and elevated group that endured untold suffering and privation for the sake of principle¹⁴⁶” and for the sake of creating in Canada a conservative British North American society preserved from the “republican anarchy¹⁴⁷” of the United States.

This image was largely invented, since it applied only to a small class of officers, while “the Loyalist rank and file consisted primarily of farmers and artisans of modest means¹⁴⁸”. However, it fitted Forsyth’s view of Loyalists as Americans whose Aryan descent was demonstrated by their high social standing and their attachment to the monarchy and aristocratic values. In a fantasy reinterpretation of history, Forsyth made the Loyalists into a gentry¹⁴⁹ whose status had supposedly been recognized in 1778 by Sir Henry Clinton, the British Commander-in-Chief during the War of Independence, who purportedly instituted for them the Order of the Royal Associates of America. This status was allegedly confirmed in 1789, when Lord Dorchester, Governor-General of British North America, resolved “to put a mark of honour upon the families who had adhered to the Unity of the Empire and joined the Royal Standard in America before the Treaty of Separation of 1783”, thus creating the Order of the United Empire¹⁵⁰. In reality, neither the Royal Associates nor the Order of the United Empire ever existed, and Dorchester’s “mark of honour” was simply meant to distinguish the Loyalists who were entitled to a land grant from the other Americans who had settled in Canada¹⁵¹. Nonetheless, Forsyth, who had his ways with the rich and powerful, managed to convince the Baroness Dorchester, an English aristocrat who was the great-granddaughter of the Governor, to pay for the decorations of the

¹⁴⁵ Knowles, *Inventing the Loyalists*, 17.

¹⁴⁶ Knowles, *Inventing the Loyalists*, 11.

¹⁴⁷ Kim Richard Nossal, “Anti-Americanism in Canada,” in Brendon O’Connor ed., *Anti-Americanism. History, Causes, Themes*, Vol. 3, *Comparative Perspectives* (Oxford: Greenwood World Publishing, 2007), 66.

¹⁴⁸ Knowles, *Inventing the Loyalists*, 17.

¹⁴⁹ “They were the gentry (noblesse) of the American colonies.” Fronsac, *Rise of the United Empire Loyalists*, 115.

¹⁵⁰ Fronsac, *Rise of the United Empire Loyalists*, 115.

¹⁵¹ Knowles, *Inventing the Loyalists*, 21.

Order of the Bannerets of Quebec¹⁵². He appointed her President of the Council of the Order, and he registered her in the Aryan Noblesse, together with her son, Lt. Col. Dudley Massey Pigott-Carleton.

Despite such prestigious patronage, the Order of the Bannerets was basically a non-starter, as it failed to attract more than a dozen members between 1908 and Forsyth's death in 1925. Several reasons may be invoked to explain this lack of appeal. First, although the majority of neo-Loyalists could be broadly characterized as conservatives, their movement was not primarily political and included many liberal-minded descendants of Loyalists¹⁵³; even Alfred Gilpin Jones, whom Forsyth registered an Aryan noble, was a staunch Liberal Party activist. Second, and relatedly, even the conservative neo-Loyalists were deeply attached to the British parliamentary institutions inherited from the English Revolution of 1688 and the subsequent reign of William III of Orange, and their negative opinion of American republicanism was not inconsistent with their full reconciliation with the democratic evolution that had led to the advent of responsible government in Great Britain in the 1830s and in Canada in 1848. This went hand in hand with a profound loyalty to the Hanoverian sovereigns, toward whom Forsyth's attitude was at best lukewarm as they had bowed down to parliamentary rule. There was no trace of neo-Jacobitism in Canada, and even within Forsyth's Order, Rev. Pyke was an Orangeman who advocated the "evangelization of Roman Catholics throughout the world, especially in the Province of Quebec¹⁵⁴".

Thus, and contrary to the perception that might be created by historiography, Forsyth was even less successful in English Canada than in the United States. Apparently embittered by this new rejection in the English-speaking world, he developed the theory that the Anglo-Saxons who conquered Britain in the 5th century were the scum of the Germanic peoples:

The Saxon race in Europe, like most confederations, was formed for self-interest. While the Franks and Goths, their antitheses, were established on the feud, or word of honor, and for the "glory of War and bravery;" while the Germans had their faith and chivalry and the Normans approved and adopted that of the Franks, the Saxons banded themselves together for plunder, and to protect that plunder and themselves from the enterprises of others. [...] It was only when William, Duke of Normandy and his companions from different parts of the old Frankish monarchy conquered England, and established feudal tenure with his followers as the aristocracy of Britain, that civilization was introduced. From that time down to the "Wars of the Roses," the understanding that nobility was above wealth prevailed, and that the barons were the chiefs of state. [...] But this was changed gradually as one by one the ancient Franco-Norman families became extinct or lost their holdings, or became mongrelized and infeeblled by admixture with the Saxon race. The majority, which was Saxon, began to prevail at court, and in the hundreds — not from ability but from sheer weight of numbers. Many of the nobles who bear Franco-Norman names have these only to remind them of an origin that is no longer theirs, whether by inherited blood, or quality of race. Of such mongrel elements were the "new men" of

¹⁵² Fronsac, "Heraldic Visitation," 325.

¹⁵³ Knowles, *Inventing the Loyalists*, 176-177.

¹⁵⁴ *Report of Proceedings of the Fourteenth Triennial Session of the Imperial Grand Orange Council of the Loyal Orange Association of the World* (Toronto: The Sentinel Print, 1906), 31.

(<https://archive.org/details/reportofproceedi00lova>)

the reign of Henry VIII, increasing with the infamy of selling their loyalty and the kingdom to a foreign prince [William of Orange] in 1688¹⁵⁵.

This de-Aryanization of Anglo-Saxons is unique, and sets Forsyth apart from the whole school of thought to which his movement is usually associated, since Anglo-Saxonism was central to the racial worldview of every other strands of North American Aryanism. For the American racialists of the Gilded Age, “the idea that Germanic peoples had successfully invaded Britain in the fifth century, defeated Britons and Celts, and created the Anglo-Saxon race that became the English and then the American race and nation provided a convenient ideological basis for defining true Americans at the expense of outsiders of all stripes¹⁵⁶”. For their part, English Canadian conservatives criticized Americans for having broken the Anglo-Saxon unity in North America, and for diluting the Anglo-Saxon purity of their country through mass immigration and cosmopolitanism¹⁵⁷.

Forsyth’s desire to drive a wedge between Aryanism and Anglo-Saxonism stemmed from the early 19th century vision of Anglo-Saxons as champions of liberty in the face of Franco-Norman aristocratic rule. For example, Thomas Jefferson, whom Forsyth dubbed “the viper of democracy¹⁵⁸”, took pride in his Saxon ancestry and associated “Saxons with the liberal Whigs and Normans with the conservative Tories, as though liberal and reactionary parties had existed from time immemorial, almost as a matter of blood¹⁵⁹”. Forsyth made the same association, but from the Tory standpoint. For him, the Saxons were the fitting ancestors of the despicable English and American Puritans and republicans, who had deprived the monarchy of its authority in favour of Parliament in Britain and diverted the American Revolution from its original goal of defending the aristocratic constitution of the colonies against that same Parliament. On the contrary, by their attachment to royal authority and aristocratic values, the members of the colonial elite and the Loyalists had shown that their heredity had “preserved more of the original purity of race and blood” of the Aryan Franco-Norman noble families of Britain.

It is doubtful whether many American or English Canadian members of the Aryan Noblesse were aware of and agreed with this particular aspect of Forsyth’s interpretation of history. However, there was a group of North Americans who had no problem in accepting the superiority of Franco-Normans over Anglo-Saxons. They were the French Canadians who traced much of their ancestry back to Normandy. In French Canada, the Francophile Forsyth found a society much to his liking, with such living remnants of the Old Regime as the rents still paid by rural tenants to the seigneurial landlords, although the seigneurial system itself was abolished in 1854¹⁶⁰, along with noble families, and an influential Roman Catholic clergy who viewed democracy as an unfortunate English import to be contended with. Moreover, Forsyth found in French Canadian history a legal basis upon which he could claim a national, and even international jurisdiction for his movement. It is to this most unexpected development in the already eventful history of the Aryan Noblesse that we shall now turn.

¹⁵⁵ Fronsac, “Heraldic Visitation,” 317-319.

¹⁵⁶ Weil, *Family Trees*, 128.

¹⁵⁷ Bélanger, *Prejudice and Pride*, 171.

¹⁵⁸ Fronsac, “Heraldic Visitation – The Orders,” 520.

¹⁵⁹ Nell Irvin Painter, *The History of White People* (New York: W.W. Norton, 2010), 111.

¹⁶⁰ Benoît Grenier, “Le dernier endroit dans l’univers’: à propos de l’extinction des rentes seigneuriales au Québec, 1854-1974,” *Revue d’histoire de l’Amérique française*, 64, 2 (2010): 75-98.

10. The Seigneurial Order of Canada

In February 1897, Forsyth published in French Canadian newspapers a notice in which he announced the re-organization of the Seigneurial Order of Canada established for the noblesse of New France in 1663. Introducing himself as the Viscount de Fronsac and Chancellor of the Order under the authority of the Duke of Orleans (who had succeeded his father the Comte de Paris as pretender to the French Throne), he invited the genuine descendants of the original noble fief holders of old Canada to join the association in order to pursue their genealogical history, support each other and show the world they were not dead¹⁶¹. This text raises a number of questions. First, there is no independent corroboration of the patronage of the Duke of Orleans, who never again appeared in the documents of the Seigneurial Order. Second, the institution established in 1663 was the Sovereign Council of New France; far from being a seigneurial order for the noblesse, that Council was the supreme judicial and administrative body of the colony and its members were not necessarily nobles or seigneurs. Third, noblesse and seigneurie were two distinct realities, and a noble fief did not confer noblesse to its holders.

Despite these liberties with history, that we have come to expect from Forsyth, the Seigneurial Order of Canada recruited several prominent figures of French Canadian society. The original members came from the French section of Montreal's Loyalist Association: Henri-Gustave Joly de Lotbinière, a former Premier of Quebec and a minister in the Canadian government, had inherited his seigneurial rights from his mother's family that was high ranking in the French Canadian noblesse, while the Würtele brothers (Jonathan who was chief justice of Quebec and Archibald, a newspaper owner in Montreal) held their rights from their grandfather Josias, a German immigrant who had purchased two seigneuries in the early years of the 19th century. Although Protestant, Joly and the Würteles were fully integrated in the fabric of a primarily Catholic French Canada; they were part of the French-English bilingual and bicultural elite that had emerged in Quebec, and they were influential in leading the Loyalist Association to oppose the erection of a monument commemorating the capture of Louisbourg by the British in 1745, considering the project as an insult to the Acadians¹⁶². After World War I, the Order recruited Jonathan's son Ernest Frederick Würtele, who was an accountant in Montreal, and Henri-Gustave's grandson Alain Joly de Lotbinière, an engineer who was involved on a full-time basis in the development of his seigneurial property.

That culturally mixed elite was also represented in the Order by Charles Colmore Grant and his brother Reginald d'Iberville, who had inherited their seigneurial rights and the title of Baron de Longueuil from their ancestor Charles Le Moyne, and, after the War, by Albert Ross Cuthbert, a descendant of a Scottish noble who had purchased a seigneurie in the late 18th century. Other members of the Order had no British or Protestant ancestry. One of them was Georges-Raoul-Monongahéla de Beaujeu, a Montreal lawyer and historian who was related to the Le Moyne de Longueuil family, and who took his name from the Battle of the Monongahela where a member of his family commanded the French against General Braddock and George Washington in 1755; he had inherited a title of count from his grandfather Georges-René Saveuse de Beaujeu, a fervent defender of French aristocratic values who had vehemently opposed the abolition of the seigneurial system in Quebec. The Beaujeu were Roman Catholics, as were Hilaire d'Entremont

¹⁶¹ "L'Ordre seigneurial du Canada," *L'Évangéline*, 4 February 1897: 2.

¹⁶² Ruch and Coderre-Smith, "Montreal's Loyalist Associations," 457.

and his son Louis-Pius, members of the Seigneurial Order who belonged to a baronial Acadian family of Pubnico West, Nova Scotia.

There was another, and more peculiar connection between Acadia and Forsyth's Order. True to himself, Forsyth de Fronsac was longing for family roots in the French Canadian seigneurial noblesse. An avid reader of books on Canadian history, he discovered that the family of Nicolas Denys, holder of a vast seigneurie in Acadia in the 17th century, was titled Denys de Fronsac. In 1897, from that single speck of information, he crafted a whole genealogy according to which the Denys had inherited their title of Fronsac from a Forsyth ancestress and then transmitted it to Matthew Forsaith through his supposed great-grandmother Marguerite Denys, who was Nicolas's daughter¹⁶³. The same year, the Forsyth brothers laid fanciful claims to the seigneurie of the Denys that covered the entire coast of the Gulf of St. Lawrence from the Gaspé Peninsula to Cape Breton Island¹⁶⁴, and Thomas Scott styled himself Baron de Miscou and Count of Gaspesia¹⁶⁵. Recent research has demonstrated that Marguerite Denys died at age 8 in 1654, and that the Denys had no relationship whatsoever with the Forsyths; they had taken their title from the Strait of Canso that was bordering their seigneurie and had been named Strait of Fronsac by the French in honour of the Cardinal de Richelieu who was Duke of Fronsac¹⁶⁶. However, Forsyth's genealogical mystification went unchallenged during his lifetime, and he was able to recruit three of his "relatives" in the Seigneurial Order: Ronald Denys de La Ronde, a lawyer in Montreal, John Durham Denis de Vitré, an Anglican clergyman in England, and Louis Denys de Bonnaventure, a French aristocrat who was living in his chateau near La Rochelle and who was later joined in the Order by his children Elisabeth and Jean.

In 1901, the Order was known as the Aryan, Royal and Seigneurial Order of the Noblesse of Canada and Acadia¹⁶⁷. It was governed by a six-member Sovereign Council modeled on the structure adopted for the Aryan Order of America in the 1880s, with Forsyth relinquishing the chancellorship to a prestigious appointee while keeping control of the organization as Herald Marshal¹⁶⁸:

Reginald d'Iberville Grant de Longueuil	Chancellor
Thomas Scott Forsyth	Vice-Chancellor
Frederic Gregory Forsyth de Fronsac	Herald Marshal
Georges-Raoul-Monongahéla de Beaujeu	Historian
Louis Denys de Bonnaventure	Councillor
Hilaire d'Entremont	Councillor

¹⁶³ F. G. Forsyth, *Memorial of the De Forsyths de Fronsac* (Boston: Rockwell and Churchill, 1897), 8-10.

(<http://www.mocavo.com/Memorial-of-the-De-Forsyths-De-Fronsac-Microform/540000/26>)

¹⁶⁴ "Boston Land Claim of 32,000 Miles," *The Boston Daily Globe*, 22 August 1897: 32.

(<http://newspaperarchive.com/us/massachusetts/boston/boston-daily-globe/1897/08-22/page-32>)

¹⁶⁵ Jennie Forsyth Jeffrie, *A History of the Forsyth Family* (Indianapolis: Burford, 1920), 40.

(<https://archive.org/details/historyofforsyth00jeff>)

¹⁶⁶ Drolet, "Les Denys," 188.

¹⁶⁷ Vachon, "Frédéric Gregory Forsyth," 21.

¹⁶⁸ Vicomte de Fronsac, "La noblesse du Canada et de l'Acadie, ses droits et ses privileges," *Recueil de la Commission des arts et monuments historiques de la Charente-Inférieure*, 16 (1902-1904): 110.

(<http://archive.org/details/recueildelacomm00saingooq>)

The same year, Forsyth and Louis de Bonnaventure started making plans to establish an agricultural colony which would attract back to Canada the descendants of the noblesse who had returned to France after 1763. Under this project, the Canadian government would grant the use of the abandoned Fort Ste. Anne (near Annapolis Royal, Nova Scotia) to the Seigneurial Order which would maintain it as its headquarters, while French noble families of Canadian descent would settle on the surrounding agricultural lands¹⁶⁹. Forsyth applied in vain to the Prime Minister of Canada for funds¹⁷⁰ for this initiative, which was likely related to the fear caused to French Catholic aristocrats by the election of a left-wing anti-clerical government in France in 1899.

As usual with Forsyth, nothing came out of this project, but Louis de Bonnaventure continued to co-operate closely with the Seigneurial Order. In 1906, he was part of the committee formed by Forsyth with the Baron de Longueuil, Hilaire d'Entremont and Ronald de La Ronde, to organize the Order's participation to the celebration of the 300th anniversary of the foundation of Quebec City and Canada in 1908¹⁷¹. The committee was planning the construction of a historical museum of New France and the erection of a statue of Lord Dorchester in Montreal, along with festivities to which were invited the descendants of the patrician families of the United States. Many such invitations were sent out, and elicited a comment from the Marquise de Fontenoy, a royalty chronicler in American newspapers, who denounced the Order as a private initiative and recommended to the recipients of communications from Forsyth "to consign them to the waste paper basket and to avoid responding thereto, under the penalty of otherwise rendering themselves ridiculous¹⁷²." Her recommendation was apparently followed, and the whole endeavour came to naught.

Forsyth refers to his plans for the tercentennial in a letter addressed to Marie Godin¹⁷³, one of several lower middle class Montrealers who joined the Order on the sole basis that they had found a seigneur somewhere in their genealogical tree. Among them were Rosaire Leprohon, Joseph-Napoleon Bourdeau who worked for the Revenue Department headed by Joly de Lotbinière, and Michel Parent whom Forsyth titled Sieur de Mingan because his wife was the supposed heir to claims over the uninhabited seigneurie of Mingan in northern Quebec¹⁷⁴. More surprisingly, Forsyth admitted into the Order Alphonse Pinel Lafrance, a carpenter, and Octavie Bertrand, the wife of a labourer. These working-class Aryans were descendants of Louis Hébert, the first French settler in Canada, who had been granted a noble fief in Quebec City in 1625¹⁷⁵. A later recruit of the Order who better met Forsyth's usual elitist criteria was Georges-Élie Amyot, a wealthy businessman and a member of Quebec Legislative Council; a self-made man who rose

¹⁶⁹ Fronsac, "La noblesse du Canada et de l'Acadie," 111-112.

¹⁷⁰ Vachon, "Frédéric Gregory Forsyth," 21.

¹⁷¹ "Fête du tricentenaire de la fondation de Québec," *Journal des débats politiques et littéraires*, Paris, 9 August 1906. (<http://gallica.bnf.fr/ark:/12148/bpt6k482399q/texteBrut>)

¹⁷² "Letter of Marquise de Fontenoy," *The Chicago Daily Tribune*, 4 April 1908: 6.

(<http://archives.chicagotribune.com/1908/04/04/page/6/article/marquise-de-fontenoy>)

¹⁷³ Forsyth de Fronsac to Marie Godin, 22 September 1906, in *Mémoires de la Société généalogique canadienne-française*, 64, 4 (Winter 2013) : 306.

¹⁷⁴ Viscount de Fronsac, "Heraldic Considerations," *Americana*, 5 (1910): 641.

(<https://archive.org/details/americanav5p1amer>)

¹⁷⁵ On this basis, I would qualify as an Aryan noble, along with the countless descendants of Louis Hébert.

from a humble background despite the fact that his ancestor had received letters of noblesse, he proudly wore the cross of the Seigneurial Order he had been awarded in 1912¹⁷⁶.

In admitting such a diverse group of French Canadians in the Seigneurial Order, Forsyth was pursuing his lifelong objective of bringing together the members of the Aryan Noblesse to restore monarchic power and aristocratic social structures in America. From this perspective, French Canada was offering him the unique advantage of a ready-made noblesse and seigneurial system inherited from the House of Bourbon, which he viewed as a traditional Aryan monarchy unsullied by democratic influences, unlike everything he could find in the Anglo-American world. Moreover, as the individual rights of the French Canadian nobles and seigneurs had been officially confirmed by the British authorities in the Articles of Capitulation of Montreal in 1760, the Treaty of Paris in 1763 and the Quebec Act of 1774, Forsyth interpreted this confirmation as a recognition of their collective right to the preservation intact of the political and social structures of New France under the British Crown¹⁷⁷. Thus, the decision of the British government to allow for the establishment of democracy in Canada in 1848 was illegal, since it infringed upon the rights guaranteed to the French Canadian noblesse under several binding covenants, including an international treaty. Consequently, the democratic government of Canada was illegitimate, as Forsyth wrote to the Prime Minister¹⁷⁸, and decisions such as the abolition of the seigneurial system were null and void.

Relying on this interpretation of Canadian history, Forsyth made continuous representations to the governors general of Canada, as representatives of the Crown, on behalf of the Seigneurial Order¹⁷⁹. One of the privileges he claimed for the Order was the right to registration of titles and coats of arms by a college of heralds, in continuation of the authority to register the arms, fiefs and prerogatives of French and other European nobles supposedly conferred to the Sovereign Council of New France by an edict of Louis XIV in 1664¹⁸⁰ and allegedly confirmed by an edict of Louis XV in 1760¹⁸¹. Conveniently, the Seigneurial Order of Canada created such a college, which Forsyth was to use to pursue his political agenda.

¹⁷⁶ Picture of Georges-Élie Amyot, ca. 1920, National Archives of Quebec, P1000 S4 D83 PA9.

(<http://lequebecunehistoiredefamille.com/capsule/amyot/photo/georges-elie-amyot-1920>)

¹⁷⁷ Viscount de Fronsac, "Rights Belonging to the Aryan and Seigneurial Order of the Empire in Canada," *Americana*, 5 (1910): 409. (<https://archive.org/details/americanav5p1amer>)

¹⁷⁸ Forsyth de Fronsac to Wilfrid Laurier, September 1910, quoted in Vachon, "Frédéric Gregory Forsyth," 21.

¹⁷⁹ For example, Forsyth de Fronsac to Lord Grey, in Viscount de Fronsac, "Rights belonging to the Noblesse in Canada," *New England Magazine*, 35 (1907): 626. (<http://www.mocavo.com/The-New-England-Magazine-1907-Volume-36/807262/633>)

¹⁸⁰ "College of Arms of Canada May Take Up Official Residence in Montreal," *Harbor Grace Standard*, 2 December 1905: 8.

(<http://news.google.com/newspapers?nid=1215&dat=19051202&id=CfRTAAAAIBAJ&sjid=BooDAAAAIBAJ&pg=2515,1618149>)

¹⁸¹ "The College of Arms of Canada," *Americana*, 9 (1914): 761-762.

CHAPTER V. THE COLLEGE OF ARMS OF CANADA UNDER FORSYTH DE FRONSAC

11. The College of Arms

The College of Arms of Canada was set up in 1903 or 1904¹⁸² by Forsyth, who was finally fulfilling his dream of creating a heraldry college for the Aryan Noblesse. Officially, it was an arm of the Seigneurial Order of Canada, instituted under the edict of Louis XIV. However, since the edict referred to French and foreign nobles, the registration authority claimed by Forsyth for his College went far beyond the French Canadian nobles and seigneurs. In Canada, it was extended to the descendants of the United Empire Loyalists, under the Order of the Bannerets of Quebec, on the specious pretext that Lord Dorchester was the successor of the French governors when he conferred a “mark of honour” to the Loyalists in 1789¹⁸³. It was also extended to the Baronets of Nova Scotia, an order created by King Charles I in 1625 to promote the colonization of the province to counter the earlier French claims to Acadia. Since the territory had been returned to France by a treaty in 1632, Forsyth claimed that the baronetcies had been incorporated in the noblesse of Canada and therefore came under the jurisdiction of his College¹⁸⁴; he thus registered several descendants of the Baronets in the Aryan Noblesse, including three Scottish aristocrats (John James Dalrymple, Earl of Stair, Randolph Henry Stewart, Earl of Galloway, and John Robert Heron-Maxwell) and Edgar Erskine Hume, an American officer.

Forsyth’s ambitions for his College did not stop at the borders of Canada. Since the Kings of France had recognized the titles of honour granted by the Jacobite pretenders in the 18th century, Forsyth included the Jacobite peerage in the College’s jurisdiction, under his Order of the Cavaliers of the Mountain Eagle. In the United States, he developed a whole mythology to place the Aryan Order of St. George under the authority of the College. As we have seen, Dr. Bulloch had vaguely set the Aryan Order in the tradition of the 16th century orders of the Holy Roman Empire of Charles V. Forsyth gave flesh to this filiation, by claiming that the Order of St. George was a branch of a Royal, Imperial and Noble (R. I. N.) Order of the Empire that Charles V had organized in the 1530s on the plan of an order founded by Charlemagne, and extended into America in 1537 with the creation of the Duchy of Veragua (near Panama) for the grandson of Christopher Columbus (whose descendant and heir Cristóbal Colón y Aguilera, 16th Duke of Veragua, was registered in the Aryan Noblesse by Forsyth as “premier feudatory of the R. I. N. Order in America”). As Florida was part of the American domain of Charles V, “the rights of this Order existed in Florida, when Florida was ceded to the British Crown in the Treaty of Paris of 1763 by the King of Spain, and were enscribed with those of the Noblesse at Quebec – Canada also having been ceded in the same treaty by the King of France to the British Crown¹⁸⁵”. It was on this flimsy basis that Forsyth put the Order of St. George under the jurisdiction of his

¹⁸² Relying on Forsyth’s statements, Vachon writes that the College was founded in 1904. However, a document entitled *Proposed Royal Arms for an Independent Canada* was issued by the “Aryan Order College of Arms in Canada” in 1903; see Alistair B. Fraser, *The Flags of Canada*, 1998, retrieved on May 23, 2015 from <http://fraser.cc/FlagsCan/Nation/CanFlag.html>.

¹⁸³ Fronsac, “Heraldic Visitation,” 324.

¹⁸⁴ *Report of the Herald-Marshal and of the Registrar-General of the College of Arms of the Noblesse in Canada* (Halifax: The College, [1924]), 11.

¹⁸⁵ *Report of the Herald-Marshal*, 9.

College of Arms, a move that may have precipitated a rift with the Order's Chancellor Crawford Carter Allen, as we have seen. Anecdotally, in 1910, Forsyth read in a book by Ruvigny that a British commission had recognized the titles of the nobility of Malta in 1878; as this British colony had been part of the domain of Charles V, he concluded that its nobility belonged to the R. I. N. Order, and that the recognition of its titles implied the confirmation by the British Crown of the authority of the College of Arms of Canada as the transferee of the titles and rights of the R. I. N. Order in Florida¹⁸⁶.

Forsyth also included in his pale the Order of the Yellow Rose and the Order of the Golden Horseshoe established by Bulloch, who readily accepted the College's jurisdiction while keeping the control of his organizations. Finally, in 1911, the newly founded Order of the Colonial Lords of Manors in America was associated in some way with the College, and one of its vice-presidents, Leila Lawrence Hunt, was registered in the Aryan Noblesse. This Order was created by descendants of the Lords of Manors of New York, Maryland and the Carolinas¹⁸⁷, whose status in colonial America could be compared to the situation of the seigneurs in New France¹⁸⁸.

Through these inclusions, the College of Arms of Canada became an umbrella organization confederating all the orders over which Forsyth claimed a direct or indirect jurisdiction. Over the years, the focus shifted subtly from the Seigneurial Order to the College of Arms. Forsyth went from Herald Marshal of the Seigneurial Order of Canada to Herald Marshal of the Aryan and Seigneurial Order of the Empire and the College of Arms of Canada. Similarly, the Council of the Seigneurial Order gave way to a council of officers of the College taken from the various confederate orders, who were listed as follows in 1912¹⁸⁹:

Vice-Admiral of the Empire	Duke of Veragua
Chancellor of the Seigneurs	Baron de Longueuil
President of the Bannerets of Quebec	Baroness Dorchester
President of the Baronets of Nova Scotia	Earl of Galloway
President of the Lords of Manors	Leila Lawrence Hunt
Herald Marshal	Viscount de Fronsac
Registrar General	Thomas Scott Forsyth
Pursuyvant of Arms	Joseph Gaston Baillie Bulloch
Commissioners	Henry Black Stuart, John Burke Pyke, Alphonse Pinel Lafrance, Octavie Bertrand
Deputy Commissioner in England	Marquis de Ruvigny
Deputy Commissioner in France	Louis Denys de Bonnaventure
Councillors	Monongahela de Beaujeu, Hilaire d'Entremont, Hugues Jules de La Vergne, John C. A. Heriot, Ronald de La Ronde, Charles Jones Colcock

¹⁸⁶ *Report of the Herald-Marshal*, 24.

¹⁸⁷ "Colonial Lords of Manors will form a New Order," *The New York Times*, 21 May 1911.

(<http://query.nytimes.com/gst/abstract.html?res=940CE0DA1431E233A25752C2A9639C946096D6CF>)

¹⁸⁸ The association between Forsyth and the Order of the Colonial Lords of Manors seems to have been short-lived, and the relationship was apparently over in 1915.

¹⁸⁹ Vicomte de Fronsac, "La Nation Franco-Normande au Canada," *La Revue franco-canadienne*, 9 (1912): 31-32, 344. (<https://archive.org/details/larevuefrancoam09montuoft>)

The main purpose of the College was to deliver diplomas of Aryan Noblesse. The recipients were divided in three categories on the basis of their ancestry: the Armorial Noblesse for those whose first ancestor in male line crossed from Europe to Canada before 1760 or the United States before 1783 and used a coat of arms; the Consular Noblesse for those whose ancestor met the first criterion above, and was a military or civil officer and proprietor who did not use a coat of arms; and the Alumna Noblesse for those whose ancestor crossed from Europe to Canada after 1760 or the United States after 1783, and was military or civil officer or a professional tracing his ancestry to the military or magistracy of Europe¹⁹⁰. Depending on the category, the Aryan nobles were entitled to add a blue, red or green octofoil to the point of the shield in the emblazoning of their arms. For their coats of arms, they could call on the services of such artists as Charles A. Morrisette of Norfolk, Virginia and Henry Edgar St. George of Windsor, Ontario (whose daughters Viola and Evangeline were registered in the Aryan Noblesse).

The College had no permanent seat. Its headquarters moved with Forsyth, who seemingly left Boston around 1908 and took up residence in localities such as Cornwall, Ontario and Huntingdon, Quebec. In the United States, the College was represented by the National Americana Society, the New York-based publisher of the magazine *Americana*, to which Forsyth contributed several articles. *Americana* almost served as the official publication of the College, except for a brief period as we will now see.

¹⁹⁰ "The College of Arms of Canada," *Americana*, 9 (1914): 776.

12. The Seignorial Court

In 1911, the readers of the genealogical review *Virginia Records* were advised that the magazine published since 1905 had been designated as the official publication of the College of Arms of Canada and that its editor, the noted genealogist William Armstrong Crozier, had been appointed Deputy Commissioner of the College¹⁹¹. A resident of New Jersey, Crozier likely came in contact with Forsyth while preparing a registry of armigerous American families, as this registry includes the spurious arms of "Matthew Forsyth, Chester, 1732"¹⁹². There is no indication as to how and why he became Deputy Commissioner, but his association with the College was short-lived as illness forced him to stop publishing in 1912, and he died the following year.

During his brief tenure, Crozier was in contact with Dr. Bulloch, who was "Yellow Rose Pursuyvant of Arms" of the College, and he published the following text, which epitomizes the ethos of the Aryan Noblesse movement:

In Washington, on the evening of Nov. 16, there was a meeting of the Imperial Order of the Yellow Rose, being the organized descendants of those families entitled to the Consular, Burgess and Alumnaal registry of the College of Arms of Canada, but who in addition trace through some line to Royal ancestry. This order is under the presidency as "Chief Regent," of Dr. J. G. B. Bulloch, Pursuyvant of the College of Arms of Canada, who was present and conducted the meeting. The Hon. Thomas Scott Forsyth, Registrar-General of the College of Arms of Canada, was the guest of the evening.

At the meeting was announced the opening of the Seignorial Court and Council to take place at Montreal, Sept. 10-15, 1912, at which all families capable of registering in the manorial, titular, consular, burgess or alumnaal rank of the College of Arms of Canada are entitled to be represented in the imperial pageantry of that occasion. For that purpose committees are being formed of ladies and gentlemen in the various states under the leadership of Dr. Bulloch, 2122 P St., N. W., Washington, D. C. Each family after registering its rank and pedigree in the College of Arms of Canada and receiving its diploma and certificate prepares its own banner to be borne in the pageantry. [...]

In the march past the throne in the great edifice in Montreal where this court is held, the members of each family present march with their own banner in line to be presented and then to their seats reserved for them. The men dress according to the rule published in last issue and the women and children according to choice, but with their appropriate sashes, etc.

The imperial order of programme is led by the Bearer of the Sword of State; then comes the Bearer of the Sceptre of Dominion; then the Imperial Standard of Charles V of 1540. Under a canopy on a litter borne by four beautiful daughters of the Seigneurs repose the Crown of Empire with the Scroll of Laws tied with yellow, blue, red and green ribbons. The military orchestra play the Imperial March. Then follow the Seignorial, armorial, titular, consular, burgess and alumnaal families with their banners. When they arrive at their places the Crown, Sceptre and Scroll are

¹⁹¹ "Notice to Subscribers," *Virginia County Records and Heraldic Quarterly Register*, 9 (1911): 35. (<https://archive.org/details/virginiacountyre910croz>)

¹⁹² William Armstrong Crozier, *Crozier's General Armory: A Registry of American Families entitled to Coat Armor* (New York: The Genealogical Society, 1904), 58. (<https://archive.org/details/croziergeneral00croz>)

deposited at the top of the throne. The military salute of swords is given. The Imperial Hymn, "God Save the Emperor," is chanted in Latin, while incense is burnt, and the interesting ceremonies begin. This will be the most illustrious assemblage ever held in America, since it will be that of the families that founded the feudal and splendid civilization of Europe in America under the Crown and according to the institutions of the ancient empire¹⁹³.

The Seigneurial Court did take place on September 11, 1912, at McGill University's Anglican Diocesan College in Montreal, with an attendance of only 15¹⁹⁴. The meeting was apparently presided by Prince Agustín de Iturbide, who was a member of Bulloch's Order of the Yellow Rose, as we have seen. The prince was the pretender to the imperial crown of Mexico, as grandson of Emperor Agustín (d. 1824) and adopted son of Emperor Maximilian of Habsburg (d. 1867). Both emperors had been supported by the Catholic conservative party and executed by liberal republicans ("murdered by half-breed cut-throats and democrats¹⁹⁵", as Forsyth would later put it). The pretender himself had been forced into exile in the United States and was a university professor in Washington.

There was a strange sequel to the Montreal meeting. On October 27, 1912, *The New York Times* reported that the Viscount de Fronsac and Dr. Bulloch were going to Washington on the 29th to present to the Secretary of State a petition from the Seigneurial Court of Canada. In the petition, the Court claimed that the establishment of democracy in Canada contravened the rights of the Canadian noblesse guaranteed by the Treaty of Paris; it was demanding that The Hague Tribunal settle the differences arising out of such disregard of the Treaty by Great Britain before hearing the British complaint against the United States in the Panama Canal controversy, and was inviting the good offices of the American government in this matter¹⁹⁶. This was referring to a dispute that had erupted between Great Britain and the United States after the adoption of a law exempting American coastwise vessels from the payment of tolls at the U.S.-owned Panama Canal that was scheduled to open in 1914. The British claimed that such discrimination in favour of American ships was prohibited by the Hay-Pauncefote Treaty of 1901 between the two countries, and threatened to refer the matter to the International Tribunal of Arbitration established at The Hague¹⁹⁷. The Senate was divided over the issue, primarily between Democrats who advocated a compromise with Britain and Republicans who strongly opposed it. According to a later account most likely based on Bulloch's archives¹⁹⁸, the Republican lawyer William Nelson Cromwell, who had been a lobbyist for the Canal, knew Bulloch and Iturbide, and thought of using the College of Arms of Canada to create dissension during congressional

¹⁹³ "College of Arms of Canada," *Virginia County Records and Heraldic Quarterly Register*, 9 (1911): 143-145.

¹⁹⁴ "Want to Restore Old Noblesse," *The Montreal Gazette*, 12 September 1912: 12.

(<https://news.google.com/newspapers?nid=1946&dat=19120912&id=pxYqAAAAIBAJ&sjid=9oQFAAAAIBA J&pg=6879,1178353&hl=fr>)

¹⁹⁵ *Report of the Herald-Marshal*, 16.

¹⁹⁶ "French in Canada Ask our Support," *The New York Times*, 27 October 1912.

(<http://query.nytimes.com/gst/abstract.html?res=9407E2D91F3CE633A25754C2A9669D946396D6CF>)

¹⁹⁷ John Holladay Latané, "The Panama Canal Act and the British Protest," *The American Journal of International Law*, 7 (1913): 17-26.

(http://www.jstor.org/stable/2186961?seq=6#page_scan_tab_contents)

¹⁹⁸ On Bulloch's archives, see *infra* pp. 62-63 and 68.

hearings into the controversy and bring pressure on the British to drop their complaint¹⁹⁹. This bizarre initiative does not seem to have been carried further, and the disputed law was repealed by the United States in 1914 at the request of the Democratic President Woodrow Wilson.

When Forsyth was lambasting the Republican Party and founding a Loyalist association in the 1890s, no one could have predicted that he would one day side with the Republicans against the British government. By 1912, he was not reconciled with the American republic, but his real fight was now with British parliamentary democracy that, in his view, was thwarting his efforts to restore the aristocratic constitution of Canada. At that time, he published his last full-fledged political essay in which he vigorously denounced the evils of parliamentary rule that would eventually wreck the British Empire²⁰⁰. Revisiting British history, he contended that the various parts of the Empire were held together by the person of the King, in his capacity as successor of the Franco-Norman kings of England, the Stuart kings of Scotland, the Celtic high chiefs of Ireland, the kings of France in Canada, and the Mogul emperors of India. Each of these Aryan monarchies had its aristocratic constitution that the British King had a duty to uphold. Alas, the mongrel descendants of Anglo-Saxons had gradually wrestled away the control of the English Parliament from the Franco-Norman barons, and then imposed their unconstitutional rule to the English sovereigns and, through them, to the other kingdoms of the realm :

In 1688 there occurred a revolution in England, during which Parliament, a mere "franchise from the Crown," usurped the government of state and the prerogative of imperial administration, which belonged exclusively to the King. [...] They constituted the parliamentary mob that called over William of Orange. It was by making him a king and inferior to themselves in parliament that they hoped to have the patronage and plunder of the empire²⁰¹.

In England, this "faction of thieves, upstarts, mongrels and traitors" forced its way into the House of Lords previously reserved to the Aryan nobility, thus "destroying the standard or caste of purity and bringing in the elements of the decay of empire by the destruction of the idealist and spiritual traits of families, and consequently of civilization²⁰²." In Scotland, by their contrivance, "land that had belonged for generations in Highland families by tenure was transferred by writ to others, and alienated into the hands of pampered court knaves²⁰³." In Ireland, they reduced the Irish Catholics to the condition of pariahs and outcasts in their own country, feeding on "that expression of religious narrowness among the lower order of Protestants and Puritans which waxed greater in proportion as means of expression and influence passed from the aristocracy to the English peasant democracy²⁰⁴." In India, they overruled the Aryan maharajahs and managed the country "as though it were a great article of

¹⁹⁹ *Sovereign Order of Saint John of Jerusalem. History and Lineage Charts Since 1797*, retrieved on February 13, 2015 from <http://www.osjknights.com/History-After-Malta.htm>.

²⁰⁰ Viscount de Fronsac, *Liberalism and the Wreck of Empire* (New York: Neale, 1911), 91 p. [republished under the title *The Democratic and Parliamentary Usurpation* (Ottawa: Le Droit, 1912), 88 p.] (https://archive.org/details/cihm_80838)

²⁰¹ Fronsac, *Liberalism*, 13.

²⁰² Fronsac, *Liberalism*, 72.

²⁰³ Fronsac, *Liberalism*, 68.

²⁰⁴ Fronsac, *Liberalism*, 55.

merchandise from which Parliament was to squeeze all the valuable oil and leave the husks for the natives²⁰⁵.”

Forsyth warned that the lower classes of the peoples dominated by the English Parliament were turning into democrats themselves, and would soon become revolutionists against the rule of the wealthy *parvenus* and “blatherskites of equally vulgar origin” who were skimming them under the cloak of the British democracy. In his view, the only chance to preserve the unity of the Empire was to return the executive power to the King who would re-establish the aristocratic constitutional order prevalent in each territory before the parliamentary usurpation. In each province of the Empire, such as Canada, the King would commission a governor, preferably “hereditary in some principal family of each province, or in some member of the Royal family”; the governor would rule with his selected local councillors, while the gentry of Aryan descent would elect the upper house and the free-holders, the lower house²⁰⁶. As we have seen, in Canada, the gentry would include the descendants of the French seigneurs, United Empire Loyalists and Baronets of Nova Scotia.

This scheme was similar to the blueprint Forsyth had proposed for the United States in 1884, except that he no longer believed in the election of a royalist party, and hinted that force would be needed to restore an aristocratic regime in Britain:

But it must be understood that no alteration from the present abnormal condition can take place until the Sharp Sword and the Strong Arm have removed the cancerous growth that is eating away the body of the empire, for it is certain that the parliamentary usurpation will not efface itself of its own volition²⁰⁷.

Alternatively, he had envisioned that the Aryan gentry of Canada may proclaim the independence of the country and enact an aristocratic constitution, should Britain fail to rid itself of parliamentary democracy²⁰⁸:

In the manner of England, there would be temporal peers, spiritual peers and the Commons. In the manner of Royal France, there would be the nobility, the clergy and the Third Estate. Together the six bodies would form the States-General of Canada. This body was to be summoned to appoint the highest instance of nobility in Canada; namely the Baron de Longueuil, to become president of the States-General. Longueuil would demand the presence in Canada of the King or heir to the throne. Failing this, he would assume the title of King of Canada²⁰⁹.

The increasingly anti-English tone of Forsyth, his defense of French and Irish Catholics and his openness to an independent, aristocratic Canada made his movement appealing to conservative nationalist circles in the French Canadian Roman Catholic clergy. Two parish priests from rural Quebec, Magloire Laflamme and Frédéric-Alexandre Baillargé, were registered in the Aryan

²⁰⁵ Fronsac, *Liberalism*, 46. This is an interesting example of selective, aristocratic anti-colonialism, where Forsyth opposed the domination of European commoners over non-European Aryan gentries.

²⁰⁶ Fronsac, *Liberalism*, 87-88.

²⁰⁷ Fronsac, *Liberalism*, 88.

²⁰⁸ Forsyth would undoubtedly have approved the white Rhodesians who proclaimed their independence to prevent Britain from establishing black majority rule in Southern Rhodesia in 1965.

²⁰⁹ Vachon, “Frédéric Gregory Forsyth,” 20.

Noblesse, followed later by Hilarion Falardeau, a teaching brother in Montreal. Fr. Laflamme was a graduate of the Seminary of Saint-Hyacinthe, like Nazaire Biron, a dentist who was secretary general of the Franco-American Association of Manchester, New Hampshire, and a member of the Aryan Order. Fr. Baillargé, who had proposed a national flag for French Canadians, housed the office of the organization in his rectory at Verchères in 1915. There, Forsyth issued his “Public Document No. 3²¹⁰”, with a list of the officers of the College of Arms:

Chancellor	Reginald d’Iberville Grant de Longueuil
Herald Marshal	Frederic Gregory Forsyth de Fronsac
Registrar General	Thomas Scott Forsyth
Commissioners	Georges-Elie Amyot, Henry Black Stuart, John Burke Pyke, Rosaire Leprohon, Alphonse Pinel Lafrance
Councillor	Louis Denys de Bonnaventure
Pursuyvants	Joseph Gaston Baillie Bulloch, William Wallace Lunt
Deputies	Orra Eugene Monnette, Samuel Murray Bennett, Matthew Clinton, Charles Jones Colcock, Otto Holstein

Between 1916 and 1918, Forsyth moved his office from Verchères to Ottawa, where he obtained the permission to store his box of papers in the cellar of the Public Archives of Canada. He had vainly asked for employment at the Archives in 1897²¹¹, and he seized this opportunity to issue his “Public Document No. 4²¹²” published by the “College of Arms of Canada, Department of the Archives, Ottawa, Canada”, which suggested that the College was a branch of the Public Archives. This infuriated the Archivist Sir Arthur Doughty, who had long considered Forsyth as an annoyance, and who was able to ship the box to Montreal, although not without difficulty “because of questions raised in Parliament as to why such valuable papers were stored in the cellar²¹³”.

Another source of aggravation for Doughty may have been Forsyth’s association with Randal Hugh O’Neill, an American whom he appointed commissioner of the College of Arms and dispatched to Ottawa to take the census of the noblesse of Canada residing there in 1917²¹⁴. O’Neill was a real or supposed member of the O’Neill del Norte family, a branch of a noble Irish clan that joined the Spanish service and settled in Puerto Rico in 1784; as such, he paraded as Marquis del Norte and chief of the Irish nobility. Anecdotally, O’Neill was the secretary of the Society for the Restoration of the Ducal Province of Normandy, created during World War I to promote the idea that the French Republic should cede Normandy back to the British Crown in exchange for its war debt to Britain, so that the old province of Normandy be restored with its sovereign rights²¹⁵. The Society obtained a charter from the College of Arms of Canada, a sign that Forsyth was turning his eyes toward Europe in the wake of the world conflict.

²¹⁰ *Public Document No. 3 of the College of Arms of Canada on Nobility, Arms and Registration* (Verchères: Herald-Marshall’s Office, [1915]), 9 p. There is no trace of Public Documents Nos. 1 and 2. Given Forsyth’s propensity to fabulize, these documents probably never existed.

²¹¹ Vachon, “Frédéric Gregory Forsyth,” 21.

²¹² *Public Document No. 4 of the Constitution of Canada* (Ottawa: College of Arms of Canada, [1916/1918]), 8 p. (https://archive.org/details/cihm_80997)

²¹³ Vachon, “Frédéric Gregory Forsyth,” 22.

²¹⁴ “Coming to Ottawa,” *The Ottawa Journal*, 12 June 1917: 2. (<http://www.newspapers.com/newspage/43214256/>)

²¹⁵ Hood and Young, *American Orders*, 88-89.

13. The International Council of the Noblesse

The First World War spelled the end of the rule of European monarchs, who had unwisely enlisted entire populations into fighting their family feuds. There is no indication as to Forsyth's attitude toward the belligerents. Patriotism was foreign to his pre-nationalist ideology, and there was no love lost between him and the British Parliament or the French Republic. He had often spoken favourably of the Central and Eastern European monarchies, and he had no particular reason to take sides between the Kaiser and the Czar. For him, the "Fall of the Eagles" in 1918 and the extension of democracy and socialism to those parts of the Old Continent that had hitherto been governed by Old Regime aristocracies was the continuation of the subversive process initiated by the English Revolution in the 17th century. In his mind, this gave an international relevance of his Aryan Noblesse movement as a bulwark against the spreading of anarchy and "racial degeneracy".

The Aryan movement gained adherents during the Post-War years, with its membership growing from 62 to 92 between 1917 and 1924. As we have seen, some of the new recruits belonged to prominent Canadian Loyalist or Seigneurial families (John Beverley Robinson, the Jarvis cousins, the Cuthberts, Alain Joly de Lotbinière, and Ernest Frederick Würtele). There were other noteworthy figures, such as American businessmen Henry Harper Benedict, Alexander Fader and William Grosvenor, and French Canadian notary Georges-Léandre Dumouchel. However, in the absence of archives, one is at a loss to understand on what grounds such otherwise unknown persons as Susan and Willie May Simmons of Shepherdsville, Kentucky came to join the ranks of Forsyth's noblesse.

This varied and apparently unrelated group of new members spread across North America included two Nova Scotians: the architect Sydney Perry Dumaresq, and Mrs. Emeline Covey. They were likely recruited by Forsyth himself, as he moved to Nova Scotia, settling first in Wolfville, and then in Halifax where he set up his archives. There, "he tried to invite the government of the Netherlands to view a heraldic display, and requested that the visitors come with a ship of war. On the advice of Sir Joseph Pope [Under Secretary of State for Canada], this request was not taken seriously by the Office of the High Commissioner in London²¹⁶". Forsyth was more successful in his editing efforts, as he finally managed to publish the book on the history and heraldry of American families that he was contemplating since 1879²¹⁷.

In 1924, the Forsyth brothers issued a report in preparation for the Grand Assembly of the College of Arms that was to take place on August 28-30 in Halifax²¹⁸. In this document, that was going to be his ideological swansong, Forsyth de Fronsac reaffirmed and summarized his fundamental beliefs:

In the first Epoch of the State it was only those pure blooded Aryan warriors of Gothic Europe, whose trust in each other was their bond of union, whose faith could be relied on, who formed the Nobility of the State. [...]

²¹⁶ Vachon, "Frédéric Gregory Forsyth," 22.

²¹⁷ *Armorial Families of America: a genealogical biographical history of American families with armorial bearings approved under the seal of the College of Arms of Canada* (New York: National Americana Society, [1920]), 158 p.

²¹⁸ *Report of the Herald-Marshal and of the Registrar-General of the College of Arms of the Noblesse in Canada* (Halifax: The College, [1924]), 31 p.

The rights and privileges of the Noblesse are inherent in the Original Race, and form the Fundamentals of the Constitution – above the authority of all parliaments which derive their franchise of existence from this constitution. And such parliaments have forfeited their franchise of existence on becoming the nursery of conspiracy and revolution and the receptacle of traitors and deserters whom true men must scorn and despise. There seems to be need for another re-union of the true born descendants of Aryan warriors of the First Epoch, who, with their Military Dictator, shall cut this Parliamentary cancer from the body of the State, renew the Faith in Loyalty to the Ancient Trust among those who are steadfast and “have not bowed the knee to Baal.” Thus only can be re-established the Normal State and the constitution of the Monarchy. [...]

The greatest obstacle to race supremacy in the Noblesse is in the failure of concerted action on the part of its members. Through this has resulted a process of disintegration; great estates, won by the swords of ancestral Aryan conquerors, are gone; wealthy plebeians have formed a mongrel social rule over the universal suffrage of a brutal democracy, controlling the governments of a majority of the states by dishonest and vulgar political parties out for plunder and proscription and to legalize their fraudulent and corrupt rulership over the ruin of the legitimate constitution.

In this condition of decline, the only manner in which chivalry, sentiment and family honour can be maintained is by the preservation of the purity of that race superiority from which those qualities originated. These can be preserved only by the union of the units of that race and the upholding of its supremacy [...]. This race begat civilization; it has ever been invincible to its foes when united in its parts, first as the Gothic Clans who founded the Empire of Charlemagne, then as the Order of Chivalry that ruled the Courts and Nations of Europe. Its registration list today should number at least two millions in Europe and in America instead of two hundreds. [...]

The modern democratic regime with its unethical conception of authority ever since the Revolution of 1688, has done what it could, but without success, to break down race distinction in the Empire – the failure being due to the fact that race distinction is inherent and there is only one way to destroy it – that is after the manner of the French and Russian Revolutions, by a general massacre of all those who inherit it – a pass to which those now wielding authority have not yet arrived. So that they may meet a resistant force to defend the rights involved, the College of Arms of Canada is taking this recruiting [of the descendants of nobles who have not derogated by servile marriages and with inferior, non-Aryan races] as the most important means of defending its registered members²¹⁹.

For his part, Thomas Scott complained of the lack of financial support received from the wealthy members of the Aryan Noblesse:

For ten years, the Registrar-General has paid from his own purse \$520 dollars a year to maintain the Registry, pay rent, and for printing and postage. This yearly deficit should be remedied. Why is it that members, poor of purse, are obliged to make sacrifices for all while rich members, who enjoy this benefit, are so chary of their money? [...] The expense of keeping up the records and by this means as a center of organization, the expense of the entire fabric of the Noblesse throughout Europe and America has fallen on the Herald-Marshal and the Registrar-General, who have given their time and energy to the cause without salary, and have even paid the debt from

²¹⁹ *Report of the Herald-Marshal, 5-8, 24-25.*

their own private purse to the deprivation of their own livelihood, which millionaire members might assist without feeling the drain on their finance²²⁰.

The Forsyth brothers then outlined their plans for the future. The College was to celebrate the 300th anniversary of the Baronets of Nova Scotia in 1925, and to reorganize the Order of the Baronets of Ulster founded by King James I in 1611. More importantly, Forsyth de Fronsac wished to “restore the European cycle of the R. I. N. Order by reorganizing it with the cycle in America²²¹”. This was tantamount to extending his jurisdiction to virtually all the Southern and Central European nobility, as the territory claimed for the European cycle of the Royal, Imperial and Noble (R. I. N.) Order was coextensive with the realm of Emperor Charles V and his Habsburg successors, i.e. the Holy Roman Empire, Italy and the Iberian peninsula.

This restoration was to be effected through the “Imperial International Council of the Noblesse”, that would hold a gathering at Seville, in Spain. That country was home to two members of the Aryan Noblesse (the Duke of Veragua, and Giuseppe Tagliavia Pignatelli d’Aragona Cortés, Marquis of the Valley of Oaxaca in succession of his ancestor Hernán Cortés); it was also the place of exile of the young Otto of Habsburg, heir to the imperial throne of Austria who would be petitioned “to become the next Imperial Commander of the Aryan and Seigneurial Order of the Empire in succession to his ancestral predecessor, the Emperor Charles V”. The projected trip would include a tour of the Mediterranean Sea from Seville to Malta, “where the memory of Emperor Charles V remains in the honours accorded the Noblesse by the Royal Commission in the Appeal of Malta”.

We will never know what would have happened to this project as Forsyth de Fronsac died suddenly in Toronto on November 2, 1925²²². With him passed away, unbeknownst of all, Frederick Gilman Forsaith, who had so thoroughly hidden himself behind his character that his real name was only discovered in 2014. A brief note provides a rare glimpse into his personal feelings. In 1910, Miss Nina Beckwith Forsythe, a student at James Millikin University in Illinois, wrote to him asking for a copy of his 1903 book on the Forsyths. He forwarded her the book, with a typewritten answer to which he added the following handwritten postscript:

Please tell me, are you a young lady attending the university? May I be as bold as to enquire your age and description? Excuse me, but I have no near relatives, my parents are dead and I am alone in the world, unmarried, and I have an ardent admiration for all Forsyths – especially the young and fair²²³.

Could this be the expression of the profound isolation of a man who had shut himself in his fantasy world, or is it rather a clumsy seduction attempt on the part of a middle aged man who was not insensitive to the charms of young and fair Aryan girls? This will likely remain unanswered as the Viscount de Fronsac carefully managed to take the secret of his true self to the grave.

²²⁰ *Report of the Herald-Marshal*, 13-14.

²²¹ *Report of the Herald-Marshal*, 27.

²²² Vachon, “Frédéric Gregory Forsyth,” 22.

²²³ Forsyth de Fronsac to Nina Beckwith Forsythe, 6 October 1910, letter inserted in the copy of *Memorial of the Family of Forsyths de Fronsac* bequeathed by the addressee to the library of the University of California where she was teaching when she died in 1925.

CHAPTER VI. THE COLLEGE OF ARMS OF CANADA AFTER FORSYTH DE FRONSAC

14. The organizations of Paul Riedelski

The Aryan Noblesse was so symbiotically bonded to its founder that one might have expected it to have died with him. This was indeed the belief of Barber²²⁴ and Vachon:

After Fronsac's death, Thomas Scott Forsyth, his brother, sought a place to deposit the papers of the College of Arms of the Noblesse. It was finally suggested that the best person to care for the archives was Alain Joly de Lotbinière, Dean of the Seigneurial Court²²⁵.

This interpretation, however, raises a question: since there was no Dean of the Seigneurial Court during Forsyth de Fronsac's lifetime, how was Joly de Lotbinière awarded this title if the organization became inactive in 1925? Besides, in 1926, the College of Arms of Canada issued a diploma of Aryan Noblesse to Paul Salvator Riedelski, a Polish national who paraded as a prince. Riedelski claimed descent from the Piast dynasty which had ruled Poland in the Middle Ages; as such, he started pretending to the Polish throne when the restoration of Poland was first discussed during World War I, and he spent the rest of his life pressing his claims and involving himself in Polish organizations, in the United States where he resided ca. 1926-1933, and then in Great Britain where he was still living in 1944.

Ironically, a book published by Riedelski in 1930 is the only extant source of information on what happened of the College of Arms in the aftermath of Fronsac's death²²⁶. Riedelski provides a list of the officers of the College, which is largely similar to the 1915 one, except that Thomas Scott Forsyth has succeeded his brother as Herald Marshal and has been replaced by Kenneth M. Disbrow as Registrar General, with the headquarters of the organization being moved to New York City. Moreover, the College has appointed two new High Commissioners who were not among its officers in 1924: Ernest Frederick Würtele, already member of the Seigneurial Order of Canada, and Captain Henry Stuart Wheatley-Crowe, a new member of the R. I. N. Order living in England and described as Governor-General of the Royal Stuart Society. A retired British Army officer, Wheatley-Crowe was a long-time Jacobite activist who had founded the Royal Martyr Union to honour the memory of King Charles the First within the Anglican Church in 1906²²⁷. In 1926, he revived the Jacobite movement left in disarray after the First World War, when its unwilling pretender, Prince Robert, had served in the German Army as heir to the Bavarian throne. He established the Royal Stuart Society with representatives of the moribund Jacobite

²²⁴ Barber, "College of Arms," 60.

²²⁵ Vachon, "Frédéric Gregory Forsyth," 22.

²²⁶ Paul Salvator Riedelski-Piast, *A Collection of Papers Relating to Prince Paul Salvator Riedelski-Piast and the Royal Order of Piast* ([n.p.], 1930), 80-82. This book cannot be found. An unbound section including pages 65 to 88 is kept in the archives of the Polish Nobility Association Foundation (PNAF) in Baltimore. I thank the chairman of the PNAF, Dr. Roger Chylinski-Polubinski, who kindly forwarded me a copy of the relevant pages of this document.

²²⁷ "Members of the San Luigi Orders: Henry Stuart Wheatley-Crowe," 2012, retrieved on February 9, 2015 from <http://san-luigi.org/2012/08/16/members-of-the-san-luigi-orders-henry-stuart-wheatly-crowe/>

bodies, including the Legitimist Jacobite League and the Order of the White Rose whose leaders had joined the Aryan Noblesse at the time of Forsyth de Fronsac²²⁸.

The persistent link between Jacobitism and the College of Arms of Canada is also manifest in Riedelski's list of eleven orders affiliated with the College in 1929. Ten of these orders were already listed in Forsyth's reports, including the Jacobite Order of the Mountain Eagle; the eleventh one is the Order of the Royal Oak of England, purportedly instituted in 1660. In reality, the foundation of this Order had been contemplated by King Charles II to reward his supporters after his restoration in 1660, but nothing had come out of the proposal²²⁹. There is no indication of a modern revival of the Order, which may not have had any concrete existence. Possibly fictitious, this institution represents the ultimate amplification of the mythologization of Jacobite history in the Aryan Noblesse movement.

Riedelski mentions nine other orders pending registration in the College of Arms in 1929: the Royal Order of Piast, six Slav orders²³⁰, the Order of St. John the Baptist (described as the Puerto Rico section of the Royal Order of Piast), and The American Noblesse. The Royal Order of Piast was founded in New York in 1927 by Riedelski and Fr. Joseph Paul Chodkiewicz (1883-1936), a priest who had chaired the Polish National Council of Canada after the First World War²³¹. The same year, Riedelski and Chodkiewicz created the Slav Catholic Club to fight Bolshevism and support Catholic missionary activities among Slavs; that club administered the six Slav orders which applied for registration in the College of Arms. As for the Order of St. John the Baptist, it was instituted in 1929 by a Puerto Rico lawyer, Francisco Ramirez de Arellano²³².

The American Noblesse most likely was the brainchild of Riedelski, who lyrically fits it within the tradition of the Aryan race which he simply identifies with the white race, without following the idiosyncratic definition of Forsyth de Fronsac:

The fundamental teachings involved are peculiar to the Aryan Race. Reverence for women, for the home and child, as a national base of defense and love, as a part of religion holy and pure, guarded and defended, and to be continued on the other side of the veil, are the modern aspects of the ancient teachings and the evidence of culture and immortal life.

When we take up the historical aspect of the mighty school, we find it has other names, such as Order of the Holy Grail; Order of the Golden Fleece, or Argonauts; Knights of St. John of Jerusalem; Knights of Malta of Rhodes; and later Knights Templar. Through all we catch glimpses of a White Brotherhood, a militant Order seeking a Goal, an active positive Christian Church engaged in a quest.

²²⁸ "Royal Stuart Society," *Wikipedia*, retrieved on February 9, 2015 from http://en.wikipedia.org/wiki/Royal_Stuart_Society

²²⁹ Antti Matikkala, *The Orders of Knighthood and the Formation of the British Honours System, 1660-1760* (Rochester NY: Boydell & Brewer, 2008), 67-75.

²³⁰ Imperial Order of St. Vladimir, Royal Order of May 3, 1791, Imperial and Royal Order of St. Stanislaus, Order of the Holy Union, Royal Order of St. Michael Archangel, and Order of Ss. Cyril and Methodius.

²³¹ "An Introduction to the Polish Nobility Association," *The White Eagle* (Winter 2013) : 9-11 (<http://pnaf.us/pdfs/white-eagle-winter-2013.pdf>), and Anna Reczynska, *For Bread and a Better Future : Emigration from Poland to Canada, 1918-1939* (Toronto: Multicultural History Society of Ontario, 1993), 91.

²³² Tony Buttigieg, "So-Called Orders of St. John," *A Site about Maltese Fakes*, retrieved on February 12, 2015 from <http://www.geocities.ws/maltesefakes/stjohn3.html>

It is due to the influence and action of the inner circle of the Knighthoods of the Noblesse, that the Orders of the American Noblesse under Badge of State Flowers, under supervision of the College of Arms of Canada of the Noblesse, have been instituted and the laws of the Orders promulgated, after adoption by the Noblesse in Convention assembled, which shall band together those who have faith in the virtue of womanhood; faith in the promises of God; faith in liberty and honor of Country; are trueborn and have attained distinction in the professions, the military and civil departments of the respective States of the United States²³³.

Riedelski then invokes Fronsac's fanciful interpretation of Canadian history to reaffirm the international jurisdiction of the College of Arms of Canada and justify the transfer of its headquarters to the United States:

Under the Edict of 1760 families of European Noblesse residing both in Europe and in the United States have registered in the College of Arms of Canada of the Noblesse. [...] None of the given clauses in the various treaties referring to the Noblesse or to the said College of Arms of Canada of the Noblesse having been cancelled, abrogated or amended, they, therefore, remain in full force and effect today. [...] With full legal, moral and equitable assurance and authority, the College of Arms of Canada of the Noblesse has issued Commissions for the continuance of the Ancient Honors of the Noblesse fulfilling the conditions or principles on which all the higher Orders of Knighthood were instituted in all countries by Aryans from time immemorial; and will grant registration with enrollment in the Exclusive Noblesse to the Members and Holders of and the descendants of Members and Holders of the Orders in which they can qualify. [...] There being no special clause in said treaties designating the location of General Headquarters of said College (Kollegium Herbowe Kanady i Szlachty; often incorrectly rendered by "K. H. S. Kanadyjskiej") therefore, no objection can be raised, no offense is meant to Canada nor can be taken consequently by Canada or by any of the Signatories to the Treaty of Paris of 1763 on transference²³⁴.

It can be concluded from this text that, in 1930, the College of Arms of Canada had completed its transformation into an international registry of dubious titles of nobility, under the aegis of the Council of the Noblesse imagined by the Forsyth brothers and on the basis of an Aryan ideology which was far from being a German exclusivity at the time. The College was no longer Canadian but in name, hence the wrong impression that it had disappeared. The movement created by Forsyth de Fronsac had become a New York organization on the path to integration in an American nobiliary nebula led by Polish nationals inspired by racial principles. Ironically, it was an American, Charles Pichel, who halted this process and initiated the repatriation of the College to Canada.

²³³ Riedelski-Piast, *A Collection of Papers*, 80.

²³⁴ Riedelski-Piast, *A Collection of Papers*, 80-81.

15. The organizations of Charles Pichel

Charles Pichel can best be described as a conman²³⁵. After serving a jail sentence for drug trafficking in Atlanta, he turned to various money-making schemes, such as setting up a bogus association of chiropractors. In 1928, he found a lucrative scam in the sale of fake coats of arms, and incorporated the American Heraldry Society with Dr. William Sohler Bryant, a physician, genealogist and former U.S. Army officer whom he seemingly used as a screen²³⁶. This New York-based organization had a questionable character, as it promised that the “*carte cordiale*” coming with its (very expensive!) crests would open to their holders the doors of the Court of St. James in London²³⁷. In 1932, Pichel petitioned the U.S. Department of Justice for the restoration of his civil rights lost further to his drug conviction. His application was denied for the following reasons:

During the course of the investigation in your case, information was received that various persons had made complaints to the Better Business Bureau, New York City, that the American Heraldry Society was defrauding its members and receiving money on representation that a book entitled “Who’s Who in Heraldry” would be published; that you were secretary of the Society and responsible for the publication of the book, that neither you nor the Society was in a position to publish it and you were using the money for your own personal benefit. [...] One of the persons said to have been defrauded in the “Who’s Who in Heraldry” project was Rear Admiral George Barton who is said to have paid you \$250 for a copy of the book, but failed to receive it. [...] It was also reported that you are using the Heraldry Society’s rooms in the Waldorf-Astoria Hotel as a sort of rendez-vous for yourself and other men where you met women of prominence, and wild drinking parties were held there, in support of which it is alleged that your conduct, as above indicated, was such that you were requested to move out of the hotel²³⁸.

In 1933, Pichel wrote to Adolf Hitler’s aide Ernst Hanfstaengl, offering his services as liaison between the American right and the Nazi regime²³⁹. By that time, he had developed a network of contacts in New York right-wing circles, likely through the activities of the Heraldry Society. He thus joined Riedelski’s Royal Order of Piast²⁴⁰ and converted to Roman Catholicism under the influence of Fr. Chodkiewicz in 1932²⁴¹. He also visited Joseph Gaston Baillie Bulloch, who was old and blind and let him take home and keep his archives²⁴². There is every indication that

²³⁵ He may have been of French origin as he went by the name of Charles Louis Thourot Pichel, to which he later added the titles Baron de Thourot and Lord of Estagel.

²³⁶ *William Sohler Bryant Papers*, New England Historic Genealogical Society, retrieved on February 13, 2015 from <http://beta.worldcat.org/archivegrid/data/64665139>

²³⁷ “Get your Crest,” *The Post-Crescent*, Appleton WI, 25 October 1928: 6 (<http://www.newspapers.com/newspage/22276760/>); “Why not a Titled Aristocracy,” *Brooklyn Life*, 27 October 1928: 7 (<http://bklyn.newspapers.com/newspage/83153606/>); see also “Heraldry Charges Held in Abeyance,” *The New York Times*, 25 October 1929.

²³⁸ James A. Finch to Charles Pichel, 6 December 1932, retrieved on February 13, 2015 from <http://www.orderstjohn.org/selfstyle/pichel.htm>

²³⁹ Russ Bellant, *Old Nazis, the New Right and the Republican Party* (Boston: South End Press, 1988), 45.

²⁴⁰ Email from Dr. Roger Chylinski-Polubinski, 24 August 2014.

²⁴¹ *Sovereign Order of Saint John of Jerusalem. History and Lineage Charts Since 1797*, retrieved on February 13, 2015 from <http://www.osjknights.com/History-After-Malta.htm>

²⁴² Crolian William Edelen to Clarence E. Orth, 21 February 1984, retrieved on February 13, 2015 from <http://www2.prestel.co.uk/church/selfstyle/edelen.htm>

Pichel became cognizant of the existence of the moribund College of Arms of Canada through Riedelski and Bulloch, and saw in it an opportunity to extend his fraudulent coat-of-arms business beyond the border of the United States. Indeed, in 1932, he contacted the widow of Prince Iturbide, Louise Kearney (1872-1967), asking her if she would accept to place the papers of her late husband in the library of the American Heraldry Society, which she did. He then acknowledged receipt of those papers, for which the Princess was conferred an honorary life membership in the Society ; the documents included diplomas of the Aryan and Seignourial Order and the Imperial Order of the Yellow Rose, letters patent of nobility from the College of Arms of Canada, and one autograph of Viscount de Fronsac. In the letter accompanying the acknowledgment, Pichel wrote the following:

I wish to particularly thank you for the letters of the "Seignourial Court of Canada". I understand that the same officers acted for the "Sovereign Council of the Noblesse" and the "College of Arms of Canada". If you should happen to find any letter-heads of the last two named institutions, I would be very grateful for them. Nothing would please me more than to be the means by which the above mentioned institutions might be re-organized and perpetuated, so that the noble ideas of your late illustrious husband and his associates might not have been in vain²⁴³.

Pichel's desire to perpetuate the College of Arms of Canada was realized on the very same year when the College of Arms of the Noblesse was incorporated in Montreal. The directors of the corporation were Bryant, Pichel, and Ernest Frederick Würtele, whom we have encountered as High Commissioner of the College of Arms of Canada in the late 1920s²⁴⁴. According to the letters patent issued in 1932, the College was incorporated for the following purposes:

To promote the art and science of heraldry;
To register and quality [sic] the genealogies, arms, honors and privileges of the Aryan *noblesse de race* and to issue appropriate certificates of membership in recognition of same;
To maintain archives for the genealogies and arms of the *noblesse de race* of Canada and foreign countries, in accordance with the precedence established by the Royal Edicts and Proclamations of the Kings of France; the Constitution of Canada; Capitulations of Montreal in 1760; Treaty of Cession of 1763; Quebec Act of 1774 and the Loyalist Act of Quebec of 1789;
To deposit a record or records of all registrations and memberships in such Archives and Libraries as the Corporation may determine;
To co-operate with other heraldic authorities, bodies or associations in the promotion of the art and science of heraldry²⁴⁵.

Membership was restricted to persons affiliated with the "noblesse assemblies" listed in the letters patent, which included all the real or fictitious organizations associated with the College

²⁴³ Charles Pichel to Louise Kearney Iturbide, 29 April 1932, Iturbide-Kearney Family Papers, Archives of the American Catholic Research Center and University, Washington DC, retrieved on February 13, 2015 from <http://doc.wrlc.org/handle/2041/121660>

²⁴⁴ Robert Gayre of Gayre and Nigg, *Le crépuscule de la chevalerie* (Paris: Fernand Lanore, 1975), 194-195 [French translation of *The Knightly Twilight* (Valletta: Lochore, 1973)]. The headquarters of the College was located in Würtele's office in Montreal.

²⁴⁵ "College of Arms of the Noblesse, Inc.," *Quebec Official Gazette*, 64, 22 (28 May 1932), 2104-2106. (http://collections.banq.qc.ca:81/jrn03/gog/src/1932/05/28/116644_1932-05-28.pdf)

of the Forsyth brothers²⁴⁶, along with the Royal and Military Order of Saint Louis, the Seignorial Courts and Superior Councils of New France, other American orders²⁴⁷ and, not surprisingly, the American Heraldry Society and the Order of St. John the Baptist of Puerto Rico.

The College of Arms of the Noblesse issued a descriptive brochure²⁴⁸, and its creation was echoed in Canadian newspapers with the usual sarcasm about a society “which will give Canada an upper suckle”²⁴⁹. In 1933, the College convened a new Seignorial Court comprised of the following members²⁵⁰:

Antoine-Caron Taschereau	First Councillor
Azarie Couillard-Després	Councillor Clerk
Charles Boucher de Boucherville	Councillor
René Chaussegros de Léry	Councillor
Edmond de Sales Laterrière	Councillor
Ernest Frederick Würtele	Councillor
Alain Joly de Lotbinière	Dean

Besides Joly de Lotbinière and Würtele, whom we already know, the recreated Seignorial Court included two lawyers, two notaries and a priest. Antoine-Caron Taschereau, lawyer and clerk of the Quebec Legislative Assembly, belonged to the most aristocratic family of Quebec City; heir to seignorial rights, he was the brother of Louis-Alexandre Taschereau, then Premier of Quebec. Charles Boucher de Boucherville, also a lawyer, was the grandson of a Quebec Premier and an heir to the seignorial rights granted to his ancestor Pierre Boucher, a pioneer of New France ennobled in 1661. René Chaussegros de Léry was a notary; he descended from a nobleman from Provence who settled in Canada in 1716 as a military engineer. Edmond de Sales Laterrière, also a notary, inherited seignorial rights acquired by his ancestor, a French adventurer who settled in Canada in 1766. Finally, Fr. Azarie Couillard-Després belonged to a junior branch of the oldest French family of Canada; a noted historian, he had published a book in defence of the Canadian noblesse in 1916²⁵¹. He was an honorary life member of the

²⁴⁶ Seignorial Order of Canada, Baronets of Nova Scotia, Bannerets of Quebec, United Empire Loyalists, Order of Saint George of the Empire, Order of the Golden Horseshoe of Tramontane, Order of the Royal Oak, Order of the Mountain Eagle, Royal Associates of America, Order of the Imperial Yellow Rose, Canadian Order of the United Empire, Sovereign Council of the Noblesse, Colonial Lords of Manors in America, Baronial Order of Runnemedede (Magna Charta Barons), Order of the Black Bear of California.

²⁴⁷ Order of Americans of Armorial Ancestry (founded in 1903), Society of Americans of Royal Descent (founded in 1908).

²⁴⁸ *College of Arms of Noblesse : incorporated by letters patent of the Province of Quebec, Canada* (Montreal: The College, 1932). The American Heraldry Society had published a similar brochure: *Heraldry in America: Organization and Program of the American Heraldry Society* (New York: The Society, 1928). I was not able to consult these documents.

²⁴⁹ “The Boast of Heraldry,” *Winnipeg Free Press*, 1 July 1932: 9.

(<http://newspaperarchive.com/ca/manitoba/winnipeg/winnipeg-free-press/1932/07-01/page-9>)

²⁵⁰ List dated February 1st, 1933 published in *Quebec Official Gazette*, 66, 17 (28 April 1934), 1868.

(http://collections.banq.qc.ca:81/jrn03/goq/src/1934/04/28/116644_1934-04-28.pdf)

²⁵¹ Azarie Couillard-Després, *La noblesse de France et du Canada* (Montreal: G. Malchelosse, 1916).

(<http://archive.org/details/lanoblessedefran00despuoft>)

American Heraldry Society²⁵², which suggests that the same “honour” was conferred to the other members of the Seigneurial Court.

Aryan Noblesse diplomas were issued to members of the Seigneurial Court in 1933 and 1934²⁵³. They bear the signatures of Herald Marshal Bryant, Registrar General Würtele and Councillor Clerk Couillard-Després; they are countersigned by Joly de Lotbinière as Dean of the Court, and sealed by the Chancellor who is not named, but who could only be Pichel. These documents show that, besides handing over the archives of his College to Alain Joly de Lotbinière, Thomas Scott Forsyth also transferred his Herald Marshal functions to Bryant, who thus became the nominal leader of the organization.

On paper, the College incorporated in 1932 is clearly the continuation of the College established by Forsyth de Fronsac in 1903, as evidenced by its name, objectives and member associations, and by the Aryan reference and the presence of a Seigneurial Court. However, there are major differences between the two organizations. First, no effort seems to have been made to revive the Orders listed in the 1932 charter or to recruit their many members who were still living in Canada, the United States and Europe. In fact, the new College does not appear to have had any other structure than the Seigneurial Court and, apart from Joly de Lotbinière and Würtele, no member of that Court had been directly or indirectly associated with the Forsyth brothers. Secondly, although the charter refers to the noblesse “of Canada and foreign countries”, the Seigneurial Court consisted solely of French Canadians from Quebec. Moreover, whereas several French-speaking Quebecers registered by Forsyth de Fronsac came from a modest background and were tenuously linked to the Canadian seigneurial noblesse, the members of the Court repatriated to Canada belonged to prominent families from that noblesse and were of high social standing. This suggests that Würtele and Joly de Lotbinière recruited people from their own social circles to re-establish the College of Arms on the basis of what the Seigneurial Order of Canada was supposed to be when their families joined it in 1897.

In December 1933, the members of the Seigneurial Court prepared a brief “in which they argued much along the same lines as Fronsac for the restoration of their rights”, and appointed a Scottish genealogist, Captain George W. Haws, “as special commissioner in Great Britain to further their cause²⁵⁴”. The fact that notables apparently totally integrated in the French Canadian bourgeoisie and the British parliamentary system claimed privileges derived from the French Old Regime at such a late date is a striking illustration of the persistence of family traditions and the strength of cultural atavisms.

²⁵² Gilles Bachand, *Capsules historiques*, Société d’histoire et de généalogie des Quatre Lieux, 2014, retrieved on February 14, 2015 from

<http://www.quatrelioux.qc.ca/Capsules%20historiques/9%20Un%20historien%20celebre.html>

²⁵³ They are kept at the National Archives of Quebec, BAnQ, P1000 S3 D2191, P1000 S3 D1037, P1000 S3 D246 and P386 D936. These diplomas numbered 2 to 5 were issued to Taschereau, Joly de Lotbinière, Boucher de Boucherville and Chaussegros de Léry. The diploma No. 1 was likely awarded to Würtele or Laterrière.

²⁵⁴ Vachon, “Frédéric Gregory Forsyth,” 22.

16. The Armorial Council of Quebec

By 1936, the members of the Seigneurial Court were likely seeing through the scams of Pichel, who was covering his illicit activities under the respectability of the College of Arms of the Noblesse. An ever-scheming Pichel had teamed up with Friedrich Hahn, alias Marquis Guigue de Champvans de Farémont, a notorious Paris-based Austrian forger who had become his peddler of nobility diplomas in Europe as official representative of the College²⁵⁵. On March 13, the death of Würtele left Bryant and Pichel sole directors of the College. Two weeks later, most probably to dissociate themselves from the two Americans and escape from their control, the members of the Seigneurial Court created the Armorial Council of the Noblesse of Quebec and applied for its incorporation to the Legislative Assembly of Quebec²⁵⁶.

The private bill to this effect stated that the Council would maintain “a register for the names, arms and genealogies of the noblesse of French Canada” under the civil rights provided in the treaties of 1760 and 1763 and the Quebec Act of 1774. Those who qualify for membership would be the descendants “of a person in lawful possession of armorial bearings” or the owners of a seigneurie or the descendants of persons who owned land in seigneurie in Quebec before the abolition of the seigneurial tenure in 1854; they would “be designated under the name of Seigneurial Noblesse”²⁵⁷. The bill met with resistance on the part of some legislators who opposed the recognition of an aristocracy and wanted to do away with the last vestiges of the seigneurial regime, especially as the Legislature was working on the final redemption of seigneurial rights, that became effective in 1940. We will never know what fate would have awaited the bill, as it died on the order paper at the dissolution of the Legislature on June 11²⁵⁸. The political context had certainly become unfavourable to the project on June 4, when Antoine-Caron Taschereau admitted to the Public Accounts Committee that he had deposited government funds in a private bank account, forcing his brother to resign as Premier the following week.

In February 1937, the members of the Seigneurial Court applied to the new Legislature for the incorporation of their organization, now called the Armorial Council of Quebec²⁵⁹. The word “Noblesse” was omitted, presumably in response to the antinobiliary objections voiced by the legislators the year before. The project was echoed in the national press²⁶⁰. The study of the

²⁵⁵ Marquis de Champvans de Farémont, “Collège d’armes de la Noblesse,” *Diplomatie et Salons*, 3 (30 January 1934): 2-4; and Henri-Charles Zeininger de Borja, “L’Ordre de Saint-Lazare,” *Hidalguia*, 1 (1953): 505-506. (www.ariasmontano.com/hidalguia/assets/hidalguia003.pdf)

²⁵⁶ *Quebec Official Gazette*, 68, 16 (18 April 1936), 1615.

(http://collections.banq.qc.ca:81/jrn03/goq/src/1936/04/18/116644_1936-04-18.pdf)

²⁵⁷ “Closure Looms in Legislature,” *The Montreal Gazette*, 25 April 1936: 1, 3.

(<http://news.google.com/newspapers?nid=1946&dat=19360425&id=pn4tAAAAIBAJ&sjid=B5kFAAAAIBAJ&pg=7109,3076526>)

²⁵⁸ Christian Blais, *Introduction historique, 19^e législature, 1^{re} session (24 mars 1936 au 11 juin 1936)*, National Assembly of Quebec, retrieved on February 15, 2015 from <http://www.assnat.qc.ca/fr/travaux-parlementaires/assemblee-nationale/19-1/introduction-historique.html?retourVersHistoire=oui>

²⁵⁹ *Quebec Official Gazette*, 69, 9 (27 February 1937), 802.

(http://collections.banq.qc.ca:81/jrn03/goq/src/1937/02/27/116644_1937-02-27.pdf)

²⁶⁰ See “Armorial Council of Quebec To Register Feudal Nobility,” *The Ottawa Journal*, 16 March 1937: 16 (<http://www.newspapers.com/newspage/57731913/>), and “Quebec Motion Will Recognize Feudal Claims,” *The Winnipeg Tribune*, 16 March 1937: 6. (<http://www.newspapers.com/newspage/37264403/>)

application by the Private Member's Bill Committee was the occasion of an interesting lawyers' debate between Maurice Dupré, a former Solicitor General of Canada who represented the applicants, and legislator Auguste Boyer. Boyer pointed out that granting titles of nobility was a prerogative of the sovereign and expressed doubts as to whether the legislature of Quebec could legislate in the matter. Dupré replied that the Armorial Council only desired to confirm existing titles and study the genealogy and arms of the nobles of French Canada. Boyer responded that the applicants did not "require legislation to gather together and declare whether such a gentleman comes from the noblesse or not" and that he had strong reservations about a law that would "show that in the province of Quebec there are two classes of people, a nobility, and those not nobles"²⁶¹.

The committee passed all the clauses of the bill "with great rapidity, and laughter", but agreed that it should be referred to the House for study with the law officers. Ultimately, the bill was not adopted, and there is no indication that the Seigneurial Court ever met thereafter. Alain Joly de Lotbinière kept the archives of the organization at his home²⁶². For their part, Bryant and Pichel made no use of the charter of the College of Arms of the Noblesse, that was cancelled due to inactivity on December 7, 1949²⁶³. Bryant was still styling himself Herald Marshal of the College of Arms of the Noblesse at that date²⁶⁴.

Some heraldists saw the hand of Pichel behind the incorporation of a College of Arms in Montreal on October 16, 1959²⁶⁵. This is highly improbable, as this apparently stillborn organization, established "to carry on a business dealing in signs, emblems, symbols and ornaments capable of being used in heraldic art"²⁶⁶, was succeeding the Canadian College of Arms founded in 1954 by employees of the heraldry department of Drouin Genealogical Institute, a genealogy company founded in Montreal in 1899. That Canadian College of Arms created coats of arms for more than 200 municipalities in Quebec during its five years' existence²⁶⁷. This has nothing to do with the movement initiated by Forsyth de Fronsac, which can therefore be safely assumed to have breathed its last in 1937.

²⁶¹ "Armorial Council Sought for Quebec," *The Montreal Gazette*, 1 April 1937: 11.

(<http://news.google.com/newspapers?nid=1946&dat=19370401&id=Di8rAAAAIBAJ&sjid=qZgFAAAAIBAJ&pg=2976,76170>)

²⁶² According to Vachon, the archives were still in the possession of the Lotbinière family in 1990. The director of Domaine Joly-de-Lotbinière does not know what has become of them. If they have not been destroyed, they are inaccessible to researchers.

²⁶³ Gayre of Gayre and Nigg, *Le crépuscule*, 195.

²⁶⁴ "La Editorial Atlantida S.A. y el Instituto Argentino de Ciencias Genealogicas," *Revista Instituto Argentino de Ciencias Genealogicas*, 7, 9-10 (1950-1951): 524.

(<https://www.yumpu.com/es/document/view/14180444/jttvishx-instituto-argentino-de-ciencias-genealogicas/519>)

²⁶⁵ Gayre of Gayre and Nigg, *Le crépuscule*, 195; and Auguste Vachon, "Les armoiries personnelles au Québec," *L'Ancêtre*, 34, 283 (Summer 2008): 341. (<http://heraldicscienceheraldique.com/les-armoiries-personnelles-au-quebec.html>)

²⁶⁶ *Quebec Official Gazette*, 91, 49 (5 December 1959), 5263.

(http://collections.banq.qc.ca:81/jrn03/goq/src/1959/12/05/116644_1959-12-05.pdf)

²⁶⁷ Stéphan Garneau, *Le Collège canadien des armoiries, un organisme voué au développement identitaire* (Montreal: Histoire Québec, 2011), 22-32.

17. The twilight of the Aryans

In 1957, Pichel returned to the subject of the College of Arms of Canada in a book on the history of a Sovereign Order of St. John of Jerusalem purportedly founded in 1908 and incorporated in 1911 as the American priory of a Russian Order of Malta, of which he claimed to have been appointed secretary in 1933 and Grand Chancellor in 1937²⁶⁸. According to the minutes of this Order of St. John, that Pichel supposedly typed from handwritten originals²⁶⁹, Dr. Bulloch attended the first meeting of the Order in New York City in 1908 together with the Baron of Longueuil; in 1913, he was allegedly appointed Grand Chancellor of the Order, of which Dr. Bryant would have been elected Lieutenant Grand Master. Forsyth de Fronsac and Prince Iturbide are also mentioned in the minutes. However, these documents are fakes made up by Pichel to confer a historical legitimacy to a pseudo Order of Malta he had fabricated at Shickshinny, Pennsylvania around 1953 with elements borrowed from the Royal Order of Piast and from Bulloch's archives which were conveniently lost in a fire²⁷⁰.

Pichel was eventually accused of embezzling money from his own Order. He was expelled from the organization, which then split up into a myriad of rival groups, some of which placed themselves under the patronage of former King Peter II of Yugoslavia. As for Pichel, he showed increasing signs of instability and ended his life on a sad note:

In the early 1960s he formed the "Galactic Powers Task Force" and in 1969 announced the formation of the "Maltese Cross Legionnaires" to combat a secret alliance between the Holy See and the government of Malta to hand the Island over to the Soviet Union. He was also associated with the alternative medicine movement, sponsoring nature cures through what he called "Cosmic Energy". He died in distressed circumstances in 1982 at the age of 92²⁷¹.

The first two heraldists who wrote about the College of Arms of Canada, the American Forest Ernest Barber (1922-1992) and the Scot Robert Gayre of Gayre and Nigg (1907-1996), had had contacts with Pichel's Shickshinny Order in the mid-1950s. Barber was an archbishop in an

²⁶⁸ Charles Louis Thourot Pichel, *History of the Sovereign Order of Saint John of Jerusalem, Knights of Malta* (Shickshinny PA: Crux News Service, 1957). I thank Robert Pichette, Dauphin Herald Extraordinary of the Canadian Heraldic Authority, who kindly gifted me his copy of this rare book. Pichel published an expanded version of his work under the title *History of the Hereditary Government of the Sovereign Order of St. John of Jerusalem* (Shickshinny PA: Maltese Cross Press, 1970). I was not able to consult this book, the content of which is summarized in *Sovereign Order of Saint John of Jerusalem. History and Lineage Charts Since 1797*, retrieved on February 13, 2015 from <http://www.osjknights.com/History-After-Malta.htm>

²⁶⁹ *Archives of the Pichel Order*, retrieved on February 13, 2015 from <http://sovereignorderofsaintjohnofjerusalem.com/archpdf/>

²⁷⁰ It is now generally accepted that the Russian-American Priory of the Order of Malta was a hoax. See James J. Algrant, *The Proliferation of Russian and Other 'Orders' of St. John*, 1995, retrieved on February 15, 2015 from <http://www.stichtingargus.nl/vrijmetselarij/ridders/orderstjohn1.html>. For a somewhat dissenting view, see Hendrik Johannes Hoegen Dijkhof, "The Legitimacy of Orders of St. John: A historical and legal analysis and case study of a para-religious phenomenon" (PhD Diss., University of Leiden, 2006). (<https://openaccess.leidenuniv.nl/bitstream/handle/1887/4576/thesis.pdf;jsessionid=CB3923FCF3E029B19962A3B89DD05ECD?sequence=4>)

²⁷¹ Guy Stair Saintry to David Zincavage, 7 May 1999, retrieved on February 16, 2015 from <http://archiver.rootsweb.ancestry.com/th/read/LITHUANIA/1999-05/0926089076>

esoteric branch of the Old Catholic communion, and a member of the Royal Stuart Society; he was associated with the San Luigi Orders, a fringe religious group to which Paul Riedelski and Henry Stuart Wheatley-Crowe had also been connected²⁷². As for Gayre of Gayre and Nigg, whose real name was Robert Gair²⁷³, he was General Secretary of the International Congress of Heraldry and Genealogy in Edinburgh in 1962; appointed president of the International Commission on Orders of Chivalry (ICOC), he denounced as spurious both the Pichel and the San Luigi Orders, but he damaged his reputation by recognizing as authentic the Order of Saint Lazarus of which he was an officer²⁷⁴. Gayre was also the controversial editor-in-chief of *Mankind Quarterly*, a racist magazine whose contributors included fascist sympathizers and white supremacists who praised teachings promoted by members of the Ku Klux Klan²⁷⁵, which brings us full circle to the origins of the Aryan Order of America.

²⁷² "Members of the San Luigi Orders: Archbishop Forest Ernest Barber," 2013, retrieved on February 16, 2015 from <http://san-luigi.org/2013/01/29/members-of-the-san-luigi-orders-archbishop-forest-ernest-barber/>. For a critical view of this organization, also known as the Villatte Order, see "René Villatte," *Wikipedia*, retrieved on February 16, 2015 from http://en.wikipedia.org/wiki/Ren%C3%A9_Villatte.

²⁷³ Like Forsyth de Fronsac, he crafted for himself a noble pedigree, claiming to be the head of the Scottish Clan Gayre, which he had invented.

²⁷⁴ That recognition was subsequently withdrawn by the ICOC, which regained its respectability after a reorganization in 1999.

²⁷⁵ William H. Tucker, *The Science and Politics of Racial Research* (Chicago: University of Illinois Press, 1994), 174-177.

CONCLUSION

The politicians who were debating the incorporation of the Armorial Council of Quebec in 1937 would have been surprised to learn that this organization was the latest avatar of an Aryan Order created in Baltimore in 1880. At first glance, the two associations looked very different, as their members did not even share the same nationality, language or religion. However, a closer look reveals striking similarities between the descendants of American planters who joined the Aryan Order in the 1880s and the descendants of French Canadian seigneurs who joined the College of Arms in the 1930s. In both cases, they were the scions of a traditional elite of rural landowners whose world was crumbling under the combined assaults of urbanization and industrialization. Many of them had embraced the legal, medical or other profession, joining the ranks of the conservative upper middle class professionals who “sought refuge from an increasingly complex urban and industrial society and hoped to recapture the symmetry, order, and harmony of the imagined world of their ancestors²⁷⁶”.

The Aryan Noblesse was one such refuge. Although marginal in its extent, it traces a dotted line linking the various larger organizations and ideological movements to which its members were attached. The line is darker in the case of the Lost Cause of the American South and neo-Jacobitism, which were inspired by an idealizing nostalgia for the values and pageantry of preindustrial western civilization. It is somewhat lighter in the case of the American patriotic societies and neo-Loyalism, where this nostalgia was tempered by a belief in the progress brought to mankind through the United States or the British Empire. In all cases, however, these movements appealed to the desire for an escape from the drabness and anonymity of a prosaic technology-driven society and to the romantic longing for the lost poetry of the pre-modern world.

This conservative romanticism pervades the texts of Forsyth de Fronsac, Joseph G. B. Bulloch and Paul Riedelski. Nor is it a thing of the past. Several organizations that were associated in some way with the College of Arms of the Noblesse are still in existence today. Of course, none of these organizations promotes racism or the abolition of democracy. They rather embody, each in its own way and with various degrees of seriousness, an enduring attachment to the traditional values of western aristocracy. As the world is exiting five centuries of white European hegemony, there are hopeful signs that this attachment is moving away from Forsyth’s call for the “strong arm” of an Aryan dictator, that found a tragic echo in Adolf Hitler’s racist misplay of *Götterdämmerung*, and closer to Bulloch’s dream of a non-racial knightly brotherhood. Beyond increasing our knowledge of the response to the change from an agricultural to an industrial society, a better understanding of the multifaceted history of the self-styled orders of chivalry may encourage this shift of traditionalists away from authoritarian temptations towards a universalist nobiliary consciousness in which the essential values of the European noblesse will be preserved in living relationship with the other nobiliary traditions of the world.

²⁷⁶ Knowles, *Inventing the Loyalists*, 84.

APPENDIX

Biographical notes of the members of the Aryan Noblesse

In 1914, Forsyth de Fronsac published a list of the members of the Aryan Noblesse registered since 1880²⁷⁷. He issued additional lists dated 1916²⁷⁸ and 1924²⁷⁹. In 1930, Paul Riedelski produced a list of the officers of the College of Arms of Canada for 1925-29²⁸⁰. Together with the roster of members of the 1933 Seigneurial Court, these documents provide a full list of the individuals who joined the Aryan Noblesse, whose biographical notes are presented below.

ACHESON, Edward Goodrich (1856-1931), American chemist and inventor, b. Washington PA, d. New York NY; worked for Thomas Edison (1880-85), invented the Acheson process for making silicon carbide and responsible for other chemical discoveries; founded the *Carborundum Company* to market silicon carbide for use in various products²⁸¹.

ALLEN, Crawford Carter (1861-1917), American lawyer, b. Providence RI, d. Newport RI; grad. Boston Law School (1885); member of the Society of Colonial Wars in Massachusetts, the Society of the War of 1812, the Old Planters and the Society of the Sons of the American Revolution; companion (1907) and subsequently chancellor of the Aryan Order of St. George²⁸².

AMEE, Albert Francis (1869-after 1924), American notary and historian, resident of Cambridge MA; member of the Society of Colonial Wars in Massachusetts, the Society of the War of 1812, the Society of the Sons of the American Revolution and the Cambridge Historical Society.

AMYOT, Georges-Elie (1856-1930), Canadian manufacturer, businessman and politician, b. Saint-Augustin-de-Desmaures QC, d. Palm Beach FL; set up the *Dominion Corset Manufacturing Company* in Quebec City (1889); president of the Quebec Chamber of Commerce and the Quebec section of the Canadian Manufacturers' Association; liberal member of the Legislative Council of Quebec (1912), vice-president of the Canadian National Bank (1924); honorary lieutenant-colonel of the 61th Regiment of Montmagny²⁸³.

ANDERSON, Boswell Preston (1847-1919), American physician, b. Albemarle Co. VA, d. Colorado Springs CO; private in the Confederate States Army; grad. Washington Medical School in

²⁷⁷ "The College of Arms of Canada," *Americana*, 9 (1914): 782-790.

²⁷⁸ *Public Document No. 4*, 7-8.

²⁷⁹ *Report of the Herald-Marshall*, 16-22.

²⁸⁰ Riedelski, *A Collection of Papers*, 82.

²⁸¹ "Edward G. Acheson," NNDB, 2014, retrieved on December 24, 2014 from <http://www.nndb.com/people/335/000129945/>

²⁸² Susan W. Pieroth, *Ancestors of Crawford Carter Allen, Including the Carter Line*, 1997, retrieved on December 24, 2014 from (<http://files.usgwarchives.net/ri/newport/bios/cc-allen.txt>)

²⁸³ Marc Vallières, "Georges-Élie Amyot," *Dictionary of Canadian Biography*, 15 vols. (Toronto: University of Toronto Press, 2005), XV:18-21. (http://www.biographi.ca/en/bio/amyot_georges_elie_15F.html)

Baltimore (1869); to Colorado (1872), chief surgeon of the Colorado Midland Railroad and president of St. Francis Hospital in Colorado Springs²⁸⁴.

APPLETON, Charles Brooks (1862-1924), American engineer, b. Boston MA, d. Brookline MA; grad. Massachusetts Institute of Technology (1884); member of the Society of the War of 1812, the Society of the Sons of the American Revolution and the Brookline Historical Society, captain of the National Lancers troop of militia cavalry²⁸⁵.

APPLETON, George Lyman (1841-1904), American planter, b. Boston MA, d. Savannah GA; member of the Society of the Sons of the Revolution.

ATKINSON, Archibald (1832-1903), American physician, b. Smithfield VA, d. Baltimore MD; grad. Medical School at the University of Pennsylvania (1854); surgeon in the Confederate States Army; physician in Smithfield and Baltimore; professor (1875) in the College of Physicians and Surgeons of Baltimore²⁸⁶.

BAILLARGE, Frédéric-Alexandre (1854-1928), Canadian priest and educator, b. Les Cèdres QC, d. Verchères QC; grad. College of Montreal and major seminary in Paris; ordained (1878), teacher at Collège de Joliette (1882), parish priest of Verchères (1910)²⁸⁷.

BEAUJEU, Georges-René-Monongahéla, Viscount de (1867-1926), Canadian lawyer and historian, b. Coteau-du-Lac QC, d. Montreal QC; assistant secretary of the Numismatic and Antiquarian Society of Montreal; author of *Documents inédits sur le Colonel de Longueuil* and *The Hero of the Monongahela*.

BENEDICT, Henry Harper (1844-1935), American businessman, b. Little Falls NY, d. New York NY; grad. Hamilton College; president of the *Remington Typewriter Company*; art collector and president of the Metropolitan Museum of Art in New York²⁸⁸.

BENNETT, Samuel Murray (1854-1933), b. and d. Charleston SC.

BERTRAND (nee PINEL), Octavie (1864-after 1924), resident of Montreal QC.

BIRON, Nazaire (1874-1965), American dentist, b. and d. Manchester NH; grad. Seminary of Saint-Hyacinthe and School of Dental Medicine in Boston; alderman in Manchester and member

²⁸⁴ "Boswell Preston Anderson," *Students of the University of Virginia, 1825-1874*, 2012, retrieved on December 26, 2014 from <http://uvastudents.wordpress.com/2012/06/04/boswell-preston-anderson-13-aug-1847-25-aug-1919/>

²⁸⁵ Frederick John Kingsbury, *Descendants of Henry Kingsbury* ([n. p.], 1905), 514 and *Proceedings of the Brookline Historical Society at the annual meeting, January 29, 1925* (Brookline: The Society, 1925), 6. (https://archive.org/stream/proceedingsofbro02broo/proceedingsofbro02broo_djvu.pdf)

²⁸⁶ "Encyclopedia of Civil War Headings from Memoir of Archibald Atkinson Jr.," Virginia Tech, retrieved on December 26, 2014 from <http://spec.lib.vt.edu/civwar/encyccw.htm>

²⁸⁷ "Frédéric-Alexandre Baillargé," *Répertoire du patrimoine culturel du Québec*, 2013, retrieved on December 29, 2014 from <http://www.patrimoine-culturel.gouv.qc.ca/rpcq/detail.do?methode=consulter&id=15937&type=pge#.VKKZNqcg>

²⁸⁸ "Henry Harper Benedict, 1844-1935," *Whistler Etchings Project*, University of Glasgow, retrieved on December 29, 2014 from <http://etchings.arts.gla.ac.uk/catalogue/biog/?nid=BeneH>

of New Hampshire House of Representatives; secretary general of the Franco-American Association²⁸⁹.

BOUCHER de BOUCHERVILLE, Charles (1906-), Canadian lawyer, resident of Montreal QC.

BOURDEAU, Joseph-Napoléon (fl. 1914-1916), Canadian civil servant, employee of the Revenue Department in Montreal QC.

BRECHIN, William Pitt (1851-1899), Canadian-born American physician, b. Cornwallis NS, d. Boston MA; grad. Harvard University (1872); physician in Boston, member of the New England Historic Genealogical Society and the Masonic Order; author of genealogical works.

BRONSON, Margaret S. (d. after 1924), resident of New Haven CT.

BROOKS, William Gray (ca. 1855-after 1924), American lawyer in Philadelphia PA; member of the Baronial Order of Runnemedé.

BROWN, Alexander (1843-1906), American farmer and merchant, b. Glenmore VA, d. Norwood VA; soldier in the Confederate States army; historian, author of *The Genesis of the United States* and other studies; doctor of law, University of the South and William and Mary College; member of the Society of the Sons of the American Revolution, the Virginia Historical Society and the American Historical Association, fellow of the Royal Historical Society of England²⁹⁰.

BROWN, George Edward (1857-1933), American banker and realtor, b. Boston MA; genealogist and art collector, proprietor of the Boston Athenaeum library; member of the Society of the War of 1812, the Society of the Sons of the American Revolution and the Order of Washington²⁹¹.

BROWNING, Charles Henry (1846-1926), American genealogist and publisher, b. Cincinnati OH, d. Devon PA; editor in chief of *American Historical Register* and publisher of *Americans of Royal descent* and other genealogical studies²⁹².

BRYANT, William Sohier (1861-1956), American physician, b. Boston MA, d. Cambridge MA; grad. Harvard University (1888); physician in Boston and professor of medicine (1903) in New York City; brigade surgeon in the Spanish and American War and lieutenant-colonel in the United States Army in the First World War; genealogist, member of the New England Historic Genealogical Society and founding president of the American Heraldry Association²⁹³.

²⁸⁹ Sargnig Trebla [Albert Gingras], *Nos septuagénaires : biographies*, 3 vols. (Manchester NH: Éditions Paul et Albert, 1945), III:5-7.

²⁹⁰ Lyon Gardiner Tyler, *Encyclopedia of Virginia Biography*, 5 vols. (New York: Lewis, 1915), III:256-257.

(http://vagenweb.org/tylers_bios/vol3-25.htm)

²⁹¹ David E. Brown, *Descendants of Robert Ball Hughes*, 2011, retrieved on January 2, 2015 from <https://sites.google.com/site/robertballhughes//Home/descendants/augusta-ball-hughes/george-edward-brown>

²⁹² Ruth S. Nicholson, *Browning Family Papers* (Washington: Library of Congress, 2010), 3.

(<http://lcweb2.loc.gov/service/mss/eadoxlmss/eadpdfmss/2009/ms009325.pdf>)

²⁹³ *William Sohier Bryant Papers*, New England Historic Genealogical Society, retrieved on January 2, 2015 from <http://beta.worldcat.org/archivegrid/collection/data/64665139>

BULLOCH, Joseph Gaston Baillie (1852-1934), American physician and genealogist, b. Roswell GA, d. Washington DC; grad. South Carolina Medical College (1877); physician in the Indian Service and medical examiner in Washington; member of medical and historical societies, of the National Genealogical Society, the Society of the Sons of the Revolution, the Baronial Order of Runnemedede and the Order of Colonial Lords of Manors in America; chancellor of the Aryan Order of St. George, founder of the Order of White Crane, the Order of the Yellow Rose and the Order of Washington; author of genealogical works²⁹⁴.

BULLOCH, Robert Hutchinson (1854-), American architect, b. Roswell GA; grad. University of Virginia; resident of Savannah GA; member of the Society of the Sons of the Revolution; brother of Joseph Gaston Baillie *q.v.*

BURR, William C. (fl. 1872-1885), American civil servant, resident of Rockport IN, member of the Masonic Order²⁹⁵.

BURROUGHS, William Berrien (1842-1917), American physician, b. Savannah GA, d. Brunswick GA; served in the Confederate States Army; grad. Savannah Medical College (1867), physician in Georgia; president of the Georgia State Agricultural Society, chancellor of the Knights of Pythias of Georgia, member of the Society of the Sons of the Revolution, historian general of the Order of Washington, lieutenant-governor of the Society of Colonial Wars of Georgia, director of history of the State of Georgia²⁹⁶.

BUTLER, Matthew Calbraith (1836-1909), American soldier, lawyer and politician, b. Greenville SC, d. Washington DC; grad. South Carolina College (1856), lawyer in Edgefield SC and (from 1877) in Washington; major general in the Confederate States Army and in the United States Army (1898-99); member of South Carolina House of Representatives (1860-61, 1865-66) and the U.S. Senate (1877-95); vice-president of the Southern Historical Society²⁹⁷.

BYRD, Harvey Leonidas (1820-1884), American physician, b. Salem SC, d. Baltimore MD; grad. Jefferson Medical College (1840), dean and professor in the Savannah Medical College; surgeon in the Confederate States Army; to Baltimore (1866), founder of the College of Physicians and Surgeons of Baltimore and the Baltimore Medical College²⁹⁸.

BYRD, William Andrew (1843-1887), American physician, b. Williamsville VA, d. Quincy IL; ensign in the Confederate States Army; grad. Missouri Medical College (1867), physician in Quincy and president of the Illinois Medical Society; chancellor of the Knights of Pythias of Illinois²⁹⁹.

²⁹⁴ Joseph Gaston Baillie Bulloch, *The Lineage Book of the Order of Washington*, [n.p., 1915], 48-55.

(<https://archive.org/details/lineagebookoford00bull>)

²⁹⁵ *History of Warrick, Spencer, and Perry Counties, Indiana* (Chicago : Goodspeed, 1885), 340.

(<https://archive.org/details/historyofwarrick00chic>)

²⁹⁶ Lucian Lamar Knight, *A Standard History of Georgia and Georgians* (New York: Lewis, 1917), 3267.

²⁹⁷ Jack D. Welsh, *Medical Histories of Confederate Generals* (Kent OH: Kent State University Press, 1999), 32-33.

²⁹⁸ "Obituary Record – Harvey Leonidas Byrd M.D.," *Virginia Medical Monthly*, 11 (1884-1885): 537-538.

(<https://archive.org/details/viriniamedicalm1118unse>)

²⁹⁹ Mary Bob McClain, "Dr William Andrew Byrd," *Find A Grave*, retrieved on January 3, 2015 from <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=8581475>

BYRD, W. M., American physician, resident of Selma AL.

CARLETON, Lady Henrietta Anne (1846-1925), 1st Baroness Dorchester (1899), English aristocrat b. and d. Greywell (Hampshire), ggdaughter of Guy Carleton, governor of Canada.

CHAMPLAIN, (?) de, resident of Rivière-du-Loup QC.

CHAUSSEGROS de LERY, Alexandre-René (1891-), Canadian notary, b. Quebec QC; director of the *Royal Trust Company*.

CHISHOLM, Timothy Barnard (1839-1903), American physician, b. Columbus GA; grad. Atlanta Medical College (1861); surgeon in the Confederate States Army, and subsequently physician in Savannah GA; member of the Georgia Medical Association, the Masonic Order, the Knights of Pythias, the American Legion of Honor and the Society of the Sons of the Revolution³⁰⁰.

CLINTON, Matthew (d. after 1924), resident of Dunleer (Ireland).

COFFIN, (?) (fl. 1916), Canadian soldier, colonel during the First World War.

COLCOCK, Charles Jones (1852-1919), American planter and engineer, b. Beaufort SC, d. Charleston SC; grad. Union College, Schenectady NY (1875); owner of a cotton plantation in South Carolina; headmaster of Porter Military Academy, Charleston SC; member of the South Carolina Historical Society, the Society of the Sons of the Revolution, the Order of the Yellow Rose and the Order of Washington³⁰¹.

COLON y AGUILERA, Cristóbal (1878-1936), 16th Duke of Veragua in succession of his ancestor Christopher Columbus, Spanish aristocrat, b. Madrid, d. Fuencarral (Spain); sold the archives of Columbus to the Spanish State Archives of the Indies; killed by Republicans at the onset of the civil war³⁰².

CONWAY, William Buchanan (1845-1920), American physician, b. Ellerslie VA, d. College Park GA; corporal in the Confederate States Army; grad. Washington Medical School in Baltimore (1869), surgeon for the Virginia Agricultural and Mechanical College in Blacksburg, to Georgia (1891), physician in Athens GA³⁰³.

COUILLARD-DESPRES, Azarie-Étienne (1876-1939), Canadian priest and historian, b. St. Albans VT, d. Sorel QC; grad. Seminary of Saint-Hyacinthe and Major Seminary in Montreal; ordained (1905), chaplain and parish priest in Frelighsburg, Saint-Paul-d'Abbotsford and Sorel; member of the Royal Society of Canada, the Montreal Historical Society, the Numismatic and Antiquarian

³⁰⁰ *Biographical Souvenir of the States of Georgia and Florida* (Chicago: F.A. Battey, 1889), 161.

³⁰¹ Bulloch, *The Lineage Book of the Order of Washington*, 85.

³⁰² "Cristobal Colon y Aguilera," *Wikipedia*, retrieved on January 5, 2015 from http://es.wikipedia.org/wiki/Crist%C3%B3bal_Col%C3%B3n_y_Aguilera

³⁰³ "Obituary of Dr. William Buchanan Conway, College Park, Georgia," *Confederate Veteran Magazine*, July 1920. (http://www.confederatevets.com/documents/conway_ga_cv_07_20_ob.shtml)

Society of Montreal and the Quebec Geographical Society ; author of several works on the history of French Canada and Acadia³⁰⁴ .

COUILLARD-DUPUIS, Victor (d. after 1924), resident of Gaspé QC.

COUILLARD-DUPUIS, Lucia (d. after 1924), resident of Ottawa ON, sister of Victor, *q.v.*

COVEY (nee THOMSON), Emeline Woolrich (1867-1930), b. and d. Halifax NS; wife of Lorenzo Covey³⁰⁵ .

COX, Edwin Birchard (1859-after 1924), American historian, b. Boston MA, resident of Brookline MA; member of the Society of the Colonial Wars, the Society of the War of 1812, the Society of the Sons of the Revolution, the Brookline Historical Society and the Order of Washington³⁰⁶ .

CRITTENDEN, William Jackson (1866-1955), American lawyer, b. Warrensburg MO, d. Sewickley PA; vice-consul of Mexico in Pittsburgh PA.

CROUCH, Frederick Nicholls (1808-1896), English-born American composer and cellist, b. London, d. Portland ME; to the U.S. (1849), settled in Virginia and served in the Confederate States Army; professor of music in Baltimore MD; composed operas and songs such as *Kathleen Mavourneen*; fellow of the Royal Society³⁰⁷ .

CROZIER, William Armstrong (1864-1913), American genealogist, d. in New Jersey; author of historical works, editor of *Virginia County Records*; fellow of the Royal Society.

CUTHBERT, Albert Ross (1860-after 1924), Canadian soldier, resident of Hamilton ON; served in the Canadian Mounted Rifles during the South African War; inspector in the North West Mounted Police³⁰⁸ .

CUTHBERT (nee NYE), Charlotte (1864-after 1924), b. Lewiston ME, resident of Hamilton ON; wife of Albert Ross *q.v.*³⁰⁹

CUTHBERT, Cuthbert Ross (1892-1970), Canadian soldier, b. Calgary AB, d. Paget Island, Bermuda; served in the Canadian Expeditionary Force in France during the First World War;

³⁰⁴ "Azarie Couillard-Després", *Répertoire du patrimoine culturel du Québec*, 2013, retrieved on January 5, 2015 from <http://www.patrimoine-culturel.gouv.qc.ca/rpcq/detail.do?methode=consulter&id=23020&type=pge#.VKqJAsJ0xjo>

³⁰⁵ *A Few Relatives of Robert L. and Mary J. (Mahoney) Hegerich*, retrieved on January 21, 2015 from <http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=hegerich&id=I207069>

³⁰⁶ John H. Cox, *New England Cox Families, A Series of Genealogical Papers* (Lexington MA, 1898) , 139-140. (<https://archive.org/details/newenglandcoxfam00coxi>)

³⁰⁷ "Frederick Crouch," *Wikipedia*, retrieved on January 22, 2015 from http://en.wikipedia.org/wiki/Frederick_Crouch

³⁰⁸ Carman Miller, *Painting the Map Red: Canada and the South African War, 1899-1902* (Montreal: Canadian War Museum, 1993), 164.

³⁰⁹ David Fisher Nye, *A Genealogy of the Nye Family* (Elyria OH: The Nye Family of America Association, 1907), 407. (<https://archive.org/details/genealogyofnyefa00nyeg>)

colonel in the Royal Air Force; member of Great Britain national ice hockey team in the 1924 and 1928 Winter Olympic Games; son of Albert Ross and Charlotte *q.v.*³¹⁰

CUTHBERT, Margaret (d. after 1924), resident of New York NY.

DALRYMPLE, John James (1879-1961), 12th Earl of Stair, Scottish soldier and politician; served in the British forces during the South African War and the First World War; MP for Wigtownshire (1906-14), then member of the House of Lords; Lord High Commissioner to the General Assembly of the Church of Scotland, Lord Lieutenant of Wigtown, Grand Master of the Grand Masonic Lodge of Scotland³¹¹.

D'ANTIGNAC, Auvergne (1871-1931), b. Savannah GA, d. Griffin GA.

DAVIS, Augustus Plummer (1835-1899), American soldier and businessman, b. Gardiner ME, d. Pittsburgh PA; served in the Royal Navy during the Crimean War, captain in the U.S. Army during the Civil War; to Pittsburgh (1872), established an insurance business; member of the Society of the Sons of the American Revolution and the Knights of Pythias, founder of the Sons of Union Veterans of the Civil War (1881)³¹².

DELAFIELD, John Ross (1874-1964), American lawyer, b. and d. New York NY; grad. Harvard Law School (1899); lawyer in New York; colonel and brigadier general in the U.S. Army; member of the Society of the Sons of the Revolution, the Society of the Cincinnati, the New York Historical Society and the American Society of Genealogy; author of genealogical works³¹³.

DELAFIELD, Joseph Livingston (1871-1922), American lawyer, b. and d. New York NY; lawyer in New York; author of historical works; brother of John Ross *q.v.*

DE LA RONDE, Ronald Patrick (1842-1924), Canadian lawyer, b. and d. Saint-André-d'Argenteuil QC. Lawyer in Montreal QC.

DENIS de VITRE, John Durham (1870-1952), English clergyman, b. Wantage (Oxfordshire); grad. Oxford University; chaplain in the Royal Navy, vicar in Berkshire.

DENYS de BONNAVENTURE, Louis (1860-1948), French aristocrat, b. and d. Aytré (Charente-Maritime).

DENYS de BONNAVENTURE, Elisabeth (1887-1972), French aristocrat, b. La Rochelle (Charente-Maritime), d. Vallet (Loire-Atlantique); daughter of Louis *q.v.*

³¹⁰ "Ross Cuthbert," *SR/Olympic Sports*, retrieved on January 22, 2015 from <http://www.sports-reference.com/olympics/athletes/cu/ross-cuthbert-1.html>

³¹¹ "John Dalrymple, 12th Earl of Stair," *Wikipedia*, retrieved on January 23, 2015 from http://en.wikipedia.org/wiki/John_Dalrymple,_12th_Earl_of_Stair

³¹² Richard D. Orr, "Biography of Augustus Plummer Davis," 2010, retrieved on January 23, 2015 from <http://www.suvcw.org/apdavis.htm>

³¹³ Lea Jordan, *Delafield Family Genealogical Papers* (New York, The New York Public Library, 2010), iii. (<http://www.nypl.org/sites/default/files/archivalcollections/pdf/18164.pdf>)

DENYS de BONNAVENTURE, Jean (1889-1976), French aristocrat, b. La Rochelle (Charente-Maritime), d. Beaumont-en-Véron (Indre-et-Loire); son of Louis *q.v.*

DE RENNE, Wymberley Jones (1853-1916), American planter and historian, b. and d. in Georgia; owner of Wormsloe plantation; member of the Society of the Sons of the Revolution and the Georgia Historical Society.

DISBROW, Kenneth Morrison (1900-1976), resident of New York NY.

DUMARESQ, Sydney Perry (1875-1943), Canadian architect, b. and d. Halifax NS; grad. Acadia College (1898); architect in Nova Scotia.

DUMOUCHEL, Georges-Léandre (1844-1928), Canadian notary, b. Saint-Jérôme QC, d. Ottawa ON; grad. College of Sainte-Thérèse and Military College of Quebec; notary in Aylmer QC; founding president of Société Saint-Jean-Baptiste in Aylmer, member of Union Saint-Joseph du Canada and Société des artisans canadiens-français³¹⁴.

EMERY, R. R. A. (d. after 1924), Canadian soldier; lieutenant in the Canadian forces, president of St. George's Society in London ON.

ENTREMONT, Hilaire d' (1839-), resident of Pubnico West NS.

ENTREMONT, Louis Pius d' (1861-after 1924), Canadian sailor; resident of Pubnico West NS; captain in the merchant navy; son of Hilaire *q.v.*

FADER, Alexander (1859-1928), Canadian-born American businessman, b. Halifax NS, d. Chicago IL; in Chicago (1877), owner of a carpenter and builder firm, engaged in the lumber and building business; member of the Masonic Order³¹⁵.

FAIRFAX, Orlando (1806-1882), American physician, b. Alexandria VA, d. Richmond VA; grad. University of Pennsylvania School of Medicine; son of the 9th Lord Fairfax of Cameron³¹⁶.

FALARDEAU, Hilarion (1863-1941), (Brother Methodius-Cyrille), Canadian ecclesiastic, b. Quebec QC; member of the Brothers of the Christian Schools; teacher in Montreal and Longueuil QC; accountant at his community's office in Montreal³¹⁷.

FAUNTLEROY, Alice Gray Wellford (1879-), resident of King William County VA.

³¹⁴ "Georges-Léandre Dumouchel," BAnQ, 2006, retrieved on January 24, 2015 from http://pistard.banq.qc.ca/unite_chercheurs/description_fonds?p_anqid=2014040203151594&P_classe=CN&P_fonds=701&P_centre=07H&P_numunide=18

³¹⁵ *One Thousand American Men of Mark Today*, 20th Edition (Chicago: American Men of Mark, 1916), 132-133. (<https://archive.org/details/onethousandamer00unkngoog>)

³¹⁶ "Lord Fairfax of Cameron," *Cracroft's Peerage*, Heraldic Media, 2012, retrieved on January 24, 2015 from <http://www.cracroftspeerage.co.uk/online/content/fairfaxcameron1627.htm>

³¹⁷ Frère Marie-Victorin, *Mon miroir : journaux intimes, 1903-1920* (Montreal: Fides, 2004), 769.

FONTAINE, Francis (1845-1901), American planter and author, b. Columbus GA, d. Atlanta GA; private in the Confederate States Army; owner of a plantation in Columbus; founding editor of the *Columbus Times* and author of poetry and novels; Georgia's representative to the Paris Exposition and member of the State constitutional convention of 1877³¹⁸.

FORD, Arthur C. (d. 1883), English-born American dentist, b. England, d. Palatka FL; lieutenant in the Confederate States Army; dentist in Atlanta GA, president the Georgia State Dental Society, member of the American Dental Association³¹⁹.

FORSAITH, Frederick (1819-1891), American trader, b. and d. Portland ME; owner of a maritime trading business; captain in the Portland Rifles Corps militia company; changed his name to Forsyth.

FORSAITH, Frederick Gilman (1855-1925), American writer, b. Portland ME, d. Toronto ON; founder of the Aryan Order of America; to Boston (1891), founder of the United Empire Loyalist Association of Quebec, the Seigneurial Order of Canada and the College of Arms of Canada; known as Frederic Gregory Forsyth, Viscount de Fronsac; son of Frederick *q.v.*

FORSAITH, Thomas Scott (1859-after 1934), American journalist and musician, b. Portland ME, d. Washington DC; composer and organist in Boston, New York and Philadelphia; known as Thomas Scott Forsyth, Baron of Miscou et Count of Gaspesia; son of Frederick *q.v.*

FORSYTH, Cornelius D. (1838-1888), American lawyer, b. Paulding GA, d. Rome GA; served in the Confederate States Army; solicitor general in the superior courts in the Talapoosa Circuit.

FORSYTH, Francis F. (d. 1894), American physician, d. Providence RI; physician in Weymouth MA; president of the Weymouth Historical Society, member of the New England Historic Genealogical Society and the Knights of Pythias³²⁰.

FORSYTH, James (1817-1886), American lawyer and company director, b. Peru NY, d. Troy NY; grad. University of Vermont (1839); counsel for the Troy Union Railroad Company, trustee of the Union Trust Company of New York and president of the Troy & West Troy Bridge Company; president of the Rensselaer Polytechnic Institute³²¹.

FORSYTH, James Bennett (1850-1909), American industrialist, inventor and philanthropist, b. Brookline MA, d. Boston MA; director and general manager of the Boston Belting Company, holder of patents related to vulcanized rubber.

FORSYTH, James Mortlach (1853-), Canadian lawyer, resident of Kingston ON.

³¹⁸ Hubert H. McAlexander, "Francis Fontaine (1845-1901)," *New Georgia Encyclopedia*, 2003, retrieved on January 24, 2015 from <http://www.georgiaencyclopedia.org/articles/arts-culture/francis-fontaine-1845-1901>

³¹⁹ *The Southern Dental Journal*, 2 (1883): 523.

³²⁰ "Funerals of Dr. Francis F. Forsyth," *Boston Post*, 14 March 1894: 3. (<http://www.newspapers.com/newspage/72264940/>)

³²¹ Henry B. Nason ed., *Biographical Record of the Officers and Graduates of the Rensselaer Polytechnic Institute, 1824-1886* (Troy NY: William H. Young, 1887), 40-41. (<http://archives.rpi.edu/rensselaer-president-james-forsyth/>)

FORSYTH, Joseph Bell (1830-1913), Canadian businessman, b. and d. Quebec QC; grad. Bishop's College School in Lennoxville QC; director of companies and customs collector in Quebec City; first mayor of Cap-Rouge, colonel in the Canadian Hussars³²².

GAULTHIER, Mrs. Jedian (d. after 1924), resident of Ottawa ON.

GEDDES, John Gamble (d. after 1924), resident of Hamilton ON.

GODIN VALCOURT de BELLEFONTAINE, Marie (d. after 1924), resident of Montreal QC.

GORDON, John Brown (1832-1904), American soldier, lawyer and politician, b. Upson Co. GA, d. Miami FL; lawyer in Georgia; major general in the Confederate States Army; titular head of the Ku Klux Klan in Georgia; member of the U.S. Senate (1873-80, 1891-97), governor of Georgia (1886-90); commander-in-chief of the United Confederate Veterans³²³.

GRANT, Charles Colmore (1844-1898), 7th Baron of Longueuil in succession of his ancestor Charles Le Moyne, English aristocrat, b. Cheltenham (Gloucestershire), d. New York NY; served in the Victoria Rifles in Canada³²⁴.

GRANT, Reginald d'Iberville (1856-1931), 8th Baron of Longueuil, English aristocrat, d. Pau (Pyrénées-Atlantique), half-brother of Charles Colmore *q.v.*

GRANT, John Moore Charles de Bienville (1861-1935), 9th Baron of Longueuil, English aristocrat, b. Bath (Somerset), d. Pau (Pyrénées-Atlantique), brother of Reginald d'Iberville *q.v.*

GREVILLE-NUGENT (nee OGILVY), Ermengarda (1861-1949), British aristocrat, b. Kirkpatrick-Fleming (Dumfriesshire), d. Worthing (East Sussex); Jacobite militant, founder of the Society of King Charles the Martyr, founding member and vice-chancellor of the Order of the White Rose³²⁵.

GROSVENOR, William (1886-1972), American businessman and soldier, b. Providence RI, d. Newport RI; officer in the U.S. Army during the First World War; owner of a textile mill in Connecticut; to Boston (1924), involved in the life insurance industry³²⁶.

GROSVENOR, Rosa Anne (1855-1942), b. and d. Providence RI, aunt of William *q.v.*³²⁷

³²² André Roberge, "Joseph Bell Forsyth," *Chroniques de la Société historique du Cap-Rouge*, retrieved on January 25, 2015 from <http://shcr.qc.ca/chronique.php?no=11>

³²³ "John Brown Gordon," *Wikipedia*, retrieved on January 26, 2015 from http://en.wikipedia.org/wiki/John_Brown_Gordon

³²⁴ *Burke's Peerage and Baronetage*, 101th Edition (London: Burke's Peerage, 1956), 2389 (<http://www.thepeerage.com/p47469.htm#i474687>) and Alexandre Jodoin and Joseph-Louis Vincent, *Histoire de Longueuil et de la famille de Longueuil* (Montreal: Gebhart-Berthiaume, 1889), 517-521.

³²⁵ *Jacobitism Yesterday and Today*, 2009, retrieved on January 26, 2015 from <https://groups.yahoo.com/neo/groups/Jacobite/conversations/topics/9065>

³²⁶ *Grosvenor Family Correspondence*, Rhode Island Historical Society, 2000, retrieved on January 26, 2015 from <http://www.rihs.org/mssinv/Mss001.htm>

HABERSHAM, William Neyle (1817-1899), American merchant, b. and d. Savannah GA; grad. Harvard University; rice merchant and trader in Madeira wines; president of the Georgia Society of the Cincinnati³²⁸.

HALE, William Amherst (1847-1935), Canadian banker, b. and d. Sherbrooke QC; grad. Bishop's College School in Lennoxville; president of the *Sherbrooke Trust Company*; captain in the 53rd Regiment of the Canadian Militia, honorary president of the Sherbrooke branch of the Canadian Legion³²⁹.

HAMPTON, Wade (1818-1902), American planter, soldier and politician, b. Charleston SC, d. Columbia SC; grad. South Carolina College (1836); plantation owner in South Carolina and Mississippi; member of the South Carolina House of Representatives (1852-58) and Senate (1858-61); lieutenant general in the Confederate States Army; proponent of the Lost Cause movement and supporter of the Ku Klux Klan; governor of South Carolina (1876-79) and member of the U.S. Senate (1879-91); member of the South Carolina Society of the Cincinnati³³⁰.

HARDEN, William (1844-1936), American lawyer, politician and historian, b. and d. Savannah GA; private in the Confederate States Army; lawyer in Savannah; librarian of the Savannah public library and the Georgia Historical Society; member of the Georgia House of Representatives (1900-05); member of the Georgia Society of the Sons of the Revolution, the American Historical Association and the National Geographic Society³³¹.

HARRISON, George Paul (1841-1922), American planter, lawyer, soldier and politician, b. Savannah GA, d. Opelika AL; colonel in the Confederate States Army; lawyer in Auburn AL; member of the Alabama Senate (1878-84 and 1900-04) and the U.S. House of Representatives (1894-97); member of the United Confederate Veterans³³².

HAWS, George H.

HAYNE, Paul Hamilton (1830-1886), American poet and editor, b. Charleston SC, d. Grovetown GA; grad. College of Charleston (1852); served in the Confederate States Army; literary critic and magazine editor in Georgia and South Carolina³³³.

³²⁷ "Rosa Anne Grosvenor," *Find A Grave*, retrieved on January 26, 2015 from

<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=61128608>

³²⁸ J. G. B. Bulloch, *History and Genealogy of the Habersham Family* (Columbia SC: R. L. Bryan, 1901), 20-21. (<https://archive.org/details/ahistoryandgene01bullgoog>)

³²⁹ "Much beloved citizen ends noted career," *Bishop's College School Yearbook Winter 1935*, 81-85. (<https://archive.org/details/BcsYearbookWinter1935>)

³³⁰ "Wade Hampton III," *Wikipedia*, retrieved on January 27, 2015 from http://en.wikipedia.org/wiki/Wade_Hampton_III

³³¹ "William Harden," *Liberty County, GAGenWeb Project*, retrieved on January 27, 2015 from <http://www.rootsweb.ancestry.com/~galiber3/bios/harden2.html>

³³² "George Paul Harrison Jr.," *Wikipedia*, retrieved on January 27, 2015 from http://en.wikipedia.org/wiki/George_Paul_Harrison,_Jr.

³³³ "Paul Hamilton Hayne," *Wikipedia*, retrieved on January 27, 2015 from http://en.wikipedia.org/wiki/Paul_Hamilton_Hayne

HERIOT, Davidson M. (fl. 1838-1880), American notary, recorder of De Soto Parish LA.

HERIOT, John Charles Allison (1862-1921), Canadian architect, b. Stanstead QC, d. Montreal QC; grad. Cornell University; architect in Albany NY, New York City and Montreal; designer in the Romanesque Revival Style, expert in heraldic art; captain in the Prince of Wales 6th Fusiliers militia regiment³³⁴.

HERON-MAXWELL, John Robert (1836-1910), 7th Baronet Maxwell of Springkell, Scottish aristocrat, b. Bargaly (Kirkcudbrightshire), d. Malling (Kent); justice of the peace, captain in the 15th Hussars³³⁵.

HEYWOOD, T. Savage (fl. 1889), resident of Charleston SC.

HOLSTEIN, Otto (1883-1934), American railway manager, b. Lexington KY, d. New York NY; lieutenant in the Philippines Constabulary, major in the U.S. Army; railway superintendent in Peru, Ecuador and Texas; fellow of the Royal Geographic Society and the American Geographic Society, member of the Society of the Cincinnati, the Society of the Sons of the Revolution, the Society of the Sons of the American Revolution and the Order of Washington³³⁶.

HOPE, James Barron (1829-1887), American lawyer, journalist and poet, b. and d. Norfolk VA; captain in the Confederate States Navy; founded the *Norfolk Landmark* newspaper; poet under the name of Henry Ellen³³⁷.

HOSKINSON, J. Henry (fl. 1880), resident of Rome GA.

HOUGH, John Stockton (1845-1900), American physician, b. Lower Makefield PA, d. Millbank PA; grad. University of Pennsylvania (1868); physician, professor of medicine and chemistry and inventor of surgical instruments³³⁸.

HOUSTOUN, Patrick (1837-1901), American planter and politician, b. Savannah GA, d. Tallahassee FL; grandson of the 8th Baronet Houstoun; captain in the Confederate States Army; president of the Florida Senate and adjutant general in the Florida militia³³⁹.

HUBARD, James L. (1835-1913), American lawyer and farmer, b. Buckingham Co. VA, d. Massies Mill VA; lieutenant-colonel in the Confederate States Army.

³³⁴ Robert G. Hill, *Biographical Dictionary of Architects in Canada, 1800-1950*, 2009, <http://www.dictionarofarchitectsincanada.org/architects/view/2131>

³³⁵ Charles Mosley ed., *Burke's Peerage, Baronetage and Knightage*, 107th Edition, 3 vols. (Wilmington DE: Burke's Peerage, 2003), I:524. (<http://www.thepeerage.com/p3914.htm#i39134>)

³³⁶ Bulloch, *The Lineage Book of the Order of Washington*, 142-144.

³³⁷ W. P. Trent, *Southern Writers: Selections in Prose and Verse* (New York: MacMillan, 1905), 295-296. (<http://myweb.wvnet.edu/~jelkins/lp-2001/hope.html>)

³³⁸ William Watts Hart Davis, *History of Bucks County, Pennsylvania*, 3 vols. (New York: Lewis, 1905), III:7-8.

³³⁹ J. G. B. Bulloch, *A History and Genealogy of the Families of Bayard, Houstoun of Georgia and the Descent of the Bolton Family* (Washington: James H. Dony, 1919), 31. (<https://archive.org/details/historygenealogy00inbull>)

HUBBELL, Lester (1835-1905), American businessman, b. Butternuts NY, d. Savannah GA; store owner in New York State; to Georgia (1868), owner of sawmills and involved in retail trade³⁴⁰.

HUME, Edgar Erskine (1889-1952), American soldier and physician, b. Frankfort KY, d. Washington DC; grad. Johns Hopkins University in Baltimore (1913); physician and major general in the U.S. Army during the Second World War and the Korean War; president general of the Society of the Cincinnati³⁴¹.

HUNT (nee BRENT), Leila Lawrence (1843-1916), American socialite, b. Hagerstown MD, d. Natchez MI; vice-president of the Order of Colonial Lords of Manors in America (1911)³⁴².

ITURBIDE, Agustín de (1863-1925), Mexican soldier and scholar, b. Mexico City, d. Washington DC; pretender to the Mexican imperial throne as grandson of Emperor Augustin and adopted son of Emperor Maximilian of Habsburg; grad. Georgetown University in Washington; officer in the Mexican Army (1887-90); exiled for political reasons, professor of Spanish and French at Georgetown University³⁴³.

JACKSON, Mary (d. after 1924), resident of Pittsburgh PA.

JARVIS, Arthur Leonard Fitzgerald (1852-after 1924), Canadian soldier and civil servant, b. Toronto ON; lieutenant-colonel in the Canadian Army; commander of the Governor General's Foot Guards; assistant deputy minister of agriculture in Ottawa.

JARVIS, Edward Aemilius (1860-1940), Canadian businessman, b. Bonshaw ON, d. Toronto ON; president of the *Trader's Bank of Canada* and founder of the *Steel Company of Canada*; instrumental in forming the Canadian Navy during the First World War; member of the Royal Canadian Yacht Club; cousin of Arthur Leonard *q.v.*³⁴⁴

JEWETT, Robert Plaisted, resident of Portland ME; relative of Frederick Gilman Forsaith *q.v.*³⁴⁵

JOHNSON, Bradley Tyler (1829-1903), American lawyer and soldier, b. Frederick City MD, d. Amelia VA; grad. Harvard University (1851); brigadier general in the Confederate States Army; lawyer in Richmond VA and (from 1879) in Baltimore MD³⁴⁶.

³⁴⁰ Walter Hubbell, *History of the Hubbell Family Containing a Genealogical Record* (New York: J. H. Hubbell, 1881), 220-222. (<http://archive.org/stream/historyhubbellf00hubbgoog/#page/n9/mode/2up>)

³⁴¹ Retrieved on January 28, 2015 from <http://homepages.rootsweb.ancestry.com/~hume/tree/22183.htm>

³⁴² *The New York Times*, 21 May 1911.

³⁴³ "Agustín de Iturbide y Green," *Wikipedia*, retrieved on January 28, 2015 from http://en.wikipedia.org/wiki/Agust%C3%ADn_de_Iturbide_y_Green

³⁴⁴ "Aemilius Jarvis," *Wikipedia*, retrieved on January 29, 2015 from http://en.wikipedia.org/wiki/Aemilius_Jarvis

³⁴⁵ Jewett, *History and Genealogy*, I:430

³⁴⁶ "Bradley Tyler Johnson," *Wikipedia*, retrieved on January 29, 2015 from http://en.wikipedia.org/wiki/Bradley_Tyler_Johnson

JOHNSON, Sir William George (1830-1908), 4th Baronet Johnson of New York; English soldier, b. Twickenham (London), d. Nice (Alpes-Maritimes); grad. Royal Military Academy of Woolwich; lieutenant in the Royal Artillery, aide-de-camp to the Governor of St. Helena³⁴⁷.

JOLY de LOTBINIERE, Sir Henri Gustave (1829-1908), French-born Canadian lawyer and politician, b. Epernay (Marne), d. Quebec QC; lawyer in Lotbinière QC; member of the Legislative Assembly of Canada (1861-74), the House of Commons of Canada (1896-1900) and the Legislative Assembly of Quebec (1867-85), leader of the Liberal Party of Quebec (1867-83), premier of Quebec (1878-79), minister of revenue of Canada, lieutenant-governor of British Columbia (1900-06); vice-president of the Imperial Federation League of Canada and the Quebec Geographical Society; knighted in 1895³⁴⁸.

JOLY de LOTBINIERE, Alain (1886-1954), Canadian landowner, forest engineer and soldier, b. and d. Quebec QC; grad. Bishop University in Lennoxville QC; owner and administrator of a forest estate; captain in the 42nd Black Watch Royal Highlanders of Canada during the First World War; fellow of the Royal Empire Society, member of the London Society of Genealogists, the Institut historique et héraldique de France and the Order of Colonial Lords of Manors of New York; grandson of Henri Gustave *q.v.*³⁴⁹.

JONES, Alfred Gilpin (1824-1906), Canadian businessman and politician, b. Weymouth NS, d. Halifax NS; owner of a steamship company; member of the House of Commons of Canada (1867-72, 1874-78), minister of defence of Canada in 1878, lieutenant-governor of Nova Scotia (1900-06); lieutenant-colonel of the Halifax Volunteer Battalion and president of the United Empire Loyalist Association of Nova Scotia³⁵⁰.

JONES, Charles Colcock (1831-1893), American planter and lawyer, b. Savannah GA, d. Augusta GA; grad. Harvard University (1855); mayor of Savannah (1860), lieutenant-colonel in the Confederate States Army; lawyer in New York City and (from 1877) Augusta GA; historian and president of the Confederate Survivors Association³⁵¹.

JONES, John A.

³⁴⁷ "The Baronets of New York," *Sir John Johnson Centennial Branch UELAC Newsletter*, Spring 2012: 4. (<http://www.uelac.org/SirJohnJohnson/images/PDF/2012-spring-newsletter.pdf>)

³⁴⁸ Marcel Hamelin, "Sir Henri-Gustave Joly de Lotbinière," *Dictionary of Canadian Biography*, 15 vols. (Toronto: University of Toronto, 1994), XIII:563-570.

(http://www.biographi.ca/en/bio/joly_de_lotbiniere_henri_gustave_13F.html)

³⁴⁹ Claude Bélanger, "Alain Joly de Lotbinière, seigneur de Lotbinière," *L'encyclopédie de l'histoire du Québec*, Montréal, Marianopolis College, 2004,

<http://faculty.marianopolis.edu/c.belanger/quebechistory/encyclopedia/AlainJolydeLotbiniere.htm>

³⁵⁰ J. Murray Beck, "Alfred Gilpin Jones," *Dictionary of Canadian Biography*, 15 vols. (Toronto: University of Toronto, 1994), XIII:571-575. (http://www.biographi.ca/en/bio/jones_alfred_gilpin_13F.html)

³⁵¹ William Harris Bragg, "Charles C. Jones Jr. (1831-1893)," *New Georgia Encyclopedia*, 2002, <http://www.georgiaencyclopedia.org/articles/history-archaeology/charles-c-jones-jr-1831-1893>

JONES, Lewis Hampton (d. after 1924), American lawyer, b. and d. In Kentucky; grad. Kentucky University at Lexington (1875); judge of Winchester Co. KY; author of genealogical and historical works³⁵².

JONES, T. M., physician in Washington DC.

LAFHAMME, Magloire (1848-1926), Canadian priest, b. Saint-Denis-sur-Richelieu QC, d. Saint-Hyacinthe QC; grad. Seminary of Saint-Hyacinthe; ordained (1872), parish priest in Fall River MA, Mont-Saint-Hilaire QC and Farnham QC; appointed honorary canon of Saint-Hyacinthe cathedral in 1912³⁵³.

LAMAR, Lucius Quintus Cincinnatus (1825-1893), American lawyer, soldier and politician; b. Eatonton GA, d. Vineville GA; grad. Emory College (1845); planter and lawyer in Georgia; lieutenant-colonel in the Confederate States Army and Confederate envoy in Europe; professor of law and philosophy at the University of Mississippi; member of the U.S. House of Representatives (1857-60, 1873-77) and Senate (1877-85), U.S. Secretary of the Interior (1885-88), associate justice of the Supreme Court of the United States (1888-93)³⁵⁴.

LA MOTHE, Mrs. Emeline de (d. after 1924), resident of Montreal QC.

LATERRIERE, Edmond de Sales (1874-1956), Canadian notary, b. Les Eboulements QC; notary in Quebec City and Les Eboulements³⁵⁵.

LA VERGNE, Hugues Jules de (1867-1923), American planter and lawyer, b. New Orleans LA, d. Paris (Seine); colonel in the U.S. Army³⁵⁶.

LEE, William Henry Fitzhugh (1837-1891), American planter, soldier and politician, b. Arlington VA, d. Alexandria VA; lieutenant in the U.S. Army (1857-59), major general in the Confederate States Army; owner of a plantation in Virginia; member of the Virginia Senate (1875-79) and the U.S. House of Representatives (1879-91); president of Washington and Lee University in Lexington VA³⁵⁷.

LE HARDY, James M., American physician, professor at the Medical College of Charleston SC.

³⁵² Lewis Hampton Jones, *Captain Roger Jones of London and Virginia. Some of his Antecedents and Descendants* (Albany NY: Joel Munsell's Sons, 1891), 67.

³⁵³ *Fonds chanoine Magloire Laflamme*, Archives Canada, retrieved on January 31, 2015 from http://www.archivescanada.ca/english/search/ItemDisplay.asp?sessionKey=1143825756048_206_191_57_199&l=-1&lvl=1&v=0&coll=1&itm=164895&rt=1&bill=1

³⁵⁴ "Lucius Quintus Cincinnatus Lamar II," *Wikipedia*, retrieved on January 31, 2015 from http://en.wikipedia.org/wiki/Lucius_Quintus_Cincinnatus_Lamar_II

³⁵⁵ Pierre-Georges Roy, *La famille Juchereau Duchesnay* (Lévis : 1903), 387-388.

³⁵⁶ "Col Hugues Jules de La Vergne," *Find A Grave*, retrieved on January 31, 2015 from <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=101053147>

³⁵⁷ "William Henry Fitzhugh Lee," *Wikipedia*, retrieved on January 31, 2015 from http://en.wikipedia.org/wiki/William_Henry_Fitzhugh_Lee

LEPROHON, Edouard Philippe (1816-1886), Canadian-born American physician, b. Saint-Vincent-de-Paul QC, d. Portland ME; grad. Harvard University and medical school in Paris; physician in Providence RI and (from 1852) physician and vice-consul for France in Portland³⁵⁸.

LEPROHON, Rosaire (d. after 1914), resident of Montreal QC.

LONGSTREET, James (1821-1904), American soldier and civil servant, b. North Augusta SC, d. Gainesville GA; officer in the U.S. Army (1842-61), lieutenant general in the Confederate States Army; United States ambassador to the Ottoman Empire, United States commissioner of railroads³⁵⁹.

LUNT, William Wallace (1855-1943), American historian and genealogist, d. Hingham MA; member of the New England Historic Genealogical Society, the Society of the Sons of the American Revolution, the Society of the War of 1812, the Order of Washington and the Hingham Historical Society.

MacADAM (nee BROCKLEBANK) (1863-after 1940), Madalena Victoria, American businesswoman, b. New York NY, d. San Francisco CA; to California (1902), owner of a real estate agency in San Francisco; member of the Society of the Daughters of the American Revolution and the Society of the Nobility³⁶⁰.

MARR, Dennis Erskine (ca. 1810-after 1880), resident of New York NY; claimant to the title of Marquis of Garioch; grand-uncle of Frederick Gilman Forsaith *q.v.*

MARTIN, Charles (fl. 1872-1880), professor at the Virginia College in Blacksburg.

MASSUE de RUVIGNY, Melville Henry de (1868-1921), British historian and genealogist, b. Fulham (Middlesex), d. London, self-styled Marquis of Ruvigny and of Raineval; author of genealogical and historical works; president of the Legitimist Jacobite League of Great Britain and Ireland; knight of the Order of Charles III in the Spanish Carlist nobility³⁶¹.

MAXWELL, George Troup (1827-1897), American physician, b. Belfast GA, d. Jacksonville FL; grad. University of New York (1848); physician in Florida; colonel in the Confederate States Army; member of the Florida Legislature (1866); inventor of the laryngoscope; to Delaware (1871), vice-president of the Delaware Medical Association; member of the Society of the Sons of the Revolution³⁶².

McIVOR, Roland (d. before 1914), resident of New York NY; major general in the U.S. Army.

³⁵⁸ "Obituary Notes," *The New York Times*, November 25, 1886, <http://query.nytimes.com/mem/archive-free/pdf?res=9F01E2D6123FE533A25756C2A9679D94679FD7CF>

³⁵⁹ "James Longstreet," *Wikipedia*, retrieved on January 31, 2015 from http://en.wikipedia.org/wiki/James_Longstreet

³⁶⁰ Bailey Millard, *History of the San Francisco Bay Region*, 2 vols. (Chicago: The American Historical Society, 1924), II:250-251. (<https://archive.org/details/historyofsanfran02mill>)

³⁶¹ "Melville Henry Massue," *Wikipedia*, retrieved on January 31, 2015 from http://en.wikipedia.org/wiki/Melville_Henry_Massue

³⁶² James Grant Wilson and John Fiske, *Appleton's Cyclopaedia of American Biography*, 6 vols. (New York: Appleton, 1888), IV:271.

MIDDLETON, Michel (1822-1894), American physician, b. and d. Charleston SC; grad. Medical College of South Carolina (1847); owner of the Sumner Institute private school of medicine, professor at the Medical College of South Carolina; editor of medical journals, president of the Medical Society of South Carolina, member of the Academy of Natural Sciences of Philadelphia, the American Association for the Advancement of Science, and the Society of Natural History of Paris³⁶³.

MILLEDGE, John (fl. 1891-1902), resident of Savannah GA; librarian; member of the Society of the Sons of the Revolution.

MONNETTE, Orra Eugene (1873-1936), American lawyer and banker, b. Crawford Co. OH, d. Los Angeles CA; grad. Ohio Wesleyan University; to California (1906), founder of the *Bank of America Los Angeles*; member of the Los Angeles Public Library Board; genealogist, vice-chancellor of the Order of Washington³⁶⁴.

MOOREHEAD, William (d. after 1924), resident of Pittsburgh PA.

NEEDLES, Charles Edward (1826-1895), American accountant, b. and d. Baltimore MD³⁶⁵.

NICKERSON, Philip Tillinghast (1862-after 1939), American notary, b. Brookline MA; consul for China in Boston; member of the Society of the Sons of the American Revolution.

O'NEILL, Randal Hugh (d. after 1924), self-styled Marquis del Norte, resident of Louisville KY, secretary of the Society for the Restoration of the Ducal Province of Normandy.

PAGANI, J. G. (fl. 1896), Italian diplomat, officer at the Italian Consulate in Boston MA.

PARENT, Michel (d. before 1914), resident of Montreal QC.

PEYSTER, John Watts de (1821-1907), American soldier and author, b. and d. New York NY; major general in the New York militia, organizer of the New York City Police and Fire Departments; author of military history works; vice president of the American Numismatic Society³⁶⁶.

PICHEL, Charles (1890-1982), American conman, d. Shickshinny PA; secretary of the American Heraldry Society; founder of a bogus Order of Malta; known as Charles Louis Thourot Pichel, Baron de Thourot and Lord of Estagel.

³⁶³ "Michel Middleton," University of Virginia, 2013, retrieved on January 31, 2015 from <http://socialarchive.iath.virginia.edu/ark:/99166/w6mg7qq0>

³⁶⁴ Bulloch, *The Lineage Book*, 184-185 and "Orra E. Monnette," *Wikipedia*, retrieved on January 31, 2015 from http://en.wikipedia.org/wiki/Orra_E._Monnette

³⁶⁵ "Charles Edward Needles," *Find A Grave*, retrieved on February 2, 2015 from <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=21854596>

³⁶⁶ "John Watts de Peyster," *Wikipedia*, retrieved on February 2, 2015 from http://en.wikipedia.org/wiki/John_Watts_de_Peyster

PIGNATELLI d'ARAGONA CORTES, Giuseppe Tagliavia (1860-1938), Spanish-Italian aristocrat, b. Palermo (Sicily), d. Rome; Duke of Monteleone and Terranova, 13th Marquis of the Valley of Oaxaca in succession of his ancestor Hernán Cortés³⁶⁷.

PIGOTT-CARLETON, Dudley Massey (1876-1963), 2nd Baron Dorchester, English soldier, b. Greywell (Hampshire); lieutenant-colonel in the 9th Lancers, served during the South African War, the Nigeria Campaign and the First World War; officer of the Order of the British Empire; son of Henrietta Anne Carleton *q.v.*³⁶⁸.

PINCKNEY, Charles Cotesworth (d. after 1914), resident of Charleston SC.

PINEL LAFRANCE, Alphonse (1861-1948), Canadian carpenter, resident of Montreal QC.

PORCHER, Francis Peyre (1824-1895), American physician b. St. John's SC, d. Charleston SC; grad. Medical College of South Carolina (1847); professor at the College; surgeon in the Confederate States Army; one of the founders of the American College of Physicians³⁶⁹.

PYKE, John Burke (d. after 1924), Canadian clergyman; rector of Anglican parishes in Montreal and Toronto; chaplain in the Loyal Order of Orange.

RIEDELSKI, Paul Salvator (1884-after 1944), Polish politician and author; pretender to the Polish throne; president of the Polish National League, founder of the Royal Order of Piast; author of political and historical works³⁷⁰.

RITTER, William Lee (1835-1927), American soldier, b. Fayetteville PA, d. in Maryland; captain in the Confederate States Army.

ROBINSON, Eli (d. after 1924), resident of Gaspé QC, brother-in-law of Victor Couillard-Dupuis *q.v.*

ROBINSON, John Beverley (1821-1896), Canadian lawyer and politician, b. and d. Toronto ON; lawyer in Toronto; member of the House of Commons of Canada (1872-74 and 1875-80), lieutenant-governor of Ontario (1880-87); founding president of the United Empire Loyalist Association of Ontario³⁷¹.

³⁶⁷ "Marquisate of the Valley of Oaxaca," *Wikipedia*, retrieved on February 2, 2015 from http://en.wikipedia.org/wiki/Marquisate_of_the_Valley_of_Oaxaca

³⁶⁸ Leslie Gilbert Pine, *The New Extinct Peerage 1884-1971* (London: Heraldry Today, 1972), 106.

(<http://www.thepeerage.com/p3592.htm#i35919>)

³⁶⁹ "Francis Peyre Porcher," *Civil Practice to Civil War, The Medical College of the State of South Carolina 1861-1865*, Waring Historical Library, 2014, <http://waring.library.musc.edu/exhibits/civilwar/Porcher.php>

³⁷⁰ "Pawel Salwator Piast-Riedelski," *Wikipedia*, retrieved on February 2, 2015 from http://pl.wikipedia.org/wiki/Pawe%C5%82_Salwator_Piast-Riedelski

³⁷¹ Patrick Brode, "John Beverley Robinson," *Dictionary of Canadian Biography*, 15 vols. (Toronto: University of Toronto Press, 1990), XII:987-990.

(http://www.biographi.ca/en/bio/robinson_john_beverley_12F.html)

ROBINSON, John Beverley (1848-1933), 4th Baronet Robinson of Toronto, son of John Beverley *q.v.*³⁷²

RODWAYE, Alfred John (fl. 1893-1914), American historian, resident of Boston MA; secretary of the Jacobite Order of the White Rose, fellow of the Royal Historical Society, member of the American Irish Historical Association and the Royal Italian Heraldic Academy³⁷³.

RUMRILL, Frank (1858-after 1924), American businessman in Boston MA; member of the Society of the Sons of the American Revolution.

SAINT-PIERRE, Rodrigue de (d. after 1924), resident of Ottawa ON.

SCHANCKE, George Edgar (d. after 1924), resident of New York NY.

SCREVEN, John (1827-1900), American planter and lawyer, b. and d. Savannah GA; colonel in the Confederate States Army; mayor of Savannah, president of the *Atlantic and Gulf Railroad Company*; member of the Society of the Sons of the Revolution³⁷⁴.

SEMMES, Raphael (1849-1918), American businessman, b. Prospect Hill AL, d. Montgomery AL; constructor and manager of railway systems.

SETON, James (d. after 1924), resident of Great Yarmouth (Norfolk); claimant to the titles of Baron of Andria and Earl of Dunfermline (claims rejected as spurious in 1905).

SIMMONS, Susan (d. after 1924), resident of Shepherdsville KY.

SIMMONS, Willie May (d. after 1924), resident de Shepherdsville KY, sister of Susan *q.v.*

SIMS, Clifford Stanley (1839-1896), American lawyer, b. Furnace PA, d. in New Jersey; lieutenant-colonel in the U.S. Army during the Civil War; member of the Legislature of Arkansas, senior manager of railway companies; to New Jersey (1878), president of the Society of the Cincinnati in New Jersey; author of legal and historical works³⁷⁵.

SIMS, James Marion (1813-1883), American physician, b. Lancasterville SC, d. New York NY; grad. Jefferson Medical College of Philadelphia (1835); to Alabama (1845), pioneer of gynaecology; to New York (1853), founder of the Woman's Hospital and the Cancer Hospital;

³⁷² Charles Mosley ed., *Burke's Peerage, Baronetage and Knightage*, 107th Edition, 3 vols. (Wilmington DE: Burke's Peerage, 2003), II:2477. (<http://thepeerage.com/p51043.htm>)

³⁷³ "Membership Roll," *Journal of the American-Irish Historical Society*, 3 (1900): 209.

(http://archive.org/stream/journalamerican11socigoog/journalamerican11socigoog_djvu.pdf)

³⁷⁴ "Arnold and Screven Family Papers : 1762-1903," The Southern Historical Collection at the Louis Round Wilson Special Collections Library, retrieved on February 2, 2015 from http://www2.lib.unc.edu/mss/inv/a/Arnold_and_Screven_Family.html

³⁷⁵ "Lieutenant-Colonel Clifford Stanley Sims," *All Biographies*, retrieved on February 2, 2015 from http://www.all-biographies.com/soldiers/clifford_stanley_sims.htm

surgeon to Empress Eugenie in France (1863-66); president of the American Medical Association³⁷⁶.

SMITH, Alan Penniman (1840-1898), American physician, b. and d. Baltimore MD; surgeon, professor of medicine at the University of Maryland, trustee of the Johns Hopkins University³⁷⁷.

STEELE, John Nevett (1824-1884), American lawyer, b. Dorchester Co. MD, d. Cambridge MD.

STEWART, Alexander Peter (1821-1908), American soldier and professor, b. Rogersville TN, d. Biloxi MI; grad. West Point Military Academy (1842); professor of mathematics and philosophy at the University of Nashville; lieutenant general in the Confederate States Army; to Mississippi (1874), chancellor of the University of Mississippi³⁷⁸.

STEWART, Joseph James (1829-1882), American civil servant, b. and d. Baltimore MD; chief clerk of the Maryland House of Delegates; arbitrator of the American-Spanish Claims Commission³⁷⁹.

STEWART, Randolph Henry (1836-1920), 11th Earl of Galloway, Scottish soldier, b. Garlieston (Wigtownshire), d. Newton Stewart (Wigtownshire); captain in the 52nd Royal Highlanders, served during the Crimean War and the Indian mutiny; justice of the peace for Wigtownshire³⁸⁰.

ST. GEORGE, Vivien Viola (1898-1969), b. London ON, resident of Toronto, daughter of Edgar St. George, owner of a stained glass company.

ST. GEORGE, Emily Evangeline (1906-1963), b. London ON, resident of Toronto; sister of Viola *q.v.*

STOCKETT, Francis Henry (1821-1896), American planter, b. and d. Annapolis MD; member of the Society of the Sons of the American Revolution.

STORY, Duncan Albert (1853-1934), Canadian historian, b. and d. Halifax NS.

STUART, Henry Black (d. after 1924), Canadian engineer; grad. McGill University (1887); resident of Montreal QC.

STUART, Lavinia (ca. 1870-1946), Canadian authoress, resident of Montreal QC.

SUPPLEE, Thomas D. (fl. 1876-1888), American educator; school headmaster in Gambier OH; author of pedagogical works.

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THOMAS (nee RIDGE), Ednah Harrison (1879-1953), American socialite, b. and d. Philadelphia PA; wife of George C. Thomas, businessman and golf course designer³⁸¹.

THOMAS. T. D., American physician; resident of New York NY.

TOUTANT de BEAUREGARD, Pierre Gustave (1818-1893), American soldier, b. St. Bernard LA, d. New Orleans LA; grad. West Point Military Academy (1838); major in the U.S. Army, lieutenant general in the Confederate States Army; president of railway companies³⁸².

VANCE, Zebulon Baird (1830-1894), American lawyer, soldier and politician, b. Weaverville NC, d. Washington DC; grad. University of North Carolina (1852); colonel in the Confederate States Army; member of the U.S. House of Representatives (1858-61), governor of North Carolina (1862-65 and 1877-79), member of the U.S. Senate (1879-94)³⁸³.

WALL, Samuel S. (d. after 1924), resident of Madison NC.

WARREN, Edward (1828-1893), American physician, b. Edenton NC, d. Paris (Seine); grad. Jefferson Medical College (1851); chief medical officer of the Confederate States naval forces in North Carolina, surgeon general of North Carolina; professor of medicine at the University of Maryland; chief of medicine in Egypt (1875-77) where he was given the title of "Bey"; to France, where he was awarded the Cross of the Legion of Honour³⁸⁴.

WEST, James Bolton (1869-1925), American grocer, b. Savannah GA, d. Fort Stanton NM; member of the Society of the Sons of the Revolution.

WESTFALL, John Henry (d. after 1924), American soldier and historian, resident of Allston MA; officer in the U.S. Navy; member of the Society of the Sons of the American Revolution and the Society of the War of 1812.

WHEATLEY-CROWE, Henry Stuart (1882-1967), British soldier; captain in the British Army; founder of Jacobite organizations (Royal Stuart Society, Order of the Crown of Stuart)³⁸⁵.

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WINTHROP, John Still (1848-1920), American planter, b. New Bern NC, d. Tallahassee FL; owner of Barrow Hill plantation in Leon Co. FL; major in the Florida militia.

WOLCOTT, Henry Roger (1846-1937), American businessman and politician, b. Longmeadow MA; member of the Colorado Senate (1878-82); general manager of the *Boston & Colorado Smelting Co.*, director of several corporations³⁸⁶.

WOODWARD, Ashbel (1804-1885), American physician and historian, b. Willington CT, d. Franklin CT; surgeon in the U.S. Army during the Civil War; president of the Connecticut Medical Association³⁸⁷.

WÜRTELE, Jonathan Saxton Campbell (1828-1904), Canadian lawyer and politician, b. Quebec QC, d. Montreal QC; lawyer and law professor in Montreal; member of the Legislative Assembly of Quebec (1875-86), provincial treasurer (182-84); puisne judge of the Court of the Queen's Bench in Montreal; organizer of the *Crédit foncier franco-canadien*, president of the United Empire Loyalist Association of Quebec, vice-president of the Natural History Society of Montreal, chevalier of the Legion of Honour³⁸⁸.

WÜRTELE, Archibald Campbell (1836-1900), Canadian accountant and businessman, d. Longueuil QC; one of the founders of *La Presse* newspaper in Montreal; brother of Jonathan *q.v.*

WÜRTELE, Ernest Frederick (1860-1936), Canadian accountant, b. Acton Vale QC, d. Montreal QC; grad. Royal Military College in Kingston ON; lieutenant-colonel in the militia, commander of the 19th Infantry Brigade; consul for Denmark, Sweden and Norway in Quebec City; son of Jonathan *q.v.*³⁸⁹

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