A Standard
History of Freemasonry

in the

State of New York

Including Lodge, Chapter,
Council, Commandery and
Scottish Rite Bodies.

By

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I DEDICATE THIS HISTORY TO
M.·. W.·. JOHN STEWART, PAST GRAND MASTER OF MASONS IN
THE STATE OF NEW YORK,
IN TOKEN OF MY ADMIRATION FOR THE
MAN, THE BROTHER.



PREFACE.

IN the following pages an attempt has been made to tell the history of Freemasonry in New York from its introduction in pre-Revolutionary times to the present day. The aim has been to show that what Henley, the English critic and rhymester, calls the "Masonic idea" should be ranked as one of the forces which have been at work in the development of the higher life of the commonwealth. To this end the writer has devoted less attention than Masonic historians usually do to describing laws, motions, amendments and events which were only passing in their purpose and their interest, and has preferred to follow out in broad outline the factors which were mainly concerned in promoting the advancement of the craft. To illustrate this more clearly, he has introduced considerable biographical and personal matter, believing that such men as Chancellor Livingston, DeWitt Clinton, Morgan Lewis, Stephen Van Rensselaer, John D. Willard, John L. Lewis and other leaders not only imparted their own character to the brethren, but in turn had their own characters molded and developed by the teachings of the institution.

The effort has been made to write a veritable history, not a mere summary of volumes of proceedings; to write a volume which would give any reader an idea of the story of Freemasonry in the Empire State, and at the same time be so purely and sufficiently Masonic as to warrant the attention of the most devoted member of the fraternity. Comparatively little has been said of the history of the ritual, for it was felt that that subject could not, with any degree of fullness, be properly treated in a work of this kind—if, indeed, it were wise to treat it at all in a printed book—and mere details of legislation have been passed by with, at best, but brief mention. Yet no attempt has been made to ignore any thread which gave the slightest color to the mass, and all events of moment, such as the troubles of 1823 or 1837, the Morgan excitement, and the like, have been fully and carefully considered.

It had been intended to devote more attention than has actually been accorded to Capitular and Chivalric Masonry and to the Ancient and Accepted Scottish Rite; but the story of the Blue Lodge is, after all, the foundation for the story of all the others. The men who are active in the *hautes grades* in most cases are men who have made their marks in the symbolic degrees, and to tell the story of these bodies fully would have necessitated in these chapters a repetition of considerable matter which had been discussed in the history of the Grand Lodge. To write the story of any one of these "developments of symbolic Masonry" fully and properly would require the compass of a

volume like this. So the effort was here abandoned, although the progress of each is told with a degree of fullness which permits of the telling, in all cases, of a complete story. It is to be hoped that each of these organizations will yet take steps to give its history to the world in full and ample detail. Indeed, the writer knows of no more brilliant opportunity awaiting the Masonic student than that afforded in the rehearsing of the story of the Ancient and Accepted Scottish Rite in this State. Of course, to a certain extent, this has been done by several writers; but it has not been done with the judicial calmness, the scrupulous regard for truth, the careful and exhaustive examination of original sources of information and the consideration of the motives of men, which should characterize a modern history.

Several acknowledgments are due. From books much has been gained, and especially from such works as John W. Barker's "Early History and Proceedings of the Grand Lodge of New York," and from the four volumes, recording the history of the same Grand Lodge, by the late Charles T. McClenachan. Considerable help has been afforded by the writings of Enoch T. Carson, of Ohio; Josiah H. Drummond, of Maine, and J. Ross Robertson, of Toronto—all of whom occupy the first rank among American Masonic students and writers. To Col. Edward M. L. Ehlers, Grand Secretary, New York, the author is under many obligations; while from W. J. Hughan, the "Prince of Masonic Historians," much valuable information has been received.

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Book I.

EARLY HISTORY.

STANDARD

HISTORY OF FREEMASONRY

IN THE

STATE OF NEW YORK

CHAPTER I.

INTRODUCTORY

THE task has been assigned to me to write the history of Freemasonry in the State of New York; to present within the compass of a single volume a resume of over a century and a half. The task, even with its limitations of space, is an agreeable one and gives me an opportunity of showing what I have long contended, that Freemasonry has been an important factor in the history of this great commonwealth—that its actions have been for the good of the community at large, and that in building up a solid, united brotherhood on a basis of good order, loyalty, charity and religion, on a foundation in which the Holy Bible is the chief cornerstone, the fraternity has exerted an influence for good which is second to no other organization of men in the Empire State. My purpose will lead me to show by the lives of the many eminent men who have adorned our ranks that the principles of our order, the teachings of our lodge rooms carried into their daily lives and into their other walks of life, have inspired their endeavor, directed their ambition, governed their work and that a good Mason must necessarily be a loyal citizen, a peaceful subject and a man of exemplary conduct in all the walks and relations of life.

The story to be told is not one of steady progress or unbroken harmony. It is interrupted by jealousy, by persecution, by malignity, by being made the victim of unscrupulous politicians, men who—in the old times as in the new—place party above country. But even in the darkest hours there will be found to run a degree of constancy to convictions and principles which would have been utterly awanting had not the order been based on truth and justice. It was once, apparently, utterly cast down, broken like a reed in the eyes of its thoughtless and unscrupulous enemies, but out of all the fire of malignity and persecution it emerged with principles unscathed, and gathered renewed strength with amazing rapidity until to-day it is too strong, too powerful, too prosperous to be again the subject of wanton attack or be a football for politicians.

In writing the history of Freemasonry in America the historian has none of the difficulties to encounter which beset one who es-

says the story of the order in older countries. He has nothing to do with such abstruse and disquieting matters as pertain to the question of the antiquity of the fraternity, its origin, its descent, or its genealogical tree from the time of King Solomon's Temple. He does not require to deal with the Rite of Misraim, nor the Scots Philosophic rite, nor enter into the question of the authenticity of the old Strict Observance order, or expose the illegality of the new Rosicrucians or contemplate the importance, to Masonry, of the Quatuor Coronati. The American historian finds many difficult and disturbing questions to take up and discuss, but none that can be held to approach in importance any of the above, around which such an incessant warfare has been waged for over a century and a half, and in connection with which so much valuable time has been uselessly spent, to say nothing of the amount of paper and ink wasted. This warfare, too, was carried on with the most determined energy, with the most savage attacks by the respective champions not only upon one another's historical capability and knowledge, but upon private character and personal aims and purposes. The writer of this book, originally a Scotch Freemason, at one time had an idea—an idea still entertained by many from various causes—that Freemasonry was Scotch in its history and characteristics, with Kilwinning as its starting point. He came to this conclusion after a course of reading of the now obsolete "Laurie" history and of many, many works written in connection with the old dispute between the "Moderns" and the "Ancients," wherein he saw that the same characteristics came to the front that distinguished all the petty ecclesiastical squabbles that mark the record of church history in Scotland. There was the same assumption of each side being right and the other side being wrong, the same closeness of reasoning, the same diffuseness of argument, the same dogged disregard of logic, the same decisive assurance that whoever differed from the views held by any particular writer or speaker must be animated by personal or ulterior views of the basest or most time-serving description and so not only have his public character assailed but be held up to detestation as unworthy of respect, to put it mildly, in any of the walks of life. People say, with truth, that there is not much of the divine spirit of love in a Scotch ecclesiastical squabble. But is there any evidence of Masonic charity in the following extract, from Leon Hyneman's "Freemasonry in England:" " * * * a gross deception as well as a moral and legal wrong. Such conduct is unjustifiable under any circumstances, especially by a minister of the Gospel. 'The ends justify the means' is an axiom of low politicians, and has often been used as an argument to justify the most heinous atrocities and acts of oppression and deceit in the name of the lowly Jesus, by the clerical profession called to preach His pure gospel of peace and good-will." In the same volume a dozen or two similar extracts might be made, all bearing on a dispute which masons in the present day think very lightly of, little and really unimportant details in the old and now happily almost forgotten contention between the "Moderns" and the "Ancients," just as the Scotch-Kilwinning theory of the origin of modern Masonry has long since been abandoned.

Only what might be called the echoes of the once all-embracing Dermott-Anderson dispute—as it may be called—reached America and although "Ancients" and "Moderns" flourished here in the shape of lodges holding warrants from the respective Grand Lodges, we nowhere find such traces of bitterness existing between them as disfigures the pages of the story of the fraternity in England. The lodges, however established, simply went on in their own way in the big country, and about the only outcome of the difference was the refusal to hold Masonic intercourse with each other. But even this barrier, as we will see further on, by a letter from a dignitary of

the "Ancients" in New York, was not attended by the bitter spirit which prevailed in England, and when the time came, years before the union was effected in the latter country, it will be seen that the barrier was lightly thrown down. The victorious sword of Brother George Washington proved as potent in the healing of Masonic differences as in the joining together of a series of disunited colonies into a galaxy of Free, Sovereign, and United States.

While, however, the historian of Freemasonry in America generally would have to touch, more or less diffusely, according to his temperament, upon the questions of the "Moderns" and the "Ancients," and would have to discuss such matters as the priority of the Grand Lodges of Massachusetts and Pennsylvania, the "healing" of George Washington and many other themes which have in the past—and in the present, too,—occupied a considerable degree of time, and, it must also be confessed, developed in their discussion a considerable amount of Masonic ill temper, the historian of the fraternity in the State of New York has little to do with early vexed questions or conundrums. He can accomplish his work to a very great extent with tangible evidences before him in the shape of documents whose authenticity is unchallenged. Some of the earlier lodges, it is true, have disappeared and have left only their names, standing like tombstones in an old burying place, to show that these names once represented living things; some others of the earlier lodges which have passed away have left but imperfect records with here and there a blank which speculation and myth have been busy trying to fill up, with the attendant amount of discussion; but as a general rule the record is intelligible and complete, complete enough at all events to enable us to understand clearly and appreciatively the early struggles of the order, its progress from dependence to independence, its slowly gathering strength, its struggle against political intrigue and popular misunderstanding, and its internal disputes, until, under the blessings of union and true fraternity, it advanced to the position in which it stands to-day, one of the recognized potentialities for good in the Empire State.

Within the past quarter of a century a great change has come over the principles of historical study, bringing about a great improvement in the methods of historical writing. The historian of the present day, if he is to rank as a reputable historian at all, must examine the facts on which he is to treat carefully and critically and base his story on these facts and upon them alone. Mere tradition is not acceptable as an integral factor, although contemporary tradition is always welcome as a side light. But the time has gone when history based upon theory, and upon theory alone, will be taken seriously, or when the words "it is said," "it is believed," or "some one has said," or like indefinite phrases will be deemed satisfactory pegs from which some pet theory may hang or by which some preconcerted argument may be squared. We must go down to the substructure and build our historical story from there, and must demonstrate the soundness of each stone as we pass it by on our way to the superstructure. In Masonic historical writing the mere fact that one man said a certain thing or upheld a certain theory can no longer be accepted as all sufficient or conclusive upon the question at issue. We must get at the facts, if there be any, that inspired such a statement or induced such a theory, and must lay these facts honestly and fully before the reader, no matter what deduction we may ourselves make from them. We must apply modern historical methods to Masonic history. That has not been done in the past. Every Masonic historical writer of whose writings I have been a student started with some preconceived theory, and wrote so that the rough ashler of history might become the perfect ashler of his theory, and to this is due much of the contempt which

students of history feel for all Masonic literature. Even to the present day this sort of writing finds its field in the literature of the craft, although it has long been banished in all other quarters. In an official or semi-official magazine bearing date March, 1897, in an article on the "Grand Scottish Knight of St. Andrew," I find the following in the very forefront, the key as it were to several pages which follow:

> A miraculous tradition, something like that connected with the abarum of Constantine, hallows the ancient cross of St. Andrew. Hungus, who in the ninth century reigned over the Picts in Scotland, is said to have seen in a vision, on the night before a battle, the Apostle St. Andrew, who promised him the victory; and for an assured token thereof, he told him that there should appear over the Pictish host, in the air, such a fashioned cross as he had suffered upon. Hungus, awakened, looking up at the sky, saw the promised cross, as did all of both armies; and Hungus and the Picts, after rendering thanks to the Apostle for their victory, and making their offerings with humble devotion, vowed that from thenceforth, as well they as their posterity, in time of war, would wear a Cross of St. Andrew for their badge and cognizance.
>
> John Leslie, Bishop of Ross, says that this cross appeared to Achaius, King of the Scots, and Hungus, King of the Picts, the night before the battle was fought betwixt them and Athelstane, King of England, as they were on their knees at prayer.

Now in all this there is not a word of truth, or rather there is not a word in it that can be historically proved, and the leading modern historians of Scotland, most of them, like Sir Walter Scott, members of the Masonic fraternity, have long ago abandoned Hungus and Achaius as ever having had any existence outside of the brains of the early monkish historians. The Bishop of Ross might be accepted, with caution, as an authority upon some points in the life of his sovereign, the hapless Mary, Queen of Scots, but upon nothing else. Why should Masonic writers still seek seriously to present as truth, and argue therefrom, legends long exploded and proved to be false, and demonstrated to be childish even by the dictates of common sense?

I approach the task before me without any preconceived theories or purposes and with the simple desire to make no statements not susceptible of proof and to enter into no argument that will not at least be found to be based on actual facts. I have no need, like the present illustrious historian of Masonry in Scotland, to twist and subvert actual history so as to give undue dignity to the Lodge in which I am honored by being a member, nor, like the erudite Gould, have I any occasion to make every fact adapt itself to show that the Grand Lodge to which I own allegiance is the oldest organization of the kind in the world. I propose to write history as I find it, to examine as far as possible all available documents, to set down naught in malice, to indulge in no theories, and in short, to place before the fraternity in the State of New York a contribution to history that will be at once readable and reliable, and which will deal honestly and impartially with men and measures and events.

of a Lodge warranted by the Grand Lodge of England in 1720. This is recorded only as a tradition, for no evidence of the existence of this warrant is on record in the archives of the Grand Body in London, and it is stated in the Boston proceedings that the Lodge, if it ever existed, must have been short-lived, as the force of puritanic opposition was set strongly against such organizations, so Massachusetts rests content with claiming her earliest Masonic date as 1733 and with awarding to St. John's Lodge, Boston (No. 126 in the old English Grand Lodge), the proud title of "The Mother Lodge of America." Mr. R. Freke Gould, in his "History of Freemasonry," speaks of the possible existence of a Lodge at Portsmouth, N. H., "at even an earlier period than the [English] Grand Lodge era of 1716-17," and there seems particularly strong grounds for believing that such a Lodge really did exist.

In the Pennsylvania Gazette of Dec. 3-8, 1730, is a paragraph reading as follows: "As there are several Lodges of Freemasons erected in this province and people have been much amused in conjectures concerning them, we think the following account of Freemasonry from London will not be unacceptable to our readers." This, if the editor of that paper, the renowned Benjamin Franklin, simply meant Pennsylvania, would indicate that there were a number of Lodges flourishing there at the time he wrote, but then the word "province" may have been used Masonically, and so served to cover a wide stretch of territory, as Daniel Coxe was appointed "Provincial" Grand Master of New York, New Jersey and Pennsylvania. However, it long made one of the links in the Pennsylvania chain of evidence in support of her claim to priority over Massachusetts. Gould seems to think that the evidence produced showed that Masonry existed in Pennsylvania from a very early period in the history of the colonies, and McClenachan fairly admits the claim made for the priority of the Keystone State. But then, the last-named historian was a native of Pennsylvania and therefore more or less an interested party to the contention, and Massachusetts not only asserts her claim to be just and well founded, but presents an array of evidence which is really formidable. We have no need to express just here an opinion one way or another, the student of Masonic history in the State of New York has no immediate interest in the discussion and we gladly leave it, meanwhile, to the care of the partisans on either side.

Such, at all events, is a fair resume of the condition of Masonry in the colonies in 1730, from a historical point of view. They were all civil Lodges, that is they were formed and sustained by civilians, as the first military warrant was not issued until 1732, and it seems a pity that so much information concerning them should be lost. We say this apart altogether from any interest in the question of priority of one jurisdiction over another or of the antiquity of any particular Lodge. We would have liked to have known exactly what manner of men these early American brethren were, what stations they held in ordinary life, how they performed their Masonic "work" and other points referring to the craft itself rather than its chronological details. But these early workers have left no sign. They were all, in 1730, subordinate to the Grand Lodge of England, but as the Lodge at Portsmouth in its petition of 1736 claimed to possess a manuscript copy of the "old charges" as well as that issued by Anderson in connection with the English Grand Lodge, that Lodge, if it had any ritual, and some of the others, may not have been very particular to make their work conform to the standard set up by the "father of Masonic History" and his learned ally, Dr. Desaguliers.

Under the circumstances which present themselves, therefore, we can only form an idea of the condition and principles of the earliest American Lodges by considering the customs of the Lodges in Great Britain about

the same period. Their groundwork and constitution were identical, they were made up to a greater or less degree of men who were initiated into the fraternity in the motherland, and it is safe to assume that their methods in general were the same, although on account of the distance of the central authority, the weakness of its hold even upon its nearest subordinate lodges, and other matters not necessary here to specify, we may take it for granted that each American Lodge presented changes and permitted informalities which would not have been at all satisfactory to Anderson and his confreres.

At the same time we have no tradition even of such grave infractions of all Masonic principle and practice as in the case of the Ancient Kilwinning Lodge which permitted its members to make Masons anywhere and at sight and found no fault with such proceedings so long as the requisite money contribution was received in the treasury of the Lodge. The question of making Masons at sight, so it virtually was, while conceded very generally to be one of the landmarks surrounding the office of a Grand Master, has been very sparingly exercised by these functionaries, and more by way of perpetuating the existence of the prerogative than from any other cause. But the doctrine even in the case of Grand Masters is not universally received as good Masonic law, and certainly such a privilege as that assumed by the old members of Kilwinning was unwarranted by law, custom or common sense. So far as we can see, the American Lodges kept fairly well within the boundaries of Masonic usage and observed the "landmarks" as they understood them with rigid fidelity. We may be sure of this, for the departure would have called forth some remonstrance loud enough to have survived to the present day. The very absence of such, permits the assumption that these Lodges were all formed just and regular, at least according to their lights.

That the ritual was "worked" in a loose fashion, without any reverence, that is to say, for literal rendering is evident. The absence or scarcity of printed books, the want of authorized instructors, the lack of appreciation for what is now called "standard" work, is very evident from all the information at hand. So long as the brethren preserved the forms and ceremonies, the words and grips, they were content. Even in England outside of a few, a very few officials, such as Anderson and Desaguliers, there were but a handful who had a perfect command of the ritual. The American brethren of Scottish, English, or Irish Masonic birth probably had not very much experience in their own mother Lodges, and while they brought across the sea a general idea, more or less complete, of the leading features of the various degrees, in details they were left pretty much to the dictates of memory, of imagination, of their personal sense of the fitness of things and perhaps of all three. While we believe that the great Masonic leaders of the period and the few Masonic students were fully imbued with a sense of the high ideals of the fraternity we must confess that, so far as our reading goes, the great bulk of the brethren thought more of its temporal blessings than of its spiritual teachings. The good-fellowship of Masonry rather than its sublimer qualities seems to have animated even the London Lodges and we may be certain that the spirit of good-fellowship was more rampant in the colonies than in the motherland. In writing of Desaguliers, one of the founders of modern Freemasonry and the compiler in whole or in part of its earliest recognized ritual, the Rev. Dr. George Oliver says: "He was a grave man in private life, almost approaching to austerity, but he could relax in the private recesses of a tiled Lodge and in company with brothers and fellows where the ties of social intercourse are not particularly stringent. * * * In the Lodge he was jocose and freehearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distin-

of a Lodge warranted by the Grand Lodge of England in 1720. This is recorded only as a tradition, for no evidence of the existence of this warrant is on record in the archives of the Grand Body in London, and it is stated in the Boston proceedings that the Lodge, if it ever existed, must have been short-lived, as the force of puritanic opposition was set strongly against such organizations, so Massachusetts rests content with claiming her earliest Masonic date as 1733 and with awarding to St. John's Lodge, Boston (No. 126 in the old English Grand Lodge), the proud title of "The Mother Lodge of America." Mr. R. Freke Gould, in his "History of Freemasonry," speaks of the possible existence of a Lodge at Portsmouth, N. H., "at even an earlier period than the [English] Grand Lodge era of 1716-17," and there seems particularly strong grounds for believing that such a Lodge really did exist.

In the Pennsylvania Gazette of Dec. 3-8, 1730, is a paragraph reading as follows: "As there are several Lodges of Freemasons erected in this province and people have been much amused in conjectures concerning them, we think the following account of Freemasonry from London will not be unacceptable to our readers." This, if the editor of that paper, the renowned Benjamin Franklin, simply meant Pennsylvania, would indicate that there were a number of Lodges flourishing there at the time he wrote, but then the word "province" may have been used Masonically, and so served to cover a wide stretch of territory, as Daniel Coxe was appointed "Provincial" Grand Master of New York, New Jersey and Pennsylvania. However, it long made one of the links in the Pennsylvania chain of evidence in support of her claim to priority over Massachusetts. Gould seems to think that the evidence produced showed that Masonry existed in Pennsylvania from a very early period in the history of the colonies, and McClenachan fairly admits the claim made for the priority of the Keystone State. But then, the last-named historian was a native of Pennsylvania and therefore more or less an interested party to the contention, and Massachusetts not only asserts her claim to be just and well founded, but presents an array of evidence which is really formidable. We have no need to express just here an opinion one way or another, the student of Masonic history in the State of New York has no immediate interest in the discussion and we gladly leave it, meanwhile, to the care of the partisans on either side.

Such, at all events, is a fair resume of the condition of Masonry in the colonies in 1730, from a historical point of view. They were all civil Lodges, that is they were formed and sustained by civilians, as the first military warrant was not issued until 1732, and it seems a pity that so much information concerning them should be lost. We say this apart altogether from any interest in the question of priority of one jurisdiction over another or of the antiquity of any particular Lodge. We would have liked to have known exactly what manner of men these early American brethren were, what stations they held in ordinary life, how they performed their Masonic "work" and other points referring to the craft itself rather than its chronological details. But these early workers have left no sign. They were all, in 1730, subordinate to the Grand Lodge of England, but as the Lodge at Portsmouth in its petition of 1736 claimed to possess a manuscript copy of the "old charges" as well as that issued by Anderson in connection with the English Grand Lodge, that Lodge, if it had any ritual, and some of the others, may not have been very particular to make their work conform to the standard set up by the "father of Masonic History" and his learned ally, Dr. Desaguliers.

Under the circumstances which present themselves, therefore, we can only form an idea of the condition and principles of the earliest American Lodges by considering the customs of the Lodges in Great Britain about

the same period. Their groundwork and constitution were identical, they were made up to a greater or less degree of men who were initiated into the fraternity in the motherland, and it is safe to assume that their methods in general were the same, although on account of the distance of the central authority, the weakness of its hold even upon its nearest subordinate lodges, and other matters not necessary here to specify, we may take it for granted that each American Lodge presented changes and permitted informalities which would not have been at all satisfactory to Anderson and his confreres.

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CHAPTER III.

THE COXE, RIGGS AND GOELET DEPUTATIONS.

IN 1730 the Grand Lodge of England issued a deputation appointing Daniel Coxe, of Trenton, Provincial Grand Master of New York, New Jersey and Pennsylvania. As the document is interesting, not only on account of its importance in early American Masonic history, but on account of its being the standard around which many a Masonic tradition has been woven and many a Masonic battle fought it is here reproduced in full.

Sic Subscribitur

NORFOLK, G. M.

To all and every, our Right Worshipful, Worshipful and loving brethren now residing, or who may hereafter reside in the Provinces of New York, New Jersey and Pensilvania, His Grace, Thomas, Duke of Norfolk, Earl Marshal and Hereditary Marshal of England, Earl of Arundel, Surry, Norfolk and Norwich, Baron Mowbray, Howard Seagrave, Brewse of Gower, Fitz-Alan, Warren, Clun, Oswaldestre, Maltravers, Graystock, Furnival Verdon, Lovelot, Strango of Blackmere and Howard of Castle Rising, after the Princes of the Royal Blood first Duke, Earl, and Baron of England, Chief of the illustrious family of Howards, Grand Master of the Free and Accepted Masons of England, sendeth greeting:

Whereas, application has been made unto us by our Rt. Worshipful and well-beloved Brother, Daniel Cox, of New Jersey, Esqr., and by several other brethren, Free and Accepted Masons, residing and about to reside in the said Provinces of New York, New Jersey and Pensilvania, that we should be pleased to nominate and appoint a Provincial Grand Master of the said Provinces: Now, Know ye that we have nominated, ordained, constituted and appointed, and do by these Presents, nominate, ordain, constitute and appoint our Rt. Worshipful Brother, the said Daniel Cox, Provincial Grand Master of the said Provinces of New York, New Jersey and Pensilvania with full Power and Authority to nominate and appoint his Dep. Grand Master and Grand Wardens, for the space of two years from the feast of St. John the Baptist, now next ensuing, after which time it is our Will and Pleasure, and we do hereby ordain that the brethren who do now reside, or may hereafter reside in all or any of the said Provinces, shall, and they are hereby empowered, every other year on the feast of St. John the Baptist to elect a Provincial Grand Master, who shall have the power of nominating and appointing his Dep. Grand Master and Grand Wardens. And we do hereby empower our said Provincial Grand Master, and the Grand Master, Deputy Grand Master and Grand Wardens for the time being, for us and in our place and stead to constitute the Brethren (Free and Accepted Masons) now residing, or who shall hereafter reside in those parts, into one or more regular Lodge or Lodges, as he shall think fit, and as often as occasion shall require. He, the said Daniel Cox, and the Provincial Grand Master, Deputy Grand Master and Grand Wardens, for the time being, taking special care that all and every member of any Lodge or Lodges so to be constituted, have or shall be made regular Masons, and that they do cause all and every the regulations contained in the printed Book of Constitutions, except so far as they have been altered by the Grand Lodge at their quarterly meetings, to be kept and observed, and also all such other Rules and Instructions as shall from time to time be transmitted to him or them by us, or Nath'l Blackerly, Esqr., our Deputy Grand Master, or the Grand Master or his Deputy for the time being, and that he, the said Daniel Cox, our Provincial Grand Master for the said Province, and the Provincial Grand Master for the time being, or his Deputy, do send

to us or our Deputy Grand Master, and to the Grand Master of England or his Deputy for the time being, annually an account in writing of the number of Lodges so constituted, with the names of the several members of each particular Lodge, together with such other matters and things as he or they shall think fit to be communciated for the benefit of the Craft. And, lastly, we will and require that our said Provincial Grand Master, and the Grand Master for the time being or his Deputy, do annually cause the brethren to keep the feast of St. John the Evangelist and dine together on that day, or (in case any accident should happen to prevent their dining together on that day) on any other day near that time as the Provincial Grand Master for the time being shall judge most fit, as is done here, and at that time more particularly and at all Quarterly Communications, he do recommend a General Charity to be established for the relief of poor brethren of the said Province.

Given under our hand and seal of office, at London, this fifth day of June, 1730, and of Masonry, 5730.



FREEMASONS' ARMS "MODERNS."

The original of this document is in the archives of the Grand Lodge of England. In it the name of the appointee is spelled without the final "e," which he affected and which we will use on the principle that a man is the best judge of the spelling of his own name.

Several things are made clear to us by this warrant. In the first place it makes it evident that there were Free and Accepted Masons in the territory covered by the document in 1730; that they were numerous enough to give rise to the hope of the establishment of one or more Lodges, and that no regularly warranted Lodge then existed in North America so far as records of the English Grand Lodge had knowledge. It also shows the keen desire for regularity in Masonic matters and the division of the Masonic year into two distinct parts in which the officers were to be selected on the day of St. John the Baptist, June 24, and the brethren to feast together on the day of St. John the Evangelist, December 27. It specified that regular annual returns, not only of the names of Lodges, but of the names of the individual brethren were to be made to the Grand Lodge. But what will appeal to brethren in these passing days most significantly was the prominence given to charity. It virtually closes the instructions given in the warrant, the arch as it were of the whole fabric of the constitution, the last, yet the greatest and grandest of the objects to be brought about by the issuance of the document.

Besides being prominent in his time in Masonic circles, Daniel Coxe was a most estimable citizen, and appears to have been held in general esteem, not only in London but by his fellow colonists in New Jersey and Pennsylvania. New York does not seem to have been at any time his home. We find that he lived for several years at Bristol, then a pleasant village, on the Delaware, and some 20 miles from Philadelphia. Then he moved across the river to Burlington, N. J. (where his remains finally were interred), and latterly at Trenton, N. J., the last change being necessary by his official position.

From a sketch of the career of this worthy, written by the late Clifford P. McCalla of Philadelphia, and some details furnished in Gould's History of Freemasonry and other sources the following data have been gathered. Daniel Coxe was born at London in 1673 and was the son of a noted physician of the same name who had been medical attendant to the

Queen of Charles II. and to other ladies of the reigning family. Dr. Coxe, who acquired much wealth, became possessed of large tracts of land in West Jersey and elsewhere in America, and from 1687 to 1690 was Governor of that province. When he crossed the Atlantic his son accompanied him and seems to have made his permanent home here. In 1703 young Coxe was appointed Colonel of the military forces in New Jersey, and in 1705 he became a member of the Provincial Council. At that time he appears to have been quite a sport, so much so that a little Quakeress describes him in a letter in 1707 as "a fine, flaunting gentleman, said to be worth a good deal of money." The occasion which called forth this comment was the Colonel's marriage. He had paid court to Sarah Eckley, the daughter of a Quaker merchant in Philadelphia, and one of the strictest of that sect. The lady's father refused, it would seem, to give his consent, and the result was an elopement, the young couple being married at midnight in a clump of woods, the officiating clergyman being the Chaplain of Lord Cornbury, then Governor of New York and New Jersey, possibly the most disreputable of all the royal officials in that section of the Colonies. In spite of what might be called its clandestine beginning the marriage thus solemnized "between two and three in the morning, on the Jersey side, under a tree, by firelight" seems to have been a happy one, and after life's battle was over the husband was laid by the side of the wife in the chancel of St. Mary's Church, Burlington, where she had lain awaiting him for fourteen years. On her marriage she renounced Quakerism, at least we infer so from a remark in the letter of the young lady already quoted in which she said, "They have since proselyted her—and decked her in finery."

In 1716 Col. Coxe was again a member of the New Jersey Assembly and its Speaker. A year later he returned to England and made a prolonged stay. His purpose seems to have been the prosecution of a claim which he inherited from his father to the ownership of a very considerable section of the then existing colonies and a great deal of what was then unknown territory. In support of this claim he issued in 1722 a work entitled "A Description of the English Province of Carolana." The work, which is now rare, proved of little practical use, for it did not seem to help his cause to any extent, but it is notable in American literature from the fact that in it appeared, for the first time in type, a suggestion and plan for the union of all the Colonies.

It was during the course of this sojourn in London that Coxe became acquainted with Freemasonry, and we find his name enrolled on the list of members of Lodge No. 8, which met at "the Devil Tavern," within Temple Bar, and which was constituted 1722. Probably this was his mother Lodge, and as his name stood eighteenth on the roll in a total of 28, we may safely credit him with membership about 1725.

In 1728 Col. Coxe was back in the Colonies, for on April 28 he wrote to some of his English friends from Trenton. Soon after he must have returned to London, for it is fair to assume that it was at his personal request and as a result of his own application that the deputation already printed, appointing him Provincial Grand Master, was issued. His own testimony is to the effect that the document was delivered to him in person. That he did not return to the Colonies at once is evident from the fact that on Jan. 29, 1731, he attended a meeting of the Grand Lodge of England, when he responded to a toast in his honor as "Provincial Grand Master of North America." The news of his appointment reached the Colonies before him, for there are several evidences of his having lingered in London during at least the early spring of 1731, but probably the summer of that year saw him safely ensconsed in his New Jersey home. In 1734 he was appointed an Associate Justice of the Supreme Court of New Jersey

and held that office until his death April 25, 1739.

As to the use which Col. Coxe made of his patent little, if anything, is definitely known. On the surface in fact there is actually nothing to place on record beyond dispute, yet it is impossible to think (although Gould throws out a hint to that effect) that one evidently so zealous in the craft, so appreciative as he must have been of the honor conferred in his appointment—an honor that has kept his memory fresh and green to this day—should have thought so lightly of the matter on his return to America as to leave the document lying dormant in his pocket or desk. It is to be regretted that the destruction of his family residence by fire, in 1777, during the Revolutionary war, and when it was the home of his grandson, doubtless involved the loss of all his personal papers, letters and Masonic manuscripts or documents, the very material which the Masonic historian would have gleaned in the hope of finding at least some grains of historic truth, and from which we might have had some definite information regarding his doings as Provincial Grand Master.

Under these circumstances we have to gather our information at second hand and to study what the indications show rather than what absolute facts might demonstrate. This is a difficulty under which all students of early Masonic history labor, and while it is never satisfactory it cannot be avoided if we are to avoid a series of hiatuses. Even early official Masonic records were slovenly kept—when they were kept at all—due possibly to a prejudice in early times against putting on paper the slightest real Masonic information. Any one who has investigated early Lodge minutes must be sadly aware of the truth of all this, and it is painful to say that Grand Lodges were no better in this regard than their subordinates. Fortunately for the historian of the current days this condition of things has improved and Masonic records are now as faithfully and honestly and fully kept as those of any institution in the world.

In a letter written Nov. 17, 1754, by Henry Bell, of Derry Township, Lancaster County, Penn., to Dr. Thomas Cadwalader, then an eminent physician of Philadelphia and a member of St. John's Lodge in that city, occurs the following passage: "As you well know, I was one of the originators of the first Masonic Lodge in Philadelphia. A party of us used to meet at the Tun Tavern in Water Street, and sometimes opened a Lodge there. Once in the fall of 1730 we formed a design of obtaining a charter for a regular Lodge, and made application to the Grand Lodge of England for one, but before receiving it we heard that Daniel Coxe of New Jersey had been appointed by the Grand Lodge as Provincial Grand Master of New York, New Jersey and Pennsylvania. We, therefore, made application to him and our request was granted."

In the Pennsylvania Gazette, No. 108, date Dec. 3-8, 1730, is an article on Freemasonry—presumably written by Benjamin Franklin—in which this passage, already quoted, occurs: "As there are several Lodges of Freemasons erected in this Province and people have lately been much amused with conjecture concerning them, we think the following account of Freemasonry from London will not be unacceptable to our readers." Then follows the extract which is without any value in this work, and the point of what has been quoted lies in the fact that there existed several Lodges in or near Pennsylvania in 1730. In 1884 Mr. Clifford P. McCalla discovered in the rooms of the Historical Society of Philadelphia a manuscript volume, purporting to be the Secretary's ledger of St. John's Lodge and which gives the names of the members in connection with financial transactions from June 24, 1730, until 1737, showing that it was actually in existence and at work on the earlier date.

In commenting on this question, in an

article published in 1875, W. J. Hughan, of Truro, after quoting the above authorities, presented the following additional evidence, and from the whole drew an emphatic conclusion.

Bro. Cadwallader was a distinguished physician in Philadelphia, and a member of the Provincial Grand Lodge in the year 1755; so the letter may fairly be taken as an important link in the chain of evidence. All these references, however, do not connect any particular Lodge with the introduction of Freemasonry into America, though the letter of Bro. Bell is to a certain extent confirmatory of the fact that Bro. Coxe did constitute one Lodge, if not more, in Philadelphia, as Provincial Grand Master, and so far nothing has transpired as to the "existence" of a Lodge under the Grand Lodge of England anywhere in New England prior to 1733, excepting the newspaper extracts of 1730-2, and the other documents herein mentioned. We now have the pleasure to add a little to the stock of information. In June of this year, we became the fortunate purchaser of a little book in which is a list of Lodges under the Grand Lodges of England and Ireland for A. D., 1735, one year earlier than any preserved by the Grand Lodge of England, excepting that of 1725, already alluded to. We obtained it from the important and extensive library of Bro. Spencer, Great Queen Street, London, and glad were we to have it when we discovered its contents. We had never heard of another such copy, but, singular to state, some boxes have, since then, been opened, which are in the possession of the Grand Lodge of Ireland, in the presence of R. W. Bro., the Honorable Judge Townshend, LL. D. and P. D. G. M., and our good friend and Brother James H. Neilson, of Dublin, and lo! another copy has turned up; so now we are not quite so isolated in our possession as we anticipated. Bro. Neilson also owns a copy of the London edition of the same "Companion," for 1735.

The first edition, Dublin, has the following for its title page:

A pocket Companion for Free-Masons, containing:

I. The History of Masonry.
II. The Charges of a Freemason, &c
III. General Regulations for the use of the Lodges in and about the City of Dublin.
IV. The manner of constituting a New Lodge, according to the antient usage of Masons.
V. A Short Charge to be given to a new admitted Brother.
VI. A collection of the songs of Masons, both old and new.
VII. Prologues and Epilogues spoken at the Theaters in Dublin and London for the entertainment of Freemasons.
VIII. A List of the warranted Lodges in Ireland, Great Britain, France, Spain, Germany, East and West Indies, &c.

Approved of, and Recommended by the Grand Lodge.

Deus nobis Sol and Scutum.

Dublin: Printed by E. Rider, and sold at the Printing Office in George's Lane; T. Jones, in Clarendon Street; and J. Pennel, at the Hercules in St. Patrick Street, MDCCXXXV. (Price eight-pence).

It is dedicated "To the Brethren and Fellows of the most antient and Right Worshipful SOCIETY of the Free and Accepted MASONS, by your loving Brother and most obedient servant," W.[illiam] S.[mith], and consists of preface, 2 pp., and 79 pp. octavo, with an emblematical frontispiece.

From this time it will be located in the Library of the Masonic Temple, Philadelphia, as we have forwarded the precious little book for that purpose—the Brethren of the Grand Lodge of Pennsylvania having a peculiar interest in its preservation, and Masonic students in America can examine its contents at convenience.

The list of Lodges commences with those under the Grand Lodge of Ireland, numbered 1 to 37, and then follows "A List of the Warranted Lodges in Great Britain, France, &c.," numbered 38 to 163. The English Lodges then do not bear their proper but simply consecutive numbers after those of Ireland, so that to obtain the correct numbers of the English Lodges as on the Register of the Grand Lodge, we have to deduct 37 from the figures printed. Thus page 78, "116. The Hoop, on Water street in Philadelphia, 1st Monday," would accordingly be No. 79. This is the earliest account known of a Lodge in America, and the record is in an earlier list of Lodges than has been known until of late.

In order to test the age of the Lodge, we must consult a list of Lodges with the years of constitution attached, which are absent from the Dublin "Companion." In the London edition of the same book, evidently published later, or in the same year, by "E. Rider, in Blackmore street, near Clare Market, MDCCXXXV," (octavo, p. 116.)* the No. 79 (116, Irish Edit.) is inserted, with the name of the Lodge omitted, and so, also, in the "Freemasons' Companion" for 1736.

In the engraved lists of 1736-7 and 8, the No. 79

*Each alternate page is blank, but numbered.

has inserted a Lodge in little St. Martin's Lane, London, and so has the Freemasons' Pocket Companion of 1738, of date A. D., 1731. When we come across an engraved list of 1733 to 1735, it will, doubtless, agree with the Dublin list of 1735.

The following is taken from an exact list of Regular Lodges, according to their seniority and constitution, numbers 1 to 126, the last dated A. D., 1734, and we have added the dates of constitution, so far as we can trace them:

Pocket Comp. A. D. 1735. Dublin edit.		Pocket Comp. A. D. 1735. London edit.	"Comp." A. D. 1736.	"Comp." 183
107	Norfolk, A. D., 1729.	70†	70†	70†
108	London, A. D., 1730.	71	71	71
109	Bengal.	72	72	72
110	Lincoln, A. D., 1730.	73	73	73
111	London, A. D., 1730.	74	74	74‡
112	London, A. D., 1730.	75	75	75
113	London.	76	76	76
114	London, A. D., 1731.	77	77	77
115	Bury St. Edmonds, A. D., 1731.	78	78	78
116	Philadelphia,	79‡	79‡	79‖
117	Macclesfield,	80	80	80
118	Bury St. Edmonds, A. D., 1731.	81	81	81
119	London, A. D., 1731.	82	82	82
120	London, A. D., 1731	83	83	83

In the Dublin "Companion" of 1735, the only Lodge mentioned, as in America, is the one at Philadelphia, No. 116, really 79. In the London edition of 1735 no Lodge whatever is registered for America. No. 79, formerly credited to Philadelphia, is blank. In the edition of 1736 ("Comp.") no American Lodge is recorded, 79 being blank, and No. 126 refers to a Lodge in London, warranted A. D., 1734, which number was afterwards filled by "Boston, in New England," and the former 126 Lodge placed to No. 128. So, also, in the engraved lists "139 Savanah in ye Province of Georgia."

Then comes the question, When was this Lodge meeting in the "Hoop, at Water St., Philadelphia," warranted and constituted? I answer, certainly not later than A. D., 1730, and for the following reasons: The English Lodges immediately preceding, and succeeding, the one at Philadelphia, were warranted A. D., 1731, and in all cases that we have been able to find any records of American Lodges, they have invariably been placed between English Lodges of a year or more later constitution. It was so with the Lodge at Boston, opened in 1733, which took the position formerly occupied by a Lodge of 1734, and which is preceded and followed by Lodges of that year, A. D., 1734, and with others under similar circumstances.

† Same name and year, except when otherwise marked.
‡ Blank. ‖ London, A. D., 1731.

The Lodge at Philadelphia was doubtless warranted as well as constituted in the latter part of the year 1730, or in other words, nearly three years before any other Lodge has been proved to be in existence on the Continent of America. The Register of 1735 connects the Lodge at "the Hoop, Water street," with the numerous brethren meeting in Philadelphia, A. D., 1730, mentioned by the "Gazette" of 1730 and 1732, and proves that whatever Bro. Henry Price may have done in 1734 as to the Keystone City, the Freemasons of Philadelphia, under the leadership of Coxe, Allen and Franklin, were meeting in the Lodges before Masonry was practiced in Boston under authority from the Grand Lodge of England, and therefore, according to the evidence at present submitted, Philadelphia is the Premier Masonic City, and Pennsylvania the first Masonic State of America.

Further than this we need not go, as we have no desire in this place to discuss the somewhat tangled skein of early Pennsylvania Masonic story. But the evidence seems clear enough to show that in 1730 Freemasonry had its exponents in the Keystone State. The authenticity of the Bell letter has been impugned, although its authenticity has been vouched for by a committee of the Grand Lodge of the State. One of the main points urged against its authenticity is that it speaks of only one Lodge as existing, while the Pennsylvania Gazette, quoted above, speaks of several Lodges. But we think this discrepancy could easily be explained. The other points raised are more important, but we need not enter into that controversy. Even were the letter pronounced on all sides a forgery, the statement in the Pennsylvania Gazette and the evidence adduced by Hughan would prove the point we desire to make, that under the time covered by Col. Coxe's deputation the fraternity held meetings and had more than one Lodge in the territory covered by his appointment. We cannot conceive that Benjamin Franklin, its editor, and a few months later a member of the craft, would have written several when he meant one or that he would have made the statement in the terms he did if the craft was only represented by a few scattered brethren.

There is practically no evidence on record to show that Coxe made any use of his patent to institute a Lodge in New Jersey, the very State in which he mainly had his home and with which his personal interests were most closely identified. The first Lodge in that State of which we have record was at Newark in 1761 (warrant from New York) although there are some slight grounds for thinking that one was warranted before that at Elizabethtown. If it did, however, it had ceased to exist long before 1761.

Equally unsatisfactory is the Coxe record so far as the State of New York is concerned. Brother C. T. McClenachan, in his "History of Freemasonry in New York" (Vol. 1, Page 122) makes the following suggestions as to the reason for this: "Is it not logical to suppose that this great central entrepôt—in its early days alive to every charitable and humane undertaking, leading in society and church life—was so well provided and possessed with all authority necessary for Masonic communication, having duly warranted Lodges, that it was unnecessary for any local provincial authority to grant dispensations to New York? Is it not certain that, had not New York—this half-way house between Philadelphia and Boston—been properly and thoroughly provided with Masonic authority one or the other (Coxe in Pennsylvania or Price in Massachusetts) of the two popular Masonic powers traveling across its territory would have halted and granted Masonic communion to this benighted, though thrifty, intermediate province or State?"

It is impossible to endorse the above, although it is but fair to present it as the outcome of many years' study on the part of an earnest student of New York's Masonic history. But there is no evidence that Coxe ever resided in New York or even passed through it, and as to the assumption that Coxe and Price would naturally land at this port and proceed to their respective destinations, Philadelphia or Boston, it seems just as likely that they landed direct at these places without passing through New York. Besides it is not to be imagined that New York, prior to 1730, possessed "duly warranted Lodges," and that they could possibly have vanished so completely as to leave no sign. Besides if any did, we may be certain they would have the same regard for constituted authority which (according to the Bell letter) animated the brethren in Philadelphia, and would have welcomed in some way the direct representative of a Grand Lodge. We may therefore dismiss the McClenachan suppositions without further notice by remarking that many a sage bit of Masonic history in the past has been based on a similarly unsubstantial foundation. If we are to seek the early history of Freemasonry in New York we are convinced there is nothing, not even a tradition, to carry us back beyond 1731, the date when Coxe returned with his patent. There may have been, doubtless there were, Freemasons in the colony, some in New York City and elsewhere within the bounds of the commonwealth, but we have no evidence whatever to show that they were organized into Lodges, or even into a Lodge.

Therefore the record left by Coxe in New York is a blank, and we fear must so remain, so far as actual historical information is concerned. But there are indications that he did, at least, accomplish something.

In the early annals of Masonry in New York the names are preserved of five Lodges, Trinity, Temple, Union, King Solomon and Hiram, of whom little, if anything, is known beyond their names and that they were in existence before 1769. The warrant of Union Lodge, No. 1 (Albany, now No. 3), dates from 1737 (to assume its descent from Lodge No. 74, Irish register, of which we will speak further on), and that of St. John's, No. 2 (New York), now No. 1, from 1757. There is nothing on record, however, to show that Union Lodge claimed the premier numerical designation before 1765, and the first by-laws,

printed in 1773, simply designate it as "Union Lodge." These by-laws, according to their title page were "aproved of by me, John Johnson, Provincial Grand Master."

In the "Masonic Chronicle" of July, 1891, R. W. John G. Barker, printed the following letter to the same dignitary, as it appeared in the New York Gazette and Weekly Mercury of Dec. 2, 1771.

To the Most Worshipful Sir John Johnson, Knight, Grand Master of the Province of New York:

We, the Master, Wardens and Brethren of Trinity Lodge, take this early opportunity to congratulate you, Sir, upon your accession to one of the most elevated stations in Masonry. The satisfaction that appeared in every countenance at your installation was truly expressive of their approbation in the appointment of a person whose virtues and abilities recommend him as a worthy competitor for the most distinguished office. We cannot doubt, Sir, but that under the direction of a gentleman of your impartiality and talents, we shall enjoy every immunity and privilege which has been inviolably secured to us by your worthy predecessor, whose conduct we shall ever reflect upon with veneration and esteem.

We thank you, Sir, you have given an early testimony of your regard for the welfare of the Lodges in this city by supplying the remoteness of your residence by your judicious appointment of a Deputy to reside with us; from whom we have the greatest reason to expect everything in his power that can conduct to the honour of Masonry with sincerity. Sir, we wish you every desirable happiness and a continuation of the affection of those over whom you now happily preside as Provincial Master. JOHN DAVAN, Master.

New York, 27th Oct., 5771. Trinity Lodge, No. 1.

Sir John replied in the following terms:

To the Master, Officers and Members of Trinity Lodge, No. 1—Brethren: I most sincerely thank you for your affectionate address and congratulations on my appointment, and you will always find me attentive to your rights as a Lodge, which, through the justice and impartiality of my predecessor, you have hitherto enjoyed. The satisfaction which my choice of a Deputy affords, I consider as an earnest that the Order will be well governed in my absence. As often as it is in my power, I shall use all my personal endeavors to preserve the affections of those bodies over whom I shall have the honour to preside, and to manifest my hearty wishes for the happiness of your Lodge.

JOHN JOHNSON.

The assumption of the premier numerical number by Trinity and its acknowledgment by the Provincial Grand Master under that designation point conclusively to the existence of the Lodge in the city as far, we take it, as 1731, for Lodges did not spring into existence then as quickly as they do now. Another important bit of evidence bearing on this point has also been unearthed by an old New York official, to whose antiquarian taste the city is indebted for the preservation of much of its old annals that would otherwise have been lost—D. T. Valentine. In his "Manual of the Corporation of the City of New York" for 1865 is the following advertisement copied from the New York Gazette of Jan. 22, 1739:

Brethren of the Ancient and Honorable Society of Free and Accepted Masons are desired to take notice that the Lodge for the future will be held at the Montgomerie Arms Tavern on the first and third Wednesday of every month. By order of the Grand Master. CHARLES WOOD, Secretary.

In the same paper on September 24, that year, the Lodge inserted another advertisement in the following terms:

All members of the Lodge of Free and Accepted Masons are desired to meet on Wednesday next, the twenty-sixth inst., at the Montgomery Tavern, in the City of New York, at 6 o'clock in the afternoon. By order of the Grand Master.

CHARLES WOOD, Secretary.

Now the warrant of Masonic authority had passed from the hands of Col. Coxe some years before the first of these two notices had appeared, and ere the insertion of the second he had passed to the Grand Lodge on High. His actual successor in the possession of a deputation, however, only arrived in New York, May 21, 1738 (his warrant was dated Nov. 15, 1737), and we would judge, from the words, "for the future," in the first advertisement that the Lodge had been in the habit of meeting for a considerable time more than merely a

year or two. Besides in the New York Gazette of Nov. 28, 1737, we find the following uncomplimentary letter regarding the fraternity addressed to the editor, William Bradford:

Mr. Bradford: There being a new and unusual sect or society of Persons of late appeared in our native Country, and from thence spread into some other Kingdoms and Commonwealths, and at last has extended to these parts of America, their Principles, Practices and designs not being known, nor by them published to the World, has been the reason that in Holland, France, Italy and other Places they have been suppressed. All other societies that have appeared in the World have published their Principles and Practices, and when they meet set open their Meeting house Doors for all that will come in and see and hear them, but this Society called FREE MASONS meet with their Doors shut, and a Guard at the outside to prevent any to approach near to hear or see what they are doing. And as they do not publish their Principles or Practices so they oblige all their proselytes to keep them secret as may appear by the severe oath they are obliged to take at their first admittance, which Oath is as follows, viz.:

"I. A. B., Hereby solemnly Vow and Swear in the Presence of Almighty God and this Right Worshipful Assembly, that I will Hail and Conceal and never Reveal the Secrets or Secrecy of Masons or Masonry that shall be revealed unto me, unless to a true and lawful Brother, after due examination, or in a just and worshipful Lodge of Brothers and Fellows well met.

"I furthermore Promise and Vow, that I will not Write them, Print them, Mark them, Carve them, or Engrave them or cause them to be Written, Printed, Marked or Engraved on Wood or Stone, so as the Visible Character or impression of a letter may appear, whereby it may be unlawfully obtained.

"All this under no less Penalty than to have my Throat cut, my Tongue taken from the Roof of my Mouth, my Heart pluck'd from under my left Breast, then to be buried in the Sands of the Sea, the Length of a Cable Rope from Shore where the Tide ebbs and flows twice in 24 Hours, my Body to be burnt to Ashes, and be scattered upon the Face of the Earth, so that there shall be no more Remembrance of me among Masons. So help me, God!"

In the Proceedings of the Lodge Quatuor Coronati (No. 2,076, English Register), Volume 10, is an article on Kirkwall Kilwinning, No. 38[2] (Scotland). In an extract from the minutes of that Lodge reference is made, under date of 1759, to "Royal Arch King Solomon's Lodge, No. 2, New York." Following this entry up I received from one of the members of that Lodge a copy of a warrant which had been presented in Kirkwall by a visitor and, fortunately, was preserved in the record. The warrant reads as follows:

And the Darkness comprehended it not. In the East a place full of light where reign silence and peace.

We, the Master and Wardens of the Royale Arch King Solomon's Lodge, No. 2, in the City of New York, adorn'd with all their Honours and assembled in due form, Do hereby declare, certify and attest to all men enlightened and spread on the face of the earth, that the bearer hereof, Robert Bryson, hath been received and enter'd an Apprentice, Fellow Craft, and after proof and due tryall we have given him the Sublime degree of a Master Mason, and he lawfully and safely may, without any demurr, be admitted into and accepted by any society to whom these presents shall come.

Given under our hands and the seal of our Lodge in the City of New York, in North America, the 20th day of May, 1759, and in Masonry 5759.

JOHN DAVAN, Master.
JOHN MARSHALL, Senr. Warden.
THOMAS HULL, Junr. Warden.
JOHN THOMPSON, D. Secretary.

In this case we must suppose that Royal Arch is simply a distinguishing name, such as are "Keystone" and "Acacia" at the present day, and had no connection with any part of its work or ritual. Now it is possible that this "No. 2" held a warrant issued by some authority prior to that which brought into existence the Lodge, originally No. 2, and which we now hail with pride as St. John's, No. 1. It would seem that that much is clear, for it is the only way in which we can account for the similarity of numbers at the same time in the same city. It seems, therefore, reasonable to infer that both Trinity Lodge, No. 1, and Royal Arch King Solomon's Lodge, No. 2, were warranted by one of Harrison's predecessors. That predecessor was either Coxe or his immediate successor, Riggs, for Goelet seems to have done nothing. In this view we

are strengthened by the fact that Freemasonry, as an organized body, can be traced, as we have seen, to Jan. 22, 1739, in an advertisement which by its wording showed that the craft even then had a past. Additional ground for adopting this theory may be found in the fact that Royal Arch King Solomon's certainly was not chartered the same year that this Bryson diploma or certificate was issued, and also in the fact that its Master, John Davan, is, in all probability, the same who in 1771 signed the congratulatory letter to Sir John Johnston as Master of Trinity Lodge, No. 1, already printed. By that time King Solomon's had surely passed out of existence and St. John's, No. 2, reigned in its stead, numerically.

It seems a plausible supposition, putting all these stray bits of evidence together, that Freemasonry did obtain a foothold in New York during the existence of Col. Coxe's deputation, that the brethren were organized into at least one Lodge, and that that Lodge assumed the functions of a Grand Lodge, so far at least as to confer the higher degrees. In commenting upon Coxe's management of his important office, McClenachan (History, Vol. 1, page 122) wrote:

> Regarding Brother Coxe, however, one point is certain; he was careless if not indifferent in the discharge of his Masonic duties, or some evident record of his transactions would have been found in more than one place and country. The home government seems to be destitute of originals or transcripts pertaining to Brother Coxe's administration, other than that of his appointment and the honor of drinking his health. This remark was called forth by a letter which the Grand Lodge of New Jersey received from the Secretary of the Grand Lodge of England in 1870 in answer to some enquiries about Coxe. "I cannot find any application from Brother Coxe and others for the appointment of Provincial Grand Master; Brother Coxe did not make any report of the appointment of Deputy Grand Master or Grand Wardens, neither did he report the congregating of Masons into Lodges. He did not transmit any account of having constituted Lodges, and does not, indeed, appear to have established any. At the period when he was appointed it was a rare thing for any reports to be made by the Provincial Grand Masters of their doings. Brief details came in once or twice from Bengal, but I find none from any foreign country. The names of members belonging to Lodges abroad, I imagine, were never sent home until the year 1768, when the system of registration was established; this was done for the purpose of raising funds from the ordinary expenses of the Grand Lodge, etc.

All that can be arrived at from this is that Col. Coxe was no better and no worse than his contemporary Provincial Grand Masters, and, therefore, so far as the records of the mother Lodge go, his negligence is not to be utterly condemned, seeing that he acted in accordance with the prevailing system or method, rather than according to a strict interpretation of the words and instructions of his warrant. At the same time, as Brother Freke Gould has pointed out in his History of Freemasonry (Vol. III, page 427) there were some special and unusual features in Coxe's commission which would show that, from the first, he was expected to act in a different manner from those to whom such honors were issued. "The term of office of Daniel Coxe," writes Gould, "was limited to two years from June 24, 1730, 'after which time' the brethren 'in all or any' of the three colonies aforesaid were 'empowered every other year on the feast of St. John the Baptist to elect a Provincial Grand Master,' who, with the concurrence of his Deputy and Wardens, might establish Lodges at his discretion. An account in writing of the number of Lodges so constituted with the names of the members was to be furnished annually, but there is no allusion whatever to the payment of a fee for registration or for any other purpose. The deputation was granted, it may be added, on the petition of Coxe himself 'and several other brethren residing and about to reside' in the Provinces over which his authority was to extend."

It seems to us that the fact that others were interested in the securing of this document as well as Coxe himself is the best evidence that it was not permitted to become simply a

piece of waste paper after its arrival on the scene of its proposed operations. In view of all that has been written it appears indeed very probable that for a time at least after his final return to America Coxe carried out the spirit of his commission and not only "congregated," at least, St. John's Lodge, Philadelphia, but also Trinity Lodge, No. 1, New York, and Royal Arch King Solomon's, No. 2.

As already stated Capt. Richard Riggs arrived in 1738 with a fresh deputation in his pocket entitling him to act as Provincial Grand Master for New York. Absolutely nothing seems to be known of this man's personal history, and regarding his Masonic career an equal silence prevails. A month after his arrival (June 26, 1738) the following appeared in the New York Gazette, so it is possible his advent may have stirred up the brethren or they may have been indulging in a celebration or holding a meeting on the preceding festival of St. John the Baptist:

A SONG FOR THE FREE MASONS.

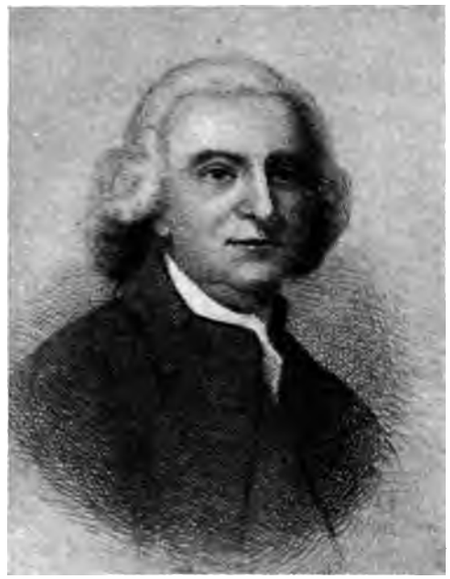
Rejoyce O ye Masons! and Cast away Care,
Since Beauty for Masonry now doth declare;
The Alliance is made, the Fair are your Friends,
Then defie all the Spite, wheresoever it tends:
For Wisdom to Beauty such Homage will pay
That naught but a Fool durst refuse to obey,
Then Slander be silent, for their Colours we wear
And the Honour of Masons is safe in their care.

Here the Question may be put, How the Honour of the Ladies, or the Fair (for it is all one) will be safe among the Freemasons, since there is an Alliance made between them, as it is said? The Answer to this Captious Question may be found in the following Verses, turned in favour of the Ladies, or Fair:

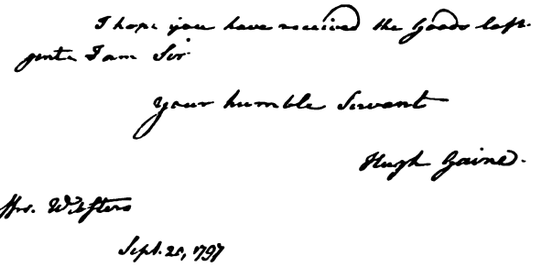
A PARODY OF THE SAME VERSES FOR THE LADIES.

Rejoyce O ye Ladies! and Cast away Care,
Since Masonry for Beauty now doth declare;
The Alliance is made, Masons are your friends,
They defie all the spite Wheresoever it tends:
For Secret to Beauty such Homage will pay
That naught but a Blab will refuse to obey,
Then Slander be silent, for their Aprons we wear
And the Honour of Ladies is safe in their care.

Note again, that there is herein a perfect circle, the Queerest and slyest Querk in the Art of Reasoning. For the Honour of the Freemasons will be safe in the secrecy of the Ladies (since every one knows how they can keep a secret) and the Honour of the Fair, that might run some Risk among the Freemasons, will be screened and Safe by the Secrecy of the Society, since it is one of their Statutes, and a fundamental rule of their fraternity, that



HUGH GAINE.



they shall not reveal what passeth most secretly in their Lodges. ("Spectatum admisse risum teneatis amici. Horat. in Arte Poet.)

i. e. Ye friends that are admitted to this sight forbear Laughing."

All this may have seemed very humorous to the readers of the Gazette, but it is only useful to us to prove that people then outside the mystic circle knew absolutely nothing of its aims and purposes, however much or little those inside may have been.

In 1751 another deputation was issued to New York, this time by William, fifth Lord Byron. The holder of this patent was Francis Goelet, a member of a family of Huguenot origin which gave to New York a succession of representative merchants and is still ranged among the leaders in the social circles of the city. Of the details of Grand Master Goelet's administration nothing has come down to us, even his papers now in the possession of the family contain nothing referring to it, but he probably kept the craft well together and brought it more before the public gaze than it had hitherto been. At least we judge so from the tenor of the following extract from the New York Mercury of July 2, 1753:

> Sunday, the 24th ultimo, being the Anniversary of the Festival of St. John the Baptist, the Ancient and Right Worshipful Society of Free and Accepted Masons of this city, assembled at Spring Garden the next day, and being properly clothed, made a regular procession in due form to the King's Arms Tavern on Broad Street, near the Long Bridge, where an elegant entertainment was provided, and after drinking His Majesty's health and several loyal toasts, the day was concluded in the most social way, and to the entire satisfaction of all the company.

Until the close of his term of office we have no further particulars of Goelet's Masonic work. But we fancy that if he did not extend the domain of the fraternity he maintained the prosperity of the existing circle, and preserved, strengthened even, the good feeling among the brethren. In the New York Mercury of Nov. 19, 1753, appeared the following "card:"

> The members of the Provincial Grand Lodge of Free and Accepted Masons, in New York, are desired to meet at the King's Arms Tavern on Wednesday, the 19th day of December, on business of importance. By order of the Grand Master.
>
> H. GAINE, Secretary.

The business of importance referred to was undoubtedly the consideration of arrangements for the reception and installation of the holder of a new deputation. At that ceremony Francis Goelet, as became his office, took a prominent part, and himself installed and proclaimed his successor, after which his name appears no more in the annals of Freemasonry in New York.

CHAPTER IV.

GEORGE HARRISON AND SIR JOHN JOHNSON.

WITH the advent in December, 1753, of George Harrison as the bearer of a commission appointing him Provincial Grand Master of New York, the history of Freemasonry in the State is to a certain extent lifted out of the mist of surmise and conjecture and placed in a region of actual fact. We feel the ground gradually become more secure under our feet and readily obtain a correct understanding of the general outline of events, although in many instances, too many in fact for historical exactitude, the details of what might be termed minor matters are still shadowy, uncertain and disappointing.

So far the Masonic research into the early history of New York has failed to give us any information regarding the personal career of George Harrison, and we know far less, in fact, of his private life than we do of that of Col. Coxe.

If George Harrison's life story, so far as details go, is to remain forever a blank, the incidents we have of his Masonic career show that he was a man of considerable energy, of devotion to his office in the fraternity, and in consequence, to its principles, tenets and professions, and he has left his mark not only upon the craft in the commonwealth to which he was accredited, but in the neighboring State of Connecticut, while one of his warrants gives to Zion Lodge, Detroit, the distinction of standing at the head of the bodies now owing allegiance to the Grand Lodge of Michigan. He achieved a wonderful amount of success during the eighteen years in which he held sway, and it should be remembered that while at the beginning of his tenure of office he had the field practically to himself he soon had to encounter more or less violent and stubborn opposition. The great schism which led to the formation of the "Grand Lodge of England according to the old constitutions," had its starting point in the very year his commission was signed, and long before his official career terminated there were not only Lodges of "ancients" in his bailiwick, but Lodges working under Massachusetts warrants, as well as others emanating from Scotland and Ireland. But the point should be clearly kept in mind, for the sake of subsequent important proceedings, that the Provincial Grand Lodge of which he was the head was the only one existing in New York.

The new interest in the Order commenced almost as soon as he was inducted into his high office. The proceedings in connection therewith took place on Dec. 26, 1753 (although his commission was dated June 9 the same year), and in the New York Mercury of December 31, following, we find the following account of the proceedings, the first occasion on record when such ceremonies were reported in an American newspaper:

> On Thursday last, at a Grand Lodge of the Ancient and Worshipful Fraternity of Free and Accepted Masons, a Commission from the Honorable John Proby, Baron of Carysfort, in the Kingdom of

Ireland, Grand Master of England, appointed George Harrison, Esquire, to be Provincial Grand Master was solemly published, we hear to the universal satisfaction of all the brethren present, after which, it being the festival of St. John the Evangelist, service at Trinity Church. The order in which they proceeded was as follows: First walked the Sword Bearer, carrying a drawn sword, then four Stewards with white maces, followed by the Treasurer and Secretary, who bore each a crimson damask cushion on which lay a gilt Bible and a Book of Constitution; after these came the Grand Warden and Wardens; then came the Grand Master himself, bearing a truncheon and other badges of his office, followed by the rest of the brotherhood according to their respective ranks—Masters, Fellows Crafts and 'Prentices to the number of fifty, all clothed with their jewels, aprons, white gloves and stockings. The whole ceremony was concluded with the utmost decorum, under a discharge of guns from some vessels in the harbor, and made a genteel appearance. We hear they afterwards conferred a generous donation of fifteen pounds from the public stock of the society to be expended in clothing the poor children belonging to our charity school, and made a handsome private contribution for the relief of indigent prisoners. In the evening, by the particular request of the brethren, a comedy called "The Conscious Lovers" was presented at the Theatre in Nassau street to a very crowded audience. Several pieces of vocal music in praise of the fraternity were performed between the acts. An epilogue, suitable to the occasion, was pronounced by Mrs. Hallam, with all the graces of gesture and propriety of elocution, and met with universal and loud applause.

Query. Whether the performance of public and private acts of beneficence, such as feeding the hungry and clothing the naked, be most correspondent to the glories of Christianity, or to the institution of the Prince of Darkness.

This sage query by the worthy editor probably meant nothing in particular. Very possibly, like some of his modern brethren, he felt impelled, for the sake of his idea of the fitness of things, or for the sake of placating a subscriber who might be opposed to Freemasonry, to write a brief comment illustrative of a matter which he did not understand.

We might infer from the foregoing report that the fifty brethren, and the Stewards and other officials, making an allowance for necessary absences, represented a Masonic population of, perhaps, 75, and it seems reasonable to suppose that they were divided into two lodges. If only one, that one was certainly Trinity, No. 1, if two, we might find its name among the records of Temple, Union, Royal Arch King Solomon, or Hiram, the four Lodges belonging to this deputation of which no trace seems to remain. Very probably it would be found to be Royal Arch King Solomon's Lodge.

Bro. John G. Barker, in his invaluable record of the Proceedings of the New York Grand Lodge, gives the following list of Lodges as having been warranted under Harrison:

St. John's, No. 2, Provincial (English Registry, No. 272) (now No. 1), New York City, Dec. 7, 1757.

St. John's Independent Royal Arch, No. 8, Provincial (now No. 2), New York City, Dec. 15, 1760.

St. John's, No. 1, Fairfield, Conn., 1762.

Zion, No. 1, Detroit (English Registry, 448), April 24, 1764.

Union, No. 1, City of Albany (now Mount Vernon, No. 3), Feb. 2, 1765.

St. John's, No. 1, Norwalk, Conn. (now No. 6, Grand Lodge of Connecticut), May 23, 1765.

St. John's, No. 1, Stratford, Conn. (now No. 8, Grand Lodge of Connecticut), April 22, 1766.

St. Patrick's, No. 8, Johnstown, N. Y. (now No. 4), May 23, 1766.

Master's, No. 2, City of Albany (now No. 5), March 5, 1768.

King David's, City of New York, Feb. 17, 1769.

Solomon's, No. 1, Poughkeepsie, N. Y., April 18, 1771.

Two meetings of the Provincial Grand Lodge, at least, were held in 1754, called by notice in the newspapers, signed by "H. Gaine, Secretary." One met on June 19 in "the house of Mr. Edward Willett in the Broad-

way," for special business, and the other on December 27 "at the house of Edward Willet, at the Province Arms," on "business of importance." What the nature of the business was we have unfortunately no means of knowing, but as the meetings were called so near to the saint's day it is safe to presume it was in connection with the festivities or ceremonials of these old landmarks.

While, however, nothing is known of the private or public life of George Harrison, we are in possession of a good deal of information regarding his immediate successor, Sir John Johnson. He was born in 1742. In the campaign of 1755 he saw active service as a soldier and acquitted himself bravely. Later, he went to England, but of his doings there little is known beyond the fact that he was knighted by George III. in 1765, at St. James' Palace. This shows, at least, that he was held in considerable esteem. It was likely in or about the same year that he was "raised to the degree of a Master Mason in the Royal Lodge at St. James," and in the following year, 1767, he received his commission as Provincial Grand Master of New York. He returned to America before the close of 1767, and "being examined" was admitted as a visitor to St. Patrick's Lodge at Johnstown, beside his father's residence. He was not installed, however, in his high Masonic office until 1771. On the death of his father, in 1774, he succeeded to the family property, as well as to the hereditary title and quickly took up the position in the affairs of the colony which so long had been held by Sir William Johnson. He won the same mastery over the Indians and wielded the same influence in their councils. But the time had arrived in the affairs of the country when men were compelled to declare openly their position between the home interest and those of the Colonies. On his part there was no doubt, no hesitation, no wavering. He became a Tory of the Tories, mustered his Indian allies to the aid of the cause of his royal master and under his leadership these dusky warriors committed many terrible ravages in the Mohawk Valley and throughout the central and northern parts of the State. In August, 1777 he laid siege to Fort Stanwix and defeated Herkimer, but in 1780 he was himself defeated at Fox's Mill by Gen. Van Rensselaer, and soon after his property in the State was confiscated. We have no desire here, and in fact it is foreign to the purpose of this work to follow Sir John's career in the Revolutionary war, or to record his battles in the State of New York or in Canada, but we may sum it up by stating that when peace was declared he was practically a ruined man, having lost everything, not alone for his devotion to monarchical interests but for the obnoxious and cruel methods he had employed in his efforts to perpetuate those interests. Then, too, he was by no means so amiable a personage as his father, and sought to maintain his power by fear rather than by persuasion and had fewer real friends on either side. On the conclusion of hostilities he paid a visit to England which lasted for a few months. In 1784 he crossed the Atlantic again and settled in Montreal. He was appointed Superintendent General of Indian Affairs in British North America and Colonel of the battalions of militia in the eastern townships of Lower Canada. Sir John was also a member of the Legislative Council, and long before his death, in 1830, he had regained much of his old prestige and acquired a new fortune for that which he had lost with the cause for which he had fought.

It could hardly be expected, in view of the stirring career briefly outlined above that Sir John could devote much time to Masonry, but he did what he could. As will be seen from what follows he warranted directly at least two Lodges, and very possibly performed the same constitutional office for others whose records have been swept away. But the interests of the craft were attended to as well as could be under the circumstances by his Deputy Grand Master, Dr. Peter Middleton. This zealous Freemason was a native of Edin-

burgh, Scotland, and after being educated for the medical profession at the famous university in his native city, came to this country about 1730, settling in New York. Here he soon acquired local eminence as a medical man, and as a teacher of medicine, and he is credited with having, in 1750, been the first to make a dissection of a human body before a class of students. He believed that medical study should be thorough and that a perfect knowledge of the construction of the body was a first requisite. All through his long career Dr. Middleton took a deep interest in the training of young men for his profession, and he was the author of several medical works and essays which were held in high esteem in his day, although, naturally, long since forgotten. In 1767 he established a medical school in New York, which soon became merged in King's College (as Columbia University was first called), and he was one of the Governors of that institution from 1770 till 1780. He was an enthusiastic Scotsman, too, and was one of the original members of the St. Andrew's Society, and its President for three years, 1767-68-69. Dr. Middleton's sympathies in the conflict were undoubtedly on the side of the home government, but probably he was not outspoken on the matter and his professional services were at the disposal of Continental and Tory alike. So he seems to have been unmolested by the varying tide of war, and he died in 1781, in New York, before the clash of arms had ceased.

We know little directly of Dr. Middleton's labors as Deputy Grand Master, but that little is to his credit, and will be found detailed further on. He strove to maintain the purity of the institution in his own domain, and possibly succeeded in maintaining its interests as thoroughly as was possible in the circumstances of the time.

CHAPTER V.

TWO EARLY LODGES.

WE may now, instead of following the general tide of Masonic history in the State, take up the story in succession of the various Lodges in the list given at the close of the preceding chapter, carrying them on in detail up to the close of this division of our work, the termination of the deputation system in 1781.

Of the early history of St. John's, No. 2, during this period very little, comparatively, can be placed on record. There are evidences that it started on its career with the expected vigor of youth, and we know that its gatherings were little disturbed even during that momentous struggle in the history of the world when the colonists threw off the yoke of a sovereign and became a nation of sovereigns with the ballot box as the sole representative of the crown, the scepter and other emblems of monarchical rule, when the People displaced the King, and in time the Union of the States became a new factor in the history of the world, a factor that has been felt for good in every quarter of the globe.

McClenachan says, "Four Lodges during their earlier life seemed to be bound by close and commendable ties, to-wit: St. John's, Trinity, Union and King Solomon's. They joined in the festival of the 27th December, 1767, from which happy occasion a continued interchange of Masonic courtesies between the first three followed for a series of years." It seems likely that all four existed before Harrison's day, had, in fact, been called into being by some one of his predecessors, but that owing to looseness of supervision had existed simply as irresponsible bodies, much as did the "four old Lodges" in London prior to the organization of the Grand Lodge there, and as several Lodges did exist after that landmark-like event. The first meeting place of St. John's was in Ann Street, and doubtless it sustained a serious loss, especially in its early records, when the building was destroyed by fire in March, 1770. In November of the same year the structure was rebuilt and the Masons once more in possession, so that the Lodge, or rather its members, must have been, financially, in more or less comfortable circumstances. The first officers of whom there is record were: Jonathan Hampton, Master; William Butler, Senior Warden; Isaac Heron, Warden. These were in office in 1770 when the Lodge room was reopened after the losses by the fire had been restored as far as possible, and it is to be noted that the Bible used on that occasion was a gift from the Master. Brother Hampton little thought then that his gift was to become historic, that it was to become virtually a national heirloom, that on its pages the hand of the first President of this country was to be laid when taking the oath of fealty to the Constitution in the achieving of which his genius and fidelity had been the leading instruments.

In 1772 the Lodge adopted a code of by-laws. The previous regulations had been de-

stroyed in the fire, and these we are told were "written in a plain and legible hand on a large sheet of parchment." Naturally they would be based on the set which had disappeared in the flames and were probably a recapitulation of them as far as the wording was concerned, with a few changes which experience may have shown to be necessary. Their completeness leads us to infer that they were the result of long use, much longer than would likely be gained in the years since 1757 when it is held the Lodge was called into existence by Harrison's charter. At all events they are the oldest by-laws in this jurisdiction of which we have record and for that reason alone, if for no other, we reproduce them here in full.

BY-LAWS.

FOR THE REGULATION AND GOVERNMENT OF ST. JOHN'S LODGE, HELD IN THE CITY OF NEW YORK, 1772.

OF REGULAR LODGE.

On the second and fourth Thursday of every month, stated or regular Lodges, And on the third Tuesdays of March, June, September and December, Masters' Lodge, or quarterly communications, are to be held at such place as shall be appointed by a majority of the body.

OF ELECTIONS.

The officers are to be severally elected by ballot twice every year, viz.: On the Anniversaries of St. John, the Evangelist, and of St. John, the Baptist. The Master is to address the Body concerning the importance of this business on the Lodge night immediately preceding the days of election, and direct that the members be duly summoned.

OF THE TYLER.

A sober and discreet person is to be employed as Tyler. He shall be allowed four shillings for every night's attendance on the Lodge, and two shillings for summoning the members. He is also entitled to the usual donation at initiation, admissions, &c.

OF THE TREASURER'S DUTY.

The Treasurer before his entering into office, shall bind himself, in an obligation to the Master and Wardens, for the time being, and their successors in office, in behalf of this Lodge for such sum as a majority of the members then present shall require, with a condition that he will faithfully account for and deliver up to the body their money, bonds, notes and property of every kind in his possession; whenever required by a majority of the members in a regular Lodge. He is to be provided at the expense of the Lodge with a chest, for the keeping the money and effects under his care, and with books for keeping his accounts; but the Master is to have a separate key of that chest. The Treasurer shall receive all moneys or donations, paid, given or payable to the Body. He shall pay and be allowed in his accounts all Lodge debts, if the payments are directed by an order from the Master, or the presiding officer. And at the end of every quarter, or oftener, if required, as before expressed, he shall deliver full and distinct accounts of his transactions, that the Body may exactly know the state of their funds.

OF THE SECRETARY'S DUTY.

The Secretary is to keep full and clear minutes of all the proceedings of the Lodge, such as the names of members and visitors present, Lodge expenses, moneys received, proposals, resolves, quarterage accounts, &c., &c., &c. He is to prepare and sign all summons, deliver them to the Tyler, and likewise draw and sign all certificates when required; for each of which certificates, he is entitled to eight shillings from the person that requires it, for whom it is done, and on account of his extraordinary trouble, he is exempted from all Lodge dues.

OF THE MASTER'S AUTHORITY.

The Master has the right of calling an Extra Lodge upon the application of three members; of remitting fines, unless opposed by a majority of the members then present. Upon all occasions he may control the Lodge expenses; and as to him shall seem most prudent, fine, admonish or dismiss members for an offence repeated before the Lodge is closed, on that meeting. He has always two votes, and the appointment of all Committees, except upon business in which he is a party, for then the members are to be appointed by the Senior Warden, who upon such occasions is to preside. He is the judge of the conduct of visitors, and has a discretionary power to admonish or dismiss them. He is to determine in what order Brethren are to be heard, when two, or more offer to speak at the same time. He is to sign all certificates, orders upon the Treasurer, and Lodge accounts.

OF LODGE DUES.

Members are to pay five shillings every quarter, viz.: Four shillings for the use of this Lodge, and

one shilling for the support of the Grand Lodge. They are also to pay two shillings on every stated or quarterly Lodge, at which they attend.

OF THE ADMISSION OF MEMBERS.

When any Brother applies for becoming a member of this Lodge, he must be proposed in an open Lodge, at least ten days before he can be balloted for. And that the harmony of the Lodge may be the more effectually preserved, none shall be admitted without the unanimous consent of the members present at balloting, which cannot be done excepting in a stated Lodge. They shall also pay for the use of the Lodge, Twenty shillings, and five shillings to the Tyler.

OF VISITORS.

Visiting Brethren are to demean themselves during Lodge hours conformable to the regulations and customs of this Lodge, and the ancient usages of the craft. On their first visit the Lodge shall bear their expense, afterwards, they are to pay three shillings if they do not belong to a regular Lodge in town. If they do, they are to pay two shillings only, on each night. They cannot be admitted when an extra Lodge meets on business. They may offer their opinion and vote upon any debate concerning Masonry. But without the Master's permission they shall not interfere with any matter respecting this Lodge. No resident Brother who is in easy circumstances, and does not belong to a Lodge in town, shall be admitted as a visitor, unless he is introduced by a member.

OF CHARITIES.

Applications to this Lodge for charity, are to be received on regular Lodge nights, only; and everything respecting them is to be determined by a majority of the members present.

OF COMMITTEES.

There is always to be a Standing Committee of five Master Masons who are to hear, and if possible determine and settle the differences which may arise (either in or out of the Lodge), amongst the members. Three members of that Committee are to be renewed upon every election day, and when they meet on Lodge business, reasonable charges are to be allowed them. On their appointment they are to choose and introduce to the body their Chairman, and all reports signed by him shall be received in the Lodge as the Committee's determination.

A Committee of which the Master must always be one, shall be appointed at the expiration of every quarter, to audit and settle the Lodge accounts.

OF EXTRA LODGES.

The expense of all extra Lodges shall be defrayed by the person at whose request they may be called, and when convened upon Lodge business, the Treasurer shall pay the expense which shall be allowed in his account. But it must not exceed two shillings for each Brother present.

OF INITIATING.

Candidates for initiation, if resident, must be proposed by a member at least ten days before they can be ballotted for, which must be in a stated Lodge, and they must pass unanimously. But when transient persons apply, the Master (at the request of three members) may call a Lodge, and if the Brethren who assemble upon that occasion approve of the recommendation, and judge the case of sufficient emergency, they may proceed to the initiation. But in either case, the candidate must previously pay to the Treasurer, six pounds for the use of the Lodge, and eight shillings to the Tyler.

OF PASSING AND RAISING.

When an apprentice or Craftsman who has regularly been made such, applies to this Lodge for advancement, he must be previously proposed, recommended and balloted for as in the preceding article concerning initiations. He must pay for the use of the Lodge, thirty shillings for the second, and two pounds for the third Degree, besides, a donation not less than six shillings to the Tyler.

OF OFFENCES AND PENALTIES.

Members not appearing in the Lodge decently appareled, and properly clothed twenty minutes after the stated time of opening shall forfeit	Six Pence.
——— not attending to the Master's third call to Order,	Six Pence.
——— not attending when appointed on a Committee upon Lodge Business,	Six Shillings.
——— absenting during four whole months, cease to be a Member, nor shall be reinstated before they pay all quarterage money, and all fines due.	
——— guilty of profane, or obscene language during meetings,	One Shilling.

——introducing any subject foreign to Masonry, the interest of this Lodge, or the members thereof,	One Shilling.
——interrupting the Master or Officers whilst addressing the Body,	Six Pence.
——not attending a regular or extra Lodge, if duly summoned,	Six Pence.
——appearing in the Lodge when intoxicated with liquor. Dismission for the night.	
——not submitting to the judgment of a Committee, if confirmed by a majority of the Body, who upon such an occasion are to be duly summoned.	Expulsion.

OF RE-ADMISSION.

When a Brother, whether member or visitor, has been either dismissed or expelled, he shall not be re-admitted until he produces from the Standing Committee a certificate of his having made to them, in behalf of the Lodge, ample atonement for his offence.

OF THE BY-LAWS.

That the members may be fully acquainted with the discipline and government of the Lodge, these By-Laws shall, if possible, be read every Lodge night. They shall not be abrogated, enlarged, or amended, except by a majority of the members present at a regular meeting, and after such abrogation, addition, or amendment shall have been proposed in an open Lodge, and entered one month at least, by the Secretary in the Lodge Book, with the minutes of the night on which such proposal shall have been made.

No Brother shall vote or be considered as a member of this Lodge before he has subscribed his name to the By-Laws in approbation of, and submission to the same.

ISAAC HERON, Master.
WILLIAM MALCOLM, S. Warden.
JOHN LAWRENCE, Junior Warden.

Of the names signed to this document, Isaac Heron, the Master, was Junior Warden in 1770, so we can understand that promotion in the Order was by no means slow. William Malcolm, the Senior Warden, afterward attained high distinction in the craft, being Deputy Grand Master in 1789 and 1790, and it was on his motion, in 1789, that St. John's Lodge was given the first place on the roll of the Grand Lodge. He was a native of Scotland, and as such became a member of the St. Andrew's Society in 1763. That organization he served as Secretary and Treasurer in the two years from 1772 until 1774 and was one of its Vice-Presidents several terms, 1785-7-1791, in which year, the records state, his death took place. On the records of that society after the war he is designated as "Gen. Malcolm," but the story of his military experiences has not come down to us. He must have been an estimable citizen in every way to have had so many distinctions thrust upon him in such organizations as that of the ancient fraternity and the now venerable society. Of Brother Lawrence, the Junior Warden, I find no record excepting that he afterward became Master of his Lodge.

The by-laws of the Lodge were revised in 1779, and among those who signed them were several who became noted afterward in Masonic as well as other circles. James Giles became Associate Grand Secretary in 1785. William Tapp, the Master in 1779, was subsequently awarded by his Lodge a Past Master's jewel, the first gift of that description in New York's annals. Gen. Jacob Morton became Grand Master of the State and will be referred to more particularly in a future chapter. A noted brother was John Austin, regarding whom the late Fitzgerald Tisdall, the historian of St. John's Lodge, wrote as follows:

During the War of the Revolution, John Austin was commander of military stores, First Massachusetts brigade, stationed occasionally at Fishkill. Between the latter Brother and the Lodge it appears, during the war, the intercourse was not entirely interrupted. In 1778, among our papers, I find the following letter addressed to him, and from other documents, that the person named therein was made a Mason:—

"Bro. :—Our friend, Joseph Burnham, has for a considerable time manifested a desire of being initiated in the (friendly or charitable) Society of Free and Accepted Masons, at Fishkill. We do therefore

recommend him, from personal acquaintance, to be such a person as, when admitted, will do honor to the Craft, and for that purpose beg your assistance and influence.

DANIEL SHAYS, Captain.
OLIVER OWEN, Lieutenant,
IVORY HOLLAND, "

"Soldier's Fortune, April 26, 1778."

In 1779, the Lodge was held at the Green-Bay-Tree Tavern, in Fair street. In that year, the said Joseph Burnham was taken prisoner, by the British, then in possession of New York. Of his capture and escape, I find the following among the archives:

"It so happened that Joseph Burnham, a prisoner of war, who was brought to New York, and of course confined to prison, made his escape. But not knowing where to fly, fortunately found his way to the Green-Bay-Tree Tavern, in Fair Street, where St. John's Lodge was held, and indeed the only one held in this city at that time, where he was kindly received and brotherly protection afforded him by Brother Hopkins (commonly called Daddy Hopkins), the then keeper of the house. Brother Hopkins soon prepared a habitation of safety from the pursuers of the afflicted prisoner, by securing him in his garret. In this place he fed and nourished him for a considerable time, waiting an opporunity to convey him to the Jersey shore. One evening (a Lodge night), after the Lodge had convened, the prisoner, to pass the night, laid himself down to rest on some planks that formed the ceiling of a closet that opened directly to the center of the Lodge room. The boards being unnailed, naturally slipped from their places and the whole gave way; the door, too, being only fastened with a wooden button, flew open and gave the Lodge an unexpected visitor, for the poor brother stood aghast in the middle of the room. The brethren, chiefly British officers, enveloped in surprise, called in Brother Hopkins, who was also Tyler to the Lodge. Brother Hopkins explained all and acknowledged what he had done. They gave him credit for his charitable behavior to a brother and made a generous contribution, with their advice, which was that Brother Hopkins should transport him as secretly and as expeditiously as possible to the Jersey shore, which was accordingly faithfully performed."

Apart from the interesting nature of this episode, its recital furnishes us with one important point in connection with this history, to-wit, that when the Revolutionary struggle was at its height St. John's Lodge was the only one under the English Register (Modern) which carried on its communications without serious interruption. Throughout the struggle, however, most of the members in favor of independence left the city, and during its occupation by the British prior to its final evacuation in 1783, only those of British sympathies, those lukewarm as to the outcome of the struggle, and British officers owning Masonic allegiance to the Grand Lodge of England were left to keep the lights burning around the altar of St. John's.

In fact the warrant of the Lodge was not in New York at that time, it having been carried away for safety by some of the officers and brethren who left with the provincial troops in September, 1776.

Daniel Shays, whose name is the first signed to the letter quoted, was the hero of "Shays' Rebellion," a noted incident in the early State history of Massachusetts. The pressure of taxation, the scarcity of money and lack of employment which existed at the close of the war of the Revolution, coupled with what was deemed the useless plurality and extravagant salaries of officials caused a spirit of disorder to spread widely over the State. Some wild schemes for the amelioration of the condition of the people were advocated, such as an immediate and bountiful issuance of paper currency, and, as usual aroused the demagogues who seem to lie in wait in every civilized community to fatten upon popular misconceptions. Among those then led astray was Daniel Shays, a native of Massachusetts, and a brave soldier, who faced the British at Bunker Hill and conducted himself gallantly through the war of the Revolution. With a force of armed followers he essayed the capture of the arsenal at Springfield, but was driven off easily and 150 of his adherents were taken prisoners. Shays escaped at the time but was ultimately captured. He was pardoned about a year later and retired to Sparta, N. Y., living in retirement there until his death, in 1825.

Of the history of the second Lodge which it has been claimed was warranted by George

Harrison, Independent Royal Arch (now No. 2), very little, hardly anything, is known prior to the close of this division of our work. The Grand Lodge, June 3, 1789, acknowledged that it existed since Dec. 15, 1760, but the grounds of that decision are not given, and there is no evidence that Harrison issued a charter to it on that date, or any other. It is described in the minutes of the Grand Lodge, April 21, 1784, when it applied for admission, as Royal Arch Lodge, No. 8, and it continued to be so called until it was given its new warrant, June 1784, after which it was described as "Royal Arch Independent, No. 8." In 1789 the word "Independent" takes first place in the title and has so continued. There seems to be no authority for the often repeated statement that it was originally "St. John's Independent Royal Arch."

In many ways this Lodge furnishes conundrums for the Masonic student. Charles T. McClenachan says:

> Many theories, unsatisfactory to a historian, have been advanced as to the creation of this Lodge. Its name, color of clothing, and authorization to work the first three degrees are anomalies. The condition of its early existence challenges inquiry. Its name implies the privilege of conferring additional degrees of another system, those of the Royal Arch, or at least the Fourth or Royal Arch Degree. The word "Independent" in its name is doubtless not without significance. The warrant is claimed to have been issued in 1760 by a Provincial Grand Master; if so, it must have been by authority of George Harrison. As George Harrison as well as his predecessors was deputized by the Grand Lodge of England, Moderns, to whom the idea of connecting the Royal Arch and the three symbolic degrees under one warrant was repugnant, how could it have been authorized to confer the Royal Arch Degree, to clothe in red, or even to bear a name that is repugnant to the teachings of the Moderns, and was the crowning claim of its bitter opponents, the Ancients? * * * * * * * * * *
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> The answer arises: May not the Provincial Grand Master have confirmed an older Warrant, or issued a new one in place of an older, under an agreement that the name and color of clothing might be maintained, provided the Lodge should surrender its former authority and work only under the "Modern" system? In vain we look for any such Lodge title or number among the lists of Lodges in England, either Modern or Ancient; nor does Ireland, so fruitful in furnishing Lodges to New York, show any evidence upon which to form a judgment, and in the only other country from which such a condition of affairs could emanate—Scotland—shows no signs, we are comparatively in a state of helplessness. Yet, we do find Lodges of symbolic Masonry of a similar nature and coming under a similar condition of circumstances; to-wit, St. Patrick's Royal Arch, No. 156, in 43d Infantry, warranted 1769, Scottish register; St. Andrew's Royal Arch, No. 158, in 2d Regiment Dragoons, warranted in 1770, Scottish Register, and Union Royal Arch, No. 211, in 3d Regiment Dragoons, warranted in 1785, Scottish Register. * * * * * * * * *
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> If there were Royal Arch Lodges under the names of St. Patrick and St. Andrew in the "Field," is it unreasonable to presume that there was a St. John, No. 8, in some of the regiments or battalions that were temporarily in the provinces, and which, like Lodge No. 74, Irish Register [see sketch of Union Lodge, Chapter VI], in the 1st [2d battalion] Infantry, left its influence and its indorsed copy of a charter among its newly raised American brethren? The above suggestion is made under the belief that Independent Royal Arch, No. 8, is of Ancient origin.

This pretty lengthy extract has been presented to the reader because it says all that can be said by even the wildest theorist upon the subject. Certainly it leaves the question of the exact origin of this Lodge as much a matter of mystery as it ever was. It is hardly to be imagined that its origin was Irish, as the Lodges of that jurisdiction were known by numbers rather than by names, and we see no reason to conclude that it originated from some Lodge holding a warrant from Scotland. That it existed prior to 1760 we cannot entertain a doubt, and if we would be permitted to present a theory we might say that it was the successor of King Solomon's Royal Arch, No. 2, or was one of the Lodges of a now forgotten group to which it belonged. We are convinced, too, that the name "Royal Arch" was simply a name and that it had no specific meaning, such as would be inferred from the designation to-day. At the same time, so far

as we know, all the Lodges in the city prior to 1760 were "Moderns," and as McClenachan has pointed out, the very name of Royal Arch was to them a painful one. For this reason, too, we would infer that this Lodge, in 1760, was, for the time, a powerful one, or the Provincial Grand Master would not have in some way acknowledged a fraternity bearing it as their distinctive cognomen and so giving it a recognized place among men and Masons.

But we have been dealing long enough with surmises and suggestions. Practically nothing is known of the early history of this Lodge, except that the Grand Lodge acknowledged that it dated from Dec. 15, 1760, when it applied for admission into that body in 1784. The grounds on which this acknowledgment was based are not given, and there is nothing extant to guide us. Its earliest existing records only go back to 1784, but it was a working Lodge when admitted into affiliation with the Grand Lodge—then itself just independent and under the leadership of Chancellor Livingston.

CHAPTER VI.

TWO COUNTRY LODGES.

IF we followed in detail the list we are now considering, we would have to follow the early fortunes of St. John's Lodge, No. 1, Fairfield, Conn., and Zion Lodge, No. 1, Detroit. But the history of these, as of St. John's, No. 1, at Norwalk (now No. 6), and St. John's, No. 1, at Stratford, Conn. (now No. 8), belongs to other jurisdictions than New York, and is therefore without the province of the present volume.

In Union Lodge, however, which follows in order after the two first named above, we meet with a body which, as Union Lodge, No. 1, of Albany, and later as Mount Vernon Lodge, No. 3, not only has played a stirring part in the history of the fraternity of the State, but still holds a prominent and an honored position in its councils. The history of this Lodge from first to last presents many interesting features, not the least of which will be the hint gathered from its early story or how, possibly, Independent Royal Arch, as well as several others of our early Lodges, started on their own existence. In 1758 and 1759 there was stationed at Albany, N. Y., the second battalion of the 1st Royals (now Royal Scots), which had left Great Britain for Nova Scotia in 1757. "Its officers," says "The Albany Hand Book," "were scholars and gentlemen, as they brought with them, and kept up, a large and valuable library of rare books, which they left here when the battalion was ordered away. Many, if not all, of the volumes are now in the library of the Albany Female Academy." In the regiment was a Lodge of Freemasons, No. 74* on the roll of the Grand Lodge of Ireland, and as the soldiers and citizens were on the best of terms, it would seem that many of the latter were received into the Lodge and duly initiated into its mysteries. When the command was ordered to a new field of duty, they carried their Irish warrant with them, but in accordance with a custom which was then permitted they caused an exact copy of it to be made which they endorsed as follows:

We, the Master, Wardens and Brethren of a Lodge of Free and Accepted Masons, No. 74, Registry of Ireland, held in the Second Battalion Royal, adorned with all the honors and assembled in due form, do hereby declare, certify and attest that whereas, our body is very numerous by the addition of many new members, merchants and inhabitants of the City of Albany, they having earnestly requested and besought us to enable them to hold a Lodge during our absence from them, and we, knowing them to be men of undoubted reputations, and men of skill and ability in Masonry and desirous to promote the welfare of the craft, we have therefore by unanimous consent and agreement given them an exact and true copy of our Warrant as above, and have properly installed Mr. Richard Cartwright, Mr. Henry Bostwick and Mr. William Furguson as Assistant Master and Wardens of our body, allowing

*There appears to be some discrepancy about this number. In 1735 there were according to the Pocket Companion only 37 Irish Lodges in existence, and this regiment or battalion is said to have been warranted in 1737. In the Irish Grand Lodge record the battalion warrant is given as dating from 1783.

them to sit and act during our absence, or until they, by our assistance, can procure a separate warrant for themselves from the Grand Lodge in Ireland.

Given under our hands and seal of our Lodge, in the City of Albany, the eleventh day of April, in the year of Masonry 5759, and in the year of our Lord 1759.

ANIAS SUTHERLAND, Master.
CHARLES CALDER, Senior Warden.
THOS. PARKER, Junior Warden.
JOHN STEADMAN, Secretary, No. 74 of Ireland.

The regiment, or battalion rather, never returned to the good old Dutch city, and it does not seem likely that the "indorsed" brethren ever applied to Ireland for a warrant, or that



HOUSE OF THF FIRST DUTCH GOVERNORS, ALBANY, 1826.

their army friends thought any more about them; rather they recalled them with kindly memories and nothing more, for the business of a soldier in those days often thwarted good intentions and interrupted the smooth flow of the amenities of life. However, all this may be, there is no doubt that the brethren left in Albany kept up their form of organization as a Lodge and applied for a warrant to the Provincial Grand Master. This was granted February 21, 1765, and under the official designation of Union Lodge of Albany, the brethren were fairly and regularly received into full affiliation with the Grand Lodge of England. The second array of officers of whom we have knowledge included Peter W. Yates, Master; John W. Wendell, Senior Warden, and Leonard Gansevoort, Junior Warden. They head the roll purporting to begin in 1765. Of the two junior officers nothing is known in Masonic history beyond this one fact and they disappear with the passing of that annual record. Peter W. Yates, the Master, belonged to a family which was long famous in the history of the Mohawk Valley. He served as Master from Feb. 21, 1765, until Dec. 26, 1802, thirty-seven years, the longest on record in New York State. Then, feeling the weight of years, and possibly getting tired of sitting in King Solomon's chair, he asked to be released, but the Lodge insisted that he serve another term, which he did. He also served as Senior Grand Warden from 1784 to 1788, and we must infer that his family had at least some connection with Scotland, for in 1785 he became a member of the New York St. Andrew's Society, his name appearing on the roll as "Hon. Peter W. Yates," the prefix being given him by courtesy on account of his having represented New York in Congress from 1785 till 1787. He was a lawyer by profession and an undoubted patriot, and was as highly honored by his brethren of the bar as he was by those of the Masonic fraternity.

It is difficult to determine exactly when Union Lodge became known as No. 1. McClenachan says, "An old document entitled 'The Charity Fund of Union Lodge, No. 1, of Albany,' for 1765, shows that the brethren, on entering, severally paid £3 4s, and the total cost to the time of raising was £4 12s, and that the yearly dues were 20 shillings, and that there were 'dues of the night 18 pence (about 36 cents) from each member.' * * * About this time (1769) Union Lodge laid the corner-stone of the church at Johnstown. * * * In accordance with an ancient document

still preserved in Albany with jealous care, we learn that the following invitation from Masters' Lodge, No. 2, was extended to Union Lodge, No. 1, to join in a procession in honor of St. John's day, June 24, 1773: 'The W'pll Master, Wardens and brethren of the Masters Lodge, No. 2, present their respects to W'fll Master, Wardens, and Brethren of Union Lodge, No. 1; would be glad that as many as possible can would join the procession to-morrow, and as many of this Lodge as think their circumstances will permit will do themselves the pleasure to sup with them. By order W V. Wemple Sec'y Lodge No. 2, June 23, 1773.'" Thus it will be seen that Masters' Lodge in the same city warranted in 1768, was from the beginning of its history almost, described, or described itself as "No. 2." There seems no doubt that these numerical distinctions referred to the city of Albany alone, just as in New York there were Trinity, No. 1, and St. John's, No. 2, and in Poughkeepsie Solomon's Lodge, No. 1.

It is significant in support of this theory that the official by-laws printed in 1773 simply describe the organization as Union Lodge. As these by-laws are in many respects decidedly curious they are reprinted here in full:

BY-LAWS.
of
UNION LODGE,

of the most antient and honorable Society of free and accepted Masons duly constituted the XXIst Day of February AL. 5765. AD 1765. held in the City of Albany.

Drawn at the Request of said Body,
By Peter W. Yates.

1773.

Approved of by me, John Johnson.
Provincial Grand Master.

As Laws Orders & Constitutions are essentially necessary to the Establishmt. and Support of every Society, the general Laws and Regulations of the most antient & honorable Society of free and accepted Masons as set forth in the Book of Constitutions, are invariably to be observed by every private Lodge and every individual Member of the Fraternity. But for better answering the purposes of particular Lodges, to cement the Union thereof & for cultivating the royal Craft, it hath ever been the Usage of the Lodges to frame to themselves By-Laws, provided they are not contrary to the general Regulations.

Article I. That from and after this 29th day of April 1773 this Lodge shall assemble on Thursday every Fortnight at the Hour to which the same is adjourned which shall be deemed general or public Lodge Nights, but the worshipful Master may convene an extra or private Lodge whenever he shall deem it expedient.

Article II. That a Member neglecting to attend a public Lodge shall pay a Fine of two Shillings and a private Lodge one Shilling if duly summoned to such private Lodge, unless he makes Excuse satisfactory to the Body, and a Member coming to Lodge after the appointed Time shall pay a Fine of six Pence, for which Purpose the Secretary shall every Lodge Evening call the Roll and make Report of those who are fineable.

Art. III. That the Election of a Master and Treasurer of this Lodge shall be annually at the public Lodge held before the Festival of St. John. the Baptist by a Majority of the Members present by Ballot and that the Master elect shall on the Night of Election appoint the two Wardens Deacons and Secretary.

Art. IV. That the Accounts of the Treasurer shall be audited on the Night of Election or next Lodge Night by the Master and Wardens or by a Committee for that purpose to be appointed and the Balance appearing due thereon, shall be paid by him to the Treasurer elect immediately.

Art. V. That every member of this Lodge shall pay to Treasurer, the annual sum of ten Shillings by quarterly payments commencing from the Feast of St. John Ye. Baptist and if any one shall refuse or neglect to pay the same in three months from every such quarter day having had Notice thereof from the Secretary he shall be expelled and excluded from visiting this Lodge, unless good Cause be shewn to the Master and Brethren to induce a Forbearance.

Art. VI. No Man can be made a Mason in this lodge without previous Notice one month given to the Lodge, in which Interval proper inquiry may be made into his Character. But in case he is well known to the Body or — recommended he may be admitted the same Evening in which he is proposed, and on balloting no black or negative Ball shall appear, or he cannot be admitted.

Art. VII. Every one who shall be made a Mason

in this lodge is to pay three pounds 4s. for the Fund and one Dollar to the Tyler, for which he shall be entitled to the three degrees without further expence : but if any Member of this body shall prove to be an unworthy Member of the Craft, he shall be expelled this Lodge forever.

Art. VIII. Any transient brother made in another lodge shall on being passed or raised in this lodge pay two dollars for each degree for the fund and one dollar to the tyler, the same also where a brother made in another lodge is admitted a Member of this Body.

Art. IX. That no one be admitted, or being discontinued be readmitted, a Member of this lodge without the unanimous Consent of all the Members present to be decided by Ballot, and in case a private lodge is called at the request of any one to be made passed or raised he shall pay ye. expence of it.

Art. X. That a visitor, shall pay two Shillings for every Visit, except ye. first.

Art. XI. That the fund Cash Jewels furniture and other things of this lodge shall always be and hereby is vested in and the property of the Master Wardens and brethren as their property, and to be disposed of paid and applied as the Majority of the members present shall in due form, from time to time think proper.

Art. XII. That in all debates or Motions made in Lodge every brother is to address the chair standing, one to speak at a Time and not twice on the same subject unless by ye Master's Consent.

Art. XIII. That any brother who is known to have spoken disrespectful of the Society in general or this Lodge in particular, shall not be admitted a Member or visitor until he has made a satisfactory Concession.

Art. XIV. That no brother do presume to curse or swear in Lodge or come there intoxicated but behave decent & be silent on the third stroke of the Master's hammer or shall pay a Fine of three shillings.

Art. XV. That whatever brother has a secret communicated to him as such, shall reveal it, he shall be expelled this lodge for ever if a Member, & if a Visitor, that he no more be admitted to visit, unless due Concession is made satisfactory to the body.

Art. XVI. That when a person is proposed to be made a Mason or become a Member and is rejected, no Member or visitor discover who the members were that opposed his admission or he shall be expell'd if a Member and if a Visitor never more be admitted to visit.

Art. XVII. That there shall be one fund wherein all the monies & Fines of this lodge shall from time to time be deposited for charitable Uses & the necessary expences of the lodge which Fund shall not be opened or inspected but in open lodge and no monies disposed out of it but by consent of a Majority of the members present.

Art. XVIII. That if the master or other officer who in virtue of his Office is to keep the Key or Keys, should not attend lodge in proper time and neglect to send the same whereby the business of the lodge shall be retarded such officer shall forfeit eight shillings & pay for repairing the Chest Box & locks in case they are necessary to be broke open in order to open lodge.

Art. XIX. That for improving ourselves in the royal art, a lecture shall be had every public lodge evening, or the master and in his absence the warden who fills the chair, is to pay a fine of eight shillings unless some extraordinary business render it inconvenient.

Art. XX. That every member refusing to pay his fines shall be forever expell'd this lodge, but the master with Consent of the Body may remit any Fines.

Art. XXI. That the senior warden shall every lodge night acquaint the master when it is ten o'clock, then ye. lodge is to be closed unless in cases of extra business, and on lodge evening no member under a fine of one shilling shall have more drink than for six pence in the lodge room without the Master's consent.

Art. XXII. That the tyler for every lodge night he attends shall be paid four shillings except when one is made a mason or a strange brother passed or raised and the tyler is to be at no Expense in the lodge.

Art. XXIII. That no new law or alteration of any old one shall be valid unless—done and made by consent of a majority of ye. members present at a public lodge.

Art. XXIV. That all presents made to this lodge be entered in the lodge book & ye. brothers name giving the same.

Art. XXV. That every member of this lodge shall sign these laws and keep the same and all such as shall hereafter be made and in case of refusal shall be expelled.

It is recommended to every member of this lodge to propose or recommend none to be made masons but whom they know to be men of good reputation & whose conduct in life may not tend to diminish the credit of Masonry.

The above Laws are made and enacted at a public lodge held on thursday the xxixth day of april AL 5773. AD 1773.

The following names are subscribed to these by-laws, the list going on continuously without date until No. 274, who we find was initiated on Jan. 14, 1794, passed a month later, and raised March 3, 1794. The three last names on the list were only initiated Dec. 3, 1805, when the record closes. This carries us considerably beyond the limits of the present division of this work, but on account of the impossibility of determining exactly those who fall within it and the difficulty that might be experienced in recurring to it, it has been deemed best to present the list here in full.

No.

1 Peter W. Yates, Master.
2 John. W. Wendell, S W
3 Leonard Gansevoort J. W.
4 Abrm. Bloodgood.
5 J Roorbach Secry. withdrawn
6 William Hambalton
7 Menry Van Weort withdrawn
8 John Cole
9 Mathew Visscher
10 Edward S Willett
11 Rich. Cartwright
12 John Visscher
13 Benjn. Egburton Trs.
14 Thomas J Diamond
15 John Van Valkenburgh Junr Deacon
16 John A Bradt
17 Peter Gansevoort Junr.
18 AB. Jacob Lansingh
19 Henry Van Veghten
20 Anthony J. Ten Eyck
21 Jacob G. Lansingh
22 Dirck Gardenier.
23 John Hooghkirk
24 Richard Hanson
25 Daniel G Van Antwerp
26 Chris. P. Yates.
27 Mathew Watson S. D.
28 Jacob Van dusen
29 Robt Hoakesly
30 Thomas L Whitbeck
31 Arent N. Van Pettin
32 John D Vosburgh
33 Frans. Winne J
34 Joshua Lockwood
35 Jacobus Vanderpoel
36 Corns Van Santvoord Jr.
37 John A Lansing
38 Arthur B Nugent
39 Gerrit Witbeck
40 James Mager
41 William Govey
42 John Bortell
43 Nicholas Joralemon
44 John D Goes
45 Donald Cameron
46 Elisha Tallmadge
47 Jacob Best
48 Jno. Van Beuren
49 John T Visscher
50 David Utter
51 Wm. Goodrich
52 Stephen Pearl
53 Enoch Woodbridge
54 Peter B Tearse
55 Andrew Finch Jr.
56 Peter Bortal
57 Thos. McClelan
58 John J Cluet
59 Isaac Gecion
60 Mathew Scott
61 Abrm. Livingston
62 Bartholom. von Fleer.
63 H. Nantn. amck
64 Thomas J Douglas
65 Eleazer Curtis
66 Francis Shaw
67 James Furnwall
68 Francis Brindley
69 Henry Difendorf
70 Timothy Hughes
71 David Van Ness
72 Peter S Vosburgh
73 Robt. Cochran
74 Dirck Ten Broeck
75 James V Rensselaer
76 Robt. Grey
77 Henry Blatner
78 Nathel Wales
79 John Mott
80 Thos. C Read.
81 Mathew Pottin
82 Thos. Craig
83 Joseph Savage
84 Benj. Fishbourn
85 Sol. Pendleton

86 Thos. Sickles
87 J. R. Stevenson
88 Alex. McElherney
89 Robert Wright
90 Jno. Blai
91 Barent S. Salisbury
92 James Yancey
93 Jno. Spoor
94 Peter Magee
95 Elijah Babcock
96 Seth Warner
97 Tobias Van Veghten
98 Silas Gray
99 Jonathan N Mallarey
100 Benjamin Tupper
101 Ezra Badlam
102 Jas. Millen
103 Jacob Shafer
104 Jonas Barnes
105 Luther Barley.
106 Robt Bradford Jur.
107 Adams Bailey Jur.
108 John Hart
109 John Thomas
110 Joshua Tetman
111 George Dunham
112 Hezkiah Ripley
113 Silas Witbeck
114 Willm Lancy
115 James Geary
116 Samuel Eldred
117 George Eager
118 Saml Gilbert
119 BEN COOLTDYE
120 Jno. Franks
121 Hugh Deniston
122 Joseph Christopher Delayen
123 William Mead
124 John Lincoln
125 Seth Banister
126 Timo. Bedel
127 James Thompson
128 Saml. Whitwill
129 John Vernor
130 Cornelius Noble
131 Allen Durant
132 James Green
133 Jacob Roseboom
134 Andrew Doun
135 Andw. Aitken
136 Henry Tremper
137 Chrisn. A Yates
138 Jno. T Wendell
139 Joseph Driskill
140 Joseph Perry
141 Richard Lloyd
142 John W Truax
143 Thos Weeks
144 Wm. Stacy
145 Wm. White
146 Josiah Fassendon
147 James R Reid
148 Michael Gilbert junr.
149 Jacob Tremper Junr
150 John Maynard
151 John Smith
152 Timothy Marsh
153 John Mechams
154 Saml. Burnham
155 James Davis
156 Stephen Carter
157 And. H Tracy
158 Francois Chandonet
159 Noah Nichols
160 Saml. Flower
161 Donald Campbell
162 Luke Day
163 Saml. Buffinton
164 John Chipman
165 Charles Colton
166 Jabez Snow
167 Asa Coburn
168 Elijah Day
169 Jeduthun Baldwin an
170 Thomas Thomson
171 William Dewitt
172 Tunis Van Wagener
173 Abraham Salisbury
174 Peter Van Bergan
175 Joseph Lewis
176 John Hughes
177 William Baker
178 Benjn. C. Dubois
179 Gilbt. R. Livingston
180 Gideon King
181 George White
182 Job Colton
183 Saml. Lewis
184 Alexr. King
185 Farrant Putnam
186 Thoss. Reed
187 Thos. Campbell
188 Frans. Hanmer
189 Coonrod Istine
190 Danl. Kindall
191 Leand. Blecker
192 John Thompson
193 Othniel Phelps
194 John Waldron

195 Benjn. Ray.
196 Abijah Hammard Jr.
197 Jacob C Schermerhorn
198 Elisha Crane
199 Benjamin Hanks
200 Thos. Tolman
201 Geo. Smyth
202 Jac Winney
203 John W Schermerhorn
204 Wheeler Douglass
205 Samuel Russell
206 Jared Root
207 Eleazer Grant
208 Benjn Andrews
209 Solomon Lathrop
210 George Wales
211 Josiah Spinners
212 James Easton, Junr.
213 Theodr. V. W. Graham
214 Lemuel Stewart
215 Josiah Reed
216 Willm. Van Injen
217 David Noble
218 Samel. Sloan
219 Corns. Lynde
220 Gideon Denison
221 Gerrit Staats
222 Rob Troup
223 James Ellice
224 Jere Hubbard
225 John Darling
226 Thomas Gilbert
227 Peter B. Ten Broeck
228 John Yoot
229 Israel Jones
230 James Denniston
231 George Reab
232 Lyman Hitchcock
233
234 John Bacheller
235 Ebenezer Darling
236 Daniel Green
237 John Noyes
238 S Jno. Honrywoode late of St. George's lodge Schenectady
239 James Barclay
240 Caleb Benton
241 Samuel Carpenter
242 Saml. Wheeler
243 Beriah,, Palmer,,
244 Samuel Guthrie
245 John Fish
246 Joseph Pones
247 Joseph Row
248 Coons. Vanden Bergh
249 Harmanus N Cuyler
250 Elisha Dorr, withdrew Nov 17th, 1795
251 George Brown
252 John P Brandel Jr.
253 Henry Van Wie
254 John Bross
255 Mynd Veeder
256 Myndt V Norren Jun
257 Jno. Schoolcraft Junr.
258 Jonathan Hilton
259 James Dunlap
260 Rynier Veeder
261 Charles Newman
262 Chs. Beekman
263 William Whitney
264 Johans Dritz
265 John Blomendall
266 Daniel Pohlman
267 John Williams
268 J. S. Webb
269 Peter Ballard
270 Giles W. Porten withdrawn
271 Chester Goodall
272 Amos Seward
273 John Searls
274 Seth. C. Baldwin
275 George Allen
276 John Tibbals
277 Benjamin Waldron
278 John Barry
279 Garrit F Van Allen
280 Henry Steward
281 M. G. Woudin
282 Trulove Boonethis
283 Jacob Pholman
284 W. Vieen
285 Wm De Wolfe
286 John Hooker
287 Francis Follet
288 Paul Wrankstrasson
289 Jno. Brigan
290 Thomas Cassety
291 David Kindal
292 Lindal Briggs
293 Ezra Ames
294 Augustus Thorp
295 Benjn. Aikins Junr.
296 William Fowler
297 Gidn. Fairman
298 Solomon Southwick
299 Levi Pitkin
300 Abijah Smith

301 James Brooket
302 Jacob A Slingerland
303 Saml. Carpenter
304 Jared Winne Jr.
305 Cornes. E. Yates
306 Peter Fryer
307 Benj. Van Benthusen
308 Jas. Van Benthusen
309 Benjn. Olmsted
310 Danl. Wells
311 Jonathan P Brooks
312 Danl. Ward
313 Wm. W. Back
314 G. D. Gorry
315 James Daniel
316 Israel Ransom
317 Joseph M. Elmore
318 John V. N. Yates
319
320 Patrick Duff
321 Daniel Steele
322 Thody Abbot
323 Truman S Wetmore
324 Tima. Shaler
325 Amos Barnum
326 George Hanze
327 Hug Ward
328 David Bright
329 Conrad Auchamback
330 C. Hertoll
331 Isaac Hansen
332 Geo F Abbot
333 Chris C Yates
334 Peter G Waldron
335 Ephm Hunt
336 Caleb Pierson
337 John Macauly
338 John Todd
339 Ransom Rathbun
340 Bultor Gilbort
William Ward
Hugh Ward
John S Miller
Obadiah Yates

In this list are the names of many men whose records are honorable in the city of Albany, and the descendants of not a few are still to be found in the old Dutch city and scattered through the Mohawk Valley or other parts of the State.

With the exception of the by-laws and names there is little to record of Union Lodge until the year 1800. The committee which in 1874 drew up the "condensed history" of the Lodge said on this point: "It is only reasonable to suppose that as we could trace the list of members, we should find the minutes and documents of the Lodge intact; but leaf after leaf of the minutes have been torn out, as if some persons had feared the history of the Lodge, and had hoped by mutilating our records to render it impossible to trace the exact date of the dedication of our ancient and time-honored Lodge. The first minutes in possession of our Lodge are of a communication held Sept. 19, 1800."

This practically closes our notice of this Lodge for the present, but by a remark to the same "condensed history" we are called upon to consider the next warrant in order issued by George Harrison. "According to a work by M.·. W.:. P. G. M. John L. Lewis, George Harrison warranted St. Patrick's Lodge, at Johnstown, Aug. 23, 1766. The fifteen brethren who composed St. Patrick's Lodge were 'made' in Albany in a Lodge warranted the year previous, 1765. That Lodge must have been Union Lodge, and it must have received its warrant from George Harrison, as no other had authority to grant a warrant in the Province of New York." My predecessor, Brother C. T. McClenachan, in his History of Freemasonry in New York, says, "In 1766 Sir William (Johnson) with Col. Guy Johnson and Col. Daniel Claus, who were married to his two daughters, Col. Butler, and eleven other companions, were entered, passed and raised in Union Lodge, No. 1, of Albany." There is certainly no evidence to support this latter and direct statement, and it is probably simply an elaboration of the statement contained in the "condensed history" issued by Mount Vernon (Union) Lodge. If they received the degrees in Union Lodge why are not their names entered on the roll which has been preserved and which has here been printed?

However, this may be, the charter was duly issued, and read as follows:

> To all and every our right Worshipful, worshipful and loving Brethren, we, George Harrison, Esq., of the city of New York,

[L. S.] in the province of New York, in America, Provincial Grand Master of the ancient and honourable society of Free and Accepted Masons send Greeting:

Know ye that we, of the great trust and confidence reposed in our worthy and well-beloved brother, the Honorable Sir William Johnson, Baronet, do hereby constitute and appoint him to be our Master, Guy Johnson, Esq., Senior Warden, Daniel Claus, Esq., Junior Warden; and John Butler, secretary of the Saint Patrick's lodge, No. 8, to be held at Johnson hall, in the county of Albany, in the Province of New York, in America, with full power and authority in due form to make Masons and constitute a regular lodge, at Johnson hall aforesaid, and also to do all and every such other acts and things appertaining to the said office, as usually have been, and ought to be done by other our Masters, he, our said Master, taking especial care that all the members of his lodge have been regularly made Masons, and that they do observe, perform and keep all and every the rules, orders and regulations contained in the book of constitutions (except such as have been or may be repealed at any quarterly communication or other general meeting), together with all such other rules, orders and regulations and instructions, as shall from time to time be transmitted by us, or by any of our successors, provincial grand masters, or his deputy for the time being. And we do hereby will and requite your, our said Master, to cause four quarterly communications to be held yearly; one whereof to be upon, or as near the feast day of Saint John the Baptist, as conveniently may be, and that you promote on those and all other occasions, whatever may be for the honor and advantage of Masonry, and the benefit of the grand charity, and that you send unto us, or our successors, grand masters (as often as may be), an account in writing, of the proceedings of your lodge with a list of the members thereof, and copies of such rules, orders and regulations as shall be made for the good government thereof, with whatever else you shall do by virtue of these presents, and that you remit (out of the first money you shall receive for initiation fees) to the treasurer of the society for the time being at New York, three pounds, three shillings sterling, to be by him remitted to the treasurer of the grand lodge at London (being the fee due for constituting your lodge), for the use of the grand charity and other necessary purposes. Given at New York under our hand and seal of Masonry this twenty third day of May, Anno Domini 1766, A. Lum. 5766.

GEORGE HARRISON,
Provincial Grand Master.

Rt. Morris, Provincial Grand Secretary.

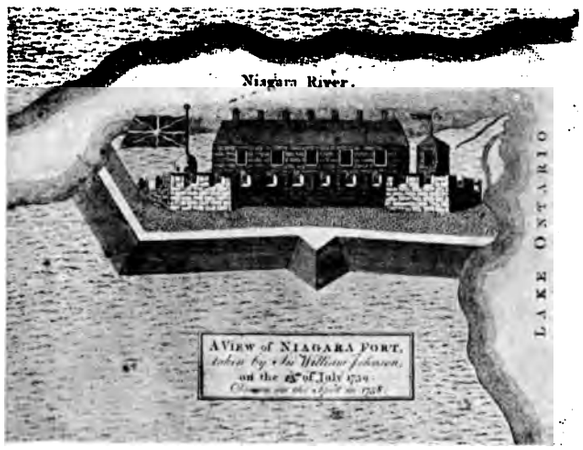
Witness, Peter Middleton, S. G. W., George Banyar, J. G. W.

Sir William Johnson was born at Smithtown, County Meath, Ireland, in 1715, and claimed, as most Irishmen do, to be descended from an ancient family. His most celebrated relative, however, was his uncle, Admiral Sir Peter Warren, who for his bravery in a naval battle in the British Channel against two French squadrons was created a Knight of the Bath, and whose monument in Westminster Abbey is still pointed out, not only on account of its recalling a sea hero, but because it is one of the most characteristic works of Roubiliac, the famous French sculptor. Johnson, who seems to have been adopted by Warren, entered the army, and rose to the rank of Colonel. He came to America between 1735 and 1738 at the request of his uncle. That personage, having married a New York lady (a sister of Chief Justice De Lancey), seemed determined to acquire a large landed interest in the Colony and had bought several extensive tracts of land along the Mohawk Valley and in the northern part of the State, which he desired his nephew and acknowledged heir to manage and aid in their development. William accordingly took up his residence on the Mohawk about 30 miles from Albany, and as his first duty ingratiated himself into the affections of the Indians. He joined with them in their hunting expeditions, became an adept in their sports



SIR WILLIAM JOHNSON.

and introduced among them many of the athletic exercises of his own people. He was a zealous churchman and tried to introduce a knowledge of the Gospel in their midst, and in many ways strove to improve their mental, moral and worldly position. Possibly no man of his time—no white man, at all events—was held in higher esteem by the Indians of the once famous Six Nations as the confederacy of the Iroquois was named. He was even adopted into a tribe and given a new name—Warraghiiyagey. Some have averred that the secret of his remarkable influence over the Indians was due to his elocutionary powers, and it has been hinted that he won his way to their hearts also by the small amount of respect he paid to those moral laws which are the basis of domestic peace and virtue, but whatever ground there may be for such suggestions it must be remembered that the Indians were endowed with a sense of right and wrong and keen perceptive qualities, and that it must have been something more than elocution, something very different from a mere reputation as a violator of a common moral law that induced them to bestow such friendship and confidence on William Johnson. He had many noble qualities, many of the recognized attributes of a leader of men, and it was these endowments more than anything else that would be most likely to win and retain the affections and the confidence of the Iroquois. Sidney Hayden has said, after speaking of the amusements Johnson introduced among the redmen: "These were hilarities for the multitude. For the chiefs in council he had a demeanor silent, thoughtful and grave as a sachem; and when he joined in their mystic religious rites, no Indian devotee was more expert and devoted. He was skilled in their diplomacy, in their traditionary legends and in their religious ceremonies." While thus devoted in his friendship for the Indians, who for years were his most intimate and frequent associates, he waxed rich by his trading ventures among them. He supplied them with European goods in exchange for skins, and his residence on the river between Albany and Oswego became noted as a trading post.



FORT NIAGARA.

In 1755 Johnson was appointed commander of the provincial troops in New York and invested Crown Point. As a result of a victory which has been ascribed to good luck rather than military genius he defeated the French with their Canadian-Indian allies and made a prisoner of the French commander, Baron Dieskau. This was regarded by the home authorities as such a brilliant feat that Johnson was created a baronet of the United Kingdom and received a pension of £5,000 a year. Soon after he was appointed Superintendent of Indian Affairs in New York, a position of great emolument as well as of honor, and erected Johnson Hall, a sort of baronial edifice, at Johnstown, and assumed the dignity of an Old World magnate. As a Major General, Sir William, in 1759, commanded the provincial troops in the army of General Prideaux, in an expedition against Niagara.

Gen. Prideaux was killed while investing that fort, but Sir William assumed command, and ultimately the place was captured and its defenders, some 600 men, were taken prisoners. On the following year Sir William joined Lord Amherst's forces at Oswego, bringing with him a thousand Indian warriors.

The domestic life of Sir William Johnson presents several romantic features. His first wife, Catherine Wisenberg, was a German girl who had been sold on her arrival in this country for her passage money—as a redemptioner—so that she might as a domestic give service for a certain time. Johnson saw her one day while she was at work, bought her from



JOHNSON HALL.

her temporary owner for £5 and married her. She became the mother of his successor, Sir John, and of his daughters, Mary and Ann. His second wife was an Indian girl, a sister of Brant, a noted chief. He married her according to Indian custom and they had a numerous family; a short time before his death he married the girl according to the ceremonies of the Church of England and thus gave her a legitimate standing as his wife, but their offspring did not benefit by this tardy act of justice. They were never acknowledged as legitimate by the children of the first wife, but their descendants in the United States and Canada are proud of tracing back their pedigree to the romantic union of Sir William and Molly Brant. Sir William died on July 11, 1774.

Guy Johnson, the Senior Warden, was a native of County Tyrone, and the husband of Sir William's daughter Mary (who died in 1775). He was associated with his father-in-law as Assistant Superintendent of Indian Affairs and became the second Master of St. Patrick's. Daniel Claus, the Junior Warden, was the husband of Sir William's second daughter Ann (she died in 1798). He appears to have been born in America, and was noted for his bravery as a soldier, rising through the several grades, so far as we have been able to trace, by sheer merit until he attained the rank of Colonel. He was a man of deep religious convictions, took a warm and personal interest in the evangelization and education of the Indians, and was the author of a primer intended for their use.

Such were the early officers of St. Patrick's Lodge, a trio of which any organization might well be proud. Sir William continued to preside as Master until December 6, 1770. On the previous year, as has already been said, he had been elected Master of Ineffable Lodge, Albany, and found that in the fulfillment of its duties he required all the time at his disposal. So far as can be learned to the contrary he continued to direct that body until the close of his earthly career, although for some reason this has been denied by several controversial writers.*

*The following historical sketch of St. Patrick's Lodge was compiled from the minutes and published in one of the local papers in 1891:

The Lodge was organized at Johnson Hall on the 23d day of August, 1766. Among the officers were Gen. Nicholas Herkimer (killed at the battle of Oriskany, Aug. 6, 1777); Lieuts. Benjamin Roberts, George Phyn, Turbott Francis, Hugh Fraser

Between St. Patrick's Lodge and the Ineffable, as might be expected from Sir William's joint interest, there was apparently a strong sentiment of friendship. On Dec. 27, 1769, for instance, we read as follows:

The two bodies, St. Patrick's and the Ineffable, with visiting brethren, went in procession to church, where, after prayers, a suitable discourse was read by a brother; the bodies returned to the Lodge and celebrated the festivities with great harmony and temperance. The form of the procession was:

Tyler of St. Patrick's.
Entered Apprentices, pair and pair.
Fellow Crafts.
Masters.
Past Masters.
Wardens.
Secretary and Treasurer.
Master.
Deacons.
Tyler of the Ineffable.
Brethren, pair and pair.
Secretary.
Deputy Grand Master.
The two Grand Inspectors, viz.
Sir William Johnson and Dr. Stringer.
Two Stewards.

The Ineffable Lodge, however, seems to

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and Augustine Prevost, and Majors Peter Ten Broeck and Jelles Fonda (after whose family the town in this State bearing his name was called).

The effects of the war were consequently felt by the Lodge; so much so that of the forty-three members when the war commenced, only three remained after its close, to assist in its reorganization. Some of course fell on the battlefield, but by far the greater number of them, having taken sides with the Royalists, under the lead of Sir John Johnson (who was at that time located in the vicinity of Johnstown), had their property confiscated, and at the close of the war, left the country. After the establishment of peace, the Lodge was reorganized by warrant from the Grand Lodge of the State of New York, dated July 20, 1784, granted to Zepheniah Bachellor, Master; Robert Adams, S. W.; Christopher P. Yates, J. W. Under which it continued to work until 1849, when on account of a division among its members, arising out of the Grand Lodge difficulties of that period, it became necessary for the Lodge to obtain a new warrant, which bears date June 6, 1850, and was granted to Samuel Maxwell, Master; Asahel Whitney, S. W.; Marcellus Gilbert, J. W. Under this warrant the Lodge now works. The original number of the Lodge was 8, which it held from its organization until July 20, 1784, when it was changed to 9. It was afterwards, June 4, 1819, changed to 11, and again, June 4, 1828, to 4, which number it now holds.

St. Patrick's Lodge has continued its existence through good and evil report, through prosperity and adversity, from its organization to the present time, during a period of nearly one hundred and tweny-five years, and is to-day the owner of one of the finest buildings in the town of Johnstown, affording an income which will eventually enable the Lodge to dispense charity with an unstinted hand.

VISITORS TO ST. PATRICK'S LODGE PREVIOUS TO THE REVOLUTION.

1767. Feb. 7th, William Gamble, Ineffable Lodge, Albany.
1767. Feb. 7th, Samuel Stringer, Ineffable Lodge, Albany.
1769. Sept. 7th, Sepheniah Batchellor, Ineffable Lodge, Albany.
1769. Dec. 27th, W. Hogan, Ineffable Lodge, Albany.
1769. Dec. 27th, J. Van Rensselear, Ineffable Lodge, Albany.
1769. Dec. 27th, Stephen March, Ineffable Lodge, Albany.
1769. Dec. 27th, D. Smith, Ineffable Lodge, Albany.
1769. Dec. 27th, H. Deamsley, Ineffable Lodge, Albany.
1768. Dec. 27th, John A. Bradt, Union Lodge, No. 1, Albany.
1768. Dec. 27th, Hugh Denniston, Union Lodge, No. 1, Albany
1769. April 4th, James Stevens, Union Lodge, No. 1, Albany.
1770. March 7th, Richard Cartright, Union Lodge, No. 1, Albany.
1770. March 7th, William Pemberton, Union Lodge, No. 1, Albany.
1772. June 4th, Lieut. Donald Campbell, Union Lodge, No. 1, Albany.
1769. Dec. 27th, James Bain, Masters Lodge, No. 2, Albany.
1767. April 1st, John Service, James H. Clark.
1767. June 16th, Lieut Carlton.
1768. April 7th, John Stedman.
1769. Sept. 7th, Thomas Wynn.
1769. Dec. 7th, Commodore Grant.
1770. Sept. 6th, B. Glazier, 60th Regiment.
1771. July 6th, Col. Maxwell, Capt. Sutherland.
1771. Dec. 21st, John Collins.

have been on good terms with the craft all round, for the records of St. George's Lodge, Schenectady, state that it invited that body, along with Union and Masters' Lodge, Albany, to unite in a celebration of the day of St. John the Evangelist, on Dec. 27, 1774. In that same year the records of St. Patrick's Lodge cease (May 5), although there is no reason to believe that it suspended its labors entirely during the Revolutionary struggle, even although its charter was carried off to Canada. It was, however, ultimately restored to the Lodge, and still remains in its possession.

1772. June 4th, Capt. Alex. Grant.
1772. Dec. 3d, John Mair.
1773. Nov. 4th, Cornelius Van Dyck.
1774. March 3d, John Hogan.

Sir John Johnson, Kt. (son of Sir William), Provincial Grand Master, visited the Lodge at all stated communications from Dec. 5th, 1767, until May 3d, 1773.

The original charter and the old jewels, now in possession of the Lodge, were carried away by Sir John Johnson (when he fled to Canada), some time during the Revolution, and for fifty odd years were lost. The following appears in the records June 3d, 1831: "Sir John Johnson gave directions to have the old Provincial warrant and jewels (mostly of silver, and presented to it by Sir William Johnson) of the Lodge returned, and the Worshipful Master has received the same bv direction of Sir John Johnson." The records of St. Patrick's Lodge are complete from its organization in 1766 to the present time. May 23d, 1866, its centennial anniversary, was celebrated at Johnson Hall, M. W. John L. Lewis, P. G. M., delivering the oration.

CHAPTER VII.

THE LAST OF HARRISON'S LODGES.

IN the New York Mercury of Dec. 28, 1767, appeared the following card:

The Brethren composing the St. John's, Trinity, Union and King Solomon's Lodges of Free and Accepted Masons in this city propose to celebrate the festival of St. John the Evangelist at the house of Mr. John Jones, Vintner, at the sign of the Mason's Arms, in the fields. Sojourners in the city, members of the Fraternity, are invited to join upon the occasion.

Of St. John's (No. 2) and Trinity we have already written about, and regarding Union Lodge there is not much, unfortunately, to tell, excepting that it was in existence in 1771, when Robert R. Livingston was its Master.* Nor was much more known concerning King Solomon's Lodge until 1887, when there appeared in the "London Freemason" of October 29, that year, a copy of a certificate issued by it. The document read as follows:

"And the darkness comprehended it not."

In the East, a place full of light, where reigns reason, silence and peace, We the subscribers, Master, Wardens, Treasurer, and Secretary, of King Solomon's Lodge, No. 7, of Free and Accepted Masons of New York, granted to us by a dispensation of Great Britain to George Harrison, Esq., Grand Master of this Province, dedicated to St. John. Adorned with all their honours and regularities, assembled in Lodge in due form, do declare, certify and attest to all men lighten'd and spread on the face of the earth, the bearer hereof, our well beloved Brother John Ledsam, hath been received by us an entered apprentice and Fellow Craft, and after having sustained with strength, firmness and courage the most painful works and secret trials, we have raised and given unto him the sublime degree of a master mason, and have admitted and initiated him into the mysterious and most secret works of the Free and Accepted Masons, and may, without demur or hesitation be incorporated into any community wherever met, congregated or convened, he having strenuously to the best of his ability, supported and contributed to the advancement and interests of Masonry with zeal and vigor.

Given under our hands and seal in our Lodge at New York this ninth day of July in the year of Masonry 5767 and of salvation 1767.

HENRY VAN DEN HAM, M.
E. J. PRYOR, S. W.
[Seal.] JOHN BESSONET, J. W.
JOHN KING, Treas'r.
JOHN LEDSAM, Secty.

This is all that is known of this once apparently active Lodge. It very likely disappeared early in the Revolutionary struggle, and we cannot entertain the idea, timidly put forth by McClenachan, that it developed somehow into that King Solomon's Lodge of Perfection, at Holmes' Hole, Martha's Vineyard, which in 1797 waived jurisdiction over the first three degrees in its work in favor of the Grand Lodge of Massachusetts.

The fact that the certificate was made out in the name of the Secretary of the Lodge would seem to indicate that it was one given as a sort of visible token to each brother. But the most notable feature of the document is the additional evidence it gives that the numerical Lodge numbers had reference to par-

*Drummond in the American appendix to Gould's history inadvertently states (Vol. 4, page 417) that Livingston was in 1771 Master of Union Lodge, Albany. There is nothing on record to show this, and all evidence tends to point to Union Lodge, New York, as being the body thus honored.

ticular location and not to the roll of the Province. In no other way can we account for the existence about the same time of three Nos. 1 (Trinity, Union and King Solomon's, Poughkeepsie). By this process of notation the Lodges in New York City would probably thus stand in 1767:

1. Trinity.
2. St. John's.
3. Independent Royal Arch.
4. Temple.
5. Hiram.
6. Union.
7. King Solomon's.

In the same year (1767) that King Solomon's Lodge received its warrant the following advertisement was inserted (January 16) in the New York Gazette and Weekly Mercury:

> The ancient and honorable society of Free and Accepted Masons in the interest of John Cruger, James De Lancey, Jacob Walton and James Jauncey, Esqrs., candidates at the ensuing elections are requested to meet at the house of George Barnes on Friday next to consult upon measures to be pursued by them at the said election.

It is evident on the face of it that this notice did not officially emanate from the body it called together, otherwise it would have been signed. It was in fact a bid for the political support of the brethren on behalf of three of their number, and is interesting, therefore, as showing that one of the leading principles of Freemasonry, that of non-interference in secular affairs, was not then, in some quarters at least, thoroughly understood. It is also interesting as indicating the class of men who then made up the city Lodges. John Cruger had served as Mayor of the city and was active in all its affairs, and from 1769 to 1775 was Speaker of the Colonial Assembly. In 1765 he was a member of the Stamp Act Congress which met in New York, and the author of the Declaration of Rights issued by that body. He was a stanch patriot and retired from the city before it was occupied by the British in 1776. James De Lancey was a son of Lieut. Gov. De Lancey, and inherited much of his father's talents. He was made wealthy by the terms of his father's will, but when the national crisis came he retained his allegiance to King George, and, in the end, his estates were confiscated. He died in England. Jacob Walton was a famous New York merchant in his day, and in 1769 was a member of the General Assembly. He resided in 1776 at Horne's Neck and was ordered by General Lee to give up his house for the use of the patriot troops. Walton was loyal to the Crown throughout the Revolution, but was not offensive in his sympathy. He died at Flatbush in 1782. James Jauncey was another loyalist New York merchant. From 1758 until 1775 he was one of the Wardens of the Port, and in 1768 was a member of the Assembly. For his conduct in the war his property was confiscated and he removed to England. He died in London in 1790, leaving an estate worth £100,000, notwithstanding the loss of his property in New York.

In 1767 the warrant appointing Sir John Johnson Provincial Grand Master was issued but he was not installed until 1771. The existence of two warrants in the Province at the same time appears to have created some confusion in the minds of the craft, but the leaders were clear in their position: Sir John, that he could not act until formally installed, and Brother Harrison, that he was actually Grand Master until that ceremony had been completed. In pursuance of this he issued a warrant in 1768 constituting the now venerable Masters' Lodge of Albany, which took the local numerical designation of No. 2. The early minutes of this Lodge are not only complete and in good preservation but are much more ample in point of detail than most Lodge records of their time. They were examined by Bro. John G. Barker and copied at considerable length in his "Early History and Proceedings of the Grand Lodge," and from that work we learn the following particulars.* The

*In the "Early History and Transactions of the Grand Lodge of the State of New York" Brother

first officers were William Gamble, Master; Samuel Stringer, Senior Warden; Jeremiah Van Rensselaer, Junior Warden. The warrant was issued March 5 at a cost of £3 5s., and on April 4 a candidate, Peter Schuyler, applied for initiation and was elected, paying £10 at the following meeting, April 13, in the shape of dues, etc., as follows:

Dues to the Charity Fund....	£8
Dues to the Tyler.....	8
Dues for remainder of year..	1 10
Cost of apron.....	2

The Senior Warden, Dr. Stringer, was elected Master in 1769, and early in that year, under a misapprehension as to Sir John Johnson's powers, sent him a petition asking that a new warrant be issued to them under the designation of St. John the Evangelist's Lodge, No. 2, of Albany. No reason is given for the change however, although the desire for it may have been brought about by the influence of Dr. Stringer, who, from his prominence in Ineffable Lodge, might have desired a title a little further removed from that of some of the degrees exemplified by that body. At all events he accompanied the petition with a personal letter to Sir John in which he urged that "the reasons for renewing our warrant are many and urgent." Sir John's reply was as follows:

Sir: I have had the pleasure of your letter, with the petition enclosed from the Masters' Lodge of your city, to whom I beg you will offer my most affectionate regards, assuring them of my concern that it is not as yet in my power to comply with the prayer of it, as expected, by reason of my not having been able (through several avocations) to visit New York in order to my installation since the receipt of the Constitution from London, as I conceive no warrant can be granted until that ceremony is performed, which I hope will be within a little time. If the circumstances of the case will not admit of delay your own judgments will dictate to you what steps you should take. I cannot conclude without expressing my wishes that it had been in my power to begin my office with an act in favour of a body for whom I have so particular a friendship, assuring them that I am fully persuaded of their merit, and that I shall always be their sincere well wisher, as I am Your affect. friend and Brother,

JOHN JOHNSON.

Fort Johnson,
28 January, 1769.
To Dr. Samuel Stringer.

Whatever the reason may have been the brethren appear to have lost the notion of changing the name of the Lodge very speedily, for no request on the subject was made to Sir John after he assumed supreme command over the sons of light in the Province.

Barker prints extracts from the old minute books of this and other Lodges, from which we select the following, deeming them of special interest as illustrating the Masonic methods and customs of the time.

From the records of St. Patrick's Lodge:

"May 4th, 1767. The Master (Sir William Johnson) observed that he had received a commission as Master of a Lodge of superior degrees, which would require his attendance occasionally at Albany."

Dec. 27th. The Lodge, together with the Ineffable Lodge, and a number of members of Union Lodge, No. 1, and Masters Lodge, No. 2, of the City of Albany, assembled at their room for the purpose of celebrating the festival of St. John the Evangelist. The records state:

"The two bodies, St. Patrick's and the Ineffable, with visiting brethren, went in procession to church, where, after prayers, a suitable discourse was read by a brother; the bodies returned to the Lodge and celebrated the festivities with great harmony and temperance."

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July, 1771. The Lodge was assembled to witness the laying of the "cap stone" of the church at Johnstown, which duty was performed by the Senior Warden, by direction of the Master, in presence of the Lodge and a large concourse of the inhabitants and visitors. "The corner-stone of said church was laid by Union Lodge, No. 1, of the City of Albany, some few years previous."

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Bro. Schuyler paid his dues of admission, £10, which was delivered to Bro. Stringer, Treasurer of this body. Bros. Stringer and Van Rensselaer paid 6d. each for coming too late.

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Some of their rules and regulations seem to us, in these days, very curious. The brethren who were late in their attendance at a meeting were fined 6d., and on one occasion when the Master was late he "paid his fine and took the chair," and the Senior Warden also on one occasion at least gracefully accepted the situation, paid his fine and looked as happy as possible. Not so another of the brethren, for the minutes (1770) tell us that "Bro. Hogan desires that his name be erased from the by-laws for being obliged to pay the above (6d.) fine; his name is accordingly erased, and he is no longer to be looked upon as a member." At the same time the brethren were by no means peremptory or oppressive in their legislation, for we are told that "Bro. Smith, on account of his not being able to leave his work, is allowed by this body till half an hour after the appointed Lodge hour, and if he is not then at the Lodge he is to be fined." The fines were given to the Tyler, who was in charge of a special fund with which to purchase "a pair of genteel snuffers for the use of the Lodge," a very necessary article when work was done by candlelight. After the snuffers were secured the brethren resolved (1785) that the "fines arising from the non-attendance of members, and coming after the hour, shall be appropriated to the use of liquor for the good of the Lodge when called from labor to refreshment." So far as we can see the first bill paid for liquor was 2s. But when the fines were devoted to this purpose we imagine the fines were more ruthlessly imposed and greatly increased in amount, for immediately after ordering the above mentioned 2s. to be paid the Lodge fined Brother Bleecker 4s. "for going out without permission." The Lodge, too, in time ordered its supplies in wholesale fashion, for we find (1786) the Treasurer ordered "to procure for the use of the Lodge one quarter caske of Lisbon or sherry wine, five gallons spirits, two loaves sugar and two dozen glasses." This liberality, naturally, led to excesses, and (1787) it was unanimously voted that "no Brother be allowed to drink more than half a pint of wine each Lodge night."

In 1770 the initiation fee, yearly dues and affiliation payment were fixed as follows:

Initiation	£5
Yearly dues	1
Affiliation	1 4

These figures ruled until 1779, when the initiation fee was increased to £12 with £2 to the Tyler. The quarterly dues were fixed at

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6th June, 1770.—Bro. David Smith to pay his fine next Lodge for coming after the hour, 6d.

Bro. Hogan paid his fine for coming after the hour, 6d., which was given to the Tyler, which makes up 4s. in fines delivered to him to purchase a pair of genteel snuffers for the use of the Lodge.

20th June, 1770.—The Tyler delivered the snuffers, which he was ordered to buy, for which remains yet due 6d. Bro. Van Rensselaer delivered in proposals for the following alterations to be made in the By-laws, viz.: For initiation, £5; for yearly dues, £1; for admitting Brn. to join as members, £1 4s. The same being read, were ordered to be read again on St. John's day, and then to be balloted for.

Bro. Hogan paid a fine of 6d. for coming after the hour, which was paid to the Tyler in full for the snuffers. Bro. Hogan desires that his name be erased from the By-laws for being obliged to pay the above fine; his name is accordingly erased, and he is no longer to be looked upon as a member. Bro. Smith, on account of his not being able to leave his work, is allowed by this body till half an hour after the appointed Lodge hour, and if he is not then at the Lodge he is to be fined.

Albany, 27th January, 1772.—It is resolved that the Lodge furnish the Tyler with twelve pint bowls out of the fund of the Lodge, which he is to be accountable for; if any is broke the person breaking one is to pay eight pence for the same. Bro. Van Rensselaer is to furnish the Tyler with two quart bowls, which if broke is to be paid for by the person breaking the same.

Albany, 24th February, 1772.—The Worshipful Samuel Stringer came after the Lodge was opened, and paid his fine and took the chair. Bro. Rensselaer paid his fine for coming too late (i. e.) after the hour, 6d. Bro. Benedict declaring that he was fined, not knowing the By-laws a fortnight ago, that fine was remitted him.

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16s., and extra Lodge dues at £1 4s. The fine for not attending a regular meeting was fixed at 8s., while for extra communications it was only 4s. Under these circumstances it is easy to understand how the Lodge could save money and this it did, for the minutes tell us, under date of June 23, 1779: "Bro. McClallen has produced a certificate of the Loan Office of the United States for six hundred dollars, which is taken in his own name, dated the 23d day of June, 1779, payable in the year 1782, signed Francis Hopkins, Treasurer of Loans, and countersigned Dirck Ten Broeck (a member of Union Lodge), Com'r State of N. Y., number 6106."

From the beginning of its history Masters' Lodge was a popular and working institution. It had the most intimate relations with the Ineffables, as the Lodge of Perfection at Albany was called, and many of the brethren were members of both bodies. Dr. Stringer, who seems to have been particularly active in both, purchased a lot in Albany on which to build a meeting place for the Ineffables, asked the city to award him an addition to his purchase, on the plea that the proposed building was to be used for public purposes and his lot was too small to be adequate. This was in 1768, when the workmen were actually engaged upon the foundations, and the request was granted. The cost of the building was defrayed by subscriptions among the brethren, the subscription sheets stating that it was intended "for the accommodation of Ineffable Lodge and the Masters' Lodge, No. 2, of Free Accepted Masons." The subscription was a success, and on May 12, 1768, the corner-stone was laid with appropriate ceremonies. "This," says McClenachan, "was the first Lodge house in America. The building (at the corner of Maiden Lane and Lodge Street) was occupied by the two bodies for some years. The ground is still the property of Masters' Lodge and has been leased to St. Peter's Church for a term of years. The rectory of the church stands upon the ground." The Masonic Temple of Albany now covers the site.

The Lodge joined in recommending the petition of several brethren in Schenectady to form a Lodge there by the name of St. George's, which may be taken as an evidence of the importance of Masters' in the eyes of the craft, and an indication of their liberality, their broad liberality, is shown that in 1773 the members voted a donation toward helping to defray the cost of an organ for St. Peter's Church, Albany, on the request of the Rev. Henry Munro, its Rector. I am unable to de-

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27th December, 1773.—A donation was made by this Lodge to St. Peter's Church, in the city, which is to be appropriated toward buying an organ for the same by the Rev. Mr. Munro, to whom the money was delivered by the Treasurer.

Albany, 9th January, 1778.—The petition of Brig. Gen. John Starke being presented to the body, he was balloted for, met with the unanimous consent of the members present, and was initiated accordingly. Brig. Gen. John Starke paid £5 for his initiation fee, 8s. to the Tyler, and 4s. for Extra Lodge.

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June 23d, 1779.—Bro. McClallen has produced a certificate of the Loan Office of the United States for six hundred dollars, which is taken in his own name, dated the 23d day of June, 1779, payable in the year 1782, signed Francis Hopkins, Treasurer of Loans, and countersigned Dirck Ten Broeck, Com'r State of N. Y., number 6106.

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Bro. Morgan Lewis informed the Lodge that he has removed to the City of New York, and that he would wish to have a dismission from the Lodge as a member, which request being taken into consideration, as the reasons assigned by Bro. Lewis being thought satisfactory, therefore, resolved, unanimously, that he be accordingly dismissed.

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April 25th, 1785.—Bro. Gerrit Lansing made a motion, which was seconded by Bro. Douw Fonda, that the fines arising from the non-attendance of members, and coming after the hour, shall be appropriated to the use of liquor for the good of the Lodge, when called from labor to refreshment. Paid for liquor, 2s.

On motion of Bro. John Fonda, seconded by Bro. Watson, Bro. Bleecker was fined 4s. for going out without permission.

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termine whether this once noted clergyman was a member of the fraternity or not. He was born at Inverness, Scotland, in 1730, and crossed the Atlantic as chaplain of the old 77th Regiment (Montgomerie's Highlanders). He saw active service with that body at Fort Duquesne, Crown Point and Ticonderoga, and as a reward got a gift of 2,000 acres of land in what is now Washington County, N. Y. After being a Presbyterian, he transferred his allegiance about 1763 to the Church of England, and in 1768 became Rector of St. Peter's. When the war broke out he was so bitter in his denunciation of the "rebels" that he was soon compelled for his own safety to seek refuge within the British lines, and in time returned to Scotland, where he died, in 1801, a broken-hearted man. In 1766 he had married a daughter of Peter Jay, and the lady and her family were as enthusiastic in favor of the Revolution as Munro was determined in his opposition to it. When he had to fly she refused to accompany him, and retained in her charge their only son, Peter Jay Munro. Father and son never saw each other afterward. The latter became an attaché of the United States Embassy at Madrid when his uncle, John Jay, was Minister to Spain, and afterward became one of the leaders of the New York bar. He died at Mamaroneck, N. Y., in 1833.

The brethren of Masters' Lodge, the majority of them at least, were devoted in their patriotism. This may be inferred from the welcome which Gen. John Starke, the hero of Bennington, got among them when on Jan. 9, 1778, he applied to them for admission to the craft, paid his fee of £5 and the "etceteras," and was duly initiated. Gen. Starke was, beyond question, the most famous of all the men whose names have been spread on the minutes of the Lodge. He was born at Londonderry, now Manchester, N. H., in 1728, and in early life was a trapper. He was captured by some Indians in one of his expeditions, suffered considerable cruelties at their hands, and only released after the expenditure of a considerable ransom. His experiences while a prisoner caused him to entertain a strong hatred for the Indians and their French allies, and he led a company of Rangers against them when the opportunity came in the course of the war between Britain and France. When the news reached New Hampshire of the skirmish at Lexington, Starke gathered the train-bands, some 800 men in all, of his district, marched at their head to the scene of hostilities, and arrived in time to take

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To the Master of Masters Lodge, Albany:

Worshipful Brother—You are requested to attend, with your Wardens and Past Masters, the Right Worshipful the Grand Lodge on Wednesday, the 7th day of December next, at the Coffee House, in the City of New York, precisely at six o'clock, and hereof you are not to fail.

By order of the Right Worshipful the Grand Master. JAMES GILES, G. Secretary.

New York, 26th Nov., 1785.

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21st Nov., 1786.—Resolved, That the Treasurer take order to procure for the use of the Lodge, one quarter caske of Lisbon or sherry wine, five gallons spirits, two loaves sugar, and two dozen glasses.

15th January, 1787.—Bro. J. Lansing made a motion, seconded by Bro. Beekman, that no brother be allowed to drink more than half a pint of wine each Lodge night. Ordered, that the Steward pay strict attention to the above; carried in the affirmative. On motion of Bro. Lansing, seconded by Bro. Ten Broeck, ordered that the 10th article of the By-laws be put in force.

2d May, 1791.—Bro. Treasurer reported that he had purchased, pursuant to an order of the Lodge, a New York City lottery ticket, No. 21,186, which is deposited in his hands.

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From records of Solomon's Lodge, No. 1, Poughkeepsie:

"Article I.—In open Lodge without order or decency a dissolution must be the consequence.

"Therefore, at the third stroke of the Master's hammer a profound silence shall be observed, and if any brother curses, swears, or says anything irreligious, obscene or ludicrous, holds private committees, disputes about religion or politiks, offers to lay any wages, interrupts another brother who is speaking to the Master, or hisses at what he is or

part in the battle of Bunker Hill. He received his commission as Colonel and continued in active service until the close of hostilities. After the British evacuated Boston, in the spring of 1776, he was transferred to New York State, and in time took part in the battles of Trenton and Princeton. Feeling his services slighted by the Continental Congress he threw up his commission and retired to his native State. When, however, the tide of battle rolled in that direction his own State called him from retirement, gave him command of its own forces, and at their head he won the battle of Bennington which crippled Burgoyne's army. Then the Continental Congress recognized the value of his services and gave him a commission as a Brigadier General. It was when in the full flush of his worldly fame that he applied for admission into Masters' Lodge, and, humbly kneeling at its altar, took upon himself the vows which bound him to the craft. During the remainder of the struggle his sword was seldom sheathed, and his life story until peace was declared was fully bound up in that of the Revolution, the story of his battles being broken most notably by the fact of his having served on the court-martial which tried and condemned Major Andre, in 1780. When peace was proclaimed the hero sheathed his sword and retired to private life. He died in 1822, at the age of 92, one of the last survivors among the more noted names of the Revolution.

Daniel Shays, the hero of "Shays' Rebellion," already referred to, was also a member of Masters' Lodge, his name standing on the roll immediately after that of Gen. Starke. Morgan Lewis, afterwards Grand Master, and famous in the annals of the State was a member of this Lodge at the time Starke was admitted, he having been initiated in 1777, and the Lodge roll bore soon after the name of Stephen Van Renssalear, who in time became Grand Master and won a name for himself in the history of the commonwealth. But we have lingered long enough for the present with this grand old Lodge and must proceed to consider some of the other fruits of the Provincial Grand Mastership of George Harrison.

On Feb. 17, 1769, Brother Harrison issued a warrant for a Lodge to be located in the city of New York under the name of St. David's. Its first Master, we are told, was Moses M. Hays, a well-known Hebrew. Little is known of the history of this Lodge while at work in New York. Possibly the excitement of the times proved too much for it and it made little headway. At all events, in 1780, its warrant turned up in Newport, R. I., and after flourishing there for a few years the Lodge finally sunk from notice about 1791. The most noteworthy feature in its career is the fact that in 1790 it addressed a complimentary letter to George Washington as President of the United States and a brother. In response, the country's hero said, "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be

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has been speaking, is not on his legs when he has anything to say to the Master, sits down uncloathed or with his hat on. or smoakes tobacco in open Lodge, or is disguised in liquor during Lodge hours, such offending brother shall for the first offense be gently reproved and admonished by the Master, for the second offense shall be fined one shilling, for the third offense be fined two shillings, and for the fourth offense to be immediately expelled the Lodge, and never be admitted again as a member or a visitor unless he be balloted for and received in like manner with a strange brother, paying all fines due as per these bye laws, and eight shillings as a new admission fee if he chooses to be reinstated as a member."

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From records of Military Union Lodge, No. 1: "Voted. That Bro. Hull be desired to deliver something agreeable to the occasion on St. John's Day, which is to be celebrated on the 24th inst., at such place as the Steward shall provide.

"Voted, that the utensils, consisting of aprons, glasses, candlesticks, Bible, etc., purchased under the American Union Lodge, be returned to the said American Union Lodge, and considered only as lent to Military Union Lodge."

productive of private virtue and public prosperity, I shall always be happy to advance the interests of the society and to be considered by them as a deserving brother."

Of the last Lodge known to have been warranted by Bro. Harrison, Solomon's, No. 1, Poughkeepsie, much more is known, thanks to the fact that its records passed into the hands of the Grand Lodge and have been carefully preserved. Its warrant bears the date of April 18, 1771, and as copied in the minutes reads as follows:

To All and every, our Right Worshipful, worshipful and loving brethren, We, George Harrison of the City of New York in the Province of New York in America, Provincial Grand Master of the Ancient and Honorable Society of Free and Accepted Masons—

Send Greeting:

Know ye, that of the great trust and confidence reposed in our worthy and well beloved Brother, James Livingston, Esq., and on the recommendation of Our Worthy Brother Robert R. Livingston, Junr., Esq., We do hereby Constitute and appoint him, the said James Livingston Esq. to be Master of the Solomon's Lodge, No. One, to be holden at Poughkeepsie, in Dutchess County and Province of New York in America, and we do also at his own desire appoint Dr. Jonathan Lewis and John Child to be the Senior and Junior Wardens of the said Lodge, with full power and authority in due form to make Masons and also to do, all and every, such other acts and things appertaining to the said office as usually have been and ought to be done and executed by other Masters. He our said Master taking especial care that, all and every, the members of his said Lodge have been regularly made masons, and that they do observe, perform and keep, all and every the Rules Orders and Regulations contained into the Book of Constitutions (such only as have been repealed excepted) together with all such other Rules, Orders, and Regulations or instructions as shall from time to time be transmitted to you by Us or Our Successors, Grand Master of this Province for the time being. And We do hereby will and require You, our said Master to cause four quarterly Communications to be held yearly, One whereof to be upon or as near the Feast day of St. John the Baptist as conveniently may be, and that you promote on that and all other occasions whatever may be for the Honour and Advantage of Masonry and the Benefits of the Grand Charity, and that you transmit unto Us and Our Successors Quarterly an Account in Writing of the Proceedings of your Lodge, when and where held, with a list of the members thereof, and copies of such Rules Orders and Regulations as you shall make for the good government thereof, with whatever else you shall do by virtue of these presents, always remembering the Grand end proposed in Masonry (Universal Benevolence to all Men, but the Masons particularly).

This done by virtue of the power and authority vested in Us by our Commission, bearing date in London, the ninth day of June, A. D. 1753, A. L. 5753, under the hand and seal of John Proby, Baron of Carysfort in the County of Wicklow in the Kingdom of Ireland, the then Grand Master of England, appointing Us, Grand Master in and over this Province of New York in America.

Given under our hand and seal of Masonry in the City of New York, this Eighteenth day of April, A. D. 1771, A. L. 5771.

GEORGE HARRISON, P. G. M.

Robert R. Livingston, Jun.,
Master of the Union Lodge.

The first meeting of the Lodge was held at Poughkeepsie May 22, 1771, at the house of Lewis Duboise, and the following brethren were present:

Robert R. Livingston, Master of Union Lodge, New York.

James Livingston,	Anthony Hoffman,
Jonathan Lewis,	Philip J. Livingston,
John Childs,	Malcolm Morrison,
Andrew Bostwick,	Michael Hopkins.

The Provincial Grand Master's warrant was read by Bro. R. R. Livingston, who gave those present a brotherly charge and installed the officers. The remainder of the opening meeting was devoted to the consideration of rules. Candidates were to pay £5 "York money" into the treasury, affiliates, 40s., and annual dues, 8s. quarterly. All candidates were to be elected by ballot, and it is especially to be noted that "one black bean shall exclude without any further question." Another of the rules adopted shows the extreme care taken in the selection of candidates before permitting them to take the oaths which were to bind them to the craft: "That all Candidates on being proposed to the Lodge shall be balloted

for on the Regular Lodge night following their being proposed, and if found worthy to remain on the books till the next Lodge then to be admitted." The first person to pass through this ordeal was Lewis Duboise, at whose house the meetings were held. The black "bean" was used effectively before the Lodge was a year old.

Excepting the Livingstons, nothing of any moment is extant regarding the names given of those present at the first meeting of the Lodge. Robert R. Livingston will be written oi more fully when we reach a more important period in his Masonic career. It may be said here, however, that he took a deep interest in King Solomon's Lodge throughout his long and noble life, and at the outset presented it with three candlesticks, for which a vote of thanks was formally tendered him. These were probably used as the representatives of the three lesser lights. James Livingston took part in Montgomery's campaign in Canada, which ended with the death of that heroic figure at Quebec. Afterward he was in command at Stony Point in 1780, when Benedict Arnold became known as a traitor, and for a time was himself under popular suspicion, but Washington removed that by expressing publicly his gratification that the post at such a perilous time was in hands "so devoted to the cause of your country." He was undoubtedly a brave man and a loyal patriot and bore himself through the struggle with all the fortitude of his race. He died in Saratoga County, N. Y., in 1832, in the eighty-fifth year of his age.

The first year of the Lodge closed with the observances of the anniversary of Saint John the Divine, when the Lodge's "five officers and nine other members" made up a little procession and listened to a sermon by the Rev. Mr. Beardsley. They were so pleased with this discourse that they ordered 300 copies to be printed, we presume with the preacher's consent. The same preacher addressed the brethren afterwards on several similar occasions, and in 1772 they presented him with a folio Bible. On another occasion they made a collection, after listening to his discourse, of £3 4s. for the aid of debtors confined in jail. The officers were continued in office for a full term, so that we may be assured they won the confidence of the brethren. About these matters they were more conscientious than, we fear, many are now, for besides the black "bean" being used peremptorily to keep out unworthy material we find one entry which tells that the question of the admission of Henry Rosekrans was laid aside "until all controversies are ended between himself and Lewis Duboise (the first candidate proposed).

In 1772 the Lodge adopted a complete set of by-laws which contain several features of interest. By them each brother was warned that if he "curses, swears, or says anything irreligious, obscene or ludicrous, holds private committees, disputes about religion or politicks, offers to lay any wagers, interrupts another brother who is speaking to the Master, or hisses at what he is or has been speaking, is not on his legs when he has anything to say to the Master, sits down unclothed or with his hat on, or smoakes tobacco in open Lodge, or is disguised in liquor during Lodge hours" he would be gently admonished for the first offense and for repetitions be fined according to an ascending scale, and finally, if he continue in his evil way and patience ceased to be a virtue, he was "to be immediately expelled the Lodge and never admitted again as a Member or a Visitor unless he be balloted for and received in like manner with a strange brother."

The committee on charity was the Master, Wardens and Deacons, and the Master on his own volition was authorized to relieve a distressed worthy brother to the extent of four dollars; the Senior Warden was limited to three dollars, and the Junior Warden to two. In the case of absence of the Master from any regular or special meeting the oldest Past Master was to preside, if no Past Master was

present then the Senior or Junior Warden, respectively, and failing them, the Senior Deacon, the Junior Deacon, or the oldest Master Mason was to take the chair in the order named, and have power to fill all vacancies. So that the brethren fortified themselves for even the most remote contingencies. The rules governing the admission of candidates were very clear: "All candidates for Masonry to be made in this Lodge must be proposed and vouched for by some one of the brethren present, and then the next Lodge night after to be balloted for, but if there be found one black bean in the balloting box he is to be excluded and not to be proposed again that year, and no brother is obliged to assign any reason for putting in a black bean."

The brethren who signed these by-laws were:

Peter Vandervoort, Jun.,	Nathaniel Platt,
Richard Oliver,	Levi De Witt,
Richard Hatfield,	Ge. Taylor, Jun.,
James V. Beniscoten,	Mel. L. Woolsey,
John Taffen,	James Reynolds,
John Thomas,	Rob. Gill Livingston,
John Chamberlain,	Jun.,
Charles Hay,	Jesse Wood,
William Terry,	Robt. H. Livingston,
Ebenezer Cary,	Henry Mott,
Peter B. Van Kleechy,	Isaac Brooks.

That the brethren fully understood the principles of Masonic charity and loyally acted upon them is evident from many references in the old minutes, but the case of Richard Warner illustrates it so clearly that more than a passing reference deserves to be made to it. This brother was charged with unmasonic conduct, tried by a commission, and on their report was expelled from the Lodge, March 4, 1773. What the nature of his offense was we do not know, how clearly his guilt was determined we have no means of judging, but probably there were some extenuating circumstances which were considered by the brethren, although their stern sense of Masonic duty did not permit them to regard such qualifying details as sufficient to condone the act or acts of which they adjudged him guilty. Our theory of the existence of these extenuating circumstances is based on the information contained in the following extract from the minutes of the meeting of Dec. 1, 1773, the same year, it will be noted, that Warner was visited with the gravest Masonic penalty.

"Brother Child having ordered the Jailor, Mr. Brooks, to provide board for our unfortunate B'r Warner now confined in Poughkeepsie Jaile, the Lodge now order that the same be paid out of the funds, and that he be desired to sease providing further that way." As the rules of the craft would not permit such expenditure to a criminal, it may be taken for granted that Warner was confined for debt, and as he had been expelled, the Lodge very properly refused to use its funds any further on his behalf. But if Brother Warner needed reforming his period of enforced seclusion seems to have been of considerable benefit in that respect, and after he was released he appears to have quickly regained the esteem of the brethren. A year after the minute referring to his incarceration was recorded we come upon another (Dec. 27, 1774), which tells us that he was not only reinstated in his membership of the Lodge, but was elected its Tyler, and, as he held the office for several years, we may feel certain that his reformation was substantial and real. Probably the kindness of the brethren while he languished in durance vile may have had a great deal to do with softening and purifying his heart and bringing about this happy conclusion.

A most notable, probably the most notable, meeting of this once prominent Lodge was that of Dec. 27, 1782, when George Washington entered its portals. It is to be regretted that so little of the details of this communication are known. The Secretary very possibly intended writing the minutes very fully—we judge so from the manner in which he started on his task—but became, seemingly, overcome by the importance of his work and left it un-

done, thereby missing an easy chance of winning immortality for his memory, at least in Masonic circles. After the opening exercises on the morning of December 27 "Brother George Washington, Comdr. in Chief, Bros. Woolsey and Graham" were announced as visitors. Of their reception nothing is recorded, but the minutes go on: "Lodge being closed till after dinner, when the following address was presented to His Excellency Bro. Washington: We, the Master, Wardens and Brethren of Solomon's Lodge, No. 1, are highly sensible of the Honor done to Masonry in general by the countenance shown to it by the most Dignified character—" That is all. Why the Secretary did not complete the task so carefully commenced will probably never be known.

One thing seems certain. The members were almost to a man on the side of the patriots, as might be expected from a Lodge in which the Livingston family was so largely represented and so influential. One particularly significant indication of this is furnished in the minutes for May 16, 1781, when the following appeared, separated from the other entries in such a way as to keep it apart from the rest lest it might contaminate them: "N.— Ordered, that the name of Benedict Arnold be considered as obliterated from the Minutes of this Lodge—— ☞B.

This order was carefully carried out. In several places in the minutes a name among the visitors has been carefully cut out with a knife so as to leave no trace of whose cognomen was that taken away, leaving neither track, trace nor remembrance, but in other places, as on the page for June 12, 1771, the name of the national traitor is simply crossed out with a pen. The cross marks are heavily made and the lines run over each other, possibly as a result of a conscientious effort to make the name illegible. Yet the difference in the quality of the inks used has left the writing quite visible, but it is separated from the others, in addition to its cross-dressing by the ominous letters "N. B." at the beginning to end, thereby making it the most conspicuous name on the page. As Masons we may regard the other names as though on account of their antiquity set up on a pedestal, but that of Arnold stands high over them all, as on a gibbet.

Benedict Arnold was initiated, passed and raised in Hiram Lodge, No. 1, Connecticut, April 10, 1765. It is said he transferred his allegiance soon after to some other Lodge, but if he did it is likely that after his treachery was discovered his name would be removed. If that should have been the case the records have been lost, so we are spared the necessity



BENEDICT ARNOLD.

of associating his name with that of any additional body of Masons. Indeed for a long time it was popularly believed he was not a Freemason at all, and so completely was his name dissociated from the craft that many careful Masonic students have stated that he never belonged to it. In Gould's History (Vol. VI., p. 419, American-English edition) we read: "According to the late C. W. Moore, all the American Generals of the Revolution, with the exception of Benedict Arnold, were Freemasons." We take it that Gould accepted this as final and authentic and we reproduce it, not with any purpose of reflecting in the slightest degree on an author whose work is a mon-

ument to his industry and a delight to the student of Masonic history, but as an evidence of how completely the name of America's traitor was severed from the Order. But the records of Hiram Lodge and of Solomon's Lodge combined are indubitable evidence, not only that he belonged to the craft, but that when his treachery became known one Lodge, at least, repudiated him.

A similar case is recorded in the history of Freemasonry in Scotland. On Dec. 27, 1738, John Murray of Broughton was initiated into the ancient Lodge of Canongate Kilwinning, Edinburgh, and on one occasion at least signed the minutes of a meeting as Junior Warden, pro tem. Murray was private secretary to Prince Charles Edward Stuart in his heroic effort in 1745-46 to recover the crown of his ancestors, and one of the factors which it has been said brought about the failure of that attempt was the treachery of the miserable wretch. Certainly as an informer he saved his own neck by sending others to the scaffold. When his treachery became known, the brethren of Canongate Kilwinning ordered his name stricken from all their records, and this was done by crossing it with a pen whenever it appeared, a proceeding which, like that with Benedict Arnold's name in Solomon's Lodge, only made it stand out in unenviable relief. But both these instances show that Freemasonry does not, and never did, tolerate the presence of a known traitor in its quarries.

The story of Solomon's Lodge, No. 1, with the exceptions noted, appeared to flow on pleasantly, prosperously but uninterestingly. The brethren zealously observed the days of the two saints, listened to sermons, contributed liberally to collections, sometimes ordered the same printed, and on due seasons enjoyed "innocent mirth and festivity." On one occasion the Steward failed to attend the Lodge and neglected to send the keys of the refreshment closet, with the result, likely, that even "innocent mirth" could not be indulged in. We cannot blame the brethren, in their righteous indignation, for fining the delinquent a shilling, and the fact that he resigned his stewardship at the next meeting only shows that he was not a fit person to hold such an office. But such little occurrences only served to emphasize the harmony of the Lodge and even in the times "that tried men's souls" it kept its membership intact and steadily added to its roll.

On Sept. 2, 1782, the minutes tell us "a letter was read by the Worshipfull from the Worshipfull Bro. Malcom, requesting the Lodge to appoint delegates to correspond with all the Lodges in this State for the Purpose of forming measures for appointing a Grand Master for this State, and for that purpose the Worshipfull Andrew Billings and Lewis Duboise are appointed Delegates with full power to meet Delegates from the several other Lodges, and to appoint a Grand Master for this." If these delegates exercised their powers, no record of the fact remains, but the Lodge certainly was friendly throughout to the formation of a Grand Lodge and in 1784 Bro. Billings attended a meeting of that body, in New York, acknowledged its jurisdiction and was seated as a member. This practically closes the independent history of the Lodge, and its further story will be continued in another section of this work. It may here be stated, however, that it continued in more or less active operation until 1827, after which year it failed to be represented in the Grand Lodge, probably because it before that died a natural death.

CHAPTER VIII.

SIR JOHN JOHNSON'S LODGES.

THE first Lodge warranted by Sir John Johnson was that of St. George's, No. 1, Schenectady. For the first time in the history of the State, a well-known Masonic rule was established in connection with the formation of this Lodge, inasmuch as the petition for its charter was accompanied by the formal recommendation of a Lodge already established, that of Masters' Lodge of Albany. Its recommendation was written on Oct. 4, 1773. Instead of granting a warrant Sir John, on June 21, 1774, issued a dispensation, permitting brethren named in the petition, Christopher Yates, John Hugham, and Benjamin Hilton (Master and Wardens, respectively), and their successors, to assemble a Lodge in Schenectady to be known as St. George's Lodge, and to initiate and raise Masons and transact all the other business pertaining to a Masonic Lodge, and when this dispensation expired on the 27th December, 1774, a new one was in the hands of the brethren still further extending the time. The formal charter, or warrant, constituting the Lodge, however, was found when issued to bear the date of Sept. 14, 1774. It read as follows:

To all and every, Our Right Worshipful, Worshipful and loving brethren: We, Sir John Johnson, Knight, Provincial Grand Master of the most ancient and honourable society of Free and Accepted Masons in the Province of New York in America, send Greeting:

Know ye that reposing special trust and confidence in our well beloved Brethren, Christopher Yates, Benjamin Hilton, Junr., and Cornelius Van Dyck, we do nominate and appoint him, the said Christopher Yates to be Master, Benjamin Hilton, Senior Warden and Cornelius Van Dyck Junior Warden of St. George's Lodge, in the Township of Schenectady, and which we do by virtue of the power and authority vested in us, by a deputation bearing date the fourteenth day of September, in the year of our Lord one thousand seven hundred and sixty-seven from Lord Blaney the then Grand Master of England, &c. And we do hereby authorize the said Christopher Yates & his successors in office to make masons and to do and execute all and every other acts and things appertaining to the said office as usually have been and ought to be done and executed by other Masters, he taking special care that the members of his said Lodge do observe and keep the rules orders and regulations contained in our Constitutions and the particular "bye laws" of said Lodge, together with all such other rules orders and regulations as shall from time to time be given by us or our successors in office, and paying quarterly unto us the sum of twenty shillings currency to be by us applied towards the Grand Charity.

Given under our hand and seal of Masonry in New York the fourteenth day of September, A. L. 5774; A. D. 1774. JOHN JOHNSON, G. M.
WILLIAM SETON, G. S.

The initiation fee was fixed at £5 10s. 6d., and although the war had its effect upon the attendance and general prosperity of the Lodge yet it started off in a brilliant manner. Yet its history presents no detail of importance beyond that in 1792, after repeated notifications it finally acknowledged the supremacy of the Grand Lodge by sending authority for its representation by proxy. Its proxy was the after-celebrated Jacob Morton. William

Seton, who signed the warrant as Grand Secretary, was a merchant in New York and the founder of one of its most noted families. He was a descendant of the old Scotch Earls of Winton. In 1784 he was selected, on its institution, as the cashier of the Bank of New York, and held that office for many years. In 1762 he became a member of the St. Andrew's Society and was several times elected one of its officers. The present representative of the family is the Very Rev. Mgr. Seton of Jersey City.

In 1775 Sir John Johnson had business on hand which commanded his presence and attention much more pressingly than Masonry, but his Deputy, Dr. Peter Middleton, remained in control of the sons of light, and on July 25 of that year he issued a warrant, St. John's Regimental, No. 1, which was placed in possession of brethren belonging to the Colonial army (United States Battalion). Of this Lodge we have no records, soldiers were never very great adepts at keeping minutes and war is by no means conducive to the preservation of such details. It took part in the conference or meeting on the festival of St. John the Evangelist (December 27) at Morristown, N. J., at which "a petition was read representing the present state of Freemasonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt a Grand Master over said States," and Brother Prentice Brown was chosen to represent St. John's Regimental at the committee which was appointed to carry the project into effect. This committee prepared an address to the three Grand Lodges then in active operation—Massachusetts, Pennsylvania and Virginia—which set forth the benefits likely to accrue to the craft under one supreme head, and the matter seems to have been favorably entertained. Of course the Grand Master intended in the proceedings was George Washington, and he was nominated directly for the office by Pennsylvania, but Massachusetts, while apparently favoring his election, deemed the time unpropitious, and although many scattered Lodges endorsed the movement it ultimately fell through. At the close of the war St. John's Regimental warrant was held by some brethren in Clark's Town, probably veterans.

Dr. Middleton also issued, 1776, a warrant, under the designation of Military Union Lodge, No. 1, to brethren in the Colonial army who had come on from Boston. The same brethren had previously received a warrant from Richard Gridley, Grand Master of Masons in Massachusetts, under the style of American Union Lodge, and their application to Dr. Middleton was merely for authority permitting them to work under their original designation in his Masonic bailiwick. This is seen by the following minute:

April 23d, 1776, "At a Lodge or meeting of the Brethren of the Antient or Honourable Society of Free and Accepted Masons, held by particular permission of the Right Worshipful Bro. Middleton, Deputy Grand Master of all Masons in the Province of New York, Joel Clark in the chair, unanimously agreed that a petition be presented Bro. Middleton, Deputy Grand Master, to conform the warrant appointing Joel Clark, Master; John Parke, Senior Warden; Samuel Wylly, Junior Warden; Samuel Parsons, Treasurer; and Jonathan Heart, Secretary of a Lodge of Free and Accepted Masons; and that Brothers Parsons, Crane and the Secretary wait on the Right Worshipful Deputy Grand Master and Present the said petition."

Dr. Middleton seems to have refused to indorse their warrant and instead issued the new one, with a change of name, which the brethren accepted although without regarding it favorably. They simply deemed it a duty to get a permit from the Deputy Grand Master to carry on their work, and when the occasion for it passed they resumed their old title and allegiance. The history of this Lodge is an important one, but it really belongs more fittingly to Massachusetts than to New York, and so we leave it.

This concludes the list of Lodges warranted by the successive deputations which, as dele-

gated by the Grand Lodge of England, not only introduced the craft into New York, but gave it stability and regularity. That some of the holders of these deputy powers, as far as existing records show, did little or nothing is to be regretted, but in adjudging these as apparently unworthy servants we should remember that contemporary neglect and thoughtlessness, the ravages of war and the inexorable destructiveness of time may have removed from our view a knowledge of earnest work which would have exalted their names to lofty positions in the annals of New York's early Masonic story.

CHAPTER IX.

THE ARMY AND ANCIENT LODGES.

THE introduction of Freemasonry into America must, in view of what has been written, be credited to the Moderns. When the first deputation was issued in 1730, to Daniel Coxe there was virtually no other grand body which, so far as diligent search has discovered attempted to propagate the principles of the fraternity in foreign lands, or even much beyond the glimmer of their own Lodge lights. The venerable Lodge at Kilwinning, while it issued charters, seemingly, to whoever applied, and even permitted its members to make Masons at sight, did not send any of its Masonic light adrift across the sea. Doubtless many of its members may have visited America, but we have no record of them, Masonically or otherwise. The Grand Lodge of Munster never issued a charter which operated beyond the confines of that ancient Irish kingdom, and, in 1730, the Grand Lodge of Ireland, the mother of so many foreign Lodges, was just organized. The Grand Lodge of Scotland was not constituted until 1736, and the Grand Lodge of York did not begin issuing warrants until 1762. The English Grand Lodge, therefore, had the world as its field, and it, in a dignified and conservative way, deservedly earned its title of the "mother of Grand Lodges." In 1721 it warranted a Lodge, the first in Belgium, and in 1728 issued a deputation for constituting the premier Lodge in Spain, at Madrid. Grand Master Lord Lovel issued, in 1731, a warrant for constituting a Lodge at The Hague, and in 1733, when Lord Strathmore was Grand Master, authority was granted for a Lodge at Florence, Italy, and for another at Hamburg. In 1740, the Order was instituted in India, for in that year the Lodge "Star of the East" was constituted at Calcutta.

Thus it will be seen that the "mother Grand Lodge" availed itself of all the opportunities that presented themselves to spread throughout the world the beneficent light of Masonry. At the same time it does not seem that it went out of the even tenor of its way to do this; it simply took advantage of circumstances as they arose. But with the development in 1753 of the schism, which had smouldered since 1738, into the "Grand Lodge of England according to Old Institutions," the real era of Masonic propagation began. The new body styled themselves "the Ancients," and dubbed that from which they seceded "the Moderns," and while these names were bitterly resented by the "mother Grand Lodge," they proved distinctive enough to be accepted as convenient terms for distinguishing the warring hosts by Masonic writers, and as such will be used in this history.

It is a singular fact that the prime movers on either side were not natives of England. The Rev. Dr. James Anderson, the compiler of the famous "Book of Constitutions," the great literary landmark of the "Moderns," was born at Edinburgh, Scotland, in 1684, and was for many years

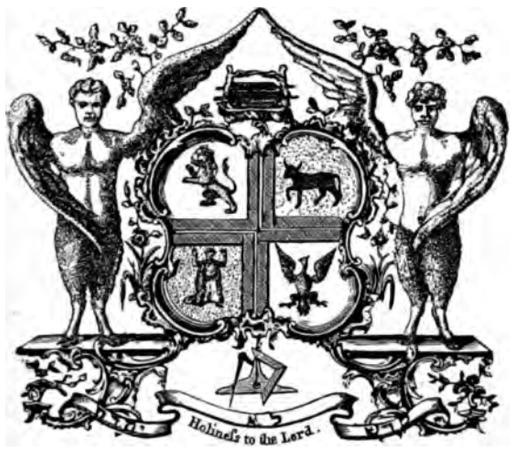
the minister of the Scots Presbyterian Church in Piccadilly, London. He seems to have been imprudent enough in money matters to have invested the greater part of his savings in the South Sea Bubble, but in that respect he was no more reckless, as a financier, than were thousands of others of his time. He was a man of considerable learning, and his work on "Royal Genealogies," is a monument to his industry, at least. His greatest fault as a historian was that he accepted as facts, matters the truth of which could not be demonstrated by any laws of evidence or by any process of reasoning; while gossip, hearsay evidence, tradition, or fable were seriously treated by him, without any real investigation, as valid and authentic. Of the critical methods of modern historians he was totally ignorant, and of the necessity of seeking original data, of analyzing any statement, or of probing below the surface of written or traditional story he had no conception. So far as his literary or historical labors go he was simply in keeping with the spirit of the times in which he lived. His contributions to historical literature have long been forgotten, but then, so, too, has the mass of British historical writing of the time, even David Hume's "History of England" being more regarded as a literary classic than as an authority upon the nation's annals. As a minister of the Gospel Dr. Anderson won the love of his people, and throughout his long life he seems to have been held in general esteem. The first edition of his Constitutions was issued in 1723, and another was called in 1738, to which he appended a "Defence of Freemasons" (previously published), in which he discussed the history and principles of the craft. Not a word has ever been written against Dr. Anderson's personal character, or in defamation of his standing in the community, excepting by Masonic writers during the heated agitation which was inaugurated by the schism of the Ancients in 1753. Then nothing too defamatory could be said against the good minister, and some of the mud thus thrown seems still to "stick." The great services which this man rendered to modern Freemasonry have never been fully recognized, and even to the present day his name is seldom mentioned without a sneer or an apology.

John Theophilus Desaguliers, whose name is linked with that of Dr. Anderson in the early history of the "mother Grand Lodge," was born in 1683, at Rochelle, France. Like Anderson he was a clergyman by profession. He studied at Oxford, and, in time, received from that university the degree of doctor of laws. But he was more distinguished as a scientific student than as a theologian, and his public lectures on natural philosophy, as well as his scientific books and minor contributions to scientific literature, not only won for him a high reputation in his day but secured him the friendship of Sir Isaac Newton and other leaders in the scientific world. He became a Freemason in the Lodge which met at "the Goose and Gridiron," in St. Paul's Churchyard, London, in early life, because he thought he saw in the principles then publicly enunciated much which might be used to benefit mankind. He was acquainted, too, more or less intimately with Sir Christopher Wren, and it is said that it was the result of his conversations with that renowned architect which really led to the revival of Freemasonry in 1717, when the four London Lodges met at the Apple Tree Tavern and constituted the "Grand Lodge of England." The first Grand Master was Anthony Sayer, the second George Payne, but in 1719 Dr. Desaguliers was elected to supreme command, and he afterward, when it became the fashion to have a peer act as Grand Master, served several terms as Deputy. That he assisted Dr. Anderson in his Masonic literary labors there seems no reason to doubt, and it was he who initiated the scheme of charity in connection with his Grand Lodge which is now known as the Fund of Benevolence.

Outside of the Masonic controversalists Dr. Desaguliers had no detractors, and his life really appears to have been not merely a

blameless one but one which was devoted to doing good to his fellow-men. In Masonic circles—in one Masonic circle, rather—his memory has been blackened, but the causes for intemperance in language are happily passing away, and the character of this pioneer is gradually being estimated at its proper worth. A good man, a true man, an honest man, a studious man, a sincere Christian, there is now no reason for any Masonic student regarding the memory of John Theophilus Desaguliers with aught but reverence and honor.

Laurence Dermott, who led the opposing forces (the Ancients), and who has been credited with being the prime mover in the schism, was an Irishman, being born in Dublin in 1720. He was by trade a painter, but managed to acquire quite a wide circle of learning, for when Grand Secretary of the Ancients he is said to have been ready to talk and to have talked in Hebrew and Latin with any one who came along. Of the details of the career of this wonderful man there is little use in entering here, for all that we have is so contradictory, so evidently one-sided that it is difficult to determine what is true and what is false. All the anathemas of the Moderns have been heaped on his head, and he has been denounced in emphatic language as a liar, a thief, a forger, a conspirator, and as guilty of almost every crime in the calendar except murder. Certainly, it must be confessed he returned as hard blows as he received, and was as intemperate in his language and epithets as were the bitterest of his opponents. He was the central figure in a time of Masonic controversy, a controversy which he mainly brought about, and he threw himself into that controversy with all the ardor of his race. He was bitter, vituperative, insulting, uncompromising, and he attacked private character without the slightest foundation, and while he was by no means as brilliant and scholarly a man as some of his opponents, he was much more energetic in his movements, more determined in his efforts and more demonstrative in his arguments. He must have been endowed with some good, some lovable, some commendable qualities to have made and won so many steadfast friends and to have retained these friends to the end of his career. Of that there seems no doubt. But the whole controversy which he aroused was a painful one, it seems to us now, and the principals on both sides evidently forgot all about the Masonic tenets of charity and brotherly love, and the best thing to write about it is that it is gradually being forgotten.



FREEMASONS' ARMS, "ANCIENTS."

As Dr. Albert G. Mackey has clearly pointed out, Dermott, in spite of all his faults, "in a philosophical appreciation of the character of the Masonic institution was in advance of the spirit of his age." One of the results of the establishment of the new Grand Lodge was an extraordinary revival of interest in Freemasonry, and in this revival Laurence Dermott was the acknowledged leader. He exerted himself to bring new brethren into the fold, and his watchful eye led him to look for new material wherever it was to be reached. In fact he was the great Masonic missionary of his day, and in that respect, at all events, his efforts were a great success.

Perhaps the key to this success lay in the ease with which by his system Masonry might

be propagated. As laid down by him "a Provincial Grand Master, within his jurisdiction, has power, according to the old institution, to grant a dispensation authorizing and empowering any Master Mason to congregate (by proper invitation) a sufficient number of worthy brethren at some certain place to form and open a Lodge after the manner of Ancient Masons, and in the same Lodge, while thus open, to admit, enter and make Free Masons, according to the true, ancient custom, and not otherwise." Thus a Master Mason, residing in any locality could obtain a warrant, or dispensation, gather a few brethren, to open a Lodge and make Masons, and such newly made brethren could then obtain a warrant making them into a regularly constituted Lodge. He refused to allow Modern Masons to visit his Lodges, because they were imperfectly informed, and the charge of not being in possession of all the secrets of Freemasonry was one which the Ancients hurled at the Moderns at all times, and it aided the former in their propaganda most materially. The basis of this was that the Dermott system included the Royal Arch, which the Moderns at first did not value, and which afterward, for a time, they openly sneered at.

The Ancients were not long in finding a foothold in America. In 1758 they warranted a Lodge in Pennsylvania, and another in 1761. In 1756, however, a warrant was issued to brethren in the 37th Infantry, and, as Lodge, No. 52, the warrant continued in force until 1813. There is no reason existing for ascribing to this Lodge a Boston origin, as is sometimes done, and in fact nothing is known of the details of its early history at all. It probably carried on its work quietly, followed, as a matter of course, the movements of the regiment, and with a small membership did not at any time, so far as known, parade its strength or appear in public. When the regiment was ordered to New York it continued its meetings on Manhattan Island, and in 1782 it was one of the Lodges which took part in constituting the Provincial Grand Lodge. When the British troops evacuated New York the 37th formed part of the forces, and the Lodge carried its warrant away to other shores. About as much is known, also, of another "Ancient" regimental Lodge, known as No. 90, and in the 33d Infantry. This regiment fought in many of the battles of the War of Independence, distinguishing itself on Long Island and at Fort Washington, but the history of its Masonic Lodge is almost a blank. It presented its warrant, issued in 1761, to the Provincial Grand Lodge of New York in 1783, and was recognized by that body, but with the passing of British power it went on its way.

Of the next Ancient Lodge in order a good deal more is known, although, unfortunately, its early history is as much shrouded in mystery as are the opening chapters in the stories of the majority of Lodges of which we have been treating. When it first appeared in New York, prior to 1781, it was known as Lodge No. 169. On the roll of the (Ancient) Grand Lodge of England, and in Calcott's "Disquisitions" published at Boston in 1772, Lodge No. 169 was reported as in that city. The date of its warrant given as 1771, while in Lane's "Masonic Records" we come across the following item: "Boston, Massachusetts, America (A), 13th July, 1771. Ancient York Lodge, No. 169, Boston, at Mr. Alexander's Battery, 1772." In the (Ancient) Register, however, there is no record of the Lodge having been in Boston, and while the several entries carry on the Lodge to 1782, no location is mentioned in connection with it. Gould states that it was regarded as the "leading Masonic authority by the various Army Lodges," but neither he nor any one else has adduced any evidence to prove this or to show what regiment the Lodge was connected with. There is no actual evidence on record to establish the identity of the Massachusetts, No. 169, with that which was in New York in 1781 and earlier, no mention of the transfer of the warrant, of the movement of the regiment which

held it, or of the troops even, among whom its possessors would be found. In Gould's Freemasonry, Vol. 3, page 414, under date of 1771, we read: "No. 169 (A) established at Battery Marsh, Boston. This Lodge, which is only once mentioned in the Annals of the Massachusetts Grand Lodge, accompanied the British army to New York on the evacuation of Boston in 1776." But he gives no authority for this statement. At the same time, it should be stated that in 1789 (of which more further on) the members of No. 169 claimed a Boston origin.

In McClenachan's History of Freemasonry in the State of New York, Vol. 1, page 273, we read: "The following singular coincidence will be observed upon an examination of 'The Laws and Constitution of the Grand Lodge of Scotland, Edinburgh, 1848, with Appendix,' p. 67, 'Roll of Lodges holding under the Grand Lodge of Scotland' in the column giving 'Lodges struck off Roll, with Original Members' is 'St. John, Shettleston, Glasgow, No. 169,' and although marked 'not recorded' yet it will be apparent that the Lodge was warranted in 1771 as the Lodge with preceding number was warranted in 1771, and its successor, No. 171, in 1772. Thus we find a Lodge of Ancients, No. 169, Scottish register, at the same time that a Lodge of the same number, Ancients, was warranted (as some record) for Boston. * * * Brother Hughan, as well as Brother Gould, inclines, we think quite properly, to the idea that No. 169 was a Field Lodge. It is not improbable that the Scottish warrant granted for Shettleston was transferred to an Army Lodge, and Lodge St. John in time became St. Andrew."

This theory of the Scottish origin of Lodge 169, coupled with the facts that the name of St. Andrew, which it afterward bore, is that of the patron saint of Caledonia, and that a large proportion of its early members, if not a majority of them, were natives of Scotland, has led several to suggest that the warrant was held in the 42d Royal Highlanders, the famous Black Watch. In another place I wrote the following, which to a certain extent bears upon this matter:

The Scottish regiments in New York from 1770 to the evacuation of the city, included the 42d Highlanders, which came in 1776 for a short stay, returned in 1780, spent a winter here, had their headquarters most of the time in Albany and were in the city some months before the evacuation, Nov. 25, 1783, when they went to Halifax. The 71st Highlanders (old) were in this city in 1777, and then went south. They had a stirring career in America until they surrendered with Cornwallis at Yorktown. The present regiment bearing that number was never in this country. The 74th (old) was represented in this city by its grenadier company, but after a short stay the men were ordered to Charleston and took part in its siege. The 76th (old), the Macdonald Highlanders, were stationed between this city and Staten Island in 1779, and from here left for Virginia, to surrender in the end with Cornwallis. So far as I have been able to discover, this completes the list. Doubtless many temporary commands raised in Scotland were sent over here to take part in the great struggle, but such commands would not be likely to apply for a warrant to any Grand Lodge.

In an article which appeared in the "Liberal Freemason," April, 1887, W. J. Hughan thus discusses this much handled matter in an article based on the Boston (1772) edition of Calcott's "Disquisitions:"

Of the Lodges [in Calcott] the following may be noted: "First Lodge" (St. John's, No. 1), "Masters' Lodge" (of 1738), "Second Lodge," (of 1750), and the "Rising Sun Lodge," (of 1772) all of Boston, "No. 1, Falmouth," Casco Bay (? Maine of 1762), "Union Lodge," Nantucket (1771), St. John's, Newbury (-port, 1766), and "First Lodge, No. [North] Carolina" (before 1765). These were all under "St. John's Grand Lodge," of the "Mass. Grand Lodge," there were Tyrian Lodge, No. 1, Gloucester, Lodge No. 2, Boston (1770), and St. Peter's Lodge, Newbury (-port, 1772), also No. 81, St. Andrew's Lodge, Boston, Grand Lodge of Scotland.

Mention is made in the lists of Lodges of the Grand Lodge under R.·. W.·. Bro.·. J. Rowe (which met at the Bunch of Grapes, King St.), which assembled at the "Exchange," King St.; (the Masters' Lodge and the First Lodge) and another at the British Coffee House; (the Rising Sun Lodge), the Mass. Grand Lodge then met at the F. M. H., near Hanover St.; Lodge No. 2, at the Concert Hall,

near Queen St., and Lodge St. Andrew at the F. M. H., aforesaid.

The Boston edition of Calcott's is however, especially valuable because of the evidence it affords of the location of Lodge No. 169, in that city, at the time of the publication of the work. Singular to state, the "Atholl" Grand Lodge Records (England) do not say aught of the Lodge assembling at Boston. The names of "Mr. Thomas Alexander, M.[aster], Lodge No. 169, 4 Books; Mr. John Stewart, S. W., No. 169; Mr. Alexander Cruckshanks, J. W., No. 169," occur in the list for Boston.

Bro.·. Gould, in his most useful "Atholl Lodges," notes that this Lodge was "first held in Boston." The warrant was dated 13th July, 1771. Bro.:. Lane, in the grand work "Masonic Records, 1717-1886," gives "Ancient York Lodge, No. 169, Boston, at Mr. Alexander's Battery." Bro.·. Lane kindly examined the "Atholl" Register when at the Grand Lodge recently, and has supplied me with all the facts bearing on the point. Not a word is said about Boston, the heading having the words, "New York, America," but originally there was no such entry, as the writing is of a few years later date than the original entries. Evidently the authorities were not aware of the location of the Lodge at first, and the entries throw no light on the subject, though there are several. The first is dated July 13th, 1771, "Thomas Alexander, Master, John Stewart, S.·. W.·., Alex. Cruickshank, J.·. W.·.," and others being returned. "Rec'd. for Warrant, £1, 2.6 and G.·. C[harity], 12s. 6d." On December 28th, 1772, Andrew Barclay and 17 others, payment 1, 11.0. September 15th, 1774, William Dugard and 7 others, payment 2, 2.0. August 23d, 1775, John Miller and 9 others, payment, 2, 2.0. March 29th, 1776, James Henderson and 11 others, payment, 2, 2.0. These occur on P. 197 of the Register. The adjoining page (not numbered) contains "returns" and payments in 1776, 1779, 1781 (18 names) and 1782 (31 names). These entries prove the continuity of the Lodge from Boston to New York, for it is clear it was at Boston in 1772, and we know it was at New York in 1781 (Bro.·. J. G. Barker, Introduction, Transactions, N. Y., 1781-1815.)

What regiment the Lodge was originally connected with. I have failed to discover, though as Bro.·. Gould declares, it was acknowledged as "the leading Masonic authority by the various Army Lodges." The reference to Mr. Alexander's Battery" ("Battery March" in list) may refer to some military position or "quarters," but more light is wanted, in order to clear up the difficulty. I have taken great interest in the matter, as I believe this No. 169 was the only "Atholl" Lodge which assembled by authority in Boston.

This practically summarizes all that can be adduced regarding the origin of this Lodge, and while nothing authoritative has been determined it must be confessed that the best claim has been made for Boston. The real strength of the Scottish claim lies in the name "St. Andrew's," which No. 169 assumed, so far as known, only in June, 1786, after the formation of the Grand Lodge of the State of New York. But, then, it must be remembered that St. Andrew's Lodge in Boston was famous enough from its inception to be a good name-mother to other Lodges. Perhaps, however, if we may hazard a conjecture, the name St. Andrew's was adopted in 1786 because at that time the majority of the brethren were members of the St. Andrew's Society of the State of New York. So far as we can make out, all the brethren who appear in the records of the Grand Lodge as prominent in No. 169 were also prominent in that society of which Grand Master Livingston was then President, Samuel Kerr, who made the motion soliciting the name, was a "manager" or "assistant," as the term went in those days, while Peter McDougall, Junior Grand Warden, was also an "assistant," and at least a dozen others might be named in this connection.

The prominent part which this Lodge took in the formation of the Athol Grand Lodge in 1781 and in the early history of the Sovereign Grand Lodge justifies this somewhat lengthy consideration of the theories regarding its origin, and it is to be regretted that we have no details regarding its career in New York until the movement started which instituted the Athol Grand body.

A still less known Ancient Lodge, although a body of Masons of some importance in its day, was Zion Lodge, the main record of its work which has come down to us being preserved in a couple of newspaper items.

In the New York Gazette and Weekly Mercury of June 30, 1777, appeared the following item: "Tuesday, the 24th inst. (being the anniversary of St. John the Baptist), a large

body of loyal members of the Ancient Free and Accepted Masons belonging to Zion Lodge assembled at the house of the Widow De la Montague, and from thence proceeded to St. Paul's Church, where a most excellent sermon was preached on the occasion by the Rev. Doctor Seabury from the first verse of the cxxxiii Psalm: 'Behold, how good and how pleasant it is for Brethren to dwell together in unity.' After service they returned and dined together, when a number of loyal toasts were drank and the evening concluded with the usual Love, Harmony and Unity ever subsisting among the Craft."

On Dec. 22, 1777, the same newspaper has another item regarding this Lodge: "All Loyal Ancient Free and Accepted Masons, who chuse to celebrate the Anniversary of St. John, the Evangelist, are requested by the Master and Wardens of Zion Lodge to attend at the house of Brother John Borrowes, at the sign of the Globe, near the City Hall, on Saturday, the 27th day of December, at 9 o'clock in the forenoon. They will walk in procession to church, and a collection made by the Church Wardens for the use of the Poor of the Parish of Trinity Church."

These notices constitute all that is now known regarding this body. Brother John G. Barker states that this Lodge was warranted in 1773, and McClenachan gives that date for the beginning and 1777 for the end of its history, but there exists no definite authority for either of these dates. Two other Lodges were warranted by the Ancients prior to the formation of the Athol Grand Lodge, No. 210 (afterward Temple), on Feb. 20, 1779, and No. 212 (Solomon's, afterward St. Patrick's), Nov. 1, 1780, but as both these had barely got started before the Grand body was instituted, although they were prominent in that good work, they may be considered as having no history prior to it and will be treated more fully further on.

This concludes the list of Athol Lodges, and we may now record somewhat briefly the Lodges which, prior to 1781 and under other authority than the Modern or the Ancient Grand Lodge in England, kept alive the light of Masonry in this State.

In the records of the Grand Lodge of Massachusetts we find several records of Lodges which were chartered in New York State. The first of these was what was known as Lake George Lodge, in 1757, which convened not far from Crown Point. About a year before, Jeremy Gridley of Boston, "Provincial Grand Master of North America," authorized his brother, Richard, to congregate all Free and Accepted Masons in the expedition (French war) against Crown Point, and to form them into one or more Lodges as he should think fit, and to appoint Wardens and all other necessary officers to a regular Lodge appertaining. The expedition proposed against Crown Point was, however, abandoned for the time, and the troops dispersed, but the warrant is said to have been held at Lake George, although nothing is known of the Lodge or its history, if it ever had any, which is to be doubted.

In 1758 another expedition was formed to operate against Crown Point, and the Provincial Grand Master of North America again issued a warrant, this time to Abraham Savage, on the same lines as that which he had intrusted to his brother. This authority was carried into effect on April 13, 1759, when what is known as Crown Point Lodge was established, and we have evidence that it "made, passed and raised" Masons. On Aug. 4, 1759, the French surrendered Crown Point to the British, and with that event passes all further record of the Lodge. In 1799 an Army Lodge, "Washington Lodge, No. 10," was constituted at West Point under authority of Joseph Webb, Grand Master of Massachusetts, but its entire history, what little there is of it, belongs rather to the Old Bay State than to New York, and a previously warranted Lodge hailing from Massachusetts (American Union) has already been discussed. This seems to com-

plete the list so far as New England is concerned. It should be recorded to their credit that, although wearing the title of "Provincial Grand Master of America," the early leaders of the Craft in that colony did not attempt to exercise any authority outside the limits of the Commonwealth, unless specially invited so to do.

Ireland has been called the mother of foreign and Army Lodges, and naturally we would expect to find her much in evidence in early Masonic history in New York. But the opposite is the case. Of course the destruction of the records of the Grand Lodge of Ireland by fire may have deprived us of much information on this point. That many of its warrants reached these shores there is no reason to doubt, but we know of only two connected directly with New York. Of the first of these, Lodge No. 399, we can glean nothing beyond the name and the fact that it was warranted for New York in 1763. A Lodge was held in the 38th Regiment under authority of the Grand Lodge of Ireland (No. 441), dating from 1765. This regiment, now known as the South Staffordshire, was raised in Ireland in 1705. Five years after, it was sent to the West Indies and served abroad until 1764, nearly sixty years. On retiring to the home country a Lodge was formed and it formed part of the regimental belongings when it was next ordered to foreign service—to North America. In 1780, when stationed in New York, it appeared in the movement for the establishment of the Athol Grand Lodge, and was not only present at the opening meeting but took a very active part in the proceedings.

We know little more directly of the influence of the Grand Lodge of Scotland. Old Mother Kilwinning issued at least one warrant to a Lodge in America (Rappahannock, Va.), and very likely more of her documents found their way here. The same year that charter was issued, 1758, the Grand Lodge of Scotland itself issued a warrant for a Lodge at Fredericksburg, Va., the mother Lodge of George Washington. But probably the influence of Scottish Freemasonry in America dated back a year or two earlier to, at least, 1756, when the Earl of Loudon became Commander of the British forces in North America. He was a brave soldier, and a most enthusiastic Scotsman, and although most of his life was spent abroad in the service of his country his thoughts were ever with his ancestral home at "Loudon's bonnie woods and braes." Wherever he went he selected trees to adorn his Scottish estates, and he was always on the outlook for suggestions in the way of landscape gardening by which he might add to the natural beauty of the policies around Loudon Castle. In the possession of the Grand Lodge of New York is a portrait of his lordship, a scarce engraving, in which he is represented in rather a stagey attitude, in full Highland costume, with his drawn claymore in one hand and rosetted Kilmannock bonnet in the other. Judging by this picture we would imagine him to have been a man possessing no very great amount of brains, but with a considerable share of self-conceit; a jolly good fellow in his way, who did not care a snuff for danger, and this is about what all the histories of the man we have seen agree in describing him to have been. His American career was a failure, in its civil as well as its military aspects, and he was recalled in 1758. In Great Britain, however, it was thought that his lack of success here was rather the result of public clamor than because of his own incompetence, and he continued to advance in the service of his country for many years after his American experiences, and died, full of years and honors, at Loudon Castle, in 1782.

In Freemasonry, Lord Loudon was an enthusiast, and in 1736 was Grand Master of England. One of the regiments which served under him was the 62d "Loyal American Provincials." Lord Loudon was its Colonel, but as he was a general officer the actual commander of the regiment was Major John Young, who for many years prior to 1752 was

Deputy Grand Master of Scotland, and during his whole life was one of the most active workers in promoting Freemasonry who ever left "the Land o' Cakes." In 1759 the 62d became the 60th "Loyal American," and Major Young became its Colonel. Two years before, in 1757, he was appointed Provincial Grand Master for all the Scotch Lodges in America and the West Indies. With two such Masons as Loudon and Young we may feel certain that the craft was not only represented but was a popular institution, in the regiments, at all events, over which they had control. In 1761 Col. Young left America and went to the West Indies.



MAJOR JOHN YOUNG.
FROM AN OLD PRINT.

It is thought that a Lodge may have been in the Loyal American Regiment, but if so, it must have been removed or lost, as may be seen by the proceedings of the Grand Lodge in 1783, when a number of Ancient brethren from that regiment asked the Athol Grand Lodge for a warrant, which was granted. Similarly doubtful is the history of the warrant held in the 22d Regiment—Moriah Lodge, No. 132—which issued from the Grand Lodge of Scotland in 1767. Of the Lodge really nothing is known except that the regiment was in New York in 1781, and its Lodge united in the formation of the inchoate Grand Lodge that year. It retired from America with its regiment and was continued on the roll of its mother Grand Lodge until 1809.

Indirectly, one little scrap of information remains which shows that this regimental Lodge was an active worker in the Masonic quarries. Among the regiments in New York in 1780 was the 57th, the once familiar "Die-Hards" of the British army. Prior to that it had seen hard service in this country and took a conspicuous part in the battle of Brooklyn, Aug. 26, 1776. Masonically a good deal of enthusiasm existed among its members, for although only organized in 1775, we find that in the same year the Ancients instituted a Lodge No. 41, in its ranks. That warrant likely expired from "innocuous desuetude" prior to 1780. At all events, in that year several members of the regiment, with the consent and approval of Mount Moriah Lodge, No. 132, and Eskdale Kilwinning Lodge, No. 134 (on the roll of the Grand Lodge of Scotland) secured a dispensation from Lodge No. 210 (Ancients) to open a Lodge and initiate, pass and raise Masons. The name given the new body was Sion's Lodge, and it remained "under dispensation" until tne Walter Grand Lodge was formed. It was represented at the initial meeting and applied for a regular warrant, which was granted, and with it the numerical designation of "No. 3." The warrant probably accompanied the regiment to Nova Scotia when New York was evacuated.

This incident is interesting as illustrating the loose manner in which Masonic authority was wielded before Grand Lodges assumed supreme power in any territory, and also as showing how the functions now reserved to Grand bodies of issuing dispensations and warrants were exercised by separate Lodges,

and bears out the legality of the claim long put forth by Union Lodge, Albany, of its being instituted, really and legally, in 1737. Another case in point occurred on Jan. 23, 1781, at one of the meetings of the craft in New York, held to arrange the preliminary details for the formation of a Provincial Grand Lodge. There were present at the meeting, according to McClenachan, "Nos. 133, 169, 210, Field Lodges; Solomon's Lodge, No. 212, English registry; No. 441, Irish registry, and Sion's Lodge, then under dispensation. After the transaction of other business, a petition, with due recommendation, from a number of brethren hailing from the 4th Battalion of Royal Artillery, was presented, praying for a Lodge dispensation. This application was favored by R:. W:. Brother McCuen, Past Master of Lodge No. 169, Ancients, who stated that he had found upon examination that the brethren were most worthy. No definite action was had at that time. On July 3 following, however, the brethren were warranted as a Lodge afterward numbered 213, Brother Fife being named as Master and Brother Crawford as Senior Warden." The Lodge thus formed lent its aid in the formation of the Provincial Grand Lodge in December of the same year.

That aid, also, was about the only service rendered to New York Masonry by Lodge No. 215, held in the 2d Regiment of Auspach Beyreuth, which seems to have been warranted by the Ancients in 1781. The regiment was one of the Brandenburg levies which sold its services to Great Britain for the war.

This practically concludes the list of Lodges which existed in New York prior to the organization of the Provincial Grand Lodge of Dec. 5, 1783. A few other "foreign charters" were issued after that date, but their history is subsidiary to that of the Provincial Grand Lodge, which, whether we look upon it as irregular or not, or as representing only the Ancients while the Moderns were left out in the cold, we must consider as the fountain of Masonry in New York from the date of its formation. It soon settled all minor differences, and in time became recognized all over the world as a Sovereign Grand Lodge. To its history, therefore, we must now turn.

Book II.

THE ATHOL PROVINCIAL GRAND LODGE.

CHAPTER I.

THE FOUNDERS.

TO understand fully the trend of events in connection with the formation of the Athol Provincial Grand Lodge we must revert briefly to the political conditions which then prevailed in New York, bearing in mind also the fact that there then existed in the city and State another Provincial Grand Lodge, hailing directly from the Grand Lodge of England, of which Sir John Johnson was Grand Master and Dr. Middleton his Deputy.

On Sept. 12, 1776, after the disastrous defeat of Gen. Putnam on Long Island, Gen. Washington retired from New York, and from that time until the day of the evacuation at the close of hostilities, Nov. 25, 1783, the city was practically under the domination of martial law. The interests of the military situation overruled everything else, and the Lodges which belonged to the various regiments came to the front in Masonic matters. In other words the older Lodges were on the side of the Continentals and either succumbed beneath the noise of war altogether, or suspended their meetings, with the possible solitary exception of St. John's, No. 2 (now No. 1), while the Ancients, mainly, directly or indirectly, Army Lodges, seemed to prosper amid the clang of battle and the excitement of the conflict.

The Lodges existing in New York in 1782 and working under the deputation of Sir John Johnson (Moderns) were:

Trinity, No. 1.

St. John's, No. 2 (English Registry, 272).

Independent Royal Arch (?).

Temple.

Union.

St. John's Lodge, No. 4, apparently composed of the members of No. 2 who remained loyal to Great Britain.

St. John's Regimental, No. 1.

Military Union, warranted 1776.

Neither of the two last named were in New York City in 1781.

On the side of the Ancients there were:

Lodge No. 52, Ancient.

Lodge No. 133, Scotland.

Lodge No. 169, Ancient.

Lodge No. 210, Ancient.

Lodge No. 212 (Solomon's) Ancient.

Lodge No. 213, Ancient.

Lodge No. 215, Ancient.

Lodge No, 441, Irish.

Sion, or Zion, Lodge, under dispensation.

We confine this list to New York City because the movement for the Athol Grand Lodge was mainly confined to it.

The county Lodges were:

Union, No. 1, Albany.

St. Patrick's, No. 8, Johnstown.
Masters, No. 2, Albany.
Solomon's, No. 1, Poughkeepsie.
St. George's Lodge, Schenectady.
All above were Moderns.

Between the "Moderns" and the "Ancients" there was of course no Masonic intercourse, and although in point of number of Lodges the "Moderns" were far ahead of their rivals, it must be remembered that their forces were scattered, the fortunes of the war had rendered them dispirited or had driven the consideration of all else but patriotism out of their thoughts; and also that the Grand Master, Johnson, was absent from the scene of his Masonic bailiwick, probably with whatever plans he may have formed for the advancement of Masonry laid indefinitely aside, if not, as is more likely, altogether forgotten.

Feeling themselves strong and united while the "Moderns" were scattered and dispirited, the Ancients conceived the idea of forming a Grand Lodge under their own Grand body for New York. In 1780 and 1781 the British had no reason to presage that the war was to end so disastrously for them, and the troops in New York believed they or their successors were there to stay, so that everything looked opportune for a Grand Lodge warranted by the Ancients being established on an enduring footing to the complete discomfiture of the "Moderns." When the first steps to this end were taken is not known, but probably as soon as five Lodges could be gathered together they held a joint meeting as a Grand Lodge in embryo. The preliminaries for the establishment of a Provincial Grand Lodge were fully discussed and doubtless formed the theme for the business of several informal gatherings. At length on Jan. 23, 1781, a meeting was held in the rooms of Lodge No. 169, at which decisive action was taken. The meeting opened as a Grand Lodge in ample form, and there were present twenty-nine Masters and Past Masters from the following Lodges: Nos. 133, 169, 210, 212 and 441 (Registry of Ireland). Bro. James McCuen presided as acting Grand Master, and the following officers were elected:

Grand Master, Rev. William Walter, No. 169.

Senior Grand Warden, John S. Browning, No. 441.

Junior Grand Warden, Rev. John Beardsley, No. 210.

The only other business transacted at this meeting was the presentation and consideration of a petition for a dispensation from the brethren in the 4th Battalion of Royal Artillery (see page 70), but the disposition of this matter was laid over until another meeting.

The officials named above were formally notified of their election by a duly appointed committee and each responded by a letter of acceptance. These letters have, fortunately, been preserved, and read as follows:

New York, February 8, 1781.

I take in kind part, my respected brothers, this compliment of congratulation from my parent Lodge, and beg you to assure them that I have all the sense which I conceive they would wish me to have of the honor done me in the late free and unanimous designation of me to the principal office among the Lodges of this province. I only wish that my power to serve them was equal to my inclination. Such as it is, however, I pray them to be assured that it shall be exerted to the full for the advancement of the interest and dignity of our truly ancient and Honorable institution. WALTER.

To the Very Respectful Committee,
J. McCuen, Chairman.

New York, February 13, 1781.

Sir: Give me leave to retain my sincerest thanks for the honor you and the other brethren of the Lodge, 169, have conferred on me by electing me Senior Warden of a Grand Lodge to be established in this county. The pleasure I must feel on so flattering a mark of distinction is much abated by a sense of my inability to discharge so important a trust. But permit me to assure you I shall always use every endeavor in my power to promote the good of the craft and to acquit myself of the unmerited

appointment bestowed on me to the utmost of my knowledge.

I have the honor to be, with respect, sir, your most obedient and very humble servant and brother.

J. S. BROWNING.

W.·. M.·. and Brethren: I beg leave to return you my most sincere thanks for your very polite address, by the hands of Bro. Warden and for the honor its contents confer upon me and I request by your advocate, to present my thanks to the members of that respected body, from which you are a committee, with my best wishes for their health and happiness. I will (with the advice and assistance of my brethren) do all in my power to establish and promote the interest, honor and happiness of the Ancient Craft in this part of the world.

I have the honor to be, (Worshipful Master and Brethren) your most obedient and most affectionate brother JOHN BEARDSLEY,

R.·. W.·. G. J. W. elect, A. Y. M.

From the tenor of these letters we would infer that Lodge 169 nominated these officers, or that the notification committee was composed altogether of members of that Lodge. At all events it is easy to see that the brethren thus honored held that their elections were only temporary and provisional and subject to the disposition made in London, where, doubtless, an application was soon after sent for a charter as a Provincial Grand Lodge.

For some reason that charter was not immediately forthcoming, but its issuance was kept under consideration. This could not have been from any idea of the unfitness of the brethren for the high offices to which they were called, for Laurence Dermott, at that time the leading spirit, in an executive sense, among the Ancients, does not seem to have had much scruples on that score, but probably arose in connection with financial details on which he was more particular and pronounced. From an extract from the minutes of the Ancient Grand Lodge in England, unearthed by John W. Vrooman, Grand Master of New York in 1889 and 1890, when on a visit to the British capital in the former year, it would seem that the officials named were authorized to open a meeting of the Ancient Grand Lodge itself. The London body had desired to constitute a Lodge in the regiment known as the Brandenburgh Auspach, and for that purpose it authorized the opening of the Grand Lodge in New York for three hours only. The full minutes bearing on this meeting, an official copy of which is now in the office of the Grand Secretary, New York, are as follows:

Grand Lodge opened at 4 o'clock in the City of New York, N. America, on February 21, An. Do. 1782, An. Lap. 5782.

The R.·. W.·. and Rev. Bro. William Walter, P. G. M. Elect as D. G. Master.

The R. W. Bro. John S. Browning, Esq., S. G. W. Elect, as S. G. W.

The R. W. and Rev. Bro. John Barkley [Beardsley], J. G. W. Elect, as J. G. W.

The R. W. Bro. Isaac Collins, M. of 169 [? of Lodge 210], as Grand Secretary.

Present Bros. Cunningham, M. of No. 169.
Warden, S. W. "
Lounds, J. W. "
Barclay, P. M. "
McEwan, P. M. "
Collins, M. of No. 210.
Watson, S. W. "
Grigg, J. W. "
Cock, M. of No. 212.
Courtney, S. W. "
Harrison, J. W. "
Hodson, P. M. "
Crowell, P. M. "
Drew, M. of No. 213.
Fife, S. W. "
Geddes, J. W. "
Stokes, P. M. "

Installed according to ancient usage:

Maximilian De Strait, Master.

The Rev. Bro. John Philip Erb, S. W., vice David Schoep, absent.

John Doig, J. W., vice Ferdinand Forster, dead.

All matters relative to this Constitution being completed the Grand Officers aforesaid, in the name of the Most Noble Prince John, Duke of Athol, G. M., proclaimed the new Lodge duly constituted, No. 215, registered in Grand Lodge Book Volume 8, Letter H, to be held in the Second Regiment of Auspach Berauth.

Closed before 7 o'clock; adjourned to the Grand Lodge in London.

N. B. The Rev. William Walter was empowered to act as Deputy Grand Master, for three hours only, by authority from Wm. Dickey, Esq., D. G. M.

From the fact that this meeting was held in February, 1782, and the officials were only named as temporary—for three hours in fact—while the warrant constituting the Provincial Grand was, according to its own authority, issued five months earlier, it seems probable that the date of the dispensation authorizing this meeting bore an earlier date than Sept. 5, 1781, and was probably sent soon after the meeting at which the officers named were first elected. Ocean travel was not then by any means as speedy or so regular as now.

This constitutes all we really know of the embryo Provincial Grand Lodge until the warrant establishing it was duly received and it fairly entered upon its career. Doubtless in the interim many informal meetings were held, at which laws were discussed and other necessary details considered, but the whole proceedings were deemed informal and unauthorized, and if any minutes of them were kept, which is doubtful, they have completely disappeared.

The present, therefore, may be an opportune place in which to place before the readers of this history some information, however imperfect, concerning the men whom the brethren in New York, in 1781, deemed worthy of being their leaders in Masonic work.

The Rev. William Walter was born at Roxbury, Mass., and was the son of Nehemiel Walter of that place. He graduated from Harvard in 1756, and was ordained by the bishop of London. His clerical career began with his appointment as assistant at Trinity Church, Boston, under the Rev. Mr. Hooper, and when in 1768 that gentleman died, Walter succeeded to the rectorship. In his British sympathies he was most pronounced, and one authority says "he preached many furious discourses against rebellion, and often warned his people of the dangers of the halter that awaited those who lifted their hands against 'the powers that be.'" This is borne out by a reference in John Trumbull's doggerel poem of "McFingal," where he says:

> Have ye not heard from Pastor Walter
> Much dire presage of many a halter?

At all events Walter became so obnoxious to the Boston patriots, or they became so obnoxious to him, that when in 1776 that city was evacuated by the British troops he left his flock and accompanied the soldiers to New York. As at the time he appears on the scene in this city he was a member of Lodge 169,



REV. WILLIAM WALTER, D. D.

he may have been initiated into it before leaving the Hub, and in this point, could it be proved, would be found another straw in favor of the Massachusetts origin of that once famous New York Lodge. It has been said that before settling here he went to London, and might have been initiated there, but at all events he was back in New York before February, 1781, when he was chosen to be the head of the Provincial Grand Lodge. The authority for his proceeding to London is

contained in Holmes' Annals (Vol. 2, page 407), and there seems no reason to doubt its authenticity or to suppose that, being initiated in London the movement for the establishment here of an Ancient Provincial Grand Lodge really originated with Laurence Dermott, who saw in the loyal minister a fit personage to wield influence enough among his brethren to successfully institute such a body.

While vehement in his denunciation of those whom he regarded as rebels, Mr. Walter was full of charity to all men, and however much we may differ with his principles, we must admit that he is entitled to be honored for his steadfastness in his sentiments, seeing that he honestly held them and that he really sacrificed his worldly prospects rather than abandon them. From all that we can gather he was a zealous minister of the Gospel, carried its teachings with him into everyday life, and, having cast his bread on the waters, trusted humbly to the Giver of All Good to make everything come right in the end. His future life showed that he was no bigot in religion or politics. As a clergyman of the Church of England he deemed it right to speak out openly in defense of its temporal head—the King—and did so without regard to consequences. He acted as chaplain to De Lancey's 3d Battalion, and when New York was evacuated, in 1783, went to Nova Scotia, where, in 1785, he became rector in charge of the Episcopal Church at Shelburne. In 1791, when the ecclesiastical as well as the political ties with the mother country had been some time severed, Mr. Walter returned to the States and a year later was appointed, or chosen, rector of Christ Church, Boston. He died, holding that office, in 1800.

Although an Ancient Mason, and probably as loyal to its professions as any man living, Mr. Walter was too much of a Christian to entertain for his "Modern" brethren the hatred and contempt with which they were regarded, or professed to be regarded, by those who worked "under the old constitutions." The following letter, the original of which is now in possession of Bro. John G. Barker, Past Grand Librarian, New York, is in itself a beautiful tribute to his pure Christian character, to his sense of true Masonic charity, and to the sentiment of human brotherhood which filled his breast and made him the great Mason he undoubtedly was. The letter bears the endorsement: "Addressed to the Master and officers of Lodge No. 169, meeting at Bro. Barclay's to settle the quarterly accounts, from the Rev. Bro. Walter," and reads as follows:

New York, June 22nd, 1781.

My Brothers:

A matter has occurred to me this day which I beg to submit to your consideration. A Gentleman of character and interest applied to me to know if he might be allowed to join us at Dinner, on Monday; at the same time showed me his Certificate which discovered him to be a Modern; but of a very genteel Lodge in this City. I thought, but was not certain, that the custom of our Lodge was not to admit Visitors of this Denomination to dine with us. I find it is the custom. But I beg to submit to your consideration, after your other business is over, whether this custom of ours is not a bad one and therefore to be set aside.

In the first place, we have nothing to do on Monday but to go to Church, and to dine together, is there anything in either of these transactions that forbids our communicating to any person of Credit and Reputation? Does not a refusal to admit them indicate a narrowness of sentiment and want of Liberalty? Shall we who are Christians admit Jews and Heathens to be of our fraternity provided they are moral good men, refuse to dine with a fellow Christian and a fellow Mason only because he is a Modern? In my opinion it is not to be justified by any sufficient reason and savors too much of Bigotry and Obstinancy which a Gentleman would be ashamed of.

In the next place our wish and desire is to take away Modern Masonry and so introduce the Ancient in its room here. Do we not frustrate our own intentions by holding the Gentlemen of that class at a contemptious distance as if they were unworthy to participate with us in the commonest offices of Life? Shall we not more effectually serve our ends by meeting with openness and freedom, showing them how we live together as gentlemen and friends, and that we shall be ready and happy to receive them if they will return to the

ground from which their ancestors departed? I can venture to predict that in the broken state of Modern Masonry in this place a little Concession on the part of the Ancient Lodge here will in a very short time bring over the whole body of Moderns to us, and make us truly great and honorable in this vicinity. I can see no evil that can accrue from the trial and an abundance of good. I admit them to the knowledge of no essentials, nor even admit them to our private communications, or when we are at work.

If these reasons shall have that weight with you as they have with me, I would recommend that our Conduct and the Reasons of it be communicated to all the Ancient Lodges, nay more, I would have the whole transmitted to the Grand Lodge in London by the first opportunity, for I am very confident that the Brethren who compose that Body are of so liberal a spirit, and so desirous to diffuse the Ancient Craft into all Countries and especially this, that they will pass the same marks of approbation on this as on all other parts of our conduct, but if I am mistaken in my reasoning or you shall judge different from me, I shall rest in peace, and remain always,

Your most obedient friend and Brother,
WALTER.

The Senior Warden, John Stedholm Browning, has left, unfortunately, no records behind him. No Directory of New York was printed before 1786, and by that time he had left the city, being a pronounced Tory. He declined to stand under the American flag, and seems to have settled at St. John, N. B.

The Rev. John Beardsley, Junior Grand Warden, was, in 1782, Chaplain of the Loyal American Regiment and a member of Lodge No. 210. At the conclusion of hostilities he went to New Brunswick and became Rector of the Episcopal Church at Maugerville, although during the progress of the Revolution that village was more pronounced in its devotion to the Continental cause than to that of the mother country. In fact all but twelve of the people had signed a resolution offering their lives and fortunes to aid "in the present struggle for liberty however God in His providence may order it." Massachusetts sent these people a supply of ammunition, and a detachment of troops from that commonwealth was not only welcomed to the place but obtained in it fifty recruits. However, Brother Beardsley made his home there and held his holy office until his death. There is no trace of his exerting any activity in the craft after leaving New York.

CHAPTER II.

THE CHARTER AND SOME OF THE EARLY LEADERS.

THE long expected Provincial Grand Lodge warrant was brought to New York from London by Brother Lewis of Lodge No. 210, and had been delivered with by-laws, letters from Grand Secretary Bearblock and other documents to the Rev. Mr. Walter. That zealous Mason lost no time in putting his commission into effect and issued a call for a meeting at Roubalet's Assembly Rooms on Dec. 5, 1782.

The meeting was well attended and its proceedings seem to have been marked with a good deal of genuine enthusiasm. What might be described as the roll call showed the following present. It really contains, so far as we know, the first Grand Lodge record in the State in which the subordinate Lodges stand out in clear and individual relief:

The Right W., the Rev. William Walter, Grand Master.

The Right W., John Studholme Brownrigg, Senior Grand Warden.

The Right W., the Rev. John Beardsley, Junior Grand Warden.

Bro. Ellerington, P. M.
Bro. Jennings, S. W.
Bro. Scott, J. W.
} Lodge No. 52, Ancients, in 37th Regiment of Foot.

Bro. Harvey, M.
Bro. Grant, P. M.
Bro. Douglass, pro S. W.
Bro. Hanault, pro J. W.
} Moriah Lodge, No. 133 (Scotland), in 22d Regiment of Foot.

Bro. Cunningham, M.
Bro. McCuen, P. M.
Bro. Campbell, S. W.
Bro. Kerr, J. W.
} St. Andrew's Lodge, Lodge 169, Ancient York Masons, in New York.

Bro. Hudson, M., pro tem.
Bro. Lynch, P. M.
Bro. Courtney, S. W.
Bro. Harrison, J. W.
} (Solomon's Lodge) Lodge No. 212, Ancient York Masons, New York.

Bro. Watson, M.
Bro. Collins, P. M.
Bro. Jenkins, S. W.
Bro. Gregg, J. W.
} (Temple Lodge) Lodge No. 210, Ancient York Masons, in New York.

Bro. Fife, M.
Bro. Stokes, P. M.
Bro. Crawford, S. W.
} Lodge No. 213, Ancient York Masons, held in 4th Battalion, Royal Artillery.

Bro. Streight, M.
Bro. Scheoff, S. W.
} Lodge No. 215, Ancient York Masons, held in 2d Regiment of Brandenburgh Auspach.

Bro. Fowler, M.
Bro. Nicholson, P. M.
Bro. Woolet, P. M.
Bro. Campbell, S. W.
Bro. Gibson, J. W.
} Lodge No. 441, Registry of Ireland, held in 38th Regiment.

Bro. Gillespie, M.
Bro. Hughston, S. W.
Bro. Ault, J. W.
} Sion Lodge, under Dispensation in His Majesty's 57th Regiment.

The Lodge being duly opened the first business in order was the reading of the document which constituted the Provincial Grand Lodge and gave authority for the proceedings then instituted and all that might be done thereafter by the body it called into being. As the document afterwards played an important part in the history of the Grand Lodge it deserves to be carefully studied for that as well as for many other reasons. We therefore give it here in full and with the utmost accuracy as to details.

No. 219. (Seal.)

ATHOLL, Grand Master
WM. DICKEY, D. G. M.
JAMES JONES, S. G. W.
JAS. READ, J. G. W.

To all whom it may Concern.

We the Grand Lodge, of the Most Ancient and Honorable FRATERNITY of FREE and ACCEPTED MASONS (according to the old constitutions granted by his Royal Highness Prince Edwin,

at York, Anno Domini, Nine Hundred Twenty and Six, and in the year of Masonry Four Thousand Nine Hundred Twenty and Six,) in ample Form assembled, viz.: The Right Worshipful and Most Noble Prince John the Third, Duke, Marquis, and Earl of Atholl, Marquis and Earl Tullibardine, Earl of Strathtay and Strathardle, Viscount of Balquider, Glenaldmond and Glenlyon, Lord Murray, Belveny and Gask, Hereditable Captain and Constable of the Castle, and Constabulary of Kincleaven, Hereditary Keeper of the Palace of Falkland, one of the Sixteen Peers of Scotland, and in that part of Great Britain called England and Masonical Jurisdiction thereunto belonging, GRAND MASTER OF MASONS; the Right Worshipful William Dickey, Esquire, Deputy Grand Master; the Right Worshipful James Jones, Esquire, Senior Grand Warden; and the Right Worshipful James Read, Esquire, Junior Grand Warden; with the approbation and consent of the Warranted Lodges held within the Cities and Suburbs of London and Westminster; do, by these Presents, authorize and empower our Trusty and Well-beloved Brethren, Free and Accepted Ancient Masons, who at the Time of this present Writing, are or hereafter shall become Inhabitants of the Province of New York, in North America, to congregate, form, and hold a Provincial Grand Lodge in the City of New York and Province of New York aforesaid, independent of any former Dispensation, Warrant, or Constitution, ordered, given, or granted by Us, or any of our Predecessors, Grand Masters of England, to any Mason or Masons residing within the Masonical Jurisdiction aforesaid; such Provincial Grand Lodge, when duly constituted, to be held Annually, Half-yearly, Quarterly, Monthly, or at any seasonable Time or Times as occasions shall require. And We do hereby nominate, constitute, and appoint our Right Trusty and Well-beloved Brother the Reverend William Walter, Master of Arts, to be our Provincial Grand Master; our Right Trusty and Well-beloved Brother John Stedholme Browning, Esquire, to be our Provincial Senior Grand Warden; and our Right Trusty and Well-beloved Brother the Reverend John Beardsley, Master of Arts, to be our Provincial Junior Grand Warden, within the Masonical Jurisdiction aforesaid; who together with the aforesaid Provincial Grand Master and his Deputy, when appointed and installed, and Provincial Grand Wardens, shall be addressed by the Stile and Title of the Right Worshipful Provincial Grand Master, Grand Wardens, &c. And We do hereby further authorize and impower our said Right Worshipful Provincial Grand Master, William Walter, his Deputy, and Grand Wardens, John Stedholme Browning, Esq., and John Beardsley, with the Approbation and Advice of their Grand Lodge, to grant Dispensations, Warrants, and Constitutions, for the congregating and making Free and Accepted Masons, forming and holding of Lodges within the Jurisdiction aforesaid, according to the most Ancient and Honorable Custom of the Royal Craft, in all Ages and Nations throughout the known World. And We do, by these Presents, further authorize and impower our said Trusty and Right Worshipful Brethren, the Provincial Grand Master, Grand Wardens, and their legal Successors, when in regular Grand Lodge formed, to hear, adjust, and impartially determine all and singular Matters of Complaint, Dispute, Debate, or Controversy, relative to the Craft within the Jurisdiction aforesaid; strictly requiring all and every of our Worthy and Loving Brethren within the Jurisdiction aforesaid to be conformable to all and every of the Good Rules, Orders, Issues, and Decrees, which shall from Time to Time be ordered, issued, or decreed by the said Right Worshipful Provincial Grand Lodge; herein reserving to ourselves our ancient Prerogative of hearing Appeals, and Administration of such Things as shall (bona fide) appear absolutely necessary for the Honor and Benefit of the Craft in General. And lastly, We do hereby authorize and impower our said Trusty and Right Worshipful Provincial Grand Master and Grand Wardens, together with their lawful Associates, being the installed Masters, Wardens, and Past Masters of the Regular Lodges within the Jurisdiction aforesaid, in Grand Lodge assembled, to nominate, chuse, and install, their Successors, to whom they shall deliver this Warrant, and invest them with their particular Jewels and Masonical Power and Dignities as Provincial Grand Officers, &c., &c., &c. And such Successors shall in like Manner nominate, chuse, and install, &c., their Successors, &c., &c., such Installation to be upon or near every Saint John's Day, the Twenty-fourth of June, during the Continuance of the said Provincial Grand Lodge for ever. Providing the said Right Worshipful William Walter, John Stedholme Browning, Esqr., John Beardsley, and all the Successors, Grand Officers of the said Provincial Grand Lodge, do continually pay due Respect to the Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, by whom this Warrant is granted, otherwise this Warrant and Constitution to be of no Force nor Virtue. Given under our Hands and Seal of the Grand Lodge in London, the fifth day of September, in the Year of our Lord, One Thousand Seven Hundred Eighty and One, and in the year of Masonry, Five Thousand Seven Hundred Eighty and One, and in the Seventh

Year of the Grand Mastership of his Grace the Duke of Atholl, &c., &c., &c.

CHAR'S BEARBLOCK, Grand Secretary.

(Seal.)

Note.—This Warrant is Registered in the Grand Lodge, Vol. 8, Letter H.

So important is this document, so terrific has been at least one battle fought around it, and so often has it been declared a forgery, and all the rest of the ill-sounding names which Masonic historians and disputants and quidnuncs throw, generally indiscriminately and without reason, at whatever may be opposed to their ideas, that we may consider its peculiarities and features at some length. Certainly the document, on the face of it, presents some inconsistencies, which were it issued at the present day, would be inexplicable, would be unpardonable even if they were possible. But conditions were very different in 1781. Grand Masters, even in the limited territory of Great Britain, were not within such easy reach of London as now. America was then, in a sense, much further away from Liverpool that at the present time, when a journey across the Atlantic can be performed in six days; the necessity of absolute correctness was not as deeply appreciated in Masonic circles as is now happily the case, and anything bearing the semblance to a charter, even a copy of one drawn up and certified by a handful of soldiers, was deemed just, regular, and potent so far as Masonry was concerned.

Before considering the document itself it may be as well to give some details of the career of the Duke of Atholl, whose name, as Grand Master, heads the list of officers of this mother Lodge, because much of what has been said derogatory to the warrant has arisen out of a misunderstanding in connection with his personal as well as his Masonic career.

John, fourth Duke of Athol (the name is variously spelled Athole, Athol, Atholl, Atholle), was born June 30, 1755, and succeeded his father, John Murray, third Duke, on the latter's death, Nov. 4, 1774. He was a public-spirited nobleman, raised once a regiment of soldiers—the old Athol Highlanders—for the service of his sovereign, but, excepting in Masonry, he sought no public honors. In many ways he proved himself to be a shrewd, far-seeing man. He was the last of the Kings of Man, a dignity which had been in his family for many generations, and sold all his rights and privileges on that island—the Land of Home Rule—for £409,000. He had sense enough to see that it was only a question of time when the Crown would assert direct sovereignty on the island, and he knew that when that time did arrive it might be doubtful whether the government then in office would make any financial allowance at all. For the Duke's apparent complaisance in this transaction he was also rewarded by being created Baron Murray of Stanley and Earl Strange in the peerage of the United Kingdom, thus entitling his successors in the dukedom to the hereditary seat in the British House of Lords which they still enjoy. The Duke was also a Knight of the Thistle and appears to have been much beloved by his tenantry and by all with whom he came into contact. He died in 1830.

Outside of Freemasonry there is nothing in this nobleman's life to call for notice, and as the biographical dictionaries do not credit Masonry with being a factor in a man's life or, being a theme of sufficient importance to invest a man with any degree of public honor, he does not get beyond a line or two in any compilation of that sort with which the present writer is acquainted and even in sketches of his family history nothing more than a brief mention is vouchsafed to him, but surely the very important part he played, and the prominent figure he cut in British Masonic history entitled him to more generous notice.

The Duke was initiated, passed and raised in Grand Master's Lodge, Ancients, on Feb. 25, 1775, and according to the minutes, it was proposed that he be immediately installed Master of the Grand Master's Lodge, which

was accordingly done. His formal election and installation as Grand Master followed, succeeding in that office his father who had held supreme command from 1771.

It will be seen that the Duke was made a Mason some months before he had attained his twenty-first year, and quite an amount of ingenious and adverse criticisms have been waged around this fact, showing that the Duke's Masonic standing was illegal, utterly forgetful of the fact that while twenty-one years was the recognized age in England it only needed a resolution of the Grand Lodge to waive a strict adherence of that requirement, and in the case of the Ancients the limit of age was not laid down in any hard and fast manner as is the case in most if not all of the American Grand Lodges.

Another matter on which a good deal of wonderful Masonic and antiquarian research has been wasted is over the words in the charter "Most Noble Prince John the third, Duke," etc. Mr. Joseph N. Balestier, in his "Historical Sketches of Holland Lodge," who may be classed as a kindly critic of the charter, says:

> The regal description of one who was unquestionably the fourth Duke of Atholl as "John the Third," has led some to believe the warrant spurious, and others to suppose it erroneous. Even Chancellor Walworth, in his celebrated "opinion," speaks of the description as a mistake. But the description of "John the Third" is entirely consistent with the usual one of "John, Fourth Duke of Atholl." I have ascertained that some of the high Scotch nobility were formerly, and may be still, accustomed to entitle themselves like sovereign Princes, making the number apply to the Christian name, and not to the dignity. This custom would probably be jealously observed by the princely house of Atholl, who were formerly absolute sovereigns of the Isle of Man. For the same reason the title "Most Noble Prince" would be apt to be retained, and it might even have been "Most High, Potent, and Noble Prince," without exceeding the titular rights and privileges of British Dukes. The Duke of Atholl who signed the warrant was. in fact, the third of the Dukes of Atholl who had borne the name of "John." He was the son of that John Duke of Atholl, who, in 1772, was Grand Master of Scotland, and also of the Ancient York Masons, and who died in 1774.

The idea of the custom among the Scottish peers of using a numeral after their Christian names is decidedly a novel one, one which is apt to provoke a smile from any student of Scottish history or the Scotch peerage, and while some British Dukes have among their dignities the title of "Most High Potent and Noble Prince," some who would use it on account of their ducal title would be speedily reminded of their mistake by the Heralds' College.

The explanation of the "John, the Third" mystery is a very easy one. In all Masonic investigation much time has been lost, much temper has been spilled in not accepting the easiest and most rational theory that presents itself, and much valuable time has been wasted in not applying to Masonic theory the safeguards of common sense. In the present case the explanation is a simple one, it being merely a mistake due to carelessness, or thoughtlessness, or at best that it arose from a desire to economize by using materials on hand, without any regard to consequences, or rather without deeming the matter of sufficient moment to bring about any consequences or even to be the subject of scrutiny and conjecture. In reply to a question by the writer of this book for his views on the subject Mr. W. J. Hughan of Truro writes:

> Respecting the No. 219 warrant of the Ancients granted to the Provincial Grand Lodge of New York, and the mention of "Prince, John the Third," as Grand Master, dated 5th September, 1781, although the third Duke died in 1774, I find it is not the only charter having such a manifest error. Another warrant for a Provincial Grand Lodge (the only one of the kind in England) was granted to No. 217 on the same day and year (5 September, 1781), to be held in Sheffield for the 'Counties of York, Chester and Lancaster.' A copy of the latter is given in the "Freemason" of June 28, 1890. The explanation is an obvious one. The Grand Secretary, Brother Charles Bearblock (in office as such 1779-82), evidently used an old form in error and stupidly neglected to leave out the word "third" and

supply the word "fourth," as he ought to have done. He was not the only one who made this error. Another warrant was issued, Sept. 6, 1776, to No. 72, Sheffield, with John, "the third Duke," in error for the "fourth." So you will see No. 219 is not an isolated case. A reproduction will be found in the "Freemason" for 26 April, 1890.

When William Dickey was Grand Secretary, [1771-1776] he issued warrants with "John, the third Duke," mentioned, and often no qualification but "John, Duke," &c., and so James Jones, when Grand Secretary [1777-78], also has the third in error. Often enough, however, neither the third nor fourth were mentioned, but simply titles, the variation being apparently fanciful, there being no fixed rule. That the whole trouble arose out of a careless use of forms is also evident from the fact that sometimes the same Grand Secretary used the right ones and sometimes the wrong ones. For example, James Jones, on Warrant of June 15, 1778, has the third Duke, and Brother Jones has the fourth Duke on Warrant No. 331, issued in 1777. These can all be verified and prove the authenticity of New York's warrant, notwithstanding the error of which so much has been made.

Having thus, effectually, we take it, covered the disputed point in the charter, we must now resume our study of the proceedings of the meeting at which it was first made public. After the warrant had been read by Brother James Clarke, Secretary of Lodge No. 169, who acted as Secretary pro tem. of the gathering, a letter from Grand Secretary Bearblock, which had accompanied the warrant, was presented and read, and then the Grand officers named were duly proclaimed, and the Provincial Grand Lodge was duly constituted.

Grand Master Walter then addressed the Lodge in "a suitable and affectionate" manner, and stating that as it was his inherent right to appoint a Deputy Provincial Grand Master he had resolved to name James McCuen, Past Master of Lodge No. 169, for that office, and as the selection met the approval of all the brethren present, that brother was invested with the jewel of his office, and installed and proclaimed. The Grand Master then directed that the selection of the other officers necessary to complete the requirement of the Grand Lodge should be proceeded with and, as a result, the following were declared elected:

William Cock, Master of Lodge No. 212, Grand Secretary.

James Clarke, Secretary of Lodge No. 169, Deputy Grand Secretary.

Joshua Watson, Master of Lodge No. 210, Grand Treasurer.

John Chevalier Roome, Lodge No. 169.
George Clarke, Lodge No. 210.
Collom Homfries, Lodge No. 212.
Charles Morris, Lodge No. 213.
} Grand Deacons.

Archibald McNiel, Lodge No. 169.
Oliver Burdett, Lodge No. 210.
—— Huggeford, Lodge No. 212.
Alexander Melvil, Lodge No. 213.
} Grand Stewards.

The Lodges present surrendered their warrants to the Grand Master, as evidence of their submission to the Grand Lodge and received them back "with the fullest assurance" on the part of the Grand Master "of their acting under them with that zeal, honor, and propriety which becomes the Ancient Craft." After determining that the Grand Lodge should meet on the first Wednesday in each month at 6 p. m., and authorizing the officers to purchase a seal and the necessary business books, it was resolved to celebrate the following St. John's day by going in procession to attend divine service and afterward by dining together at Roubalet's. Brother Cunningham, Collins, Hudson, Scheoff and Fowler were appointed a committee to arrange for the dinner and for the divine service being held in Trinity Church and to secure the Rev. Dr. Seabury as a preacher. Afterwards, say the minutes, "The petition of Brother Samuel Ryerse in behalf of himself and Brother Abraham Buskirk, Edward Earl, John Buskirk, Richard Cooper, Justus Earl, John Van Norden, William Sorrell and John Hammel, the members of Lodge No. 169, and officers in the 3d Battalion of New Jersey Volunteers, praying for a warrant to hold a Lodge of Free and Accepted Masons, was read and deliberated upon; and as the petition was recommended by the Master and Wardens of Lodge

No. 169, in obedience to a vote of that Lodge, the same was unanimously granted."

Another extract from these minutes will be found of interest:

The petition from the officers of Lodge 213, held in His Majesty's 4th Battalion of Royal Artillery, quartered in this city, representing that the Grand Lodge of England have permitted their mother Lodge, No. 86, held at Woolwich, in the said regiment, the privilege of wearing their hangings trimmed with gold, in conformity with the uniform of said regiment, and praying that the same indulgence may be extended to them was granted. Afterwards it was resolved that officers of subordinate Lodges shall wear silver jewels, with such silk hangings as they may think proper, excepting Lodge No. 213, as aforesaid.

This concluded the business of the meeting, which we nave recorded at considerable length, much more, perhaps, than the importance of the proceedings warranted. But beginnings are always interesting, and as this is generally accepted as the opening meeting of the present Grand Lodge it is of more than usual interest for the brethren of the Empire State. But it may be as well here to mention that the present writer holds that the date of organized Masonry in New York should start either with the deputation of Provincial Grand Master Coxe or with the full establishment of the New York Sovereign Grand Lodge under Chancellor Livingston.

We have already referred to the three principal officers named in the charter and stated the story of their career so far as known. Of the others little can be said. Deputy Grand Master McCuen (or as it should be spelled, McEwan) was a merchant, and, it is to be inferred from his name a Scotsman, but he preferred the British flag to that of Uncle Sam and left New York just before its evacuation by the troops of the old land. So did Joshua Watson, the Treasurer, who was also a merchant. He seems to have been a believer in lotteries—a vice that in his day was deemed both fashionable and commendable. The Grand Lodge, apparently was not above endorsing this easy way of making money, for at the meeting of Feb. 5, 1783, we find the following resolution noted:

Resolved, That the thanks of this Grand Lodge be given to Brother Joshua Watson, Grand Treasurer, for his liberal donation of a state lottery ticket, and that the Grand Secretary transmit the same, in terms of suitable respect and affection, for so particular an instance of benevolence.

How much the Grand Lodge realized from the gift, if anything was realized at all, is not a matter of record.

William Cock, the Grand Secretary, was a lawyer who had his office and his home at 68 Wall Street. It was the custom in those days for lawyers to transact their business in their residences, and even for merchants to raise their family altars on the floors over their stores, and it certainly was a much more comfortable way of carrying on business than the custom that at present prevails. Brother Cock held office also as Registrar in the Court of Chancery, and was noted in his day not only for his ability as a lawyer but for his power as an orator. An evidence of this is found in the fact that in 1791, long after he had retired from office he was selected to deliver the oration at the grave of Deputy Grand Master Malcolm, who that year passed away. Brother Cock, in 1783, became the second—and last—of the Provincial Grand Masters of New York under the Atholl warrant, and as he joined the St. Andrew's Society in 1786, he must have been a native of Scotland or of immediate Scottish descent.

It may also be in keeping with the plan of this history to refer here to the story of the first Lodge warranted by this Provincial Grand body. All that is really known is that the petitioners were officers in the 3d Battalion of New Jersey Volunteers, that the warrant was granted under the numerical designation of No. 2, and that in February, 1783, it petitioned to be known by the name of St. George, and that that petition was favorably considered and the name awarded. That ends the

story so far as authentic official records go. The attempt which has been made to identify this Lodge with that of No. 478 on the Irish register, held in the 17th Dragoons from 1769 to 1795, is entirely without foundation. The Athol Provincial Grand Lodge would have acknowledged that warrant as sufficient in that case as in others.

As the other Lodge which presented a petition at this memorable meeting of the Grand Lodge soon passes from our history it may also be in keeping with our plan to refer to it more particularly here. At an informal meeting of the Ancient Lodges in New York, held on Jan. 23, 1781, one of the meetings preparatory to the organization of a Provincial Grand Lodge, a petition for a warrant was presented on behalf of a number of brethren in the 4th Battalion, Royal Artillery. The petition was endorsed by Lodge No. 169, and the matter referred to the Grand Lodge in England. On July 3 they received the warrant, and registered as Lodge 213. The matter of their desire for trimming their Masonic regalia with gold was permitted because another Lodge in the same regiment had been so favored by the mother Grand Lodge, as it made their Masonic trappings correspond to their regimental adornments. But as gold was the Grand Lodge metal, and to prevent this innovation spreading through want of definite legislation, the meeting at once passed a resolution that thereafter Grand Lodge officers alone should wear gold jewels and lace while silver was to be the metal used in the regalia and emblems of subordinate Lodges.

Lodge No. 213 took a very active part in the proceedings of the Provincial Grand Lodge and on March 6, 1783, was awarded a vote of thanks for "their generous donation of a setting of marble columns and box for the repository of the jewels." In November, 1783, when New York was evacuated, it carried its warrant with it to Nova Scotia, and so drops out of our record, but it long continued to engage in Masonic work, and Albion Lodge, No. 2, Quebec, claims to be its lineal descendant.

The brethren did not have the religious part of their festival of St. John the Evangelist on Dec. 27, 1782, in Trinity Church. The Rev. Dr. Inglis, at that time Rector of Trinity, and afterward (he retired from New York with the British forces) first Bishop of Nova Scotia, arranged for the service being held in the now venerable chapel of St. Paul, at the corner of Vesey Street and Broadway. There Grand Master Walter and the Grand officers with the officers and brethren of the various Lodges proceeded in processional order and listened to "an excellent and well-adapted sermon" by a member of the craft, the



ST. PAUL'S CHAPEL, NEW YORK, ABOUT 1800.

Rev. Dr. Seabury. Thereafter they dined together at Roubalet's. During the evening a vote of thanks was passed to Dr. Inglis "for the very polite and obliging manner in which he accommodated" the Lodges for the celebration of divine service that day. Joshua Watson, Archibald Cunningham and James Clarke were also appointed a committee to present the thanks of the brethren to the Rev. Dr. Seabury for his sermon, and to request a copy that it might be printed.

Dr. Seabury deserves more than a passing notice in this history, not only because he was

a prominent divine but because he was prominent and outspoken in his Masonic zeal. He was born in Connecticut in 1728 and educated at Yale. In 1748 he was appointed assistant to his father, then rector of an Episcopal Church at Hempstead, L. I. After graduating at Yale in 1751 he went to England, and was there ordained and afterward became, in succession, Rector of churches at New Brunswick, N. J., Jamaica, L. I., and of St. Peter's at Westchester, N. Y. At that time Dr. Seabury was a strong Tory, indeed the church of which he was a member was one of the stanchest opponents of the principles of the Revolution in America. Into the polemical department of the controversy, Seaman entered with the utmost vigor and wrote a number of pamphlets under the cognomen of "A Farmer," which attracted general attention and, naturally, gave great offense to the "Sons of Liberty" and other embryo revolutionists, for at that time the spirit of disaffection with the mother country had not developed into anything like a desire for complete separation. The Sons of Liberty even went so far as to make a dash to Westchester, where they arrested the preacher and other loyalists and carried them over the border into New Haven, where they were detained as prisoners. They were soon released, however, even the friends of liberty agreeing that the arrests were unwarranted and prejudicial to their cause. As time went on, and events began more clearly to indicate the certainty of an armed struggle for liberty the rectory at Westchester was subjected to many visits from parties of armed men in search of evidence against the "Farmer," and offering a substantial reward for the discovery of "that vilest of miscreants." As a result of all this, and when war broke out, Seabury closed his church and determined that in it there should be "neither prayers nor sermons until he could pray for the King." During the occupation of New York by the British, from 1776 until 1783, he resided in New York, preaching under the direction of the Rector of Trinity, or "the Rector of New York," as that dignitary was then called. He was also chaplain of a loyalist regiment, "The King's American Regiment," which was stationed during that time in the city.

In 1784, Dr. Seabury went to England to receive consecration as a Bishop, but his application at London was refused. So he proceeded to Aberdeen, and there, on November 14, of the same year was duly consecrated Bishop by Bishops Kilgour, Petrie and Skinner.

He at once returned to America, and becoming Bishop of Connecticut and Rhode Island, presided over that diocese until his death in 1796.

When Dr. Seabury became a Freemason is not known, but very probably it was while attending Edinburgh University in 1752, or he may have been one of Dermott's captures a year later. Nor is the name of the Lodge or Lodges known of which he was a member. But that he continued his connection with the Order until the end of his career there seems no doubt. On June 24, 1795, a few months before his death, he preached a sermon at the installation of Sumerset Lodge, Norwich, Conn., which he at once printed with the following dedication:

> To the Most Worshipful President of the United States of America, the following discourse is respectfully inscribed. By his affectionate brother and most devoted servant, SAMUEL SEABURY.

"From the above dedication," wrote Sidney Hayden, "we are induced to believe that this distinguished Bishop and good brother, prayed as fervently and heartily for George Washington as in former years for the royal George of England." There is no doubt on that point, for Seabury took an active part in that revision of the prayer book which cut out all references to the British royal family and similar matters when the Episcopal Church in America adopted its own constitution in 1789, and so cut away from the sovereignty of any human and hereditary "Defender of the Faith."

Bishop Seabury left behind him an enviable record, and in many ways the inscription on his tomb erected in the Churchyard of New London is a tribute to his virtues as a Freemason, as well as a priest, for the commendations set forth apply equally to both:

> Ingenious without pride, learned without pedantry, good without severity, he was duly qualified to discharge the duties of the Christian and the Bishop. In the pulpit he enforced religion; in his conduct he exemplified it. The poor he assisted with his charity; the ignorant he blessed with his instruction. The friend of men, he ever designed their good; the enemy of vice, he ever opposed it. Christian! dost thou aspire to happiness? Seabury has shown the way that leads to it.

It would be difficult more concisely or more clearly to present a statement of all that Masonic teaching is striving to produce in each member of the Order than is presented in these few lines.

One would have thought that this noted divine would have been secured as Chaplain of the Grand Lodge, but for some reason that honor fell, March 6, 1783, to the Rev. Brother Fraser, a member of Lodge 169, one of the Military Chaplains. In his hands the honor was simply held as an empty one, for he seems to have performed no duties in connection with it, and indeed it was many years later before Chaplains had an assured and recognized position among the officials of the Grand Lodge. But the Provincial Lodge never forgot its religious duties, and while it lasted, the "days" of the patron saints seem to have been faithfully observed. Thus on June 24, 1783, the day of the Baptist, the brethren listened to a sermon in St. Paul's by the Rev. Dr. Inglis, and afterward dined together, and although no notice is preserved in the Grand Lodge records as to the Evangelist's day that year being celebrated we may be certain it was not permitted to pass without notice.

CHAPTER III.

WAYS AND MEANS.

THE first business of the newly constituted Grand Lodge was to provide the ways and means for carrying on its work. We have already mentioned the gift of a lottery ticket from the Grand Treasurer, and two similar gifts were about the same time received from another brother, John Moore, while the Lodges seem to have been generous in their individual contributions, but it was felt that some more tangible sources of income should be devised. So at the meeting on Jan. 2, 1783, the Masters of the enrolled Lodges were appointed a committee "to consult and deliberate upon a system most agreeable to the circumstances of their respective Lodges for raising a fund for supporting the dignity and reputation of this Lodge and to enable it the more effectually to extend the beneficent purposes of the institution." As a result, at the next meeting the following resolutions were passed:

Resolved, That six guineas be paid for a warrant and one guinea for a book of By-laws.

Resolved, That each visiting Brother, upon his admission into this Grand Lodge, shall pay into the hands of the Treasurer one dollar.

Resolved, That all Lodges in this jurisdiction may have a name as well as a number, if they request it.

Soon after it was agreed that the Pursuivant and Tyler should, respectively, receive twenty shillings each regular Grand Lodge night for their services, and that "the extra Tyler, when one is necessary, shall be paid eight shillings for each night he attends." After being in possession of a regular income for a few months the Grand Lodge proceeded to put into practical effect the tenets of brotherly love by appointing, in August, 1783, a Committee on Charity, "to whom all petitions from indigent brethren be referred," and the committee was empowered "to grant such relief as the circumstances may require and the funds of this Grand Lodge will permit." The Grand Treasurer, Grand Secretary and Brother Fife, Master of Lodge 213, were appointed such committee, and soon found plenty of occupation. They were very liberal, too, it would seem to us, for their first report awarded gifts of £4, £9 6s. 8d., and £26 2s. 8d., respectively to three brethren, whose names need not be printed here. They should never have been printed, in fact, not even in the Grand Lodge records. Masonic charity—or love—is an obligation, and the details of its fulfillment should be held as secret as any obligation which is imposed at the altar.

With the establishment of its benevolent fund the Provincial Grand Lodge may be said to have completed its circle, but it was soon found that the Committee on Charity was not sufficient to meet the requirements of the situation. So on Feb. 14, 1784, it was resolved that "a Committee of Charity or Steward's Lodge shall be appointed and formed to meet upon the third Wednesday in each calendar month, agreeably to the Constitution." At the same meeting it was also agreed "that

the three oldest Masters of the different Lodges meet as often as possible, the Secretary and books always present, to grant relief to the petitioners of this Grand Lodge or Stewards' Lodge for charity."

The Grand Stewards' Lodge thereupon met on February 18, and was presided over by the Deputy Grand Master. It not only awarded charity to one brother and appointed a committee to inquire into the circumstances of another but it gave a special donation to the Tyler, and ordered that his fees, past due, should be at once paid. It considered the disposition of a warrant, which matter it referred to the Grand Lodge for action, and closed its proceedings by the passing of the following:

> Resolved, That the next meeting of the Grand Lodge for the purpose of installing the Right Worshipful the Grand Master, be at Brother Cape's Tavern, and that Brothers Kerr and Sardler wait on the Grand Master to know his pleasure whether the installation shall be public or not.

This was the beginning of the work of the Grand Stewards' Lodge, an organization which steadily rose in influence and power, so that it virtually became the sort of inner circle which not only dictated the policy of the Grand Lodge but directed its actions until, becoming too overbearing in its methods, and as a result distasteful to the great majority of the brethren, it was, in 1854, felt that it had outlived its usefulness and was abolished.

One of the first acts of Grand Master Walter, after the Provincial Grand Lodge had been duly constituted, was to attempt to bring all Masons in the city into the true Masonic fold, which was, in his estimation, naturally, the fold in which he was sheltered. We have printed on a previous page his letter—remarkable for the time—in which he counseled the right hand of fellowship being given to one whom he regarded as a brother, although an erring and irregular one. It was possibly in view of his sentiments and urgings that the Grand Lodge, on Jan. 2, 1783, after he had explained the manner of "healing," adopted a resolution stating "that a Modern Master Mason, known to be such, may be healed and admitted into the Mysteries of the Ancient Craft in the manner determined upon this evening, and that the same be recommended to the several Lodges under this jurisdiction, of which the several Masters and Wardens present are desired perfectly to understand and communicate the same to their respective Lodges." It may have been that this policy was suggested from the Grand Lodge in England as a means of wiping out the "Modern" system in New York.

The immediate effect of this holding out of the olive branch was an application at the next meeting of the Grand Lodge (Feb. 5, 1783) of the officers of St. John's Lodge, on behalf of its members, for admission. This on the face of it was a defection from the Moderns, but in reality it was an irregular and unconstituted Lodge applying for a voucher of regularity of some sort, on a basis which was at once easy and cheap. The Lodge is not to be confounded with that venerable body which as St. John's, No. 1, now stands at the head of the Grand Lodge roll. In 1776 when the British forces regained possession of New York the majority of the brethren of that Lodge left the city and carried with them the warrant. Most of those left behind were loyal to the King, and as the Lodge room and its furniture, etc., was left they continued to meet as Masons, without recognition from any superior authority, and, of course, without warrant. They elected officers apparently in a regular way, and the officers in 1783, Charles Horton, Master; William McQuhae, Senior Warden, and John Strickland, Junior Warden, were those who applied for healing, which they certainly stood in need of from either Modern or Ancient bodies. After undergoing the ceremony of healing these brethren appear to have reported the matter to the Lodge to which they belonged, healed in turn the brethren, and then applied to the Grand Lodge for a

warrant. This was granted them and the officers above named were installed, invested with their jewels, assigned to seats in the Grand Lodge, and the Lodge became known as No. 4. It is significant of the correct understanding which the Grand Lodge had of the transaction that no attempt throughout the proceedings was made to indicate that this Lodge, generally known as St. John's, No. 4, was anything but a new body, and without having any legal connection with the original St. John's, then, it may be said, in exile from the city of its birth.

While naturally anxious to strengthen his newly formed Grand Lodge in every way, Grand Master Walter seems to have been determined to permit no laxity in its methods, and no dereliction of duty, Masonic or otherwise, on the part of either officers or members. One brother, Henry Lorey, being suspended for two months by his Lodge (No. 5) for reasons not stated in the minutes, the Grand Master endorsed the suspension by ordering that the erring or unfortunate brother be not admitted into any of the Lodges until the suspension should be removed. Even the Grand Lodge officials were kept strictly to account. Complaints having been made that the Grand Deacons or Stewards neglected their duty by absenting themselves from the stated meetings of the Lodge, it was resolved at the August meeting that, unless a satisfactory excuse is given, they "shall be suspended and others appointed in their places." This matter was thus placed on record. But the officials continued careless and in a more direct and business-like way the Grand Lodge brought the matter to a clear-cut issue at the September (1783) meeting by the adoption of the following:

Resolved, That the Grand Secretary summon the Deacons and Stewards, who have not attended to their duty, and the proceedings of this evening, to appear before the Right Worshipful Deputy Grand Master, and to show cause, if any they have, why the vote passed the 5th of August should not be carried into execution against them.

The unsettled condition of public affairs and the changes caused by the departure of many of the officials from New York alone prevented these derelict brethren from being visited with the punishment their carelessness or contumaciousness deserved. That they would have received fair treatment at the hands of their brother officers is evident from the story of the disposition of the charges made against one of the Past Masters of Lodge 210. According to the official record the story of that incident was as follows:

Brother Guion, Master of Lodge No. 210 complained that Brother Collins, a Past Master of that Lodge, had taken upon him to grant certificates without the knowlede and consent of the regular officers of the Lodge, and the same being taken into consideration, on motion it was resolved that Brothers Campbell, Fife, Horton, Kerr and Gardner be authorized to inquire into the same by summoning Brother Collins to appear before them at such time and place as they may direct, and also to summon such other brethren as they may suppose are material witnesses, and to make report of their doings at the next Grand Lodge.

That was passed at the meeting of Aug. 5, 1783. The committee carefully attended to its duty, apparently, and the following extract from the minutes of the next meeting, held September 3, shows the disposition of the case.

The committee appointed last Lodge night, upon the complaint of Brother Guion against Brother Collins, made the following report, which was accepted, viz.: "That they had heard the parties and fully considered their several allegations, and are of the opinion that Brother Collins has not taken upon him to grant certificates from Lodge No. 210 without the consent of the regular officers of that Lodge, and that he is acquitted of the charge, not only for the want of evidence, but from his own testimony, made with that solemnity which cannot leave any room to doubt the truth of his declaration. And we further beg leave to report that Brother Guion appears to us to have been actuated by the purest motives of zeal for the honour of the craft in causing an inquiry to be made into the conduct of Brother Collins, as he had by his remissness, in not giving Brother Guion that information and satisfaction which he had a right to expect, occasioned a suspicion perfectly justifiable on the part of Brother Guion."

The Provincial Grand Lodge, under Grand Masters Walter and Cock, besides "healing" St. John's, No. 4, issued warrants to seven Lodges:

1. Lodge No. 2, in New Jersey Volunteers, Dec. 5, 1782.

2. Sion Lodge, No. 3, in 57th Regiment, Jan. 2, 1783.

3. Hiram Lodge, No. 5, in Regiment de Knyphausen, March 6, 1783.'

4. Concordia Lodge, No. 6, made up of Ancient Masons and members of different Lodges in this jurisdiction, March 6, 1783.

5. Lodge No. 7, in Loyal American Regiment, constituted June 12, May 7, 1783. Possibly made up of members of old Union Lodge —Moderns.

6. Union Lodge, No. 8, a New York City Lodge, Nov. 29, 1783.

7. Long Island Lodge, first Lodge in Long Island, Feb. 4, 1784.

Affiliated:

Lodge No. 90, in 33d Regiment (Ancient), Aug. 5, 1783, may be considered as having affiliated because its officers were given seats in Grand Lodge.

CHAPTER IV.

THE END OF THE PROVINCIAL GRAND LODGE.

DURING 1783 political events began to shape themselves, so that the hopes of the American patriots for peace on the basis of independence became assured. In fact in that year New York was the only place of consequence remaining in the hands of the British, and Washington's headquarters were at Newburgh, waiting for the final battle or the treaty which was formally to inaugurate a new nation. It was felt that the time had about come when the pen would complete the work of the sword, and 1783 had not run half its length before it was seen to be only a question of a few months when the British would surrender New York. On Nov. 30, 1782, preliminary articles of peace were signed at Paris between Great Britain and the United States, thus putting a stay to all hostilities, and on Sept. 3, 1783, the final treaty between the combatants became a fact. On November 3 the Continental Army was disbanded by Act of Congress, and on the 25th of that month Washington marched down the Bowery while the British troops embarked at the Battery. As soon as the last of the red coats had embarked the Stars and Stripes were hoisted on the historic fort, and what has been called the seven years' occupation of New York by the British came to an end.

The certainty of the withdrawal of the British from New York was apparent, even to the most ultra Tory, before the first half of 1783 had passed, and a general rush to meet the inevitable change was in order. Thousands left the city, either for Canada or Great Britain, and the troops were in readiness to move at a moment's notice. In Masonic circles the effect of the impending change soon became noticeable, resignations among the Grand officers became frequent, while at times, an entire Lodge moved away; but amid it all it is curious to note how calmly the Provincial Grand body proceeded with its work, filled up the vacancies in its ranks as they occurred and pursued the even tenor of its way without break or interruption and as calmly as it was possible under the existing circumstances. The Grand Lodge, being mainly an army body, might, one could naturally suppose, have melted away, and so it would had not its officials remained true to their Masonic obligations and kept their house in order so that when the change of government went into effect the Grand Lodge which they established really suffered no harm beyond diminution of numerical strength.

The first Masonic indication of the approaching change may be said to have occurred on April 2, 1783, when Deputy Grand Master McCuen tendered his resignation, as he was leaving the city. It was then resolved "That a blank warrant, free of all expense, be presented to our worthy Brother James McCuen, Esq., Deputy Grand Master, with liberty to fill the blanks with such names as he may think proper; and that the thanks of this Grand Lodge be returned for the many

essential services he hath rendered in its institution and progression." This policy of issuing to a traveling brother a blank diploma was entirely in keeping with Laurence Dermott's ideas of propaganda work, and undoubtedly such an easy method helped greatly in adding to the numbers and influence of the Ancients, although whether it elevated the moral standing of the institution while it prevailed is certainly open to doubt. It was at all events a dangerous precedent at best, and while doubtless all reliance could confidently be placed on the fidelity and caution with which Deputy Grand Master McCuen might exercise the powers conferred by its possession it is hard to realize what harm might not have been done had the Grand Lodge followed the precedent to any extent and issued blank warrants on demand. Fortunately the precedent was not followed in New York, although, under the circumstances, the temptation was great. McCuen made no use of the charter, and it found its way back to the Grand Lodge in 1785, along with a letter from McCuen, then in Nova Scotia.

Another matter denoting impending change was the watchful care exercised to prevent Lodge warrants being removed from the city, excepting, of course, those held in regiments, in which instances the Lodges naturally had to follow the footsteps of the troops. It was understood from the first that the Grand Lodge was established as a fixture in New York; that Masonically, it stood aloof from the fortunes of war and the mutations of civil and political life. Its members might be divided by the dictates of their consciences, their patriotism, as to their policy in civil life, but as far as Masonry was concerned there was but one policy among the leaders in New York, and that policy was simply loyalty to the preservation and best interests of the Grand Lodge they had founded.

This was clearly shown by the action taken as a result of the efforts made by several brethren in Lodge No. 210. It was a purely resident New York Lodge and received its charter direct from the Ancient Grand Lodge of England in 1779. At the meeting of the Provincial Grand Lodge on June 19, 1783, the Senior Warden of No. 210, Brother Richard Jenkins, on behalf of himself and sixteen other members (the Master, Past Grand Treasurer Watson having already gone to Nova Scotia) made a statement to the effect that Past Master Collins and several others were trying to obtain possession of the warrant held by No. 210 and removing it to St. John, New Brunswick. The minutes say: "Brother Collins being present, as well as Brother Jenkins, and the minutes of the Lodge for the removal of the warrant being read, and the parties fully heard with that seriousness and attention which the peculiar circumstances of the case demanded, a motion was made and seconded that the warrant and jewels of Lodge No. 210 remain in the City of New York, and the opinion of the members of the Grand Lodge being taken it unanimously passed in the affirmative." Thus defeated in their purpose of getting the charter, the intending emigres fell back on the notion of obtaining a blank warrant. The Rev. Brother Beardsley, Junior Grand Warden, made a motion that the brethren of No. 210 who were leaving for St. John should be furnished with one of these convenient documents, but after considerable discussion the motion was not concurred in. It was a wise decision. Naturally it seemed like turning the cold shoulder to brethren who were leaving their home because of their loyalty to their sovereign, but then, our sympathy seems wasted when we recollect that by trying to carry with them into exile the original warrant they were removing a token of Masonic regularity and standing from brethren who were in their own way as loyal to the dictates of their consciences as themselves. After all Brother Collins did not go to St. John, and as we have already seen in another connection his suspicious conduct in connection with warrants brought him soon afterward in the ca-

pacity of a defendant before the Grand Lodge. But the entire history of Lodge 210, as we shall learn as we proceed, was full of trouble for itself and the Grand Lodge.

As the political clouds began, from a British standpoint, to darken, the Grand Lodge strove to strengthen its breastworks in every conceivable way. It was never an isolated body, and on Nov. 5, 1783, it appointed a committee as the result of a letter from New Haven to try and consider how to benefit the various Lodges scattered throughout Connecticut. That committee consisted of Brothers Clarke, Fife, Campbell, Kerr and Horton, about as strong a selection, so far as we have the means of judging, as could be made. As a result of that committee's deliberations it was afterward determined to appoint the officers of the Grand Lodge as a committee to secure for the Connecticut brethren a Grand warrant from London. That was agreed to on Feb. 4, 1784, but the fact that by that time the Grand Lodge had lost many, very many, of its individual founders and Lodges, made the necessity for union among the survivors to build up and strengthen the Order in every point become more and more apparent. Consolidation seemed to many preferable under the circumstances to propagation. The negotiations with Connecticut probably were the foundation from which arose the scheme of a more or less complete union among all American Freemasons. That desire found expression in the meeting of the Grand Lodge on Nov. 29, 1783, four days after the British troops had made their exit from the city, when the following motion was agreed to unanimously: "That the several Grand officers, together with the respective Masters in the Chair of the Lodges within this jurisdiction, be a committee to open a correspondence with the different Grand Lodges in America, and that they proceed thereupon as speedily as conveniently may be." So far as we know nothing immediately came of this movement—the times were too troublesome and unsettled, but like the seed which fell upon good ground it in time bore fruit, although, probably, not as these early brethren hoped it would.

We must now proceed, in a more regular way to tell the story of the Provincial Grand Lodge as a body, for we practically wandered from it to consider distinctive bits of its history, when we left the brethren dining at Roubalet's hostelry on the night of Dec. 27, 1782. The first break in the ranks of the officers occurred on April 2, 1783, when Deputy Grand Master McCuen resigned, and on May 7 the Grand Master appointed Archibald Cunningham, the Master of Lodge 169, to succeed him. At the meeting at which this official was installed, Brother Samuel Kerr was elected Grand Treasurer in room of Joshua Watson, then in Nova Scotia, and resignations from the same cause—removal—became thereafter of frequent occurrence.

The most important of these resignations was that of the Grand Master, who, on Sept. 19, 1783, presided for the last time over the Lodge he had virtually called into existence. It was a mournful gathering for the six Lodges and officers present, because it was doubtful whether even with the best intentions in the world the Provincial Grand Lodge could survive amid all the changes then so rapidly taking place. This was so apparent that even the question of the disposition of the Grand charter was for a time the subject of close discussion. But the matter was loyally determined solely with the view to the promotion of the interests of the craft in New York, although many suggested that the document should follow the Grand officials, or most of them, across the St. Lawrence. The conclusion finally arrived at was that as the warrant was issued for New York it should there remain. The records of the meeting say: "The propriety of leaving the Grand warrant, by which this Lodge is established, in the Province of New York, being fully discussed, it was resolved that the same should be left and remain in the care of such brethren

as may hereafter be appointed to succeed the present Grand officers, the most of whom being under the necessity of leaving New York upon the removal of His Majesty's troops."

This delicate business thus happily disposed of, Grand Master Walter presented his resignation, as he had to leave the city with his family in a few days, and took "an affectionate leave of the several Lodges and of the brethren in terms of the highest respect and gratitude." He nominated as his successor Junior Grand Warden W. Cock, who was thereupon unanimously elected, proclaimed and installed, "after which he received the salutation of the several Lodges present with the ceremonies usual on such occasions."

Thus was closed the brief but interesting career, so far as New York Freemasonry is concerned, of the first Provincial Grand Master of the Ancients. That he was beloved by his brethren there is no doubt and we can easily believe that the following minutes passed by the Grand Lodge at the meeting succeeding the resignation was far more than a mere perfunctory expression of regret.

> Resolved, That this Grand Lodge are impressed with the liveliest sense of gratitude to the Right Worshipful the Reverend William Walter, their late Grand Master, for the attention, candor and abilities he displayed in the various important duties of his office. As a testimony of their affection and regard, they beg he will accept their sincerest thanks, accompanied with the most ardent wishes for his prosperity and happiness in every situation where God, in His providence, may order his lot.

At a later meeting, on December 3, 1783, the expression of respect was followed by a more tangible token, for we read that—

> The Grand Lodge, taking into consideration the many eminent services rendered them by their worthy Brother, the Reverend William Walter, the Right Worshipful Past Grand Master, therefore voted unanimously that Brother Kerr and Brother Sadler be a committee to prepare a jewel to be transmitted to the said Bro. Walter, having an inscription expressive of the respect and affection this Grand Lodge bear for him.

The election of Brother Cock to the Provincial Grand Mastership was evidently designed, from the first, as a temporary expedient to keep the Grand Lodge intact during the process of change and settling down through which the newly constituted nation was then passing. It must have needed a brave front for the brethren to carry on their Masonic labors in the face of the changes which were constantly taking place in the official staff, and the diminished number of Lodges. Indeed, resignations were a common feature at several of the meetings, but they were promptly accepted and the vacancies as promptly filled up, and the brethren met all the reverses of the time in a calm and equitable spirit which showed that at least one of the philosophical teachings of Masonry had entered into their souls.

One of the effects of the paucity of members was the limitation of the meetings of the Grand Lodge to once in two months instead of monthly as heretofore. This change was made at the meeting of December 3, 1783, and on the meeting of February 4, following, the communications were made quarterly, but at the same time the "Committee of Charity or Steward's Lodge" was appointed to convene on the first Wednesday of each month. At the same meeting Master Cock resigned. It was felt that the interregnum was over, that the new political conditions were established, and that a stronger hand than that of Brother Cock was now needed at the helm if the ship of Masonry, weatherbeaten and worn in the political sea through which it had passed, was to resume its voyage with fair prospects for the future. Very possibly negotiations for a suitable Captain had been in progress for some time. As to the details of such negotiations we know nothing, but we do know that in resigning Brother Cock proposed as his successor the Hon. R. R. Livingston, Chancellor of the State of New York. As a result that distinguished statesman was at once elected, and installed by proxy, and with that ceremony the history of the Ancient Provincial Grand Lodge may be said to have come to an end.

Book III.

THE SOVEREIGN GRAND LODGE.



GRAND MASTER R. R. LIVINGSTON.

CHAPTER I.

CHANCELLOR LIVINGSTON.

IT is difficult to determine exactly how many Lodges formed the Grand Lodge of New York in 1784, when R. R. Livingston was elected to supreme command. The army Lodges had disappeared, but still, in many instances, retained a nominal connection. The negotiations resulting in Livingston's election, doubtless had for their basis some scheme of union between the Ancient and Modern Lodges in the Province—State, rather. The old authority vested in Sir John Johnson was still in existence, but he was a fugitive from his native land; his Deputy, Dr. Middleton, had died before the close of the struggle and the restoration of peace and the powers he possessed were not transferred, so far as can be learned, to any successor, so it came about that the charter held by the Ancients was the only active document in the State giving Masons the privilege of meeting in Grand Lodge. It is well, also, to remember that the echoes of the bitter fight across the Atlantic between the Ancients and Moderns as to the legitimateness and genuineness of what was called their various "systems," never really troubled the brethren in the State of New York to any very great degree. If anything, however, we would infer from our study that the hearts of most of the brethren in the new Commonwealth inclined to the Ancients. Certain it is that when the troops left New York the only acknowledged Grand body existing in the city was that working under the Athol charter, and the policy of the administration of Grand Master Cock, if it had any avowed policy at all, seems to have been directed to filling up the gaps left by the retiring soldiery and loyalists by bringing into the fold over which he watched the brethren who owed allegiance to the "Modern" Grand Lodge in England. The way was made easy. The Ancients did not abate one jot apparently of their claims, but the process of healing which they insisted on the Modern recruits going through was more a matter of form than a ceremony of expatiation. They held out the olive branch of peace with generous smiles, and were cordial in their invitation, too. In selecting for their future standard bearer a man so beloved and so influential as Chancellor Livingston, they played the strongest card that the times afforded. He was not simply a New Yorker; the entire State claimed him and he was not long in office before the Grand Lodge spread its wings over the entire Commonwealth and it became in fact, as well as in name, the Grand body of the State. It seems likely that this great man, this notable leader in the craft, had himself to submit to the process of healing. He had served as Master of the old Modern Union Lodge of New York, a Lodge of which little

is known, but there seems no reason to question the correctness of the theory that the newer "Union Lodge" warranted by the Cock administration was simply a transference —possibly a revival—of the former organization, and that its admission into the Grand Lodge was simply one of the steps by which the ascent of Chancellor Livingston to the Grand East was made easy. Undoubtedly, a better selection than he, at that critical time, could not have been made, and he rewarded the confidence of the brethren by bringing to bear in the high office all his deserved influence, all his executive ability and all the strength which comes from purity of motive and integrity of purpose. He found the Grand Mastership an office; he left it, after about sixteen years' tenure, a dignity.

Chancellor Livingston was not the only one of his name who was active in the Masonic annals of New York, and so it may not be out of place here to preface a sketch of his own career by some notice of his family. It is commonly said that the American patriots had no father, meaning by that, of course, that their fathers were of the commonplace order and were not worth mentioning except as links in a genealogical chain, of no more importance than the links in the chain supporting a gorgeous badge of office are to the gorgeous badge itself. But the Scotch ancestor from which the American Livingstons sprung had a life history as interesting as any individual who ever founded a family, and in many senses much more important. For that reason we propose to refer to it here, for, although John Livingstone of Ancrum never saw America, it was not his fault. He made the attempt and the elements were against him. It is difficult to learn much about the progenitors of the American Revolutionary heroes, to know what manner of men they were, how far their careers were likely to influence their children and the principles which animated them while they were engaged in the battle of life. But the character of the immediate ancestor of the American Livingstons is known by all who care to read his writings or study the records of his career and of his opinions which himself and others have handed down to us. In him we find all the features which made the family in America so prominent in public life. He was a typical Scotchman. He was steadfast, yet cautious. He stood resolutely for the truth, sacrificed everything rather than give up his convictions, and would have preferred passing through life in the character of a humble but devoted minister of the Gospel rather than that of the public defender of a principle which, in the long run, all the machinery and power of the Government were to be employed to crush out. His own ambition was to remain a minister—"a servant in the vineyard of the Lord," as he expressed it. Circumstances forced him to become also a leader; to carry on what has been called the evangelical succession in the Kirk of Scotland, after it had been in the hands of John Knox, Andrew Melville, and Alexander Henderson.

Robert Livingston, the first of the American family and the youngest son of this patriot preacher, was born in the manse at Ancrum in 1654. He was educated in Holland with the view of following a commercial career, and left that country for America about a year after his father's death. He first tried Charleston, but soon moved from there and settled in New York State, where he at once entered upon a successful career. In 1665 he became Secretary of the Commissaries at Albany, made money as an Indian trader and in the practice of law, and in 1686 became Town Clerk of the City of Albany, a position he held till 1721. In 1686 he received from Governor Dongan a large tract of land on the Hudson, the beginning of the vast territorial possessions of the family, and this Colonial grant was in 1715 confirmed by royal charter from George I., a charter which conferred manorial privileges on the holder of the estate. He served in the Colonial Assembly for many years, and was

once Speaker of that body. He had the Scotch "knack" of holding on to whatever he acquired, and long before he died, in 1725, he was regarded as one of the wealthiest and most influential citizens of the colony.

Robert Livingston married the widow (née Schuyler) of a minister, a member of the Van Rensselaer family, and this union brought him into social relations with the oldest and most dignified Knickerbocker families of the colony. By her he had three sons and several daughters. The eldest son, Philip, succeeded to the principal family possessions and added to them mainly by his success as an Indian trader, and among his sons was Peter Van Brugh Livingston, who was President of the New York Congress; Philip, one of the Signers of the Declaration of Independence, and William, Governor of New Jersey. It was to one of his descendants that Robert Fulton, the engineer and steam navigation pioneer, was married—a marriage to which was due the necessary financial backing to make the "Clermont" a success. From the second son, Robert, who acquired the estate of Clermont, perhaps the most noted branch of the family was descended. His son, Judge R. R. Livingston, was the father of the famous Chancellor, R. R. Livingston; Henry B. Livingston, who was one of the bravest officers in the Revolutionary army, and Edward Livingston, Secretary of State under Andrew Jackson, and whose services in the acquisition of Louisiana are still gratefully remembered. He was probably the ablest man of his family after their ancestor of Ancrum, but his life, on the whole, was too full of disappointments to be a happy one. One of his sisters was married to Gen. Montgomery of Quebec fame, another to Secretary of War Armstrong, and a third to Gen. Morgan Lewis; all three being members of the Masonic Fraternity. A score or more names of other American descendants of the persecuted Scotch preacher might be named as illustrious examples in various and honored walks in life, but enough has been said to show that the influence of the humble Scottish manse led to wonderful results in the New World. Probably no family on record ever had so many distinguished representatives within the space of a few generations as that of this branch of an ancient Scotch house.

Before leaving the Livingston family we may here recall the stormy career of Colonel James Moncrieff, another member of the Fraternity, who was related to Gov. William Livingston and other Americans by marriage. He was born in Fifeshire about 1735 and was educated at Woolwich as a military engineer, but seems to have faced the world for himself in the capacity of a captain of a privateer. He was in New York when the Revolutionary turmoil culminated in hostilities, and it was thought that he would cast in his lot with the Colonists, but he declined to throw off his allegiance to the Crown. In 1776 he served under Lord Percy on Staten Island, and two years later was taken prisoner at Flatbush, L. I. Afterward he performed valuable services for the royal forces at Savannah, and it was he who planned the defensive works at Charleston when the British held that seaport. He was commissioned Lieutenant Colonel in 1780, and certainly deserved that recognition of his endeavors, but it is a pity that his memory should be tarnished by some grave charges which have never been satisfactorily cleared away—notably one of shipping 800 slaves from Charleston to the West Indies with the view of profiting by the sale of these human beings. He certainly was a brave man and an able soldier, but he did not seem to impress his military superiors very favorably or to be generally well liked. Of his closing years nothing is known beyond the fact that he died in France in 1793.

Briefly stated, the leading events in the career of Chancellor Livingston were as follows: He was born in the city of New York in 1747 and educated at King's College, now Columbia University, graduating in 1764. After studying for the bar and entering upon

the practice of that profession he acquired considerable local prominence, not alone by his forensic and oratorical abilities but by the outspoken zeal with which he espoused the patriot cause and the active manner in which he threw himself into every movement calculated to advance the liberties of the people. He was one of the delegates to the first Colonial Congress, in 1765, the others being John Cruger, Philip Livingston, William Bayard and Leonard Lispenard. He was prominent in its deliberations, although Colden, the Royal Lieutenant Governor, pronounced it "unconstitutional, unprecedented and unlawful," and he helped to draw up the "Declaration of Rights," which



LIEUT. GOV. CADWALLADER COLDEN.

presented the claims and grievances of the Colonists, especially demanded such measures as the Stamp Act, and plainly stated that the colonies could best be governed by their own legislatures. He also served in the State Assembly or Provincial Congress, and in 1776 was elected to the Continental Congress. On June 6 of that year the following memorable resolution was introduced into that body, and after a long discussion passed by the votes of seven out of the thirteen States. "That the united colonies are, and ought to be, free and independent States; that they are absolved from all allegiance to the British crown, and that their political connection with Great Britain is, and ought to be, totally dissolved." Livingston was one of those who voted for this resolution and after its passage was one of a committee (Thomas Jefferson, John Adams, Benjamin Franklin and Roger Sherman being the others) appointed to draw up a Declaration of Independence. This duty he fully attended to, but he had to hurry back to New York before the document was submitted to and approved by Congress, and so his name did not appear on the immortal roll of Signers of that certificate of the birth of a Nation.

When the Continental government was constituted Livingston was appointed Secretary of Foreign Affairs and held that office until 1783, when he was appointed Chancellor of the State of New York. In 1788, when the question of the adoption of a Federal Constitution was before the people, he warmly supported it and in the following year when that constitution went fully into effect by the inauguration of George Washington as President he administered the oath of office to that hero. Of that memorable scene more anon. In 1801 President Jefferson appointed Livingston minister of the United States at the court of Napoleon, and while there he successfully negotiated for the purchase of Louisiana. While in Paris he became acquainted with Robert Fulton, the famous engineer, and became deeply interested in his experiments in steam navigation. Livingston saw at once the advantage which would accrue to his own country could the projects of the inventor be put to practical use and he believed that to be quite possible; as a result he backed up Fulton with his influence, his social standing and his wealth. Fulton came to America with Livingston on the latter's return to the country in 1807, and the inventor and his patron found their highest anticipations realized when the first practical steamboat to navigate American waters made a voyage from New York to Albany, on the noble Hudson, in thirty-six hours, against wave and tide. The closing years of Chancellor Livingston's life were mainly spent at his

country seat, Clermont, Columbia County, but to the last he never wearied in the public service, in fulfilling all the requirements of his lofty station, and in performing all the duties of the good and faithful citizen and his death, on Feb. 26, 1813, was bewailed as a State calamity. "His person," wrote his biographer, Dr. John W. Francis, who knew him well, "was tall and commanding and of patrician dignity. Gentle and courteous in his manners, pure and upright in his morals, his benefactions to the poor were numerous and unostentatious. In his life he was without reproach—in death, victorious over its terrors."

Such was the illustrious personage who, in 1784, became the leader in the Masonic life in New York, the leader who carried the Grand Lodge from the state of being merely Provincial to sovereign independence, who elevated it above all other civil societies, who extended its ramifications all over the State and reared it from the status of a mere society of good fellows into an association whose purposes and powers were devoted to the moral upbuilding of the Commonwealth, and to the promotion of all that patriotism, morality and brotherly love could inspire or suggest, or conceive to be for the common good of all.

CHAPTER II.

UNIFYING THE FORCES.

SO far as can be made out the Lodges actually comprising the Provincial Grand Lodge when Chancellor Livingston was elected were the following:

Lodge 169.
Lodge 210.
Lodge 212.
St. John's, No. 4.
Hiram, No. 5.
Union, No. 8.

Hiram, No. 5, was originally an army Lodge, as we have seen, but the warrant must have been left behind when the troops vacated the city. Concordia Lodge, which was constituted immediately after Hiram, does not seem to have survived long enough to pay dues to the Grand Lodge after Livingston's accession.

The other Lodges in New York City at that time were:

St. John's, No. 2.
Independent Royal Arch.
Temple.

St. John's was certainly a "Modern" Lodge. Independent Royal Arch is doubtful, and it is questionable if Temple Lodge was then active.

In the State the Lodges were:

Union, No. 1, Albany.
St. Patrick's, Johnstown.
Masters', Albany.
Solomon's, Poughkeepsie.
St. George's, Schenectady.
St. John's, Clarks Town.
———, Long Island.

All the above were "Modern" Lodges with the exception of the one on Long Island. It is questionable, however, if it did more than merely organize under its charter. Certainly we find no details of its having any history or even life.

The importance of the election of Chancellor Livingston was at once apparent to the Craft and he had no sooner announced his acceptance of the office of Grand Master than the sense which the brethren entertained of the significance of the arrangement found expression in many suitable ways. For instance, Lodge No. 169 then, and for long afterward, undoubtedly the most influential body in the jurisdiction, expressed the sentiments of its members in the following communication to the new leader:

To the Right Worshipful and Honorable Robert R. Livingston, Grand Master of Ancient Masons in the State of New York, and Chancellor of the Same, &c., &c., &c.:

We, the Master, Wardens and Brethren of Lodge, No. 169, highly pleased with your appointment as Grand Master of Ancient Masons in this State, beg leave to congratulate you and the Craft in general on that happy event, and to assure you of our Concurrence and Support in whatever may tend to the good of that Ancient and Honorable Society.

Universal Benevolence, Charity and Urbanity, being the grand characteristics of Masonry, under the protection and patronage of a gentleman so distinguished for these virtues and high station in

which your country has so deservedly placed you, with inexpressible pleasure we look forward with firmest hope that unanimity, concord and harmony will universally prevail amongst the Royal Craft in this State.

And may its benign influence soon extend thro' the whole continent, a blessing to themselves and mankind in general to the latest posterity.

That you may long live to see the universal influence of Masonry and the prosperity of this country, and enjoy every other happiness, is the ardent wish of Lodge No. 169.

SAMUEL KERR, Master.
THOS. TUCKER, Sen. Warden.
PETER McDOUGALL, Jun. Warden.

New York, March 8, 5784.

Here is another document of a similar character from Lodge No. 210, a Lodge which unfortunately was destined to give the Grand Lodge, and as a result the Grand Master, more than an ordinary share of worriment if not of anxiety:

To the Right Worshipful the Honorable Rob. R. Livingston, Esqr., Grand Master of the State of New York:

The humble address of the Masters, Wardens and Brethren of Lodge No. 210, Ancient York Masons.—Right Worshipful Sir and Brother: Permit us, the Master, Wardens and Brethren of Lodge No. 210, A. Y. M., to testify in the most unfeigned manner our happiness in having a gentleman of your exalted character and ability placed in the Chief Chair of Masonry in this State, and to exult in the idea of the Craft's thus receiving so great an additional ornament.

We return you our warmest acknowledgements for your expressions of regard for Masonry in general, but more particularly for the excellent instructions we have received on your taking the chair. Your good example cannot but have an extensive influence over the conduct of every individual, making Harmony, Friendship and Brotherly Love the rule by which they square their actions, and the good of the community, the centre to which they all tend, and we have everything to hope and expect from your precepts.

We, for our part, promise you all due obedience, and every assistance in supporting the honor of the Craft and the dignity of your station, and can with justice assert that it is our inclination as well as duty so to do.

May the Grand Architect of the Universe take you, our Worthy Brother, into His Holy Protection and Keeping, is and ever shall be the sincere prayer of, Right Worshipful Sir,

Your Affectionate Brother,
ANDW. MORRIS, Master.

New York, March 9, 5784.

These documents, apart from their testimony to the satisfaction that was so general at the accession of Chancellor Livingston, are important for several indications they give of other matters. They show that Livingston had only just come in among the "Ancients," and that while the distinctions between the Ancients and Moderns still existed, was in fact still sharply drawn, there was some hope that by his election "unanimity, concord and harmony will universally prevail," by which we can understand that the olive branch was held out more prominently than ever to the "Moderns" to cast off their allegiance and enter the Ancient fold. They show too that the old order of things political had passed away, that the colonies were a thing of the past, that the State, so far as New York and its twelve sister commonwealths were concerned, had taken their place and that the once potent British sentiment had passed away. Some have thought that by calling the order the "Royal Art," the brethren still clung to monarchial forms in a country which had thrown off monarchial rule. But the word, Royal, in connection with symbolic Masonry, does not mean anything pertaining to a family, or an office, or a system. It goes further back and simply uses the word in its true meaning: "If ye fulfill the royal law according to the Scriptures, 'thou shalt love thy neighbor as thyself,' ye shall do well." There are indications also in these documents that the brethren considered themselves as belonging to an independent Grand Lodge although they still bore the numerical designations of the "Ancient" Grand Lodge across the sea. It was, however, inexpedient to raise that question just then, doubtless by the wish of the leaders of the craft.

Chancellor Livingston was installed in person into the Grand Master's chair on March

3, and the same night the brethren of St. John's Lodge, No. 2, surrendered their old warrant, were "healed" so as to receive the "Ancient" fellowship and were entered on the roll of the Grand Lodge. Quoting from Barker's "Early History," we give the following story of the fortunes of this warrant which had originally been issued by Grand Master Harrison in 1757: "Shortly after the evacuation of the City of New York by the English army, the warrant of St. John's Lodge, No. 2, was brought back by that part of the Lodge who left it in the year 1776 from principle, and it was again convened, after which it met regularly. Dec. 17, 1783, the presiding Master announced to the Lodge that a Lodge under the appellation of St. John's Lodge, [No. 4], had by some means, during the war, possessed itself of the properties of the Lodge. That, having refused to deliver them up, proposed a coalition with said Lodge. The motion was, after much opposition made by some brethren, together with the Senior Warden, James Fream, who balloted against it, carried by a majority. Prior to the consummation of a union of the Lodges, Bro. Fream, the Senior Warden, obtained possession of the warrant of his Lodge (No. 2), and retained the same. The Master of the Lodge at this date was Col. Malcolm. March 3, 1784, St. John's, No. 2, surrendered their warrant to the Grand Lodge, agreeing to conform to the regulations thereof, and were permitted to take rank of all Lodges that might be constituted by said Grand Lodge after said surrender."

That the English provincial Lodges had to submit to the process Masonically known as "healing," is evident from the following resolution passed by the Grand Stewards' Lodge at their meeting on March 27, 1784:

1st. That St. John's Lodge, No. 2, having surrendered their warrant to the Grand Lodge the 3d of March inst., and agreed to conform to its regulations, be entitled to all the Rights and Privileges of members of said Grand Lodge, and take rank of all Lodges that may be constituted by the Grand Lodge after said surrender.

2d. That all other Lodges in the State who were in the same situation as St. John's Lodge, No. 2, and who are willing to conform to the Regulations of this Grand Lodge, be received in like manner as St. John's Lodge, No. 2, and be entitled to all the Rights and Privileges of the other Lodges in the city.

The invitation thus extended was seemingly responded to quickly, so far as the city was concerned, for at the very next meeting of the Grand Stewards' Lodge, April 21, 1784, we are informed that "Brother Clark [Master] attended with the warrant of the Royal Arch Lodge, No. 8, and surrendered the same to this Lodge, praying for a new warrant from this Lodge; the brother also produced the proceedings of the Lodge respecting the appointments of officers and the By-Laws of the Lodge." For some reason, very probably because they had not what might be called a regular warrant, possibly only a document like that which in 1759 started Union Lodge, No. 1, Albany, on its existence, the bit of wall which stood between the Grand Lodge and Royal Arch was more difficult to level than had been encountered by St. John's, No. 2. This is all the more singular when we remember that the very name of No. 8 ought to have in itself been a recommendation to a Grand Lodge of "Ancient" Masons.

However all that may be, the application was simply received and a committee appointed to visit the Lodge "and report their opinion on the propriety and regularity of their proceedings." This committee seems to have performed its duty without delay, for on May 19th a report was submitted that the brethren had "visited the Lodge, found the members regular in their work and duly qualified, and recommend them to the Grand Lodge for renewal of their warrant." This report was adopted by the Grand Stewards' Lodge, and at the next meeting of the Grand Lodge Royal Arch was duly admitted and given a new warrant free of cost, but their designation was changed to Royal Arch Independent, the words its name still bears.

The olive branch soon began to bear fruit in the country, as had been expected, for there the personal and political influence of Chancellor Livingston was doubtless greatest. An emergency meeting of the Grand Lodge was called on June 23, 1784, at which Lodges 169, 210, 212; St. John's, No. 4; Hiram, No. 5; Union, No. 8; St. John's, No. 2, and Royal Arch Independent, all the city Lodges with the exception of the unaffiliated, if then alive, Temple Lodge. The minutes of that meeting say: "Brother Billings [Past Master], a representative of Solomon's Lodge at Poughkeepsie; Graham, Secretary of Union Lodge at Albany, and Lansing, Senior Warden of Masters' Lodge at that place, appeared and in behalf of their respective Lodges acknowledged the jurisdiction of this Grand Lodge and were ordered to take the seats accordingly. Also Brothers Pie, Past Master, and Knox, Senior Warden of St. John's Lodge, No. 1, held at Clarks Town, appeared and in behalf of that Lodge acknowledged the jurisdiction of this Grand Lodge and took their seats accordingly."

By these additions the Grand Lodge, which might be said to have previously been a city institution, now had a right to regard itself as truly supreme over the State. That this happy consummation was brought about by the direct agency of the Grand Master is shown conclusively by the fact that what looked like a "deal," as it would now be called, was consummated at the meeting and a representative of one of the country Lodges was immediately elected to high office. It was not put through, however, without opposition, for the admission of the four Lodges was objected to on the ground that they had not actually produced their warrants and surrendered them, but a motion to that effect was promptly negatived. Then, in pursuance of a prearranged plan, evidently, Senior Warden McDavitt resigned, and received the thanks of the Grand Lodge, and Peter W. Yates, Master of Union Lodge, No. 1, Albany, was elected his successor unanimously. The new official was not present, but as if to show clearly that he was aware of the nature of the arrangements carried through at the meeting we are informed in the minutes that "a letter from the Right Worshipful Peter W. Yates, Esquire, was read representing that the patent of St. Patrick's Lodge, Tryon County, was taken off to Canada or destroyed and recommends Brothers Zephaniah Batcheller, as Master, Robert Adams, Senior, and Christopher P. Yates, Junior, Wardens for a new one. In consequence of the above recommendation it was resolved that a new warrant



CORRI'S WHITE CONDUIT HOUSE, BROADWAY, N. Y.
AN EARLY MEETING PLACE OF GRAND LODGE.

be granted free of all expense. Thus was another Lodge, the home Lodge of the "Modern" Provincial Grand Master, who, Masonically, still held that office, added to the roll, but it is evident that Brother Yates would never have sent such a communication to the New York Grand Lodge unless he was aware of what plans were in process of evolution, and had some assurance that he would have, at least, a recognized standing in the Grand Lodge. With the results of this meeting the reign of the "Moderns" in New York State

may be said to have passed. Several Lodges owing allegiance to that body still existed, it is true, but they were isolated and uninfluential. The Ancients had fairly won possession of the field and it was only a question of time and judicious management before these scattered Lodges would, too, acknowledge its supremacy.

It is to be regretted that so little should be known of the personal career of Peter W. Yates, the new power which had been brought into the Grand Lodge and whose influence doubtless seconded that of the Chancellor in bringing about the happy and tangible additions to the Grand Lodge just referred to. He was a native of Albany, and for years was one of the leaders of the bar in that city, both before and after the Revolutionary war. That he was highly honored by his fellow citizens may be judged by the fact that he was one of the four representatives of New York in Congress when that body met in New York, and while the references concerning him which we have met in one form or another are all more or less vague they all testify, indirectly, to the general esteem in which he was held throughout his long life. He was evidently of immediate Scottish descent, for we find his name enrolled in 1785 as a member of the New York St. Andrew's Society. His Masonic career was a wonderful one; for thirty-seven years he was Master of his Lodge at Albany, and then seems only to have retired on account of old age. He served as Senior Grand Warden from 1784 until 1788, and he continued to spread abroad the light of Masonry until (circa 1803) his venerable form passed beyond the veil which hides the seen from the unseen, the mortal from the immortal.

The proceedings of the meeting of June 16, 1784, really left only one working Lodge—St. George's, Schenectady—outside the fold. The others which existed were virtually dormant, existing merely in name, and even the Lodge on Long Island, the last chartered under Grand Master Cock, seems to have passed out of existence, if it had ever really been instituted. So the efforts of the leaders were now bent upon gathering the many unattached brethren—under the circumstances of the time it would be unjust to call them unaffiliated—into Lodges and to establish new Lodges in territory not already covered. It was, however, a year later, July 12, 1785, before what might be called the missionary efforts of the brethren began to show fruit when the first warrant to the Grand Lodge was applied for by a number of the brethren at Northeast, in Dutchess County, and a warrant was ordered in accordance with that request to be filled out with the names of Peter Magee as Master and Joseph Holly and Andrew White as Wardens. The name given the new Lodge was Temple, and Washington Lodge was that bestowed on another body, at Fort Edward, which applied for a charter at the same meeting and of which Adam Sherwood was named as Master and John Vernon and Hugh McAdams as Wardens. It should be stated, however, that in creating new Lodges, even at that early date when numbers were a desideratum, the Grand Lodge did not fail to exercise judicious care. Thus on Dec. 7, 1785, a number of brethren presented a petition for a Lodge at Perth Amboy, N. J. The limits of State jurisdiction being very clearly defined and a Grand Lodge for New Jersey being then talked about, it was determined to make enquiries and the petition was laid over to the next meeting of the Grand Lodge. Then, as a result of investigation by a committee, it was decided that the petition "cannot now be granted."

In all, during the "reign" of Chancellor Livingston, no fewer than eighty-three Lodges were added to the roll and by these the ancient craft was represented in all parts of the State. Of these eight were in New York City, and one [Fortitude] in Brooklyn. Out of the eighty-three Lodges many have survived until this day. The Grand Master's own Lodge, Union, disappeared in the troubles of the

times. Of course it was necessary that he should maintain active membership in some subordinate Lodge, but what Lodge was thus honored by his association does not seem clear. There is a tradition in Trinity Lodge (now No. 12) that he, along with Baron Steuben, affiliated with that body —a continuation, it is claimed, of the old regimental Lodge, No. 215, A. Y. M., in 2d Brandenburg Ansbach—but as Trinity's records prior to 1824 have been lost there is no possibility of demonstrating the truth or falsity of the claim which used to be put forward by the members of that Lodge.

CHAPTER III.

THE DECLARATION OF INDEPENDENCE.

IT has been contended in this work that the numbers borne by the several Lodges had no general significance as regards their rank in the Grand Lodge, and this is clearly borne out by the care which was taken in 1789 to determine the standing of the various Lodges in the city when they apportioned numbers to themselves irrespective of the claims to priority of the other Lodges existing beyond the confines of Manhattan Island. To determine the priority of each, according to age, a committee was appointed "of one member from each of the Lodges in this city" to make a full investigation and report. Previous to that meeting it may be said the Grand Lodge had passed a resolution permitting Lodges to be known by a name as well as by a number, and in that way, for instance, No. 210 became St. John's, No. 210, and No. 169 adopted the name of St. Andrew, probably, as has been said, because most of its members belonged to the kindly Scottish society in New York bearing that name, while Holland Lodge struggled on without any number at all. After a good deal of discussion, apparently, and a discussion which was by no means unanimous, a table was prepared by the committee giving the dates of the warrants held by the Lodges. As, however, it was agreed that the warrant of Independent Royal Arch was dated Dec. 15, 1760, we can understand that this agreement was come to without any very minute inquiry, seeing that it may be accepted as an assured fact that no such warrant was issued to Royal Arch by the Provincial Grand Lodge of that date. The brethren were not so particular then over such matters as they are now. However, after the table of dates, &c., was laid before the committee the members proceeded to take a separate vote as to the standing of each Lodge, and it is to be noted that in no single case was the vote a unanimous one. The result of the voting gave the Lodges precedence in the following order, the dates being those accepted by the committee:

1. St. John's, No. 2 (Dec. 7, 1757).
2. Independent Royal Arch, No. 8 (Dec. 15, 1760).
3. St. Andrew's Lodge, No. 169 (July 13, 1771).
4. Lodge No. 210 (Feb. 20, 1779).
5. Lodge No. 212 (Nov. 1, 1780).
6. St. John's, No. 4 (Feb. 5, 1783).
7. Lodge No. 5 (Hiram), (March 10, 1783).
8. Holland Lodge (Sep. 20, 1787).

At the next regular meeting of the Grand Lodge this arrangement was indorsed with but one dissenting voice, and with a request from Lodge 210 that on the face of the new warrant to be issued in accordance with the provisions made for calling the committee, the name of Temple Lodge be given it, and this was agreed to. It was some time, however, before the Lodges dropped their old designations, even on the roll of the Grand Lodge.

All this was made necessary, not from any desire to claim priority over the country Lodges—as was the case most notably when the Grand Lodge of Scotland was arranging its numbers—but simply to remove a stumbling block to the complete harmony which ought to have at all times existed between the Lodges in the city—the relative positions of the Lodges in the processions on the days of the Holy Saints John. In earlier times the brethren used to march as one body escorting the Grand Master, but as the numerical strength increased the Lodge identity was preserved, or attempted to be preserved, among the processionists and hence crept in little details and constant unpleasantness which caused frequent heartburnings and more than once led to the abandonment of a festival the observance of which was long ranked among the landmarks of the craft.

In 1784 the day of St. John the Baptist was observed by a procession and a church service. In the following year the Baptist's day was ignored, but, as if to make up for it, an elaborate celebration was arranged for that of the Evangelist in December. On the 7th of that month the Grand Lodge ordered, according to the minutes:

That there be a procession and a sermon preached on St. John's Day, of which every Lodge in the city have notice and be requested to attend.

That Brothers Giles, Saidler and McDavitt be a committee to wait on the Reverend Mr. Beach and request his being prepared to officiate on the occasion.

That it is also the wish of the Grand Lodge that each Lodge harmonize the day by dining in their separate Lodges and sending deputations to each other, and that the different Lodges meet at Cape's Tavern, to begin the procession at 11 o'clock, the Grand Deacons being a committee to arrange the procession.

That a band of music be provided to attend the procession.

That the Secretary advertise the procession a week before St. John's Day, inviting to attend the same all the Brethren of this city.

Possibly the fact that on this occasion Chancellor Livingston was to make his first public appearance at the head of the craft, was the feature that gave most interest to this celebration in the eyes of the brethren. At all events on December 21, the Grand Lodge arranged the following "order" for the procession:

The Lodges shall walk according to the time they respectively were adopted by the Grand Lodge.
Two Tylers with drawn swords.
Musick.
Knights Templars with swords, etc.
Two Stewards with rods.
Brethren out of office, two and two.
Treasurer and Secretary.
Senior and Junior Wardens.
Junior Deacon, Present and Past Masters.
GRAND.

One Deacon or Steward.	Grand Pursuivant with Bible, square and compass on a velvet cushion.	One Deacon or Steward

Clergymen.
Brethren Invited by the Grand Lodge.
Grand Treasurer and Secretary.
Senior and Junior Grand Wardens.
Past Grand Master and Deputy Grand Master.
Right Worshipful Grand Master supported by two Grand Deacons and two Grand Stewards.
Knights Templars, properly clothed, drawn swords, etc.

Of the details of this celebration we have no official information, but there seems to have been even then some trouble regarding the position of the Lodges in the parade. At least we so judge from the fact that when in June, 1786, after deciding that there should be a procession and sermon, the matter was reconsidered and it was determined to leave out the procession on the forthcoming Baptist's day. On December 6 of that year the procession again found favor, and one was ordered, the line of march being "along Queen Street to the [St. George's] chapel; from thence thro' William and Smith Streets and along Wall Street to Coffee House; after the brethren to dine in separate Lodges or as they please." The arrangement, however, did not prove altogether satisfactory, for in the minutes of the Grand Lodge on Dec. 23 we read that "resolutions of St. John's Lodge, No. 2, were read, mentioning that they could not join in

the procession without surrendering their right of precedence." In an attempt to get over this very difficulty the Grand Lodge had previously ordered that "the different Lodges go in procession as one Lodge," but that solution evidently did not prove a happy one, and the Grand Lodge could only appease the discontent of St. John's by adopting a motion to the effect that it had no intention of infringing the vested rights of any other Lodges. The representatives of St. John's thereupon offered the following resolution, which was adopted:

Resolved, That next Grand Lodge by appointed for all the Lodges in the State to give in their respective warrants or constitutions, or copies of them properly authenticated, that the Rank and Precedency of the whole may then be determined, and that the Grand Secretary give notice accordingly.



BURNE'S COFFEE HOUSE, NEW YORK.

WHERE MANY EARLY MEETINGS AND FESTIVALS WERE HELD.

At the meeting on March 7 this led to an important issue. According to the minutes of that meeting, "The resolution of St. John's, No. 2, referred for consideration to this evening, was read, and, debates arising, it was resolved on motion of Worshipful Brother Malcom that a committee be appointed to consider the propriety of holding the Grand Lodge under its present warrant, and the proper measures to effect a change if it should be thought constitutional and expedient, and report their opinion with the reasons on which it is founded to the Grand Lodge at their next quarterly Communication.

A resolution was also passed declaring—

That the committee consist of the following nine: Right Worshipful Brothers Cock, Kerr and McDougall, the Worshipful Brothers Malcom, Robert Cocks, Farrell, McCormick, Giles and Matlack. And the Masters and Past Masters of the several Lodges within the State may, if they think proper, meet from time to time with the committee to confer with them on that subject.

This was possibly as influential a committee as the Grand Lodge could appoint and it faced a crisis—the question of declaring the complete independence of the body under whose orders they acted. To a certain extent the ground had been cleared for them by the action of an earlier meeting of the Grand Lodge. Lodge 210 had been notified to pay up its dues to the Grand Stewards, but at the Lodge of these officials, on Nov. 29, 1786, the Master of No. 210, Brother John Harrison, appeared and stated that his Lodge had "voted that no dues should be paid to the Grand Lodge of this State in consequence of receipt of letters from the Grand Lodge [Ancient] of England requesting them to pay up their dues." The Stewards laid this before the next meeting of the Grand Lodge and the result was this clarion note, sounding the advance of freedom: "No Lodge can exist in this State but under the jurisdiction of the Grand Lodge."

In the face of this resolution, which sufficiently indicated the sentiment of the Grand Lodge, the committee of nine had no option, if they had any desire otherwise, which seems improbable, but to draw up a complete Declaration of Independence in the following minute, which was submitted to the Grand Lodge on June 6, 1787:

Your committee, appointed the last quarterly communication in consequence of certain resolutions of St. John's Lodge, respecting the warrant under which the Grand Lodge is established, report their opinion as follows, viz.:

That the Grand Lodge of this State is established according to the ancient and universal usages of Masonry, upon a constitution formed by the representatives of the regular Lodges, convened under a legal warrant from the Grand Lodge of England, dated the fifth day of September, in the year of Masonry five thousand, seven hundred and eighty-one, the Most Noble Prince John the Third, Duke of Atholl, being the then Grand Master. And your committee further beg leave to report that, in their opinion, nothing is necessary or essential in the future proceedings of the Grand Lodge upon the subject matter referred to, but that a committee be appointed to prepare a draft of the style of warrant to be hereafter granted by the Grand Lodge, conformable to said constitution. All of which is, nevertheless, most respectfully submitted to the wisdom of the Most Worshipful Grand Lodge. Witness our hands, this sixth day of June, 5787.

W. COCK,
SAMUEL KERR,
PETER McDOUGALL,
WHITE MATLACK,
ROBERT COCKS.

This document was duly confirmed, and by that vote the Grand Lodge of New York took its place among the sovereign Grand Lodges of the world. The Lodges were ordered to deliver up their old warrants, to take out new ones as soon as the question of precedency of rank was determined and a form of new warrant was prepared and printed. The only objections to this came from Lodge 210 and Royal Arch, but the precise ground of their opposition is not stated. Royal Arch seems to have quickly fallen into line, but No. 210 remained obdurate, and on December 5, 1787, "entreated indulgence until they received answers to letters they had wrote to the Grand Lodge of England respecting the authority of constitution, we having laid aside the Provincial Grand warrant." After debate the answer of the Grand Lodge was clear-cut and emphatic:

That the dues of Lodge No. 210 be paid up in twenty days and they acknowledge the supremacy of this Grand Lodge, otherwise have their names erased from the books and be reported to the different Lodges in the State.

That settled the trouble, and No. 210 speedily renounced every idea of foreign jurisdiction. The closing act in the independence proceedings may be said to have been enacted on September 3, 1788, when the seal was ordered altered so as to bear the words, "Grand Lodge of the State of New York."

Thus out of a spirit of opposition regarding a bit of Masonic sentiment on the part of St. John's, No. 2, the New York Grand Lodge was driven to declare its independence of its mother body in England, possibly much sooner than it would otherwise have done.

CHAPTER IV.

THE SAINTS' DAYS.

THE origin of the early opposition on the part of St. John's Lodge lay, as we have seen, with the manner of celebrating the days of the patron Saints, and more especially, if not altogether, with that part of such celebrating which involved appearing in public, in processional order. St. John's opposition was first made manifest on Dec. 23, 1786. The next time the question of celebrating came up was on Dec. 5, a year later, when a motion to have a procession on the approaching Saint's Day was lost and the brethren were told simply to meet in their Lodges and transact their business and, if they dined at all in honor of the day, it was to be as Lodges. On June 24, 1789, however, all the troubles in connection with the due observance of the day being apparently adjusted and the question of precedency among the city Lodges settled, the day of the Baptist was observed with due eclat. Grand Master Livingston was present in person and the Grand Lodge was opened in ample form. Say the minutes: "The Right Worshipful the Honorable Brother James Jackson, Representative in Congress of the United States from the State of Georgia, and Grand Master of Masons in the said State, was introduced by the Grand Secretary and received with Masonic honors. At 12 o'clock the Grand Lodge, attended by the other Lodges, went in procession to St. Paul's Chapel, where an excellent sermon was delivered by [Rev.] Brother Beach and a handsome collection made, which was applied by the direction of the Grand Lodge to the Humane Society of this city, instituted for the relief of distressed debtors. After divine service the brethren returned in like order to the Coffee House and were dismissed. The officers of the Grand Lodge, the Grand Master of Georgia and many brethren of distinction, together with the officers and brethren of Lodges No. 2, 169, 210, and Holland Lodge, dined at the City Tavern. The day was spent with the highest festivity and harmony, and the usual congratulations on the return of the festival were received by the Grand Lodge from the several Lodges, who dined separately from the Grand Lodge, and was in return paid by the Grand Lodge to them."

It may be here stated that the amount of the collection was £50, "exclusive of coppers," and of this £40 was paid to the society which relieved the wants of "distressed debtors," and the remainder was applied toward the expenses incurred by the celebration. As the £10 "exclusive of coppers" was not sufficient to cover these and the Grand Lodge had to meet the balance by a levy on its funds, we may be assured that the brethren left nothing undone to make the occasion a dignified success. At the same time it is fair to point out that the collection was a liberal one in view of the circumstances of the time, and the fact that it was not devoted solely to the relief of those belonging to the fraternity speaks volumes for the catholicity of their charity and the goodness of their hearts.

The following old handbill circulated among

the Lodges and preserved by Holland Lodge, shows the order of the procession of the day. It is reprinted from Balestier's "Historical Sketches" of that venerable Lodge.

ORDER OF PROCESSION
For the Celebration of the
FESTIVAL OF ST. JOHN THE BAPTIST,
June 24th, 1789.
KNIGHTS TEMPLARS
Holland Lodge in the following Order:

TYLER,
STEWARD. STEWARD.
MEMBERS, Two and Two.
TREASURER. SECRETARY.
JUNIOR WARDEN. SENIOR WARDEN.
PAST MASTERS.
A MASTER MASON, bearing the Warrant of the Lodge, supported by two Brethren.
DEACON. MASTER. DEACON.

Jamaica Lodge,
Hiram Lodge, No. 5.
Saint John's, No. 4.
Saint Patrick's, No. 212.
Lodge, No. 210.
Saint Andrew's, No. 169
Independent Royal Arch, No. 8.
Saint John's, No. 2.
} In the same order as Holland Lodge.

Band of Music.
GRAND LODGE.
GRAND TYLER.
VISITING BRETHREN of Distinction, who are not present or past Grand Officers, Two and Two.
PAST GRAND OFFICERS, Two and Two.
GRAND TREASURER. GRAND SECRETARY.
JUNIOR G. WARDEN. SENIOR G. WARDEN.
CHAPLAIN.
GRAND PURSUIVANT.
G. DEACON. G. DEACON.
Knights Templars. Knights Templars.
Bearing the BIBLE.
GRAND MASTER.
D. G. MASTER. G. MASTER of Georgia.
GRAND DEACON. GRAND DEACON.
KNIGHTS TEMPLARS.

The Lodges are to assemble at Ten o'clock in the Morning, at the places assigned them by the Grand Secretary.—The PROCESSION will move from the Coffee-House and proceed through Queen-street and Beekman-street to St. Paul's Chapel—and after SERVICE, return through Broadway and Wall-street, to the Grand Lodge Room at the Coffee House.—The Grand Stewards are to assist in forming and conducting the Procession, and act as Masters of Ceremony.

JACOB MORTON, Grand Secretary.
New York, June 24th, 1789.

So far as the minutes go, the question of a procession did not come up again until June 6, 1792, when a motion to have one was negatived and the brethren, as usual, simply dined together. The matter, however, was brought forward once more on June 5, 1793, when the procession arrangement was agreed to. It was also settled at the same meeting:

That the Grand Lodge walk by Lodges; that Brothers Morton, Vandenbroeck and Clinton be a committee to invite the Grand Chaplain to preach a sermon, to procure a church and music, and to request Brother Low to compose an anthem for the



TRINITY CHURCH, NEW YORK, 1791.

occasion; that the collection of the day be given to the charity school of the church where the sermon is delivered, and that the Grand Lodge do not dine as a body, but each Lodge by itself, or with each other, as they may determine.

In obedience to all this, on June 24,

At eleven o'clock the Grand Lodge, attended by the several Lodges in this city, under its jurisdiction, went in procession from the old Coffee House to Trinity Church, where a sermon adapted to the occasion was delivered by our Rev. Brother Beach; an anthem performed by the children of the Episcopal Charity School; two odes performed by Mrs.

Pownal from Handel's "Messiah," and a collection made for the benefit of the above-mentioned charity school, amounting to £77 odd shillings, which was delivered to Mr. Farquhar. After divine service the brethren returned in the same order to the old Coffee House, and there the Lodge was closed.

The year 1794 passed without any parade and on the following year the course of proceedings was varied by there being a parade without any Grand Lodge dinner, each Lodge being left to observe the evening "in the manner most agreeable and convenient to their respective members. From another old handbill preserved by Holland Lodge we print the order of the parade, of which the Grand Secretary was for the first time formally appointed "adjutant."

REGULATIONS for the 24th June, 1795.

THE MASTERS OF LODGES will convene their respective Lodges at the City Hall, at half-past nine o'clock, A. M., as the procession will move at half-past ten precisely.

ROUT OF THE PROCESSION.

From the City Hall, down Broad-street and through Beaver-street and Broadway to the CHURCH.

RETURN

From Church—down Beekman-street and through Pearl and Wall-streets to the City Hall.

ORDER OF THE PROCESSION.

BAND OF MUSIC.

KNIGHTS TEMPLARS.

ST. PATRICK'S LODGE, in the following order:

TYLER.

STEWARD. STEWARD.

Members two and two.

TREASURER. SECRETARY.

JUNIOR WARDEN. SENIOR WARDEN.

Past Masters—two and two.

A Master Mason, bearing the Warrant on a Cushion.

DEACON. MASTER. DEACON.

L'Unité Americaine.....LODGE
Phenix .....Do.
Trinity .....Do.
Howard .....Do.
Holland .....Do.
Hiram .....Do.
St. John's, No. 6.....Do.
St. Andrew's .....Do.
Independent Royal Arch.....Do and
St. John's, No. 1.....Do.

} In the same order as St. Patrick's Lodge.

BAND OF MUSIC.

GRAND LODGE, in the following order:

GRAND TYLER.

PAST GRAND OFFICERS—two and two.

GRAND TREASURER. GRAND SECRETARY.

JUNIOR GRAND WARDEN.

SENIOR GRAND WARDEN.

GRAND CHAPLAINS.

GRAND DEACON. GRAND DEACON.

GRAND PURSUIVANT.

Bearing the BIBLE.

GRAND DEACON. GRAND DEACON.

GRAND MASTER.

JOHN ABRAMS, Grand Secretary.

The celebration of the day appears to have been most successfully managed. The minutes say that, after installing the officers,

The Grand Lodge went to the City Hall, where they joined the other Lodges held in this city, and from whence the whole moved in grand procession at half-past ten o'clock down Broad street and through Beaver street and Broadway to the new Presbyterian Church in Beekman street, where an excellent sermon was delivered by the Rev. Brother Miller, and some elegant pieces of sacred music were performed by Mr. and Mrs. Hodgkinson, Mrs. Pownall, &c., and a handsome collection was made for the benefit of the charity school of the said church, amounting to £110, which was paid by the Grand Secretary to Mr. Daniel Phenix, agreeably to a resolve of this Grand Lodge. After divine service the Lodges returned in like order down Beekman street and through Pearl and Wall streets to the City Hall, where they dispersed.

This was the last public homage paid to the Baptist's day during the remainder of Grand Master Livingston's term of office. The question of repeating the programme of 1795 came up several times afterward, but the idea of a procession seemed to be regarded with disfavor and the Grand Lodge steadily negatived every vote presented in that direction. The day was doubtless the subject of observance among the respective subordinate Lodges, and at times we read of a country Lodge indulging in a public celebration, but there was evidently some deterrent influence at work which caused the brethren in New York to manifest a disinclination to enter upon what might be called the full ceremonies appropriate to the day. As for the celebration of the day of St. John the

Evangelist, it seemed, for the time, at least, to have been forgotten.

As to the cause which led to the repeated adverse votes when the matter found its way before the Grand Lodge we can only speculate, for the records, unfortunately, give no sign. It seems, however, very probable that the order of the Lodges in the procession was the cause of the trouble. The honor due to Masonic antiquity was not appreciated then as now, and the necessity of always yielding the place of honor in a public parade to one and the same Lodge was not a feature that commended itself to the democratic principles then in vogue. Then the title of the particular Lodge, St. John's, to precedency was not exactly clear, two Lodges out of the eight present when its rank was declared voting against it, while one at least, No. 169, was half-hearted in the matter. But for this stumbling block there seems no reason why these processions and other ceremonies should not at that time have been carried on with unfailing regularity. Those of which we have a record seem to have steadily increased in popularity and in attendance, if we may judge by the records and orders of processions which remain in evidence, and more particularly by the fact that the collections taken at the religious services increased in wonderful proportion.

But, as we shall see as this history proceeds, processions have more than once proved a source of trouble to the Fraternity in New York, and at one time were the cause, the nominal cause, at least, of a break in the ranks of the Grand Lodge at a time when—of all others—harmony was most particularly desirable.

Of course Masonic processions have been abused and in all bodies of men there are some found whose natural vanity would lead them at all periods—in season and out of season—to appear in public in regalia and jewels and any marks of distinction or superiority which their own inclinations or the good will of their fellows entitle them to wear. In olden days Lodges used to parade on all occasions and the "merry Masons" of Scotland and England gave rise to much scandal at times by the conditions under which they presented themselves before the public with all the paraphernalia of the craft. Even in New York the principles that should underlie all Masonic public appearances—that of general utility to the craft or the furtherance of some of its sacred or moral influences—were sometimes overlooked. Thus in 1786 a brother of St. John's, No. 2, preferred a request to the Grand Lodge that the brethren in New York should attend



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at a play to be given for his benefit in their Masonic clothing, and one of the prominent members of St. John's, Mr. Amos Marshall, warmly endorsed the application. It was agreed, however, "that this Lodge cannot consent to the Brotherhood attending the theatre in their Masonic clothing, or as a society, but will in their private capacity give him their countenance and support." This wise resolution certainly checked the tendency, unavoidable in all young communities, to use Masonry for private ends and kept the craft in its isolated but commendably disinterested position

in the community. But in the case of these St. John's parades the only point of issue that can be suggested was that of the precedency of the respective subordinate Lodges, and the Grand Lodge certainly acted wisely in permitting to remain inoperative for a time a feature which might have given rise to serious and constantly recurring dissensions.

Before leaving the subject it may not be inappropriate to point out the high standing of the clergymen who preached on the St. John's day gatherings to the brethren, and who, being members of the Fraternity, held the office of Grand Chaplain. The Rev. Abraham Beach was born at Chester, Conn., in 1740, and was ordained to the ministry of the Episcopal Church in England in 1767. Returning to this country he became rector of a church at New Brunswick, N. J., and held that charge until the progress of the Revolution caused his church to be closed. In 1784 he became one of the assistant rectors of Trinity, New York, and remained there until 1813, when he retired to a farm which he had purchased near New Brunswick, where he continued to reside until his death, in 1828. He was a man of considerable learning and was very popular in New York during his residence in it as much for his activity as a citizen as for his eloquence as a preacher. In 1786 he was elected a Trustee of Rutgers College, and a year later was appointed one of the Regents of Columbia College, the institution which in 1789 conferred on him the degree of D. D. In every benevolent and charitable institution in the city he was especially active.

The Rev. Samuel Miller, who became Grand Chaplain in 1795, was born at Dover, Del., in 1769, and was a pastor of the First Presbyterian Church in New York. In 1813 he became professor of ecclesiastical history in Princeton and taught in that institution until 1849, a few months before his death. He was eminent in his time as an authority on theological matters and was especially noted as a controversialist. As a polemical writer he had few equals. His contributions to the religious questions of his generation were many, but they have long since been forgotten, with the interest in the themes which called them forth. He was one of the sternest of Calvinists and upheld that doctrine in all its purity in the pulpit, class room, and all his printed writings and spoken addresses.

CHAPTER V.

SOME LODGE TROUBLES.

OF dissensions from other causes Grand Master Livingston and his officers appear to have had their hands full. The necessity of prompt payment of dues, and in some cases of the payment of dues at all, seems to have been misunderstood, or at all events, not to have been appreciated at its full value. Hardly any Lodge, in this respect, was much better than another, and the record of excuses, threats, offers of compromise, petitions and appeals made on behalf of Lodges, many of which now rank among the wealthiest in the State, is, at this distance of time, amusing. Then, too, there were suspensions and expulsions to be considered of brethren who had been derelict in Masonic or moral duty, and of whose transgressions and fate the Lodges had to be made acquainted with so that they might keep them from desecrating the Lodge rooms or prevent them by their association from contaminating the brethren, until the ban of suspension or expulsion was removed. These things are all on record for those who care to look, but in a general history like this there is no need, excepting for special reasons, of recalling the early struggles of a Lodge with poverty or of unnecessarily placarding ignominiously the name of a brother who may have in time made his peace with the Fraternity, or who at all events has long since passed from the judgments of men and Masons and been arraigned and adjudged before that awful throne where the Great Architect of the Universe rewards or punishes every man according to his work. Masonic charity covers a multitude of sins, and unless the sin perpetrated by any man had a direct bearing on the fortunes of the craft it were better to pass it by in silence than here needlessly parade it before the world.

Troubles in Lodge 212 (Solomon's) reached a climax when on June 4, 1788, its Master appeared before the Grand Lodge and surrendered its warrant. The main difficulty was a financial one and the treasurer was plainly accused of unlawfully retaining and using the funds of the Lodge. When the warrant was surrendered several of the brothers petitioned that it might be renewed under the name of St. Patrick's Lodge, No. 212. After an interval this prayer was granted, and at the close of what seems to us very patient investigation the treasurer was finally expelled from all the rights and privileges of Masonry. By its careful and judicious handling of this case, the Grand Lodge, for the time, preserved one of the Lodges on its roll, but it was only for a time. The Lodge did not seem to rally from the effects of its troubles and no record of its existence can be traced after 1795.

A much more complicated and extended source of anxiety to the Grand Lodge was in connection with Lodge No. 210. We have already seen how this Lodge attempted to evade payment of its dues by declining to pay any in New York on the plea that dues had been demanded from it by its mother Grand Lodge

in London and how the New York Grand body brought it to terms and compelled it to acknowledge its supremacy. Possibly the real cause of its apparent defiance was its absolute incapacity of meeting its obligations, for not only did it compromise its dues in 1788 but on the following year it requested the Grand Stewards' Lodge to relieve the necessities of one of its members. This was done to the amount of £10, and as the same year the Grand Stewards paid £3.15s for the funeral expenses of another member the Grand Lodge was only the richer by the retention of No. 210 by a few pounds. In 1789 it was awarded the fourth position in rank and asked for and received the name of Temple Lodge. Dissensions sprang up in the Lodge on all sides; the Master removed out of the jurisdiction, taking with him the warrant, and a dispensation had to be issued empowering the Lodge to continue its work. After a time the warrant was sent by letter to the Grand Lodge, with a statement of the case which caused Deputy Grand Master Malcom to recommend that the Grand Lodge "take some effectual measures for settling the disturbances." The warrant was withheld, and a committee of the Masters of the Lodges in the city was appointed to make a full investigation. On Dec. 2, 1789, that committee reported, in part, as follows:

> They found the Lodge divided into two parties, and having complaints against each other of such a nature as to exclude all hopes of their reconciliation and meeting with each other as they ought to do. They, therefore, saw no recourse but to either advise a total dissolution of the Lodge or to renew the warrant to one of the parties. * * * The brethren have accordingly presented their several petitions. At the head of one [party] is Brother Harrison and at the head of the other Brother Delaney. * * * From the information they have been able to gain respecting the characters of the Brethren composing the different parties, they [the committee] are decidedly of the opinion that the interest and honor of Masonry would be most promoted by the granting of the warrant to Brother Harrison and his associates.

This report was adopted and old Lodge 210 was declared dissolved, and the good Brother Harrison and his party received a new warrant under the title of Jerusalem Lodge, No. 4. What became, Masonically, of Brother Delaney and his associates we do not know. They disappeared from view with the vote in the Grand Lodge, which, on the same day that witnessed the triumph of the Harrisons, refused them a separate charter. Possibly they were the same men who, under the leadership of Isaac Delamater, stole the old warrant of St. Andrew's, No. 169, from its venerable Tyler and attempted to hold a meeting under its authority. That act seems to have been committed in a moment of moral aberration, for on December 23, 1789, Delamater confessed his guilt and craved forgiveness, which was granted. Not so, however, his application for a new warrant, which was peremptorily refused.

No. 210, under its new name of Jerusalem Lodge, did not enter upon any period of tranquillity and repose. Within a year one brother who was expelled brought the attention of the Grand Lodge to the body, and two years later a fresh trouble culminated in the expulsion of another brother, Michael McDermott, for having committed crimes of the "greatest magnitude." The Grand Lodge sustained this expulsion, but the Lodge had apparently fallen into such a condition of general dissension that a majority of the brethren present at a particular communication decided to dissolve the Lodge, and the Deputy Grand Master was notified that the warrant was to be surrendered. In spite of this the minority in whose hands the warrant was held determined to hold meetings under it, and when notified by the Grand Lodge of the irregularity of such meetings paid no attention to the matter and refused to deliver up the warrant. Thereupon the Grand Lodge formally declared Jerusalem Lodge under suspension and all meetings it might hold clandestine and un-Masonic. Even then the Grand Lodge continued to deal leniently with the malcontents and before taking

extreme measures appointed a special committee (in 1794) to convince them of their duty, and as a result of this committee's labors the warrant was delivered up. Thereupon the Grand Lodge resolved (Dec. 3, 1794) "That a committee be appointed to summon all the members of Jerusalem Lodge, agreeably to the last return, to hear their differences, to endeavor to heal them and report." The brethren who had been received into Jerusalem Lodge during its suspension were ordered to be "healed"—a simple act of justice, and after apparently a good deal of careful investigation into all the facts of the case and the cause of the dissensions the Grand Lodge finally, on March 4, 1795, formally dissolved Jerusalem Lodge. Before the close of the same month warrants were issued to the two parties in the Lodge under the designations of Trinity and Phoenix, and the property of Jerusalem Lodge was divided evenly between them.

In the case of troubles which arose in the ranks of St. John's Lodge, No. 4 (afterwards No. 6 and No. 9), an effort was made to obtain a settlement in a similar manner to that which obtained in the case of Jerusalem Lodge, but the effort failed. These details show, however, that the Grand Lodge investigated each dispute which came before it on its own merits and adjudged each case according to the circumstances and not in accordance with any easy or general rule.

At the meeting of the Grand Lodge on August 13, 1790, the Deputy Grand Master announced that one of the members of St. John's, No. 6, Brother John Higgins, had taken its charter and placed it in his hands with charges preferred by him and several brethren belonging to the Lodge. Part of this document reads as follows:

> They beg leave to represent to the Grand Lodge that with grief they have some time since observed many of the members of the Lodges conducting themselves, while assembled, in a manner repugnant to the constitution and highly disreputable to the fraternity—a specific accusation or charge against some one of the presiding officers, either for personal impropriety or permitting it in others.
>
> That perceiving the evil to increase, they thought it their duty to put it in the power of the Grand Lodge to examine into the conduct of the said Lodge, and if they found them acting in the improper manner which the subscribers conceive will be proved by them, they might have it in their power to dissolve them, or take such other steps as to the Grand Lodge might seem advisable.
>
> They, therefore, availed themselves of the opportunity of possessing themselves of the Warrant of said Lodge until the Grand Lodge can enquire into their conduct.
>
> Some of the subscribers will be ready at any time when called on to give the Grand Lodge such an account of the proceedings of the said Lodge as will, they conceive, at least show the Grand Lodge the necessity of making some enquiry respecting them. The subscribers would therefore humbly request the Grand Lodge to take such steps in said business as to them shall appear prudent.

We do not know the precise details complained of, but there evidently was an undoubted breach of Masonic procedure committed when some brother or brothers of the Lodge who had no authority to hold its charter for a moment, who were not by any means its custodians, virtually stole it from its proper place and placed it in possession of the Grand Lodge. The circumstances would have been very grave indeed to have condoned such an act, but for some reason the Grand Lodge does not seem to have placed any expression of its opinion on the point upon record. It agreed to retain the warrant pending investigation, but, as if to show that the charges were not deemed particularly unpardonable, a dispensation was issued to the Master, Arnout Cannon, from whom the warrant was purloined, authorizing him to continue the Lodge at work "in as full and ample a manner as if the warrant of your Lodge was still in your possession." The dispensation was to continue in force for thirty days, during which time a Grand Lodge committee was to investigate, and the result of it all was that the Master and members were sentenced to receive an "admonition" and the warrant was returned to its proper custodian.

The first result of this, apparently, was the expulsion of Brother Higgins by the Lodge, but on appeal being taken to the Grand Lodge that purloiner was reinstated. By another turn in Lodge politics the Master, Brother Cannon, was expelled in 1792, and although his case came up in the Grand Lodge it was never settled owing to his non-appearance. But the Lodge evidently had become divided into two distinct parties, each striving for the supremacy. The troubles seemed to grow in intensity, and at length, on Dec. 3, 1794, Joseph Prescott, the then Master, submitted the following "Remonstrance" to the Grand Lodge:

Ever since I have had the honor of presiding over the Lodge to which I belong, I have ever sought to promote harmony, peace and good order, but human nature being such that the real principles of men and Brothers cannot be ascertained until they come up for action. These actions being produced by some few of the Brethren of said Lodge, has for a considerable time, and at sundry times, introduced confusion and discord. Said Lodge has lately been enlarged by a number of respectable and worthy members, who wish every obstacle to that valuable jewel (Harmony) to be removed and who have submitted the matter to me for some necessary step for that purpose. The most just and ready mode I could conceive was to lay myself and the peaceable members of said Lodge, together with our warrant, under the patronage of the W. Grand Lodge, under whose jurisdiction we are and continue to work; praying the assistance and advice of the Grand Lodge to set us on a permanent foundation, to raise our Fabrick without the noise or sound of any clamorous Hammer.

This admirable "Remonstrance" was referred to a committee with instructions to try and amicably adjust all prevailing differences, but the troubles were deeper seated than had been imagined and on Dec. 17, 1794, upon the recommendation of that committee the Grand Lodge took possession of the warrant, but issued a dispensation which was written to be in force until the following March. In the interval the troubles in the Lodge seemed to thicken, or rather they were more generally ventilated. Another committee set to work to try and settle the existing differences and the time allowed in the dispensation had to be extended. The committee at work at length exonerated the officers from whatever charges had been brought against them. A request for a new warrant for a Lodge, to be known as Washington Lodge, by the malcontents had been before the committee and this was considered and refused. The whole matter elicited the following statesman-like report, which was signed on behalf of the committee by De Witt Clinton and very likely drawn up by him:

The committee of the Grand Lodge * * * most respectfully report that to perform the duties committed to them, they met the parties complaining and those complained against at an appointed time and place, and heard and considered their allegations and proofs.

A detail of the charges brought forward and the testimony adduced to support and refute them, would, in the opinion of the committee, be unnecessary and inexpedient, especially as it was generally considered on both sides that they were not substantiated.

Under this conviction the committee, in pursuance of the power vested in them, re-renewed the Dispensation until the next regular meeting of the Grand Lodge, and beg leave to recommend the restoration of the warrant.

As the committee have understood from some of the applicants for the establishment of a new Lodge, that upon more mature consideration it was wished to be withdrawn, as it was not accompanied by the presented requisites, and as the multiplication of Lodges may, unless in cases of emergency, have an unhappy influence upon the prosperity of Masonry—they are of opinion that the prayer of the petitioners ought not to be granted, particularly as those brethren may enjoy all the benefits of the Institution by associating themselves with some of the Lodges in the city.

The committee cannot avoid expressing their extreme regret that such unhappy controversies should have existed among the brethren; they hope that in the future the character of the Fraternity may not be sullied by discord and animosity, and that frequent visitations of the heads of the Order, a constant and friendly communication between the respective Lodges, and a growing spirit of harmony and mutual forbearance may forever prevent such unhappy feuds and cement the Brotherhood more intimately in the bonds of amity and fraternal affection.

This report was adopted, the warrant was restored and the troubles in St. John's, No. 6, disappeared, for the time at least, so far as the Grand Lodge was concerned. The next time it turned up out of the ordinary happy routine was when in 1801 it appeared as a champion of regularity. On July 7 of that year, John Bird, the Secretary of the Lodge, notified the Grand Secretary to the effect that "John Woods, painter and teacher of the languages, in conjunction with John Thompson, hair dresser in Pearl Street, and others, propose forming themselves into an association for the express purpose of raising a sufficient sum of money to enable the said John Thompson to become a Mason; after which he is to divulge every part of the information he can secure in the Masonic body to every person, and in particular to those who may subscribe to the said purpose. This was publicly done in a public tap room in the presence of several Masons, and particularly in private to said Brother Mitchell [the informant]. And a Brother Hyndman from Glasgow was present when this was last proposed in public and to others who declined having anything to do with it, and who to the best of Brother M.'s knowledge were not Masons. Should you perceive the propriety of presenting it, Brother Mitchell will at any time cheerfully render you any information you may require on this head."

What Grand Secretary Tompkins did on receipt of this communication does not appear. Possibly he treated the entire affair as the result of tap room talk and judged it best to leave it alone. The matter does not seem to have been brought up in the Grand Lodge, and it is not probable that the proposed "association" ever went beyond the subscription stage, or was ever intended for any other purpose than the securing of subscriptions.

CHAPTER VI.

SOME COUNTRY LODGES.

A LARGE proportion of the trouble encountered in this period, when, it may be said, the real foundations of the present Grand Lodge were being laid, was caused by the necessity of keeping the country Lodges—especially the older ones—in line. Travel was exceedingly difficult in those ante-railroad days, and a trip, say from Albany to New York, was a matter that involved about as much care and consideration as a journey from New York to Liverpool at the present time. Then, too, correspondence was carried on more slowly than now and with comparatively little regularity, and, unless among public men, literary people and the professional orders, letter-writing was a task rather than a pleasure. All these factors led to the Grand Lodge meetings being attended mainly—almost solely, in fact—by the New York Lodges, and for a long time it may be said with truth that the city, Masonically, made laws for the State. Under such circumstances it was difficult to keep the country Lodges in touch and sympathy with the Grand institution, and the lack of interest was shown notably in the trouble experienced in the collection of dues. To some of the country brethren the sending of dues "down to York" seemed like throwing away good money for no end or purpose, so little was the necessity for a Grand Lodge appreciated. This is illustrated by several passages in the history of Solomon's Lodge at Poughkeepsie. On March 26, 1789, the Grand Lodge sent a communication to that body which was received by Brother Andrew Billings, a Past Master. Brother Billings carried the letter in his pocket until the end of May, when he handed it to the Master, who thereupon called a special meeting of the Lodge to consider it. The meeting resolved that Brother Billings be called upon to explain why he had detained the letter and also be requested to give up the warrant and Book of Constitutions, which had been in his custody since he held the chair. These things were all to be straightened out at the next meeting, June 11, but for some reason they were laid over, and at the following communication Brother Billings was again elected Master, and so the entire matter, of a necessity, stopped. The Lodge soon after fell in arrears for its dues to the Grand body, and at the meeting of the latter on June 1, 1796, it was reported that "Solomon's Lodge at Poughkeepsie deny the authority of this Grand Lodge and are resolved not to come under its jurisdiction." A committee investigated this report, but found it, possibly diplomatically, baseless, a conclusion strengthened by the appearance of the Master at the meeting of the Grand Lodge on September 7, and his emphatic denials of the rumor. But while the Grand Lodge ordered all consideration of the matter stopped, we have the significant information that it appointed a committee "to compromise with the said Solomon's Lodge for their dues." The compromise, however, was not arranged very quickly, and when the

Grand Lodge met on Jan. 18, 1797, it was reported that the Deputy Grand Master, Jacob Morton, was about to proceed to Albany, and a resolution was passed that "he be requested to take charge of the delinquent Lodges at Poughkeepsie and Albany who have not surrendered their original warrants, that he be authorized to receive and cancel the same and to furnish new ones under the jurisdiction of this Grand Lodge; and also to commute with the said Lodges for their respective dues."

In due course the Deputy Grand Master attended to this business, and concerning his labors at Poughkeepsie reported (Sept. 6, 1797): "That he had met the brethren of Solomon's Lodge held at Poughkeepsie; that he had, agreeably to the directions of the Grand Lodge required from the said brethren a surrender of their old warrant which had been regularly complied with, and a new warrant under the jurisdiction of this Grand Lodge was accordingly delivered to them; that finding the funds of said Lodge to be but trifling and understanding that the brethren of that Lodge were making preparations for their accommodations in a new and elegant Lodge room, which, in addition to their funds, would require large advances from the individual members, he thought it expedient to remit to them the dues now owing by them to the Grand Lodge, the brethren promising punctual payment to those which should hereafter arise; that from the information he was able to collect he believed the Lodge to be in a respectable and flourishing situation." This report was satisfactory to the Grand Lodge, and the action of the Deputy Grand Master was thoroughly indorsed. Possibly his course, in view of all the circumstances, was the wisest which could have been attempted, although it seems strange that a Lodge which was about to spend money on providing "an elegant" meeting place could not get the wherewithal to meet its indebtedness to the Grand Lodge. However that may be, the settlement was satisfactory all round and the relations between the Grand Lodge and its adopted daughter at Poughkeepsie started on an era of pleasantness and peace.

The cases of the Albany Lodges—Union, Masters', and to a lesser extent, Temple—referred to in the resolution giving unusual powers to the Deputy Grand Master were much more difficult of adjustment and of longer standing.

Union Lodge claimed to be the oldest Lodge in the State, by virtue of its military warrant of 1759, and by surrendering its warrant it seemed likely that they would not only lose precedence under it, but also under its confirmation by Deputy Grand Master Harrison on Feb. 21, 1765, and by Sir John Johnson on July 3, 1773, as their new warrant would date only from the date of its actual issuance and give them rank accordingly. At the same time it had acknowledged the supremacy of the Grand Lodge by its attendance at the meeting of June 23, 1784, when its Master was elected Senior Grand Warden.

So far as we can see, this adhesion of the brethren of Union Lodge to the Grand body was only carried out in a perfunctory way. There is no record of their paying any annual dues, or, at all events after the retirement of Yates from the Grand Wardenship, of their giving any heed at all to the Grand body. Very likely a recognition of the precedence of Union Lodge was a part of the "deal" which had been overlooked or had failed to find favor with the city Lodges which formed the majority at all meetings of the Grand Lodge.

The cause of the trouble with Masters' Lodge is not so very clear, although it probably arose from some internal dissatisfaction peculiar to itself. So far as its original warrant —issued March 5, 1768, by Grand Master Harrison—was concerned no real question was ever raised. In 1784, when the movement was in progress for the election of Chancellor Livingston, as a result of some communications from the Grand Lodge, Union Lodge and Masters' Lodge appointed a joint com-

mittee to consider the situation and the legality of the Grand Lodge. The following was the result of the investigation of this committee as agreed to by Masters' Lodge and, presumably, by Union, although the minutes of the latter body for the period have disappeared, and their position can only be inferred from collateral evidence which, however, seems decisive enough:

1. That the patent granted to the Grand Lodge is valid and operative.

2. That successors to the officers of the Grand Lodge may, by virtue thereof, be elected, but that whenever such elections are held all the Lodges in the State should be previously notified.

3. That this Lodge, to avoid dissension and promote the interests of Masonry, ought to consent to the election of the Hon'ble Robert R. Livingston, Esq., as Grand Master of the State.

4. That the Grand Lodge of this State is by the patent under which they derive their authority subordinate to the Grand Lodge in England; to avoid the inconveniencies arising from which your committee are further of opinion that a Grand Lodge ought to be instituted independent of England, to effect which they recommend a surrender of the present Grand patent, and that the Lodges in the State meet for the purpose of electing a Grand Master for the State, after such surrender has taken place.

This was not exactly the method followed, but the results were practically the same. On June 23, 1784, Masters' Lodge was represented in the Grand Lodge by its Senior Warden and its submission, as that of Union Lodge, seemed complete. However the question of precedence, so far as the country Lodges were concerned, was not determined, although the city Lodges had, with apparent satisfaction, adjusted the matter within their own circle, and that neglect seemingly gave rise to much dissatisfaction in the old Dutch city with the old Scotch name. The adhesion of Masters' Lodge to the Grand body was but nominal and it appeared, for the time, to take no further interest in its fate.

In the negotiations which followed to bring the Albany Lodges completely into the fold, it is impossible to help thinking that a little bit of practical politics was played and that Masters' Lodge was used so as to insure the capture of Union. In 1792 the Grand Lodge records tell us "it was thought advisable to invite Masters' Lodge in the city of Albany to join this Grand Lodge," and the Secretary was instructed to write accordingly. This had no effect, apparently, and on March 5, 1793, the Grand Lodge passed a motion that "a committee be appointed to correspond with Masters' Lodge at Albany to try and convince said Lodge of the propriety and the general benefit that Masonry will probably receive in this State by its coming under the jurisdiction of this Grand Lodge."

Of this committee, De Witt Clinton and James O. Hoffman met a committee from Masters' Lodge in Albany in the beginning of 1794, and on March 6, that year, a sort of treaty was drawn up between the representatives of the Grand Lodge and of Masters' Lodge, part of which was as follows:

It was proposed in behalf of the Grand Lodge by their committee that as the prosperity of the fraternity depended on the utmost union of its members, that as some general rules to regulate all the brethren within the State would conduce to the welfare and respectability of the institution, and that as Masters' Lodge resided within the limits of the jurisdiction of the Grand Lodge, and had partially acceded to it by acknowledging the election of the Right Worshipful the Grand Master of the State;

That, therefore, the said Masters' Lodge should come under the jurisdiction of the said Grand Lodge and conform in all respects to the constitutions, laws and usages of Freemasonry as recognized by the same.

That as in obedience to a resolution of the said Grand Lodge, all the Lodges within its jurisdiction had accepted of warrants from the same, the said Masters' Lodge shall also receive a new warrant, which, however, shall be so constructed as to give and continue to it all the rights of seniority and precedence to which it is entitled by virtue of a warrant derived from the Provincial Grand Lodge of the late Province of New York, dated the 5th day of March, 1768, and signed by George Harrison, Provincial Grand Master.

That upon Masters' Lodge complying with the premises it shall immediately become entitled to be represented by its presiding officers, or in their ab-

sence, by proxy, in the conventions of said Grand Lodge, to participate in the election of officers of the same, in the distribution of its charity funds, in the superintendence of Lodges within its jurisdiction, and that all the rights, privileges, and immunities communicated by the Constitution of the said Grand Lodge to the Lodges under it shall immediately be vested in the said Masters' Lodge, subject nevertheless, in order to be binding and operative, to the approbation and ratification of the said Grand Lodge and Masters' Lodge respectively.

This treaty was signed by De Witt Clinton and James Ogden Hoffman on behalf of the Grand Lodge and by Stephen Van Rensselaer and Thomas Ellison as representing Masters'. The Grand Lodge agreed to the treaty; so, too, did Masters' Lodge. But the matter remained there. No new warrant was issued for Masters' Lodge. It paid no dues, and no further steps were taken in the matter until the resolution was passed which clothed Deputy Grand Master Morton with extraordinary powers, powers which he exercised so ably and satisfactorily at Poughkeepsie. At Albany, however, he was not so successful. Says his report:

That he met the brethren of Masters', of Union, and Temple Lodges in Albany; that he made known to the brethren of Masters' and Union Lodges the request of the Grand Lodge with respect to the surrender of the old warrants.

That the former appointed a committee with whom the Deputy Grand Master had a conference and they drew up a report which was shown to the Deputy Grand Master by the chairman, in which they recommended to their Lodge a compliance with the request of the Grand Lodge, but the Lodge not being able to effect a meeting previous to the departure of the Deputy Grand Master, nothing further was done.

That the brethren of Union Lodge, whom the Deputy Grand Master met in their Lodge room, appeared to be willing to accede to the request of the Grand Lodge. The only obstacle to its being completed was a question which arose as to the rank they were to hold, as they were possessed of two Provincial warrants, and which the Deputy Grand Master did not think it was proper for him alone to decide.

The Deputy Grand Master has brought with him a copy of the said warrants, and should recommend its being referred to a committee to report upon at the next Grand Lodge.

With respect to the Lodge [Temple] which has lately been established at Albany, the Deputy Grand Master observed that he was persuaded the trust had been committed into the hands of brethren who would do honor to the fraternity, for the masters and officers of the Lodge appeared to be persons well instructed in the mysteries of the Fraternity, and zealous to advance its honor and its interests.

As a result of this report a committee was appointed to examine the warrants of Union Lodge, and on Dec. 6, 1797, that committee reported that the Lodge "ought to take rank from the date of its first Provincial warrant which is dated the 21st of February, 1765," and this report was adopted.

In spite of all this, however, Masters' Lodge did not regularly come into the fold—very probably the real reason being the question of dues—and Union Lodge did not accept the olive branch, holding, apparently, that it ought to obtain recognition as having existed from the date of the regimental warrant under which it first became operative, in 1737. Doubtless some negotiation followed, as Albany, the seat of government, was visited each winter by many of the members of the Grand Lodge in their legislative capacity, but it was not until June 3, 1798, that De Witt Clinton, who, on that day, was elected Senior Grand Warden, was able to report progress. He then stated "that he had received the old warrant held by Masters' Lodge at Albany, delivered to them a new one and had installed the officers under it; but that he had not been able to induce the members of Union Lodge at Albany to surrender their old warrant or to come under or acknowledge the jurisdiction of this Grand Lodge, and in consequence he recommends the adoption of some decisive measures by this Grand Lodge to assert and maintain its authority over said refractory Lodge." What these measures were, if any really were taken, we are not clearly shown, but at the Grand Lodge meeting of June 6, 1800, the Secretary announced that Union

Lodge had acknowledged the jurisdiction of the Grand Lodge, promised to deliver up the old warrant and received a new one with rank from February 21, 1765. Thus the long standing trouble in Albany seemed to be settled, but it in reality only entered upon a new and more dangerous stage. As that stage, however, was developed after Chancellor Livingston's reign had passed, its history belongs to a future chapter in this work.

The difficulty with Temple Lodge, possibly, was simply one result of carelessness, perhaps of poverty, in not being in touch with the Grand Lodge because its dues were unpaid. It could not have been very far in arrears as the warrant, signed by Livingston, was only issued Nov. 11, 1796, when it was designated "Temple Lodge, No. 53." It owed its origin apparently to the movement instituted by John Hanmer after his arrival in this country, in 1793, for a separate Lodge in which the Royal Arch might be worked as then worked in England. From the date of Hanmer's arrival in Albany he seemed to devote himself to this object, and his lectures on this subject gathered round him a body of enthusiastic workers, and it was through their interest that a charter for a new Lodge was sought in August, 1796. Two years later the Royal Arch Grand Chapter was instituted at Albany. Hanmer was the first Master of the Lodge, and his successor was no less a personage than Thomas Smith Webb, "the Master Builder," as he has been called of Masonry in America.

The petition of the brethren to the Grand Lodge, for the issuance of a warrant to Temple Lodge is an interesting document and deserving of reproduction here. It read as follows:

ORIGINAL APPLICATION FOR THE WARRANT OF TEMPLE LODGE.

To the Master, Wardens and Brethren of the Grand Lodge of the State of New York:

The petition of the subscribers, citizens of the city of Albany, respectfully showeth:

That they are Free and Accepted Masons, having the prosperity of the order at heart, and believing that to diffuse the genuine principles of harmony would be to strengthen the social affections and promote the general happiness of mankind, are willing to exert their best endeavors to cherish and keep alive the sacred flame of friendship and brotherly love which eminently distinguishes the venerable institution.

That with this object in view they pray your most worshipful body to grant them a warrant to erect a new lodge in the city of Albany, empowering them regularly to assemble, make Masons, and transact such other business as the good of the craft may require.

That, contemplating your acquiescence in their wishes, they have resolved that the said Lodge be known by the name of Temple Lodge, No. —, and request that John Hanmer may be installed Master, Thomas S. Webb Senior Warden, and Gideon Fairman Junior Warden of the same.

Your petitioners further beg leave to observe that they are firmly persuaded that a new Lodge in this city would be of real utility to the craft:

That, if the prayer of your petitioners be granted, they pledge themselves faithfully to preserve the honor and dignity of their professions as men and Masons; to pay the general Lodge dues in regular and constitutional manner, and to act in full conformity to the regulations of your most respectable body.

And your petitioners, as in duty bound, will ever pray.

JOHN HANMER,
THOMAS S. WEBB,
GIDEON FAIRMAN,
DAVID HORNER,
WILLIAM FOWLER,
DANIEL BUNELL,
EZRA AMES,
SOLOMON SOUTHWICK,
THOMAS POWELL,
LEVI PITKIN,
JOHN MACAULAY.

To the petition is added the following recommendation from Masters' Lodge, No. 2, F. and A. M., of Albany, N. Y.:

Masters' Lodge, No. 2, opened in form, Albany, Aug. 22, 1796. This Lodge, always disposed to promote the good of the craft, conceiving that the erection of the Lodge prayed for in the within petition would conduce to that end, agree that the officers of this Lodge, in the name of the said Lodge, do certify their wishes that the prayer of the petitioners may be granted by the Grand Lodge.

JACOB TEN EYCK, Secty. P. T.

Extract from the minutes. Leonard Gansevoort, Master; James Caldwell, Senior Warden; Dudley Walsh, Junior Warden.

It is seldom such a brilliant array of names, Masonically speaking, is found attached to a single document. Hanmer, Webb, Fairman, Ames, Southwick and Macaulay are all especially prominent in one way or another in the development of Freemasonry in the Empire State.

With Masters' and Union Lodges in line the solidification of the Grand body was practically complete, and its authority supreme in its own jurisdiction. Henceforth, for a time, at least, its main concern was over the collection of dues, a matter in which city as well as country Lodges needed frequent prodding. Many were the expedients, excuses and strokes of diplomacy exercised in connection with this necessary detail, and although now and again a compromise was effected the Grand Lodge generally managed to secure its own. One of the wisest measures which it adopted was that of Sept. 6, 1797, when it declined to consider applications for warrants from several new Lodges because the Lodges recommending them as worthy were themselves, Masonically, unworthy, through being in arrears with their dues. The motion read:

That the petitioning brethren to whom warrants have been refused this evening be informed by the Grand Secretary that the cause of the said refusal is owing to the Lodges who have recommended them, or from whom they have seceded, not having made their returns or paid their dues regularly to the Grand Lodge, being determined not to attend to any recommendations from Lodges so circumstanced.

In a time of Masonic activity such as was that of the Livingston era, this was a master stroke and sufficiently indicates the thoughtful attention which was then being given to all sections of Grand Lodge business.

CHAPTER VII.

CLANDESTINE EFFORTS.

WHILE some of the native English speaking Lodges continued to stand aloof from the dictates of the grand body, it could hardly be expected that men speaking a foreign tongue and imbued with Continental ideas and prejudices would tamely submit, and we consider that the generalship, or diplomacy, or statesmanship, which animated the Grand Lodge at this period was in no instance more clearly demonstrated than in connection with the troubles attendant upon the introduction of Lodges speaking the French language and the difficulties involved thereby. On Sept. 4, 1793, Reinier Jan Vandenbroeck (afterward, in 1800, Grand Secretary) presented in Grand Lodge a petition from several brethren who had come to New York from San Domingo, asking for a dispensation to form a Lodge. After due consideration the dispensation was granted Dec. 12, 1793. The brethren did not apparently dwell together in harmony, and some irregularities in their methods were discovered, but although several members desired to surrender the dispensation altogether and get a new document calling an entirely new Lodge into existence, the troubles appear to have been adjusted and the Lodge continued until some time prior to March 4, 1795, when Senior Grand Warden Morton states that several of the members had applied, undoubtedly, for Grand Lodge certificates. The requests were referred to the Grand officers with power to grant them or not as they pleased.

Probably the certificates were not issued, and at the Grand Lodge meeting on May 19, 1795, Brother Maydieu, who had been Master of La Tendre Amitié Franco-Americaine, and several other members applied for a dispensation to form a new Lodge under the name of L' Unité Americaine, and the dispensation was issued, to continue in force for six months. It was afterward put into possession of the money and papers of the Lodge La Tendre Amitié.

The new Lodge appears to have got on quietly, seemingly prosperously, until in the early part of 1797 it expelled its Master, Bro. Bidet Renmoulieau, a proceeding which, no matter what might be the brother's failings, was entirely unjustified by Masonic law. The matter was brought to the attention of the Grand Lodge on June 7, that year, by a communication from the Lodge and the same evening the deposed brother sought admission to the meeting of the Grand Lodge, but was refused pending investigation into all the circumstances of the case by a committee then appointed. That committee, through De Witt Colden, investigated the affair thoroughly and reported on November 10. They practically found that the charges against Renmoulleau—ingratitude and dishonesty—had not been proved, that they had doubts whether a Lodge could, in any case, legally expel its Master, that the proceedings taken in connection with the expulsion were irregular, and, "finally your committee report that on whichever side of the dispute * * * justice may be, it does not appear to them an affair proper to the

investigation of a Lodge, being a mere mercantile difference which a court of justice is only competent to decide, and therefore they consider the Worshipful Brother improperly expelled, and are of the opinion that he ought to be restored to all his Masonic rights." The Grand Lodge thereupon "Resolved, unanimously, that Brother Bidet Renmoulleau be reinstated in the Chair of Lodge Unité Americaine from which he had been unjustly expelled, and to all his rights and privileges as Master of said Lodge."

The Lodge L' Unité Americaine did not tamely submit to this dictation. At a special meeting held on Nov. 11, 1797, it was held that "every particular Lodge has an exclusive right to choose the members composing it, that the free will manifested by a majority of a Lodge is the sole rule in Masonry by which is determined the expulsion of a member and that every decision of a Grand Lodge contrary to this principle is only an abuse of authority." They therefore (with the exception of Brother Vandenbroeck) unanimously adhered to their decree of expulsion. Then as "it [the Lodge] cannot enjoy that liberty any longer under the jurisdiction of the Grand Lodge of New York * * * that from this moment they cease to exist under the authority of the Grand Lodge of New York and return immediately under the authority of their natural Grand Lodge of France." Therefore they ordered the Secretary to report these proceedings to the Grand Secretary and return him the warrant. On receipt of this document and the warrant a special meeting of the Grand Lodge was held at which the warrant was handed to Brother Renmoulleau and discretionary powers given him to assemble the Lodge L' Unité Americaine where he pleased. It was also resolved that the document received along with the warrant "is anti-Masonic, an insult to the dignity and authority of this Grand Lodge, and contains such sentiments as will tend to destroy the Masonic government and destroy the harmony of the society." A committee was appointed to discover who advised or agreed to such proceedings. That committee on December 6 reported the names of eleven persons, one of whom was Reinier J. Vandenbroeck, who were ordered to attend a meeting on the 12th of the same month "to answer certain charges."

In the meantime one of those charlatans who have from time to time disgraced Masonry by peddling degrees by virtue of pretended powers and bogus patents had arrived in the city and found in the troubles among the brethren of L' Unité Americaine a fruitful field for his endeavors. This individual, Huet Lachelle, who styled himself a "Deputy Grand Master" under the jurisdiction of France, sent a letter to the Grand Lodge at its meeting of December 6 requesting to be permitted to visit that body either as an official of the French Grand Lodge or as a Master Mason.

It was reported to the Grand Lodge, however, that Lachelle had already taken advantage of the dissensions in L' Unité Americaine to himself grant a warrant among the defiant brethren for a new Lodge by the name of L' Union Française. Probably it was the knowledge this document could be easily procured that caused the brethren of L' Unité Americaine to be as defiant as they were. The Grand Lodge answered Lachelle's request by appointing a committee "to wait on said Huet Lachelle, that they inform him that his conduct in granting the said warrant is contrary to the rules established by this Grand Lodge and an infringement of their rights, and that he cannot be admitted into this Grand Lodge unless he will pledge himself, in writing, to revoke the power granted by him in the said warrant." The committee at once left the meeting, interviewed M. Lachelle, and soon returned with a report that he refused to revoke the warrant, claimed the right to grant such documents when and where he pleased.

At the same time Brother Renmoulleau announced that he had held a meeting of the Lodge L' Unité Americaine, at which nine members were present.

On Dec. 12, 1797, it was announced to the brethren in Grand Lodge that work was actually started under Lachelle's warrant, and then they formally inhibited the French visitor, as well as R. J. Vandenbroeck and the other dissident members of L' Unité Americaine from visiting or associating with any of the Lodges in the city until further ordered. The clandestine Lodge, which took the name of L' Union Française, seemed to have started with a good deal of vim and sent letters announcing its existence to all the Lodges of the city inviting fraternal relations. How this was regarded by the other Lodges may be inferred from the attitude of St. John's, No. 1, which resolved to commit the communication to the flames, "which was accordingly done by the Tyler, who was ordered in [the Lodge room] for that purpose, holding the same with a pair of tongs." The trouble soon ended in the complete triumph of the Grand Lodge. The obstructionists relinquished the bogus warrant to the Grand Lodge, submitted to its authority and expressed regret for the misunderstanding which had brought about all the trouble, and even agreed to submit to Renmoulleau's Mastership if the Grand Lodge insisted upon it. The letter which Vandenbroeck sent stating his own position was a straightforward document perfectly submissive to the Grand Lodge and expressing unconsciousness of having done wrong. The Grand Lodge, seemingly reliant in its strength, met the brethren in a fraternal spirit, and finding the feeling against Renmoulleau very strong, too strong to permit any real respect ever being shown him by those who had opposed him in the past, they granted the dissidents a dispensation on Dec. 25, 1797, to form a new Lodge under the name of L' Union Française, a Lodge which still has a place on the roll of the New York jurisdiction. L' Unité Americaine gradually declined and went out of existence in 1799, while M. Lachelle and his patents troubled New York no more.

But Frenchmen were not the only people to annoy the Grand Lodge with clandestine work. Trouble of that sort originated among brethren more nearly allied to those then in authority in New York. At the close of 1792 it was reported in Grand Lodge that Masons were meeting in the city clandestinely under the authority of a "travelling warrant" issued by the Grand Lodge of Quebec, and as usual, a committee was appointed to investigate. That committee not only found the report to be true but managed to get a list of many, if not all, of those who were in the habit of attending such irregular Lodges, and the Grand Lodge ordered its Secretary to send a copy of that list to the Lodges in the city with the usual instructions forbidding Masonic intercourse. That was in March, 1793, but it was not until over two years later, May 19, 1795, that these clandestine Masons, headed by Edward Lee, felt the loneliness of ostracism so much that they submitted themselves to the Grand Lodge and asked for a dispensation to enable them to close their bogus Lodge in due form. In a spirit of generosity and fraternal sentiment the Grand Lodge ordered the brethren to be "healed," if the Grand officers saw fit, and left it optional with the same officials whether to grant the dispensation for a couple of weeks or not. The healing process seems to have been put in operation, and on June 3 Lee and his confrères presented a petition asking for a dispensation to erect and hold a Lodge in New York. The petition was granted, the dispensation to remain in force six months. Mr. Lee, apparently, was unable to make any headway with this dispensation, probably because there was no money in it for him, and he appears to have left it to its fate. He seems, however, to have become a member of Hiram Lodge. So the matter rested until on March 1, 1797, a report was made that Lee was again clan-

destinely working under his Quebec traveling warrant, and the Grand officers were instructed to make inquiries. On June 7, that year, they reported that Lee had been "holding clandestine meetings of Masons and conferring degrees, without any regular authority," and a sentence of exclusion from all Masonic communication was passed upon him, and, as a result, Lee was expelled from Hiram Lodge. In spite of this he continued his connection with what was then spoken of as the "higher degrees," and on Dec. 5, 1798, Hiram Lodge complained that James McKay, its Senior Warden, and other members still associated with Lee in these degrees. On this the Grand Lodge excommunicated McKay from Masonic affiliation, and suspended the others until the next regular meeting. At that meeting, Dec. 4, 1799, the decree of suspension was removed against the others but that against McKay was continued in force until March 5, 1800, when, on his petitioning the Grand Lodge, it was also removed.

All these subjects of more or less acrimonious debate, the echoes of which have, fortunately, died away, were, to a certain extent, inseparable from a new society and one which, from the very nature of its existence, could not call upon others longer in the Masonic field for advice, support and assistance. They were, in fact, as we study them now, necessary to a proper understanding of the Masonic institution; they were mainly matters which were bound sooner or later to come up in some shape, and the sooner they were met and precedents established in connection with them, the better. It must be stated that in all these disputes, notably that with Union Lodge at Albany, the Grand Lodge acted with firmness and diplomacy, but without any trace of arrogation or duplicity. It felt secure in its right, but not strong enough to be unwilling to argue the point with a recalcitrant Lodge or an erring brother, and in its treatment of such men as Edward Lee it showed that it could be merciful, yet when its mercy was demonstrated to have been wasted it could be merciless. And it seems to us that these qualities did not change even when the reign of Grand Master Livingston was nearing its end, and the Grand Lodge was powerful in its number of affiliated Lodges if not rich in the extent of its finances. It evidently was inspired by a desire to do right, to administer exact justice to all its interests and to temper that justice with kindness, with brotherly love. That this was due to the elevated, judicial and eminently Christian disposition of he who occupied the highest office there is no doubt. The virtues of his own high character were reflected in the office he adorned, and the same principles which won for him the applause of his countrymen in general were reflected in the Grand Lodge while he presided over its destinies; while he raised it, practically, from a handful of petty Lodges in New York City to be one of the strongest fraternal organizations in the Empire State.

CHAPTER VIII.

CHARITY AND LAW.

THE destines of the Grand Lodge, however, were being shaped by other details than quarrels and controversies, and we may now turn our attention to the consideration of some of these, both because they were interesting in themselves and because they, or rather those we have selected for consideration, had a more or less direct bearing on the history and legislation of Freemasonry in New York.

To begin, then, with charity—or preferably, brotherly love, to give that much abused word its exact Masonic meaning—we find many evidences that, at least from the beginning of the time covered by this section of our history, the Grand Lodge not only thoroughly understood and accepted the old landmark that charity is a part of the very life of every Lodge, Grand or subordinate, but that it exercised that landmark with increasing liberality as its means permitted. Besides the collections at St. John's day services, already referred to, we find traces of early payments of money to distressed brethren, to one going to the West Indies for instance, while the cases of others were recommended to the kindness of the subordinate Lodges. There are not many of these in the early years, it is true, but they are sufficient to show the spirit which prevailed and may be accepted as typical of others of which no records were made, or if made have been lost. Then there were appeals from widows to bury their dead husbands, and from brethren for the expenses of the funerals of some who had died and left little or none of this world's goods, and all such appeals were liberally responded to, although in one case the Grand Lodge declined to publicly bury a brother with "Masonic honors" on account of the severity of the [February] weather. Such entries grow more numerous as the years progressed and seem to have invariably been acted upon in a spirit of true generosity. At the same time some discrimination was used, as, for instance, in 1789, when a dancing master from Albany requested the Grand Lodge to recommend him so that he might obtain pupils, and the request was shelved by the still practiced and still convenient method of referring it to a committee. Even the church felt the kindly spirit of the fraternity, for the minutes of the Grand Stewards' Lodge of March 25, 1795, inform us that the said meeting "was called by order of the Deputy Grand Master in consequence of an application from Brother William Ayres, a minister of the Episcopal church who has been a number of years one of the missionaries for propagating the Gospel amongst the uncivilized inhabitants of this country, but the salary of persons in that capacity being now withdrawn, he was thereby reduced to the greatest distress." On motion this worthy man was given £20. The highest amount paid to any brother for relief was £250, which was given in 1796 to the then Master of St. Andrew's Lodge, No. 48, at Stanford, in view of his "distressed condition," and "in

order to enable him to make a fresh beginning in the world."

Prisoners in the public jails were then much more subjects of general commiseration, and deservedly so, than they are now, and one of these, in 1793, petitioned the Grand Lodge for relief. The committee to whom the case was referred found that the "situation" of the applicant "was very uncomfortable, and occasioned principally by some family dissension" and as a result £10 was placed in the hands of the committee, "to administer to his relief in such manner as may appear to them most eligible." Another appeal came to the Grand Lodge in the following year from a brother who had been forced to seek the shelter of the poorhouse. It was reported that the brother, Richard Mease, "from age and infirmities cannot partake of the provisions afforded him where he now is," and the Grand Stewards at once voted him £5 to secure him the creature comforts he desired. After a while a quarterly allowance of twenty shillings was allowed him by formal vote and when, at last, the poor man passed from the tribulations and poverty of this world, the Grand Stewards' Lodge saw his remains decently interred and paid the bill.

On one occasion the Grand Lodge showed its charitable spirit by giving a loan to a brother. This was in 1797, and the recipient was Isaac Delamater, Master of Temple Lodge, No. 13, New York, who appears to have been a contractor. At all events a house he was raising fell, and, as the loss was more than he could bear, he appealed for a loan of £40 for six months to enable him to carry on his work. The petition was granted, but, unfortunately, there seems no record of its having ever been repaid. At the same time, however, we hold that the Grand Lodge had no right to go into the business of lending money. A much more commendable way of distributing its bounty was shown on March 7, 1798, and March 5, 1799, on each of which dates ten shares in the City Dispensary were subscribed for so as to be in a position to recommend patients to that institution. But it is fair to say that Delamater's case was an exceptional one, and an instance of that comes before us in the minutes of March 5, 1799, when there was submitted "a petition from Brother Arnout Cannon setting forth his having sustained a heavy loss by legally arresting and becoming special bail for one John Nixon, for whose debt he is made liable, the said John Nixon having absconded, and praying relief from this Grand Lodge." The answer was that "the present state of the funds will not permit this Grand Lodge to afford him the relief he requires."

While the bulk of relief went to brethren from the funds of the Grand Lodge it is but fair to record an instance where a country Lodge came to its aid. In 1798 New York was visited by an epidemic of yellow fever, and at the request of several Lodges the meeting of the Grand Lodge for September was postponed until November of that year, when the epidemic had abated. The scourge caused great suffering among all classes and on September 24, Solomon's Lodge at Poughkeepsie, sent to the Grand Lodge $50 "for the aid and assistance of our distressed brethren in the city of New York," a gift which was cordially acknowledged in due season. It should not be forgotten too that the charity of the New York brethren was not bounded by their own immediate circle, for in 1794 two Algerine Freemasons, Ibrahim Reis and Achmet Ben Ali, applied for help, and after their cases were investigated they were not only awarded $30, but provided with a certificate recommending them to the benevolence of the different Lodges throughout the country.

But while thus liberal with its means as occasion required, the Grand Lodge exhibited its devotion to the principles of brotherly love in many other ways, of which we may give one illustration. At a meeting on June 2, 1792, specially called for the purpose, the Grand Secretary, Jacob Morton, who presided, stated that the Grand Lodge had been convened on

account of information having been given that a number of brethren had arrived in the city from Madeira, having been obliged to leave that place on account of the persecutions which the Portuguese Government subjected them to on account of their belonging to the Masonic fraternity. It was felt that under the circumstances some particular attention should be shown to these brethren. It was thereupon agreed that the refugees should be invited to the next meeting of the Grand Lodge, and Secretary Morton was requested to prepare a suitable address, while a committee was appointed to provide the necessary refreshment. Accordingly the exiled brothers were warmly welcomed when they made their appearance at the annual meeting on June 6, and they were so pleased with Brother Morton's "elegant address" that they requested a copy of it.

The task which devolved upon the officers from the date of Livingston's accession of virtually building up a Sovereign Grand Lodge out of the ruins left by the Walter Provincial Grand body was one which was beset with more difficulties and heartaches than we can now fully appreciate or even be made aware of. Although the Grand Lodge records were well kept they stated nothing more than bare facts, and it is only by reading between the lines—and even that can be done but seldom—that we can form any idea of the various forces which were at work either assisting in the upbuilding of the Masonic temple, or endeavoring to pull it down. We find constant bickerings on the part of some Lodges, a dour unwillingness on the part of many to pay tribute to the Grand Lodge, a jealousy on the part of some of the country Lodges at the prominence in the Grand Lodge of New York City bodies, and a miscellaneous lot of minor matters, all of which tended to retard the progress of the Grand body. But in spite of all such drawbacks, the Grand Lodge made a degree of progress that was little short of wonderful. The legislation adopted on the whole was not only wise but far-reaching, for the officers seemed to understand perfectly that they were establishing precedents by their minor acts as well as laws by their regular ordinances. We find gentleness in dealing with the errant, a cautiousness and consideration even for those who seemed to oppose the work of the Grand Lodge, a zealous attention to details, a broad and liberal interpretation of every question, a determined support to whatever was regarded as among the "landmarks," and an earnest, watchful care to uphold the dignity of the institution and preserve unsullied the disinterested nature of all its work.

We have already illustrated all this in most of the details we have recorded. An additional one is found in the resolution which passed the Grand Lodge on Dec. 2, 1789, when it was resolved that—

> Every Master Mason, being or having been a Master, Past Master or Warden, elected, or re-elected, to preside in any Lodge, shall hereinafter, previous to his installation into office, be examined by the Grand officers, or by some skillful person or persons appointed by them, if he is sufficiently acquainted with Masonry and if he is possessed of the required abilities to fill the chair, and that on his producing a certificate of his having passed a regular and strict examination and found to be qualified he can be installed into his office and not before.

It is extremely doubtful whether this was strictly carried out. It may have been in the city, for a time, but it certainly was not generally enforced in the country. We are aware that even now a Master-elect is vouched for by Past Masters as being skilled in the work, but we also know that the proceedings in connection with this are quite perfunctory and such a thing is unheard of as a Master-elect being pronounced unfit after his election by the brethren. It may have been deemed fitting that the Master-elect should be in some way placed in possession of esoteric teachings which are not unfolded in open Lodge, and it is likely that from the above came, in time, the rule in the State of New York which makes it obligatory that a Master-elect should be invested with the degree of Past Master before

being inducted into the Oriental chair. From the earliest period in modern Masonic history the Master of a Lodge seems to have been placed in possession of some esoteric ceremony, or some form of recognition, some word, not known to brethren who were not called to the chair. The Ancient and the Modern systems both agreed to that extent.

Another interesting bit of detail may be found in the resolution passed on Sept. 5, 1792, which regulated the adjoining fees of the fraternity. In the desire for candidates, which then, as now, was so often a ruling consideration in many Lodges, a sharp competition led to a compromise, or a lowering of the necessary fees. Cheap Masonry was then as undesirable a commodity as in our own time. To obviate this, the Grand Lodge on the date named made a precedent which is still in force by fixing a mimimum rate in the following words:

That no Lodge under the jurisdiction of this Lodge shall receive, for conferring the second degree of Masonry, a less sum than one guinea, and that the said sum of one guinea at least be received by every Lodge under this jurisdiction for conferring the third degree of Masonry.

This law certainly put a stop, gradually at least, to a condition of things which would have worked considerable confusion in the craft had it been permitted to continue unchecked for any length of time. Another matter which bore upon preserving the harmony of the craft and maintaining its dignity came up at the closing meeting of 1794, and, although the subject was not immediately discussed and was simply referred to a committee, the legislation suggested certainly expressed the sentiments of the Grand Lodge, and in due time the matter was fully acted upon, although in a slightly different way from that intended in 1794. At the meeting referred to, Brother Kerr stated that he had, during the summer then passed, visited several of the country Lodges and that he not only found the proper Masonic work carried on in them to be done according to no fixed standard, but that irregular and what he considered "improper practices" had crept into many of them. Therefore he presented the following preamble and resolution:

Whereas, It is a matter of high importance that a good understanding and friendly intercourse should be preserved between the Grand and the individual Lodges under this jurisdiction, and also that any little deviation from ancient landmarks should be duly rectified, and that a uniform mode of working should take place throughout the jurisdiction of the Grand Lodge, and that the unity of the fraternity should be maintained inviolate, Therefore

Resolved, That the Grand Lodge will, once in every year, send one or more of their own members, or some other person or persons commissioned under the seal of the Grand Lodge, to every individual Lodge under their jurisdiction in order to a more complete attainment of the above mentioned purposes.

Probably one reason, and one very important reason, why this resolution was not at once passed was that a complete revision of the existing constitution was hoped for, and it was felt that the innovation proposed could best be put in force if incorporated in that measure. It was not, however, until March 1, 1797, that the question of a new constitution was fairly before the Grand Lodge, when the following was submitted:

Whereas, There are various clauses in the Constitution of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York, collected and digested by order of the Grand Lodge of the said State, which are either contradictory or obscure and several additions are necessary to correct the same, Therefore

Resolved, That a committee be appointed to revise the same and to report as soon as convenient what additions, explanations, expunctions and amendments are necessary to render it more perfect, provided they do not transgress the ancient landmarks, nor in any degree violate the true genius and spirit of Masonry.

This was adopted and a committee of nine was appointed to carry out its purport, the nine being Brothers Jacob Morton, James Scott,

De Witt Clinton, John Abrams, H. Bisset, Abraham Skinner, R. J. Vandenbroeck, Robert Cocks and Andrew Otterson. To them also was confided the task of devising some means for the distribution of the funds of the Grand Lodge in connection with charity. At the next meeting, an emergent one, called for another purpose on March 13, this committee was considerably strengthened, on motion of De Witt Clinton, by the appointment to it of all the Grand officers not included in the original nine, and the Grand Secretary was instructed "to notify the country Lodges of the time when the report of the committee is to be laid before the Grand Lodge so that they may have an opportunity of expressing their sentiments on this important subject by regularly appointed proxies."

The committee probably found its work much more difficult than had been anticipated, for it was longer in making its report than was expected. Even as late as March 5, 1800, Grand Secretary Vandenbroeck, himself a member of the committee, despairing of the speedy completion of the work and unable to procure any copies of the existing constitution, "although he had inquired everywhere," requested that some be printed, but the request was not granted. This seems to have had the effect, the effect very likely that was desired, of causing the committee to set to work in earnest to complete its deliberations, and on June 16, 1800, the Grand Lodge was convened into extraordinary session to receive its report. The report was accompanied by the following letter, which was read by the Grand Secretary:

To the Right Worshipful the Grand Lodge of the State of New York:

The committee to whom was referred a consideration of the present Constitution, with direction to report such alterations therein, and amendments thereto as to them should appear expedient, report the following rules and regulations to form the Constitution by which the individuals of the Fraternity and the several Lodges within the State of New York should be governed.

The committee beg leave to observe that, in forming the Code now presented, they have in every instance adhered to the ancient regulations by which this Grand Lodge has hitherto been governed, excepting in cases where inconveniences have been experienced from these regulations, judging that as this Constitution was to be presented to the Lodges throughout the jurisdiction it would be more likely to meet a ready acceptance when the ancient forms which had not been found inconvenient were adhered to than if new systems were proposed, the propriety of utility of which experience could give no information. All of which is respectfully submitted.

Signed, JACOB MORTON, D. G. Master,
Chairman of the Committee.

June 16, 5800.

The proposed constitution was then read as a whole and afterward discussed paragraph by paragraph, and finally the following resolution was adopted by a unanimous vote:

That the said rules and regulations be recommended to the adoption of the several Lodges of this State as the Constitution of the Grand Lodge of this State, and that the Grand Secretary be directed immediately to forward two printed copies of the same to each Lodge under the jurisdiction of this Grand Lodge, and that they be requested to signify their assent to the same by a resolution of their Lodge under the seal of the Lodge, signed by the Master and countersigned by the Secretary of the same; and upon its being ratified by two-thirds of the several Lodges that it be considered as the Constitution of the Grand Lodge of the State of New York and take effect immediately upon such ratification.

The result of this was declared on Dec. 3, 1800, when reports were read from forty-two Lodges. Of these seventeen were in favor of the new constitution, while twenty-five were against it either in whole or part. This was an overwhelming defeat for the result of the committee's labor, and although a motion was made to leave the final declaration of the result over until a subsequent meeting so as to get in returns from the rest of the Lodges it was felt that what had been received fully expressed the views of the jurisdiction, and the proposed constitution was formally declared rejected. It was agreed so to notify the various

Lodges, and an edition of the old constitutions was ordered to be prepared in accordance with the following resolution:

> That a committee of three be appointed to superintend the printing and publishing of as many copies of the old book of constitutions as they may conceive necessary; and that the said committee have discretionary powers to select and publish with the said book of constitutions such of the by-laws or resolutions of the Grand Lodge having the operation of by-laws as they may deem proper.

This was carried out under the supervision of the committee, Peter Irving, George Clinton, Junior, and John W. Mulligan. This constitution, being virtually that under which the Grand Lodge operated from its inception, and which continued in force all through this regime and beyond it, will be found in the closing chapter of this section.

It may not be inopportune at this place to take a glance at a matter which has hitherto been purposely neglected—the foreign relations of New York's Grand Lodge. Taking all things into consideration these were eminently satisfactory. We do not find that during Livingston's tenure of the Grand Mastership the "Ancient" Grand Lodge ever formally acknowledged the sovereignty of its offspring in New York, but, as several letters passed between them, the English Lodge at least acknowledged its existence, while from the beginning of the term the Grand Lodge of Nova Scotia established friendly relations, and toward its close the Grand Lodge of Upper Canada sent an offer of fraternal intercourse which was duly reciprocated. In the States, as affairs became settled and Grand Lodges sprung up or had opportunity to do more than attend to their own immediate affairs, friendly relations were entered into, as with Virginia, South Carolina and Maryland, and in 1788 Pennsylvania wrote that she had become a sovereign Grand Lodge. In fact, New York, from the beginning of her history, strove to strengthen the institution by making friends with her sister Lodges in the United States, and on Sept. 2, 1789, appointed a committee, headed by the Grand Secretary, to take the matter in charge.

On Dec. 28, 1789, the Grand Lodge of Georgia passed a resolution that—

> As the sense of this Grand Lodge that there ought to be constituted a federal or supreme Grand Lodge constituted to have jurisdiction over the respective Grand and other Lodges throughout this continent, and that [name of committee to be afterward appointed] have authority to communicate with the other Lodges to the northward, to pledge the faith of this Grand Lodge in support of such an undertaking, and to assent to a Masonic convention for that purpose.

This was sent to the New York Grand Lodge and read at the meeting of June 2, 1790. It was also accompanied by a formal letter from James Jackson, Past Grand Master of Georgia—one of the committee whose names were left blank in the resolution—in which he said:

> It is needless for me to point out the propriety of the step on which they [the resolutions] are founded. Our being members of the same political community, and the benefits which would result to our society from a general controlling power will of themselves evince its necessity. I cannot, however, forbear mentioning that the frequent innovation in the mode of work, and the authorities set up in some States under warrants from other States demand the serious attention of the Brotherhood.

Of course these matters were all to be commended and worth striving after, but the real purpose was to elect a General Grand Master, and of course the candidate was to be the country's hero, the immortal George Washington. It was a renewal of an effort in this same direction that had started even before peace had been declared, and which seemed, as it deserved, to meet the general approval of the brethren. But the project came to nothing. Had there been a likelihood of a succession of men occupying the same lofty niche in the history of the country and the same honored place in the hearts of his countrymen, there might have been a determined effort to bring the once talked of federal union of Grand

Lodges into effect. But, after Washington, who? That was the question, and many of the more conservative spirits in the fraternity seemed to hold the matter in check, and the scheme (although afterward revived) seemed to lose all its real vitality when the country's first President was laid to rest near his beautiful home on the banks of the Potomac.

The Grand Lodge of New York received the Georgia communication in the most friendly spirit, and appointed the Grand Lodge officers a committee to consider the subject, and at the next meeting, August 13, 1790, it was resolved:

That this Grand Lodge do concur with the Grand Lodge of Georgia in the proposed measure of calling a convention for the purpose of establishing a supreme Federal Grand Lodge, to have jurisdiction over the respective Grand Lodges of the United States, and the most worshipful the Grand Master of this State is hereby requested to inform the Grand Lodge of Georgia that this Grand Lodge will meet by its delegates the other Grand Lodges by their delegates for the purpose above mentioned at such time and place as shall be agreed on.

That, however, ended the scheme in New York for the time being at all events.

A matter of much more practical importance was settled in 1796, as a result of some correspondence with the Grand Lodge of Massachusetts. At the last meeting of that year, this was submitted and agreed to:

Whereas, the Grand Lodge of the State of Massachusetts have by a communication dated the 4th January, 1796, suggested to this Grand Lodge the adopting a regulation declaring that no charter or dispensation for holding a Lodge be issued by any Grand Lodge to any number of Masons residing out of the State wherein the Grand Lodge is established. Be it therefore

Resolved and declared by this Grand Lodge, That no charter or dispensation for holding a Lodge of Masons be ever granted to any person or persons whatsoever residing out of this State and within the jurisdiction of any other Grand Lodge.

This was simply the carrying out of a piece of Masonic policy which had been virtually adopted by the New York Grand Lodge since its foundation, but it was well to come to some clear and definite understanding on the matter with its neighbors in a time when a formative process was going on throughout the newly made nation, and events were molding themselves that were to make or mar the fortunes of the young republic.

CHAPTER IX.

WASHINGTON—LIVINGSTON.

IN the time when Freemasonry was passing through its life or death struggle in the United States it used to be commonly asserted by its enemies that the great and good men who adorned its ranks in the earlier stages of its American history were merely figure-heads, and took no real interest in the order. It was said that if—which they doubted—George Washington was a Mason he entered the order in early life and in his later years gave its affairs no further concern, forgetting that in 1793 he marched, clothed as a Mason, in the procession which preceded the laying of the corner stone of the nation's Capitol, and as a Freemason took part in the ceremonies, and forgetting also that when his body was committed to the tomb it was with the solemn rites of the fraternity.

So too with Chancellor Livingston. It was argued that he really took no active part in the work of the order, that he only attended a few of its meetings and simply permitted himself to be elected term after term, because no one else wanted the honor, or because it was, to a certain extent, a political advertisement. But no one can have studied the history of Livingston's connection with Freemasonry without seeing that he was from the first an enthusiast in the craft, and that but for his election to the Grand Mastership and the influences which his lofty position and commanding talents threw around the office, the Grand body founded by Walter would have fallen to pieces and the history of the New York Grand Lodge would have dated a quarter of a century later than it does now. We see evidences of his influence in the formation of Lodges all over the State, in the closing up of the ranks, in the repression of the feeling of jealousy between the city and the country Lodges, and we can trace in the surmounting of many difficulties his practical advice and his calm, temperate and judicial consideration of every point involving room for controversy and doubt. He found the Grand Lodge an undisciplined, disheartened handful of men, he left it a thoroughly trained army, with abundant munitions of war, well defined aims and purposes, and with high moral ideals, ideals which were destined in the future to reach still higher.

It has been said that he was returned, without evident desire on his part, for so many years to the head of the craft because no one dared to openly oppose him. But it was, rather, we take it, as a direct compliment for what he had done, and to his high social and legislative position. He was surrounded in the Grand Lodge staff of officials by many ambitious men who would at any time during these seventeen years of his reign have aspired to the Grand Mastership as one of the highest honors in their grasp were they not restrained by a feeling of personal loyalty to the Grand Master who had brought order out of chaos, and who, by his very tenure of the office, had invested it with both dignity and importance. Of his associates, Jacob Morton, De Witt Clinton, Daniel D. Tompkins and Martin Hoffman, did, in turn, become Grand Masters, were indeed

ambitious for the office from the time they entered the Grand Lodge, as were many others, equally fitted, to whom the highest honor in the fraternity, for one reason or another, did not fall. But the fact that these men loyally acceded year after year in the election of the Chancellor ought rather to be considered as redounding to the credit of the fraternity than otherwise.

Grand Master Livingston first attended a gathering of the Grand Lodge, as Grand Master, on March 3, 1784, when he was installed. During 1785 he presided over four meetings, and in 1787, 1789 and 1792 over one meeting in each year. From April 6, 1792, until the



OLD FEDERAL HALL.

end of his tenure he did not attend any communication, although we have abundant evidence that he exerted the most unceasingly watchful care over the interests of the craft.

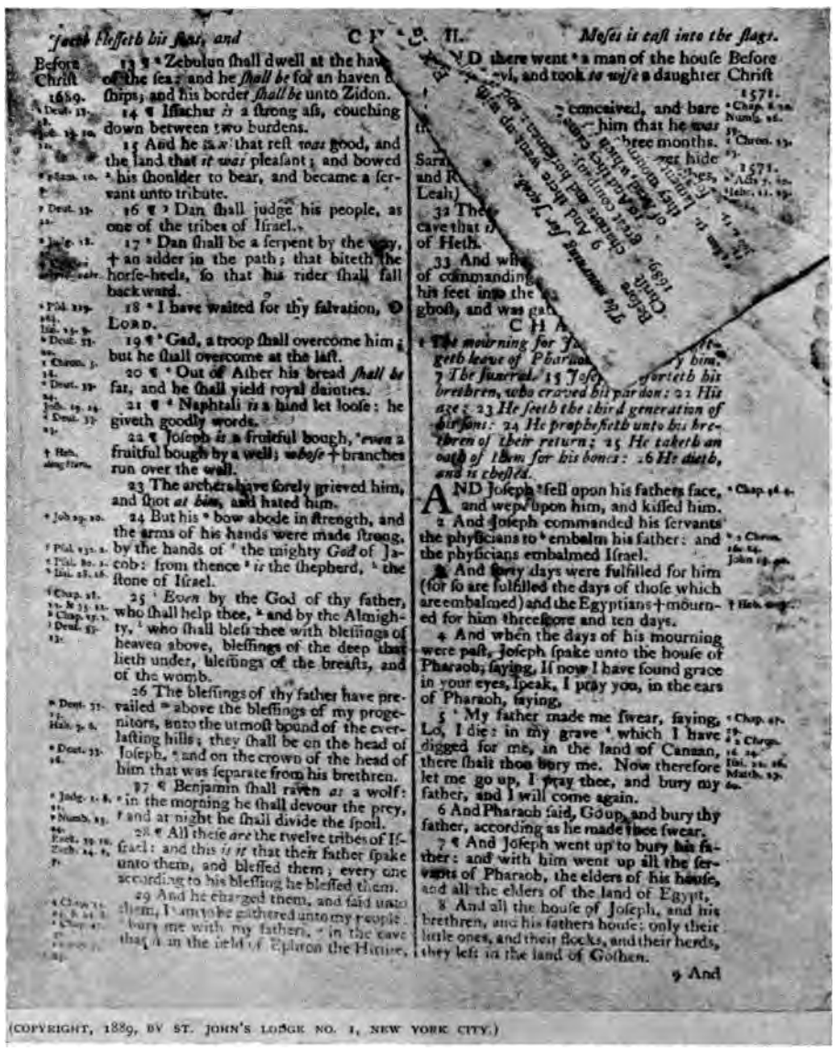
Then, too, it must be remembered that Livingston was a busy man, that the meetings of the Grand Lodge were not as now only of yearly occurrence, while they were much less important. Attendance upon them was not exacted in the same spirit as at present, and, indeed, we have, Dec. 1, 1784, a record of there being no meeting held, although one was called for that date, on account of no quorum being in attendance, and even as late as August 28, 1794, a stated meeting of the Grand Stewards' Lodge had to be passed over for the same reason. Then the Chancellor had the utmost confidence in the loyalty and ability of his chosen officers and was in constant direct and personal communication with many of them, either in New York or Albany. He was, even in point of attendance, a great improvement upon some of the Modern and Ancient Grand Masters in England, where it was never deemed necessary that a Grand Master should humble himself by attending meetings or considering details; like a king, he was supposed to dwell apart.

At the same time it is evident that Grand Master Livingston was peculiarly zealous in upholding the prerogatives of his office. In his addresses and communications to the Grand Lodge he was ever watchful of observing the stately courtesy of his time, but even with that artificial gloss we can see that he spoke as the Master to his subordinates in Masonic rank. It was undoubtedly only after consultation with him that Brother R. J. Vandenbroeck brought up in Grand Lodge the question of the right of Grand Lodge officers to make Masons at sight, then one of the landmarks pertaining to the office of Grand Master. The minutes say that on Sept. 23, 1795, Brother Vandenbroeck "notified this Grand Lodge that some Masons were made at sight in private Lodges under the auspices of officers of this Grand Lodge, and whereas the Constitution points out that it is the prerogative of the Grand Lodge and that the Grand Master has full power and authority when the Grand Lodge is duly assembled to cause to be made, in his presence, Free and Accepted Masons at sight, but that it cannot be done out of his presence without his written dispensation; and whereas, the Grand Lodge was not assembled for that purpose, neither was the Grand Master present, nor a dispensation produced." In



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PAGE OF BIBLE ON WHICH WASHINGTON TOOK THE OATH ON INAUGURATION DAY, 1789, FROM THE ORIGINAL IN THE POSSESSION OF ST. JOHN'S LODGE, NO. 1, NEW YORK.

view of all this the matter was considered and laid over for action until the next meeting of the Grand Lodge, when it was decided that the officials implicated acted within the limits of their legal rights and prerogatives. But the decision was in reality equal to the Scotch verdict of "not proven," or as it is sometimes put, "not guilty, but don't do it again."

Livingston's tenure of the office of Grand Master acquired historical prominence from events which took place within its continuance in connection with the illustrious first President of the country. It was Livingston's privilege as Chancellor of the State to administer to Washington the oath of office on first assuming that greatest of all democratic dignities on the historic balcony in front of Federal Hall, on Wall Street, New York. In recording this event Sidney Hayden, Washington's Masonic biographer, wrote:

Washington reached New York on the 23d of April [1789], and the 30th of the same month was the day fixed for his inauguration. On that occasion General Jacob Morton was marshal of the day. He was the Master of St. John's, the oldest Lodge in the city, and at the same time Grand Secretary of the Grand Lodge of New York. General Morton brought from the altar of his Lodge the Bible with its cushion of crimson velvet, and upon that sacred volume Robert R. Livingston, Chancellor of the State of New York and Master of its Grand Lodge, administered to Washington his oath of office as President of the United States. Having taken the oath, Washington reverently bowed and kissed the sacred volume, and the awful suspense of the moment was broken by Chancellor Livingston, who solemnly said: "Long live George Washington, President of the United States." A thousand tongues at once joined in repeated acclamations: "Long live George Washington!"

A memorial leaf of the Sacred Book was then folded at the page on which Washington had devoutly impressed his lips, and the volume was returned to St. John's Lodge and placed again on its sacred altar. . . . The memory of Washington's oath of office upon it is perpetuated by the following inscription, beautifully engrossed and accompanied by a miniature likeness taken from an engraving by Leney, which was inserted by order of the Lodge. The closing poetic lines were written by the Rev. Dr. Haven of Portsmouth, N. H., in answer to an inquiry by what title Washington should be addressed. The committee appointed by the Lodge to form this memorial were sworn to do it faithfully:

On
this
sacred
volume,
on the 30th day of April, A. M., 5789, in the city of New York, was administered to
GEORGE WASHINGTON,
the first President of the United States of America,
THE OATH
to support the Constitution of the United States.
This important ceremony was performed by the Most Worshipful
GRAND MASTER
of Free and Accepted Masons in the State of New York,
ROBERT R. LIVINGSTON,
Chancellor of the State.

Fame spread her wings and loud her trumpet blew:
Great Washington is near! What praise his due?
What title shall he have? She paused—and said,
Not one; his name alone strikes every title dead!

Having taken the oath of inauguration, Washington proceeded to the Senate Chamber and delivered his address as Chief Magistrate of the Federal Union. It was a reflex of the principles of Masonry from the mind and heart of our greatest American brother. He seemed to imagine himself again treading the ground floor of a new apartment in the temple of human life; and he modestly reviewed his qualifications, his hopes, and fears on entering it. He next acknowledged a Divine Ruler over all human events and humbly invoked His guidance and blessing. Was not this a remembrance of the first lessons he had been taught in Masonry?

Then, as the Mason examines the lines on his trestle-board, he proceeded to examine the requirements of the Constitution, and the duties to be performed under it, and closed with a renewed acknowledgment of dependence on Divine aid. How true was all this to the character of Washington! How true to the teaching of Masonry!

We have given this account in full because in all of what may be regarded as the standard accounts of that momentous inauguration Masonry is permitted to play no part, and although most, if not all, of the leaders on the balcony of Federal Hall were zealous Freemasons, they might as well have never seen the inside of a Lodge so far as "history as she

is wrote" is concerned. Washington Irving seems to have been utterly oblivious to the fact, although at least one of his brothers was active in the craft, and even a later historian, Mrs. Martha J. Lamb, writing an account of the scene at a time when Freemasonry was more popular and powerful than when Irving wrote, did not deign to notice the significant connection between the order and the events of the day. She certainly descended into details and traced even such inanimate witnesses of the proceedings as the railing in front of the



GEORGE WASHINGTON.

FROM THE PORTRAIT FROM LIFE BY WILLIAMS, PAINTED FOR ALEXANDRIA WASHINGTON LODGE NO. 22, VIRGINIA.

balcony and the stone on which Washington stood, "a stone which will remain in the eyes of all men an imperishable memorial of the scene;" but, so far as she was concerned, the Holy Bible on which the central act of the day was performed, the volume whose assistance was absolutely required to make the proceedings legal and binding, was simply "an open Bible upon a rich crimson cushion."

The "Washington Bible," as it is often called, is still in the possession of St. John's Lodge, No. 1, and is carefully preserved, being only used on extraordinary public occasions or when a brother is being raised to the sublime degree of Master Mason.

It was while Livingston was still Grand Master, on Dec. 14, 1799, that General Washington died. For the same reason that induced a liberal quotation from Hadyen's story of the first President's inauguration, that the Masonic features of the proceedings were more or less completely ignored by the mass of writers, we present several paragraphs giving an account of the burial ceremonies of the illustrious chief from the same pen:

The funeral procession and burial ceremonies were arranged by a committee of Lodge No. 22, at Alexandria, consisting of Dr. Elisha Cullen Dick, its Master; Colonel George Deneale, its Senior Warden; and Colonels Charles Little and Charles Simms, who were members. On Monday, the 16th, an emergent meeting of this Lodge was called. Forty-one of its members were present, and two visiting brethren, one from Fredericksburg, where Washington was made a Mason, and the other from Philadelphia. Dr. Dick addressed the brethren in a feeling manner on the event which had called them together. It was their first recorded meeting on an occasion like this. They sat in sorrow there. The death-angel's alarm at their tyled door had found none to understand his approach, or ask from whence he came or what he came thither to do. With step unseen and salutation strange to all, he had approached their midst, removed from before their altar a mystic taper and taken it to the Grand Lodge above. . . .

There was also another Masonic Lodge at that time in Alexandria called Brooke Lodge, No. 47, which was convened at the same hour. A committee from No. 22 . . was appointed to confer with No. 47; and the joint committee of both Lodges agreed upon the ceremonies as arranged by the former committee of Lodge No. 22. There were also two other Lodges at that time in the Federal district held under warrants from the Grand Lodge of Maryland. These were Potomac Lodge, No. 9, at Georgetown, and Federal Lodge, No. 15, at Washington. A messenger was appointed by No. 22 to wait on these Lodges on Tuesday and "invite them to join in the funeral procession at Mount Vernon on Wednesday at twelve o'clock, if fair, or on Thursday, at the same hour." . . .

It was between three and four o'clock before the procession moved [on the 18th]. The booming cannon from the vessel on the river was the signal and then, with slow and measured steps that melted their souls in all the tenderness of woe, their way was taken to the family vault at the bottom of the lawn near the bank of the Potomac. The military escort then halted and formed their lines. The body, the clergy, the mourning relatives and the Masonic brethren then passed between them and approached the door of the tomb. There the encoffined Washington rested on his bier before them. Dr. Dick, the Master of the Lodge, and the Rev. Thomas Davis, rector of Christ Church, stood at its head, the mourning relatives at its foot and the Fraternity in a circle around the tomb. . . . Mr. Davis closed his burial service with a short address. There was a pause—and then the Master of the Lodge performed the mystic funeral rites of Masonry as the last service at the burial of Washington. The apron and the swords were then removed from the coffin, for their place was no longer there. It was ready for entombment. The brethren one by one cast upon it an evergreen sprig, and their hearts spoke the Mason's farewell as they bestowed their last mystic gift.

The news of the hero's death did not reach New York until after the entombment, but on receipt of the sad intelligence an emergent meeting of the Grand Lodge was at once summoned. It convened on December 23, and General Morton, Deputy Grand Master, presided. Fourteen Lodges were represented. After stating the sad reason for the summoning of the Lodge, General Morton "urged with energy and respectful expressions the duties which belong to every Mason on such a painful event, and the necessity of this Grand Lodge to take such steps as are proper and Masonic to pay the tribute of respect to a Brother who, being called to the Celestial Lodge above, lives in the hearts of the virtuous and the wise."

The following resolutions, etc., were then submitted and adopted:

The Grand Lodge, with the deepest and sincerest sorrow, announces to the Lodges under its jurisdiction the death of their illustrious and much beloved brother, George Washington, late President of the United States, and Commander in Chief of its army. He closed his useful and honorable career at his seat at Mount Vernon on the night of the 14th instant, in the 68th year of his age.

When, in the dispensations of Providence, the great and the good, when those whom we love and revere, sink into the silent tomb, the afflicted heart seeks its solace in rendering to their memories every honorable tribute which affectionate gratitude can devise. This is a feeling engrafted in our natures as an incentive to honorable ambition, and the expressions of the feelings is a duty which the customs of civil society have enjoined; but in decreeing a tribute of respect to our deceased Brother, on this occasion, is nought we can devise which will fully evince our veneration for his virtues or our sorrow for his loss. To decree honor to that illustrious name upon which glory hath already exhausted all her store, to render a tribute of affection to his memory who lived in the hearts of a grateful people, are duties which we feel we can never satisfactorily perform. That humble tribute which we are unable to perform we decree.

Resolved, therefore, That all of the Lodges under our jurisdiction be clothed in mourning for the space of six months, and that the brethren also wear mourning for the same period.

Resolved, That a committee be appointed to erect at the expense of the Grand Lodge a monumental memorial to the virtues of our illustrious Brother, to be placed in the room occupied by the Grand Lodge for its sittings; and that the Right Worshipful Jacob Morton, Deputy Grand Master; the Right Worshipful Martin Hoffman, Senior Grand Warden; the Right Worshipful Abraham Skinner, Junior Grand Warden; the Right Worshipful Reinier John Vandenbroeck, Grand Secretary, and the Worshipful Brethren Cadwallader D. Colden and Peter Irving be a committee for that purpose.

Resolved, That the said committee have authority to meet and concur with such other committees of our fellow-citizens as shall be appointed, to devise some public testimonials of respect and veneration to the memory of our departed Brother.

Resolved, That the Grand Secretary be directed to forward immediately a copy of these resolutions to the several Lodges in the State.

Another meeting was held on December 30, to make arrangements for the part to be taken by the Masonic fraternity in the public funeral procession on the following day. On that occasion, December 31, the brethren assembled at the Reformed Protestant French Church, Pine Street, at 10 o'clock, and when their line had been formed fell in from the church into the general procession of citizens and socie-

ties, among whom, we are told, the Freemasons were given the place of chief mourners. The central feature of the procession was, undoubtedly, the Bible of St. John's Lodge, on which the mourned chief had first taken the executive oath of office. The procession solemnly wended its way through the main streets of the city, and at St. Paul's Chapel an address was listened to from Gouverneur Morris.

The order of the Masonic parade was as follows:

Knights Templars.

The Lodges under the jurisdiction of the Grand Lodge.

L' Union Française, No. 14.



INTERIOR OF ST. PAUL'S CHAPEL, NEW YORK, SHOWING WASHINGTON'S PEW.

The Tyler with a drawn sword, the handle covered with black crape.

The members, two by two.

Secretary and Treasurer.

Past Masters.

Senior Warden and Junior Warden.

A Master Mason, carrying the warrant of the Lodge on a black cushion.

Deacon, Master, Deacon.

Phoenix Lodge, No. 11.
Trinity Lodge, No. 10.
Howard Lodge, No. 9.
Holland Lodge, No. 8.
Hiram Lodge, No. 7.
St. John's Lodge, No. 6.
St. Andrew's Lodge, No. 3.
Independent Royal Arch, No. 2.
St. John's, No. 1.

} In the same order as No. 14.

Three Master Masons walking in triangle, each carrying a standard on which is a pendant of white bordered with black, and written thereupon the cardinal virtues of Masonry: Faith, Hope, Charity.

Three Master Masons, walking in triangle, each carrying a standard on which are written the characteristics of Masonry: Wisdom, Strength, Beauty.

The Worshipful Brother Cadwallader D. Colden, in mourning, holding in his hand a short standard with a white pendant, trimmed with black, on which are written:

BROTHER WASHINGTON, THE GREAT, THE WISE, THE VIRTUOUS.

Expressing also the figure of an hour-glass run out, and a sickle.

The Grand Tyler in mourning, carrying a sword, the handle covered with crape.

The Grand Secretary, in mourning, carrying in his hands an urn, to walk under the Dome of a Temple, supported by five columns, on an equal square; at the circle of the Dome is written

Temple of Virtue, Seat of Masonry.

On the front of the square:

BLESSED ARE THE DEAD WHO DIE IN THE LORD.

On the one side:

THEY REST FROM THEIR LABOUR.

On the other side:

THEIR WORKS FOLLOW THEM.

The Dome to be carried by four Masons of superior degree.

The Grand Treasurer, in mourning, holding in the one hand Incense, in the other, Flowers.

Past Grand Officers.
Senior and Junior Grand Wardens.
The Grand Pursuivant, carrying the Bible, Square and Compass on a black cushion, supported by two Deacons.
Deacon, Deputy Grand Master, Deacon,
Knights Templars.

At the meeting of June 3, 1801, it was announced that the Grand Master had accepted the appointment of Minister Plenipotentiary to France and was about to depart for that country. As a necessary result he did not desire re-election, and his Deputy, General Jacob Morton, was elected in his stead. At the same meeting the following resolution was adopted:

Resolved, That a committee of three brethren be appointed to wait on the Most Worshipful Robert R. Livingston, present Grand Master, and to address him on behalf of the Grand Lodge, expressing their grateful sense of the honor he has conferred upon them in filling the station of Grand Master so long and so faithfully and their regret at being necessarily deprived of his superintending care; at the same time requesting his acceptance of a Past Grand Master's jewel as a token of the respect and attachment of the Masonic fraternity.

Martin Hoffman, Abraham Skinner and Peter Irving were appointed on the committee, and as will be seen carried out the wishes of the Grand Lodge in a perfectly satisfactory manner. On June 13, Grand Master Livingston appeared in the Grand Lodge for the last time so that he might install his successor, but before that ceremony could be reached there was a good deal of business to be transacted and it was deemed best to defer it. So the Grand Master appointed the Right Worshipful John Lawrence to act as his deputy for the purpose of installing the Master-elect at a future meeting, and contented himself with taking farewell of the brethren in "a very elegant and affectionate address."

We cannot close our study of the Masonic labors of Chancellor Livingston in a better or more dignified manner than by presenting the letter which the Grand Lodge committee above named addressed to him, along with the "elegant and appropriate jewel" which they had had made, and his reply. The documents were read in Grand Lodge in 1801:

Most Worshipful Past Grand Master:

Permit us, as a committee of the Grand Lodge, and on their behalf, to express their regret at being deprived of your superintending care and their grateful sense of the respectability the order has derived from your long and faithful services in the station of Grand Master, and while in their name we request your acceptance of an appropriate jewel as a mark of their respect and attachment, allow us to assure you of their warm wishes for your future prosperity.

Long in the habit of respecting your public character and of regarding you with veneration and affection as the head of our Fraternity, we cannot but feel sincere regret in parting with one so long and deservedly valued. Our reluctance is only abated by the consideration that those talents which have reflected lustre on the institution will now be exerted to promote the welfare of your country on a more extensive scale; yet be assured, however for your public duties may remove you from us, the grateful attachment of your Masonic brethren will be your constant companion and shall connect you to us by an indissoluble chain.

While you are journeying through distant regions or traversing the tumultuous billows of the deep, our fervent petition shall be to that Being who governs the various events of the world that He may protect and guide you through all the dangerous passages of life till, in His own good time, He shall terminate your labors and conduct you, laden with years and honors, to that tranquil abode in which your fathers repose.

And when, at His awful fiat, the slumber of death shall be broken—when that eternal day shall dawn whose light will penetrate the dark recesses of the tomb to wake the spirits of departed worth, may you arise, decorated with the jewels of every Masonic virtue, entitled to partake of the pure delights of the celestial Lodge erected in the heavens for the reception of the just.

MARTIN HOFFMAN,
ABRAHAM SKINNER,
PETER IRVING,
Committee.

Brethren:

I receive with great sensibility this new mark of the attachment with which the Grand Lodge have, on so many occasions, honored me. I derive, however, no small consolation, when parting from them, from finding my place in the Lodge occupied by a

brother who has, by a long series of services, been enabled at once to evince his attachment to the Fraternity and his ability to promote their interests.

I shall wear, with pride and pleasure, the jewel with which the Fraternity have honored me, and consider it as a memorial of the pleasing connection which binds us to each other when the duties I owe the public shall have separated me from them.

Receive my thanks, brethren, for your friendly and affectionate wishes; present to the Grand Lodge my ardent prayers for the present and future happiness of its members, and believe that I shall, in every situation of life, feel myself deeply interested in their prosperity, and that of the respectable and useful society over which they so worthily preside.

ROBERT R. LIVINGSTON.

CHAPTER X.

CONSTITUTION IN FORCE 1800.

THE following reprint of the Constitution ordered printed in 1800 is from a rare copy in the possession of Peter L. Buchanan, Senior Past Master of Scotia Lodge, New York. It is practically the Constitution which had been operative from the institution of the Athol Grand Lodge with emendations made from time to time as circumstances demanded:

CHAP. I.

OF THE TEMPER AND QUALITIES REQUISITE IN THOSE WHO WOULD BE FREE AND ACCEPTED MASONS.

Before we enter upon the duties of the operative Mason, in the various offices and stations to which he may be called in the Lodge, it is proper to give some account of the temper and qualities, which are absolutely requisite in all who aspire to partake of the sublime honors and advantages belonging to those who are duly initiated into the mysteries, and instructed in the art of ancient Masonry.

SECTION I.—Concerning God and Religion.

Whoever, from love of knowledge, interest, or curiosity, desires to be a Mason, he is to know that, as his foundation and great corner-stone, he is to believe firmly in the eternal God, and to pay that worship which is due to him, as the great Architect and Governor of the universe. A Mason is also obliged, by his tenure, to observe the moral law, as a true Noachida*: and if he rightly understands the royal art, he cannot tread in the irreligious paths of the unhappy libertine, the deist, or stupid atheist, nor, in any case, act against the great inward light of his own conscience.

*Sons of Noah; the first name for Free Mason.

He will likewise shun the gross errors of bigotry and superstition; making a due use of his own reason, according to that liberty wherewith a Mason is made free. For although, in ancient times, the Christian Masons were charged to comply with the Christian usages of the countries where they sojourned or worked (being found in all nations, and of divers religions and persuasions) yet it is now thought most expedient that the brethren in general should only be charged to adhere to the essentials of religion in which all men agree; leaving each brother to his own private judgment, as to particular modes and forms. Whence it follows, that all Masons are to be good men and true—men of honor and honesty, by whatever religious names or persuasions distinguished; always following that golden precept of "Doing unto all men as (upon a change of conditions) they would that all men should do unto them."

Thus, since Masons, by their tenure, must agree in the three great articles of Noah, Masonry becomes the centre of union among the brethren, and the happy means of conciliating, and cementing into one body, those who might otherwise have remained at a perpetual distance; thereby strengthening and not weakening the divine obligations of Religion and Love!

SECTION II.—Concerning Government and the Civil Magistrate.

Whoever would be a true Mason, is further to know that, by the rules of his art, his obligations as a subject and citizen will not be relaxed but enforced. He is to be a lover of quiet, peaceable and obedient to the civil powers, which yield him protection, and are set over him where he resides or works; so far as they infringe not the limited bounds of reason and religion. Nor can a real craftsman ever be concerned in plots against the state, or be disrespectful to the magistracy; because the welfare of his country is his peculiar care.

But if any brother, by forgetting for a time the rules of his craft, and listening to evil councils, should unhappily fall into a contrary conduct, he is not to be countenanced in his crimes or rebellion against the state; but he forfeits all benefits of the Lodge, and his fellows would refuse to associate or converse with him in private, while he continues in his crimes; that neither offence nor umbrage may be given to lawful governments. But such a person is still considered as a Mason, his character as such being indefeasible; and hopes are to be entertained, that the rules of the craft may again prevail, with him, over every evil council and device that might have led him astray.

From this quiet and meek temper of true Masons, and their constant desire to adorn the countries where they reside with all useful arts, crafts or improvements, they have been, from the earliest ages, encouraged and protected by the wisest rulers of states and commonwealths, who have likewise thought it an honor to have their names enrolled among the fraternity. And thus Masonry having always flourished most in the most flourishing and peaceable times of every country, and having often suffered in a particular manner through the calamitous effects of war, bloodshed and devastation, the craftsmen are therefore the more strongly engaged to act agreeable to the rules of their art, in following peace and love, as far as possible, with all men.

SECTION III.—Concerning Private Qualities and Duties.

In regard to himself, whoever would be a Mason should know how to practise all the private virtues. He should avoid all manner of intemperance or excess, which might obstruct his performance of the laudable duties of his craft, or lead him into crimes which would reflect dishonor upon the ancient fraternity. He is to be industrious in his profession, and true to the Lord and Master he serves. He is to labour justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labour allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties, as aforesaid, to his Creator, his country, his neighbor and himself. For, in a few words—"To walk humbly in the sight of God, to do justice, and to love mercy," are the true indispensible characteristics of a real Free and accepted Mason.

For the better attainment of these shining qualities, he is to seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance, and the like, which give him the command over himself, and enable him to govern his own family with affection, dignity and prudence; at the same time checking every disposition injurious to the world, and promoting that love and service, which brethren of the same Lodge or household owe to each other. Therefore, to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the way, are qualities inherent in the craft, and suitable to its dignity. But though a mason is never to shut his ear unkindly to the complaints of any of the human species; yet when a brother is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in love and compassion to him, and to relieve without prejudice, according to his capacity.

It is further necessary that all who would be true Masons should learn to abstain from all malice and slander, evil-speaking, back-biting, unmanerly, scornful, provoking, reproachful and ungodly language; and that he should know how to obey those who are set over him on account of their superior qualifications as Masons, however inferior they may be in worldly rank or station. For although Masonry divests no man of his temporal honors, or titles, but on the contrary highly respects them, yet, in the Lodge, pre-eminence of virtue and knowledge in the royal art, is considered as the true fountain of all nobility, rule and government.

The last quality and virtue which we shall mention as absolutely requisite in those who would be Masons, is that of Secrecy; which indeed from its importance, ought to have held the first place in this chapter, if it had not been intended to treat of it, more fully, as a conclusion of the whole.

So great stress is laid upon this particular quality of virtue, that it is enforced among Masons under the strongest penalties and obligations; nor, in their esteem, is any man to be counted wise, who is void of intellectual strength and ability sufficient to cover and conceal such honest secrets as are committed to him, as well as his own more serious affairs. Both sacred and profane history teaches us that numerous virtuous attempts have failed of their intended scope and end, through defect of secret concealment.

The ancient philosophers and wise men (the princes of whom were Masons) were so fully persuaded of the great virtue of secrecy, that it was the first lesson which they taught their pupils and followers. Thus, in the school of Pythagoras, we find it was a rule that every noviciate was to be silent for a time, and refrain from speaking, unless when a question was asked; to the end that the valuable secrets which he had to communicate might be the better preserved and valued. Lycurgus made a

perpetual law, obliging every man to keep secret whatever was committed to him, unless it were to the injury of the state. And Cato, the Roman Censor, told his friends, that of three things (if ever he happened to be guilty) he always repented, viz.—1st. If he divulged a Secret; 2d. If he went on water, when he might stay on dry land; and 3dly. If he suffered a day to pass without doing (or endeavoring to do) some good. We also read that the Persian law punished the betraying of a secret more grievously than any other crime.

Nor is the virtue of secrecy recommended only by the wisest heathen philosophers and law-givers; but likewise by the fathers of the church, and by inspired writers and law-givers.

St. Ambrose places the patient gift of silence among the principle foundations of virtue; and the wise king Solomon deems the man unworthy to reign or have any rule over others, who cannot command himself, and keep his own secrets. A discoverer of secrets he deems infamous and a traitor; but him that conceals them he accounts a faithful brother. "A tale-bearer," says he, "revealeth se-" crets; but he that is of a faithful spirit concealeth " them. Discover not a secret to another, lest he " that heareth it put thee to shame, and thine in-" famy turn not away—he that keepeth his tongue, " keepeth his own soul." To the same purpose, in the book of Ecclesiasticus, (chap. xxvii.) we meet with the following beautiful passages, worthy to be forever recorded in the hearts of all masons.—

"Whosoever discovereth secrets, loseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him; but if thou bewrayeth his secrets, follow no more after him: For as a man hath destroyed his enemy, so hast thou lost the love of thy neighbor: As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shall not get him again. Follow after him no more, for he is too far off; he is as a roe escaped out of a snare. As for a wound, it may be bound up; and after reviling there may be reconcilement: But he that bewrayeth secrets is without hope."

Thus far hath been spoken of the internal qualities and virtues required in all who aspire to the sublime honor and advantage of becoming Free and accepted Masons. We speak next of the external qualities and the steps to be pursued, in order to obtain initiation and admission into a duly warranted Lodge of ancient York Masons.

Be it known to you then, in the first place, That no person is capable of becoming a member of such a Lodge, unless (in addition to the qualities and virtues mentioned above, or at least a disposition and capacity to seek and acquire them) he is also "free born; of mature and discreet age; of good report; of sufficient natural endowments, and the sense of a man, with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as becomes the members of this ancient and most honorable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the royal craft. Every person desiring admission must also be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be."

Thus, you see, a strict, although private and impartial, inquiry will be made into your character and ability, before you can be admitted into any Lodge; and by the rules of Masonry, no friend, who may wish to propose you, can shew you any favor in this respect. But if you have a friend who is a Mason, and is every way satisfied in these various points and particulars, his duty is described as follows, viz.

SECTION IV.—Concerning the Proposing New Members in a Lodge.

"Every person desirous of being made a Free Mason in any Lodge shall be proposed by a member thereof, who shall give an account of the candidate's name, age, quality, title, trade, place of residence, description of his person, and other necessary requisites, as mentioned in the foregoing sections. And it is generally required that such proposal be also seconded by some one or more members, who likewise know something of the candidate. Such proposal shall also be made in Lodge hours, at least one night before initiation; in order that the brethren may have sufficient time and opportunity to make a strict inquiry into the morals, character and circumstances of the candidate; for which purpose, a special committee is sometimes appointed."

"The brother who proposes a candidate shall, at the same time, deposit such a sum of money for him as the rules or bye-laws of the lodge may require; which is forfeited to the Lodge if the candidate should not attend according to his proposal; but it is to be returned to him if he should not be approved or elected. In case he is elected, he is to pay, in addition to his deposit, such further sum as the laws of the Lodge may require, and clothe the Lodge or make some other present, if his circumstances will admit, and the brethren agree to accept the same for the benefit of the craft, and of distressed members."

Having shewn that a strict inquiry will be made

into your character, justice requires, that you should also be advised to be alike circumspect on your side, and to make inquiry into the character of the Lodge into which you desire admission; for there is no excellence without its opposite, and no true coin without its counterfeits.

In the first place, then, you have a right, before admission, to desire your friend to shew you the warrant or dispensation by which the Lodge is held; which, if genuine, you will find to be an instrument printed or written upon parchment, and signed by some noble Grand Master, his Deputy, and Grand Wardens, and Grand Secretary; sealed with the Grand Lodge Seal: constituting particular persons, therein named, as Masters and Wardens, with full power to congregate and hold a Lodge at such a place, and therein "make and admit Free-Masons, according to the most ancient and honorable custom of the royal craft, in all ages and nations, throughout the known world, with full power and authority to nominate and chuse their successors, &c.

You may also request the perusal of the bye-laws, which, being short, you may read in the presence of your friend; or he will read to you, and shew you also a list of the members of the Lodge; by all which you will be the better able to judge, whether you would chuse to associate with them, and submit to be conformable to their rules, being thus free to judge for yourself, you will not be liable to the dangers of deception, nor of having your pocket picked by imposters, and of being perhaps afterwards laughed at into the bargain; but on the contrary, you will be admitted into a society, where you will converse with men of honor and honesty; be exercised in all offices of brotherly love; and be made acquainted with mysteries of which it is not lawful to speak further, or to reveal out of the Lodge.

CHAP. II.

OF THE GENERAL REGULATIONS AMONG THE ANCIENT YORK MASONS.

Having in the foregoing chapter treated as briefly as possible "of the temper and qualities required in those who wish to become Free and Accepted Masons," next will follow those General Regulations, old as well as new, which more immediately concern operative Masons; avoiding prolixity, and the insertion of such old regulations as are explained or supplied by subsequent ones, universally received and now in force in all the Lodges.

SECTION I.—Concerning a Lodge and its Government.

1. A Lodge is a place in which Masons meet to work. The assembly, or organized body of Masons, is also called a Lodge; just as the word Church is expressive both of the congregation of the people, and of the place in which they meet to worship.

2. The qualities requisite in those who are to be admitted as members of a Lodge have been fully mentioned in the foregoing chapter; and it is only necessary to repeat here in general that they are to be "men of good report, free born, of mature age, hale and sound, not deformed or dismembered at the time of their making."

3. A Lodge ought to assemble for work, at least once in each calendar month; and must consist of one Master, two Wardens, senior and junior, one Secretary, one Treasurer, and as many members as the Master and the majority of the Lodge shall from time to time think proper; although more than forty or fifty, when they can attend regularly, as the wholesome rules of the craft require, are generally found inconvenient for working to advantage, and therefore when a Lodge comes to be thus numerous, some of the ablest master-workmen, and others under their direction, will obtain leave to separate, and apply to the Grand Lodge for a Warrant to work by themselves, in order to the further advancement of the craft, as the laws hereafter to be delivered will more particularly shew. But such warrant cannot be granted to any number of Masons, nor can a new Lodge be formed, unless there be among them three Master Masons, to be nominated and installed officers, for governing and instructing the brethren of such Lodge, and promoting them in due time, according to their merit.

4. When men of eminent quality, learning, rank or wealth, apply to be made and admitted into the Lodge, they are to be accepted with proper respect, after due examination: for among such are often found those who afterwards prove good lords, or founders of work; excellent officers and the ablest designers, to the great honor and strength of the Lodge. From among them also the fraternity can generally have some noble, honorable or learned Grand Master and other Grand Officers. But still these brethren are equally subject to all the charges and regulations, except in what more immediately concerns operative Masons, and their preferment, as well as the preferment of all other Masons, must be governed by the general rule; that is to say, founded upon real worth and personal merit, and not upon mere seniority or any other particular rank or quality.

5. In order that due decorum be observed, while the Lodge is engaged in what is serious or solemn, and for the preservation of secrecy and good harmony, a brother well skilled in the Master's part,

shall be appointed and paid for tyling the Lodge door, during the time of communication.

6. Every Lodge shall keep a book containing their bye-laws, the names of their members, with a list of all the Lodges under the same Grand Lodge, and united in general communication, with the usual times and places of meeting in such Lodges, and such other necessary parts of their transactions as are proper to be written.

7. No Lodge shall make more than five new brethren at one time, unless by dispensation from the Grand Master, or Deputy in his absence; nor shall any person be made or admitted a member of a Lodge without being proposed one Lodge night before, that due notice may be given to all the members to make the necessary inquiries into the candidate's character, and that there may be such unanimity in the election and admission of members as the laws require; nor can there be any dispensation in this case, because unanimity is essential to the being of every Lodge, and its own members are the best judges in this matter; for if it were allowed that any foreign or even superior jurisdiction might impose a fractious or disagreeable member upon them, it might destroy their harmony, and would intrench upon their liberty, to the great injury, if not the total dissolution of such Lodge.

8. Every Lodge has the right to keep itself an entire body, and therefore no number of brethren can withdraw or separate themselves from the Lodge in which they were made, or were afterwards admitted members, unless such Lodge become too numerous for working; nor even then, unless they pay all dues to their Lodge, and give them notice that they intend to apply to the Grand Lodge for a dispensation to separate; in which case, if a dispensation is granted, they must either join themselves to such other Lodge as shall unanimously consent to receive them; or they must obtain a warrant from the Grand Lodge to form themselves into a new Lodge. And no set of Masons, without such warrant, shall ever take upon themselves to work together, or form any Lodge.

9. The majority of every particular Lodge, when duly congregated, have the privilege of instructing their Masters and Wardens for their conduct in the Grand Lodge, and quarterly communications; and all particular Lodges, in the same general communication shall as much as possible, observe the same rules and usages, and appoint some of their members to visit each other in the different Lodges as often as it may be convenient.

10. The Precedency of Lodges is grounded on the Seniority of their constitution.

11. If any Lodge shall cease to meet regularly, for twelve months successively, its constitution shall be forfeited, and its name erased out of the Grand Lodge Book.

12. That no Lodge shall make a Mason except one made for the purpose of being a Tyler, for a less sum than Fourteen Dollars.

13. That there shall be no funeral processions of Masons, in the city of New-York, without permission from the Grand Master or his Deputy, nor in any other part of the State, without such permission, or the permission of a regular constituted Lodge.

SECTION II.—The Ancient Manner of Constituting a Lodge.

A New Lodge, for avoiding many irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or in the Grand Master's absence, the Deputy acts for his Worship, the senior Grand Warden as Deputy, the junior Grand Warden as the senior, and the present Master of a Lodge as the junior: Or if the Deputy is also absent, the Grand Master may depute either of his Grand Wardens, who can appoint others to act as Grand Wardens, pro tempore*.

The Lodge being opened, and the candidates or new Master and Wardens being yet among their fellows, the Grand Master shall ask his Deputy if he has examined them, and whether he finds the Master well skilled in the noble science and the royal art, and duly instructed in our mysteries, &c. The Deputy, answering in the affirmative, (shall by the Grand Master's order) take the candidate from amongst his fellows, and present him to the Grand Master, saying.—"Right Worshipful Grand Master, the brethren here desire to be formed into a regular

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*When Constitutions are required, and where the distance is so great as to render it impossible for the Grand Officers to attend, the Grand Master, or his Deputy, issues a written instrument, under his hand and private seal, to some worthy brother, who has been properly installed Master of a Lodge, with full power to congregate, install, and constitute the petitioners.

If the Grand Master, or Deputy, be absent, or, through sickness, rendered incapable of acting, the Grand Wardens, and Grand Secretary, jointly, may issue a like power under their hands and seal of the Grand Lodge; provided the Grand Master has first signed a warrant for holding such new Lodge: But the Grand Wardens must never issue any Masonic writings under their private seal or seals.

Lodge; and I present my worthy brother, A. B. to be (installed) their Master, whom, I know to be of good morals and great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth."

Then the Grand Master, placing the candidate on his left hand, and having asked and obtained the unanimous consent of the brethren, shall say (after some other ceremonies and expressions) "I constitute and form these good brethren into a new regular Lodge, and appoint you Brother A. B. the Master of it, not doubting of your capacity and care to preserve the cement of the Lodge, &c.

Upon this the Deputy, or some other brother for him, shall rehearse the charge of a Master; and the Grand Master shall ask the candidate, saying, Do you submit to these charges as Masters have done in all ages? And the new Master signifying his cordial submission thereto, the Grand Master shall, by certain significant ceremonies and ancient usages, install him, and present him his warrant, the Book of Constitutions, the Lodge Book, and the intsruments of his office, one after another; and after each of them the Grand Master, his Deputy, or some brother for him, shall rehearse the charge that is suitable to the thing present.

Next the members of this new Lodge, bowing altogether to the Grand Master, shall return his Worship their thanks, according to the custom of Masters, and shall immediately do homage to their new master, and, as faithful craftsmen, signify their promise of subjection & obedience to him, by the usual congratulations.

The Deputy and Grand Wardens, and any other brethren who are not members of this new Lodge, shall next congratulate the new Master, and he shall return his becoming acknowledgements, as Master Masons, first to the Grand Master and grand officers, and to the rest in their order.

Then the Grand Master orders the new Master to enter immediately upon the exercise of his office, and calling forth his senior Warden, a fellow craft* (Master Mason) presents him to the Grand Master for his Worship's approbation, and to the new Lodge for their consent: upon which the senior or junior Grand Warden, or some brother for him, shall rehearse the charge of a Warden, &c. of a private Lodge, and he signifying his cordial submission thereto, the new Master shall present him singly with the several instruments of his office, and, in ancient manner and due form, install him* in his proper place.

In like manner, the new Master shall call forth his junior Warden, who shall be a Master Mason, and presented, as above, to the junior Grand Warden, or some other brother in his stead, and shall, in the above manner, be installed in his proper place; and the brethren of this new Lodge shall signify their obedience to these new Wardens, by the usual congratulations due to Wardens.

The Grand Master then gives all the brethren joy of their Master and Wardens, &c. and recommends harmony, &c. hoping their only contention will be, a laudible emulation of cultivating the royal art, and the social virtues.

Then the Grand Secretary, or some brother for him, by the Grand Master's order, in the name of the Grand Lodge, declares and proclaims this new Lodge duly constituted No. &c.

Upon which all the new Lodges together, after the custom of Masters, return their hearty and sincere thanks for the honor of this constitution.

The Grand Master also orders the Grand Secretary to register this new Lodge in the Grand Lodge Book, and to notify the same to the other particular Lodges; and after some other ancient customs and demonstrations of joy and satisfaction, he orders the senior Grand Warden to close the Lodge.

SECTION III.—Concerning the Behaviour of Masons, as Members of a Lodge.—1. Of Attendance.

Every brother ought to belong to some regular Lodge, and should always appear therein properly cloathed, and in clean and decent apparel, truly subjecting himself to all its bye-laws and the general regulations. He must attend all meetings, whether stated or emergent, when duly summoned, unless he can offer to the Master and Wardens such plea of necessity for his absence as the said laws and regulations may admit.

By the ancient rules and usages of Masonry, which are generally adopted among the bye-laws of every Lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the Lodge that he was sick, lame, in confinement, upwards of three miles from the place of meeting, or detained by some extraordinary and unforeseen necessity.

2. OF WORKING.

All Masons should work faithfully and honestly. All the working hours appointed by law, or con-

*They were called fellow-crafts, because the Masons of old times never gave any man the title of Master Mason until he had first passed the chair.

*The Grand Wardens generally install the Wardens at the new institutions; as being best qualified for transacting such business.

firmed by custom, are to be strictly observed under the penalties and fines hereafter to be laid down. The hours of working are—"from seven o'clock in the evening till ten, between the 25th of March and the 25th of September; and from six till nine between the 25th of September and the 25th of March."

The Master and brethren shall faithfully finish their work, whether task or journey; nor shall they take the work at task which hath been accustomed to journey.

None shall envy a brother's prosperity, nor supplant or put him out of his work, if capable of finishing it.

All Masons shall meekly receive their wages without murmuring, nor desert the Master till the work is finished. They must avoid all unbecoming modes of expression, and call each other brother. They shall instruct the younger brethren to become bright and expert workmen. But, as free and accepted Masons, they must not allow Cowans to work with them; nor even be themselves employed by Cowans, without an urgent necessity. And when such necessity happens, they shall have a separate communication, and not suffer Cowans to learn from them; nor any laborer to be employed in the proper work of Free Masons.

3. OF BEHAVIOR IN THE LODGE WHILE OPEN.

While the Lodge is open for work, Masons must hold no private conversation or committees, without leave from the Master; nor talk of any thing foreign or impertinent to the work in hand, nor interrupt the Master or Wardens, or any brother addressing himself to the Chair; nor act ludicrously while the Lodge is engaged in what is serious or solemn; but every brother shall pay due reverence to the Master and Wardens, and all his fellows, and put them to worship.

Every brother found guilty of a fault shall stand to the award of the Lodge, unless he appeals to the Grand Lodge.

No private piques, or quarrels about nations, families, religion or politics, must be brought within the doors of the Lodge; as being directly contrary to the rules already laid down—Masons, as such, being there declared to be the oldest Catholic and universally acknowledged religion, likewise of all nations; bound to live on the square, level and plumb of each other; following the steps of their predecessors in cultivating the peace and harmony of the Lodge without distinction of sect or political party.

4. OF BEHAVIOR AFTER THE LODGE IS CLOSED, AND BEFORE THE BRETHREN DEPART HOME.

When the Lodge is closed, and the labor finished the brethren before they depart home to their rest, may enjoy themselves with innocent mirth, enlivened and exalted with their own peculiar songs and sublime pieces of music; treating one another according to ability, but avoiding all excess and compulsion, both in eating and drinking; considering each other, in the hours both of labor and festivity, as always free. And therefore no brother is to be hindered from going home when he pleases; for although, after Lodge hours, Masons are as other men, yet if they should fall into excess, the blame, though unjustly, may be cast upon the fraternity, by the ignorant or the envious world.

SECTION IV.—Concerning the Behavior of Masons, in their private Character—1. When a number of Brethren happen to meet, without any strangers among them, and not in a formed Lodge.

In such case you are to salute each other in a courteous manner, as you are, or may be instructed in the Lodge, calling each other brother; and freely communicating hints of knowledge, but without disclosing secrets, unless to those who have given long proof of their taciturnity and honor; and taking care in all your actions and conversation that you are neither overseen or overheard of strangers. In this friendly intercourse, no brother shall derogate from the respect due to another, were he not a Mason. For tho' all Masons as brothers, are upon the level, yet Masonry, as was said in a former section, divests no man of the honors due to him before, or that may become due after, he was made a Mason. On the contrary, it increases his respect, teaching us to add to all his other honors, those which as Masons we cheerfully pay to an eminent brother; distinguishing him above all his rank and station, and serving him readily according to our ability.

2. WHEN IN THE PRESENCE OF STRANGERS WHO ARE NOT MASONS.

Before those who are not Masons, you must be cautious in your words and carriage; so that the most penetrating stranger shall not be able to discover what is not proper to be intimated. The impertinent and ensnaring questions, or ignorant and idle discourse of those who seek to pry into the secrets and mysteries of the craft, must be prudently

answered and managed, or the discourse wisely diverted to another subject, as your discretion and duty shall direct.

3. WHEN AT HOME AND IN YOUR NEIGHBORHOOD.

Masons ought to be moral men, fully qualified as is required in the foregoing sections and charges. Consequently they should be good husbands, good parents, good sons and good neighbors; avoiding all excess injurious to themselves or families, and wise as to all affairs, both of their own household and of the Lodge, for certain reasons known to themselves.

4. OF BEHAVIOR TOWARDS A FOREIGN BROTHER OR STRANGER.

You are cautiously to examine a stranger or foreign brother as prudence and the rules of the craft direct, that you may not be imposed upon by a pretender; and if you discover any one to be such, you are to reject him with scorn, taking care to give him no hints. But such as are found to be true and faithful, you are to respect as brothers, according to what is directed above; relieving them, if in want, to your utmost power; or directing them how to find relief, and employing them if you can, or else recommending them to employment.

5. OF BEHAVIOR BEHIND A BROTHER'S BACK AS WELL AS BEFORE HIS FACE.

Free and accepted Masons have ever been charged to avoid all manner of slandering, and back-biting of true and faithful brethren, with all malice and unjust resentment, or talking disrespectfully of a brother's person or performance. Nor must they suffer others to spread unjust reproaches or calumnies against a brother behind his back, nor to injure him in his fortune, occupation or character; but they shall defend such a brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality, and state, but no further.

6. CONCERNING DIFFERENCE AND LAWSUITS, IF ANY SUCH SHOULD UNHAPPILY ARISE AMONG BRETHREN.

If a brother do you injury, or if you have any difference with him about any worldly or temporal business or interest, apply first to your own or his Lodge, to have the matter in dispute adjusted by the brethren. And if either party be not satisfied with the determination of the Lodge, an appeal may be carried to the Grand Lodge; and you are never to enter into a lawsuit, till the matter cannot be decided above. And if it be a matter that wholly concerns Masonry, lawsuits are to be entirely avoided, and the good advice of prudent brethren is to be followed, as they are the best referees of such differences.

But where references are either impractical or unsuccessful, and courts of law or equity must at last decide, you must still follow the general rules of Masonry already laid down, avoiding all wrath, malice, rancour, and personal ill-will, in carrying on the suit with a brother; neither saying nor doing any thing to prevent the continuance or renewal of that brotherly love and friendship which are the glory and cement of this ancient fraternity.

Thus shall we shew to all the world the benign influence of Masonry, as wise, true and faithful brethren, before us, have done from the beginning of time; and as all who shall follow us, and would be thought worthy of that name, will do till architecture shall be dissolved with the great fabric of the world, in the last general conflagration!

These charges and such others as shall be given to you, in a way that cannot be written, you are strictly and conscientiously to observe; and that they may be the better observed, they should be read or made known to new brethren at their making; and at other times as the Master shall direct.

AMEN! SO MOTE IT BE!

OF THE MASTER OF A LODGE, HIS ELECTION, OFFICE DUTY.

No brother can be Master of a Lodge till he has first served the office of a Warden somewhere; unless in extraordinary cases, or when a new Lodge is to be formed, and no past or former warden is to be found amongst the members. In such cases, three Master Masons, although they have served in no former offices (if they be well learned) may be constituted Master and Wardens of such new Lodge or of any old Lodge in the like emergency.

The Master of every Lodge shall be annually chosen by ballot on the stated Lodge night, next before the festival of Saint John the Evangelist. Each free member hath one vote, and the Master two votes where the number of votes happens to be equal; otherwise he has but one vote.

When the ballot is closed, the former Master shall then carefully examine the ballots, and audibly declare him that hath the majority of votes duly elected.

The Master-elect shall then nominate one for the senior Warden's chair, and the present Master and brethren shall nominate one in opposition; and in case

of such nomination, both of them shall withdraw till the ballot is closed as aforesaid; after which they shall be called before the Master, and the ballots shall be examined and declared by him as above directed; and in like manner shall the Lodge proceed in the choice of all the inferior officers; great care being taken that none be put in nomination, for favor or affection, birth or fortune, exclusive of the consideration of real merit, and ability to fill his office, for the honor and advancement of Masonry. No Mason chosen into any office can refuse to serve, without incurring the penalties laid down in the chapter of fines, unless he has served in the same office before. The Master of every regular Lodge, thus duly elected and installed, has it in special charge, (as appurtenant to his office, duty and dignity) to see that all the bye-laws of his Lodge, as well as the general regulations from the Grand Lodge, be duly observed; that his Wardens discharge their office faithfully, and be examples of diligence and sobriety to the craft; that true and exact minutes and entries of all proceedings be made and kept by the Secretary; that the Treasurer keep and render exact and just accounts of the stated times, according to the bye-laws and orders of the Lodge; and in general, that all the goods and monies belonging to the body be truly managed and dispensed, according to the vote and direction of the majority.

The Master shall further take care that no apprentice or fellow-craft be taken into his house or Lodge, unless he has sufficient employment for him, and finds him to be duly qualified, according to the rules before laid down, for learning or understanding the sublime mysteries of the art. Thus shall such apprentices, when expert in the business of their apprenticeship, be admitted, upon further improvement, as fellow-crafts; and, in due time, be raised to the sublime degree of Master-Masons; animated with the prospect of passing in future through all the higher honors of Masonry, viz. those of Wardens and Masters of their Lodges, and perhaps at length Grand Wardens and Grand Masters of all the Lodges, according to their merit.

The Master of a particular Lodge has the right and authority of calling his Lodge, or congregating the members into a chapter, at pleasure, upon the application of any of the brethren, and upon any emergency and occurrence which in his judgment may require their meeting; and he is to fill the Chair when present. It is likewise his duty, together with his Wardens, to attend the Grand Lodge, at the quarterly communications, and also the Steward's Lodge, and such occasional or special grand communications as the good of the craft may require, when duly summoned by the Grand Secretary, and within such reasonable distance of the place of holding the Grand Lodge, as the laws of the same may have ascertained on that head. When the Grand or Steward's Lodge, and at general as well as special communications, the Master and Wardens, or either of them, have full power and authority to represent their Lodge, and to transact all matters relative thereto, as well and truly as if the whole body were there present.

The Master has the right of appointing some brother, who is most commonly the Secretary of the Lodge, to keep the book of bye-laws, and other laws given to the Lodge, by the proper authority; and in this book shall also be kept the names of all the members of the Lodge, and a list of all the Lodges within the same grand communication, with the usual times and places of their meeting.

That no Lodge be removed without the Master's knowledge, nor any motion made for that purpose in the Lodge when he is absent. But if the Master be present, and a motion be made for moving the Lodge to some other more convenient place, within the district assigned in the warrant of such Lodge, and if the said motion be seconded, the Master shall order summonses to the members of the Lodge, specifying the business, and appointing a day for hearing and determining the affair, at least ten days before, and the determination shall be made by the majority. But if the Master is not of the majority, the Lodge shall not be removed, unless full two-thirds of the members present have voted for such removal.

But if the Master refuse to direct such summons to be issued, upon a motion duly made as aforesaid, then either of the Wardens may direct the same, and if the Master neglect to attend on the day fixed, the Warden may preside in determining the affair in the manner above prescribed. But the Lodge shall not, in the Master's absence, on such special call, enter upon any other cause or business, but what is particularly mentioned in the said summons.

If the Lodge is thus regularly ordered to be removed, the Master or Warden shall send notice to the Grand Secretary, that such removal may be notified and duly entered in the Grand Lodge books at the next Grand Lodge.

N. B. It is also a good method to have a certificate from the Grand Lodge, that such removal hath been allowed, confirmed, and duly registered in their books; which will be a business, of course, unless an appeal be lodged against such removal by the mi-

nority, and then a hearing will be given to both parties in the Grand Lodge, before such removal be confirmed or registered in the books.

SECTION VI.—Of the Wardens of a Lodge.

1. None but Master-Masons can be Wardens of a Lodge. The manner of their election, and several of their duties, being connected with the election and duties of the Master, have been mentioned in the former section.

2. The Senior Warden succeeds to all the duties of the Master, and fills the Chair when he is absent. Or if the Master goes abroad on business, resigns, demits, or is deposed, the Senior Warden shall forthwith fill his place till the next stated time of election. And although it was formerly held, that in such cases the Master's authority ought to revert to the last past Master who is present, yet it is now the settled rule that the authority devolves upon the Senior Warden, and in his absence, upon the Junior Warden, even although a former Master be present. But the Wardens will generally wave this privilege in honor of any past Master that may be present, and will call on him to take the Chair, upon the presumption of his experience and skill in conducting the business of the Lodge. Nevertheless such past Master still derives his authority under the Senior Warden, and cannot act until he congregates the Lodge. If none of the officers be present, nor any former Master to take the Chair, the members according to seniority and merit shall fill the places of the absent officers.

The business of the Wardens in the Lodge is, generally, to assist the Master in conducting the business thereof, and managing the craft, in due order and form, when the Master is present; and in doing his duties, as above set forth, when he is necessarily absent, all which is to be learned from the foregoing section, particular Lodges do likewise, by their bye-laws, assign particular duties to the Wardens for their own better government; which such Lodges have a right to do, provided they transgress not the old landmarks, nor in any degree violate the true genius and spirit of Masonry.

SECTION VII.—Of the Secretary of a Lodge.

The secretary shall keep a regular register or record of all transactions and proceedings of the Lodge, that are fit to be committed to writing; which shall be faithfully entered in the Lodge-books, from the minutes taken in the open Lodge, after being duly read, amended, if necessary, and approved of, before the close of every meeting; in order that the said transactions, or authentic copies thereof, may be laid before the Grand Lodge, once in every quarter, if required.

In particular, the secretary shall keep exact lists of all the members of the Lodge, with the times of admission of all new members; and annually, on or before the first Wednesday in June, shall prepare, and send to the Secretary of the Grand Lodge, the list of members for the time being, which shall be signed not only by the new installed officers of each Lodge, but also by the last past officers; to the intent that the Grand Secretary, and consequently the members of the Grand Lodge, may be at all times enabled to know the names and number of members in each Lodge under their jurisdiction, with the handwriting of the different officers; and to pay all due respect to the brethren recommended or certified by them from time to time.

SECTION VIII.—Of the Treasurer of a Lodge.

The Treasurer is to receive and keep exact accounts of all monies raised, or paid in according to rule, for the advancement of the Lodge and benefit of the brethren; and to pay all orders duly drawn upon him by the authority of the Lodge. He is to keep regular entries, both of his receipts and disbursements; and to have his books and vouchers always ready for examination at such stated times as the bye-laws require, or when specially called upon by order of the Master and brethren.

The Treasurer is likewise to have the charge and custody of the chest, jewels and furniture of the Lodge; unless when the Master and majority may judge it more convenient to appoint some other responsible brother for that particular duty; or when the officers of the Lodge may take the charge immediately upon themselves. The warrant in particular is in the charge and custody of the Master.

SECTION IX.—Of the Tyler of a Lodge.

The Tyler shall be a Master Mason, of knowledge and experience; and generally a brother is to be preferred, to whom the fees of the office may be necessary and serviceable, on account of his particular circumstances.

His duty is fixed by custom and known to every brother; and his chief charge is, not to admit any person, not even a member, while the Lodge is sitting, without the knowledge and consent of the presiding officer; neither shall he admit any visitor, that is not a member of a warranted Lodge, a second time, sojourners producing certificates excepted.

CHAPTER III.

SECTION I.—Of the Grand Lodge in General.

The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the regular particular Lodges upon record, with the Grand Master at their head, the Deputy Grand Master on his left, and the Grand Wardens in their proper places; attended also by the Grand Secretary, Grand Treasurer, Grand Tyler, Grand Pursuivant, and other necessary officers, as will be explained in their proper places. But though the Master and Wardens of all Lodges on record have seats and a voice in every Grand Lodge-General, yet particular Grand Lodges are composed properly of the officers of the different regular Lodges under the same distinct Grand Jurisdiction; and to form such Grand Lodge, there must be present, on due and legal notice, no less than the Masters and Wardens of five regular Lodges, together with one at least (and where possible or convenient, all) of the Grand officers at their head.

No new Lodge is owned, nor can their officers be admitted into the Grand Lodge, until such new Lodge is first regularly constituted by the authority of the Grand Lodge, and registered in the same.

All past Grand Masters, past Deputy Grand Masters, past Grand Wardens, and past Masters of warranted Lodges on record, whilst they continue members of any regular lodge, are likewise, by courtesy, as well as by custom, considered as members of, and admitted to vote in all Grand Lodges. By courtesy also, past Grand Secretaries, and Grand Treasurers, have the same privilege of sitting in all the Grand Lodges, and voting in such matters, as, by the rules of the grand lodge, they might or could have voted in, while in office.

No Master, Warden, or other member of the grand lodge shall ever attend the same, without the jewels which he ought to wear in his own particular lodge, except for some good and sufficient reason to be allowed of in the grand lodge. And when the officer of any particular lodge, from such urgent business or necessity as may regularly plead his excuse, cannot personally attend the Grand Lodge, he may nominate and send a brother of his lodge, with his jewel and cloathing, to supply his room, and support the honor of his lodge in the Grand Lodge, provided such brother hath heretofore been in the same office with the brother who deputes him, or in some higher office. And, that if a single brother is deputed to represent all the officers of any particular lodge, and consequently such lodge itself, in the Grand Lodge, he ought not to be under the rank of a past Master, or one who hath otherwise duly past the Chair in some regular lodge.

A Brother of eminence, and of the rank of Master, having business, or whose attendance is necessary in any point of evidence or intelligence, may be admitted into the Grand Lodge upon motion, or leave asked and given; but such brother thus admitted shall have no vote, nor be allowed to speak to any question, without leave, or unless desired to give his opinion.

The Grand Lodge must meet four times a year statedly, for quarterly communications, and shall also have occasional meetings and adjournments monthly or otherwise, as business may require; and such meetings shall be held in the Grand Lodge room only, unless for some particular reason the Grand Master should think fit to appoint some other place of special meeting.

All matters in the Grand Lodge are determined by a majority of votes, each member having one vote, and the Grand Master two votes, unless the Grand Lodge leave any particular thing to the determination of the Grand Master, for the sake of expedition.

The main business of the Grand Lodge, whether of quarterly communications or other meetings, is seriously to discourse of, and sedately to consider, transact and settle all matters that concern the prosperity of the craft and the fraternity in general, or private lodges and single brethren in particular. Here, therefore, all differences that cannot be made up and accommodatel privately, nor by a particular lodge, are to be seriously considered and decided. And if any brother think himself aggrieved by such decision, he may by lodging an appeal in writing with the Grand Secretary, have the matter re-heard, and finally determined upon at the next ensuing quarterly communication, provided it be not the annual Grand Lodge, or either of the festivals of St. John; on which, by the new and wise regulations, it is agreed and ordered that no petitions or appeals shall be heard, nor any business transacted, that tends to interrupt the harmony of the assembly, but all shall be referred to the next Grand Lodge, or Steward's Lodge. And in general, whatever business cannot be transacted or finished at any one meeting of the Grand Lodge, may be either adjourned to the next meeting of the same, or, in the meanwhile, referred to a proper committee, to be by them maturely heard, considered and reported upon to the said next meeting.

It is the prerogative of the Grand Lodge, and the Right Worshipful Grand Master has full power and authority, (when the grand lodge is duly assembled)

to make or cause to be made in his Worship's presence, free and accepted Masons at sight, and such making is good; but they cannot be made out of his Worship's presence, without his written dispensation for that purpose; nor is any warranted Lodge obliged to receive any of the persons so made as members, except by vote, and with the full consent of the body of such Lodge. But the Right Worshipful Grand Master, with the authority of the Grand Lodge, may grant them a warrant, and form them into a new Lodge.

The officers of all private lodges, under the jurisdiction of the grand lodge, shall at every quarterly communication, (except the country lodges, which shall annually on or before the festival of St. John the Baptist) deliver an exact list of such members as have been made, or even admitted by them, since the last preceding communication; and books shall be kept in the grand lodge, by some able brother to be appointed Grand Secretary, in which the said lists and returns shall be duly recorded, together with all the lodges in communication, the usual times and places of their forming, and the names of all their members. In the said books are also to be registered all the proceedings and other affairs of the grand lodge, which are proper to be written.

The Grand Lodge shall likewise consider of the most prudent and effectual means of collecting and managing what money may accrue to the general charity fund, agreeable to the rules hereinafter inserted for that purpose. And for the better conducting of this business, they must have a treasurer, whose duty and privileges, as a member of the grand lodge, will be laid down under the head of grand treasurer.

SECTION II.—Of the Election of Grand Master.

The Grand Lodge must meet in some convenient place, in order to elect new or re-appoint the old officers, and such election, or re-appointment, shall be held or made on the first Wednesday in June, in order that the grand lodge may be completely organized, and duly prepared for the celebration of the annual feast, and other important business of the season.

But although it is the inherent right of the grand lodge to chose a new grand master, as well as his deputy and other grand officers yearly by ballot, if a majority of the grand lodge should so require, yet such has been the harmony of all grand lodges, as far back as can be remembered, a few instances only excepted, that the general usage for the reappointment of new election of the Grand Master and other grand officers is as follows, viz.

Application is to be made to the present Grand Master by his deputy, or, if he neglects it, by some other brother appointed by the grand lodge, at least one month before St. John the Baptist's day, in order to know whether it will be convenient for his Worship to favor or honor the fraternity with his services and continuance in office for another year. If he consents to continue, then one of the grand lodges, deputed for that purpose, shall represent to the brethren his worship's good government and other valuable qualities; and, in the name of the grand lodge, shall humbly request the favor or honor of his continuance in office another year. If he accepts of this nomination and reappointment in such addresss to the lodge as he may think suitable and proper, the Grand Secretary shall thrice proclaim him aloud—

GRAND MASTER OF MASONS.

All the members of the grand lodge shall then salute him in due form (if present) according to the ancient and laudable custom of Masons.

But if on such application (to be made as aforesaid one month at least before St. John the Baptist's day) the present Grand Master should declare it inconvenient for him to continue another year in office, his advice and recommendation are then to be requested concerning some able and fit brother as his successor, who on the day of election is to be proposed to the grand lodge, with any other brother or brethren who may be put in nomination by two or more members. And the election shall be made either by holding up of hands or by ballot, as may be agreed by the majority on motion made and seconded for that purpose; provided always, that the brother recommended by the Grand Master in office, as his successor, be the first voted for, either by holding up the hands or by ballot, and if he is not chosen the other candidates in the order they were proposed, till one has the majority of voices or ballots. When the election is thus made, he is to be proclaimed, installed and saluted, as above set forth, if present; but if not present a day is to be appointed for the ceremony, which is a most noble and grand one, but not to be described in writing, nor ever to be known by any but true Master Masons. The ceremony of installing the new grand master is to be conducted by the last grand master, but he may nevertheless order any brother well skillled in the ceremony to assist him, or to act as his deputy on the occasion.

If the present Grand Master should be at a distance from the grand lodge at the time proposed for requesting his continuance in office, or his recommendation of a successor; or if the successor he

may recommend should be at a distance, the grand Secretary shall in behalf of the lodge, write to one or both of them, as the case may require, in order to be informed of their intentions, should the choice or appointment of grand Master fall upon them; and copies of such letters, as well as of the answers, shall be inserted in the grand Lodge books.

In case the new grand Master, when nominated or chosen as above, cannot attend at the time appointed for his installment, he may be installed by proxy, on signifying his acceptance of the office; but such proxy must be either the last or a former grand Master, or else a very reputable past Master.

SECTION III.—Of the Election or Appointment of the Deputy Grand Master.

The last Grand Master thus continued, or a new grand Master thus appointed and installed, it hath always been considered as his inherent right to nominate and appoint the Deputy Grand Master, either the last or a new one; because as the grand Master is generally a brother of the first eminence, and cannot be supposed able to give his attendance on every emergency, it hath been always judged necessary not only to allow him a deputy, but that such deputy should be a person in whom he can perfectly confide, and with whom he can have full harmony; for which reason it is proper that the grand Master should have the nomination of his deputy; although, as aforesaid, cases may arise when the grand Lodge may exercise the right of rejecting the grand Master's nomination, and of choosing for themselves; of which cases (although they seldom happen) a majority of the lodge can only be judges. The deputy grand Master being thus continued, or a new one appointed or chosen as above, he shall be proclaimed, saluted and congratulated in due form on his first appearance in the lodge; for neither the Deputy nor the grand Wardens can be allowed to appear by proxy, this being the sole prerogative of the grand Master.

SECTION IV.—Of the Election of Grand Wardens.

The grand Lodge has the right of electing the grand Wardens, and any member has a right to propose one or both the candidates, either the old Wardens, or new ones; and the two persons who have the majority of votes or ballots, still preserving due harmony, are declared duly elected.

SECTION V.—Of the Nomination, Appointment, and office of the Grand Secretary.

The office of grand Secretary hath become of very great importance in the grand lodge, from the mutliplicity of matters committed to his care, and from the abilities and learning requisite in the management of them. All the transactions of the lodge are to be drawn into form and duly recorded by him. All petitions, applications and appeals are to pass through his hands. No warrant, certificate or instrument of writing from the grand lodge is authentic without his attention and signature, and his affixing the grand seal as the laws require. The general correspondence with Lodges and brethren over the whole world, is to be managed by him agreeable to the voice of the grand lodge, and directions of the grand Master or his deputy; whom he must, therefore, be always ready to attend, with his assistants or clerks, and the books of the lodge, in order to give all necessary information concerning the general state of matters, and what is proper to be done upon any emergency.

For these reasons, at every annual election or appointment of grand officers, the nomination or appointment of the grand Secretary is considered as the inherent right of the grand Master, being properly his Amanuensis, and an officer as necessary to him as his Deputy. It is therefore held, under the old regulations, which yet stand unrepealed, that if the grand lodge should disapprove either of the Deputy Grand Master, or Grand Secretary, they cannot disannul their appointment without choosing a new grand Master, by which all his appointments will be rendered void. But this is a case which hath but very seldom happened, and which all true Masons hope there never will be any occasion to make a provision against.

The Grand Secretary, by virtue of his office, is a member of the grand lodge, and hath the right of appointing his own assistant or clerk. But such assistant or clerk must be a Master Mason, and shall not be a member of the grand lodge by virtue of his appointment, nor speak without being permitted, unless he hath otherwise a right, by having passed the chair in the grand or some regular private lodge.

SECTION VI.—Of the Election and Office of Grand Treasurer.

The Grand Treasurer is elected by the body of the grand Lodge, in the same manner as the grand Wardens; he being considered an officer peculiarly responsible to all the members in due form assembled as having the charge of their common stock and property. For to him is committed the care of all money raised for the general charity and other uses of the grand Lodge; an account of which he is regularly to enter into a book, with the respective uses for which the several sums are intended. He

is likewise to pay out, expend or disburse the same upon such orders, signed, as the rules of the grand lodge in this respect shall allow to be valid.

The grand Treasurer, by virtue of his office, is a member of the grand lodge. He hath a right to appoint an assistant or clerk, who must be a Master Mason, but shall have no vote, nor be a member of the grand Lodge, nor speak without being permitted, unless otherwise entitled to a seat or vote. .

The Grand Treasurer, or his assistant or clerk, shall always be present in the lodge, and ready to attend the grand Master and other grand officers, with his books for his inspection when required; and likewise any grand committee that may be appointed for adjusting and examining his accounts.

SECTION VII.—Of the Grand Tyler and Grand Pursuivant.

These officers of the grand lodge must be Master Masons, but none of them are members of the grand lodge, nor allowed to speak without orders. The Tyler's duty is to guard the door on the outwardside, to see that none but members enter, and to summon the members on special occasions and emergencies, by order of the grand Master or his deputy, signified to him under the hand of the grand Secretary, or his assistant or clerk.

The business of the Pursuivant is to stand at the inwardside of the door and to report the names and titles of all who want admittance, as reported to him by the Tyler. He is also to go upon messages, and perform sundry other services known only in the lodge.

The Grand Deacons, whose duty is well known in the grand lodge, as particular assistants to the grand Master and senior Warden in conducting the business of the lodge, are always members of the same; and may be either nominated occasionally on every lodge night, or appointed annually by the grand Master or presiding officer.

These in general are the present duties of these officers; and when any thing further shall be made their duty in the grand Lodge, it will be explained by a new regulation.

SECTION VIII.—General Rules for conducting the business if the Grand Lodge, in case of the absence of any grand officers.

If the Grand Master is absent at any meeting of the grand Lodge, stated or occasional, the deputy is to supply his place.

If the Deputy be likewise absent, the senior grand Warden takes the chair, and in his absence the junior grand Warden. All grand officers, present and past, take place of every Master of a lodge, and the present grand officers take place of all past grand officers.—Nevertheless, any of them may wave their privilege, to do honor to any eminent brother and past Master, whom the Lodge may be willing to place in the chair on any particular occasion.

If neither of the present or past grand officers are present at any grand Lodge duly summoned, the Master of the senior private lodge who may be present is to take the chair, although there may be Masters of lodges present, who are older Masons than him.

But to prevent disputes, the grand Master, when he finds he must be necessarily absent from any grand Lodge, usually gives a special commission, under his hand and seal of office, countersigned by the grand Secretary, to the senior grand Warden, or in his absence to the junior, or in case of the absence of both, to any grand officer or particular Master of a lodge, past or present, to supply his place, pro hac vice, if the deputy grand Master should not attend, or be necessarily absent.

But if there be no special commission appointing matters otherwise, the general rule of precedence is, that the junior grand Warden supplies the place of the senior in his absence; and if both are absent the oldest former grand Wardens take place immediately, and act as grand Wardens, pro tempore, unless, as above said, they should wave their privilege.

When neither the grand Warden, of the present, nor of any former year, are in company, the grand Master, or he that legally presedes in his stead, calls forth whom he pleases to act as deputy grand Master and grand Wardens pro tempore, although the preference is generally given to the Master or past Master of the oldest lodge present. The presiding grand officer has the further privilege of appointing a Secretary or other grand officers pro tempore, if neither the stated officers, nor the Deputies of such of them as have a right to nominate a deputy be present; for the business of the lodge must never stand still for want of officers.

In case of the death of a Grand Master, the same order of succession and precedency takes place, as is above set worth, till a new grand Master is duly chosen and installed.

Old Grand Officers may be again chosen officers of private lodges, and this does not deprive them of any of the privileges to which, as old grand officers, they are entitled in the grand lodge: only an old grand officer, being the officer of a private lodge, must depute a past officer of his particular lodge to act pro tempore for him in the grand Lodge, when he ascends to his former rank in the same.

SECTION IX.—Of Grand Visitations, Communications, Annual Feasts, &c.

The Grand Master with his Deputy, the Grand Wardens and Grand Secretary, shall, during his Mastership, or if possible annually, go at least once round, and visit all the lodges under his jurisdiction; or when this laudible duty becomes impracticable, from the extent of his jurisdiction and large number of lodges, he shall as often as necessary, and if possible annually, appoint visitors, of different districts, composed of his grand officers and such other assistants as he may think proper, who shall make faithful report of their proceedings to the grand Lodge, according to the instructions given them.

When both the grand Masters are absent, the senior or junior grand Warden may preside as Deputy in visiting lodges, or in constituting any new lodge; neither of which can be done without at least one of the present grand officers, except in places at too great a distance from the grand lodge. In such case some faithful brother, who has passed the chair, &c. shall have a proper deputation under the grand Lodge seal, if the order is made in the absence of the grand Master and his deputy, or under their private seals, if they are present and sign the same. But it must also be countersigned and attested by the grand Secretary, to have the full authority of the grand lodge. Under such authority, the brother so appointed shall act as grand Master, pro tempore, in visiting old lodges or constituting new ones, in places far distant from the seat of the grand Lodge, and in remote countries, or beyond seas, where the grand officers cannot possibly attend.

The brethren of all the regular lodges, in the same general jurisdiction and grand communication, if within any reasonable and practicable distance, shall meet in some convenient place on St. John's Day, and when business is over, they may celebrate the festival either in their own or any other regular lodge, as they shall think most convenient. And any brethren around the globe (who are found true and faithful members of the ancient craft) may be admitted as sojourners.

Only those who are members of the grand Lodge must be within doors, during the election of grand officers.

SECTION X.—Particular Rules in the Grand Lodge of New-York.

Every Grand Lodge has an inherent power and authority to make local ordinances and new regulations, as well as to amend and explain the old ones, for their own particular benefit and the good of Masonry in general; provided always, that the ancient land marks be carefully preserved, and that such regulations be first duly proposed in writing for the consideration of the members, and be at last duly enacted with the consent of the majority. This has never been disputed; for the members of every grand Lodge are the true representatives of all the fraternity in communication, and are an absolute and independent body, with legislative authority, provided, as aforesaid, that the grand Masonic Constitution be never violated, nor any of the old land marks removed. Upon these principles, the following particular rules have been made, or adopted, in the grand Lodge of New-York, viz.

1. 'The quarterly communication of all the 'lodges under the Masonic jurisdiction of this 'grand Lodge shall be held in the grand Lodge 'room, at the city of New-York, on the four fol-'lowing days annually for ever; that is to say, on 'the first Wednesday in March, June, September, 'and December; and the different lodges are to at-'tend on these days, by their proper officers of 'deputies, with or without notice for that purpose.'

2. 'None but a Master Mason, who has passed 'the chair in some regular Lodge, and is a resident 'or honorary member of the lodge he is chosen to 'represent, can be admitted as the proxy of such 'Lodge nor have a voice in the proceedings of this 'grand Lodge. And his commission, as proxy, 'must be under the seal of the lodge that appointed 'him, signed by the Master, and countersigned by 'the Secretary.'

3. 'Every member of this grand Lodge shall 'pay quarterly into the Treasury of the same, Fifty 'Cents, and the same sum on default of attendance at 'any Quarterly Meeting; without such excuse as 'the bye-laws admit to be reasonable.

4. 'Every member of a constituted lodge, under 'this grand Lodge, shall pay twelve and an half 'cents quarterly to the Charity fund of the same; 'except the members of the lodges in the city of 'New-York, who shall pay quarterly twenty-five 'cents.

5. 'Every person who obtains the benefit of Ma-'sonry in any regular Lodge, under the jurisdiction 'of this grand Lodge, shall pay one dollar and 'twenty-five cents to the charity fund of the same; 'except those who are initiated in any of the Lodges 'in the city of New-York, who shall pay two dollars 'and fifty cents; all which dues shall be made good 'by every particular lodge to the grand Lodge, at 'least once a year, at the communication previous 'to St. John the Baptist's day: except in the city of

'New-York, in which such dues shall be paid quar-'terly.

6. 'Every brother who shall be returned by his 'Lodge, and registered in the grand Lodge-books, 'shall pay twelve and an half cents to the grand 'Secretary for the same.

7. 'Every member of a Lodge, requiring a grand 'Lodge certificate, shall pay to the grand Secretary 'one dollar and fifty cents. Nor is any member en-'titled to such grand certificate without a previous 'certificate from the lodge of which he is a member, 'setting forth his regular behaviour, and that he 'hath discharged all lodge dues.'

8. 'All petitions for warrants, shall come recom-'mended by the officers of the lodge nearest to the 'place where the new one is to be erected.*

9. 'No Charter or Dispensation for holding a 'lodge of Masons, shall be granted to any person 'or persons whomsoever, residing out of this state, 'if within the jurisdiction of any other grand 'Lodge.'†

SECTION XI.—Regulations for the Government of the Grand Lodge, during the time of public Business.

1. No brethren shall be admitted into the grand Lodge, but the members thereof, except by permission.

2. At the third stroke of the grand Masters gavel, there shall be a general silence; and he who breaks silence without leave from the chair, shall be subject to a public reprimand.

3. Under the same penalty every brother shall keep his seat, and observe strict silence whenever the Grand Master or presiding officer shall think fit to rise from the chair and call to order.

4. In the grand Lodge, every member shall keep in his seat (according to the number of his lodge) and not move about from place to place during the communication.

5. No brother is to speak more than once to the same affair, unless by permission.

6. Every one that speaks shall rise and keep standing, addressing himself in a proper manner to the chair; nor shall any presume to interrupt him, under the aforesaid penalty; unless the grand Master find him wandering from the point in hand, and shall think fit to reduce him to order; for then the said speaker shall sit down: but after he is set right he may again proceed.

7. If, in the grand Lodge, any member is twice called to order at any one assembly for transgressing these rules, and is guilty of a third offence of the same nature, the chair may peremptorily order him to quit the Lodge-room for that night.

8. Whoever shall be so rude as to ridicule any brother, or what another says or has said, he may be forthwith solemnly excluded the Communication, and declared incapable of ever being a member of any grand Lodge for the future, till another time he publicly own his fault, and his grace be granted.

9. Every motion for a new regulation, or for the continuance or alteration of an old one, shall be first handed up in writing to the chair; and after it has been perused by the grand Master, may be moved publicly; it shall then be audibly read by the Secretary; and if seconded, must immediately be committed to the consideration of the whole assembly, that their sense may be fully heard; after which the question shall be put.

10. The opinions or votes of the members are to be signified by holding up of hands; which uplifted hands the grand Wardens are to count, unless the number be so unequal as to render the counting them unnecessary. Nor should any other kind of division ever be admitted among Free Masons.

In order to preserve harmony, it is necessary to use counters and a balloting-box, when occasion requires.

"My son, forget not my Law, but let thine heart "keep my Commandments; and remove not the "ancient land marks which thy fathers have set."

SECTION XII.—The Regulations of the Committee of Charity.

1. The Committee of Charity consists of all present and former grand officers, Secretary and Treasurer, with the Masters of all the regular Lodges: who are summoned and obliged to attend, to hear all petitions, &c. and to order such relief to distressed petitioners, as their cases may require, and prudence may dictate.

2. All collections, contributions, and sums of money for charitable purposes, given or belonging to the grand Lodge fund, are to be deposited in the hands of the grand Treasurer, or such other persons as the grand Lodge may specially appoint; no part of which must be disbursed or expended on any account, without an order from the Committee of Charity, signed by the presiding officer, and countersigned by the Secretary, after being approved by the majority of the committee, or Stewards, then present, and entered in their transaction-book, with the name or names of the person or persons to whom the same is given.

3. No anonymous letter, petition, or recommendation, by or from any person or persons, must be

*Adopted 4th December, 5793.

†Adopted 7th December, 5796.

introduced or read in the committee; and only registered Masons, who have themselves contributed twelve months to the grand Lodge Charity Fund, and were members of a warranted lodge during that time, are to be considered and relieved. Sojourners and travelling Masons, if duly certified and recommended, are to be relieved by private contributions made for them on the occasion, or out of the general fund, as the majority shall think proper.

4. All petitions or recommendations are to be signed by the Master and Wardens of the petitioner's Lodge; some of whom, if in town, must attend the Committee or Steward's lodge, to answer any necessary questions. The petitioner or petitioners, (if within any convenient distance, or unless detained by sickness, or other sufficient cause) must also attend, and prove to the satisfaction of the Committee or Stewards, that he or they have been formerly in reputable, or at least in tolerable circumstances. And although any brother may send in a petition, or recommendation, yet none can be admitted to sit and hear the debates, except the Stewards, or members of the committee, as above described.

5. It is the inherent right of the committee, commonly called the Steward's Lodge, to dispose of the grand charity fund, under the restrictions aforesaid, to such as appear really necessitous and deserving, either by weekly support or otherwise, as to them shall seem meet: provided always, that no person made in a clandestine or unconstitutional manner, nor any brother who has ever assisted at any such making, shall ever be entitled to receive any assistance out of the said fund,

6. This Committee has likewise power to hear and adjust all matters concerning Free Masons and Masonry, that may be laid before them, (except making new regulations, which power is vested only in the grand Lodge;) and the determinations of the committee are final, unless an appeal be made to the Quarterly Grand Lodge.

7. For the speedy relief of distressed petitioners, three of the Masters who are summoned are a quorum to proceed to business, as prudence shall direct, with or without the grand officers; provided the grand Secretary and the books are present. And all transactions of this committee of charity, or Steward's lodge, are to be read audibly, by the said grand Secretary, before all the members of the grand Lodge, upon the first Wednesdays in March, June, September, and December, yearly.

8. So far as this committee shall exercise the power vested in them, to hear complaints and punish delinquents, according to the laws of the craft, they are instructed to adhere most religiously to the following regulation, viz. 'If a complaint be made 'against a brother, by another brother, and he be 'found guilty, he shall stand to the determination of 'this committee, or the grand lodge. But if the 'accuser or complainant cannot support his charge, 'he shall incur such penalty as the said committee 'shall deem just.'

9. The Steward's Lodge shall meet quarterly, as follows, viz. On the last Wednesday in February, May, August, and November, annually; at which times the dues of the Lodges in the city of New-York are to be paid, and in default thereof, each negligent lodge shall be precluded from the benefits and privileges of the grand Lodge, during such default or negligence.

'Resolved, It is the opinion of this grand lodge, 'that a brotherly connection and correspondence 'with the Right Worshipful Grand Lodges in 'North-America, France, England, Scotland, Ire-'land, and the West-Indies, will be productive of 'honor and advantage to the craft.'

'Ordered, That the Grand Secretary shall trans-'mit the names of the officers of this Grand Lodge 'to the Secretaries of the Grand Lodges aforesaid, 'yearly, or as often as any new choice is made; to-'gether with such information as may tend to the 'honor and interest of the ancient craft: And that 'all such information, or correspondence shall be 'conveyed in the most respectful terms, such as may 'suit the honor and dignity of the craft.'

CHAPTER IV.

CHARGES, PRAYERS, &c.

A short Charge to a new admitted Mason.

BROTHER,

You are now admitted by the consent of this lodge, a fellow of our most ancient and honorable Society—ancient, as having subsisted from time immemorial—and honorable, as tending in every particular to do honor to those who conform to its noble precepts. The greatest monarchs, and most exalted heroes and patriots, of all ages and countries throughout the known world, have been encouragers of the Royal Art; and many of them have presided as Grand Masters in their respective territories; not thinking it any lessening of their dignities to level themselves with their brethren in Masonry, and to act upon the same square as they did.

The world's great architect is our Supreme Master; and the unerring rule he has given us, is that by which we work. Religious disputes are never

suffered within the Lodge; for, as Masons, we only pursue the universal religion of nature. This is the centre which unites the most different principles in one sacred band, and brings together those who were the most distant from one another.

There are three general heads of duty which Masons ought always to inculcate, viz. to God, our neighbour and ourselves,—to God, in never mentioning his name but with that reverential awe which a creature ought to bear to his Creator, and to look upon him always as the summum bonum which we came into the world to enjoy, and according to that view to regulate all our pursuits—to our neighbor, in acting upon the square, or doing as we would be done by—to ourselves, in avoiding all intemperance and excess, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudible profession; and always keeping within due bounds, and free from all pollution.

In the state, a Mason is to behave as a peaceable and dutiful subject, conforming chearfully to the government under which he lives.

He is to pay a due deference to his superiors: and from his inferiors he is rather to receive honor with some reluctance, than to extort it. He is to be a man of benevolence and charity, not sitting down contended while his fellow creatures, but much more his brethren, are in want, when it is in his power, without prejudicing himself or his family, to relieve them.

In the Lodge, he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed or broken; he is to be obedient to the Master and presiding officers, and to apply himself closely to the business of Masonry, that he may the sooner become a proficient therein, both for his own credit, and for that of the lodge.

He is not to neglect his own necessary avocations for the sake of Masonry, nor to involve himself in quarrels with those who through ignorance may speak evil of or ridicule it.

He is to be a lover of the arts and sciences, and is to take all opportunities to improve himself therein.

If he recommends a friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid duties, lest by his misconduct, at any time, the lodge should pass under some evil imputation.

Nothing can prove more shocking to all faithful Masons, than to see any of their brethren profane or break through the sacred rules of their order; and such as can act thus they wish had never been admitted.

A Prayer said at the opening of the Lodge or making a new Brother, &c. used by Jewish Free Masons.

O LORD, excellent art thou in thy truth, and there is nothing great in comparison to thee; for thine is the praise from all the works of thy hands, for evermore.

Enlighten us, we beseech thee, in the true knowledge of Masonry: By the sorrows of Adam, thy first made man: by the blood of Abel, the holy one; by the righteousness of Seth, in whom thou art well pleased; and by thy covenant with Noah, in whose architecture thou wast pleased to save the seed of thy beloved; number us not among those that know not thy statutes, nor the divine mysteries of thy secret Cabala.

But grant, we beseech thee, that the ruler of this lodge may be endued with knowledge and wisdom, to instruct us and explain his secret mysteries, as our holy brother Moses* did (in his Lodge) to Aaron, to Eleazer and Ithama, the sons of Aaron, and the several elders of Israel.

And grant that we may understand, learn and keep all the statutes and commands of the Lord, and this holy mystery, pure and undefiled unto our lives end. Amen Lord.

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*In the preface to the Mishna, we find this tradition of the Jews explained as follows:

GOD not only delivered the law to Moses on Mount Sinai, but the explanation of it likewise: When Moses came down from the mount and entered into his tent, Aaron went to visit him, and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them: After this, Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted, to whom Moses repeated what he had just before told to Aaron: These being seated, the one on the right hand, the other on the left of Moses, the seventy elders of Israel, who compose the Sanhedrium, came in, and Moses again declared the same laws to them, with the interpretation of them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest: So that Aaron heard four times what Moses had been taught by God upon Mount Sinai; Eleazer and Ithamar three times, the seventy elders twice, and the people once. Moses afterwards reduced the laws which he had received into writing, but not the explanations of them: these he thought it sufficient to trust to the memories of the above-mentioned persons, who being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age.

A Prayer used amongst the Primitive Christian Masons.

THE might of the Father of Heaven, and the wisdom of his glorious Son, through the grace and goodness of the Holy Ghost, being three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in our living, that we may come to his bliss that never shall have end. Amen.

Another Prayer, and that which is most general at Making or Opening.

MOST holy and glorious Lord God, thou great architect of heaven and earth, who art the giver of all good gifts and graces, and hast promised that when two or three are gathered together in thy name, thou will be in the midst of them: In thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls.

And we beseech thee, O Lord God, to bless this our present undertaking, and grant that this our new brother may dedicate his life to thy service, and be a true and faithful brother among us: Endue him with a competency of thy divine wisdom, that he may, with the secrets of Free Masonry, be able to unfold the mysteries of Godliness and Christianity. This we most humbly beg, in the name and for the sake of Jesus Christ, our Lord and Saviour. Amen.

*AHABATHOLAM.

A Prayer repeated in the Royal-Arch Lodge at Jerusalem.

THOU hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our Father and our King, for thy great name's sake, and for our father's sake, who trusted in thee, to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart: So be thou merciful to us, O our Father! Merciful Father, that sheweth mercy, have mercy upon us, we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them in the love and fear of thy name; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

Because we have trusted in thy holy, great, mighty, and terrible Name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God; and the multitude of thy mercies shall not forsake us forever: Selah. And now make haste and bring upon us a blessing, and peace from the four corners of the earth; for thou art a God that workest salvation, and has chosen us out of every people and language; and thou our king, has caused us to cleave to thy great Name, in love to praise thee, and to be united to thee, and to love thy name: Blessed art thou, O Lord God, who hast chosen thy people Israel in love.

*See Dr. Wooten on the Mishna.

APPENDIX.

CEREMONY OF CONSECRATION.*

ON the day and hour appointed, the Grand Master and his officers, or some respectable Past-Master and brethren properly authorized to represent them, having assembled at some convenient place, proceed in form to the Lodge-room.

Silence being proclaimed the Lodge is opened in the third degree by the Grand Master.

The Grand Lodge form in order round the temple which is placed in the centre, covered with white sattin.

The chaplain or orator rehearses a preparatory prayer.

Solemn music dignifies the ceremony while the preparations are made.

The Temple is uncovered, and the first clause of the consecration prayer rehearsed. The response is made "Glory to God on high."

Incense is scattered over the temple, and the grand honors are given.

The Grand invocation is then pronounced, with the honors: after which the consecration prayer is concluded, with the response and honors.

The temple is covered; solemn music is resumed, and the blessing given, with the response and honors as before.

An Anthem is then sung, toward the close of which the brethren of the Lodge, move in circular procession, do homage to the Grand Master, and the consecration ends.

*This ceremony is never to be used but when specially ordered.

MANNER OF CONSTITUTING A LODGE.

THE Grand Lodge, or their representatives, duly authorized for the occasion, having convened at some suitable apartment, walk in procession to the Lodge room. The Lodge is then opened in the third degree by the Grand Master, or his substitute, and an appropriate prayer repeated.

The dispensation, if the brethren have been acting under one, is read by the Grand Secretary, as is also the Warrant or Charter of constitution. The transactions of the New Lodge while under dispensation are then submitted, and, if approved, declared valid and constitutional.

An oration or address on the nature and design of masonry is then delivered; at the conclusion of which, the Grand Master advances and constitutes the new Lodge in the following manner:

"In this my exalted character, I invoke the name of the Most High, to whom be glory and honor, to be with you in all your labors; and by the divine aid I now constitute and form you, my worthy brethren, into a Lodge of FREE and ACCEPTED MASONS, from henceforth I empower you to act as a regular LODGE, constituted in conformity to the rites of the order and charges of our ancient and honorable fraternity: and may God be with you."

The Grand honors are then given, and the ceremony of installation succeeds.

CEREMONY OF INSTALLATION.*

THE Grand Master asks his Deputy, "If he has "examined the Master nominated in the warrant, "and whether he finds him well skilled in the noble "science and the Royal Art?" The Deputy answering in the affirmative, by the Grand Master's order he takes the candidate from among his fellows, and presents him in front of the chair, saying,

"Most worshipful Grand Master, I present my "worthy brother A. B. to be installed Master of "this new Lodge. I find him to be of good morals "and sufficient skill; and I doubt not that he will "discharge the duties of his station with fidelity and "justice."

The following charges are then read to the Master Elect.

"I. You agree to be a good man and true, and "strictly to obey the moral law.

"II. You agree to be a peaceable citizen, and "cheerfully to conform to the laws of the country "in which you reside.

"III. You promise not to be concerned in plots "or conspiracies against government, but patiently "to submit to the decisions of the constituted au-"thorities.

"IV. You agree to pay a proper respect to the "civil magistrate, to work diligently, live credit-"ably, and act honorably by all men.

"V. You agree to hold in veneration the orig-"inal rulers and patrons of the Order of Masonry, "and their regular successors supreme and subor-"dinate, according to their stations; and to submit "to the awards and resolutions of your brethren "in Grand Lodge convened, in every case consistent "with the constitutions of the Order.

"VI. You agree to avoid private piques and "quarrels, and to guard against intemperance and "excess.

"VII. You agree to be cautious in your carriage "and behavior, courteous to your brethren, and "faithful to your Lodge.

"VIII. You promise to respect genuine breth-"ren, and to discountenance all impostors and de-"serters from the original plan of Masonry.

"IX. You agree to promote the general good "of society, to cultivate the social virtues, and to "propagate the knowledge of true Masonry."

On the Master Elect signifying his assent to these charges, the following regulations are read to him.

I. You promise to pay homage to the Grand Master for the time being, and to his officers, when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

II. You admit that the power does not exist of making innovations in the body of Masonry, to the infringement of the ancient land-marks.

III. You promise a regular attendance on the committees and communications of the Grand Lodge on receiving proper notice thereof, and to pay attention to all the duties of Masonry on convenient occasions.

IV. You admit that no new Lodge should be formed without permission of the Grand Lodge, and that no countenance ought to be given to such irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

V. You admit that no person can be regularly made a mason in, or admitted a member of, any Lodge, without previous notice and due inquiry into his character.

VI. You promise that no visitors shall be received into your Lodge without due examination, and producing the necessary vouchers.

*The same ceremony and charges attend every succeeding installation: the present Master installing the Master Elect.

The Grand Master then addresses the Master Elect:

"Do you submit to these charges, and promise "to support these regulations as Masters have done "in all ages before you?"

The new Master having signified his cordial acquiescence, is bound to his trust by the obligation of the chair.

He is then invested with the badge of his office, and regularly installed by the Grand Master who thus salutes him:

Brother A. B. in consequence of your cheerful conformity to the charges and regulations of the order, and in compliance with the wishes of your brethren, I install you Master of this Lodge, placing full confidence in your care and capacity.

The Warrant is then delivered over to the new Master, and his station and duties explained; after which the holy writings, the square and compass, the book of constitutions, the jewels and insignia of the different officers, are separately presented to him, and charges suitable to each delivered.

The new Master is then conducted by the Deacons under a Grand salute to the left hand of the Grand Master, where he returns his becoming acknowledgments.

This ceremony being concluded, the Wardens and other officers being conducted in front of the chairs, are severally installed by the Grand Wardens,* invested with the badges of their offices, and instructed in their respective duties. They take their station by the side of the Grand officers of similar rank.

The members of the new Lodge then sing the installation ode, during the close of which they move around in procession, saluting their new Master and officers in the three degrees, and conclude with the Grand honors.

The ceremony of installation being concluded, the Grand Master gives the brethren joy of their officers in a short and suitable address.

The Grand Secretary proclaims the new Lodge three times with the honors of Masonry.

The Lodge being then called to refreshment, and a toast given by the Grand Master, and at his direction by the Grand Wardens, the chairs are resigned to the New Officers, the different Grand officers repairing to seats provided for them in the East.

After refreshing a reasonable time, the Lodge is called to labor, and the Grand Lodge takes leave, departing with the customary honors.

This is the usual ceremony observed at the constitution of a new Lodge, which the Grand officers may abridge or extend at pleasure, but the material points are on no account to be omitted.

*The new Master installs the Wardens and other officers at each subsequent installation.

INSTALLATION ODE.

[Tune—Rule Britannia.]

When earth's foundation first was laid,
By the Almighty Artist's hand,
'Twas then our perfect laws were made,
Establish'd by his strict command.

Chorus.

Hail mysterious, hail glorious Masonry!
That makes us ever great and free.

In vain weak man for shelter sought,
In vain from place to place did roam,
Until from heaven he was taught
To plan, to build, to fix his home.
Hail, mysterious, &c.

Illustrious hence we date our Art,
Our works in beauteous piles appear;
Which shall to endless time impart,
How worthy and how great we are.
Hail, mysterious, &c.

Nor we less fam'd for every tie,
By which the human thought is bound;
Love, truth, and friendship socially,
Join all our hearts and hands around.
Hail, mysterious, &c.

Our actions still by virtue blest,
And to our precepts ever true,
The world admiring shall request
To learn, and our bright paths pursue.
Hail, mysterious, &c.

ANOTHER, USED BY SOME LODGES.

Hail Masonry divine;
Glory of ages shine,
Long may'st thou reign:
Where'er thy Lodges stand,
May they have great command,
And always grace the land,
Thou Art divine!

Great fabrics still arise,
And grace the azure skies,
Great are thy schemes:
Thy noble Orders are
Matchless beyond compare;
No Art with thee can share,
Thou Art divine!

Hiram, the architect,
Did all the Craft direct
How they should build;
Sol'mon, great Isr'el's King,
Did mighty blessings bring,
And left us room to sing,
Hail, royal Art!

FORM OF APPOINTING A PROXY.

At a meeting of Lodge, held at the day of

On motion, Resolved that our worshipful brother, be admitted an honorary member of this Lodge,* and is hereby appointed proxy to represent this Lodge in the Grand Lodge of the State of New-York, and fully empowered to act in our behalf, in all the transactions of the Grand Lodge, as effectually as if we ourselves were personally present.

(Seal.) All which we have caused to be certified by our Master and Wardens, and the Seal of our Lodge to be affixed.

Master,
Senior Warden,
Secretary. Junior Warden.

FORM OF A GRAND MASONIC PROCESSION.†

KNIGHTS TEMPLARS
with martial music.
JUNIOR LODGE in following order:
TYLER.
MASTERS OF CEREMONY.
MEMBERS, two and two.
TREASURER and SECRETARY.
JUNIOR WARDEN. SENIOR WARDEN.
PAST MASTERS.
A MASTER MASON, bearing the Warrant on a cushion, supported by two Stewards.
Deacon. MASTER. Deacon.
The different Lodges in the above order; the Junior Lodges preceeding.
OFFICERS of the ROYAL ARCH‡
HIGHER ORDERS,
according to their rank.
BAND OF MUSIC.
GRAND LODGE,
in the following order.
GRAND TYLER.
VISITING MASTERS and PAST MASTERS, who are neither present or past Grand Officers.
GRAND TREASURER.
GRAND SECRETARY.
PAST GRAND WARDENS.
JUNIOR G. WARDEN.
SENIOR G. WARDEN.
CHAPLAINS.
G. Deacon. G. Pursuivant, bearing the Bible. G. Deacon.
DEPUTY GRAND MASTER.
G. Deacon. GRAND MASTER. G. Deacon.
Four Grand Stewards abreast with Drawn Swords.

The procession having reached the church, the Knights Templars enter and halt. The Tyler of the Junior Lodge remains at the door: the whole line opens to the right and left. The Grand Lodge proceeds through the avenue thus formed till it reaches the Templars, who being a military order, precede it as an advanced guard, and take their places in seats provided for them in the vicinity of the Grand Lodge.

*The Proxy must be either a regular or honorary member of the Lodge, and also a Master or Past-Master.

†A general Masonic procession is here given, agreeable to which others of different descriptions are to be regulated.

‡Only the Officers of the Royal Arch walk in this station, when that body is numerous, the members being dispersed in their respective Lodges.

APPENDIX TO BOOK III.

I.

EARLY HISTORY OF FREEMASONRY IN CENTRAL NEW YORK.

THE following remarkably interesting historical study was read at the Centennial of New Hartford, Oneida county, N. Y., June 27, 1888, and afterward printed in the "Transactions of the Oneida Historical Society." The author, the late R.·. W.·. Rees G. Williams, of Utica, also reprinted the essay in a limited edition in pamphlet form, but it has become exceedingly scarce. Although much of the information it gives appears in the body of this work, the pamphlet as a whole is of such interest and shows such loving and painstaking research on the part of its lamented author that it has been deemed fitting to incorporate the whole of it in this book. Would that every section of our jurisdiction has found such a talented, painstaking and enthusiastic historian!

To-day we roll back the tide of history, and stand not amid the civilization and progress of the nineteenth century, but of the eighteenth, and among the men who shaped and formed and who set in motion the life of the region in which we live. For man of necessity is the grand agent, not alone to found institutions, to carry out principles, but to establish states and nations.

One hundred years ago, the Whitestown country, embracing nearly one-half of the State of New York, peopled to-day with more than two millions of inhabitants, then contained hardly five hundred. But under the spirit of adventure or quickening energies, New England poured in its stream of population to transform the place with new activities, and fill it with the homes of men. And though seemingly unconnected with all this, Freemasonry took an important part in the shaping process, by which an uncultivated region became cultivated, and laid the foundation for the civilization and the enterprises which mark the life and progress of to-day.

July 30, 1733, the Right Honorable and Most Worshipful Anthony, Lord Viscount Montague, Grand Master of Masons in England, constituted and appointed Henry Price, of Boston, Provincial Grand Master of New England. His first act was to construct St. John's Lodge, in the city of Boston, in 1733.

June 24, 1734, a petition was presented by Benjamin Franklin and several brethren residing in Philadelphia to establish a Lodge in that city. The petition was granted by the Right Worshipful Grand Master Henry Price, who at this time received authority to establish Masonry in all North America, and Benjamin Franklin was constituted the first Master of the new Lodge. Almost at the same time the brethren in Portsmouth, N. H., petitioned for the erection of a Lodge there, which was also granted. But turning his attention to New England, Grand Master Price constituted Lodges in its various villages and towns. From these Lodges came the Masons who were the pioneers of this region and who influenced its civil and Masonic life even to the present hour.

April 6, 1792, the Grand Lodge of New York issued a warrant to establish a Lodge in Herkimer county. It was constituted by the name of Amicable Lodge, and situated in New Hartford. From 1792 to 1799 inclusive, the following members were admitted to the privileges of the Lodge:

1792—Jedediah Sanger, Jared Crittenden, Isaac Jones, Jonas Platt, Arthur Breese, Benjamin Merrills, Elias Kane, Jesse Woodruff, Evans Wharry,

Seth Ranney, Abijah Putnam, Michael Myers.

1793—Thomas R. Gold, John Beardsley, Uriah Wright, Ebenezer Butler, John N. Wemple, Amasa Andrews, John Myers, Gaylord Griswold, William Veder, Caleb B. Merrills, David Ostrom, Asa Parmalee, Jonathan Hall, Lysimore Wilder, Jared Steele, Ebenezer Britten, Reuben Long, George Doolittle, Abel French, Elizur Mosely, Jonathan Moore, Nathan Smith, Noadiah Hubbard, Timothy Tuttle, John Post, Alexander Enos, James Steele, Oliver Collins, Elijah Flowers, William Colbreath, Ephraim Blackman, Lemuel Leavenworth, Samuel Sizer, Edward Salisbury, Eliakim Elmer, Richard Willis, Luke Wemple, Samuel Collins, Jonas Wyman, Nathanial Marsh, William Sayles, John Tillotson, Benjamin Pike, Alexander Dorchester, Amos Mathews.

1794—John Ballard, John Choat, Ebenezer Butler, Jr., F. W. Kellogg, Loring Webb, Richard Sanger, Levi Sartwell, Needom Maynard, Alpheus Wheelock, Daniel Perkins, Thomas Brown, Josiah Jennins, Joseph Farwell, Amos Ives, Lot North, John R. Bone.

1795—Joseph Kirkland, John H. Perkins, Stephen White, Richard Starkweather, Mathias Hurlburt, Jesse Pierce, Levi Hill, John Edgett, Hiram Innus, Thomas Norton, Eli Butler, Thomas Caselty, Ephraim Waldo, James Henry, Richard Perkins, Elias Merrills.

1796—Amos G. Hull, Benjamin Morris, Asahel Jackson, Philo White, Barnabas Lathrop, James Sheldon, Daniel Chapman, George Standard, John Eames, Grove Lawrence, Uri Doolittle, Selah Seymour, James Dorchester, Asa Way, Jonathan Patten, John Kendall.

1797—Elnathan Andrews, Asahel Gridley, John Goldsmith, Artemus Jackson, James Chapman, Warren Hicox, William Henry, Kanak Mills, Stephen Turner, William Sage, Ezekiel Clark, Thomas Sayles, Caleb Jackson, Joseph Pierce, Windsor Stone, Ebenezer Pardy, Gershum Hubbel.

1798—Samuel Hall, Lemuel Jackson, Waitsill Dickenson, Richard May, Freeman Enos, Theodore Woodruff, Ebenezer Hawley, Jeremiah Whipple, Joseph Yaw, James Green, Joshua Ostrom, Stephen Ford, Abraham Van Epes, Jonathan Barker, Eleazur House, Richard Whitney, Josiah Whitney, Asahel Higby, Justus Tower.

1799—James Jackson, Ebenezer Kimball, Oliver Hovey, Joshua Johnson, Enoch Storey, Job Herrick.

The first officers of the Lodge were John J. Morgan, John Post and Michael Myers. As these men took a leading part in the affairs of this portion of the State, it is fitting for a moment to dwell upon the main features of their lives.

John Jordan Morgan, the first Master of the Lodge, was born in the city of New York, Nov. 7, 1768. He was the son of John Morgan and Mary De Lancey, his wife. John Morgan was a native of Wales and a sea captain. He intended his son for the British navy, but was frustrated by the breaking out of the war of the Revolution. John J. Morgan was a lifelong resident of New York. He was twice married. His first wife was Catharine Warne, of Jamaica, Long Island. Some time after her death and the death of their child, he married Eliza Baldwin, of Cork, Ireland. After his second marriage he adopted a niece of his first wife. She assumed the name of Morgan, and in 1826 Catharine Morgan was married to John Adams Dix, then a young artillery officer and aid-de-camp to Major Gen. Jacob Brown of the United States Army. In 1822 John J. Morgan was elected from New York City as Representative in the Congress of the United States. He served in the Assembly of the State, and also as collector for the port of New York.

In private life he was a scholar of rare accomplishments. He spoke and wrote the French language with ease and fluency. In domestic and social life he had the manners and courtesy of the gentleman of an age altogether passed. He was an ornament to the society in which he moved. In his religious life he was a communicant of Trinity Church, New York, and served as vestryman for many years.

He was a large landholder in Oneida, Herkimer and other counties of New York. He held them under patent of the State. It was a matter of pride with him to say that he was the first white man who owned these lands after they had been sold by the Indians, and his descendants are still in possession of the original documents which note the transference of these lands to him.

He built a summer residence between the towns of Clarkville and New Berlin, and gave it the name of "The Unadilla." For thirty or forty years he spent his summers there. He died at Port Chester while visiting his son-in-law, Gen. Dix, and was buried in the family vault, Trinity Churchyard, New York.

John Post, the first Senior Warden of the Lodge, son of Elias and Mary Post, was born Dec. 28, 1748. He was married Jan. 7, 1776, to Margarietji Bellinger. There were born to them eleven children: John, Jr., Maria (who died in infancy), Maria, Frederick, Catharine, Elias, Deborah, Cataline, Elizabeth, Helen and Rebecca. Elias Post, his father, after an eventful life, was found dead in his bed by his son John and Baron Steuben, who was an intimate friend of the family. His wife was the

daughter of Col. Bellinger, who was an aid to Gen. Nicholas Herkimer, and fought at Oriskany.

John Post was a staff officer in the Revolutionary War. He took part in the surrender of Gen. Burgoyne and in the expedition of Sullivan. He was present at the battle of Monmouth, and also at the surrender of Gen. Cornwallis, which virtually ended the war.

In 1790, in connection with a Mr. Martin, of Schenectady, he engaged in trade with the Six Nations. He purchased large quantities of ginseng, which he exported to China, it being supposed at that time a remedy for the plague. After his removal to Utica, later in that year, he still continued dealing with the Indians, and was the first merchant in the place. About this time he established a line of stage-boats on the Mohawk River, to run between Albany and Utica. These boats were styled "The Accommodation" and the "Diligence." For the times they were regarded as comfortable and very useful conveyances. They furnished room for twenty passengers and were propelled by means of poles, and though remarkable for their day, they furnish a marked contrast to the splendid steamers of our modern commerce, which show our national progress. He also established a line of freight boats, which during the season of navigation were employed in carrying produce to Schenectady and bringing back merchandise.

Previous to his settlement in Utica he had purchased near the Mohawk River land on which he caused a log house to be built. This was on the east side of what is to-day Genesee street and near the corner of Whitesboro street. At first he kept his goods in his house, but in 1791 he built a store on the corner of Genesee and Whitesboro streets. In this store he carried on for many years an extensive trade with the Indians and white settlers. He extended his business to Floyd, Manlius and New York, and became a man of wealth. He served as first postmaster in the village of Utica, and held the office for many years. On July 13, 1792, he purchased from the representatives of Gen. Bradstreet 89½ acres of land—known as Lot No. 95 in the Crosby Manor. This land now includes the very heart of our present city of Utica.

On June 5, 1805, a petition from John Post and others, residing in Utica and vicinity, County of Oneida, was received, recommended by Amicable Lodge, No. 23, to establish a Lodge of Master Masons in the village of Utica. The Grand Lodge of New York granted the petition. Oneida Lodge was constituted, and John Post became its first Master and held the office for several years.

In 1806 he took into partnership his son-in-law, Giles Hamlin, who purchased a large stock of merchandise. A fire broke out and destroyed his property, and in a few moments swept away his wealth, leaving him a bankrupt. Shortly after this he removed to Manlius, where he resided until his death, which took place Dec. 5, 1839. He was buried at Jamesville, near Manlius.

Michael Myers, the Junior Warden of the Lodge, was born at Elizabeth, N. J. (formerly Auville), Feb. 1, 1753. He came to Herkimer with a company of soldiers from New Jersey. At the battle of Johnstown, in 1781, he was seriously wounded in the leg, crippling him for life. His brother Mathew, who was associated with him, was killed in the battle.

In person Gen. Myers was dignified and of aristocratic bearing, and a man of marked ability. After the close of the war he remained at Herkimer. There he married Catharine, the eldest daughter of Capt. Henry Harter. She was born in February 1768, at the village of Prescott, Canada, where her parents had been taken as prisoners in the French and Indian wars. While residing at Herkimer there were born five sons and three daughters: Peter M., Henry, Nancy, Catharine, Mathew, Michael, John and Margaret, the last of whom is still living at Little Falls at the ripe age of eighty-seven.

He very soon became largely interested in the purchase of real estate in the village of Herkimer and surrounding country, and became the owner of the homestead of his father-in-law. He was also the owner of a few slaves, who lived on his estate until the time of his death. He was by far the most prominent man and leading character in this part of the State. In 1790 he was a member of the Assembly from Montgomery County, and in 1791 he was the first and only member from the new county of Herkimer. In 1796 he was a member of the State Senate, which office he held for four years. In 1791 he was the first judge of Herkimer County, a position which he also held in 1794.

March 5, 1794, the Grand Lodge of New York issued a warrant for holding Amicable Lodge, No. 36, in the village of Herkimer, of which Michael Myers was the first Master, and held the office for many years.

After a long and useful career in public and Masonic life, he died on Feb. 17, 1814, at Herkimer, and was buried at that place. In the year 1887 his remains and those of his family that were buried there, were removed to Oak Hill Cemetery, which has lately been consecrated as the resting place of the dead of Herkimer.

But among the Masons who left enduring impress upon society, whose power was wide and influence abiding, was Jedediah Sanger, the founder

of New Hartford. He was born in Sherburne, Mass., on the 17th of February, 1751 (O. S.) He received the education common to boys at that period in New England, and subsequently became a merchant. In 1771 he was married to Sarah Rider, and was the father of four children. She died in 1814. He married for his second wife, in 1815, Sarah B. Kissam. She died in 1825. He married for his third wife, in 1827, Fanny Dench, who survived him thirteen years.

In 1782 he removed to Jaffrey, N. H., where he engaged in business. Two years later a fire destroyed his property; the loss left him a bankrupt. Having heard of the famous Whitestown country, he removed there, and in 1788 purchased 1,000 acres of land on the Sauquoit Creek. Under his quickening touch New Hartford became a thriving settlement in the midst of the forest which had once been the home of the savage. With Gen. Myers and others he was a pioneer in the founding and growth of Hamilton Oneida Academy, now a college, with all those influences and benefactions which flow from the higher institutions of learning. It is the glory of Masonry, then weak in its numbers, that the corner-stone of that institution was laid by Masonic hands, making 1794 a memorable year in the history of the college. He was closely identified with St. Stephen's Church, New Hartford, which through the years has sent out its wholesome and enduring stimulus to the life of the community. He not only gave the land on which the church stands to-day, but he endowed it in his will with an annuity for the support of the clergyman to minister at its altar.

He held many positions of public trust. He was elected the first Supervisor of the town of Whitestown. In 1794 and 1795 he was sole member of Assembly from Herkimer County. In 1796 he was elected Senator for four years. When Oneida County was organized, in 1798, he was appointed the first Judge, and remained in office until the year 1810, when he became disqualified by age.

By an act of the Legislature of the State, passed March 5, 1795, the town of Sangerfield was formed—named after Judge Sanger. In consideration of its being named in his honor, he presented fifty acres of land to that religious body which should first erect a church edifice. The Congregational Society having first organized, but the Baptist having erected the first house of worship, the land was equally divided between them, both societies profiting by his generous gift. And in the Masonic Institution a Lodge was formed in Waterville bearing his name, to testify the esteem in which he was held by the fraternity.

His zeal and love for the fraternity brought him into wide prominence in the councils of Royal Arch Masonry. He was a delegate from Horeb Chapter, New Hartford, to the city of Hartford, Conn., Jan. 25, 1708, to assist in the formation of the General Grand Chapter of the United States. His ardor led him to make these long journeys, and at that period of our history difficult, to promote the welfare of this branch of Freemasonry. The expenses necessary for this purpose were cheerfully and willingly met by himself, the increase of the Order being to him the reward he sought in all his trials and labors.

At the formation of the Grand Chapter of the State of New York, March 14, 1798, he was deemed worthy to be chosen to one of the highest offices of that august body, in connection with the celebrated De Witt Clinton. For many years he attended the councils of the Grand Chapter of Royal Arch Masons in the city of Albany.

His devotion to the institution of Masonry induced him to furnish a home in his own dwelling for Masons destitute of a Lodge, for their meetings in Masonic work. In the room, beautifully and amply furnished, he himself presided for seven years as Master of Amicable Lodge, No. 23. This small and humble beginning has been fruitful in the increase of Lodges of the order. The grain sown in weakness has sprung up in golden harvest. Through conflict and opposition, through peril and difficulty, Lodge after Lodge sprang into existence; Masonry asserting its right to live by the truths it teaches and the Grand Brotherhood it unfolds.

And the first Lodge that grew out of Amicable Lodge in New Hartford, was Amicable Lodge, No. 36, Herkimer, April 6, 1794. At intervals other Lodges followed.

Aug. 14, 1795, Otsego Lodge, Cooperstown, Otsego County.

Nov. 4, 1796, Aurora Lodge, Fairfield, Herkimer County.

Dec. 29, 1796, Steuben Lodge, Steuben, Herkimer County.

Jan. 18, 1797, Western Star Lodge, Unadilla, Herkimer County.

March 22, 1797, Bath Lodge, Bath, Steuben County.

Jan. 5, 1799, United Brethren Lodge, Cazenovia, Chenango County.

Jan. 7, 1799, Tioga Lodge, Union, Tioga County.

Jan. 9, 1799, Village Lodge, Marcellus, Onondaga County.

Feb. 13, 1799, Roman Lodge, Rome, Oneida County.

Nov. 23, 1799, Federal Lodge, Paris, (located at Clinton), Oneida County.

Upon all these bodies Judge Sanger impressed the principles of Freemasonry so strongly, that though their members have passed away, their successors feel and are moved by them until this hour. He was so imbued with the spirit of Masonry and of the Gospel, owe no man anything, that debts incurred, through no fault of his, were religiously paid; and he stands as a monument of Masonic integrity and those charities which are the glory of the order. When he died a true man passed away, but the impetus he gave to the life, the energies, the enterprises of his time, has not passed away. For public spirit, liberality, high-mindedness, inspiration for progress and the welfare of the race never die.

Judge Sanger died June 6, 1829, and was buried in New Hartford.* As a grateful remembrance of his character and virtues a mural tablet has been placed in the church he loved, and for the welfare of which he so earnestly labored.

Apart from those already mentioned, there were others who left an abiding impress on their time and our time, men whose spirits were tempered by the War of Independence, and virtues strengthened by the trials and conflicts through which they passed. In the brief and passing notice I mention Col. William Colbreath. He held the office of Sheriff of Herkimer County, in 1791 and 1796. At the organization of Oneida County, in 1798, he was chosen Sheriff, and was the first officer who ever served a process on what was known as the Military Tract. Though he had served in the War of the Revolution, his title was acquired after the war in the service of the State. In social life he was full of humor and took great delight in scenes of mirth. His manners grew out more from a mind naturally strong, rather than from one educated in the schools or the courtesies of life in society.

Evans Wharry occupied a prominent position in the early history of Herkimer County. He served in the American Army under Gen. Montgomery at the assault of Quebec, but most of his service was under the command of Gen. Schuyler. In 1798 he was appointed a Judge of the Common Pleas, and continued to serve in that office until he was retired by constitutional limit. He had personal relations with Washington, Hamilton, Clinton, and other great leaders in the struggle for American Independence. His death occurred in 1831, at the ripe age of eighty-two years.

Jonas Platt settled in Whitesboro. He was the first County Clerk of Herkimer County, in 1791, and of Oneida, when it was organized into a county, in 1798. He was a member of the Assembly, in 1796, and of Congress of the United States in 1891. He was a State Senator for several years. In 1814 he was appointed Judge of the Supreme Court of the State. He was a candidate for Governor, but was defeated by Daniel D. Tompkins, who afterward became Vice President of the United States.

David Ostrom, a soldier in the Revolutionary War, was the first Supervisor of the town of Paris. For several years he served as a member of the Legislature, and was County Judge from 1798 until 1816.

Gen. George Doolittle was a soldier in the army of the Revolution. For many years he was a member of the Legislature of the State, and was the first Brigadier General commissioned in the county of Oneida.

Elizur Mosely, M. D., was postmaster at Whitesboro for several years. When he gave up the office he was known as the oldest postmaster in the United States. In 1798 he was Assistant Justice of the County Court. In 1799 he was Sheriff of Oneida County.

Thomas R. Gold was born in Connecticut and educated at Yale College. He was eminent as a lawyer, standing at the head of his profession in Central New York. In 1796 he was a member of the State Senate, and of the Assembly in 1808. He was a representative in Congress from this district in 1804, and in 1810-12. In conjunction with Gen. George Doolittle, he set up the first cotton factory at New York Mills in the year 1808.

It may be fitting here to mention, among other Masons whose influence remains in this portion of our State, the names of George Washington, first President of the United States, and George Clinton, Governor of New York. They were owners of valuable land in Oneida County. The name of the Governor is perpetuated in this connection by the village of Clinton. Even then, and later, the land of our county was more valuable than that of Washington's dearly loved Mount Vernon. This is witnessed to by the fact that it has been sold at a higher price than the land in Virginia once owned by the Father of his Country.

The name of Clinton suggests a fact pregnant with meaning in the history of Masonry. The small beginning at the close of the last century has spread into wider and more splendid issues. The few Chapters of Royal Arch Masonry have increased into many, until the grand body of Royal Arch Masons in the State of New York stands to-day, in intelligence and power, an influence such as no man can

*Sept. 23, 1879, Jedediah Sanger's remains were removed from the village cemetery at New Hartford, and finally "at rest" in the Utica Forest Hill Cemetery. In the family plot were also buried Fanny Dench and Sarah B., wives, and Walter and Sarah Sanger, children.

estimate. And it has been a force to stimulate the order in other States of the Union, until the group of Grand Chapters, like stars in a planetary system, merges in and forms a still more magnificent system in the General Grand Chapter of the United States. The germ cast into the ground with weakness and tears has sprung up and covers the land, rich in its growth of good deeds, of nobler charities, and those principles which exalt and ennoble human nature.

It is a fact significant in its meaning, that while the forest has become a fruitful field, and the land once the home of the Indian, is now the foundation of towns and cities, Masonry has advanced and become a part in their activities and life. While times may change and villages rise into towns, the homes of teeming populations, Masonry remains unchanged in its principles, old as the revelation of truth, yet ever new and fresh and inspiring to the thoughts and enterprises, and achievements of man. And while our cherished Utica and the towns that all around mark American civilization shall stand, Masonry shall exist, a beauty and a power. It has so wrought itself into our social and national life that the corner-stones of our temples for learning, for justice, for public use, are laid by Masonic hands. Masonry is perpetuating itself in all the great interests which occupy man, and which broaden and deepen, and give abiding strength to human institutions.

II.

HOLLAND LODGE.

The following sketch of Holland Lodge, which is condensed from an article in the "Freemason" of July 21, 1888, by W. J. Hughan, the most eminent of living Masonic historical antiquarians, is presented for the purpose of enriching these pages with an article from the pen of one to whom every student of Masonic history is under many obligations:

In all probability Holland Lodge was the first warranted in the city by the independent Grand Lodge of New York, of "Ancient" origin, and, as its name indicates, was promoted by Dutch brethren, who desired to work in their own language in New York. The first petition was dated May 30, 1787, and was presented on June 6, its consideration being postponed "until next regular Grand Lodge." At the next Communication these persistent brethren were ready with another petition, promising "to keep their proceedings both in the English and low Dutch languages." This "sop" appears to have had the desired effect, only that the warrant was granted "on condition that their records be kept in English," which, to say the least, was an ungracious response to the reasonable offer of the founders of the Holland Lodge, which was so named in the petition. In an innocent manner the originators of the Lodge had their revenge, as their premier minute book is labelled outside in Dutch, and their seal is "covered with Dutch inscriptions," the early summonses being also in their national tongue.

It will be seen that there is no evidence whatever in favor of the Lodge having "come from the Prince of Orange," or any other foreign prince, as many have supposed. It is solely American in origin and constitution, and continues on the roll of its Grand Lodge down to the present time. No number was granted it until an agreement was arrived at on April 4, 1789, by members of eight Lodges, convened by order of Grand Lodge, in "Holland Lodge room." To settle the precedence of some of these Lodges was a matter of considerable anxiety and difficulty, two being of "Modern" Constitution. Apparently, the representatives went mainly by the dates of the warrants, so that No. 2 of New York, of Dec. 5, 1757 (No. 272 originally on the English register—see Bro. Lane's "Masonic Records," p. 75), was chosen as No. 1. The second position fell to the "Royal Arch Lodge," known as No. 8, of Dec. 15, 1760, which was never on our register, though started under the auspices of the Prov. G. M. of the "Moderns" (New York). Then the five "Ancient" Lodges were given numbers according to their respective dates of origin, and the "Holland Lodge," as the junior, took No. 8. No. 212, "Ancient," voted against all the propositions, and, of course, objected to its being fifth in rank. Later on, the Dutch Lodge was lowered to 16, in 1819; raised to 13 in 1830; but became again No. 8 in 1839.

It is gratifying to note that the earliest minutes are preserved, and I share the regret of its W. M. and members that the records from Deccember, 1812, to November, 1846, have been consumed, and also a lot of valuable papers.

For some little time the members met at a private house, but on June 12, 1795, it is stated that on next St. John's Day the Lodge would remove to their new Lodge room "erected for their particular accommodation." The hall was duly consecrated by the officers of the Grand Lodge, a long and interesting account being given in the Minute Book of the ceremony. A copy of the address delivered by the Master in 1787, on his installation, printed, was presented to the historian of the Lodge, and is

doubtless a rare thing to meet with now. The W. M. then was Bro. Vanden Broek, who seems to have been a second Lawrence Dermott, in his ability to converse in different languages with his brethren. In 1794, in consequence of the "Holland Lodge" becoming so very large, Bro. Broek formed a new one, calling it the "Howard," which took No. 9.

The most illustrious man ever connected with Holland Lodge was De Witt Clinton, who successively filled the offices of Secretary, Warden, and Master. He was proposed on June 24, 1790. Of him the historian asks in reference to his career, "Is it not written in letters of light in the annals of our country? Is not his Masonic fame sufficiently bla-



JOHN JACOB ASTOR.

zoned in the Grand Lodge, over which he so long presided as Grand Master.

John Jacob Astor was another of the distinguished members. "On examining the minutes I have been surprised to see how regularly this wonderful man, whose enterprises were on a scale of grandeur which dwarfed all rivalry, attended the meetings of the Lodge and devoted himself to its interests."

Nearly all the old New York families were represented in this Lodge, its muster roll containing an extraordinary number of city worthies, of whom many scores are specially named by Bro. Balestier, besides which, the whole of the members are duly noted from 1787 to 1862, as also the names of the Masters and the members on the register in 1862.

The Lodge worked the Mark Degree at least as early as 1794, and certainly for years afterwards. In the "New York Directory" for 1794, occurs "Holland Mark Lodge. The same officers by the Constitution as preside in Holland Lodge." Unfortunately I cannot discover by what authority the Mark Lodge was held under the wing, and in part, as an appendage of No. 8, but of the fact there is no doubt, and in 1817 a charter was granted for its work being recognized, by the Grand Chapter of the States, so the historian tells us. One of the summonses in 1802 has noted at foot, "A Mark Lodge will be opened." In the minutes the "Holland Mark Lodge" is mentioned as a tenant of the Lodge, and in another part a fee is noted as paid for "a mark."

The "regalia" of the Lodge was green, but subsequently changed to orange. The jewels are massive and of solid silver, manufactured by Bro. Boyce, who became a joining member in 1846.

The Lodge has furnished several Grand Masters, Deputy Grand Masters, Grand Wardens, Grand Treasurers, and Grand Secretaries, and in one year all the elective officers to which the city was entitled, were elected from "Holland," No. 8. The "Charities" disbursed by the Lodge have been many and often in large sums, "its liberal and catholic spirit in the olden time cannot fail to excite the admiration of all who peruse its records."

I have alluded to the loss of records, &c., from fire, which occurred in 1833, and again in 1861, when the old Dutch Bible was burnt, "upon whose sacred pages so many of our venerable and eminent brethren had assumed their Masonic obligations."

A wood engraving of the medal struck for the Lodge is given on the last page of its History, but when it originated is not quite clear. Possibly in 1852, but it appears to be of an older date from the cut. In Bro. Marvin's "Masonic Medals," 1880, under cccii, one of the Holland Lodge Medals is described, but as it is not in exact agreement with the engraving inserted in the History, it is just possible that the latter is the elder of the two. Marvin's consists of a shield, the motto being DEVGD, ZY, UW, CIERAAD, on a scroll, below being two right hands clasped. Thirteen stars are depicted around the "All-seeing eye." These, in some respects, differ from the drawing, on the latter there being only five stars, the hands are not below, but on the scroll, and divide the motto, and below the latter is the legend, Sit tibi Virtus Gemma, which is another form of the Dutch motto noted [Let Virtue be your ornament or Jewel]. Bro. Balestier says nothing as to the reverse, which, however, Bro. Mar-

vin gives, and states that the one he describes was made for the "Medal Club of New York," from a design by Wood, the dies being cut by Lovett. The seal, somewhat similar to the obverse of the medal (its prototype, apparently), was struck in 1788 by Peter Maverick, who became a member in 1789.

The obverse of the medal has been "muled" with the "Old Masonic Temple, New York" (Marvin's xxxvi), and with another composed of various emblems (Marvin's xxxvii), these making DCCIX and DCCX in the work on "Masonic Medals."

III.

ALBION LODGE, NO. 26.

[Reprinted from an article in the "New York Tribune" by the writer of this book.]

There is no more delightful department of study to the student of New York's Masonic history than that which unfolds the story of the individual Lodges. It is not only full of interest and suggestion, but it is replete with points which are often of the utmost importance to the most practical brethren of the present day—the brethren who are leaders in the triumphal onward march of the Masonic column. By thoughtlessness in the past much of the history of our earlier Lodges has been forever lost, while of many which have ceased to be operative nothing now remains but their names to show that they once existed and exerted, as doubtless even the least of them did, some influence upon the history of Freemasonry in this State. It must be confessed, too, that carelessness on the part of the present generation is leaving much unwritten that might prove of interest to future historians, for, although our modern secretaries keep their minutes with a degree of fulness which was foreign to the Masonic mind half a century ago, still even the best of our modern minutes are little better than skeletons and leave unsaid, or say but imperfectly, the very matter which is likely to be of the greatest interest to the Masonic historian of, say, 1997.

These reflections are prompted by a reperusal of an interesting manuscript history of Albion Lodge, No. 26, one of the most popular of our earlier Lodges, which was written about 1862 by Isaac Phillips, one of the old leaders around whose name much that is stirring in the Masonic history of the State evolves. It is by no means a formal history; it is rather a sort of putting together in a plain, informal fashion, what he had learned from older brethren regarding the story of the Lodge, and yet even in its unconventional dress it bears the stamp of literary merit, and proves its writer to have been a man of more than ordinary ability. Much of what he relates regarding the early history of Albion Lodge has been proved by later research to be wrong, but in spite of that, the broad outlines are correctly given. We can pardon the removal of a stone from a hillside, or even overlook its disappearance altogether, if the hill itself is not blasted until its fair proportions are dwarfed or disturbed by the evil effects of human selfishness or by the perpetual hunt after the Almighty Dollar.

The purpose which prompted the preparation of the sketch now under notice is thus told in the writer's introductory words, addressed to M. W. John L. Lewis, of Penn Yan, possibly the most enthusiastic of all New York's Masonic students. "The Lodge of which I am a member (Albion, No. 26), has placed in my hands the circular of our Grand Master, of 10th Jan. (1862), calling for information for compiling a Masonic history of this State, to be transmitted to you, with the request that I would comply with its object as far as practicable. I regret to say, however, that owing to the irregular manner the books of the Lodge were kept prior to and for some years after my joining—some destroyed by fire or mislaid in frequent removal of the Lodge's place of meeting—we have the means of furnishing but very little of the information required, and such as I can and shall now give I take from memoranda made by me some years ago."

This same statement might be made regarding the lack of material, or loss of material, by very many of our older Lodges, and, imperfect as Phillips' sketch is, it contains much that would even now have been lost, had not his interest and duty prompted him to make his inquiries at the time he did. I propose here briefly to sketch the early history of Albion Lodge, using the Phillips manuscript as a guide, but without blindly following it. At the same time I am free to acknowledge that but for his labors the unfolding of the Lodge's history would have been more fragmentary and disappointing than here presented.

One of the most interesting points in the history of Albion Lodge arose in connection with the War of 1812. When that conflict started "Albion" was by no means a popular name in New York, and as the trouble progressed that unpopularity gradually became more marked. Albion Lodge soon began to feel the effects of this condition of things, and in January, 1814, a committee was appointed to suggest a change of name. After a lengthy discussion of the merits of such cognomens as "Fraternal," "Temple," "Hope" and "Meridian Sun," the first was selected and, as a result of a petition to the

Grand Lodge, Albion became officially known as Fraternal, No. 31, the number being afterward (1819) changed to 107. Still further to evince its patriotism, the Lodge was one of the first to volunteer to proceed with the Grand Lodge to Brooklyn, and give a day's work on the fortifications, of which Fort Greene was the center. It accordingly met the Grand Lodge in City Hall Park on Sept. 1, 1814, and joined in the procession, "duly clothed," and did a good day's work on the redoubt called, in honor of the laborers, "Fort Masonic." It was possibly the only occasion when a Grand Lodge ever took part in such a warlike demonstration, and it seems a pity that the site of Fort Masonic—it could easily be ascertained—should not be marked by a bronze tablet. Such a task should commend itself to our Brooklyn brethren, who are always so zealous to do aught that can add to the honor of our beloved fraternity.

In 1824 the Lodge became tired of its adopted name, and, the bitterness of the conflict of 1812 being over, it petitioned the Grand Lodge on Sept. 1 of that year, for permission to use its former designation. The petition said "that the said Lodge (Fraternal) was chartered in the year 1804 by the name of Albion Lodge, and was chiefly composed of natives of Great Britain; that upon the breaking out of the recent war between that country and America, it was considered by the members then composing it advisable and proper to remove from the Lodge everything like a national characteristic, and by the permission of the Grand Lodge the name was accordingly changed to Fraternal Lodge; that since its removal, in May last, it has been very fortunate in having a very considerable accession of numbers, most of whom, being natives of Great Britain, indulge a predilection for the name by which the Lodge was originally designated, and which partiality, strengthened by the consideration that the furniture, jewels and property all bear the mark of Albion Lodge, has induced them to pray your R. W. body for leave to assume their original name, and that the Lodge may hereafter be known and distinguished by the style and appellation of Albion Lodge, No. 107."

One phase of old Lodge life in New York is illustrated by the progress of what might be called the temperance movement in Albion. At one time the social opportunities of Masonry were fully taken advantage of, and in the early part of the century excessive drinking was not looked upon with the loathing which is now so generally bestowed upon it. The "merry Masons" fully earned that epithet by their carousals after Lodge business, and a drinking outfit, from punch bowls to sugar tongs, from hogsheads to glasses, formed part of the outfit of many Lodges. The brethren, be it said, did not forget the higher duties of Masonry, but they desired to have a good time when they met, and the social bowl was then a common and acknowledged commendable means to that end. The change for the better may be said to have taken place about 1820, and in this Albion Lodge can be credited with being at least one of those which led the way. As early as 1813 a special meeting was called to decide whether or not the Lodge should dispense with refreshments of all sorts in connection with its meetings. There was a large attendance and a heated discussion, but on a ballot being taken it was found that the friends of refreshment had carried the day. In 1818 the matter came up again. In March of that year, the Treasurer declared to the Lodge that "its expenditures were unmasonic, and would eventually undermine the principles of the order; that for fourteen years the Lodge had only expended an average of $64 per annum in charity, while for fourteen years it had expended an average of $741 per annum for refreshments." This cogent reasoning carried the day for temperance, and it was at once resolved in future to have refreshments only by special vote of the Lodge.

In 1818 the Lodge removed to Masonic Hall, No. 55 Nassau street, and while there (July, 1818) it turned out in procession to inter in St. Paul's Churchyard, Broadway, corner of Vesey street, the remains of Bro. Major Gen. Richard Montgomery, who had fallen in the Revolutionary War in an attack on Quebec. After lying for some forty years in that fortress city, the body of the hero was surrendered to his countrymen and laid in its final resting place in the heart of old New York. From Nassau street the Lodge in 1819 returned to its old quarters in Tammany Hall. Next year it removed to the City Hotel, on Broadway, on the block immediately north of Trinity Church. The Phillips manuscript says: "From 1819 to 1827 there can be found no records of the Lodge. They were probably destroyed at the burning of the City Hotel. The Lodge met there during a number of years, and was then at the height of its prosperity. The loss of the records leaves us in the dark as to much of interest that must have taken place during that most flourishing period of the Lodge. Many prominent citizens were initiated during that time, among them being Philip Hone, Mayor of the city; Francis B. Cutting, Henry Coit, David R. Dunham, Joseph Fowler (for many years British Consul), Edward Boisgerard, George Clinton Tallmadge and Moses C. Patterson. The receipts must have been very large, but the suppers were resumed and the balance in the treasury was

small. In 1827 Peter Stuyvesant (a descendant of the old Dutch Governor), was elected Master, and that year the Lodge removed to Masonic Hall, an edifice built by the fraternity in Broadway, opposite the Hospital (Duane street). The accommodations there were wretched, and the building after a few years was deserted, and has since been pulled down. In 1829 two members were elected who did good service to the Lodge for many years—Edward Trim, past Grand Treasurer of the Grand Lodge of Ireland, and William C. Burnet, formerly of Mystic Lodge. That same year Philip Hamilton, a son of Alexander Hamilton, Washington's Secretary of the Treasury, who was killed in a duel with Aaron Burr, in 1804, was elected Master, and a year later Past Master Stuyvesant was again called to the chair."

Albion Lodge was warranted on March 26, 1804, and John Lovett was named as Master, William Jones as Senior Warden, and Joseph Wallace as Junior Warden. The charter was signed by quite a brilliant list of grand officers: Jacob Morton, Grand Master; Martin Hoffman, Deputy Grand Master; P. S. Van Rensselaer, Senior Grand Warden; Cadwallader D. Colden, Junior Grand Warden, and Daniel D. Tompkins, Grand Secretary. Jacob Morton, the Grand Master, although a weak man compared with his predecessor, Chancellor Livingston, or his successor, the immortal De Witt Clinton, was an eminent citizen. He was Major General of the militia forces in this district, and, a lawyer by profession, filled for many years the office of clerk to the corporation of the city. Martin Hoffman, afterward Grand Master, was at the head of the leading auction house in New York, and a man whose business standing and cool, conservative judgment did much to steer the Masonic craft in safety through the troublesome waters of 1823-26. Philip S. Van Rensselaer, the Albany statesman, is too prominent in the general history of the State to need more than mere mention here. Cadwallader D. Colden became Mayor of New York in 1818, and served until 1821, with much credit to himself. His grandfather, a sturdy Scotchman, was Lieutenant Governor of the Province—virtually its Governor—for fifteen years prior to the Revolution, and died of a broken heart, on Long Island, when he realized that the government in New York of King George III.—or any foreign power—was forever at an end. Daniel D. Tompkins, the Grand Secretary, afterward Governor of the State and Vice President of the United States, was an accomplished politician, and for many years was active in Masonic circles, although I must confess I have never entertained any admiration for this man's Masonic or public career. He was prominent in Masonry and in politics simply to advance his own selfish interests, and had nothing about his make-up of that broad, patriotic spirit which developed De Witt Clinton into a statesman of whose memory the Empire State is so justly proud.

Such were the Grand Lodge officers who signed Albion's warrant, and with all their shortcomings the Grand Lodge never had a brighter group in its official records.

As might be judged from the name, Albion Lodge was at first mainly composed of English residents, and the opening meeting was held in a room at No. 3 South street, a few yards from the Battery. There, on March 26, 1804, says the Phillips manuscript, "the Grand Lodge of the State of New York was opened in due form, with Deputy Grand Master Hoffman as Grand Master, A. S. Glass as Deputy Grand Master, and Daniel D. Tompkins, Grand Secretary. The latter read the warrant, the officers named were duly installed, proclamation was made, and after an address by the Grand Master, the Grand Lodge closed. Albion Lodge then proceeded to business, when W. Bro. Lovett installed the appointed officers." The only one of these whom Grand Master Phillips knew was the Tyler, Joseph Jacobs, "who was afterward Grand Pursuivant, and died at the advanced age of ninety years."

The Lodge started off on its career with sixteen members. Its first celebration was held on the "day" of St. John the Evangelist, Dec. 27, 1804, when the members enjoyed a "cold collation" and liquors at $2 for each brother, provided by Bro. Hughes, at No. 67 Fair street (now Fulton street), in a pleasing style. The day was also celebrated by most of the city Lodges, for it appears that during the evening Albion was visited by delegations from St. John's, No. 1, Independent Royal Arch, No. 2, St. Andrew's, No. 3, Erin and St. John's, No. 6, Hiram, No. 7, Adelphi, No. 18, Phœnix, Holland, Warren, Abrams, Morton, Trinity, and L'Union Française. At 8 o'clock the Deputy Grand Master and Grand Secretary were received with due honors. For many years the Lodge celebrated the days of both Saints—the Baptist and the Evangelist. That of the former, being on June 24, was generally observed at Bloomingdale, by "a hot dinner at twenty shillings per head, including liquors." The December celebrations were held in the city, No. 43 Maiden Lane being the favorite "howff." It was there held in 1807, in which year the Lodge had moved to more spacious quarters at No. 87 Nassau street, so that the "howff" was convenient to the usual meeting place. The Lodge continued to meet at No. 87 Nassau street until 1812, when it removed

to Tammany Hall, then at the corner of Frankfort street and Park Row. In 1810 one of the members, Bro. Reynolds, presented the Lodge with a gavel which was used by the successive Masters for some seventy years, and is still preserved. In the records of the following year we find an item which recalls the early interest of the Grand Lodge in education. It was at one time proposed to establish a Masonic school in New York. This proposition, however, after much discussion, was not deemed practicable, and the Grand Lodge finally subscribed to the existing public school for the education of fifty children each year, the children being mainly Masons' orphans, or sons, or daughters of those who had "fallen by the wayside" in the struggle for existence. The plan worked well for several years. The various Lodges then in the city (twenty-two in all) had the privilege of each nominating two children to the school and the Grand Lodge nominated all necessary to make up the full number, while each Lodge which sent a child was supposed to attend to its clothing, although this duty was often generously performed by the Grand Lodge. To this arrangement Albion Lodge in 1811 nominated at least one boy, "Stephen Outerbridge, aged nine years," and it is a pity that his future career or that of others of those who were the beneficiaries of this practical Masonic charity could not be traced. The education scheme was abandoned as the progress of the public school system of New York began to make such efforts superfluous.

From its inception Albion Lodge had plenty of Masonic "work." At the same time it appears to have been careful to comply with all the requirements of the fraternity, and to have been very particular as to the material it introduced to the craft. To the meeting of the Grand Lodge on June 10, 1810, it reported that a candidate had been proposed who had been wounded in the knee, so that the limb could not be bent, and asked what it should do in the circumstances. The matter was conveniently referred to a committee and was not settled for a long time, but it is probable that the stiff-kneed man was not initiated. Possibly he got tired of waiting long before a decision was reached, and so relieved the Lodge of what was then undoubtedly an embarrassing situation.

Isaac Phillips was initiated in 1833. There were eighteen members present when he received his first degree, but in 1862, when he penned his sketch, he was the only survivor of that meeting. Another notable addition to the ranks in 1833 was Thomas W. Clerke, who affiliated from New Jerusalem Lodge. He was one of the Judges of the Supreme Court of the State, and in 1862 became a Judge of the Court of Appeals. He delivered a notable oration at the dedication, in 1835, of the Lodge rooms in the Howard House, on Broadway, to which Albion Lodge had removed, and at the close of that year was elected Master.

During the Morgan controversy the Lodge managed to maintain its ground, but from 1837 it began to weaken very perceptibly. In December, 1843, Isaac Phillips was elected master for the second term (having been previously elected in 1839). In connection with his second election I extract the following interesting paragraph from his manuscript: "At this election only four members were present, and the affairs looked so discouraging that it was determined to surrender the warrant, and that would have been done but for the advice of Past Master George Davis, of Holland Lodge, who happened to be present and who urged us against so doing, citing Holland Lodge as having existed for several years and only meeting annually to elect officers pro forma, so as to preserve their warrant. Whereupon the four members, Brothers Phillips, Stone, Sheward and Crassons, resolved to continue and revive the Lodge, and delinquent members were notified to pay their dues or show cause at next meeting why they should not be suspended. Some attended to it, but most of them disregarded it. At the next meeting we suspended about a dozen members. This woke them up. A number came forward, paid, and asked to be restored, and from that time the affairs of the Lodge materially improved." Seven years after that memorable meeting of four the Lodge was prosperous enough to commence building up a permanent fund, a feature which should be found in connection with every Lodge.

This is as far, practically, as the manuscript of Isaac Phillips carries on the story of Albion Lodge. The record goes on to 1862, but it is merely a bare recital of the names of the officers elected, and concludes with the names of the members of that year. They numbered twenty-six, and of these eleven had passed the chair.

Book IV.

THE CITY AND THE COUNTRY.

CHAPTER I.

JACOB MORTON AND HIS OFFICERS.

JACOB MORTON, who was elected Grand Master in place of the illustrious Livingston by the unanimous vote of the Grand Lodge, on June 3, 1801, was a native of the city of New York, and one of the best known of its citizens. His father, John Morton, had won more than local fame for his share in the Revolutionary struggle. He never bore arms, it is true, in that heroic contest, but he was one of the New York committee of one hundred which, in 1775, hurled defiance to Great Britain and zealously watched over the liberties of the city, and afterward was generally known in Tory circles as the "rebel banker," on account of the large sums of money which he loaned to the patriotic Congress, money which, owing to circumstances which could not be controlled, was never returned. But John Morton did not turn his back upon his country on that account, and whether as a member of Congress (he was one of the delegates to the second Congress, which met in New York) or as a private citizen, he remained throughout his whole life a devoted patriot.

Jacob Morton, the eldest son of this loyal American, was born in New York in 1756, and was graduated from Princeton, with the degree of Master of Arts, in 1778. He was trained for the bar, but seems never to have built up a large practice, or possibly any practice at all, for he was engaged during the greater part of his life in the municipal service of the city as clerk to the Common Council or Inspector of the city's health. "He was a man," says Mrs. Lamb, in her "History of New York," "of fine presence, erect carriage, alert air and cordial manner, with powdered hair, and always dressed in faultless, elegant costume." For over thirty years he was Major General of the first division of New York's State Militia, and brought that body up to as high a condition of discipline and drill as circumstances permitted. In politics he was an outspoken Federalist, but he appears to have been one of those few men in public life who are so respected by those associated with them that changes in the political complexion of the ruling power make no difference to their official standing, and General Morton continued to serve the city without being affected by political changes. He married, in 1795, Catherine Ludlow, an heiress belonging to one of the oldest New York families, and through her, in time, he acquired a palatial residence at No. 9 State Street. It was long one of the most noted houses of the city, and during the twenty-five years it was the home of General Morton it was a center for the intellectual, social and literary life of New York. In it, in 1824, he entertained General Lafayette at a grand ball, the last time, probably, on which its twenty-six apartments were all thrown open to guests. In all the public movements in the city for about half a century General Morton was a conspicuous figure, and he seemed never to weary in the interest he took in supporting everything that was intended to add to its dignity and importance. In 1806, along with a

number of other public-spirited citizens, most of whom were Freemasons, he helped to establish the first free school in New York, and then laid the foundation of its present magnificent public school system, and De Witt Clinton found no stancher supporter in his efforts for piercing New York State with waterways, and indeed in his entire general policy, than his predecessor in the supreme command of the Masonic craft in New York.

In that craft Jacob Morton was a most zealous worker, a wise counsellor and at all times a dignified figure. He was raised in St. John's Lodge, No. 1, before 1779, for his name ap-



THE MORTON HOUSE, 9 STATE ST., NEW YORK.

pears appended to the By-Laws of that date. Possibly it was through his influence and his friendship for Livingston, that St. John's went into the Grand Lodge fold so soon after the great Chancellor was placed in the East. At all events, Morton's influence in the Lodge at that time must have been very considerable, for in 1789 he was its Master, and it was by his orders that the Lodge Bible was carried to the balcony of Federal Hall so that Washington might take the required oath before entering on his career as President. In the Grand Lodge he seems to have been prominent from the day of his first entrance into membership. From 1788 until 1792 he was Grand Secretary under the appointment of Chancellor Livingston. In 1792, 1793 and 1794 he was elected Senior Grand Warden, and in the following year Livingston appointed him Deputy Grand Master, an office he held until, on his chief's retirement in 1801, he was advanced to the highest Masonic office in New York.

His induction to the chair was performed with more than the customary elaborate services. As Grand Master Livingston was unable to be present in person he issued, as we have said, a special commission to the Honorable and Right Worshipful John Lawrance to act in his stead. Lawrance, who was a Past Master of St. John's Lodge, No. 1, was born in Cornwall, England, in 1750. When seventeen years of age he came to America, and, studying law, was admitted to the bar in 1772. Into the cause of his adopted country, when the days of trial came he threw himself with the utmost enthusiasm and received a commission in the 1st New York Regiment. In 1777 he was appointed an aide-de-camp to Gen. Washington, and he presided at the trial of Major André. When peace was declared he resumed his law practice. He afterward served in the State Senate and House of Representatives, and crowned a grand career as a legislator by being elected from New York to the United States Senate, over which body he presided in 1798. In 1800 he retired from Congress and returned to his law practice in New York. He numbered all the Revolutionary patriots among his friends and such men as Washington, Hamilton, Livingston, Clinton, Stirling and Lafayette held him in the highest personal regard. His death took place in 1810 in the city which had been so long his home, and which had so often honored him with its confidence.

The installation of Morton took place in the Assembly Room of the Tontine Hotel, at the

corner of Wall and Water Streets, on June 25, 1801. Martin Hoffman, the retiring Senior Grand Warden, presided, and when all was in readiness the Grand Master elect, along with Brother Lawrance appeared at the entrance of the building escorted by a body of Knights Templars "dressed with the insignia of their order and with drawn swords, who conducted them into the Lodge and to the seat. It was erected in the East and handsomely decorated for the occasion. Upon entering the Lodge they were received with music and with the grand honors. The Right Worshipful Brother Hoffman resigned the mallet to the Right Worshipful Brother Lawrance, who took the chair, having on his right hand the Right Worshipful the Grand Master [Stevens] of Georgia, and on his left the Grand Master elect." After Lawrance's commission had been read he duly installed the Grand Master and concluded his share in the proceedings by delivering a "handsome address."

Grand Master Morton's reply was a model one for its stately elegance, its well rounded sentences, its appropriateness and its perfect covering of every essential point. He said:

I have received, my brethren, with great sensibility, this proof of your affection and esteem. Known only in the humble walks of private friendship, I feel it is to those affections which friendship inspires, that I owe the distinction with which I am honored. Distinguished by no elevated station in society, my name could give no lustre, nor add any influence to your institution. Mine alone on this occasion is the honor and mine the advantage. For this signal proof of disinterested esteem, I have but to offer you the sincere acknowledgment of a grateful heart, and the assurance of a faithful and an affectionate discharge of the duties of my station.

To you, respected brother, permit me to say that it is with peculiar pleasure I have received the investiture of this office from your hands. From your hand I first received that badge which distinguished me as a Mason, and from that same hand I receive the most honored badge the fraternity can confer. A coincidence of favors, of itself highly interesting, but rendered much more so by the respect and esteem I have ever borne to the hand that has conferred them. Though your labors in the Masonic fraternity have been lately intermitted, still you have been rendering services to the institution. The exercise of your talents in the paths of virtuous ambition and of public utility, while it crowned you with honors, at the same time reflected a lustre upon the society of which you was a member, and when your country raised you to its most honored station the order participated with you in the dignity conferred. May, sir, no misfortune overshade that life whose morning hath been thus prosperous, but may the meridian and evening of your days



JACOB MORTON.

continue to be adorned by the esteem of your fellow-citizens and the affection of your brethren.

As the representative of our much respected Past Grand Master permit me, sir, to assure you that I sensibly feel the many favors he conferred upon me, and that I duly appreciate the kind and affectionate manner in which they were bestowed. His kind partiality raised me to the station I lately held, a station which, though subordinate, was rendered so honorable by the worth and respectability of him who filled the chair that no further ambition could be exerted but that of meriting the distinction already conferred. But from his labors in the fraternity he hath been called by the voice of his country,

a voice which can never be heard in these walls but with veneration and respect. To her call we yield him, and assure him, sir, that he carries with him our fondest, our sincerest wishes for his happiness and prosperity. That it is our earnest prayer that an all-gracious Providence will make Him its peculiar care, that it will bear him in safety over the waters of the mighty deep, that it will prosper his labours in the service of his country, and that it will return him crowned with honor and with health and happiness to the bosom of his fellow-citizens and to us, his affectionate brethren.

Grand Master Morton then proceeded to install those who had been chosen to office, as follows:

Cadwallader D. Colden, Senior Grand Warden.

Philip S. Van Rensselaer (Mayor of Albany), Junior Grand Warden.

Daniel D. Tompkins, Grand Secretary.

Robert Cocks, Grand Treasurer.

Rev. John Ireland, Grand Chaplain.

George Adamson, Grand Pursuivant.

Benjamin Johns, Grand Tyler.

"The new Grand Master delivered an address to the brethren, displaying therein the purity and excellence of the Masonic institution and the consequent duties of the brotherhood to make those principles their invariable pursuit," the minutes tell us, before the meeting was closed.

In many respects the board of officers thus constituted was as notable as any to which the destinies of the New York Grand Lodge have been committed. In one respect only was it weak, and that was in the representation of the country Lodges. Philip S. Van Rensselaer, then Mayor of Albany, was of little use to the fraternity, so far as the Grand Lodge was concerned, although he continued to be elected to a Warden until 1812. He had, somehow, the faculty of holding on to public office and was Mayor of Albany for nineteen years. But he was a good Mayor, an active, public-spirited citizen, and was zealous in promoting the civil, religious and moral improvement of the community in which he lived.

While the country Lodges were so slimly represented among the new Grand Master's associates, no slight to the rural districts was even remotely intended. Such nice distinctions as the due proportion of the offices between the different elements in the Supreme body were not then thought of, apparently, although, as we shall see in a future chapter of this history, this neglect along with several other matters helped to bring about the first of those great schisms which have marked the history of Freemasonry in New York.

Of Daniel D. Tompkins, who became Grand Secretary by appointment (the office had not yet become an elective one), we will speak more particularly when we record his elevation to the Grand Mastership, so it will suffice to say here only that as Grand Secretary he devoted all his recognized abilities to the duties of the office, and in that capacity rendered the institution, as they liked to call it in those days, the most signal service—service which deserved the later recognition, in advancement, which it received.

Cadwallader D. Colden, the Senior Warden, was in many respects one of the most noted men of his time in the State of New York. The grandson of Cadwallader Colden who, for fifteen years, was royal Lieutenant Governor of New York, and who died of a broken heart when the successful tide of the Revolution won for its supporters the name of patriots instead of rebels, and the son of Dr. David Colden who was so loyal to Britain that he could not remain in America after the Star-Spangled Banner had replaced the Union Jack, Cadwallader was noted for his strong American loyalty. In an age when suspicion as to men's devotion to the young Republic was rife, no one ever doubted his patriotism. "He was," says Mrs. Lamb, "as remarkable for energy and strength of character as his illustrious grandfather; alert in every fibre,

and alive in every sense; and he also possessed that rare combination of the scholar and man of affairs which distinguished the Lieutenant Governor through the whole of his chequered career." There is not, in the course of American history, a more peculiar character-study presented to us than is to be found in connection with the life-story of this man. He seemed to possess all the elements of greatness and should have risen to a foremost place in the history of the nation, but for one defect. What that defect was the ordinary biographies fail to indicate, but in following his career from a Masonic standpoint we will find that it lay in a want of moral courage. This showed itself, for instance, on a notable occasion late in his career, when he expressed a perfect willingness to admit that a quarter of a century or more of his life had been passed in the shadow of an eclipse of righteousness, simply for the sake of gaining a paltry political advantage. He basked in the sunshine of Masonry when it was applauded by all men, he eagerly grasped its honors and wore them proudly, but when he was "shunted" out of office his enthusiasm cooled, and when the storm arose which involved Freemasonry in America, and particularly in New York, in the most desperate of its struggles, a struggle which threatened its very existence, he not only abandoned it to its fate but did what he could to crush out of it the very life. It was a pitiable weakness, that lack of moral courage—of honesty—which then showed itself in the man's character, and which, in spite of what has been said of the "strength" of his mental make-up, and the man's adroitness as a politician, in spite of his hosts of friends and admirers, his successful administration of the affairs of New York, and his undoubted philanthropy and sense of public spirit, kept him from reaching the high honors and that sphere of national influence which his undoubted abilities warranted and his ambition suggested.

Cadwallader D. Colden was born near Flushing, in 1769. In 1784 he was taken to England by his father and there completed his education, which had been commenced in the public school at Jamaica, L. I. Returning to America, Colden studied for the bar, and was admitted to practice in 1791. After having opened a law office in New York he found business too slow and removed to Poughkeepsie, where he remained a short time, having experienced little better success. With his appointment to the office of District Attorney of New York his struggle for a legal standing ceased and he soon became one of the foremost members of the local bar, devoting his attention, however, mainly to commercial cases. He was endowed with a bit of military ambition, too, and in the war of 1812 was not only particularly outspoken in his defiance of Britain but, in 1814, took command of all the militia companies in the city and county, and lent generous aid in the construction of the fortifications in and around New York.

One of the most philanthropic acts of his career was the energy he threw into the movement for the abolition of slavery in the commonwealth. In this movement many public-spirited citizens took part, many of them Freemasons, but it was mainly through Colden's efforts that the State Assembly declared, in 1817, that "slavery should cease forever in the State of New York, on July 4, 1827." In 1818 he became a member of the Assembly, and the same year was elected Mayor of New York, serving until 1821, and he afterwards served as a member of Congress and as State Senator. With the close of his services in the latter body, in 1827, he may be said to have retired from public life, but he continued to take a deep interest in the development of the canal schemes inaugurated by his friend Clinton, until he died, in Jersey City, in 1834.

So far as can be learned, Colden was made a Mason in Solomon's Lodge, Poughkeepsie, some time after 1790, and was its Master in

1794. He first appeared in the Grand Lodge as proxy for the Poughkeepsie Lodge in 1797, and from that on took an active part in its business, serving on all sorts of committees, although his first elective office was that of Senior Grand Warden in 1801. He held that office until 1806, but was re-elected in 1810, and was annually re-elected until 1820. The last time he sat, officially, in Grand Lodge was Sept. 1, 1819, when he presided over the meeting. After 1820 his zeal in the craft appeared to gradually become cool and finally in the Morgan excitement he became one of the most influential of Masonry's defamers, as will be related further on.

Robert Cocks, the Grand Treasurer, was a merchant in New York and had the reputation of being one of the most singularly honest and methodical men in the city. He held the keys of the Grand Lodge Treasury until Oct. 16, 1811, when he retired on account of his extreme age. At the same meeting his resignation was accepted and a committee appointed to have a jewel prepared for him, which was duly presented at a meeting of the Grand Lodge on June 3, 1812, by Deputy Grand Master Hoffman. Brother Cocks, however, did not long enjoy the possession of this tribute to his honesty, for he passed away in November of that year, and was buried at the expense of the Grand Lodge and with Masonic honors.

At the meeting of the Grand Lodge on Dec. 2, 1801, the Grand Master announced that he had added another member to the executive staff in the person of the Hon. Edward Livingston, then Mayor of the city, whom he had appointed Deputy Grand Master. The appointment was at once confirmed and two days later the Mayor was installed with the usual ceremonies, and "addressed the brethren in an address suited to the occasion." As the new Deputy, as far as the records show, had taken no particular interest in Grand Lodge matters up to the time he became so suddenly prominent, his appointment looks as though it were brought about by the personal influence of his brother, the Chancellor, who, in spite of his greatness, does not appear to have been above making a "deal" for the advancement of his party or his house. Perhaps, however, it would be more charitable to imagine that it was simply brought about by the desire on the part of the Grand Master, an employe of the city, to pay a compliment to the city's chief magistrate. Perhaps both these causes co-operated. These, however, are mere suppositions; but one thing is certain, the new Deputy Grand Master was not chosen on account of any signal services he had rendered the institution up to the time he was nominated for that high and honorable office.



BROADWAY, EAST SIDE FROM BATTERY, 1825, SHOWING THE WASHINGTON AND LIVINGSTON HOUSES.

It is certain, also, that in retaining the name of Livingston on the active list of Grand Lodge officials, the Grand Master not only strengthened his staff but added to the records of the body the name of a man who was destined to win more than ordinary fame in the annals of his country. Many writers seem, indeed, to consider Edward Livingston a much greater man, intellectually, than his more pop-

ularly celebrated brother, the Chancellor, and there is no doubt that in some respects his career is more wonderful. Born in 1764, on the old patroon estate, at Clermont, he was graduated at Princeton in 1781, and after studying law at Albany was admitted to the bar in 1785. In 1794 he was elected a representative in the Federal Congress and continued a member until 1801, when he declined a re-election and resumed the practice of his profession at New York. In that same year President Jefferson appointed him United States District Attorney for the district of New York, and he was also given the appointment of Mayor of the city. He held the latter office until 1803 and had a most exciting experience. It was during his tenure of office that a yellow fever scourge visited the city. Thousands left the town, hundreds were stricken with the plague, business was generally suspended, even the Grand Lodge meetings were discontinued for a time, and suffering and destitution abounded. In the midst of all this Edward Livingston remained steadfast at his post, administering to the sick and needy, visiting the infected quarters, carrying out measures for the extirpation of the pest and at the same time attending to the affairs of the city. At length he was himself stricken and for a time hovered between life and death. When he successfully turned the danger point his physicians desired to strengthen him with a little wine, but found that he had previously given away every bottle in his cellar among the poorer sufferers. When he recovered he found himself so encompassed by financial difficulties that he concluded to leave the city and try to win fortune in a new field then just opened.

That was in Louisiana, which, through his brother's diplomatic work in France, had just been added to the territory of the United States. He soon became the leader of the bar at New Orleans and rebuilt his shattered fortunes. For many years he was closely identified with the history of Louisiana, and perhaps the highest service he rendered it was the preparation of its penal code, of which he was the sole author and which has been termed "his noblest and most enduring monument." In 1823 he was a delegate to Congress and six years later entered the United States Senate, being elected by the legislature of Louisiana. There he continued to serve during two sessions, when he was called into the Cabinet of President Jackson as Secretary of State.

His sentiments on entering upon this lofty office may be gathered from the following extracts from a letter written to his wife: "Here I am in the second place in the United States, some say the first; in the place filled by Jefferson, Madison and Monroe, and my brother, who filled it before any of them; in the place filled by Clay at so great a sacrifice; in the very easy chair of Adams; in the office which every politician looks to as the last step but one in the ladder of his ambition; in the very cell where, they say, the great Magician brewed his spells." Whatever hopes Livingston might have had of gaining the very last step in the ladder of political preferment were destined not to be realized. He was appointed, in 1833, Minister to France, but while there his health failed and in June, 1835, he returned to America, and on May 23, 1837, he passed to his rest.

CHAPTER II.

ST. JOHN'S HALL.

SUCH were the men associated with General Morton in the beginning of his Grand Mastership. Having considered them we may now discuss the results attained by that combination of talents. It can hardly be said that they were brilliant, that the institution continued to advance in the same remarkable ratio of the last years of Livingston's reign, but it did advance; it more than held its own, in fact, and the leadership exhibited if not brilliant was at least conservative, and in many respects it left the Grand Lodge more solid, more prosperous than it found it. It did not settle the jealousy which prevailed between the older country Lodges and those in the city, but it kept that sentiment from spreading, and by wise concession smothered several incipient fires which might have broken out into open rebellion. We say smothered, for the fire was not put out. Still, an effort was made at extinguishment, but its failure proved the most signal blot on the administration of Livingston's successor. Of course Jacob Morton did not possess the same influence in the State as did the Chancellor, nor was his political and personal prestige as high and as far reaching as that of the statesman who succeeded him, but he had the opportunity, by wise legislation, of removing all cause of friction between the two elements, and did not arise to the opportunity, and therein lay the weak spot in his tenure of the highest office in the gift of his Masonic brethren. At the same time he was in many respects a brilliant officer; he met all causes for controversy as they came up in a conciliatory yet firm spirit; he maintained the dignity of the Grand Lodge unimpaired, and if he did not originate he at least preserved. Even De Witt Clinton did no more, but then Freemasonry was only one of the matters which engaged the attention of that remarkable man. Morton's lines were more circumscribed and he had the opportunity and the power of acting the part of a statesman in connection with the Grand Lodge, but he was not gifted enough to embrace the opportunity, and what he might have accomplished easily was only in later years brought about as the result of what may now be spoken of as a successful rebellion.

An instance of the policy which prevailed is seen in the circumstances attending the receipt of a letter received in 1803 from John Mitchell, signing himself as K. H., P. R. S.; Sovereign Grand Inspector General of the Thirty-third Degree of Masonry and Grand Commander in the United States of America." The communication was read, we are told, and "referred to a committee to examine the same and to make such report thereon as they shall think proper, and that the said committee consist of the Grand officers." This virtually was an easy way of getting rid of the letter. The Grand officers made no report on the matter, at least none is contained in the records, and if they did report their conclusions in writing, the document, with Mitchell's letter itself, has disappeared from the archives. At least Charles T. McClenachan so reported as the

result of a diligent search. There is no doubt that the letter referred to the standing of the Scottish Rite body of which Mitchell announced himself as belonging to the thirty-third degree, and a full report on the question by the Grand Lodge officials at that time would now have been regarded as a document of great Masonic historical value. But conservatism in this case was carried to excess.

So, too, in the observance of the days of the patron saints. It was by this time well understood that dangers to the peace of the craft attended every public display of the fraternity, and during the five years' tenure of Jacob Morton the day of the Evangelist was not publicly observed at all, while that of the Baptist was celebrated only once under the auspices of the Grand Lodge, in 1803. Then it seemed to pass off quietly enough and in a manner that reflected honor on the fraternity. The brethren marched in procession through William, Wall, Broad and Beaver Streets to Trinitv Church, where the Rev. John Ireland opened the service with prayer, and an appropriate oration was delivered by "Brother Washington Morton of Howard Lodge," a brilliant lawyer, a younger brother of the Grand Master, a leader in the young society of the city, but certainly not a man whose record was such as to grace the pulpit of Trinity. However, a substantial collection was gathered in, which was divided between the Society for the Relief of Distressed Persons and the Society for the Relief of Poor Widows with Small Children, and in Lovett's Hotel the Grand Lodge and brethren "spent the remainder of the day in harmony and festivity."

One of the matters which most greatly interested the Fraternity during Morton's administration was that of a suitable Masonic meeting place. Hitherto the Grand Lodge had met in all sorts of places, taverns, hotels, and the meeting rooms of Lodges like St. Andrew's and Holland. As the first step toward effecting an improvement of some sort Grand Master Morton, on the night of his installation, appointed a committee, headed by Cadwallader D. Colden, "to make enquiries and report the best method of procuring a suitable apartment for the meetings of the Grand Lodge." That committee evidently took the utmost pains to solve the question entrusted to it satisfactorily and it was not until May 4, 1802, that its report was presented to a special meeting of the Grand Lodge. It was there stated that the committee—

> Have formed an opinion that lots may be purchased and a Masonic Hall erected thereon sufficiently large to accommodate the Grand Lodge and a number of private Lodges for the sum of $15,000, that the committee have had doubts as to what would be the best means of raising the money required and that there was some differences of opinion with them on this subject, whether it be better to do it by creating a stock that may be productive to the proprietors or to rely that the zeal of the fraternity for the honor and prosperity of the craft, which are so obviously implicated in the object, will insure pure donations adequate to the purpose. The committee therefore determined to report to the Grand Lodge a scheme for raising the money in either way.
>
> First. That there be six hundred shares at $25 each.
>
> Second. That these shares be sold to Masons for notes payable to the Treasurer, or order, at six, nine and twelve months, and that the sum of twenty shillings on each share be paid in advance, at the time of the subscription.
>
> Third. That each Lodge under the jurisdiction of this Grand Lodge be advised to appoint a committee to sell the shares.
>
> Fourth. That when a sufficient number of shares are sold a site may be purchased and a contract be made for the building. The contractor to be bound to take the notes as pay.
>
> Fifth. That the property be conveyed to trustees, who shall be bound to appropriate it to none other than Masonic uses, and who shall receive rent from the Grand Lodge and such other private Lodges as may choose to be accommodated in it, which rent the trustees shall distribute, as often as it shall be received, among the stockholders.
>
> That it appeared to the committee that the brethren who may become owners of a stock of this sort, besides the satisfaction that must be derived from seeing the fathers of this institution accommodated in a place to assemble in, consistent with the respect that is due to them [will] find themselves

possessed of a property not less productive than any stock in the United States.

But if the Grand Lodge should be of opinion that the money may be expected from donations, the committee proposed that subscriptions be opened in each Lodge; that each Lodge be advised to appoint a committee to obtain subscriptions, and that notes as above mentioned be taken for the sums subscribed, provided the subscription exceeds $10.

The whole matter was thus very clearly and intelligently put before the Grand Lodge in a brief and business-like manner. Doubtless it was felt in the prevailing sentiment between the city and country Lodges that outside the city a sufficient sum could not be collected in the way of subscriptions to aid the erection of a Grand Lodge room in New York, so, very wisely, the meeting adopted the plan of issuing stock, as outlined by the committee. Thereupon the carrying out of the scheme was intrusted to a new committee, headed by the Grand Master. The project seems to have been successfully carried through, although we have no information as to whether the shares were eagerly bought up or were disposed of as a result of more or less insistent labors on the part of the committee. However, the hall was built, and on June 8, 1803, the Grand Lodge attended at the building and opened a meeting in its large hall, at which, besides the Grand officers, there was present "a large assemblage of Past Masters, Masters, Wardens and brethren." Grand Master Morton, "having announced the object of the assembling the brethren together and having explained the nature of the ceremony, proceeded to consecrate the building according to the ancient usages and customs of the order." The customary oration was delivered by Mayor Edward Livingston, Deputy Grand Master. "St. John's Hall," wrote McClenachan (History of Freemasonry in New York, Vol. II., Page 206), "was erected in 1803 by Mr. Becannon, a member of Holland Lodge, No. 8. It stood in Frankfort Street, where French's Hotel was afterward built, and at the rear of where now stands the World publication building. The hall was four stories in height. The ground floor contained a reading-room, saloon and living apartments; the second and third floors were arranged and fitted for Lodge purposes, but were plain and unfinished. The fourth floor contained the Chapter and Encampment rooms, which were highly ornate. Political meetings and festivals were likewise held on the second floor. This was the first building in New York that was dedicated to Masonic purposes. It was placed in charge of Brother Henry Marsh."



TAMMANY HALL, NEW YORK, NOW THE "SUN" OFFICE.
THE HIGH FLAT-ROOFED BUILDING ON THE LEFT WAS ST. JOHN'S HALL.

In this building the Grand Lodge was accommodated free of rent and charges, excepting for fuel and "candle light," but its capacity was found too limited, and a committee was that same year appointed to hunt up new quarters. None presented themselves, however, and the Grand Lodge had to rest content with the shelter of St. John's Hall, going on great occasions to some of the large hotels, most generally the Tontine Coffee House.

CHAPTER III.

A REVOLT IN ALBANY.

WHAT might be called the most prominent feature of the Morton administration was its effort to "solidify," so to speak, the interests of the Grand Lodge, to bring the country and city Lodges into complete harmony and make Freemasonry in the State of New York more a unit in point of work and aims, and purposes, and loyalty than it had yet been. To a great extent, as we have already said, Morton failed. It must be remembered, however, that during his time the war between the Ancients and the Moderns was in full blast. The original country Lodges had all started under Modern influences, while the Grand Lodge was an Ancient body, and echoes of the Masonic conflict then waging in England, as well as local reasons, tended to draw a line of separation between city and country in New York. The main weakness of the country Lodges lay in the fact that they had no single recognized leader, no one of sufficient prominence in the State to be generally acceptable. Had the Ancients not captured the loyalty of Chancellor Livingston at the time they did it is conceivable that he might have headed a Grand Lodge of Moderns, with headquarters at Albany, and had De Witt Clinton not been raised in Holland Lodge he might have seen light in some Lodge in the same city, and have engaged in the work of building up a Modern Grand Lodge as an offset to the influence of the Livingstons to whose prestige and policy he was so bitterly opposed in public affairs.

But even without a leader the country Lodges, many of them, continued throughout Grand Master Morton's career in a state of disloyalty, open or avowed, or of practical indifference. This was shown conclusively almost at the beginning of his term by the issuance of the following circular, dated from Albany, Dec. 25, 1801, which was circulated among the country Lodges generally:

Brethren: Union, Masters and Temple Lodges in this city, from a conviction that the holding of the Grand Lodge in the city of New York is inconvenient for the Lodges and brethren here and in other remote parts of the State, have resolved that in their opinion it ought in future to be held in the city of Albany as a more central, convenient and proper place, and they have, by concurrent resolutions, fixed on the 15th day of next February for the Lodges east and west and north and so far south as shall be deemed expedient to meet by proxies or deputies in this city to take the same into consideration and determine on that important subject of the establishment of a Grand Lodge in this place in case such establishment should be deemed preferable and more expedient.

By like concurrent resolutions of the Lodges here, we are appointed a committee (composed of officers from those Lodges) to notify you of such intended meeting and to request your Lodge, if you are disposed to co-operate in the business, to appoint one or more proxies with ample powers for the above purpose.

We presume it is unnecessary to detail the various reasons which have induced the Lodges here to adopt this measure. Among many of other reasons which we presume will appear obvious to you permit us to state the following:

1. That the present Grand Lodge may be composed of the Master and Wardens of only five Lodges, of which three make a quorum or major-

ity which can make laws and regulations by which all the Lodges and brethren in the State are to be bound; and

2. That the privilege allowed to Lodges of appointing proxies is limited to a Master of a Lodge or Past Master residing in the city of New York. Brother Morton, as Secretary of the Grand Lodge, in his then circular letter says: "The advantages which the absent Lodges will derive from their proxies must be very obvious, they will thereby be informed of every material proceeding, &c. If there is no particular person in this city whom you wish as your proxy I shall have no objection for the present to serve your Lodge in that capacity." In consequence of which Brother Morton was appointed a proxy to several Lodges, but so far as it respects St. George's Lodge of Schenectady and Union and Temple Lodges of Albany (of which he has been proxy) neither of them have experienced any advantage or information; and,

3. Were the privilege of appointing proxies not limited and confirmed to a Master or Past Master residing in New York, the attendance of proxies, although members of Lodges, at so remote a distance as New York, would only be attended with great difficulty, delay and expense.

4. The officers of the Lodges in New York who generally compose the Grand Lodge have steadily and uniformly engrossed all the offices and officers of the Grand Lodge; they all reside there and totally deprive all the country Lodges of a participation in any part of the representation.

5. By the present constitution of the Grand Lodge (Section 10, Rule 4) every Master of a country Lodge is to pay annually fifty cents to the Grand Lodge, and by the fifth rule every candidate is to pay $1.25; and for these dues the Lodges are made responsible, a thing unexampled in the former constitutions by which the Lodges paid an annual sum to the Grand Lodge in lieu of all other dues or contributions.

6. It does not appear probable that the country Lodges are to expect a remedy so long as the Grand Lodge (which is generally composed of the brethren who reside in the city of New York) is held there, and while the liberty of other Lodges having proxies is thus limited and confined; nor would the inconvenience, delay and expense of attendance be removed, even were the country Lodges at liberty to appoint proxies, officers of their own Lodges.

7. That the city of Albany being the present seat of government and the most central and convenient place, the Grand Lodge ought to be held there.

If your Lodge shall be disposed to send a proxy or proxies for the contemplated purpose you will be pleased to make out a proper deputation for the purpose under the seal of your Lodge, signed by the Master and Secretary.

We would beg leave to recommend your calling a chapter or extra Lodge without delay, and permit us to recommend the following form for appointing a proxy:

At a meeting of.....Lodge, at.....on the....day of January, 1802, resolved that Brothers .....be and they are hereby appointed proxies to represent this Lodge at a meeting of proxies from Union, Masters and Temple Lodges in the city of Albany and of such other Lodges as shall convene in said city on the 15th day of February next for the purpose of considering and determining on the holding of the Grand Lodge in future in said city, or the establishment of a Grand Lodge there, and further to devise and adopt such measures as shall be deemed proper and expedient to advance and promote the honor and interest of the craft.

And our said proxies are hereby fully empowered to do and act in our behalf in and concerning the premises as fully and effectually as if we ourselves were personally present.

In witness whereof we have fixed the seal of our Lodge and the Master and Secretary have subscribed their respective names to these presents.

P. W. YATES,
Chairman of the General Committee of Union, Masters and Temple Lodges in the city of Albany.

The real object of this proposed convention was not the removal of the existing Grand Lodge to Albany, for that was a matter which could hardly be effected, but to form there a new Grand Lodge, as hinted at throughout the circular and plainly intimated in the form of proxy. This is further shown by the minutes of the meeting of Masters' Lodge of Dec. 9, 1801, when it was resolved "That this Lodge act in conjunction with Masters' and Temple Lodges to invite all Lodges west, north and south, as far as practicable, to appoint proxies to meet in this city [Albany] on the 15th day of February, 1802, for the purpose of establishing a Grand Lodge to meet in this city, and carry the object into effect." The records of Unity Lodge, No. 9, Lebanon Springs, and of several other Lodges which I have examined bear the same testimony to the real purpose of the movement, which was the formation of a new Grand Lodge.

This was rank treason. Even the arguments for removing the Grand Lodge from New York to Albany were illogical, and such a removal would only lead to change the complexion of the Grand Lodge officials from residents of New York to brethren who dwelt in and around Albany. Albany, of course, was nearer the geographical center of the State than was New York, yet it is difficult to see who could have been benefited by the change, had it been made, except the brethren in and around the old capital city. The question of removal of the Grand Lodge to Albany would have been a perfectly proper one to ventilate and discuss in a meeting of the Grand Lodge itself, by its regularly appointed members, but even to discuss that matter in a convention called outside of the body, a convention quite informal, was in itself an act of treason to the Grand Lodge and could have been treated as such, although the more serious and openly-avowed, more heinous purpose of erecting a new Grand body made the lesser breach of Masonic jurisprudence be overlooked. The only strong point which the circular makes was in reference to the proxy system, which, it must be confessed, tended to throw an undue amount of influence into the hands of the brethren in New York. In framing the system of proxies as they did, it is evident that methods prevailing in outside politics were used by the Grand Lodge leaders to perpetuate their own power, and, as usual, when such methods are applied to matters Masonic they caused complaint and friction, jealousy and, invariably, just defeat.

But this also was a matter that should have been attended to in Grand Lodge—in time it was attended to—and so the circular can be read as nothing but an attempt to establish a new Grand Lodge at Albany, in which the Lodges in New York City would have no part. The brethren of Union Lodge regarded their Lodge as the oldest in the State and desired to retain their coveted designation of No. 1, while jealousy of the prominence of the New York brethren, and, it is very likely, a thirst for Masonic offices and titles were probably the other leading factors which inspired the movement.

It seemed to be confined to Albany. We do not know, except in a few instances, how the circular was generally received, but very likely the bulk of the sentiment was pretty much that which animated the brethren of Apollo Lodge, Troy, which, after duly considering the document, by a unanimous vote, passed a series of resolutions bearing on it, from which we make the following extracts:

> Be it resolved, as the sense of this Lodge, that inasmuch as the said Lodges in the city of Albany, as well as this and the other Lodges invited to join in such convention, have received their several charters under the Grand Lodge of the State of New York, or otherwise formally acknowledged its jurisdiction over them, the only legal and proper place in which the subject above proposed can be regularly called up or discussed by them is in the body of the Grand Lodge assembled in ample form at a stated Grand Communication wherein every Lodge under the same jurisdiction will, or ought to be, properly represented, and that any other convention of Lodges within such jurisdiction will, or their representatives not authorized by warrant or dispensation from the Grand Lodge for that purpose who shall assume to themselves the right and power to discuss and determine the question where the Grand Lodge shall be holden, would be irregular and an infringement upon the rights, dignity and privileges of the Grand Lodge, and a breach of excellent constitutions and a violation of Masonic obligations. * * *
>
> That this Lodge is not prepared to declare that five Lodges in the city of New York compose not so proper and respectable a quorum for transacting the business of the fraternity in the Grand Lodge as would a like number of Lodges in the city of Albany and its vicinity; nor that the brethren in the city of New York would not experience as many and great inconveniences from the removal of the Grand Lodge to the city of Albany as the brethren in the latter place now feel from its establishment in the city of New York; or that proxies more faithful to their charge might be found among the latter than are now found among the former; or that "the officers of the Lodges in New York have steadily and uniformly engrossed all the offices and officers of the Grand Lodge" since the long

and honorable services of our late Most Worshipful Grand Master are not forgotten; or that "they totally deprive all the country Lodges of a participation in any part of the representation" since every country Lodge has a constitutional right to be represented in the Grand Lodge; and it has never been made known to this Lodge that such right was ever disputed, or the representatives of any country Lodge denied a seat in that assembly. * * *

And be it further resolved, that this Lodge does most heartily concur with the brethren of Union, Masters and Temple Lodges in the city of Albany in a sincere and ardent desire for a more frequent and convenient participation in the communication, privilege and honors of the Grand Lodge and will most cheerfully unite with them in any regular and constitutional measures which may be agreed upon to effect a removal of the Grand Lodge to the city of Albany or for the establishment of a Provincial Grand Lodge in that city, provided such a measure shall, after proper deliberation, be deemed expedient for the good will of the institution, and conducive to that harmony and good fellowship which ought always to subsist among Masons.

These resolutions were not only sent to the Albany Lodges, but a copy was forwarded to the Grand Secretary at New York, on Jan. 20, 1802. The receipt of the document at once opened the eyes of the Grand Lodge officers to the gravity of the situation and an emergent communication of the Grand Lodge was called, which met on February 10, and the subject laid fully before it. As a result, Apollo Lodge was thanked for its communication, its course approved and its intelligent consideration of the Albany circular commended. At the same time it was voted that "a committee of three members of this Grand Lodge be appointed to draft and forward to the Lodges in the northern part of the State a circular address apprising them of the impropriety of the measures pursued by the Lodges at Albany, and requesting them not to accede to them. And that they also inform Masters', Temple and Union Lodges in Albany of the charges exhibited against them, and require them to appear before this Grand Lodge at their next regular meeting to answer concerning their said conduct."

The meeting, however, was held at Albany on Feb. 15, 1802, and was attended by the representatives of thirty-five Lodges. After long discussion a petition was drawn up, signed by Jedediah Sanger, chairman, and Peter W. Yates, Secretary, with the view of its being transmitted to Grand Lodge. It stated as the sense of the meeting "that the present Constitution needed amendment, that for the meetings of the Grand Lodge the city of Albany would be a more convenient and proper place for the Lodges in general." It was also suggested that another meeting be held on "the second Tuesday of February next, that the petitioners might take such measures as they should deem best calculated to bring about such laudable designs." This information I get from a manuscript history of Unity Lodge, No. 9, now in my possession. Strange to say the records at Albany are imperfect and throw no light on the point, but what little further evidence we have shows clearly that at the meeting now under notice no definite steps toward the formation of a Grand Lodge or a Provincial Grand Lodge took place. The petition or memorial was duly forwarded to the Grand Lodge, but when it was read at the meeting on Sept. 1, 1802, it was simply laid over until the following meeting, on December 1, when a committee of five was appointed "to draft and report a suitable reply thereto." Two weeks later (December 15) this committee reported and the Grand Lodge voted to "transmit the said reply to the Lodges forming the said convention, excepting the Lodges at Albany, and that the latter be summoned to appear and answer to this Grand Lodge concerning their un-Masonic conduct in calling and holding the said convention without the knowledge or sanction of the Grand Lodge."

So far as can be seen, no further action was taken in the premises. The Albany Lodges apparently made no pretense either to appear or answer in accordance with the resolution,

and the Grand Lodge took no steps to compel obedience to its mandate. It was probably playing a waiting game, knowing that the prime mover in the discontent was Union Lodge and that a bitter quarrel was ready to break out in its own ranks, occasioned by its activity in this matter.

The story of that quarrel can most safely be told by excerpts from the "Condensed History" of that Lodge printed several years ago:

The records do not state that there was a meeting of proxies on Feb. 15, 1802, for the purpose of organizing a Grand Lodge to meet in Albany. [However, as we have just seen, there was one.] The next communication of which the minutes remain was Dec. 26, 1802, at which Peter W. Yates informed the Lodge that his advanced age and domestic affairs induced him to decline being a candidate as Master of the Lodge, and requested the Lodge to elect some other person. It seems that Worshipful Brother Peter W. Yates had been Master of the Lodge from Feb. 21, 1765, to Dec. 26, 1802, a period of thirty-seven years. The request of Brother Yates does not seem to have been complied with, and he was re-elected, December, 5803, and then retired!

It will be seen that from December, 1802, to December, 1803, the Lodge must have had a quiet time, as the records show that no communication was held, but trouble seems to have been brewing on the question of the authority of the Grand Lodge, and it culminated in a split in the Lodge, by far the larger number being in favor of working under the warrant issued by the Grand Lodge of the State of New York, and a minority or select few persisting in their right to work under the warrant issued by George Harrison in 5765, as Provincial Grand Master. The minutes show that two elections were held that year, one on the 20th December, 5803, at a regular communication, at which the officers for the ensuing year were elected and installed, and also one on the 26th December, the same month, at which another set of officers was elected and installed. Then there seems to have been considerable protesting done, the Master elected on the 26th protesting the election of the Master of the 20th, and vice versa. Matters grew warm until it became necessary to know which election was really valid, and with the view of having a decision the Master elected on the 20th appealed to the Grand Lodge.

About this time the strife became very warm, so warm that Worshipful Brother Peter W. Yates, whose health, domestic affairs, and advanced age had induced him to decline being a candidate for Master the year previous, was nerved to the contest again, and was re-elected Dec. 26, 1803, and preferred charges against Worshipful Master Peter Fryer, who was elected on the 20th of the same month; and that faction expelled Worshipful Brother Fryer from the Lodge!* The Grand Lodge did not recognize the expulsion, as was seen by the action of the Grand Lodge Committee in their report to the Grand Lodge, and the recognition as to who was legally elected Master in December, 1803.

According to the minutes of Jan. 18, 5804, it appears that Worshipful Brother Peter Fryer was endeavoring to run the Lodge under the warrant issued by the Grand Lodge of this State, whereas Worshipful Brother Peter W. Yates tried to run it under the warrant issued by George Harrison, Provincial Grand Master, and the Yates party claimed that Fryer was running under the old war-

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*The details of this election are thus given in the list of officers published at the end of the history from which the above is quoted:

OFFICERS ELECTED DEC. 20, 5803.

Peter Fryer, Master.
John V. N. Yates, S. W.
James Dunlap, J. W.
Edward S. Willett, Secretary.
John Mcaully, Treasurer.
Butler Gilber, S. Deacon.
Ransom Rathbun, J. D.

The election of the officers of Dec. 20, 5803 (according to the minutes of Dec. 26, 5803) appears to have been irregular, and at an irregular communication (St. John's Eve) Dec. 26, 5803, the Lodge by unanimous vote called P. M. Peter W. Yates to preside, when the following officers were irregularly elected for the ensuing year:

P. W. Yates, Master, unanimously.
C. C. Yates, S. Warden, unanimously.
J. Macaully, J. Warden, unanimously.
C. Huttell, Secretary, unanimously, except one vote.
D. Steel, Treasurer, unanimously, except one vote.
S. Tymeson, S. Deacon, unanimously.
R. Rathbun, J. Deacon, unanimously.
John Todd, Tyler, unanimously.

The regular communication of the Lodge came on the 20th, and not on the 26th, as the Yates party made the minutes show. All elections did not show that the 26th (St. John's Eve) was the regular election night of the Lodge, under the Provincial warrant, as was claimed by the Yates party. It ap-

rant, and not the new one, as the old one was framed and hanging in the room over Solomon's chair. According to the minutes it appears that in May, 5805, the Grand Lodge Committee decided that the officers elected on the 20th, were duly and constitutionally elected, but that is all the information we have upon the subject, for the minute book again shows evidence of mutilation, large portions being torn out, from May to Dec. 26, 1805.

It also appears in the communication of May, 5805, that the Grand Master recommended an amicable settlement, reduced to writing and signed by both parties, and delivered to the Grand Master! Which was that Union Lodge was to remain the same, and Brother Fryer and his associates were to have a warrant for a new Lodge. Whereupon it was (by the friends of the old warrant)

Resolved, That Brother Jacob Woods be proxy of this Lodge by request to solicit the Grand Lodge to repeal their resolution in favor of said appellants and of this Lodge, in order that a copy thereof may be transmitted to the neighboring Lodge to which the said appellants have sent copies of the former resolutions of the Grand Lodge, in favor of the said appellants.

Resolved, unanimously, That this Lodge accept an appeal of said report and that the Secretary of this Lodge transmit a copy thereof to the Grand Lodge!

The following will show what disposition the Grand Lodge made of this long pending contention:

ANSWER TO GRAND LODGE.

A more extraordinary and unconstitutional mode of proceeding of a Lodge was never heard of in the annals of Masonry, the Lodge has been condemned by two members of a Grand Lodge committee composed of seven, on an ex parte affidavit of the appellants, and without giving us notice or a hearing, and on this the Grand Lodge have predicted their resolution against us, which resolutions we presume ought to be repeated, especially as the appellants have furnished all the neighboring Lodges with copies thereof.

At the communication on Dec. 26, 5805, a deed was presented to the Lodge executed by Brother P. W. Yates and Brother Graham to Brother Macauley, C. C. Yates and S. Tymeson of the Lodge lot pursuant to a former resolution of the Lodge, and the same was deposited in the Treasurer's box, but Sebastian Tymeson having withdrawn his membership from the Lodge, he conveyed his interest in the lot on Pearl street to James Barclay on the first day of July, 5806. It was about this time that the split in the Lodge had made itself so manifest that it became in fact two Lodges, those working under the warrant of the Grand Lodge, under the title of Union Lodge, No. 3, of the State of New York, and the Yates party, a minority of less than a dozen, working under the original warrant, and calling themselves Union Lodge, No. 1, of Albany. As may be supposed, the Grand Lodge refused to recognize the "bolters" as the original Union Lodge, and it is not surprising that they soon died out of existence as a Lodge.

On Jan. 6, 5807, Union Lodge, No. 1, of Albany, held its last communication, and it was

"Resolved, That Brother C. C. Yates, John Macauley and James Barkley, the present trustees of the lot belonging to the Lodge and lying on Pearl street, be authorized to dispose of, sell, rent or lease the same for such time or in such manner and form as they may deem most expedient; also to dispose of such other property of this Lodge as they or a majority of them may deem advisable."

From the minutes we glean that Brothers C. C. Yates, John Macauley, Sebastian Tymeson, James Barclay, Daniel Steele, and a few others, composed this Union Lodge, No. 1, of Albany—a Lodge totally distinct from the original Union Lodge, No. 3—which they were working without the sanction of any grand body, and in direct violation of the orders of the Grand Lodge of the State of New York. On the other hand the majority of the members expressed their determination to work under the jurisdiction of the Grand Lodge of the State of New York, and the better to accomplish that end they surrendered the warrant under which they worked, (and which was issued by some Provincial Master or Lodge to the Grand Lodge) in the year 1806, and received in lieu thereof a warrant from the Grand Lodge, and giving it a new name—Mount

pears, also, on the minutes, that the election of the 20th was held by the brethren who were in favor of working under the warrant of the Grand Lodge, and the election of the 26th by the brethren who were in favor of working under the Provincial warrant of Feb. 21, 5765. These two elections, in one month, divided the Lodge in two parties! One a Grand Lodge party, with Brother Fryer as the head, and the other an Anti-Grand Lodge party, with Brother Peter W. Yates as the head. The following will show which of the two parties were recognized by the Grand Lodge. According to the minutes dated Union Lodge, May, 1805, it is shown that Brother Peter Fryer appealed to the Grand Lodge, and protested the election of the officers of Dec. 26, 5803, which protest was sustained by the committee of the Grand Lodge, and the officers of Dec. 20, 5803, were duly elected! At this date the minute book is mutilated by portions being torn out! All actions from May, 5805, to Dec. 26, 5805, are lost by mutilation, therefore there is no farther information on the subject.

Vernon Lodge, No. 3,—thus maintaining its rank as the third oldest Lodge in the State.

Supplementary to this statement of the case, it may be said that the Grand Lodge committee to whom the dispute between the Yates and the Fryer parties was submitted comprised P. S. Van Rensselaer, the Junior Grand Warden and Mayor of Albany; C. Yates, Mayor of Schenectady; Leonard Ganesvort; John Woodworth; Joseph Shurtleff; George Clinton, Jr., and John Jaimcey. Doubtless they used all the arts and diplomacy of which they were capable to settle the difficulties and bring the rebellious Albanians to see the error of their ways, but it is noticeable that throughout the struggle with the Grand Lodge that body never wavered in the least from showing its power and enforcing its regulations so far as they were concerned. A notable instance of this occurred on Jan. 26, 1804, when a petition for a warrant for a Lodge at Bethlehem was presented, endorsed by recommendations from Union and Masters' Lodges. When the petition was read a resolution was presented and adopted, as follows:

That, as Union and Masters' Lodges were respectively largely in arrears for dues their recommendations could not be accepted on account of the provisions contained in the constitution of the Grand Lodge upon that subject, and that the Grand Secretary inform the petitioning brethren that upon the Lodges recommending them discharging their dues, or upon their procuring a recommendation from one of the nearest Lodges who has paid its dues to the Grand Lodge the prayer of their petition shall be granted.

A document like this, circulated as undoubtedly it would be in Albany by the brethren in Bethlehem, must have shown the malcontents how impotent they really were after all.

But, although this outbreak passed over without serious results, it was felt on the part of the Grand Lodge that something was essential to bring the country Lodges into closer affiliation with those of the city, and many schemes were proposed to harmonize the work, to facilitate prompt payment of dues as well as the collection or settlement of arrears, and to make the country brethren feel that the Grand body was more than a source of expense—and not too far off to be able to collect the amount of that expense. This sentiment, on Dec. 5, 1804, prompted the introduction of a resolution authorizing the Grand Master to appoint Inspectors throughout the State, as he should think proper, and that these officials might in their appointed fields or districts act as representatives of the Grand Lodge, and collect dues and attend to bringing about some degree of uniformity in the methods of work. The resolution was referred to the consideration of a special committee, but it either was unwilling or unable to grapple with the question and a year later its members were discharged and others appointed in their stead. The latter were more successful in doing something, and on February 19 reported a "law on the subject, which was read by paragraphs, amended and passed, and ordered to be entered in a book to be provided by the Grand Secretary for such purposes." At the same meeting a committee was appointed "to draft a circular address from this Grand Lodge to the different Lodges under its jurisdiction explaining and enforcing the principles and duties of Masonry, which should accompany the notification to them of the law just mentioned, and the appointment of Grand Visitors under it." "A copy of the 'law,' wrote McClenachan, "does not appear to be on file in the office of the Grand Secretary, but one of the chief objects sought to be obtained was the more prompt payment of dues by the various Lodges." It was to carry this out more readily that on Dec. 3, 1806, the Grand Lodge passed a motion that "no Lodge in this city shall, after six months from this time, be entitled to vote in this Grand Lodge, in any case whatever, if such Lodge shall not within six months immediately preceding have paid its dues to the Grand Lodge; and that no Lodge out of the said city, after eighteen months from this time, shall be entitled to vote in this Grand

Lodge, in any case whatever, if such Lodge shall not within eighteen months immediately preceding have paid up its dues to this Grand Lodge."

But in spite of all this legislation it cannot be said that the country Lodges warmed to the Grand body more zealously than before. The spirit of rebellion was for the time stamped out at Albany, but the Lodges continued to be indifferent about their dues, only a few took the trouble to acquire even proxy representation in the Grand Lodge, and the majority of them seemed to enact laws and



GEN. JACOB MORTON.

exemplify the degrees in Masonry as if no central power existed for the government of the fraternity. The reason of this, outside of the ambition for precedence of three or four Lodges might, at this time, be attributable to the uncertain state of communication, the tediousness of travel, the unwillingness to commit anything concerning Freemasonry to paper, rather than to any opposition to the Grand Lodge itself. The time for that had not yet come. The necessary leader was not ready and harnessed for the war.

Grand Master Morton's administration, extending over five years, was also remarkable for the few changes which occurred throughout that time in the personnel of the Grand Lodge officers. In fact, with the exception of the Deputy Grand Master and Secretary, they remained the same throughout. He had hardly entered upon office than (July 12, 1801) the death took place of Reinier Jan Vandenbroeck, a faithful member of the Grand Lodge, who for a year had filled the office of Grand Secretary. He was a devoted Christian, an honest, upright Mason, and devoted to its principles because they were those which came nearest to the generous impulses of his own heart. Once, as we have recorded, he was under suspension for a short time by the Grand Lodge, but his honest, manly, straightforward explanation of his position in connection with the trouble which led to that suspension and to the suspension of many others belonging to his Lodge, led to its speedy removal, and thereafter the trials through which he had passed seemed to make him a more prominent figure in Grand Lodge affairs than ever. He served a little over a year as Grand Secretary, being called to the office in December, 1799, on the death of John Abrams, and his services were given without reward, for the salary of the office during his tenure of it was paid to the widow of his predecessor. Vandenbroeck was buried with Masonic services in the old burial ground of the Huguenot Church, on Pine and Nassau Streets—church and burying ground have long since disappeared—and a eulogy was spoken over the body by Grand Chaplain Ireland.

When Mayor Livingston, in 1804, resigned all his offices prior to wooing fortune in Louisiana, he retired also from the office of Deputy Grand Master, and Martin Hoffman was appointed by the Grand Master to fill that office. His had long been a well-known figure in Grand Lodge circles. In 1795, 1796 and 1797

he had been elected Grand Treasurer and had been in succession Junior and Senior Warden. Therefore he brought to the office of Deputy Grand Master a skilled and practical experience in all the business affairs of the Grand Lodge, a perfect acquaintance with its work and its personnel, and a mind thoroughly in harmony with the tenets and practice of the Masonic profession. That he proved an invaluable official in the Deputy Grand Mastership is amply evidenced by the fact that he held the position continuously for sixteen terms, and that at a period when, from the very nature of things, political methods and manners and calculations entered more into the arrangement of the business affairs of the Grand Lodge than they had ever before, or probably have ever done since.

D. D. Tompkins held the appointive office of Grand Secretary until June 13, 1805, when he resigned because his political interests and "fences" required all his attention, and John Wells received the appointment and held it continuously until 1816. Both of these officials will come before us again and further notice of them may be deferred until then.

CHAPTER IV.

DE WITT CLINTON.

WHILE we may most fittingly characterize the Morton administration as simply distinguished for holding the craft together, an era of attempted solidification of the magnificent work done under the auspices and guidance of New York's great Chancellor, it cannot be called brilliant or fruitful. True, many new Lodges were placed on the roll, and the number would have been increased had not conservative notions prevailed, but we fail to see that these accessions added much to the strength of the Grand Lodge or swelled its treasury annually by their dues. The opportunity for Morton lay in harmonizing the friction between the country and the city and that opportunity he missed. He certainly kept the Grand Lodge well in hand, maintained its dignity and prevented the threatened rupture from taking place. Even that, however, was a good deal and deserves to win for Jacob Morton's memory the reverent regard of every Mason in New York. He was an able man but by no means a man of genius, and he had the misfortune for the measure of his own fame to succeed a man of commanding ability in the office of Grand Master, and to be succeeded by one whose brilliant qualities won for him a lofty position in the annals of the State.

De Witt Clinton, who, on June 4, 1806, was elected Grand Master, had been prominent in Grand Lodge affairs from the date of his election as Master of Holland Lodge, in 1794. In 1795, 1796 and 1797 he was elected Junior Warden, and Senior Grand Warden in 1798, and he served on many of the most important special committees.

Clinton was born at Little Britain, Orange Co., N. Y., on March 2, 1769. He was descended from Dutch ancestors on his mother's side and on his father's side from Irish stock. His father, James Clinton, was one of the heroes of the Revolution. In early life he was an officer in the wars against the French and took part in the expedition against Fort Frontenac. When the Revolution broke out he was a stanch and outspoken advocate for the liberties of the Colonists, and was commissioned a Brigadier General in the patriotic army. At the engagement which resulted in the capture of Fort Clinton by the British, General Clinton was wounded, but escaped across the Hudson. He was present at Yorktown when Cornwallis surrendered, and entered New York with Washington when the city was finally evacuated. In the convention at New York which adopted the Federal Constitution General Clinton had a seat. A brother of this hero, George Clinton, was also a Brigadier General in the army of the Revolution and the first elected Governor of New York, serving in that capacity twenty-one years. When he died, in 1804, he was Vice President of the United States.

De Witt Clinton was educated at Columbia College, graduating in 1786, and then devoted himself to the practical study of law, and he received his first notion of the management of public affairs while acting as secretary to his uncle, the Governor. As soon as he could he threw himself into politics. Says one writer:

Clinton took an active part in the adoption of the Federal Constitution and reported for the press the proceedings of the convention held for that purpose. His first office was Secretary of the Board of Regents of the University, and the next Secretary of the Board of Commissioners of State Fortifications. He opposed the administration of John Adams, and also that of John Jay, Governor of the State, but while opposing Adams's hostility to France he raised and commanded an artillery company to resist the French in case war should come. In 1797 he was elected to the State Assembly as a representative of New York city, and the next year was chosen State Senator. * * * During this period Colden found time to devote himself to scientific and social questions, studying natural history and other sciences. The protection and improvement of the public health and the enactment of laws in favor of agriculture, manufacture and the arts, and especially the use of steam in navigation engaged his restless mind. He labored also for the abolition of slavery, and of its kindred barbarism, imprisonment for debt. In 1799, when but thirty-three years of age, he was appointed a Senator of the United States.

In 1803 Clinton resigned from the Senate to become Mayor of New York, and a year later became the acknowledged leader of the Republican party in the State, his uncle, then Vice President, having retired from active politics. In this capacity he experienced the usual ups and downs but generally managed to come out on top, holding various high offices until, in 1812, he was defeated in the contest for the Presidency. He was then Mayor of New York and he continued to hold that office, although his political prestige was rudely shaken, until 1815, when he was removed and his political enemies imagined his public and political career was at an end.

But instead of that the higher and nobler stage of Clinton's career was just about to begin. His restless spirit could not brook the idea of moping in idleness, or even speculating in thought without seeing visible results. He devoted himself to such really useful work as the establishment of the free public school system of New York, and the development or progress of such institutions as the New York Historical Society, the Academy of Fine Arts, the Orphans' Asylum and various scientific bodies, and he studied such matters as the improvement of the criminal laws, the improvement of public morals, the relief of the poor and the advancement of the commercial and business interests of the State and city. From the first promulgation of the scheme, in 1807, Clinton was an untiring advocate of the plan for uniting the waters of Lake Erie and the Hudson River by a navigable canal, and in 1817 he was appointed President of a commission which had the prosecution of the work in charge. The amount of money involved and the accompanying patronage soon made the canal question one of practical politics, and as the leader of the movement for internal waterways, Clinton became again an active leader in a field from which it was thought he had been driven forever. The then Governor, Daniel D. Tompkins, (formerly Grand Secretary,) was opposed to the "big ditch," or, at least, was not kindly disposed toward canals, probably, as some thought, because he was jealous of the renewed political influence their advocacy was bringing to Clinton. However, at the national election, held in 1816, Tompkins was elected Vice-President of tne United States on the ticket with James Monroe, and in the following year had to resign the Governorship to assume his Federal office. Clinton was nominated by the canal supporters, while those opposed to his plans and policy put a candidate in the field, and the result was the election of Clinton with 43,310 votes, while his opponent only polled 1,479. He assumed his duties as Governor on July 1, 1817, and, wrote Dr. Lossing:

While holding that office he brought all his official influence to bear in favor of two grand projects—the establishment of a literary fund and the construction of the canal. A strong party was arrayed against him [Tompkins ran against him for Governor in 1820, when the vote stood: Clinton, 47,447; Tompkins 45,990], and many denounced the scheme of making a canal 363 miles in length as that of an unsound mind. He and his friends persevered and, in 1821, that great work was completed. The event was celebrated throughout the State by orations,

processions, bonfires and illuminations and soon the madman was estolled as a wise benefactor.

At the election of 1822 Clinton saw that from various causes he had no chance of success and declined to be a candidate, but retained the office of canal commissioner. From this he was removed by a vote in the joint houses of legislature by a partisan vote, and as the result of a bit of political trickery. That was supposed again to end his political career, but the public was so incensed at the pettiness of the removal that at the election for Governor that year Clinton was elected to the executive chair of the State by a majority of 16,359 votes, and his success was hailed with processions, orations, fireworks and the usual manifestations of popular delight. In 1826 he was again elected Governor and he held that office when, on Feb. 11, 1828, he suddenly passed to his rest. "By the death of De Witt Clinton," writes Ellis H. Roberts in his interesting history of New York, "the most dominant personal power was removed from the State. The animosities against him had lost not a little of their bitterness; his transcendant services were admitted even by his opponents, while his eulogists pronounced him the Pericles of our Commonwealth. He devoted his learning and his oratory, which was elegant and impressive, if not magnetic, to the history and interests of New York; and if his contemporaries found him lacking in the arts and attractions that win popularity subsequent generations concede to him the higher merits of a sincere and constructive statesman." It is also to be noted, as showing the honesty of the man, that although the bulk of his life was passed in the enjoyment of high office, his personal estate at the time of his death did not amount to over $5,000.

In all branches of Freemasonry De Witt Clinton was not only active but held the most exalted rank. Besides being Grand Master, he served as General Grand Priest and Grand High Priest of the Grand Chapter, Grand Master of the Grand Encampment of New York, General Grand Master Knights Templars of the United States, while in the Cerneau Scottish Rite body he held the highest office. It has been said, and said by writers who ought to know better, that some of these Masonic honors were bestowed on Clinton simply on account of the desire to have his name and influence associated with them, but our experience shows that Masonic honors in America are never bestowed without cause, and the foundation of all such cause is hard work and zealous devotion to the order. Of course it is not to be expected that a man like De Witt Clinton could devote, after he became famous, even after he became locally famous, as much time to Masonry as he did when he was struggling up "fortune's weary brae." But he certainly threw all his energies into the service of the institution when he was on the way to the Grand Mastership, and all the influence, all the politics, all the wire-pulling in the world could not have kept him in that honorable position for fourteen successive terms if he had not devoted to it all the care and attention it demanded. The fact was that Clinton was well ground in the foundation of Masonry in the Blue Lodge, and with that foundation firm the rest was easy. It is quite conceivable, for instance, that in the Royal Arch system he was not a zealous worker, that he could not have instructed an assemblage of Knights in their tactics and drill, and that he was not "up" in the rituals of the Scottish Rite. Possibly, as Carson has pointed out, he never attended a meeting of any of the bodies associated with the Cerneau system of degrees, for its honors, however they may be estimated, came to him late in his career, and were regarded as ornamental rather than useful. But we know that in the Blue Lodge work he was an adept, and that to the close of his journey he maintained his interest in the Holy Royal Arch. A mere perfunctory Mason could never have addressed his brothers in such words as these, which Clinton spoke to the brethren of Holland Lodge when,



Engraved by J. Buttre, N.Y.

DeWitt Clinton

was installed into the office
of its Master

ills to which our
the year of probation
to make existence
comfort in unbosoming
pathetic friend and attentive
side of our misfortunes
cheerfully lend its assistance
consolations to bedew
tion of grief. But alas
often requisite to arrest
we to smooth the rugged
of our fellowmen are
series of existence, she
and deprived of the
existing in the midst
civilized society without clothes
the wants of food to pre-
the voracious
before them the
wretched
retrospect of past
bewilder them
disappearance
of their misery
forth to the relief
ear of sorrow; to
smooth the pillow
the pangs of vice
the most lively
nal, immortal
covered down it
reputable dung
treated with
convert
splend
its
order
of
possess
which
the
distress and misfortune
the flight of
well as hope remained

proportion of science
and virtue. We have seen
to be attributable that
an institution we have seen
the friend of good govern
ment and morality; and we have
exploring the dreary prison

standing
the Morgan
cators of that
a desire, a
avenge Morgan
Clinton from
the affection
desire against
the death of their intended
vement had gained by the
that it
in the for
who upset the plan
conspirators and
to
society far
formed. The
that
men
in
Western
New York



DeWitt Clinton.

in 1792, he was installed into the chair on being elected its Master:

The numberless ills to which humanity stands exposed render the tear of consolation and the hand of relief necessary to make existence supportable. There is a fund of comfort in unbosoming our distresses to a sympathetic friend and attaining our sensibility on the side of our misfortunes. A generous mind will cheerfully lend its assistance in administering all the consolations to be derived from a friendly communication of grief. But alas! more than words and tears is often requisite to arrest the arrows of affliction and to smooth the rugged paths of life. How many of our fellowmen are destitute of the common necessaries of existence; shut up in the dreary walls of prison and deprived of the light and air of heaven; languishing in the midst of helpless families of children, without clothes to screen them from the winter blast, or food to protect them from the voracious jaws of famine; no better prospect before them than misery; hope, the last refuge of the wretched nearly converted into despair, and the retrospect of past days serving as an ignis fatuus to bewilder them deeper in affliction and upon its disappearance to increase the "darkness visible" of their misery. How glorious, how godlike to step forth to the relief of such distress; to arrest the tear of sorrow; to disarm affliction of its darts; to smooth the pillow of declining age; to rescue from the pangs of vice the helpless infant, and to diffuse the most lively joys over a whole family of rational, immortal creatures. And how often has it showered down its golden gifts into the seemingly inacceptable dungeons of misery! How often has it irradiated with its beneficial rays the gloom of affliction, and converted the horrows of despair into the meridian splendor of unexpected joy! How often has it, with its philanthropic voice, recalled the unhappy wanderer into the paths of felicity, and with its powerful arm, protected from the grasp of malice and oppression, the forlorn outcast of society! Let the widow, the orphan, the prisoner, the debtor, the unfortunate witness its beneficent deeds, and in a symphony of gratitude declare, that on the flight of all the other virtues, charity, as well as hope remained to bless mankind.

* * * * * * * * *

We have seen the propitious influence of Masonry upon society and virtue. We have seen it arrayed with every respectable attribute that can dignify or embellish an institution—we have seen it the patron of science, the friend of good government, and the hand-maid of morality—and we have seen it, Howard-like, exploring the dreary prison and the miserable cottage, to seek the unfortunate, and with the out-stretched hand of charity, turning tears into smiles and affliction into joy. May we not then expect the smiles of the great Being of the universe upon our Masonic labors, and that when we shall be conveyed into that undiscovered country from whose bourne no traveller returns, when Faith shall be changed into sight, Hope lost in fruition and Charity become as expanded as the Divine Love—that then the Grand Master of heaven and earth will reward our work, and give us wisdom to relish, strength to support, and beauty to adorn the perennial streams of celestial joy.

How many Masters of the present day take the chair with such principles in their hearts or give expression to such sentiments in language as elevated and graceful?

There is no doubt that toward the end of his career De Witt Clinton was not only the leading Freemason in America, but the leading statesman in the Empire State. In the latter capacity he had countless enemies, enemies ready to take advantage of any matter which would help along their personal fortunes or win success for their party. Outside of politics he was famous the country over for his standing as a Freemason and so when, in 1826, the Morgan excitement started, the real originators of that movement were animated by a desire, among other things, not to avenge Morgan, but to dethrone De Witt Clinton from his pre-eminent position in the affections of the people. These schemers' designs against Clinton were frustrated by the death of their intended victim, but the movement had gained by that time such impetus that it resulted in the formation of a new party which upset the plans of the original political conspirators and carried on the cry against Freemasonry far beyond the point they originally conceived. This, however, is not the place to record that peculiarly sad story of the misapplication of popular enthusiasm, suffice it to say here that but for the political eminence of De Witt Clinton the death of Morgan would have been but a local excitement and probably never have been heard of outside of a small section of northern New York.

CHAPTER V.

PRACTICAL LEGISLATION.

CLINTON was installed as Grand Master on June 19, 1806, by Deputy Grand Master Hoffman, who had a special commission to perform that office from the retiring Grand Master, who, for some reason or other, probably political, did not care to be present. When the formal ceremonies were over and Clinton assumed the gavel, Hoffman brought the installation proceedings to a close by delivering "a neat perspicuous address to the Grand Master elect explanatory of the Masonic duties imposed by the office into which he had just been installed." The other officials were then installed by the Deputy Grand Master, and the new chief announced that he had re-appointed Hoffman as Deputy and John Wells as Secretary. The Grand Master then delivered an address to the Lodge, "elegant in its diction and replete with Masonic instruction." From it we make the following extract:

The principle of association, which is implanted in our nature by the author and dispenser of all good, is calculated to produce the same beneficial end in the moral, that the power of attraction does in the natural world. This propensity to associate may be observed in every stage of society, from the rude hunter of the forest to the polished inhabitant of the city; from the first elements of simple societies to the more complicated and expanded associations. Whether it is an instinct or a habit; whether it is the dictate of powerful unerring nature, operating for the benefit of the subject, or the results of prudence and reason, consulting individual as well as general good, is not necessary to investigate. We feel and we know that it predominates over our species; that it operates with the power of both those causes; and that, whether it exhibits itself in families, in literary and benevolent institutions, or in nations its spirit is good and its object beneficial. The absence of this principle in men, or in other animals, is generally attended with ferocious and sanguinary propensities, and wherever it prevails, we find our nature improved, our felicities increased, and the general condition of societies constructed. The gloomy anchorite, the unfeeling fanatic, and the repulsive misanthropist, always enshrouded themselves in solitude, and seek in vain for that happiness which they failed of obtaining on the busy theatre of the world. Independent of those associations which may be denominated natural, we observe voluntary societies springing up in a thousand shapes, for the improvement of our physical, mental or moral faculties. Of all the institutions, however, which have been established for the purpose of improving our condition, none are more numerous and more beneficial than charitable ones, which are as diversified as the various wants and miseries of man.

Amongst associations of this description, Freemasonry stands as pre-eminent in usefulness as it is in age. * * * In countries where one man's happiness is the cause of all men's misery, we observe with astonishment the ardor with which our institutions is cultivated, and the eagerness with which it is embraced by all descriptions of men; but our astonishment must cease when we reflect that it inculcates the natural equality of mankind; it declares that all brethren are upon the level; it admits of no rank except the priority of merit, and its only aristocracy is the nobility of virtue. The avidity, therefore, with which men resort in despotic countries to the standard of Freemasonry is the effort of nature to recover her original rights, and to surmount the corruptions of society. Amidst the pleasing intercourse of brethren, the artificial distinctions of rank and office and the advantages of wealth are lost. Seeing the strong hold which

Masonry has upon the human heart; that it entwines itself with the best sympathies of our nature, and is approved by the most enlightened faculties of the mind; that all the terrors of punishment—that even the horrid inquisition has not been able to destroy the institution; that like the true religion, it has flourished in the bloodstained soil of persecution. The despotic ruler perceiving these striking characters of Freemasonry, and despairing of extirpating it, has endeavored to make it an engine of state, or to regulate it in a way most conformable to his interests. Hence he has frequently descended from his throne, approached with reverential awe our sacred altars and mingled freely among the brotherhood. The beneficent and enlightened ruler, although clothed with unlimited power yet anxious for the good of his subjects, cannot fail of countenancing an institution calculated to produce so much benefit to mankind. Hence, from different motives, and with various views, our society has been encouraged and fostered in the most ungenial climes. Its progress in free nation, where law, liberty and good order prevail, has been singularly great; but in these United States it has attained an elevation and a perfection unequaled in other countries. It travels with our population from the Atlantic to Lake Michigan; from the St. Lawrence to the Missouri; it flourishes in the sequestered hamlet as well as in the wealthy city; it is embraced by all descriptions of men as a softener of the cares and an improver of the felicities of life.

The meeting at which these words were spoken was full of fraternal sentiments of all sorts. Clinton, as might be expected, seeing that his political rivals, the Livingstons, had now no active official standing in the body and that Tompkins, his other great political opponent, was outside the pale of office, felt that he had in fact as well as in name won supreme control of the Grand Lodge, and so his ambition was satisfied, while the brethren felt they had secured as a leader one whose influence in the State was as great, although, possibly on a lower plane, as that of the Chancellor. A proposal to celebrate St. John's Day in public with a procession was voted down as likely to cause "confusion in the craft." A vote of thanks was passed to the Grand Master for his address and a committee appointed to get a copy of it for publication; another vote of thanks was passed to Cadwallader D. Colden for his uniform zeal and attention to the interests of the fraternity, the immediate inspiration for their vote coming from an unintentional slight put upon Colden in the opening proceedings of the evening, and an application by Fortitude Lodge, No. 84, Brooklyn, to be permitted to compromise their dues was received. The prevailing harmony was even permitted to shed its effulgent rays outside the Grand Lodge room, for the minutes tell us that "a petition from a number of brethren confined within the limits of the prison of this city, praying for a special dispensation to open and hold a Lodge within the said limits for the celebration of the ensuing festival, was read and granted." This meeting of a Lodge in a common jail was actually held and in due time a report of the proceedings was presented at a meeting of the Grand Lodge and "ordered filed."

The entire administration of De Witt Clinton was so aggressive, so diversified in detail and so full of legislation which was destined to rule the craft for a long time to come, so productive of practical enactments, a large proportion of which still govern it, often with but slight modification, that a volume would require to be devoted to it to do it ample justice. It covers a time which should be carefully studied in all its details by the students of New York Masonry and, although in a general work like this such details cannot be presented, and the reader must rather be content with a broad summary or review, even that will demonstrate the magnitude of the work which was accomplished by Clinton and his associates in elevating as well as strengthening the Masonic institution in the Empire State.

In the internal government of the craft many matters come before us during the succession of terms in which "the Pericles of the State" held sway. Then, as now, in many jurisdictions, the requirement yet regarded as a landmark, that an applicant for initiation should be "upright in body, not deformed or dismembered at the time of making, but of

hale and entire limbs," caused considerable discussion, mainly because its wording was so plain and unmistakable that it was thought it must mean something else than what it did just say. Men are so perverse, so familiarized with deceit, so habitually accustomed to veiling their thoughts that a plain, straightforward statement, so plain as to be incapable of conveying two meanings, or any meaning beyond what it contained in its words that its very honesty and simplicity caused doubt and confusion. In 1807 the then Master of Trinity Lodge, New York, gravely called attention to the fact that in his Lodge a candidate had been proposed who had lost an eye and asked the opinion of the Grand Lodge as to whether it would be right to make an individual who had the misfortune to labor under such a deprivation a Mason. Whereupon the matter was argued pro and con by many of the brethren, instead of going to the Book of Constitutions and studying its clean-cut words on the subject, until finally they appear to have concluded that the matter was beyond their depth and referred it to a committee of seven, possibly in the hope that the candidate would withdraw and so avoid the necessity of coming to an issue on this perplexing point. After three months of cogitation that committee finally reported against the admission of the one-eyed applicant, and the report was adopted by the Grand Lodge. A few years later (1810) the question came up again in a communication to the annual session from Albion Lodge, No. 31, New York, which stated that "a candidate had been proposed in that Lodge for initiation who had received a wound in his knee which caused a stiffness in his walking, and praying to be instructed whether he was duly qualified to be admitted a member of our order." When the letter was read, we are told in the minutes, it was "referred to the Right Worshipful Brother Colden, Senior Grand Warden elect; the Worshipful Brothers Simson, Mulligan, Navarro and Vanderbilt, to report to this Grand Lodge their opinion thereon, and also some general rule for determining the degree of blemish or defect which should be considered a disqualification for admission into our order." It took the committee some sixteen months to arrive at a determination of this conundrum, and then (Oct. 16, 1811) submitted a report to the effect that "the defect referred to in this application was such as to disqualify the candidate for initiation."

The Grand Lodge, however, refused to endorse the report, discharged the committee, and adopted a motion that "the defect referred to by Albion Lodge is not such as to disqualify the candidate for initiation." We have, of course, no means of determining which of the conclusions was right according to the requirement of the constitution, as the point would depend on the extent of the stiffness of the candidate's knee, but we presume he was known to most of the members of the Grand Lodge and they were satisfied he could kneel at the Masonic altar and appropriately take upon himself the vows which should bind him to the craft. At all events, it is a refreshing thing to find, even at this early period, the inherent democracy of the institution asserting itself in overturning a decision of a committee which was then usually regarded as complete and final.

A wise brake was put, early in the new administration, upon the ease with which Lodges were established in New York, an ease which in itself was often the cause of inharmonious proceedings and jealousies, with resultant weak Lodges in the city. On March 3, 1808, petitions were received for the issuance of warrants for two new Lodges in the city, and at that meeting twenty Lodges actually located in the city were represented. Some of these were weak, and the establishment of two new Lodges instead of strengthening the order in the city would tend to weaken it by the addition of two Lodges which were bound to be ineffective, because there was no real reason for their existence. So the Lodge promptly adopted a resolution, "That it is at present

inexpedient for Grand Lodge to grant any more warrants for holding Lodges in the city of New York." This had the desired effect and gave the Masons in the city an opportunity either to build up their Lodges or allow them to lapse. Several certainly were abandoned after a while, but the gaps remained unfilled and it was not until 1818 that another warrant was issued for a Lodge in the city, and then Concord Lodge (now No. 50) came into existence.

It was probably weightier reasons, as well as this conservatism, that caused (June 10, 1807) the rejection of a petition for the establishment of another French Lodge, under the name of "Le Temple de l'Amitié Lodge." In August of the same year the application was renewed and the petitioners "prayed for an opportunity of being heard before a committee to enable them to obviate such objections as had been or might be made to their application, and suggesting, moreover, that they had other matters to communicate of the greatest importance, and which particularly interested the Grand Lodge, which they wished in the first instance to lay before the same committee." This prayer was granted, and a committee was appointed. What the matters "of the greatest importance and which particularly interested the Grand Lodge" were, we have no exact means of judging, for the committee could not agree upon a report and was discharged. Another committee took hold of the matter and on March 3, 1808, submitted a report rejecting the petition. The finding was approved and the Grand Secretary directed "to furnish Brother Joseph Cerneau with a copy of the resolutions which concludes the above report." The petitioners appear to have been made aware of the nature of the committee's report and had sent a communication to the same meeting of the Grand Lodge, but the Secretary was not permitted to read it and was instructed to return the document to those from whom it emanated.

In commenting on this incident Charles T. McClenachan wrote (History, Vol. II., Page 222):

Diligent search fails to reveal, so far as the archives of the Grand Lodge are concerned, why this subject was so summarily dealt with by the Grand body, but from the names of the brethren interested in the establishment of Le Temple de l'Amitié Lodge the difficulties evidently centered in the intention of the brethren to obtain consent to confer degrees that would be antagonistic to the exclusive powers of the Grand Lodge. On the succeeding Dec. 7, 1808, some of those interested in the desire to obtain a warrant for Le Temple de l'Amitié Lodge communicated with the Grand Lodge, but



"OLD JERSEY" PRISON SHIP.

the records in this, as in so many other instances, are strangely missing. The written minutes of the Grand Lodge say: "A communication from an association styling itself a Sovereign Grand Council, in the sublime Masonic degree of P. R. S., announcing to this Grand Lodge, in very respectful terms, its establishment in this city on October 28 last, under patent regularly served from lawful authority, and disclaiming any power or authority

inconsistent with the local supremacy of this Grand Lodge over Master Masons, was read and ordered to be filed."

However may be the real merits of the case for or against this Lodge, Le Temple de l' Amitié, there can be no doubt that the popular sentiment against extending the numerical strength of the Lodges in New York had a good deal to do with its final rejection. Certainly the Grand Lodge was also determined to keep within the strict limits of Masonic work and while many of the leaders knew of the nature of the higher degrees which were spoken of so freely in the discussion, while several had taken the degrees themselves, the bulk of the brethren had not and were generally disposed to regard them as innovations. Their dislike to innovations was clearly seen in their refusal to take part in a celebration which appealed strongly to their patriotism. Early in 1808, when the construction of the United States navy yard at Brooklyn was commenced, a startling discovery was made. "The first stroke of the spade," according to Booth's History, "opened a terrible mine to the eye of the public. The whole shore, the slope of the hill, the sand island in the vicinity, all were filled with the bones of the prison ship martyrs who had been thrust coffinless into the ground and literally piled one upon another. The horrible revelation reminded the citizens of the too-long neglected duty; the relics were carefully collected and placed in charge of the Tammany Society, and on May 8, 1808, escorted by one of the grandest processions that New York had ever witnessed, were conveyed to their final resting place in a vault in Jackson Street, not far from the spot of their original interment. Thirteen coffins filled with the bones were carried in the procession, and eighteen hogsheads besides were gathered from the sands and deposited in the vault. The corporation attended in a body, minute guns were fired during the procession and the whole city seemed clad in mourning."

To attend this demonstration an invitation was received by the Grand Lodge, and at the meeting of March 3, 1808, the invitation was referred to a committee "to take the necessary measures for this Grand Lodge to join in the said procession if they shall think it proper to do so." The committee declined to permit the Masonic fraternity, as such, to take part in the parade. In due course they "reported that after diligent enquiry they could find no evidence of any Masonic brethren having died on board of the British prison ships, wherefore they had been of opinion that it would be improper for the general society of Masons to associate upon the occasion referred to and had accordingly taken no measures for that purpose." This report was adopted by the Grand Lodge. Although judging from the fact that the Tammany Society was then, as now, a political organization and that its patriotism was probably stirred on this occasion by the opportunity of scoring a point, and also that its most prominent opponent was De Witt Clinton, it is hardly to be supposed, although at the time it was so declared, that the Grand Lodge refusal was dictated by any desire to checkmate Tammany's political aspirations. There seems no reason to doubt that the real reasons for the refusal were fully given, except, possibly, that of a disinclination on the part of the fraternity to mingle in a general procession not controlled and regulated by itself. Masonic processions cannot be too closely guarded and, while we believe it is right and proper, nay even desirable for the fraternity to appear in public on all possible occasions, yet that occasion can hardly ever arise when the moving power is a political organization, organized solely for party advantages or the promulgation of party principles or gains. That Tammany was; that Tammany is, but what has been said is not written of that organization alone, but refers to any organization, no matter what its name, formed for similar purposes.

CHAPTER VI.

CANDIDATES, WORK AND LITERATURE.

THE habit of granting dispensations permitting Lodges to confer the three degrees in a single night upon a candidate was one which often led not only to trouble but to the introduction into the craft of most unworthy material, and while the system was quite legitimate, so far as constitutional authority went, it was often abused. The custom was, of course, a relic of the Old World and army Masonry, and however suitable (if excusable at all) in a settled community or in a military organization where the members were thrown together, often for years, on the most intimate terms, it was hardly a wise policy to be adopted in practically a new country with all sorts of changes constantly occurring; with new men appearing every day in the community and men disappearing as frequently, inspired by the roaming disposition which led them hither to seek out new fields of fortune. Against all this should be placed the natural and still prevailing cry of most Lodges for "work" so that the treasury might be increased and current expenses met. The privilege of bestowing the three degrees on a single evening, often upon a passing stranger, though, perhaps, a good thing for the treasury of the Lodge immediately concerned, was a bad thing for the craft in general, and the longer it continued the worse the evil became (as it was it had continued too long). At length it was felt that a halt should be called and in 1818 the matter came before the Grand Lodge in a manner which permitted a move in the right direction.

A candidate had been proposed in the regular way in Mount Moriah Lodge, No. 132. The same candidate was proposed in Morton Lodge, No. 50, and as he claimed he was about to leave the city, the last named Lodge applied for and readily obtained a dispensation permitting it to confer the three degrees at one communication. The brethren of Mount Moriah Lodge rebelled at this proceeding, claiming the candidate as their material and reported the case to Deputy Grand Master Hoffman, who not only found the facts to be as stated but that Morton Lodge had called a special communication for the morning of Sunday, March 1, 1818, for the purpose of initiating, passing and raising the candidate. Thereupon he withdrew the authority and submitted the matter to the Grand Lodge, which met on March 3. That body, "after some pointed animadversions on the consequences of one Lodge thus interfering with another, on the abuse of the privilege of dispensations, and on the violation of the Sabbath by Masonic meetings for the transaction of business not indispensable," adopted the following resolutions which called a halt to the entire iniquitous system:

Whereas, The granting of dispensations to confer three degrees at one meeting was intended for the convenience and benefit of the Lodges; and

Whereas, By the ease with which the same are obtained these salutary regulations, framed for the

purpose of preventing the introduction of improper and unworthy characters are frequently eluded, the craft brought into disgrace, and its harmony endangered; therefore

Resolved, That the M. W., the Grand Master, be earnestly solicited before granting any dispensation for that purpose, to cause strict inquiry to be made into the motives of such application, and to withhold compliance unless the reasons assigned are strongly urgent and perfectly satisfactory.

We find entries of an increasing care on the subject of only admitting working material all through the period now under notice. Thus, in 1813, in response to a number of communications from Pennsylvania and New Jersey the Grand Lodge passed a resolution as follows:

That no Lodge under the jurisdiction of this Grand Lodge shall initiate into the mysteries of the craft any person of this State or of the United States, or a foreigner, unless before he be so initiated he shall satisfy said Lodge by a test or otherwise whether he hath at any time made application to a Lodge for admission and been rejected or otherwise refused admission into the same, and if it shall appear that the candidate has been rejected then not until the Lodge to which the candidate applies is satisfactorily convinced that such rejection has not been on account of any circumstance that ought to preclude him from the benefit of Masonry.

This arrangement, it was soon found, did not prove satisfactory, inasmuch as it was not definite enough and did not seemingly have any basis to work upon excepting the bare assertion of the candidate, who if really unworthy would not scruple to use falsehood to gain admittance to the order. It was not until 1816, however, that an attempt was made to put the matter on a more tangible basis, when a motion was made that "for the purpose of more effectually preventing the introduction of improper characters into our order, * * * no person should be made a Mason under a dispensation who is a resident of any other State having a Grand Lodge." This perfectly just and equitable resolution, however, when it came up for final action, was lost, on what ground we cannot understand, for the trouble was afterward settled by an enactment couched in even more stringent terms. It certainly was not thrown out from any laxity of ideas concerning Masonic discipline held by those present at the meeting, for the same brethren passed that day a resolution that "no funeral dispensation shall be issued unless the Master and Wardens of the Lodge to which the deceased belonged shall certify, and the Secretary of said Lodge shall countersign the certificate, that he for whose interment the dispensation is asked has paid his Lodge dues until within six months before his decease."

In the face of such attention to details it was impossible for Masonic "work" itself to be overlooked. In the country the brethren of each Lodge seemed to be a law unto themselves on this important detail, all presenting the main features, but each with variations peculiar to each Lodge, and changing according to the whims, or vagaries, or characteristics, or conceits of the several successive officers. Efforts to improve this state of affairs were frequently made but apparently to little purpose. We might have supposed that the city Lodges, congregating under the very eye of the supreme body itself and constantly enjoying the visits of Grand Lodge officers, would have been letter perfect and scrupulously exact on all points. One would imagine that the Grand Lodge officials themselves would have attended to this zealously, so that the visitors from the country Lodges would have seen the degrees exemplified in perfect form at any communication. But the very opposite was the case, and it was left for De Witt Clinton's administration to attempt to effect an improvement. On March 7, 1810, it was—

Resolved, That a committee of five be appointed to visit the different Lodges in the city, whose duty it shall be, by their example and instruction, to produce uniformity of work among the said Lodges, and for that purpose some one of the said committee shall at every such visit take the Master's chair and perform whatever work there shall be to be done.

As it is interesting to know who the recognized ritualists at that time were, it may be stated that the committee consisted of Brother Elias Hicks, Master of Holland Lodge; Brother Lowndes, Past Master of Washington Lodge; Brother Vanderbilt, Past Master of Trinity Lodge; Brother Coffin, Past Master of Abram's Lodge, and Brother Prince, Past Master of Adelphi Lodge. That committee, however, did not seem to be able to agree among themselves upon any uniform style of work, each desiring to impress his own peculiarities upon the others, and at the closing meeting of the year they reported their failure and asked to be discharged. That request was granted and the prosecution of the object for which they had been appointed was left in the hands of the Grand Lodge officers "with power to prescribe and enforce in such manner as they shall think fit such regulations on the subject as they think best calculated to answer the end proposed."

The question of Masonic literature also called for attention at several periods during the division now under notice, and as a general rule it will be seen that New York in this regard was much more liberal and advanced than many other Grand Lodges. We use the terms "liberal and advanced" in a comparative sense, for the services of writing and printing in connection with the craft were then little understood and the Secretaries of Lodges seemed to pride themselves on how little information they could put into their minutes, how briefly they could record the story of each meeting. The idea appeared to be that it was in some way a violation of the Masonic obligation to commit any part of its affairs to writing, possibly to prevent anything reaching the public that might tend to lessen the mystery which was supposed to be the great stronghold of the fraternity. Every student of Masonic history knows what the craft has suffered by this, how many now vexed problems might have been cleared for us by a few strokes of a Secretary's pen, how much wrangling and confusion would have been spared had the brethren of, say, a century ago, given some thought to the history which even they were making, and which their immediate predecessors had made. In all this New York has been negligent as well as her sister jurisdictions, but by no means so negligent as some, and while we now and again meet with intelligent brethren who opposed even the establishment of a library devoted to Masonic literature, when that literature in spite of innumerable obstacles began to assume proportions worthy of the institution, the general trend of the brethren was for the diffusion of all the light which could properly be generated from a printed page. An instance of this liberality of sentiment is presented to us as early as 1808. On March 3d of that year the minutes say:

> Worshipful Brother Andariese, of Benevolent Lodge, suggested that he had made some memorandum in writing for his own private use to assist him in performing his Masonic duties, and which he condensed wholly unintelligible by any one except himself, but for which he had, notwithstanding, been censured, he therefore wished to submit what he had written to the examination of the officers of the Grand Lodge for their opinion and decision thereon, and accordingly handed the same to the Right Worshipful Deputy Grand Master for that purpose.

As in duty bound the brethren authorized the officers to examine the writing and judge of its contents.

To do this seems to have occupied the officials during nearly six months, as they did not report until the December meeting. Then they said:

> That they have had before them Worshipful Brother Andariese, and carefully examined the said book; that without an explanation from him as to its contents, it would have been utterly impossible for your committee of their own knowledge to have ascertained the same.
>
> That the Worshipful Brother in a frank and candid manner, submitted not only to answer the several questions put to him by your committee, but freely unfolded to them the key by which he understood the meaning of the writings in the book, from all

which it appears that they cannot, by letters and abbreviations of sentences of a lecture on the first degree of Masonry, perfectly innocent in itself and intended only for his own private use, and in the opinion of your committee perfectly consistent with the privileges and ancient usages of our order; they further recommend a return of the book.

This report was confirmed. So far as we can judge, its contents were simply the monitorial parts of the first degree and contained nothing which would not now be published freely in the usual monitors; probably much less than was then actually in print in Preston's "Illustrations," and other books. Possibly the use of cipher made the writing seem more formidable to the brethren than its actual contents warranted, but the fact that the volume related to Masonry, that it was in cipher and that its contents were correct transcripts of what took place in Lodge rooms would very likely have made it and its compiler subjects of confiscation and discipline in any jurisdiction in America, except that of New York. Even to-day Masons affect to look with disfavor on printed monitors, no matter by what high and competent authority they may be issued, and to believe that the best method of obtaining instruction is by conversation with "well-informed brethren," by which is generally meant brethren who have got the rituals of the respective degrees "down to a dot."

Another instance of this liberality of sentiment toward printed matter occurred in 1811, when the Grand Secretary was ordered to comply with a request "from the proprietors and editor of the Free Masons' Magazine and General Miscellany about to be published in Philadelphia, praying that the Grand Lodge would furnish them with such charges, addresses, sermons, anthems, odes, songs and other papers as it might consider worthy of a place in their work." The liberality of the Grand Lodge in this regard was exemplified in a more practical way than by heaping new labors on the Secretary. In 1814, when the Rev. Brother Eleazer Fairbanks of Pulteneyville Lodge, in the town of Williamson, announced that he was about to publish a volume on "The Elements of Masonry," and asked for the patronage of the Grand Lodge, the patronage was refused, as the brethren knew nothing of the value or character of the work. However, they awarded him a gift of $25 to help along the process of publication.

But the Grand Lodge did not blindly support the printing press. In a moment of religious zeal, the Grand Lodge of Massachusetts concluded it would be eminently fitting and proper for the fraternity to send copies of the Great Light of Masonry to the benighted heathen in India and other Eastern lands, and sent communications to its sister Grand Lodges inviting their assistance in the good work. The New York body on being appealed to turned the matter over to a committee of the Grand officers, and not being desirous of being themselves regarded as irreligious or their organization so designated, they hesitated a long time before submitting a report. When, however, they did, on June 4, 1819, they worded their declination gracefully, yet emphatically:

The Grand officers to whom was referred a proposal by the Grand Lodge of Massachusetts to interest the Masonic Fraternity in this State in the distribution of the Bible among the heathen nations of the Eastern world by an annual appropriation of a portion of their funds for that purpose, considering any diversion of the same from the constitutional object of the contribution as dangerous in its consequences by lessening the means of benevolence and setting a precedent for innovation; and considering, also, that the abundant aid furnished by society at large in the circulation of the Bible does not render any support from this quarter peculiarly necessary, have felt it their duty, with a becoming respect for the motives and opinion of the Right Worshipful Grand Lodge suggesting the same to withhold their approbation of its adoption.

That committee consisted of Deputy Grand Master Hoffman, Senior Grand Warden Colden, Grand Secretary Hicks and Grand Treas-

urer Bogert, and it must be admitted that their declination was diplomatic, while their logic was irresistible. The same officials at the meeting at which this report was submitted presented another declining a proposal made to the "Masonic with other charitable institutions to procure subscribers to a contemplated newspaper on a promise of enriching the Grand Lodge funds by a remuneration proportionate to the number obtained, not viewing the same as teeming with any certain advantages."

Another point upon which the Grand Lodge then, as indeed all through its history, declined to permit the aid of printers' ink or the publicity of the press, was in the promiscuous publication of the details of the business affairs of its own communications or those of its subordinate Lodges. In fact, on Sept. 29, 1815, a "Grand Lodge of Emergency" was called to hear the remonstrance and complaint of a brother regarding the fact of his expulsion from Trinity Lodge, No. 10, being communicated to the public by means of the press. At that meeting, after censuring Trinity Lodge, a resolution was passed "that no Lodge within the jurisdiction of this Grand Lodge shall publish, or in any way make public, except it be to a member of the fraternity or within the walls of a Lodge, the expulsion of any member." This ordinance seems to have settled the evil, for evil it certainly was, so far as the New York Lodges were concerned. But three years later (1819) it came up in the form of an appeal from a brother of Painted Post Lodge, No. 203, in Steuben County, against his expulsion. Among the papers in the case was a printed notice of the expulsion cut from a newspaper. Thereupon the Grand Lodge at once passed the following motion:

> That the Grand Secretary be hereby directed to express the high indignation felt by this Grand Lodge at learning that Painted Post Lodge, No. 203, had, in contempt of its prohibitory resolution of the 29th of September, 1815, published in a public paper the expulsion from that body of Brother Thomas McBurney, and hoping that the same has arisen from ignorance of the existence of such prohibition, that a copy of the resolution be forwarded herewith for its future government.

Which was certainly a severe condemnation on the one hand, while offering a loophole of escape on the other.

CHAPTER VII.

THE FREE SCHOOL.

ONE of the most ambitious as well as most interesting movements inaugurated in Clinton's tenure of the Grand East was that for the education of children. From the time that Grand Lodges made any real headway in numbers and wealth we find that the education of orphans and poor children—children of members of the fraternity—has been deemed one of the most important branches of Masonic work. Thus in England, in 1789, the Royal Freemasons' Girls' School was established, and in 1798 an identical institution for boys was founded.

On Dec. 7, 1808, Worshipful Brother Vanderbilt had a motion adopted to the effect that a committee be appointed to devise a plan for the education of the children of poor Masons. This committee, through its chairman, Senior Grand Warden Woods, submitted the following report on March 1, 1809:

They are of the opinion that a fund may be raised sufficient to defray the expense of an establishment to consist of fifty children.

In order to ascertain the probable expense of tuition, including all articles necessary for that purpose, your committee applied to the trustees of the Free School, incorporated in the year 1805, who have agreed to educate in their seminary fifty children constantly for $300 annually, which is more than one-half less than would be required for their education in a separate school.

The means for defraying this expense, and providing a fund which may eventually constitute a permanent provision for this object may be raised by the following means:

First—An addition of $1 to the present fees of initiation, to be collected in the Lodges in this city and paid with their other dues to the Grand Secretary.

Second—The addition of twenty-five cents to the quarterly dues of each member of the Lodge in this city, to be collected and paid in the like manner.

Third—A subscription to be opened in each Lodge and particularly recommended by the Chair to the brethren for a gross or annual contribution, or both.

Fourth—A contribution on every festival of St. John the Baptist, to be collected after a sermon or oration to be delivered on such anniversary.

From these sources, and others, which the great importance and usefulness of the object and the benevolence of the Fraternity will not fail to open, supplies will be derived which will enable the Grand Lodge to provide for the tuition and probably clothing of the number above mentioned, and may enable them in time further to extend the benefits of the institution.

Your committee recommend that a committee be appointed to consist of the Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master and other members of the Grand Lodge to frame particular regulations for the purpose of extending the benefits of education to the children of indigent Masons, with power to agree with the trustees of the above mentioned free school for the tuition of such of said children, as may be selected.

The full consideration of this report was laid over until the June meeting so as to allow plenty of time for its discussion by the brethren who were to be assessed. Even then it was further laid over, as some of its provisions were strongly opposed, and referred to a committee composed of the Masters of the

city Lodges "with full power to revise and alter the plan proposed or offer any other in lieu thereof." They finally reported, on Sept. 6, 1809, throwing out the report and plan before them altogether and submitting an entirely new scheme. They did not object to the number of children proposed to be provided for, or to the scheme of sending the children to the already established Free School, but they did object most thoroughly and elaborately to the financial arrangement by which the committee's plan was to be carried on. Some of their reasons were so curious, or rather read so curiously now, and throw such light upon minor Lodge matters at this time that they are well worth considering.

The addition of $1 to the initiation fee was opposed for the very satisfactory reason that that fee was high enough as it stood, and besides, the fee "is derived as frequently from sojourners as from inhabitants and they hold it not to be acting upon the square to make the former support an institution in the benefit of which they cannot participate."

The proposed increase of twenty-five cents to the quarterly dues found more reasons for its rejection. "Of the registered members of a Lodge there is not on an average more than one-half who discharge their dues. By this failure the Lodges are already embarrassed, and but for the admission of new members would find a difficulty in defraying their natural and indispensable expenses. The individual Lodge is answerable for the amount of its return and every year produces instances of quarterages to a considerable amount being paid to the Grand Lodge, which never were, and never will be, collected from the individual members." This proposition was therefore considered simply an increase of taxation.

To open a subscription in each Lodge was as strenuously condemned for an obvious reason. "Those members who are most punctual in their attendance on the Lodge are most generally punctual in the discharge of their dues. It is to them alone, therefore, that the recommendation would be addressed and the burden of charity, instead of being borne by those who could best afford it, or by the fraternity at large, would rest on the shoulders of the partial few who already fulfill this duty to the extent of their means."

With reference to the public collection on the day of St. John the Baptist, the committee pointedly said: "Public processions are always attended with weighty and extraordinary expense. This has long been urged by the Grand Lodge as an objection against gratifying the wishes of the brotherhood to celebrate the day in a public manner. If the reasoning on this subject be just your committee do not see how its application to the present proposition is to be got rid of."

As a first means toward making any educational project a success the committee saw that the Lodges should have increased means, and the best way to accomplish this was a stringent rule for the payment of the dues of the members. So they proposed the adoption of the following:

> All members of Lodges who are or shall be in arrears for one year's dues may be suspended by their respective Lodges from all Masonic communication, and upon report being made to this Grand Lodge they shall be notified by the Grand Secretary and enjoined to discharge or commute the same within twelve months from the date of such notice, on pain of being excluded by a formal expulsion from all communication with or benefit from the institution, which penalty on failure, and at the instance of the Lodge to which the delinquent belongs, shall be duly inflicted.

Having thus presented a regulation which would, in their opinion, if adopted and carried out, permit the Lodges to collect ample funds to meet the intended educational outlay, the members of the committee then submitted their formal plan on a basis of providing for the education of fifty children "whose fathers are, or have been, members

of the Ancient and Honorable Fraternity of Free and Accepted Masons." It was, in full, as follows:

First—Each Lodge in the city of New York, of which there are at present twenty-two, to pay $10 per annum, making $220.

Second—The Grand Lodge to contribute annually $80, making together $300—the sum required.

The above sums to be paid regularly by the respective Lodges, in advance, on or before the quarterly communication next preceding the Anniversary of St. John the Evangelist. Each Lodge thus contributing to have the right of naming two children to receive the benefit of this charity, which privilege, if not exercised at or before the time prescribed for making the advance payment to be considered as relinquished, and to rest with the Grand Lodge School Committee. The Grand Lodge School Committee to fill the remaining six places, as also all vacancies that may occur from the individual Lodges declining or neglecting to recommend as aforesaid.

The general business to be conducted by a committee of three, to be chosen by or from the Grand Lodge, and to be demonstrated the Grand Lodge School Committee.

Bv this project it will be observed the committee have confined themselves solely to the education of the children. To clothe them they consider at present impracticable, and as this by the reference was made a secondary consideration they have preferred to lay it aside rather than risk the main object by its continuance.

This eminently practical and business-like report was adopted, the committee was ordered to be appointed by the presiding officers of the Grand Lodge and the preliminaries of the Masonic school question were thus concluded on apparently a satisfactory and lasting basis. On March 10, 1810, the appointed committee, John Vanderbilt, Jr., Martin Hoffman and David Dunham, reported that they had "delivered" to the Masters of the New York Free School the said number (fifty) of children and that the various Lodges, with one exception, had named the stated number. The committee also reported that at the school "great justice is done" the children, and that "they are making rapid improvement." As a rider to this report the committee recommended that "the sum of $10 in clothing be furnished to each one of the said children who are under the care of this Grand Lodge," and in the fulness of their hearts the brethren agreed to this fresh demand.

The system thus inaugurated seemed to continue to show satisfactory results until March 4, 1812 when, in the report of tne committee, we detect a sign of weakness, due to carelessness on the part of the Lodges in not filling vacancies. The educational progress of the children was regarded as satisfactory, but the number of pupils had fallen to forty-five, Independent Royal Arch, having two vacancies, and Morton Lodge, Benevolent Lodge and the Grand Lodge one each. A much more significant item, showing carelessness on the part of the Lodges is to be found in the fact that they were $380 in arrears in their payments on this account. These vacancies seemed to have remained unfilled, and in view of this it is difficult to understand the ideas of the committee in recommending, at the annual meeting in 1812, that the Grand Lodge should establish a school on the Lancasterian plan to be wholly under its control, and to believe that the proposition was so seriously entertained as to be referred to a committee. But so it was, although its career seems to have there ended. A committee appointed to collect the arrearages had more success in their mission. According to their report, on March 3, 1813, they had received notices of overdue indebtedness from the Grand Secretary amounting to $515.83, of which they collected $435.83, which, after wiping out one year's dues charged by mistake against two Lodges which had actually paid, left a balance then uncollected of $60. The delinquent Lodges were Erin, No. 19, $20; Wood's Lodge, No. 143, $10; La Sincerité, No. 122, $10; New Jerusalem Lodge, No. 158, $20. That effort seemed to arouse renewed interest in the school for, in December of that year, it was reported that all vacancies had been filled, and it was then resolved that the school committee take

"measures for raising money by individual contributions for the clothing of the Masonic charity scholars, and for that purpose, if they should think fit, to convene the different Lodges at the free school on the ensuing anniversary of St. John the Evangelist, and that Worshipful Brother Vanderbilt be, and he hereby is, desired in that case to deliver an oration on the occasion."

In June, 1814, the number of children had fallen to forty-four, but the committee flattered themselves "that the school is in a state of prosperity and worthy the most serious consideration of the brethren in general." A year later the number reported was forty-six. The Grand Lodge, it seems, paid the full quota of $300 to the school each year, no matter how the number of children stood, and this generosity was emulated by the Trustees of the school, for in the report of the committee that year (1815) we find the following:

It is with pleasure the committee can announce that, although the number to fifty is not filled up, the trustees of the New York Free School have given liberal assurance that if even the number of sixty could be applied for they will receive them without any additional compensation. Your committee further informs the Grand Lodge that the New York Free School is under a different organization now, for it has adopted Lancaster's plan; thus by the aid of an assistant hired for the special purpose from Europe, the plan improves much the progress of the education of the children. Your committee would only suggest that as the inclement season of the year is approaching if every Lodge could spare the sum of $16 for purchasing a pair of shoes, one pair of stockings, an overcoat and a hat for each scholar, it would not only add credit to the Fraternity, but give considerable relief to those distressed children.

This recommendation was agreed to and three months later (March 6, 1816) it was announced that the committee had fifty-four children in the school, and that nine Lodges had contributed each the $16 asked for for clothing.

With an entry of a payment of $300 to the Free School in the financial report of May 27, 1818, we reach the last contribution of that sort, and the scheme seems shortly after to have been given up. In the same report, a year later, the fund is mentioned as "abolished." Why the Masonic interest should have so suddenly ceased in the matter we have now no means of knowing. The committee submitted no report and the proceedings convey no information. Naturally we can understand that neither the committee nor the Grand Lodge left the children to their own resources, but unless the expenditure on their behalf was included in the returns made under the general head of charity there is no record of any payment on this account. It is very probable that the gradual extension of the free school system rendered the need of supporting educational work less urgent than when the Grand Lodge first took hold of the scheme.

CHAPTER VIII.

THE WAR OF 1812.

DE WITT CLINTON'S administration found the Grand Lodge in loving communication with the sister Grand bodies of the continent, and it not only maintained that communion unimpaired but strengthened it. The question that was then most generally the theme of correspondence between the various Grand bodies, besides such business details as notices of expulsions and suspensions as well as the exchange of printed "proceedings," was the establishment of a general Grand Lodge for the United States. The project was not a new one, our readers will recollect that it was begun by the Grand Lodge of Pennsylvania in 1780, not many years after Sovereign Grand Lodges were possible in America, and as the avowed purpose was to elect George Washington to the office of Supreme, or General, Grand Master the idea was favorably entertained by all the bodies then actively existing—Massachusetts and Virginia. But the country was at that time too unsettled to enable the matter to be successfully brought to an issue. In 1790 the Grand Lodge of Georgia started the subject afresh, and again the magic name of Washington was used, although in an informal way, for the most elevated position which the proposed united body would have it in its power to bestow, but the matter was again permitted to drop. In 1799 the Grand Lodge of South Carolina thought the time rife for bringing the question forward once more and pushed it more decidedly to an issue but failed to evoke many satisfactory responses. The Grand Lodge of Pennsylvania declared the project inexpedient and impracticable, but suggested a convention of deputies from the several Grand Lodges for the purpose of forming a more intimate union and establishing a more regular and permanent system of intercourse between the various sovereign bodies. These sentiments were, substantially, those expressed by New Hampshire, New Jersey, Maryland, Virginia and even Georgia. New York does not seem to have even discussed the proposition. Then, in 1803, North Carolina took hold of the question, but with even less encouraging results. In 1808 the Grand Lodge of Pennsylvania issued a circular letter reiterating its former suggestion for the formation of a more intimate union. The New York Grand Lodge referred the circular to a committee, and there it seems to have got lost. It fared little better in the other Grand Lodges, so the proposed "Superintending Grand Lodge" did not meet. Nor did it meet in 1811, when the Grand Lodge of North Carolina and Tennessee tried to engineer the scheme, proposing to hold the general convention in Washington. The committee in New York to whom the matter was referred that year, however, submitted a report in which it was held that "the Grand Lodge in which the measure originated not having specified the advantage which it was calculated would result from the adoption of the plan, and none appearing to the committee to induce them to

advocate it, they accordingly propose and recommend to this Grand Lodge to decline appointing delegates to the said convention. This report was adopted. Here it may be said that in 1811 and in 1812 the effort to have a Supreme Grand Lodge or a Superintending Grand Lodge was again made and again failed, and that it need not further trouble us until, in 1847, when New York itself tried its hand in the matter.

The New York Grand Lodge, however, came before the country in a much more conspicuous manner than she could then have done in a Superintending or any other kind of Grand Lodge, by her efforts in the War of 1812 and the active share she took in the measures for the protection of the city in which her interests were centered, as well as the aid which, directly or indirectly, by her own gifts or the gifts and prowess and wisdom of those whose names were on her rolls, she gave to the country in that most trying period of American history since the recognized nation had succeeded to the group of petty colonies.

War was no sooner declared (June 19, 1812) than the fact was appreciated that the State of New York would be one at least of its battle-grounds, and that the city of New York, with its rich commercial stores and its general wealth, would probably be one of the ports which the British would try to acquire. Unlike the war of the Revolution that of 1812 was not due to any deep-seated sentiment on the part of the people; it was rather a result of the incompetency of statesmen. J. Bach McMaster (in his "History of the People of the United States," Vol. III., Page 543 et seq.) says:

> Even when war actually begun, and the Canadians might any day come over the border, and the Indians might sweep the frontier, or an English fleet destroy New Orleans, the people showed no disposition to fill the ranks of the regular army. Congress had by this time increased the war establishment to thirty-two regiments which, with the engineers and artificers, made an army on paper of 36,750 men. Yet not one-third of it was raised; of the 50,000 volunteers not one-twelfth had offered. After the declaration, in the States where the war was popular, or fear of the Indians pressing, the ranks of the volunteers began to fill. But in New England every expedient had to be used to get soldiers. * * * In New England the news [of the declaration of war] was received in many places with public manifestations of grief. Bells were tolled, shops were shut, business was suspended. * * * All over Massachusetts town-meeting after town-meeting was held to discuss war.

To this may be added the words of another authority, Mary J. Lamb, whose history of New York has already been several times quoted in this work.

"The worst feature of the situation on this side of the Atlantic," she wrote, "was the lack of unanimity and concord on the part of the American people in prosecuting the war. Several of the States from whence men and money must come disapproved of the action of the Government. Constantly recurring disputes and discords among politicians proved serious obstacles in the way of raising an efficient army. Boston, so illustrious in the Revolutionary conflict, upon hearing the news of the declaration of the second war, denounced the President and the whole war party, while the flags of her shipping were hoisted at half mast in token of mourning and humiliation. * * * New York was torn with conflicting opinions. A large portion of her citizens believed that 'the declaration of war was neither necessary, nor expedient, nor seasonable, but, having been constitutionally declared, should be supported in the manner prescribed by constitutional laws.' * * * An immense meeting in the park June 24 (1812) with Col. Henry Rutgers, president, and Col. Marinus Willett, secretary, unanimously resolved 'to lay aside all animosity and private bickering and aid the authorities in constructing fortifications.' The spirit of New York soon became that of the entire country, and the war was prosecuted with a firm determination to preserve the national

freedom and integrity which had been won in 1776."

It is not within our province here to enter into the story of the war. It might, however, be permitted here to say that, while the American flag afloat won a series of grand victories, and really saved the nation, the story of the conflict on shore was one long series of disaster for the American forces, disaster which was made more bitter and disheartening by the quarrels, and bickerings, and jealousies of those in power. When the tide of war was at its worst, when Washington lay in ruins and it looked as though, in spite of one or two American victories, the British troops might overrun the country and New York would be menaced both by land and water, the people rose en masse and determined to give the invaders a warm reception at least. Militia bands were organized and drilled in hot haste. Mayor Clinton exerted himself to develop the patriotic sentiment of all parties and Senior Grand Warden Colden found himself at the head of the local militia. On Aug. 11, 1814, a great mass meeting of citizens was held in front of the City Hall, when it was resolved to defend the city to the last extremity. Committees were also appointed to enroll in the military service of the city as many as possible of those exempt from such duties by law, to enlist sailors, or "seafaring citizens," for service in the harbor or as artillerymen, and to enroll citizens for voluntary labor on the fortifications of the city. In Booth's History of New York we are told:

> The citizens were not slow in redeeming their pledges. Men of all classes and vocations lent a helping hand; masons, carpenters, shoemakers, merchants and incorporated societies all turned out in distinct bodies to aid in digging and constructing the works. * * * The whole city wore a martial air, militia companies were organizing and drilling here and there, the citizens hurried to and fro with pick and shovel to labor upon the fortifications and everything bespoke the spirit of determined resistance. With this aid the works were soon completed. Castle Clinton, better known as Castle Garden, was constructed at the southwest point of the island, the north battery was erected at the foot of Hubert street and Fort Gansevoort was erected at the foot of Gansevoort street. On Governor's Island, about a mile south of the city, was Fort Columbus with the strong Fort William in close proximity.

There is no use in continuing this quotation; it might be lengthened to show how completely the entire island and its approaches were covered by strongholds of various sorts, but a statement of the fact must here suffice.

Into this patriotic work the Grand Lodge, as such, performed its full share, the only instance on record, so far as we know, of a Masonic body "properly clothed" taking an active and actual part in warlike proceedings. On Aug. 22, 1814, De Witt Clinton called an emergent meeting of the Grand Lodge for, as the minutes inform us he said, "giving the brethren an opportunity of evincing their patriotism in the present important crisis of public affairs." The following resolution was at once passed:

> That the Grand Lodge will perform one day's labor on the fortifications at such times as shall be assigned by the Committee of Defense; that the respective Lodges in this city and the fraternity in general be earnestly requested to co-operate in this laudable work, and that the Deputy Grand Master, the Senior Grand Warden, the Assistant Grand Secretary, the Grand Treasurer, Brothers Simson, Riker and Nicholas Roome be a committee to make the necessary arrangements for carrying the same into effect.

With the passage of that resolution the Lodge closed, but the Grand Stewards' Lodge, held on August 31, supplemented the proceedings by authorizing the necessary expenditure. Before that time the Grand Lodge had been assigned to do its day's work on September 1 on the fortifications at Brooklyn. As soon as this was definitely made known the Assistant Grand Secretary, Elias Hicks, issued the following circular to the Lodges in and near the city:

Ancient and Honorable Society
of
Free and Accepted Masons.

Grand Lodge
of the State of New York.

Order of arrangement for 1st September, 5814.

The several Lodges will assemble at sunrise on Thursday morning, the 1st of September, at the Park and form themselves according to the following arrangement with the least possible delay: The first division, headed by Lodge No. 158, in front of the City Hall, with its right at the gate opposite Frankfort street. The second division, headed by Lodge No. 15, on the west side of the Park, with its head at the Bridewell. The Grand Lodge will meet and form in the hall and take its place in the procession immediately upon the first division having passed it. Every brother will be clothed with an apron, and the officers with the jewels and emblems of their respective grades. All superfluous decorations it is expected will be dispensed with. When on board the steamboat the brethren will preserve their places so as to prevent confusion on disembarking on the other side. On arriving at the ground the brethren will unclothe and proceed to labor, the suspension from which will be ordered by a signal from the Grand Lodge. When the labor of the day is finished the members will reclothe, form themselves in like order, and on returning to the city proceed to the Park and be dismissed.

ORDER OF PROCESSION.

New Jerusalem Lodge, No. 158.
Tyler.
Members, four abreast.
Stewards.
Masters of Ceremonies.
Treasurer. Secretary.
Junior Warden. Senior Warden.
Past Masters.
Junior Deacon. MASTER. Senior Deacon.
Wood's Lodge, No. 153.
Clinton Lodge, No. 143.
Benevolent Lodge, No. 142.
Mount Moriah Lodge, No. 132.
Morton Lodge, No. 50.
Fraternal Lodge, No. 31.
Erin Lodge, No. 19.
Adelphi Lodge, No. 18.
Warren Lodge, No. 17.
Washington Lodge, No. 16.

The Grand Lodge
in the following order:
Grand Tyler,
(with a drawn sword.)
Band of Music.
Past Grand Officers.
Grand Treasurer. Grand Secretary.
Grand Standard Bearer.
Junior Grand Warden. Senior Grand Warden.
Grand Deacon. { Grand Pursuivant, bearing a Bible. } Grand Deacon.
Deputy Grand Master.
G. Deacon. THE GRAND MASTER. G. Deacon.
Four Grand Stewards, abreast.

Abram's Lodge, No. 15.
L'Union Francaise Lodge, No. 14.
Phœnix Lodge, No. 11.
Trinity Lodge, No. 10.
Holland Lodge, No. 8.
Hiram Lodge, No. 7.
St. John's Lodge, No. 6.
St. Andrew's Lodge, No. 3.
Independent Royal Arch Lodge, No. 2.
St. John's Lodge, No. 1.

The minutes of the Grand Lodge, under date of Sept. 1, 1814, record:

This being the day assigned by the Committee of Defense for receiving the services of the craft on the fortifications at Brooklyn pursuant to a resolution passed on the 22d ult., the Grand Lodge having first opened in a room in the City Hall, proceeded thence with the brethren of the beforenamed Lodges. Having been joined at Brooklyn by Fortitude Lodge, No. 84, and Newton Lodge, No. 174, and having diligently labored throughout the day, returned in the like order to the City Hall, where the Grand Lodge retired to a room in the same and was duly closed.

The particular part of the fortifications upon which the fraternity mainly expended their labor and displayed their patriotism was one of the redoubts of Fort Green and in honor of the workers it was named Fort Masonic. This was so acceptable a recognition of their operative work that at the regular quarterly meeting of the Grand Lodge, on September 7, Deputy Grand Master Hoffman suggested that the craft should tender to the authorities another day's labor. This was at once agreed to in the following resolution:

Resolved, That this Grand Lodge will perform another day's labor toward completing the fort called Fort Masonic, and on such other part of the fortifications as may be assigned to them, on such day as may be appointed by the Committee of Defense, and that the Lodges in its vicinity and the brethren generally be particularly desired to unite their labors with this Grand Lodge in the manner proposed.

A committee was appointed to make arrangements with the Committee of Defence, with power to draw on the Grand Treasurer for all expenses, and on September 19, the minutes tell us:

The committee appointed at the last meeting of this Grand Lodge, relative to the fortifications at Brooklyn, having tendered the services of the fraternity as directed to the Committee of Defense, by whom this day was assigned for the proposed labor, the Grand Lodge having first opened in a room in the City Hall, proceeded thence * * * in general procession to Fort Masonic, at Brooklyn, and having diligently labored on the fort during the day returned in like procession to the City Hall, where the Grand Lodge retired to a room in the same and was duly closed.

Happily the tide of war rolled away from New York and on December 24 of the same year (1814) the signing of the treaty of Ghent put a stop to hostilities between the two countries—it is hoped forever. From the spirit displayed by the brethren we could almost imagine that, had the occasion arisen, a Masonic regiment would have been organized to defend the forts, although possibly every brother capable of bearing arms was even then enrolled in Senior Grand Warden Colden's forces.

But, while thus showing their patriotism with all the insignia of their profession, the brethren were by no means negligent of benevolence toward those who had traveled the same Masonic road as they, no matter under what flag they were arrayed. This was demonstrated in the previous year, in the very height of the struggle, for when it was known that three seamen on the British brig Peacock, (which had been sunk by the Hornet off the South American coast under command of Capt. James Lawrence), among the other prisoners of war which the Hornet brought to New York, belonged to the fraternity, the Grand Lodge Committee on Charity interested themselves on their behalf and relieved their needs to an amount far beyond what they were authorized to do by their general powers, but the Grand Stewards' Lodge unanimously approved all that had been done. Thus did Masonic benevolence rise superior to the distinctions between men brought about by political differences.

James Lawrence, the Captain of the Hornet, and whose last command to his men on board the Chesapeake when in June, 1813, in her memorable fight with the Shannon he fell mortally wounded on her deck, "Don't give up the ship," is one of the mottoes of American history, was a member of the fraternity. When his dead body was carried on the Chesapeake into Halifax, along with the victorious Shannon, it was given all the honors of a public funeral, for the bravery of the man had commanded the admiration of his country's foes, foes in this instance ever ready to recognize the qualities of valor even when exhibited by their enemies. Later, the body of the dead hero was surrendered to the United States and on Sept. 13, 1813, it was laid in its first grave in Trinity Churchyard, New York. The late Dr. John Flavel Mines, in his interesting volume entitled "Walks in Our Churchyards," writes of the funeral in New York as follows:

On the 16th September, 1813, a long procession, composed of members of both branches of the service and civilians, moved from the battery up Greenwich street to Chambers street, and thence down Broadway to Trinity churchyard, where the body of Capt. James Lawrence was laid in a grave in the southwest corner of the grounds, far removed from public observation. Subsequently the city corporation erected there a simple but appropriate monument, a broken column of white marble with the dismembered capital lying at its base. A generation later the corporation of Trinity Church de-

termined to remove the remains to the more conspicuous position which they now occupy, and the handsome mausoleum, surrounded by eight trophy cannon attached by chains which stands close by the southernmost entrance to the church, is the first object that attracts the eyes of visitors. The cannon were selected from the arms captured from the English during the War of 1812-14, and as, in accordance with law, each gun bore its national insignia and an inscription declaring the time and place of capture, the vestry of Trinity Church, with a courtesy worthy the imitation of all Christian bodies, directed that they should be buried so deep that no evidence of triumph should be paraded before the public eyes so as to seem unfriendly to the stranger within our gates. It was a fitting return for the respect paid to the remains of Capt. Lawrence and Lieut. Ludlow on their arrival at Halifax, when the entire British garrison marched in the funeral procession, and the navy furnished the pall-bearers and guard of honor.

Whether the Grand Lodge took part in the public funeral of Capt. Lawrence is not clear. At the meeting of Sept. 1, 1813, when it was known that the remains were on their way, a motion was passed "that it be referred to the Grand Officers, that in case there should be a public funeral of our deceased brother, the late Capt. Lawrence, to take measures, if they deem it proper, to assemble the Lodges in this city to join in the procession." But there is nothing on record to show that any further action was taken or that the remains of the hero of the Chesapeake were lowered to the grave with any Masonic ceremony.

CHAPTER IX.

COLORED LODGES—THE UNION OF 1813.

A MATTER of importance then, of considerable importance afterward, and which in the future will call forth all the judicial ability of the Grand Lodge to effect a settlement which will be satisfactory to all concerned, first came up about this time. This was the question of the recognition of Lodges of colored men. Theoretically and rightfully the Masonic constitutions do not consider the color of a candidate for initiation and advancement, but, somehow, colored men are not accepted into our Lodges, just as, although the Declaration of Independence declares all men are created equal, we draw the line of equality at Chinamen—so far as citizenship goes. There are colored men who parade as Masons and who work among themselves what they call the "higher degrees," but there is not in existence to-day—strictly speaking, there never has been—a duly authorized and legal Lodge of colored men in America. Now and again a colored man showing unmistakable evidence of his African origin is seen in some of our Lodges, especially on the northeastern seaboard, but he is merely a visitor hailing from some Lodge across the sea. As time passes on this problem will have to be met; it is ridiculous that a colored brother can sit in a Lodge and be welcomed as a visitor but is not permitted to be enrolled as a member. Of course, there is no law against it, but somehow the colored man in America does not apply to any of our legal Lodges for admission and quenches his thirst for Masonic knowledge in the spurious organizations supported by his race.

In all the old constitutions and in all ancient manuscripts, where the question is mooted at all one of the requirements very justly laid down is that a candidate must be "free born." It was so declared in the constitution of the first Grand Lodge in England in 1721. No trace of personal servitude was considered compatible with the dignity of Freemasonry, and even to the present day a liveried servant, the wearer of a badge of servitude, is not entitled, in at least one Grand Lodge jurisdiction, to be elected into the order. After slavery had been abolished in the West Indies the Grand Lodge of England disused the term "free-born" and substituted that of free man, thus, in the opinion of many of the ablest authorities on Masonic jurisprudence, deliberately violating one of the oldest and most clear-cut of all the landmarks. While thus considering a man's actual condition and not that in which he was born, the English Grand Lodge made it more difficult than ever for a man who even temporarily loses his rights as a freeman to maintain his connection with the craft, for Dr. Oliver holds, in his Historical Landmarks, that no one, "although he may have been initiated, can continue to act as a Mason, or practice the rites of the Order if he be temporarily deprived of his liberty or freedom of will," thus simply indorsing an earlier doctrine of the Grand Lodge, "that it

is inconsistent with the principles of Masonry for any Freemason's Lodge to be held for the purpose of making, passing or raising Masons in any prison or place of confinement." The Grand Lodge of Scotland takes no notice of color or birth.

But the landmark is still preserved inviolate in all the Grand Lodges of the United States, as it certainly ought to be, but the time is coming when no applicant for Masonic initiation in this land could have been born otherwise than free and it seems unreasonable to suppose that when confronted with that contingency the respective Grand Lodges will not officially review their position, and, while not changing the landmark, make the nature of its actual restrictions more clear to those most immediately affected.

It is unfortunate that the colored men of this country who sought Masonic enlightenment should have done so in the first place through means that were clearly illegitimate. On Sept. 20, 1784, the Grand Lodge of England (Moderns) granted a warrant to Prince Hall and several other negroes in Boston under the designation of African Lodge, No. 459. As there was already a Grand Lodge in Massachusetts the Modern Grand Lodge, in issuing this warrant, clearly exceeded its powers, and. in consequence, the document was irregular and worthless. It was never recognized in any way by the Grand Lodge of Massachusetts. After Hall died the African Lodge gradually became dormant, mainly because no one, even among its members, was much interested in it, and early in the century the English Grand Lodge removed its name from its record and did not again recognize any African Lodge in America.

But the document remained, and on it, so far as we can see, rests the claim to regularity made by the present so-called Masonic Lodges of colored men in America. One of the effects probably of the possession of this document, or a copy of it, was the appearance of the following advertisement in several New York newspapers on Oct. 3, 1818:

MASONIC NOTICE.

The members belonging to the African Lodge of Free and Accepted Masons are requested to attend an extra meeting of said Lodge on the 6th inst., precisely at 6 o'clock p. m., for the express purpose of receiving additional instructions in the sublime and exalted science and mysteries of Masonry, and at the same time a general lecture thereon and an inquiry into the proficiency which each member of P. Lodge has made since favors were conferred upon them; as, also, an exhibition and full explanation of the working or operative tools of each speculative Mason with the various badges emblematical of their respective orders, on the degrees which have been by merit conferred upon them, after which a jubilee will be performed by the members of the said Lodge. Punctual attendance is solicited. Masonic brethren belonging to other Lodges are respectfully invited to attend and will be most graciously received. By order of

SANDY LATTION, R. W. Master.

October 2.

This advertisement created so much excitement among the brethren that Deputy Grand Master Hoffman called an emergent meeting of the Grand Lodge on October 7 to consider what it all meant, and, probably after considerable discussion, although even that much is not vouchsafed in the minutes, a committee of five was appointed "to enquire into the same and to report to this Grand Lodge as early as practicable the result of their investigation." It took the committee, however, some five months before they were able to prepare a report and then they submitted the following rather vague document:

That two advertisements signed "Sandy Lattion" are acknowledged to have been inserted in one or more newspapers of this city by the individual who has signed them. He has asserted to a deputation from this committee that the institution called together by these notices was actually organized, had assembled and did still periodically meet; that proper authority had been furnished him from both the States of Pennsylvania and Massachusetts; that the authority from the latter State proceeds from an

African Lodge now in operation there. He has at all times refused to exhibit the documentary evidences of such authority, or to inform the deputation of the time when, and to designate the house where, the meetings were held.

The committee have used all prudent diligence to obtain information from other sources respecting the alleged institution, or the designation of other of the members attached to it, but without success.

This practically ended the active interest of the Grand Lodge in African Lodge Masonry for the time being. Sandy Lattion, however, held his own fort securely and several years later his institution bobbed up again—but the story of that will be told in its proper place.

A much more delicate and far-reaching matter which occupied the attention of the Grand Lodge arose out of the union of the Ancients and Moderns. It must be remembered that the New York Grand Lodge was of "Ancient" origin and that when the British forces left the city at the evacuation the members of the Provincial Grand Lodge simply left with their regiments or departed as emigrants to Canada, leaving behind them the Athol warrant, which was maintained in its integrity by those left behind. When Chancellor Livingston came into power and when the Grand Lodge declared itself independent it still continued to work according to "Ancient" principles. When St. John's, No. 2, made application for admission in 1784 its members had to be "healed," as we formerly pointed out, for, according to the requirements of the Ancients, and an invitation to other Lodges to join the ranks of the Grand Lodge was couched in the following terms: "That all other Lodges in this State, who were in the same situation as St. John's, No. 2, and who are willing to conform to the regulations of this Grand Lodge, be received in like manner as St. John's Lodge, No. 2." If this does not mean that St. John's Lodge was healed it means nothing. The same treatment, presumably, was measured out to Independent Royal Arch when, in the same year, it submitted to the Grand Lodge, and this proves that the Grand Lodge under Livingston was not, as some have declared, the result of a union of the New York brethren, Ancient and Modern, but of a surrender of the latter to the former, the complete abandonment of the "Modern" allegiance to that of the "Ancient." The union of the two Grand Lodges in England did not take place until December, 1813, when the "Ancients" and "Moderns" joined forces, "until time shall be no more," on equal terms, a fact which seems to be forgotten by some writers and controversialists of our day, who blatantly talk of the "Ancients" as a spurious body and who seem to ignore another very apparent matter—that if the union had not taken place the "Moderns" would long since have been swallowed up by their more enterprising and progressive rival.

However that may be, it is a fact that the union between the two legitimatized all the acts of each and wiped out the stigma of illegitimacy with which each so freely branded the other. From her position as an "Ancient" body the New York Grand Lodge never wavered for an instant and even as late as 1815, after the union had taken place in England, but probably before its full measure of importance was recognized or understood here, we find mention in the minutes of St. John's Lodge, No. 1 (old No. 2), of a "Modern" Mason being healed before being admitted to membership.

The question of union first came before the New York Grand Lodge in 1808, when a communication was received from South Carolina stating that the "Ancients" and the "Moderns" there had united in one body under the title of "The Grand Lodge of South Carolina," but nothing appears to have been done with the letter except to "file" it. That union was not founded on true principles, for it only lasted a year, and then the two Grand bodies traveled on in their various ways again. There the matter rested until 1814, when on December 14 another communication on the subject of union was received from South

Carolina detailing undoubtedly the story of the movement in England which resulted in the formation of the United Grand Lodge. This communication was referred to the Grand Lodge officers, and their report, signed by De Witt Clinton himself, and most likely drawn up solely by him, was presented at the meeting of March 1, 1815, and adopted. It read as follows:

> The Grand officers to whom was referred an abstract of the proceedings relative to the union of Free Masons in South Carolina and likewise of the "union of Free Masons in England, Ireland and Scotland, by which events the whole Masonic fraternity throughout the world have been united into one happy family," report
>
> That they have carefully examined this statement and find that the different sects of Free Masonry composed of Ancient and Modern Free Masons are united in Great Britain and Ireland and in South Carolina under the jurisdiction of one Grand Lodge in each country.
>
> The terms of union appear to have been on the footing of perfect equality; but how the precise differences have been arranged and adjusted cannot be collected from printed communications.
>
> In this State there is but one Grand Lodge [and] of course no union is necessary. The only interest that we take in these events must refer to the benign influence which they have on the general prosperity of Free Masonry, but inasmuch as brethren who have heretofore been considered Modern Masons may visit our Lodges it is proper that some general rule should be adopted in relation to them, therefore the following resolution is proposed:
>
> Resolved, That all Free Masons who are acknowledged as such by any of the Lodges under the jurisdiction of the Grand Lodges of England, Scotland, Ireland and South Carolina shall be considered as legitimate Free Masons by the Lodges under the jurisdiction of this Grand Lodge.

Thus the New York Lodge entered into the spirit of harmony which then prevailed, abolished the form of "healing" the "Moderns," and took the place among the Lodges in fraternal affiliation without in the slightest degree discarding her position as an "Ancient" body. That she retains to the present day, and, although all traces of the differences have long since passed, the seal of the Grand Lodge impressed on all its documents, mounted in bronze over the doors of her temple in New York and painted in its halls bears witness to the fact of its still standing before the world as an "Ancient," for that seal and that coat of arms are simply those which Lawrence Dermott drew together for the "Grand Lodge of England according to the Ancient Institutions."

The question of the great union came before the Grand Lodge in a more tangible form in 1818 and its reception, as we judge by the tenor of the resolution then passed, shows that the Grand Lodge was disposed to hold out the olive branch as far as possible and seems to show also that there must have been a large number of "Modern" Masons in the State, or at least constantly arriving in New York and seeking admission into its Lodges. The resolution, introduced by Grand Secretary Elias Hicks, was as follows:

> Whereas, It is known that a union was formed on the 27th of December, A. L. 5813, between the Ancient and Modern Masons of the United Kingdom of Great Britain and Ireland, but that from the want of an oral communication of the terms and conditions—the form and manner by which the individuals of either are admitted to a participation of the benefits of that union—this Grand Lodge has never possessed the means of giving to the Lodges within its jurisdiction the information and instruction necessary for their guidance in the admission of visitors and the relief of applicants; therefore
>
> Resolved, That the R. W. Grand officers be requested forthwith to take such steps as may seem to them best adapted to the purpose of obtaining either from the United Grand Lodge direct, or from some one of its Provincial branches such information on the subject aforesaid as may be important and necessary to be known and promulgated.

This was adopted unanimously. It refers to the Lodge of Reconciliation, which came into existence shortly after the union, for the purpose of "obligating, instructing and perfecting the members" in the work as charged by the terms of the compact, as adapted, in fact, to embrace all that—mainly in the third degree—was held most dear by the leaders in

both the bodies which united in 1813. It was not, however, until 1820 that the Grand Lodge began to see some practical way of carrying this resolution into effect. The then Deputy Grand Master (Snelling) of Lower Canada had agreed to communicate the "formula and ceremony of the union" to a brother for the express purpose of his communicating it in turn to the Grand Lodge officials, and he fulfilled his duty by investing the Grand Secretary with the secret work of what was practically a new, although temporary degree in Masonry, and at the meeting of June 8, 1820, it was ordered that "the mystery of the 'union' as communicated by the Grand Lodge of Lower Canada, be referred to the Grand Officers, the Grand Visitors, and the Masters of Lodges in the city of New York—or, in the absence of the Master of any Lodge, to the Senior Warden, or, in the absence of both, to some Past Master of such Lodge—for the purpose of adopting and disseminating the same, if the Grand Officers shall deem proper to do so after being made acquainted therewith." On the evening of Nov. 8, 1820, the brethren designated in the above order, headed by the Grand Master (Daniel D. Tompkins), met in the room usually used by the Grand Lodge in the City Hotel, and, according to the requirements of the case, a Lodge was opened "in ample form and with solemn prayer." The Grand Secretary "then proceeded to initiate the R. W. and W. Brethren * * * in the mystery of the union." When the initiation was over a motion was made that the Grand Officers "advise and recommend the dispersion of the same." Then, say the minutes of the meeting, "the Grand Officers having conferred together, the Grand Master announced as their pleasure, and gave permission for the free dissemination of the union to all brethren entitled to receive the same, but on the suggestion of the Senior Grand Warden (William Irving) it was afterwards resolved 'that a sub-committee be appointed to arrange and digest the mode in which the "union" is to be used and communicated and make a report thereon at the next quarterly communication of the Grand Lodge; and that the said Committee consist of the R.·. W.·. Brother Mulligan, the R.·. W.·. Brother Irving, the R.·. W.·. Brother Hicks, the R.·. W.·. Brother Bogert and the W.·. Brother Ovutt."



BROADWAY, NEW YORK, SHOWING CITY HOTEL (1830).

This Committee soon afterwards drew up the following document as the result of their deliberations:

The Union can only be communicated in a Master Masons Lodge and on no brother below that degree. It is obligatory on the part of the Master of a Lodge to communicate it to any member being a Master Mason requiring the same, but it is discretionary with every member to receive or decline it. The Masters of Lodges to whom the Union has been imparted are forthwith—and those who are yet to receive it as soon as convenient after it shall have been communicated to them—to cause the members of their Lodge to be specially notified that at a given meeting to be selected by such Master the Union will be imparted to all brethren qualified and desirous of receiving the same. Afterward the Union shall be communicated only in a Lodge of "United Masons" that is in the presence of five brethren who have already received it, for which purpose the Master of the Lodge is author-

ized and enjoined to exclude during the ceremony all such brethren as have not received or may decline to receive it.

The Grand Lodge in time endorsed all these proceedings and the Masters of the respective Lodges duly carried out the instructions of the Committee and imparted the mystery to those of their brethren who sought it. But the whole affair seems to have fallen flat in New York; even the possession of an extra degree failed to rouse the brethren, and the union, with its accompanying "mystery," soon dropped out of sight. It was never really needed here and the most essential point for us to observe in the whole incident is the determination of the Grand Lodge to preserve the independence of their institution, no matter what changes were taking place elsewhere. They only agreed, it will have been observed, to permit its introduction if they deemed it proper "after being made acquainted" with its mystery and terms and obligations.

CHAPTER X.

GRAND STEWARDS AND GRAND VISITORS.

WE must now consider a number of matters pertaining more immediately to the government of the Grand Lodge and its subordinate bodies—matters which, if of less general interest than those we have been discussing, had an important bearing on the welfare of the craft throughout the entire State.

At the extra meeting of the Grand Lodge on June 10, 1807, called to finish the business left over by the annual meeting a week previous, De Witt Clinton presided in person and as soon as the Lodge was opened "was pleased to inform the Grand Lodge that he had appointed the Right Worshipful Martin Hoffman, Deputy Grand Master, and the Right Worshipful John Wells, Grand Secretary, and that he had made the following appointments for the ensuing Masonic year, viz.:

Grand Stewards.

The W., the Hon. Samuel L. Mitchell.
Gen. Gabriel Rey.
David Dunham.
John Caldwell.

Grand Deacons.

The Wor. Adrian Van Slyck.
John Disbrow.
James Friele.
John G. Tardy."

The duties of these Grand Stewards and Grand Deacons were not clearly defined and so it is likely that the offices were bestowed on the brethren just named merely as compliments—compliments doubtless earned in the service of the craft. The Stewards, for instance, do not seem to have been even members of the Grand Stewards' Lodge, by virtue of their appointment, at least there is no evidence in the records of their having served on that body as a result of their appointment, as a right derived from it.

But during the successive terms of De Witt Clinton that body—the Grand Stewards' Lodge—gradually waxed in strength, as the Hebrew writers used to say. It steadily added to its powers and exerted a wider influence than formerly in the regulation of Grand Lodge business. It, at this period, fairly started on that career which resulted in its becoming the hub, as it were, in the wheel of the Grand Lodge, which made a sort of inner circle in Grand Lodge affairs and which finally made its methods and ambitions so offensive in an organization so truly democratic as that of the Grand Lodge that it was completely wiped out. It seems a pity that it should have met such a fate, for, although the Lodge made itself really obnoxious, it performed a good deal of useful work to the fraternity. It was the abuse of the Lodge, the turning it into a governing body, the making of it a factor in what for want of a better name has been called "Grand Lodge politics" that brought about its downfall, and it is a matter for regret that even in its offensiveness it should not have been more leniently dealt with, been reorganized instead of being wiped out. Its dis-

appearance really left a blank in the Grand Lodge which has never been filled and in many ways it is a misfortune that it should not again be permitted to flourish in our midst.

The original business of the Grand Stewards was to attend to the arrangements for the public festivals of the craft, such as the observance of the feast days of the Holy Saints John. During De Witt Clinton's time these days, so far as the Grand Lodge was concerned, were "more honored in the breach than in the observance" and the duties of the Grand Stewards in that respect were correspondingly light. But the Grand Stewards' Lodge by that time had its most practical work cut out for it in the distribution of charity and the collection of the dues of the Lodges. The latter was a delicate and often onerous duty and one which at times was the cause of much ill-will all round, especially when the question of settling the arrears of a Lodge by means of a compromise was in process of settlement. There were then no clear cut laws on the subject, and in many Lodges the fees to the Grand Lodge were considered much more in the light of an unremunerative tax than anything else. In fact, Lodges were formed, paid the fees for their charter, and then neglected to pay any further tribute to the Grand Lodge; some Lodges existed only on paper and all through the country there was a sentiment antagonistic to the brethren in New York, a sentiment which showed itself in the reluctance to pay the annual dues to the Grand Lodge promptly. There is no getting away from that fact. That the Grand Stewards' Lodge performed this part of its duty well is evident to any one who studies the records of the Grand Lodge. It was cautious, yet liberal, willing to listen to all appeals for reduction or compromise, yet firm in opposition when in the opinion of the members neither was warranted.

The Grand Stewards' Lodge also was the body through which, as has just been said, the charity of the Grand Lodge was distributed, and this work—work which is now ably and more systematically done by the various Boards of Relief—they performed with judgment, prudence and fraternal liberality. The demands upon them were constantly increasing. For instance, for the six months ending Nov. 25, 1807, they expended in relief $361; for the following six months $535, and in 1812 the six-monthly account had increased to $619. This was distributed among needy ones of all sects, mainly widows and aged brethren, and brethren or their dependents who had gotten stranded in the city or were temporarily overtaken by adverse circumstances. The business of charity was generally performed by a committee of Masters of three of the city Lodges, serving for a term of six months and reporting their work for review to each meeting of the Grand Stewards' Lodge, at which the money, except in pressing cases, was voted and to which was directly referred all matters involving any very great expenditure. Then, as the Grand Stewards' books and recommendations were subject to inspection and review by the Grand Lodge, the distribution of charity was hedged about by a sufficient amount of restrictions to make its expenditures be confined, even by the most careless administrator, strictly to legal and fraternal purposes.

Some of the items of the expenditures of the Grand Stewards' Lodge we must confess we cannot understand. For instance, a worshipful brother of St. John's, No. 6, received $50 "for his own use," nor do we see clearly how it possessed such power as to regulate the salaries of the Grand Pursuivant and Grand Tyler ($2 each for each attendance on Grand Lodge or Grand Stewards' Lodge). But most of their recommendations require no explanation, although some of them are a little involved. In 1808, for instance, there was an application from Worshipful Brother Pascals, of Clinton Lodge, in behalf of Mrs. Mary Hogbin, "praying that this Grand Stewards' Lodge would be pleased to direct to her the payment of $14, being the balance due to her

for the board of Mrs. Vanché, the widow of a Freemason, whom she had taken into her house as a boarder under an assurance that her board would be paid by Masonic contributions, but that she had left the city in arrears to her for that amount, and that she was herself in want." This was referred to the Committee on Charity and Mrs. Hogbin soon received the payment of her claim against the fugitive French widow. Another case, in 1809, showed that the Grand Lodge not only aided brethren who applied but that they also directly assisted the subordinate Lodges in their charitable work:

The committee of the Grand Stewards' Lodge, to whom was referred the petition of Brother Robert McMurray, of St. Lawrence Lodge, Kortwright, Delaware County, having conferred with the applicant are of opinion that the sum of $10 be granted to him to bear his expenses on his journey home, and that the Grand Secretary do address a letter to the Master, Wardens, and brethren of the above Lodge, acknowledging receipt of the certificate furnished by that Lodge, and authorizing them if they consider the applicant as deserving of relief to advance to him $40, which will be considered as so much of the dues of the said Lodge to the charity fund of the Grand Lodge, and placed to its credit accordingly.

The real secret of the gathering importance of the Grand Stewards' Lodge lay in its supervision and more or less control of the funds of the Grand Lodge. It was the Auditing Committee, or rather from it was appointed the Auditing Committee, which examined and passed upon the books of the Grand Treasurer and the Grand Secretary. From the reorganization, or establishment, of the Grand Lodge under Livingston this duty, when performed at all, was done half yearly, but in 1812 the Grand Stewards voted that the examination should be done quarterly and apparently their right to do this was unquestioned. They also supervised the accounts of the School Committee and made recommendations in accordance with that duty. One result of their investigations in this respect was a clear and understandable report of the financial condition of the Grand Lodge which, as we have purposely refrained from touching on that question hitherto, may here be reproduced in full:

Having examined the accounts current of the Grand Secretary and the books and vouchers of the Right Worshipful Grand Treasurer from the 27th day of May, 1812, to the 26th day of May, 1813, they (the committee) find that the Grand Secretary has received for dues of Lodges, School Fund dues, warrants, bank dividends, and interest on United States stock the sum of $3,041.75; that he has paid for postage, $15.80, and has likewise paid into the hands of the Right Worshipful Grand Treasurer, on account of the Grand Lodge, $3,182.34, leaving the Grand Lodge indebted to the Right Worshipful Grand Secretary the sum of $156.39.

Your committee further report that at the date of the 27th of May, 1812 (the time to which the accounts were examined), there was in the hands of the Right Worshipful Grand Treasurer the balance of $175.60 due this Grand Lodge; since which he has received from the Grand Secretary, $3,182.34, making the aggregate of $3,357.94, out of which he has disbursed, as per authentic vouchers, the sum of $3,318.54 viz.:

For part payment of note due by Grand Lodge	$ 300.00
For Grand Secretary's fees	375.00
For service of Grand Pursuivant	58.62
For services of Grand Tyler	21.00
For tuition to the Charity School	675.00
For charities	1,521.63
For interest on note and current expenses	367.29
	$3,318.54

Leaving in the hands of the Grand Treasurer on the 26th day of May, in the current year, $39.40.

Thus the stock belonging to the Grand Lodge, standing in the names of the Grand Secretary and Grand Treasurer is as follows:

In 6 per cent, deferred stock of the United States	$4,131.14
In Union Bank, 100 shares	5,000.00
In Mechanics' Bank, thirty-three shares	825.00
Making a total of	$9,956.14

That the Grand Lodge is indebted as follows:

For a note to fill up Bank shares	$400.00
For the difference between $156.39, due to the Grand Secretary, and $39.40, due by the Grand Treasurer to the Grand Lodge	116.99
Making an aggregate of	$516.99

Although it thus possessed power and used it unceasingly for the benefit of the fraternity, the Grand Stewards' Lodge had become to a very great extent an irresponsible body. Membership in it was by no means properly defined. Past Masters as well as present Masters seem to have had a voice in its deliberations, and probably a vote on the rare occasions when a formal vote on any subject was taken. This was not rectified until 1816, when the Grand Lodge, then putting its house in order in many ways, drew up a series of resolutions governing the membership and powers of the Grand Stewards' organization in the following words:

That the Grand Stewards' Lodge shall, from and after the first Wednesday in June next, be composed of the Grand Master, the Deputy Grand Master, Grand Senior, Grand Junior Warden, Grand Secretary and Grand Treasurer; ex-officio, and of twelve Grand Stewards of Charity, to be elected from the Past Grand officers, Past Masters and Masters of the several Lodges in the city of New York, who at the time shall be members of this Grand Lodge. That the election of the said twelve Grand Stewards of Charity shall take place at the time of the annual election of the Grand officers, and immediately thereafter the presiding officers of the Grand Lodge shall arrange the said twelve Grand Stewards of Charity into four classes, three in each class, numbering them first, second, third and fourth class. That the seats of the members of the first class shall be vacated at the expiration of the first year, the second class the second year, and so continually to the end that three Grand Stewards of Charity may be annually elected.

That the said Grand Stewards' Lodge shall possess and exercise all the powers now vested in the present Grand Stewards' Lodge, and assemble at the times prescribed for its meeting and whenever the Grand Master may specially convene them.

That the Grand Stewards' Lodge shall appoint from the said twelve Grand Stewards of Charity a committee consisting of three, to be called the Grand Stewards' Committee of Charity, who shall have and exercise the same powers that now belong to and are exercised by the Committee of Charity of the present Grand Stewards' Lodge, to be organized as aforesaid, and the said committee shall discharge the duties of their appointment until the next quarterly meeting, and so from time to time, in such rotation as nearly as may be, that the whole of the said twelve Stewards of Charity shall discharge the said duties three months of each year. Provided, however, that instead of appointing a Grand Stewards' Committee of Charity for the first three months, as before directed, the persons composing the first class of the said Grand Stewards of Charity, shall be the first Grand Stewards' Committee of Charity. * * *

That appeals may be made from the Grand Stewards' Committee of Charity to the Grand Stewards' Lodge and from thence to the Grand Lodge.

In accordance with this the following twelve Past Masters and Masters were elected in June, 1816:

Class 1, John Leonard, Past Master St. Andrew's Lodge, No. 3.

Class 2, Henry Marsh, Master Benevolent Lodge, No. 142.

Class 1, William Carlisle, Past Master Trinity Lodge, No. 10.

Class 3, Thaddeus Seymour, Past Master St. John's, No. 1.

Class 1, Barnard Strong, Past Master Mount Monah, No. 132.

Class 3, John J. Boyd, Master Adelphi, No. 18.

Class 2, George Carroll, Master St. John's, No. 1.

Class 4, William E. Dunscomb, Master Clinton, No. 143.

Class 3, Jonas Humbert, Junior Master Fraternal, No. 31.

Class 4, Samuel Montgomery, Master Hiram, No. 7.

Class 4, George D. Davenport, Master Indep. Royal Arch, No. 2.

Class 2, James Lyon, Past Master St. John's, No. 6.

This arrangement of annual selection in classes of three continued operative for a long time, and was certainly by its methodical arrangement a vast improvement over the old system. The duty of distributing charity, of listening to tales of distress and sifting the merits of these stories, determining whether relief should be given and its amount are matters from which many men instinctively shrink, and although we have found in our survey of the records few cases where any brothers shirked such work, we have met with many cases where it was performed

rather by Masonic command than from any personal desire. The new scheme permitted the Grand Lodge to select the most appropriate men for the work, and the defined duration of their service prevented the duty of relieving the distressed from falling upon any one man.

The influence and power of the Grand Stewards' Lodge was at one time very seriously threatened by another set of officials—a set not contemplated in the original constitutions—the Grand Visitors. It will be remembered that two of these had been appointed during Gen. Morton's administration, their main purpose being to collect the dues of the country Lodges. They were also, however, to superintend the "work" and try to establish its uniformity, to explain the regulations and requirements of the Grand Lodge, to heal disputes and in a general way to act as the representative of the Grand Lodge in places where that body could not reach, which was, in a sense, all of New York State outside of a limited radius around New York city. An example of their business, apart of the collection of dues and the exemplification of the work, is given in the minutes of the meeting of Sept. 7, 1808, when a brother who had been expelled from Revival Lodge, No. 117, at Windham, Greene county, appealed to the Grand Lodge against that sentence, and that body at once referred the matter "to Right Worshipful Grand Visitor Edmonds, the said Lodge being within his district, with power to inquire into the facts relative to the said brother's expulsion, and report the same to this Grand Lodge."

The original Visitors, three in number, were G. N. Edmonds, G. V. Woods and Philetus Sawyer, were assigned to distinct parts of the State, but their duties were conducted under the supervision of the Grand Stewards' Lodge. On Aug. 31, 1808, for instance, we are told, that Grand Visitor Edmonds "made a report to the Grand Stewards of his visitation of the Lodges in this, his district, and of other matters connected therewith, and stated an account of moneys received and expended, by which it appears that there remains in his hands a balance of $50.75." Grand Visitor Woods also appeared at the same meeting and reported that instead of being in pocket by his labors he was short $63.68. The accounts of both of these brothers, after being examined and audited, were passed and the Grand Treasurer directed to receive Edmonds' balance and pay Woods the money he claimed. The nature of the work carried on by these Visitors can most clearly be understood from a perusal of the following report which was submitted to the Grand Lodge Sept. 7, 1808, and unanimously adopted:

The committee appointed at the last Grand Stewards' Lodge, to whom were referred the reports of the Right Worshipful Grand Visitor Edmonds, and the Right Worshipful Grand Visitor Woods at the last Grand Stewards' Lodge, report that in their opinion the dues of Hudson Lodge, No. 13, mentioned in the report of the Right Worshipful Grand Visitor Edmonds, antecedent to the 30th of May, 5801, ought to be remitted. They are also of the opinion that the warrant of Washington Lodge, held in the town of Livingston, ought to be surrendered, and that the Right W. Grand Visitor Edmonds should be directed to procure the surrender thereof. They are also of opinion that the warrant of Columbia Lodge, No. 101, should be surrendered, unless the said Lodge do, within six months, pay to the Grand Lodge their past dues. and that in case of such failure the R. W. Grand Visitor Edmonds be directed to procure the surrender of the said warrant. They are also of opinion that the dues of Friendship Lodge, No. 116, should, under the peculiar circumstances of their case, be remitted to the last June festival. They are also of opinion that the dues of St. Lawrence Lodge, No. 92, and of St. Andrew's Lodge, No. 48, should not be remitted, but that the R. W. Grand Visitor Edmonds be authorized to accept from the said Lodges, respectively, such sums in compromise of their past dues, as he may think fit. They are also of opinion that the offer of compromise made by Morton Lodge, No. 91, should be accepted, and that the R. W. Grand Visitor Edmonds be directed to receive the same accordingly.

Your committee are of opinion that both the R. W. Grand Visitors Edmonds and Woods, whose reports have been submitted to them, are entitled to the thanks of this Grand Lodge for the industry and

ability with which they discharged their respective duties.

However, in spite of their industry, we do not find much evidence that the Grand Visitors were popular in the country districts. They were rather looked upon in the light of privileged tax collectors outside the city, and within it there was seemingly a prevailing idea that their commissions and expenses really used up, as they certainly did, the largest share if not the whole of their collections. But that, in the circumstances of the case, was to be expected, and if these wandering brethren had only promoted a feeling of harmony, of homogeneity, between the city and country Lodges they would have deserved all the commissions and votes of thanks and other emoluments practical and honorary which they received. But in this, we fear, they greatly failed. After a while many complaints were received reflecting on the Grand Visitors, and suggesting plans for the improvement of their business methods. These complaints finally compelled the Grand Lodge to take action, and in 1814 the officers were appointed a committee to review the office and its business and to suggest possible improvements. That committee may have acted in concert, but we doubt it. The report which was submitted in their name was signed by De Witt Clinton alone, and it is very probable that he took hold of the question at issue, solved it himself in his own masterly way and that the others merely formally indorsed it. The following was the report presented to the Grand Lodge meeting on June 1, 1814 (De Witt Clinton was not present):

From a variety of causes the system of District Grand Visitors has not realized the expectations that had been formed of it; that some of the Grand Visitors have declined acting and few have attended to their duty.

That in the opinion of the Grand officers the establishment of three Grand Visitations would conduce to the greater uniformity of working, would facilitate the collection of the dues, would promote a more intimate connection with the Lodges, and would essentially subserve the interests of Freemasonry.

That this plan would have been recommended at an earlier period had they not been impressed with an opinion that its success must depend upon the selection of proper characters to superintend its execution. They, therefore, have been diligently employed in investigating the qualifications of suitable candidates and now feel considerable confidence in recommending the following arrangement:

That the State be divided into three Grand Masonic Districts for visitation.

First—The First District to consist of the Southern districts of the State, except the city of New York, and of the counties of Putnam, Orange, Ulster and Sullivan.

Second—The Second District to consist of the residue of the Middle and Eastern District, except the counties of Clinton and Franklin.

Third—The Third District to consist of the Western District, and the counties of Clinton and Franklin.

That the W. Brother Thomas Lowndes, of the city of New York, be appointed R. W. Grand Visitor of the First District; W. Brother Ebenezer Wadsworth, of Lebanon, in the county of Columbia, be appointed R. W. Grand Visitor of the Second District, and the W. Brother Enos, of Eaton, in the county of Madison, be appointed R. W. Grand Visitor of the Third District.

That the rules heretofore adopted for Grand Visitors shall apply to the present arrangement, except that, in addition to these expenses a suitable compensation shall be allowed to the Grand Visitors, and that the Grand officers be authorized to agree with the Grand officers upon the amount of their respective compensation.

No one familiar with Grand Lodge business will fail to agree that this document emanated solely from De Witt Clinton. No other officer would have presumed to create three new offices, to district the State and to name three new Grand Lodge officers. To make the authorship of the document more certain, it was not placed before the meeting in the usual way. Immediately after reading it, Grand Secretary Wells started upon the reading of what may be termed a supplementary report, from which we make the following extracts:

Resolved, That the foregoing report be accepted and the plan therein adopted; and that the warrants heretofore granted to Grand Visitors in this State

be, and the same are hereby revoked and declared to be of no further effect, and that the Grand Visitors heretofore appointed do severally surrender their warrants to the Grand Visitor of the district in which they reside, by whom the said warrants shall be transmitted to the Grand Secretary.

Resolved, Also, that the Grand Visitors appointed as aforesaid have, and they hereby are invested with, full power and authority to call upon the late Grand Visitors within their respective districts, and the representatives of such of them as may be deceased, for a settlement of the moneys received by them, and to come to such settlement with them touching the same as such Grand Visitors shall respectively think proper, and to receive whatever balance or balances may be due to the Grand Lodge, and proper receipts and acquittances for to make and give.

Resolved, Also, that the Grand Visitors hereby appointed as aforesaid have and they are hereby invested with full power and authority to compound with the Lodges within their respective districts for all dues already due and payable to the Grand Lodge, or which shall become so on or before the festival of St. John the Baptist, next ensuing, provided satisfactory evidence shall be given to him that such Lodge or Lodges with whom he is so authorized to compound are unable to pay the whole amount of their dues, in which case the Grand Visitor shall and may take such compromise and settlement as they, in their discretion, shall think fit.

Resolved, Further, that the said Grand Visitors be, and they are hereby expressly directed, to inform the Lodges under their respective visitations, that this Grand Lodge does demand an immediate settlement and payment of their dues to the festival aforesaid, and that they will vigorously enforce the punctual payment of their dues that shall accrue from and after that time.

This, with another clause ordering the report and resolutions to be printed and circulated, was unanimously carried and so the system of Grand Visitor got a renewed lease of life, another license of power under new men.

But it was not for long. In 1816, Ulster, Sullivan, Orange, Putnam and Westchester counties were taken from the first district and added to the second, probably to more closely equalize the fees of the Visitors in the second and third districts, and in 1819 an effort was made to create eighteen districts throughout the State with a Grand Visitor in each, the remuneration to be $2.50 a day, a day to be eight hours' actual work, or thirty miles' travel, or generally determined on that basis, but this drastic measure fell through. The three Visitors held their ground, however, with difficulty, and at the meeting on June 8, 1820, a motion to put them out of office was voted down, simply because it was inexpedient. At the same meeting they each presented a report from which we glean some light on the way in which they pursued the financial duties of their office. In first district Brother Hicks collected $37. In the second Brother Wadsworth reported having visited 100 Lodges, of which sixty paid in full, twelve paid in part, eighteen paid nothing, but sent in their returns, seven made no returns at all and three —Malta, No. 106, Charity, No. 224, and Halcyon, No. 240, surrendered their charters. His collections amounted to $1,291.87. Brother Enos reported 117 Lodges visited, seventy-two paid in full, fifteen in part, twenty-nine paid nothing and one, Olive Branch, No. 244, ceased. His collections footed up $1,956.60. Brother Hicks was too bashful to claim any recompense, but Brother Wadsworth was allowed $1,130 and Brother Enos $1,300. Thus the collection of $3,285 cost $2,430, rather an expensive arrangement, and it is little wonder that when the figures were fully laid before the brethren they welcomed a motion to the effect that the resolution creating the three Visitors be repealed and adopted it. That settled the question of the employment of such aids to harmony for a brief time, but it was felt that some system of bringing the country and city Lodges into closer personal relations was needed and this matter, the foundation of the trouble between the city and country which caused disunion in the craft for a few years, will again occupy our attention, but in another chapter.

CHAPTER XI.

NUMBERING THE LODGES—A NEW HALL—DE WITT CLINTON'S RETIREMENT.

ONE long standing subject of dispute between the city and country Lodges, the older ones at least, was the numbering of the Lodges. Some had their numbers on their warrants, others had not, and in many the numbers were meaningless so far as real numerical precedence went. In 1809 a petition from three of the city Lodges was read, praying that numbers might be placed on their warrants. These were Mount Moriah, Benevolent and Clinton Lodges, whose numbers on the roll were respectively 132, 142 and 143. A committee was appointed to arrange this bit of important detail along with the Grand Secretary, and on March 7, 1810, that committee, the minutes say, "made a report which was read and accepted." What the nature of this report was it seems impossible to determine; it most likely was simply one of progress, or one that defined nothing. McClenachan seems to favor the former theory and says that in connection with this committee the Secretary reported thereon June 4, 1819. But it seems hardly likely that a committee would continue at work during some nine years without being heard from in some way, if it is possible to conceive of a committee holding on to any species of merely honorary work for so long a period at all and under any circumstances. The Secretary, however, submitted a report in 1818 showing exactly the condition, the standing of the Lodges according to their received, adopted or authorized numbers. In compiling this last, however, he had to use considerable ingenuity, for, as he reported to the Grand Lodge previous to its issuance, the compilation was a delicate and difficult one. He said, for instance, Sept. 3, 1817, that "in numbering the Lodges a confusion had arisen in the Lodges standing between No. 18 and No. 25, to remedy which he had assigned to St. John's Lodge, held at Warwick, Orange county, the No. 19; Lafayette Lodge, held at Amenia, Dutchess county, the No. 20; Montgomery Lodge, held at Stillwater, Saratoga county, the No. 21; Amicable Lodge, held at Whitestown, Oneida county, the No. 22; Ontario Lodge, held at Canandaigua, Ontario county, the No. 23; Kingston Lodge, held at Kingston, Ulster county, the No. 24, which arrangement is conformable to the dates of their respective warrants and does not interfere with the number of any other existing Lodges. To St. Patrick's Lodge, held at Johnstown, Montgomery county, which, had it made its submission in proper season, could have claimed the No. 8, but which has only lately yielded to the authority of this Grand Lodge, the No. 9 (vacant by the surrender of the warrant of Howard Lodge) has been assigned."

On March 3, 1819, the Grand Secretary stated that "by the surrender of various warrants a numerical arrangement of the Lodges within this jurisdiction, to correspond with the

dates of their respective warrants, might now be made with little difficulty, and that he had accordingly made a classification of the same. These changes were very numerous and drastic. Zion Lodge, formerly No. 62, was made No. 3; Abram's, No. 15, was made 83; Washington, No. 16, was made 84; Warren, No. 17, was made 85, and Morton, No. 50, became No. 108. St. Andrew's, hitherto No. 3, became No. 7, and St. Patrick's, for some time No. 9, was sent down the list two numbers; Holland Lodge, No. 8, became No. 16; Trinity, No. 10, became No. 39, and L'Union Francaise, No. 14, became No. 71. These are specimens of the changes made. The whole may be found and studied more carefully in our comparative table, showing at a glance the changes made in the numerical designation of all the Lodges since the beginning, so far as recorded, of Masonry in the State. The list as arranged in 1819 was supposed to be final, and, with that idea in view, the following motion was passed on its being agreed to: "That no document or surrendered warrant, the number of which may have been employed in the preceding arrangement, shall ever hereafter be revived." But the list had to be overhauled more than once in the future before the numbers were definitely settled and all parties were, or declared themselves actively or passively to be perfectly satisfied.

With a desire for regularity in numbers came a wish for a new constitution. The one issued in 1801 still prevailed and it had long become out of date. Its provisions had been rendered in many places inoperative by subsequent legislation, and, besides, it was felt that the craft had so far advanced beyond the purview of the laws of 1801—practically those of 1785—that a new arrangement on conservative lines was needed. In 1816, when it was thought that this important matter should no longer be delayed, quite a number of important amendments were presented to the Grand Lodge on March 6. One of these, that concerning the Grand Stewards' Lodge, has already been enlarged upon. Another alteration of great moment—an alteration in keeping with the democratic spirit of the country—was that which Deputy Grand Mastership and the Grand Secretaryship be elective offices and that the Grand Secretary "be allowed an annual salary of $600, payable quarterly, in full for his services, and that all money he may expend for books, stationery or in any other manner in the discharge of his duties shall be allowed and paid by the Grand Lodge." At the same meeting a committee, Brothers Vanderbilt, Lewis, Seymour and Telfair, was ordered to report at the next communication "what amendments are necessary to the constitution of this Grand Lodge for the better government of the Fraternity generally." That committee, so far as we can see, made no report. A number of other matters were presented at the meeting of March 6, but laid over for consideration until June 12, when they came up for discussion and carried.

The first of these was for the time a startling innovation. When Lodges in those days passed from labor to refreshment there was nothing symbolic about the phrase or the after proceedings. Indeed the harmony which resulted by the aid of the punch bowl was rather hilarious and disgraceful at times, and some Lodges had such practical ideas of refreshment that they ordered their wines and spirits, their ale and beer and cigars, in wholesale manner and boasted a complete outfit of glasses, decanters and other harmonious paraphernalia. The cost of all this was very great. In 1818, for instance, the Treasurer of Albion Lodge, No. 26, as we learn from a manuscript history of Grand Master Isaac Phillips, declared to the Lodge that its "expenditures were unmasonic and would eventually undermine the principles of the Order; that for fourteen years the Lodge had only expended an average of $64 per annum in charity, while for fourteen years it had expended an average

sum of $741 per annum for refreshments." Drinking, in fact, had become in the popular mind one of the essential qualifications of Freemasonry, and in this country "the jolly Masons" and "the drunken Masons" were regarded as synonymous terms with riot and debauchery. In this we do not believe. We cannot imagine that harmony developed into license in any of the Lodges of the State, but the songs which circulated, even in works sanctioned by the Fraternity as those which were carolled forth in Lodge rooms and at Lodge meetings, certainly gave color to the charge. Of course, in those days temperance, or even moderation, in drinking, was not recognized as the necessary virtue it now is, and it speaks volumes for the moral tendencies of Masonic teaching that the Grand Lodge then should even attempt to legislate on such a subject. The motion introduced in this connection was drastic enough—"That the use of distilled spirits in Lodge rooms at the meetings of Lodges is of evil example and may be productive of pernicious effects, and that the same ought, therefore, to be and is hereby expressly forbidden under any pretense whatever"—and that it was passed proved that the brethren generally were in full sympathy with the higher tendencies of their leaders. The other amendments suggested at this meeting referred mainly to Lodge funds so far as they are concerned with the Grand Lodge. One decreed that Lodges should pay their indebtedness to the Grand Lodge before indulging in banquets or dividing the funds or disposing of them in any way; another held that members suspended for non-payment of dues should not be permitted to attend Lodge meetings, "or otherwise exercise Masonic privileges" until relieved; while another vested the Grand Visitors with more stringent powers than ever in the case of Lodges which should forfeit their warrants, and empowered these officials not only to demand in each case the document which gave life and legality to the Lodge, but also to get possession of "all the books, furniture, jewels, ornaments, money, debts, demands and other property, whether real or personal, belonging or due to any such Lodge." These all passed and became law. The most curious incident, however, in connection with the changes proposed to this meeting is that one which seemed, so it appears to us, at least, to have been most sure of passage, failed to find a majority of votes and so was thrown out. It read as follows:

That the practice of lending money by Lodges to individuals, especially in small sums, and without any security other than the personal responsibility of the borrower, be, and the same is, hereby prohibited, inasmuch as it is calculated from the want of punctuality in the borrower and his frequent inability to repay the loan, to deprive the Lodge of the benefit of its funds for its own charitable purposes and to incapacitate it from a full and regular discharge of its dues to the Grand Lodge.

At a subsequent meeting a resolution was also negatived which proposed that no person be made a Mason who is a resident of any other State having a Grand Lodge, although the object of the resolution was to prevent improper characters, or men with no character at all, from gaining admission to the Order, the idea being that it was best to leave each case as it came up to be adjudged on its merits. Then the meeting, to punish dilatory brethren within the Order, voted in favor of a motion prohibiting funeral honors being rendered in the instances of members whose dues were six months in arrears!

The old Committee on Amendments having proved useless, the Grand Lodge, on March 12, 1817, passed the following:

Resolved, That the R. W. Grand Senior Warden (Colden), the R. W. Grand Secretary (Wells), R. W. John W. Mulligan, W. Elias Hicks, and John Leonard, be a committee to prepare for publication a new edition of the Book of Constitutions, and to embody therein, or annex thereto all such existing resolutions as have been passed since the year 5801, the date of the last authorized issue of the same, together with a list of the Lodges under this jurisdiction.

Three months later, June 4, the scope of this committee was increased, when it was voted "That they be hereby authorized, if it shall seem to them necessary and expedient, to form a new constitution for the government of this Grand Lodge and the Lodges under its jurisdiction."

The Grand Lodge waited for two years, getting reports of progress, but nothing tangible. Meanwhile the Grand Secretary [Hicks] himself a member of the committee, had been at work and collected the resolutions passed since 1801, performed, in fact, the very service for which the committee had been created. At the meeting of the Grand Lodge on Dec. 1, 1819, he announced that the appointed committee would not likely make a report, and so he submitted his own compilation for the consideration of the brethren. Then the existing committee was discharged and the Secretary's work was accepted as the "10th section of the 3d chapter of the Book of Constitutions," but a committee was appointed to "collate and correct" the section and when satisfied that everything was correct they were to authorize the printing of the new volume. At a special meeting held two weeks later this committee reported that the assigned duty had been fulfilled and the publication authorized, but suggested that three by-laws or articles which had been left untouched by the Secretary be repealed. One of these was that which compelled each member of the Grand Lodge to pay 50 cents into its treasury each quarterly meeting, and an additional 50 cents should he be absent; another demanded 6 guineas for a warrant and 1 guinea for a book of by-laws, the latter a ridiculous charge, as most Lodges now printed their own by-laws instead of using those imported from England and furnished by the Ancient Grand Lodge, as was the case when this by-law was first adopted, in 1783. The most important of the three was that passed in 1806, declaring that "all communications to the Grand Lodge, unless it be a complaint touching the Grand Visitor, shall be made through him." These were all at once repealed and the new Book of Constitutions soon made its appearance. It was certainly a great convenience to the craft, although there is no doubt that an entirely new constitution would have been of more service and more in keeping with the influential and dignified position which the Grand Lodge even then had attained. One good result of the agitation in connection with the revised constitution was the appointment of a committee, consisting of Elias Hicks, John W. Mulligan, Thomas Lownds, and the Grand Visitors, Ebenezer Wadsworth and Joseph R. Enos, to "settle a uniform mode of work for the Lodges under this jurisdiction." It does not appear from the records whether they performed this duty or not. Soon after the Grand Visitors got into trouble through an attempt to ignore the jurisdiction of the Grand Stewards' Lodge, trouble out of which the latter emerged triumphantly and in a little time the then Grand Visitors were legislated out of office.

One subject on the tapis about this time which was of especial interest to the craft in New York, the members of the Grand Lodge especially, was that of a suitable meeting place. Hitherto the Lodge had had no fixed place for holding its communications, but perambulated according to circumstances, the City Hotel being used generally for great occasions, while for ordinary gatherings the usual room of one of its subordinates sufficed. In 1817 the inmates of the City Almshouse were transferred from the old building on Chambers street to a new structure on the grounds now occupied by Bellevue Hospital, and the deserted structure was altered so as to be adapted to "liberal purposes." The Grand Lodge petitioned the corporation for "a grant of such part of the building * * * as, when fitted for the purpose, may make a suitable place for the meetings of this Grand Lodge and the subordinate Lodges" in the city. Although the committee appointed to

attend to this matter was as influential a one as could be selected the corporation rejected the petition, probably solely for political reasons. On June 24, 1818, an effort to raise funds for building a hall was made, when a committee was appointed to get the consent of the Legislature to a lottery, out of the profits of which it was thought enough money for the purpose indicated could be secured. This was by no means considered then as nefarious a means of procuring money as now, and its pernicious effects on the community, although even then understood and denounced by a few, were generally regarded as perfectly legitimate. Indeed, it was not until 1830 that the movement against such false roads to wealth assumed any headway. We mention this, not in way of extenuation of the action of the Grand Lodge in suggesting such a mode of adding to its possessions and financial standing, for a body of such enlightened views and rejoicing in having the names of so many eminent citizens—statesmen, financiers and business men—on its rolls should have understood all the moral dangers attendant upon the whole system of lotteries and avoided them, but then the evil had legal sanction, was commonly practiced, and probably any particular lottery scheme managed by reputable men could be honestly conducted.

How the Committee on Lottery fared with the Legislature the records give no indication. It is probable, however, that they had some hopes of carrying the matter through, for on December 15, 1819, a committee was appointed "to look for and select a proper and suitable site in the city of New York for a Grand Masonic Hall; to ascertain the conditions upon which the same may be purchased and the uses to which it may be employed until it be deemed expedient to build." At the meeting on March 1 following that committee reported:

That in Grand street at the intersection of Elizabeth street, are four lots of ground, forming a front on Grand street of about 94 feet and in length about 30 feet, which may be had for about the sum of $4,600, provided it is immediately purchased, and about half of this amount may remain on mortgage on the premises.

That at the corner of Beekman and Nassau streets several lots may be had for $20,000, making 48½ feet on Beekman and 104 feet on Nassau, and about one-half of this sum may remain on bond and mortgage for ten or twelve years, if not longer.

That at the corner of Grand street and Broadway there are several lots comprising a front on Broadway of 107 feet, extending in length toward Mercer street 100 feet, which may be purchased for $18,000 cash.

The Grand Lodge, however, did not appear to think that any of the lots indicated was a bargain or was eminently suitable, and instructed the committee to continue the search. This, it seems, they did not do, and on June 9, 1820, announced that the places referred to in their report were not then for sale and that they had nothing further to say, while in September of the same year the committee appointed to bring about the lottery was also discharged, having, we are thankful to say, accomplished nothing. And there the question of a Grand Masonic Hall rested for the time being, and the Grand Lodge secured rooms for its big meetings in Washington Hall, a rather imposing structure on Broad-



WASHINGTON HALL, AS ALTERED AND REPAIRED, 1828

way at the corner of Reade street, in former years part of the negro burying ground and afterward the site of the Stewart Building. The site has not yet altogether lost its connection with Masonry, for in the Stewart Building are now the offices of the Ancient and Accepted Scottish Rite for the Northern Jurisdiction. And this reminds us that in 1814, the minutes say,

A communication purporting to be made in the name and on behalf of a body styling itself the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third Degree, holding its sittings in Charleston, S. C., and signed by E. De La Motta, John Mitchell and Frederick Dalcho; and another body styling itself the Most Potent Grand Consistory of the United States, and holding its sittings in New York, were respectively read. It was, however, resolved "That inasmuch as the said communications refer to degrees of Masonry not known to, or recognized by this Grand Lodge, the Secretary be directed to return the same to the bodies by whom they were respectively sent."

The last annual meeting under the Grand Mastership of De Witt Clinton was that in June, 1820, and it may not be out of place, for the sake of comparison with similar meetings of the past, to dwell a little on its business and consider the condition of prosperity the craft attained under his leadership. The annual meeting lasted during three days—June 7, 8, 9—and on the roll-call on the opening day twenty-four Lodges were represented by their own officers, and thirty-six by proxies —sixty Lodges in all. The first business was the election of officers for the year commencing with the close of the annual meeting. A letter was read from De Witt Clinton declining a re-election and Martin Hoffman, who presided, declined to continue as Deputy Grand Master. Thereupon the election proceeded and resulted as follows:

Daniel D. Tompkins, Grand Master.
John Wells, Deputy Grand Master.
John W. Mulligan, Senior Grand Warden.
Elisha Gilbert, Jr., Junior Grand Warden.
Elias Hicks, Grand Secretary.
Cornelius Bogert, Grand Treasurer.
Rev. James Milnor, D. D., Grand Chaplain.
Rev. Henry I. Feltus, Assistant Grand Chaplain.
Joseph Jacobs, Grand Pursuivant.
James Thorburn, Assistant Pursuivant.
Hosea Dodge, Grand Tyler.

Zebedee Ring,
Daniel West,
Caleb Bacon,
} Grand Stewards. To take the places of three out of the twelve Stewards who retired by rotation.

This exhausted the list of authorized officials, but before the annual meeting a committee appointed to "investigate the communications from the several Grand Lodges of the United States of North America, of Upper and Lower Canada, and from the United Grand Lodge of England," while reporting that "the most important regulations contained in these documents are in operation under the jurisdiction of this Grand Lodge," made a suggestion regarding the creation of new offices, so as to make the official schedule of New York more in harmony with those of her sister Grand Lodges. That was the appointment of two Deacons, a Grand Sword-Bearer, Grand Marshal and Grand Standard-Bearer, "which, we think, will be conformable to the ancient usage of the Fraternity." This suggestion was soon after adopted and the new officials given rank immediately after the Grand Chaplain.

The statistical and financial reports submitted are full of interest. No less than 114 Lodges were reported as in arrears of dues for two years and upward, the list being headed by Mount Vernon and Masters' Lodges, Albany. From the Lodges in the First District there were dues received during the year amounting to $1,315.05, from the Second $1,851.87 and from the Third $3,572.21; $375 had been received for five new warrants, $135 for 16 dispensations, and $30 for 12 Grand

Lodge certificates. From invested funds ($7,131.14 United States stock, $4,000 bonds and mortgages, 100 shares Union Bank stock, and 33 shares Mechanics' Bank stock), interest and dividends had been received amounting to $1,161.29. The expenditures included $169.85 "discount on uncurrent money" received from the Grand Visitors; Grand Secretary's salary, $600 (besides $450 for extra services); Grand Treasurer's salary, $100, and $50 each as salary to the Pursuivant and his assistant and the Tyler. Room rent amounted to $40, with $5 additional for fuel, while candles cost $18.19; $2,000 was invested on bond and mortgage, and with the $2,430 paid the Grand Visitors was the largest single item that figured in the accounts of the year. The expenditure for charity, however, amounting to $1,998.07, approached very near it. Of that sum $1,045.44 was distributed among applicants in the city, $458.50 to applicants outside the city but in the State, and $494.13 "to sojourning brethren of all nations."

Votes of thanks were passed at this annual to De Witt Clinton, Martin Hoffman and Cadwallader Colden "for the long and useful services rendered by them to the Fraternity at large in exercising the functions of their respective offices." The proceedings of the three days' session seemed on the surface full of harmony, but indications were not wanting that all was not perfectly at peace, for on the 21st of June an emergent meeting had to be called by Clinton (his successor not having been installed) to fill the office of Deputy Grand Master, Brother John Wells having declined the honor. The result was that John W. Mulligan, who had been chosen Senior Grand Warden, was elevated to the Deputy Grand Mastership, while William Irving, Past Master of Holland Lodge, became Senior Grand Warden. Having thus fairly cleared the way for his successor, De Witt Clinton retired from an office to which he had devoted a share of many of the best years of his useful life, and with it closed his active work on behalf of Freemasonry. He still continued to hold high office in other branches of the Fraternity, but to a great extent, if not entirely, his connection with them was merely formal. But to the end he strongly adhered to the Order and during the years of life yet vouchsafed, though some of these years are included in those which, Masonically speaking, tried men's souls, he never wavered in his allegiance to the brotherhood or hesitated to own his adherence to its principles or his belief in the beneficence of the institution.

Dr. Renwick, in his biography of Clinton, says on this point:

> In this capacity (Grand Master) he was repeatedly applied to for advice as to the obligation of the Masonic engagement. Replies to such applications occur in his letter book long before the excitement caused by the disappearance of Morgan arose. They are of uniform tenor, and declare the Masonic covenant to be inferior in obligation to the duties of the man, the citizen and the Christian, to which, if found in opposition, it, in his opinion, ought in all respects to yield.

What else could he say? What else would any true Mason of the present day say in answer to such queries, knowing that Freemasonry contains nothing in opposition to the duties of man, the citizen, or the Christian? Another of Clinton's biographers, Dr. Hosack, thus reviewed his Masonic career:

> His long connection with that institution, which spreads its benign influence throughout the civilized world, which enrolls among its members the illustrious names of Washington, Warren, Lafayette, Franklin, Pinckney, Livingston, and the venerable Chief Justice Marshall, including many of the most highly respected dignitaries of the church, as well as the clergy of different denominations is, of itself, the most unequivocal evidence of the purity of its principles, the correct morals and the religious tendency of the precepts Masonry inculcates. But like other benevolent and pious institutions it has its unworthy as well as its meritorious members. Christianity had

its Pharisees as well as its sincere worshipers. Had the institution of Masonry been otherwise than the means of diffusing the blessings of beneficence and of that charity, that best of virtues which binds man to man, it never would have received the support of men distinguished for their intelligence, integrity and piety, on the contrary, could it even tacitly have sanctioned any departure from the strictest rules of rectitude or honor, it long since would have been abandoned by the virtuous and the wise.



MONTGOMERY'S TOMB, ST. PAUL'S CHAPEL.

CHAPTER XII.

DANIEL D. TOMPKINS.

DANIEL D. TOMPKINS was installed Grand Master at a meeting held on June 24, 1820. "The Vice President of the United States," as the minutes carefully inform us, was one of the honors held by the new leader of the craft, was not present and so a proxy had to act for him during the ceremonies. The retiring Grand Master did not grace the occasion by his presence, but Martin Hoffman appeared as his substitute and installed the new chief executive and the other officers. On July 5 of that same year Tompkins made another appearance before the brethren as Grand Master and entertained them with an address.

There is no doubt that the accession to Masonic power of Daniel D. Tompkins was displeasing to De Witt Clinton. There is no doubt that the election was a decided blow to the influence of the man who had carried for so many years the Grand Lodge in a triumphal progress, steadily adding to its strength, its influence, its power of beneficence, its integrity as a unit, its standing and reputation in the community. There is no doubt that the change in the Grand Mastership was brought about by purely civic political reasons, and that the brethren in the Fraternity who belonged to the "Bucktails," or the "Martling men," or the "Federalists," or by whatever they elected to call themselves, brought their miserable quarrels, their hunger after the spoils of office, or their eagerness for factional victory, beyond the gate through which such matters should never have been permitted to pass. There is no doubt that the principle mover in this unmasonic assault upon the Masonic position was Daniel D. Tompkins himself. There is no doubt that his triumph in the Grand Lodge in 1820, in spite of the glitter which surrounded the title of "Vice President of the United States," was a most unfortunate one for the Masonic institution. There is no doubt that it was during his tenure that the Fraternal barriers were let down, that the cords which bound the brethren in amity and friendship were strained, and that the dissatisfaction which finally burst those bonds asunder was to so increase as to force them in time to break.

Tompkins was a politician, and all that it implies first, last, and all the time. He owed his start in political life to Clinton and forgot that favor when he thought himself strong enough to take issue with his patron. His Masonic labors were a sham as far as devotion to the institution were concerned. He merely used the Order as a means to an end. He did not scruple to attempt to undermine Clinton's influence in other branches of the Fraternity, just as he had undermined his influence in those which are the foundation of all Masonry. But integrity is one of the jewels of the craft and truth in its circles always prevails. Before he died De Witt Clinton's star was again in the ascendant, his influence in the Order was as marked as ever, while Tomp-

kins was gradually being relegated to obscurity in the honored circle.

Daniel D. Tompkins was born at Scarsdale, N. Y., in 1774. After being graduated from Columbia College he was called to the bar of his native city in 1797, and at once plunged into politics. After serving in the State Legislature he was sent to Congress from New York in 1804, and resigned to become one of the Judges of the State Supreme Court. From 1807 until 1817 he was Governor of the State and as such his most notable performance was a recommendation that slavery be totally abolished throughout the Commonwealth.



DANIEL D. TOMPKINS.

For that humane recommendation he deserves credit, whatever may have been the causes or motives, political or otherwise, that inspired it. During the war of 1812 he was most zealous in his support of the National Government and was devoted in the defense of the State against invasion. He did not believe, when peace was concluded, that it was at all likely to be permanent. He professed to be certain that Great Britain would on the first chance renew hostilities, and this was one of his stock arguments against De Witt Clinton's canal scheme. His lack of correctness as to the interpretation of Britain's intentions and his opposition to the schemes of public waterways show that he lacked the wisdom and prescience of a statesman and possessed merely the paltry cunning and the blinking vision of the politician. His career as Vice President at the seat of the National Government also amply demonstrates all that. He was a man of handsome appearance, a magnetic speaker, an able jurist and possessed of considerable learning. He took considerable interest in education and in the foundation of the Historical Society, and in several other institutions of a literary type, he took an enthusiastic interest. He was scrupulously honest, too, and, although his last days were passed under a cloud of alleged peculation and defalcation, time rescued his memory from such charges and showed that not only had he freely used his own means when the crisis of 1812 came upon the nation, but that he had actually ruined himself to raise money in her service, and that, instead of being a defaulter to the State, he had been in reality its creditor. But the weakness of his mental composition was shown in the fact that he could not maintain his spirit and his dignity in the face of what he knew to be unmerited but none the less persistent obloquy, and he went to his grave in 1825 its victim, and a victim also to melancholy and disappointment.

Such was the man who was elected Grand Master of Masons in the State of New York in 1820, who was re-elected in 1821, and could have been chosen again in 1822 but that he saw the storm he himself had been instrumental by his supineness in forming was about to break and declined. After the usual manner of politicians, he desired "to get in out of the wet," to use a phrase full of significance to the petty political manipulator. His terms were not marked by any legislation of

particular moment outside of that dealing with the struggle with the country Lodges, and even on the surface that seemed to be at rest. St. George's Lodge of Schenectady, had been suspended on June 4, 1819, in accordance with a resolution which stated that it had "by delaying to surrender its (original) warrant, and thereby denying the authority of the Grand Lodge forfeited its Masonic privileges and became an unauthorized and unwarranted Lodge." All intercourse between its members and the other Lodges was prohibited, and the members were given three months' time to consider the situation, and if then they persisted in their defiance they were to "be expelled from the Order and deprived of all the benefits and privileges of Freemasonry." Even this threat availed nothing; the Schenectady brethren remained obdurate, and in due course, in accordance with the resolution, were expelled. But their defiant spirit began to wilt under the ban; they discovered that ostracism and isolation are not congenial to Freemasonry, and it was not long before the erring brethren hungered to get back into the fold. Then negotiations followed, and on April 29, 1822, these resulted in the presentation and adoption of a series of resolutions in the Grand Lodge to the effect that the order of expulsion be repealed; that the acts of St. George's Lodge while under the ban be recognized as valid; that a new warrant be issued to it, with date and rank from Sept. 14, 1774, and that the old warrant, which had been surrendered, be returned to the Master of the Lodge "for safe keeping and with the express understanding that it shall not be used under any circumstances for Masonic purposes." This brought every Masonic Lodge in the State under the acknowledged control of the Grand Lodge and the harmony and unity of the supreme body seemed complete. But, as at the previous annual meeting, no fewer than 178 Lodges were reported as being in arrears for dues two years and upward, and some of these had not contributed a cent and remained deaf to the entreaties of the Grand Secretary and the threats and wiles of the Grand Visitors for five or six years and even longer, it can be readily understood that the harmony was more apparent than real. It was something else than poverty which had closed the treasuries of a very large proportion, at least, of these Lodges.

One or two interesting matters connected with "foreign" Grand Lodges during Tompkins' administration deserve notice. One of these was the formal recognition extended in 1821 to a "Grand Lodge Espanola," established at Havana, in the Island of Cuba. The wording of that resolution was such that it might be adopted at the present day were events in that unhappy island so ordered that the blessed influences of Freemasonry might find an opportunity for expansion. It said:

> That the establishment of a Grand Lodge of Free and Accepted Masons in a country the policy of whose government has ever been to exclude from its domains every description of Masonic labor and communion, is an interesting and important epoch in the annals of the craft, and cannot fail to inspire with the most sincere and animated joy the bosoms of every member of our ancient and honorable Fraternity; that the Grand Lodge of New York participates in an eminent degree in this warm and natural feeling, and hereby offers to the Grand Lodge Espanola its cordial congratulations on the auspicious event of its erection, with the assurance of that fraternal intercourse and correspondence which is cultivated and preserved with other Grand Lodges of the ancient craft.

It is sad, however, to know that the Grand Lodge, the "auspicious event" of whose erection called forth such hearty congratulations, was a very short-lived concern. It is doubtful if it even survived long enough to be aware of the "animated joy" which inspired the hearts of the brethren in New York. The present Grand Lodge of Cuba, which was recognized in 1860 by the Grand Lodge here, has fared better, and under the improved political conditions which will soon prevail in that island there is no doubt it will soon grow in strength.

A topic of much greater practical importance not only to the Freemasons in New York but to those of the country in general, was the renewal of the project, this time at Washington, of the time-honored scheme of the establishment of a general Grand Lodge for the United States. The movement was inaugurated on March 9, 1822, when a meeting of "those members of Congress who belong to the Masonic fraternity and those visitors to the city who are or have been members of any State Grand Lodge" was held in the Senate Chamber in the Capitol "to take into consideration matters of general interest to the Masonic institution," as the notices convening the meeting had said.

The meeting seems to have been well attended and the eminence of many of those who were present and took an active part in the proceedings calls for its receiving more attention than such informal and unauthorized gatherings generally warrants. After voting that "in the opinion of this meeting it is expedient for the general interests of Freemasonry to constitute a General Grand Lodge for the United States" it commended the matter to the "serious" consideration of the different Grand Lodges and asked those who favored the scheme to send delegates to a convention in Washington, which it was proposed to hold in February, 1823. If it was found that two-thirds of the Grand Lodges favored the formation of a General Lodge then a constitution was to be framed and adopted by the delegates present at the proposed meeting which was to be binding on all concerned. A committee to carry out the views of the meeting of March 9 to correspond with the various Grand Lodges and to take "such other measures therein as they may deem expedient" was then selected and the meeting adjourned. This committee included John Marshall of Virginia, Henry Clay of Kentucky, William H. Winder of Maryland, William S. Cardell of New York, Joel Abbot of Georgia, John Holmes of Maine, Henry Baldwin of Pennsylvania, John H. Eaton of Tennessee, William W. Seaton of Washington, Christopher Rankin of Mississippi, Thomas R. Ross of Ohio, H. G. Burton of North Carolina, and the Rev. Thaddeus M. Harris of Massachusetts.

This committee issued quite an elaborate circular, in which they said that "the antiquity of the Masonic Society, extending so far beyond all human associations, seizes the attention and the mind is naturally impressed with feelings of interest for an institution transmitted to us through the long train of a hundred ages." Regarding the practical purpose of their labors they said:

> Till within a recent period, it is believed, no great number of Lodges have been united under a single jurisdiction. The art of printing and other causes have produced great changes in the condition of the world, and these causes have operated to their full proportion in the society of Freemasons. The sphere of civilization is greatly enlarging its boundaries; intellectual attainments and the influence of moral operations are taking the place of brute force; known principles and laws are recognized and the advantages of cultivated reason are shared by an increased proportion of mankind. Under such circumstances Masonry has been extended, and its Lodges so multiplied as to make their proper conduct a subject of much interest to the friends of the society.
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> There are two points which at once present themselves in connection with the idea of establishing a General Grand Lodge of the United States. The first is to acquire, in a correspondence with foreign nations, an elevated stand for the Masonry of this country; to unite with them in preserving its purity; and, secondly, to preserve between our own States that uniformity in work, and that active interchange of good offices, which would be difficult, if not impossible, by other means. * * * The United States are supposed to contain nearly 80,000 Freemasons. They are generally in the vigor of manhood, and capable of much active usefulness. Notwithstanding the abuses in some places by the admission of unworthy members, they are, as a body, above mediocrity in character and talent. It becomes an interesting question how the energies of this body can be best combined to give effect to the benevolent design of their association. * * * There is no provision for a systematic interchange of Masonic intelligence. In one or two instances there are already two or more Grand Lodges in the same State (sic.), each claiming superior jurisdic-

tion, and with no acknowledged boundaries between them. Will not their evils increase as our population becomes more dense, unless means be reasonably used to guard against them? Is the difference now prevailing between different States an evil which calls for remedy? Every good Mason must wish chiefly for the harmony of the general institution; for the society is so formed that no particular part, however meritorious by itself, can continue to prosper if the body at large is brought into disgrace. Is the Masonry of our country at present a great arch without a keystone? Is it not in danger of falling? Are not many of the books which are published in the name of Masonry derogatory to its character and interest?

The committee presented many other "reflections drawn from the external circumstances of Masonry," which were "strengthened by the consideration of its intrinsic nature," but these are the most pertinent. The communication was sent to the various Grand Lodges, with a request that it be given to no newspaper for publication, but "distributed among Masons as a subject concerning their own body."

When this document came up for consideration in the New York Grand Lodge there was read at the same time a circular letter from the Pennsylvania Grand Lodge, in which, while it stated that the project of a General Grand Lodge was "inexpedient" and "impracticable" in the opinion of the members of that body, expressed their belief that a "General Grand Convention of Delegates from the different Grand Lodges throughout the United States for the purpose of consulting upon the interests of the Order," should be held in New York, Philadelphia, or Baltimore, Philadelphia preferably, June 24, 1823.

The proposals, whether in the shape of a "General Grand Lodge" or a "General Grand Convention of Delegates," found no favor now in New York. The two communications were referred to a strong and influential committee, who in due time reported curtly against endorsing either the Washington or the Pennsylvania proposition, and this report was at once "accepted, approved and confirmed."

This matter received, and still receives, more attention than its intrinsic merits demanded on account of the illustrious names brought before us on its committee—the committee which was chosen to lay the case before the nation. John Marshall of Virginia, the most honored of the Chief Justices of the United States, fought in the Revolutionary war when a young man, served in the Virginia Legislature for many years, and after returning from France, where he had been sent as a special envoy, he was elected to Congress. Three weeks after entering upon his duties in the national capital it became his duty as the representative of Virginia to announce to Congress the death of his former chief, the first President. After serving brief terms as Secretary of War and as Secretary of State he was, in 1801, appointed Chief Justice of the United States and held that office till his death, in 1835.

No name in American political history is more familiar than that of Henry Clay. His career in Congress as Speaker of the House of Representatives and as a member of the United States Senate, as a diplomatist and as Secretary of State, and in a vast number of other ways really belong to the history of the country and need not be enlarged upon here. No American statesman ever had a more enthusiastic following and his campaign for the presidency in 1832, when he was defeated by Andrew Jackson, is one of the most noteworthy in many respects of the contests for that dignified office. "As an orator," says one writer, "Clay had an immense power over his audiences whether cultured or unrefined, and his eloquence is one of the traditions of the Western States and indeed of the whole country. He had a wonderful personal magnetism which attracted to him an enthusiastic friendship."

John Holmes of Maine was born in Massachusetts in 1773, graduated from Brown University, and then settled in Maine, where he practiced his profession of a lawyer. He served for twelve years in the United States

Senate and on retiring from Washington returned to his adopted State, where the public offices to which he was chosen showed the esteem in which he continued to be held. He died in 1843. W. H. Winder of Maryland was one of the heroes of the war of 1812 and had a stirring military career until 1815, when he retired and resumed his profession—the law—at Baltimore, in which city he died in 1824. The Rev. Thaddeus M. Harris was the son of a Revolutionary patriot, was pastor of a Unitarian Church at Dorchester, and a learned and talented man who was the author of several volumes, notably one entitled "Discourses in Favor of Freemasonry," which he published at Boston in 1803. Henry Baldwin was one of the most noted Federalists in Congress and in 1830 became a Justice of the United States Supreme Court. Joel Abbott was a physician in Georgia. In 1809 he was elected to the State Legislature, and in 1816 to the House of Representatives, where he served until 1825, the year before his death.

After this excursion into "foreign" parts we must now return to learn how the Tompkins administration was faring in its duty of preserving harmony at home. If we may judge from a study of the returns which have come down to us, imperfect and fragmentary and indistinct as they are, events were simply allowed to shape themselves, the Grand Lodge was permitted to glide along the stream of time whichever way the current drifted, no sign of any strong hand being visible at the helm to guide it. Of petty troubles there were many and they passed along in steady procession, and, as luck would have it, the Grand Lodge in appeal cases from the country almost invariably decided against the Lodge. Mohawk Lodge, No. 266, at Minden, Montgomery county, suspended one of its members for some reason—just what we do not know, and the nature of the crime is really a matter of no importance. The brother, it seems, had been duly tried by his Lodge before sentence was passed and from that sentence he appealed—as he had a perfect right—to the Grand Lodge. That body, after judging the "facts" submitted to it, ordered that the brother's sentence of suspension be removed, "that he be restored to his membership in said Lodge, and that this resolution be entered upon the minutes of Mohawk Lodge." Mohawk Lodge was in arrears for dues to the Grand Lodge from June, 1818, and this decision was rendered on Dec. 16, 1820. It paid no more dues to New York and when the time came arrayed itself on the side of the country forces. Mechanics' Lodge, No. 153, New York, violated the regulations of the constitution at an election for officers so flagrantly that the Grand Lodge committee, after inquiring into the circumstances, submitted a report thoroughly condemnatory in its tone, yet the Grand Lodge refused to accept the report because the Lodge in its irregular proceedings did not err wilfully. Summit Lodge, No. 312, Chautauqua, suspended a brother "for refusing to give certain information." The brother appealed to the Grand Lodge, which held "that the circumstances and evidence were not of a nature when opposed by the solemn allegations of the arraigned brother to justify the suspension." Charity Lodge, No. 170, Tompkins, Delaware county, expelled a member. On his appeal the Grand Lodge committee declared the charge against the brother had not been "sufficiently proven" and ordered that the decree of expulsion be reversed and the brother reinstated in all his Masonic rights and privileges. Brothers' Lodge, No. 147, Fort Ann, Washington county, was declared in the case of another appeal to have acted hastily, unadvisedly, and informally in the expulsion of a brother, and a recommendation that the decrees of expulsion should be reversed was adopted. Hiram Lodge, New York, suspended a brother who appealed. The suspension was sustained. These are selections gathered almost at random from the records of Grand Master Tompkins' two years' leadership, yet they are a fair

sample of the whole—the country decisions invariably overruled, the city decisions invariably sustained. We do not wish to be understood as suggesting that even in a single one of these instances the judgment of the Grand Lodge was wrong or that it was in any case influenced by anything except strict, impartial justice and the most fraternal spirit, yet all of such decisions were but as added fuel to help swell into a blaze the smoldering fire of discontent and dissension, which was then undermining the Masonic edifice in the State, the edifice which Livingston and Clinton had upreared with so much labor and love.

The most serious trouble, however, arose in connection with the Grand Visitors. It will be remembered by the reader of this history that at a communication of the Grand Lodge in June, 1820, these officials were legislated out of office. The meeting was an emergent one, attended by the actual representatives of eighteen Lodges, while fifteen brethren, three of whom were present, were Grand officers and one, a past and a prospective Grand officer, represented country Lodges by virtue of proxies. It was called for the purpose of receiving communication from the Grand Lodge officers elected earlier in the month, and it looks very much like, in view of all the circumstances, that the resolution abolishing the three "Grand Masonic districts" and the Grand Visitors was engineered by what would be called, in an ordinary political meeting, a snap vote. It was not long before it was discovered that a serious mistake had been made and that the country Lodges were almost a unit in denouncing the arbitrary deposition of the Grand Visitors. Although there were many points in connection with the system under which these officials acted which the country brethren did not approve, were outspoken rather in their denunciation, they were still of service in many ways and were personally representative of the Grand Lodge, the only living and get-at-able representatives the bulk of the country ever saw, so they denounced the total abolition of a system which they had hoped might be improved by wise legislation. Enos and Wadsworth, the two Grand Visitors, rudely and suddenly thrown out of their dignities and bereft of their salaries, doubtless fostered and encouraged the feeling of discontent wherever their influence lay. Of this, however, there is no direct evidence in existence, although from what we know of the men's history we may accept it as true, for Wadsworth was not the man to submit tamely to any treatment he considered wrong or unwarranted, while Enos was not an individual who would loyally bow to the dictates of a Grand Lodge or any other power when his own petty little interests were at stake. However all this may be, there is no doubt that a serious mistake had been made by the Grand Lodge and that it was imperative that something should be done without delay to allay the discontent. In this crisis, for we can regard it as nothing short of that, a Lodge of Emergency was called, which met on Sept. 20, 1820. Grand Master Tompkins presided in person (one of the three occasions on which he so favored the institution), but the meeting only brought together the officers of fifteen Lodges and sixteen proxy voters. The Grand Master announced that the brethren had been summoned to consider the question of Grand Visitations, and we are told that there was a "full discussion of the same" and "a variety of propositions submitted. The following preamble and resolutions, evidently prepared very carefully and judiciously beforehand, were, however, presented and were passed by a large majority:

Whereas, The Book of Constitutions of the Grand Lodge, as well as the regulation adopted in 5806 and collated in 5819, provide for the system of Grand Visitation, pursuant to which two different methods of carrying into effect those resolutions were adopted, both of which have been found inexpedient, and have been abolished, the first in 5814, and the second in June, 5820; and

Whereas, It appears from the accounts exhibited by the Grand Visitors appointed by the resolutions

of 5814, and audited, that the country Lodges have paid large sums in 5819 to the funds of this Grand Lodge, that is to say, in the Second District, $1,842.87 and in the Third District, $3,572.21, of which upon the auditing of the accounts of the Grand Visitors of the said Second and Third Districts, $1,130 have been allowed to the Grand Visitor of the Second District, and $1,300 to the Grand Visitor of the Third District for their services and expenses, which appear to be unreasonable deductions from the dues of the Lodges within said districts, without benefitting the funds of the Grand Lodge, or contributing to its ability, by means thereof to answer the charitable purposes of the institution; and

Whereas, It is the wish and intention of this Grand Lodge to continue the system of visitation by Grand Visitors under its jurisdiction as essential to the preservation of that intimate connection, and intercourse between the Grand Lodge and all the Lodges under its jurisdiction, on which the harmony, usefulness and dignity of the Order in this State, and its character and station in the great Masonic family must depend; therefore,

Resolved, That at the quarterly communication in December next the number of the Grand Visitors and the determination of their districts, duties, and compensations be submitted to the Grand Lodge for their final disposition, and that the Grand Secretary cause a copy of this resolution to be forthwith transmitted to all the Lodges under the jurisdiction of this Grand Lodge.

It will be seen that this was not only a most comprehensive statement of the question, but a diplomatic surrender to the wishes of the malcontent Lodges. It furnished very substantial reasons for a change in the methods of the Grand Visitors, showed that the expense was too great in view of the financial returns, an argument that was most likely to carry a good deal of weight in the country, where money was scarce, than in the city; it signified the desire of the Grand Lodge to retain the "interests, connection and intercourse" which could only be done by visitation of some sort, and it expressed hope for the future. Having thus settled, as it was hoped, a knotty question on a satisfactory basis for the time at least, the meeting proceeded to reduce the number of Deacons to two and to authorize insignia for the new officers—Sword-Bearer, Marshal and Standard-Bearer. Before it adjourned, however, Ebenezer Wadsworth, one of the discharged Grand Visitors, showed his discontent and brought the brethren again face to face with the crisis by submitting a motion that the words New York be stricken out of the clause in the constitution which provided that "the quarterly communication of all the Lodges under the Masonic jurisdiction of this Grand Lodge shall be held in the Grand Lodge room in the city of New York." The consideration of the motion was postponed indefinitely.

CHAPTER XIII.

THE CRISIS.

THE committee appointed to report on the subject of Grand Visitors at the December meeting did not then report, probably did not intend making any report, thinking the demand for these officials might subside. If this state of confidence obtained it was soon rudely shattered, for on January 10, 1821, a meeting of representatives of various Lodges in the western part of the State was held at Canandaigua, and from this meeting a memorial was forwarded to the Grand Lodge complaining of "certain measures and regulations." This memorial was presented at a meeting of the Grand Lodge on March 9, 1821, and referred to a committee headed by the Deputy Grand Master. That committee reported five days later (March 14), to which date the meeting had been adjourned.

The propositions contained in the memorial were in the main a reproduction of the scheme of Oliver Rose, Past Master, and proxy for Zion Lodge, which was submitted in June, 1819, giving Visitors wages of $2.50 per day of eight hours and to which we have already referred. Among other things, it provided for dividing the State into eighteen districts, with a Grand Visitor in each, the Grand Visitors to be elected by the votes of the Lodges in the respective districts. These elected Grand Visitors were to attend the meetings of the Grand Lodge as proxies for each of the Lodges under their jurisdiction, unless a Lodge should "specifically elect or name a proxy or make its views on any point be known to the Grand Lodge through a communication to the Grand Secretary." Oliver Rose was a good representative of the country Lodges, and there is no doubt that he voiced their sentiments and expressed their views. Nay, it seems likely that the innovations he offered were drawn up by more than one hand. At all events his resolutions met with rather perfunctory consideration at the time and were voted down. Had they been then accepted what a wonderful and blessed change would they not have exerted on the history of the Grand Lodge!

They now had come up again in slightly different form, and, backed up by the assurance of their being submitted by a convention of brethren, they not only demanded more polite attention, but indicated that something must be done to allay the tide of discontent. While rejecting the memorial, the committee to whom it had been submitted presented in its place a sort of campaign document, the gist of which lay in these three paragraphs:

> Two striking and perhaps the most material of the amendments which have required the consideration of the Grand Lodge are the increase of the number and power of the Grand Visitors and the modification of the restriction on proxies. Your committee, influenced by the above [campaign document section of the report] considerations, propose the adoption of the following resolutions, viz.:
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> Resolved, That it be, and hereby is, recommended to the M. W. Grand Master to proceed without delay to the division of the State into districts for

visitation not exceeding five, and to appoint for each a Grand Visitor residing in the district for which he is to be appointed, which Grand Visitor shall perform the same duties, be liable to the same penalties, and have the like powers as those heretofore appointed, and shall be nevertheless subject to such instructions as shall from time to time be given them by the M.·. W.·. Grand Master.

Resolved, That the second rule, tenth section, third chapter, of the Book of Constitutions be amended by striking out the words [but no person shall be admitted as proxy for] "one Lodge," and inserting the words "three Lodges."

This practically exhausted the report, with the exception of a rather mild censure of the brethren who met at Canandaigua in what was regarded as an unconstitutional manner.

The Grand Lodge accepted the first resolution, that calling for the creation of five districts. It, however, refused to accept that extending the proxy power to three bodies—why, it is hard to determine. The limitation of one proxy to any one brother had hitherto been violated or ignored by the Grand Lodge, and even at the meeting now under consideration the Grand Secretary was credited with being the proxy for three Lodges and the Grand Treasurer and other two brethren each held proxies for two. This determination of the matters complained of did not satisfy the country brethren, for when the Grand Lodge got through accepting and declining Brother Rose, who voiced the sentiments of the rural districts, and afterward led his Lodge (Zion, No. 172, Bloomfield, Ontario county) to the altar of the Country Grand Lodge, submitted what he described as a "notice" that at the meeting in June following, he would reintroduce in full the resolutions as to Grand Visitors, etc., which he had submitted in 1819 and which had been so cavalierly dealt with. His "notice" also stated that he would submit a proposition that the representatives of Lodges at a distance from New York should be "paid their reasonable and moderate expenses for traveling to and returning from the said Grand Lodge." Before this meeting closed a silly but aggravating bit of legislation was enacted which released the Grand Secretary from the trouble of directly notifying the Lodges of the meetings of the Grand body and authorized him to call all regular and emergent meetings by simply advertising the matter three days before and on the day of meeting in any three of the New York newspapers he might select.

So far as we can judge, for the records contain no direct reference to the matter, the Grand Master, or some one for him, divided the State into six districts, but we can only trace the appointment of four Grand Visitors —W. S. Cardell for the Second, Samuel Edmonds for the Third, Timothy G. Seward for the Fifth, and Oliver Rose for the Sixth. At the annual meeting in June, so far as the records go, Brother Rose did not press upon the attention of the brethren any of the matters contained in his "notice," a neglect which we would be sorry to attribute to the fact of his having in the interim been appointed a Grand Visitor. But at that meeting, which was held on June 6, 9, and 11 in the large room of Tammany Hall, corner of Frankfort street, quite a number of changes in the constitution were adopted, mainly in line with the desires of the country Lodges. The most notable of these were the following:

The warrant to constitute a Lodge was reduced from $75 to $32; the Grand Lodge dues were made 12½ cents for each member, hitherto the city Lodges paid 25 cents and the country 12½ cents; for each initiation the Grand Lodge fee was fixed at $1; hitherto New York Lodges paid $2.50 and country Lodges $1.25; the Grand Secretary's salary was reduced from $600 to $500; a brother could hold five proxies in place of one, a Past Master could appoint a proxy to represent him, and such proxy could represent five Past Masters; representatives of Lodges in the country were to be allowed $1.50 a day for attending the Grand Lodge and $1.50 for

each forty miles traveled, going or returning; no legislation affecting country Lodges was to be passed at any but the June meetings; no alteration of the constitution was to be made except at the June communication, and not then unless notice of the proposed change had been submitted to the previous June meeting; and all the Lodges notified, and a two-thirds' vote was to be necessary to carry any change. Lastly, the unfortunate Visitors were again abolished and the whole of the section (the 10th) which had been twisted, altered and amended by the above changes was referred to a committee to see how it could further be improved. They were given a year in which to consider the subject and report, and in the interim seemed to forget that such a duty had been imposed on them.

The changes, although adopted, were perfectly satisfactory to neither of the divisions, which had now, unhappily, been arrayed against each other in the Grand Lodge. The city Lodges were by their enactment fully shorn of their old influence in legislation, while the abolition of the Visitors nullified much of the good effect which the changes in the constitution were intended to bring about on the loyalty of the country Lodges. Accordingly there was possibly some exultation in the Grand Lodge on the part of the city men, as well as a desire for justice, when a little transaction came to light which permitted a doubt as to the honesty of some of the Grand Visitors to be sent abroad, and the transaction referred to, even if it were satisfactorily explained, had the still further recommendation of expressing the weakness of the system. On Dec. 5, 1821, the minutes tell us, "Livingston Billings, Past Master of Sullivan Lodge, No. 272, exhibited a receipt of the R.·. W.·. Ebenezer Wadsworth for $22.72, paid him for the dues of said Lodge from June 1, 1819, to June 1, 1820, and prayed that the Lodge might be credited therewith and erased from the list of delinquent Lodges." This was done, as the receipt was just and regular. But the Grand Lodge officials saw their opportunity for making capital against the system of Grand Visitors and embraced it. A motion was at once presented and carried "that the Grand Secretary write forthwith to the R.·. W.·. Ebenezer Wadsworth and the R.·. W.·. Joseph Enos, late Grand Visitors, and inquire whether they or either of them have received, since the settlement of their respective accounts on the 15th of June, 1821, or hold any moneys previously received belonging to or on account of this Grand Lodge, and, if so, to request that the same may be paid in without delay." It may here be said that Wadsworth paid no direct attention to this veiled attack upon his personal probity, but presented a claim for $57.60, while Enos, after a time, also replied by presenting a counter-claim. It may be mentioned also in this connection that at a subsequent meeting charges were made against Brother Rose, inasmuch as, while attending the Grand Lodge as a Visitor and as a proxy, he charged mileage and pay under both capacities. A committee, however, decided that under the constitution he was legally entitled to do this, and, while they evidently condemned his seeking this double remuneration, they could do nothing but agree that there was nothing against the justice of his claim. In other words, he was legally right, but morally wrong.

The annual meeting of 1822 was held on June 5, 6, 7, 8, 10, 11 and 12. On the opening day Grand Master Tompkins presided and fifty-two Lodges were represented by their officers and fifty-six by proxies. On the second day Tompkins sent a letter to the Grand Lodge declining a re-election, and by one of those unaccountable freaks which so often distinguish meetings of bodies of men, Past Grand Visitor Joseph Enos was elected Grand Master. If Tompkins was bad, Enos was worse. Whatever may have been his faults, Tompkins was an honest man. Enos certainly was not—indeed at the very time he was elected his reputation in that respect was

seriously under a cloud. Tompkins did some work for the Grand Lodge and the institution without drawing pay therefor. Enos had his hand out on all occasions. Tompkins held high official position. Enos held no position in the world, political or social, beyond the circle of Masonry. Tompkins used the Order as a stepping-stone; Enos used it as a sponge. While Tompkins used the craft to further his aims in other directions he at least did not lower its standing in the community, while Enos used the Order just as a knife-grinder uses a lathe.

Very little is known of the personal history of this man. He rose from obscurity into the ranks of Masonry and when he was cast aside by the Lodge he went to the Chapter, received high honors in Royal Arch Masonry, and then gradually shrank back into his original obscurity. He finally emerged from this in 1846, a poor, broken-down old man, confessing that he had appropriated money belonging to the Grand Lodge. He was then expelled from the Order, but the amount of his indebtedness was wiped off and he was afterwards restored. He died Oct. 31, 1866.

Most of the business of the meeting has already been summarized in these pages. One detail, however, deserves notice because it illustrates the care with which the New York brethren guarded against outside frauds and also the cordial feeling which existed between the United Grand Lodges of England and that of New York.

About 1810 Joseph De Glock D'Obernay, whom Gould in his history of Freemasonry describes as a charlatan, appeared in Haiti, where he peddled a vast number of so-called degrees with pompous and unmeaning titles and enjoyed quite a success for a time at least. Where he went after leaving Haiti is immaterial to our story, but he appeared in New York in 1820. At the meeting in December of that year, at which the Union degree was worked in the presence of the committee of Grand Lodge officers and the Masters of the city Lodges, D'Obernay turned up as the representative of the Grand Master of the United Grand Lodge of England to the Grand Lodge of New Spain and sought admission, handing in a document which, he alleged, substantiated his claim to honor and recognition. His peculiar fame, however, had preceded him as "being a person who for several years past has been in the practice of setting at defiance the rules and regulations of the craft, contemning the authority of all Grand Lodges and in many cases infringing their rights and prerogatives," and believing that the document presented to them was either a forgery or the result of fraud, the committee decided to detain it until they got some information of a definite character. In accordance with this determination the Grand Secretary wrote to England and in return received the following letter, read at the meeting of June, 1822:

Freemason's Hall, London, Jan. 2, 1822, R.·. W.·. Brother: In answer to your communication of the 7th of September last, I am commanded by the M.·. W.·. Grand Master, His Royal Highness the Duke of Sussex, to state to you that the Brother J. G. D'Obernay, was invested with powers only to give the Royal Arch Degree in New Spain, and nowhere in the British colonies; but that intelligence having been received of his misconduct as a Mason while at Jamaica, orders were sent to the Provincial Grand Master of that island (Brother Dr. Clare) to withdraw the diploma which had been given him for that purpose. You will, therefore, be good enough to return the document which Brother D'Obernay has so abused, and which you have so properly detained, in a letter addressed to the M.·. W.·. Grand Master, "to be delivered into His Royal Highness' own hands," and that letter enclosed in a cover directed to me at this place in the usual form. I have the honor to be, with every sentiment of fraternal regard, R.·. W.·. Brother, your very obedient servant and Brother, WILLIAM H. WHITE,
Grand Secretary United Grand Lodge of England.
To the Right Worshipful Elias Hicks, Grand Secretary Grand Lodge, New York.

One interesting feature, deserving notice in connection with this subject is the leisurely way in which business was done in those days. Elias Hicks was instructed to write about

D'Obernay's diploma in December, 1820, He did so on September 7, 1821. The English Grand Secretary wrote in reply on January 2, 1822, and the missive was read in the New York Grand Lodge on June 8, 1822!

"Sundry resolutions" affecting the constitution were presented at the meeting on June 10 and referred to a committee to consider what action should be taken in connection with them. Their report, presented June 12, was quite elaborate, and, after reciting that "the interests of the Fraternity demand that the provisions of the Book of Constitutions should be clear, unequivocal and easy to be understood," they submitted the following resolution:

That a committee of nine members of this Grand Lodge be appointed to whom shall be referred the Book of Constitutions and all Rules and Regulations of the said Grand Lodge, for the purpose of revising, amending and completing the same; and that the said committee shall meet in the city of New York on the second Monday in November next, and may adjourn from time to time, until they shall have prepared a new Book of Constitutions for this Grand Lodge; and that it shall be the duty of the said committee to hand the same over to the Grand Secretary, whose duty it shall be to cause it to be printed and a copy thereof transmitted to each subordinate Lodge under the jurisdiction of this Grand Lodge on or before the first day of January next, and that, at the annual communication of this Grand Lodge in June next, the same shall be considered, altered or amended, if required; and if, after such consideration, alteration or amendment, it shall be accepted by a majority of two-thirds, to be ascertained by ballot, then it shall become the Book of Constitutions of this Grand Lodge.

That the said committee shall be nominated and located as follows: The M.·. W.·., the Grand Master, shall be one; the members attending this Grand Lodge from the late Western Senatorial district shall select two; the members from the late Eastern Senatorial district shall select two; the members from the late Middle Senatorial district shall select two, and the members from the late Southern Senatorial district shall select two; which nominations shall be approved by the Grand Lodge.

That the members of this committee be allowed for their services and attendance, while in the actual discharge of their duties, at and after the rate of $2.50 per day and a like sum for every thirty miles' travel to and from the place of meeting of said committee.

These resolutions, with two subsidiary ones —as to payment of the drafts of the committee by the Grand Treasurer and instructing the Grand Secretary to place all books and records at their disposal—was passed and the committee was finally appointed as follows: Joseph Enos, John Greig, of Ontario Lodge, No. 23; Thomas Walker of Ark Lodge, No. 270; Ebenezer Wadsworth of Wadsworth Lodge, No. 78; Benjamin Chamberlin of St. Patrick's, No. 11; Augustus F. Hayden of Canaan Lodge, No. 44; Welcome Esleeck of Granville Lodge, No. 55, and Matthew L. Davis and W. S. Cardwell, of Washington Lodge, No. 84. The Grand Secretary, Elias Hicks, was added to the committee ex officio. From this it will be seen that, with the exception of Hicks, who was only on the committee by virtue of his office and who, it is not likely, was to have a vote in the deliberations of the committee, only two representatives of the city were appointed. For the first time in the history of the Grand Lodge important changes in the government of the body were to be considered and only one city Lodge was practically to have a voice in the proceedings. This, coupled with the election of Enos to the Grand Mastership, was too much to be calmly submitted to and for the time the desire for revolt, for change, passed from the country to the city. This spirit found a very significant expression in the following preamble and resolutions, which were read, and, in accordance with the constitution, laid over, just before the annual meeting adjourned on June 12. They were presented by Henry Marsh, Master of Benevolent Lodge, No. 142, New York City:

Whereas, Serious dissensions have arisen in this Grand Lodge calculated to impair the dignity and respectability of our Order; and, whereas, these dissensions are widespreading in their dire conse-

quences and are fraught with mischief, the termination of which cannot be foreseen; therefore

Resolved, That it is expedient to form in the State of New York two Grand Lodges, one to be located in the city of New York and the other in such town or place as a majority of the Lodges out of the city may designate.

Resolved, That the Lodges out of the city be permitted to select the Grand Lodge, under whose jurisdiction they will hail.

Resolved, That the mode and manner of dividing the funds be submitted to the decision of the Grand Lodge of ——.

The expenses in the shape of charity during the year had amounted to $2,125.87, of which $782 was given to city applicants, $680 to country, and $663 to "sojourners of both sexes and all nations"; $1,253.67 was paid to delegates; the Visitors, while they lasted, cost $440.24, and the Treasurer reported that to meet current expenses he had to draw $300 from the permanent fund.

The interim between the time the annual meeting of 1822 dispersed and that of 1823 convened may fairly be described as a period of armed neutrality. The city Lodges felt sore at being outvoted if not out-generaled, and the breach between city and country slowly but steadily widened. There is not much on record which proves this directly, such grievances were not committed to paper, but the indications are abundant. A meeting of the Grand Lodge was held in December, at which nothing was done beyond routine business excepting the presentation of a series of rules governing the appointment of proxies, making it imperative that each proxy should be elected such at a regular meeting of the Lodge he represented after being voted for in the usual manner. This was a blow against the country, but as it was in the main merely a reaffirmation of the existing law nothing could be done except to pass it, as was done at the next meeting. The practice in earlier times of the Lodges, many of them, at least, had been to send blank forms of proxy to the Grand Secretary, who filled up the blank with his own name or whatever name he chose, a custom which certainly might be attended with many abuses. That, however, to a great extent had changed and the country people sent on their own proxies to the city and they seem to have passed from hand to hand without any regard to regularity, but care was taken as a general rule that the interests of the country Lodges should be fully conserved. Then, at the meeting of March 5, 1823, the city men had again an inning. After passing the iron-clad affirmation of the proxy rule and a decision favoring the renting of the large room in Tammany Hall for the future meetings of the Grand Lodge, the Grand Secretary called the attention of the brethren to a much more serious matter. He read a letter he had received on Jan. 21, 1823, from Temple Lodge, No. 12, Northeast, Dutchess county, stating that $42 had been paid Grand Visitor Wadsworth in 1820, in full payment of their dues to June 1, 1819. This money had not been paid to the Grand Lodge. On receipt of that letter he had, he said, written to Wadsworth on the subject, but had received neither the money nor any answer to his letter. Thereupon the Grand Lodge passed a resolution which for the time being disposed of that official:

Resolved, That Ebenezer Wadsworth, late Grand Visitor of the Second District, having, by an order of this Grand Lodge, on the 5th of December, 5821, been enjoined forthwith to pay in all moneys received by him in his capacity of a Grand Visitor; and having from his neglect to do so been summoned to show cause at the quarterly communication, in June last, why he should not be suspended from Masonic communication for unduly withholding moneys so received by him in his said capacity, he having at that time in his hands the aforesaid sum of $42, so received from Temple Lodge, and instead of paying the same pursuant to the terms of the before-mentioned injunction, concealed the fact of his having received it, has thereby shown a marked contempt of the authority of this Grand Lodge and incurred the penalty prescribed in the 19th Rule, 10th Section, 3d Chapter of the Book of Constitutions.

Resolved, That the said Ebenezer Wadsworth be, and he is hereby suspended from all Masonic communication for and during the period of ten years from the date of this resolution.

Ordered, That the preceding resolutions be communicated to the respective Lodges under this jurisdiction.

The city men on their part were not idle. They fully appreciated the gravity of the situation and were anxious to meet it as calmly and as intelligently as possible. During the winter they held several meetings, informal of course, to discuss what had best be done under the circumstances and, if possible, to restore harmony. In fact, in their anxiety on this point they seemed perfectly willing to give up everything for which they had contended, with the single exception of the retention of New York as the meeting place of the Grand Lodge. As a result of their deliberations, and for the purpose of some definite action being taken at the approaching annual meeting, they issued a circular letter to the country Lodges on May 20, 1823, from which we make the following extracts:

Whereas, Difficulties and differences of opinion have for some time existed, and do now exist between the delegates from the country Lodges and the delegates from the Lodges in the city of New York and its vicinity touching the mode and manner of the government of the Grand Lodge of the State of New York, and also as respects the disposition of the funds thereof; and

Whereas, The delegates from the Lodges in the city of New York and its vicinity are firmly of the opinion that as the Grand Lodge aforesaid was located in the city of New York, by patent, forever there to be and remain unmoved, any attempt to remove the same would be a violation of the powers and rights vested in them; and

Whereas, Certain alterations in the Constitution of the said Grand Lodge have already been made, and further alterations and provisions have been proposed, which, if carried into effect, would partially, if not altogether, destroy the original intentions therein contemplated, and above all, that harmony and friendship so essentially necessary for the well-being of the fraternity at large.

Then follow the proposals which in the opinion of the city Lodges were to remedy all this. The first was the report of all the amendments adopted on June 9, 1821 (detailed on page 131), excepting that the cost of a warrant was to remain at $35 and "the lowest fees for the first three degrees, which were $20, will remain at $14."

The Grand Lodge was to remain at New York unless removed thence by vote of all the Lodges, but it was to consist of the four leading officers and past officers of these grades, all present and past Grand Chaplains, all present and past District Grand Masters (Visitors) and the Masters, Past Masters and Wardens of Lodges in the counties of New York, Richmond, Kings, Queens, Suffolk, Westchester, Putnam, Dutchess, Ulster, Orange, Sullivan and Rockland.

The residue of the State was to be divided into four districts, under District Grand Lodges, each Lodge to make duplicate returns, one for the Grand Lodge and one for the district body, and the dues of the subordinate Lodges were to be equally divided between the District Grand Lodge and the Grand Lodge itself. The latter was to issue all warrants, to make all general legislation affecting the craft in the State, to hear and adjudicate all appeals from the District Lodges. The latter in turn were to have their annual meetings in January, to pass all rules necessary for the government of the Lodges in their districts not at variance with the landmarks and the Book of Constitutions, to direct the expenditure of the district charity fund, to issue dispensations to make Masons at sight, and in a general way to take the place of a Grand Lodge within their territory. The District Grand Masters were to be by virtue of their office members of the Grand Lodge and be entitled to four votes and it was made imperative for them to attend the June meetings, for which they were to receive $1.50 a day and a like sum for each forty miles traveled to and from New York.

The concluding clause of the circular pro-

vided that the funds of the Grand Lodge were to be thus divided: One-half to remain with the present body and the remainder to be divided equally among the four District Grand Lodges, and to constitute a separate and distinct fund for and subject to the control of each. This document was signed by:

Smith Ovutt, St. John's, No. 1.
J. Van Benschoten, Independent Royal Arch, No. 2.
James Herring, Jr., Independent Royal Arch, No. 2.
Richard Pennell, Independent Royal Arch, No. 2.
John Leonard, St. Andrew's, No. 7.
J. Wilkie, St. John's, No. 9.
R. Philips, Hiram, No. 10.
S. Montgomery, Hiram, No. 10.
Harris Blood, Holland, No. 16.
R. U. Lang, Holland, No. 16.
J. G. Finn, Trinity, No. 39.
George Hodgson, Phœnix, No. 40.
Patrick Mott, Morton, No. 46.
James Bouchaud, L'Union Francaise, No. 71.
S. S. Birdsall, Fortitude, No. 81.
N. Greenard, Abram's, No. 83.
Mordecai Myers, Washington, No. 84.
Matthew L. Davis, Washington, No. 84.
John P. Garniss, Adelphi, No. 91.
W. F. Piatt, Morton, No. 108.
George W. Hyer, Mount Moriah, No. 132.
Henry Marsh, Benevolent, No. 142.
J. T. Bellany, Clinton, No. 143.
Richard Ellis, Mechanic, No. 153.
James Flanagan, New Jerusalem, No. 158.
Lebbeus Chapman, Concord, No. 304.
Henry Willet, German Union, No. 322.
Edward Hamilton, Hibernia, No. 339.

No answer was returned to these propositions and the city Lodges prepared for the inevitable. The annual meeting was called to order on June 3, 1823, and 112 Lodges were represented. As we read the minutes we can see clearly that not only was trouble expected, but its results had been anticipated. McClenachan says that "the day before the Grand Lodge session the country delegates held a caucus which excluded every city member as an officer." (History, Vol. 2, Page 373.) The city men were equally ready for any emergency that might arise—if they did not by a previously concocted plan actually force the emergency which did arise and divided the jealous sections into warring forces. The trouble began on the opening day, and it came so quickly and so unexpectedly and upon such apparently slight provocation that the truce was ended and the struggle began before the combatants were fully aware of what had happened after the usual opening ceremonies. A simple motion to appoint a committee on credentials was withdrawn in favor of the following, submitted by Deputy Grand Master Brush:

"That ..... be a committee to examine the credentials of representatives of the subordinate Lodges, either in person or by proxy, agreeably to the constitutional requirements of the Grand Lodge, and that they make report stating the number of votes such representatives are entitled to at this communication." Brother Matthew L. Davis of Washington Lodge, No. 84, New York, submitted as an amendment to this that after the word "Lodge" there should be inserted the words "as explained in the resolution (his own) of March 5, 1823," and a debate ensued. In the course of it the Grand Master made a ruling on a point of order. An appeal from this decision was offered, but the Grand Master very properly refused to entertain it. Brother Davis protested against this and was arguing the matter when the Grand Master, probably seeing from the temper of the meeting that it was getting beyond his control, peremptorily stopped the proceedings by declaring the meeting adjourned until the following day, and as his gavel descended on making the announcement it fell for the last time for four years on a united Grand Lodge.

What may be called the New York official statement of the events of the crisis is as follows:

"The Grand Lodge having from its first organization held its meetings in the evening,

had, as usual, been summoned at 7 o'clock p. m., at or near which hour the Grand Officers took their seats and the same was opened. The privilege of the country Lodges and no less of the Past Masters of being represented by proxy having, in the exercise of it and through the instrumentality of interested individuals to promote their similar designs, been grossly perverted and abused, an explanatory regulation had been passed at the quarterly communication in March defining the manner in which proxies ought to be appointed, and upon a motion for the appointment of a committee to examine the credentials of the delegates claiming seats it was proposed to consider as regular such credentials only as had been made out conformably to that explanatory regulation. In the course of the debate which ensued upon this proposition an appeal was made from the decision of the chair upon a question of order, when the Grand Master decided that there should be no appeal from his decision, and, without the consent and contrary to the wishes of the Grand Lodge there assembled, declared the meeting adjourned until the morning of the following day. Viewing this measure as arbitrary in its bearings and calculated to render the representatives of the great Masonic body subordinate to the will and subject to the perpetual domination of any individual, who, being once placed in the chair, might, if the principle were admitted, prevent by adjournment the election of a successor, and considering that as the constitution provides that 'the Grand Lodge must meet in some convenient place in order to elect new, or reappoint the old officers, and such election shall be held on the first Wednesday in June,' such election in order to be legal must at least have been opened, or begun, if not closed and completed, at such meeting, therefore, the following Lodges * * * after entering their solemn protest against the procedure, repaired forthwith to St. John's Hall and, re-forming the Grand Lodge, resumed the business for which they had assembled and proceeded to an immediate election of Grand Officers according to the charter."

We will now follow the fortunes of each division, designating the sections for convenience' sake by the names of City Lodge and Country Lodge, as the title of Grand Lodge of the State of New York was claimed by each.

CHAPTER XIV.

THE CITY GRAND LODGE.

IMMEDIATELY after the stroke of Grand Master Enos' gavel the representatives of the city Lodges and their sympathizers, as if by a previously understood arrangement, passed out of Tammany Hall and repaired to St. John's Hall. Then they at once reorganized under the lead of Senior Grand Warden Richard Hatfield, then a member of Holland Lodge, who presided as Acting Master. The other officers acting or actual at the meeting were:

James E. Betts, Master of St. John's, No. 1, as Deputy Grand Master.
Joseph Hoxie, Master of St. Andrew's, No. 7, as Senior Grand Warden.
Robert Phillips, Master of Hiram, No. 10, as Junior Grand Warden.
Elias Hicks, Grand Secretary.
Cornelius Bogart, Grand Treasurer.
Henry Marsh, Senior Grand Deacon.
Wm. F. Stevenson, Junior Grand Deacon.
Joseph Jacobs, Grand Pursuivant.
Bryan Rossiter, Grand Tyler.

The Lodges which took part in this meeting were as follows:

St. John's, No. 1, New York.
Independent Royal Arch, No. 2, New York.
St. Andrew's, No. 7, New York.
St. John's, No. 9, New York.
Hiram, No. 10, New York.
Holland, No. 16, New York.
Trinity, No. 39, New York.
Homer, No. 74, Shaghcoke, Rensselaer county.
Phœnix, No. 40, New York.
Westchester, No. 46, New Rochelle, Westchester county.
Suffolk, No. 57, Smithtown, Suffolk county.
Morton, No. 63, Hempstead, Queens county.
Rensselaer, No. 68, Rensselaerville, Albany county.
L'Union Francaise, No. 71, New York.
Fortitude, No. 81, Brooklyn, Kings county.
Horizontal, No. 82, Carmel, Putnam county.
Abram's, No. 83, New York.
Washington, No. 84, New York.
Adelphi, No. 91, New York.
Morton, No. 108, New York.
Mount Moriah, No. 132, New York.
Benevolent, No. 142, New York.
Clinton, No. 143, New York.
Mechanic, No. 153, New York.
New Jerusalem, No. 158, Bloomingdale, New York.
Newtown Union, No. 174, Newtown, Queens county.
Concord, No. 304, New York.
German Union, No. 322, New York.
Hohenlinden, No. 338, Brooklyn, Kings county.
Hibernia, No. 339, New York.
Philipstown, No. 352, Philipstown, Putnam county.

That is, thirty-one Lodges in all. Of these nineteen were New York City Lodges, eight were in the immediate vicinity of New York or on Long Island, and four might be regarded as country Lodges—located too far from the city to be under its immediate influence. Of these latter Homer, No. 74; Horizontal, No. 82, and Philipstown, No. 354, soon afterward went over to the opposition camp, leaving Rensselaer, No. 68, alone to represent the State in an establishment other-

wise made up wholly of New York and Long Island Lodges. This, however, was probably anticipated and the surprise of the occasion in connection with the meeting was that any Lodges at all in the interior of the State should have been represented.

Having thus organized the meeting, the brethren proceeded with the business of the Grand Lodge just as if nothing had happened since they had left Tammany Hall in the morning. The next business which would have been in order but for Grand Master Enos' gavel was that of the election of officers, and this business was entered upon with the following result:

John Wells, Grand Master.
Martin Hoffman, Deputy Grand Master.
Richard Hatfield, Senior Grand Warden.
Matson Smith, M. D., Junior Grand Warden.
Elias Hicks, Grand Secretary.
Cornelius Bogert, Grand Treasurer.
Rev. Henry I. Feltus, D. D., } Grand
Rev. Evan Malbone Johnston, } Chaplains.
Joseph Jacobs, Grand Pursuivant.
Gerrit Lansing, Assistant Grand Pursuivant.
Bryan Rossiter, Grand Tyler.

These were practically all city men. At the same time the names were such that any Grand Lodge might have felt honored in having such an array of reputable citizens at its head—men of undoubted integrity, brains and public spirit. John Wells, who had been called to the chair held by Livingston and Clinton, was, like them, a lawyer, and possessed talents sufficient to have won for him a national reputation had he cared, like them, to have taken an active part in politics. But his inclinations and tastes led in a different direction. His business was law, his solace was religion. John Wells was born in Cherry Valley, N. Y., in 1770. His father, Robert Wells, a prosperous farmer, and the entire household—twelve persons—were murdered in 1778 in what is now known as the Cherry Valley massacre. John Wells would have shared the same fate had he not at the time the descent was made been in Schenectady attending school. No section of New York suffered more in the war of the Revolution than the old county of Tryon (Montgomery). In 1777, at a conference at Oswego, the Indian tribes were induced to take sides with the British and thus engage in a struggle with which they had nothing to do, when their own best interests should have made them refrain from any participation. Even the British at home protested against such an alliance and the protest was voiced in an eloquent speech by Lord Chatham. But the alliance prevailed, the Indians went on the warpath with their red-coated friends and suffered a disastrous defeat at Oriskany. Heretofore they had fought for pay; henceforth they fought for vengeance, vengeance for those of their number who had fallen at Oriskany. Says a writer in a recent review:

> Before the year had passed the Indians had descended upon several of the frontier settlements, and throughout the next five years the history of Tryon county was to be told in chronicles of burning villages, captured prisoners, pitched battles, and atrocious massacres. When the war closed 12,000 farms lay unoccupied in the county. The wheat destroyed amounted to 150,000 bushels. The militia had fallen from 2,500 men to 800. Two-thirds of the inhabitants had died or fled, and among those who remained were 400 widows and 2,000 orphans. No part of the thirteen colonies suffered to a like extent from the ravages of the war—not Boston or Philadelphia, not New York city or any region in the south. Here alone did the settlers contend with the soldiers of England and the savages of the forest. Here alone was a settled and prosperous land converted into a land more desolate and forbidding than it was before the white man had felled its forests and reared his cabins on its fruitful soil.
>
> The descent on Cherry Valley occurred in the late autumn of 1778, and it was planned not by the Indians, but by a white man—Capt. Walter N. Butler. Butler had recently been imprisoned by order of a Continental court-martial, and was as eager for revenge as were the Indians whom he had readily induced to join him. The attacking force numbered about 700 men, of whom 200 were Tories. The first act of massacre was committed at the

house of Robert Wells—a man who had taken no active part in the war and had never harmed any of those who came to murder his family. The Indians and Tories then left the place, and the following morning found the abandoned slaughter field white with new-fallen snow.

Col. John Butler, the father of Walter, and himself a most active and relentless Tory, as his work at Wyoming sufficiently shows, was shocked at these barbarities. He had known Robert Wells intimately, and was heard to say: "I would have gone miles on my hands and knees to have saved that family, and why my son did not do it God only knows." Common testimony has come down to prove the barbarities of the Tories at Cherry Valley; they were more savage than the savages themselves. Indeed, more than one person owed his life to an



JOSEPH BRANT, THE MOHAWK CHIEF.

Indian—Joseph Brant, who led the Mohawks and was shocked at the murderous work of the Senecas.

John Wells was taken to New York by an aunt, and, after being graduated at Princeton, studied law and was admitted to the bar in 1791. In the following year he became a member of Holland Lodge. In 1794 he joined the then newly formed Howard Lodge and was elected its Master. His literary ability attracted the attention of Alexander Hamilton and by him he was intrusted with the task of preparing, when not writing, the papers known as "The Federalist." This seems to have been the nearest approach he ever made into the field of practical politics, for henceforth he devoted himself strictly to his profession and soon became regarded as one of the leaders of the local bar. His attention to Grand Lodge matters after he became a member of that body was most marked and he served at least one term on the Committee of Charity. In 1805 he was appointed Grand Secretary by Grand Master Morton on the retirement of D. D. Tompkins and continued in that office until 1816, when the pressing requirements of his private business demanded his entire attention for a time. He was a trustee of the General Theological Seminary. For many years he held the same useful position in connection with Columbia College, and the degree of LL. D. was conferred upon him by Princeton, his alma mater. For many years he served as a Vestryman of Grace Church and there, after his death, in 1823, a beautiful memorial, including a bust, was erected "by the members of the bar of this city as a testimony of their respect for the memory of John Wells, who elevated and adorned their profession by his integrity, eloquence and learning." Such a man would have added fresh honor to a chair which had been dignified by Livingston and Clinton, which had not had that dignity increased by Tompkins and which was certainly degraded by the occupancy of Enos, but to the regret of all he refused, pleading the pressure of professional duties. Possibly, however, he had the presage of a still higher call, for some three months later (September 7) he passed to his reward.

Richard Hatfield was long a merchant in New York and Dr. Matson Smith, a member of Westchester Lodge, No. 46, New Rochelle, held for many years the most prominent place among the physicians of Westchester county. Cornelius Bogert, the Grand Treasurer, was a merchant and had proved his competence by long tenure of office for the Treasurership, Elias Hicks, the Grand Secretary, had been Master of Holland Lodge for fourteen terms.

"I have read papers by him," wrote Joseph N. Balestier, the historian of Holland Lodge, "which evince excellent abilities and are expressed with remarkable purity of dictum. The fact that he was so long Master of this Lodge proves the vast amount of Masonic labor he performed and the high opinion entertained of his qualifications. As a statistician he was unsurpassed and he had a singular fondness for keeping a brief record of current events, which he afterward published in almanacs, of which several, formerly his property and abounding in manuscript notes, now belong to myself. Elias Hicks, the Mason, was a member of the Episcopalian Church and not related to Elias Hicks, the famous Quaker. He died in 1844."



MEMORIAL OF JOHN WELLS, IN ST. PAUL'S CHAPEL, NEW YORK.

The Rev. Henry I. Feltus (afterward Senior Grand Warden) was rector of St. Ann's Episcopal Church, Brooklyn from 1807 till 1814 and afterwards rector of St. Stephen's Church, New York, till his death, in 1828. The Rev. Evan Malbone Johnston, the Associate Grand Chaplain, was a clergyman with a good deal of history. He was a native of Rhode Island. After being ordained at Newport in 1813 he served for a year as curate in Grace Church, New York, and then went to Newtown, Long Island, of which he continued rector until 1826. In that year he built St. John's Church, Brooklyn, at his own expense and served as its rector without salary for twenty years. He took a prominent part in Brooklyn's civic affairs, and it was through his exertions that Myrtle Avenue was first opened up. In 1846 he established a new mission, St. Michael's, and he ministered to it until his death in 1865. "His name," wrote Henry Whittemore in his "History of Masonry in the Third District," "was interwoven with the Fraternity during its darkest days in the State, and when anti-Masonry, with its hydra-headed followers, was forcing many of the most prominent Masons in the State to 'hide their lights under a bushel' he defended the Order boldly both in and out of the pulpit. In an address he delivered at the demise of M.·. W.·. Elisha King he exposed the political objects of the anti-Masonry party in the State and characterized its followers as not only enemies of the country, 'but wolves in sheep's clothing.' The great cause of religion and benevolence owes this worthy brother a debt of gratitude for his noble, fearless and self-sacrificing efforts."

Such, with the exception of Martin Hoffman, who will be referred to later, were the leaders the New York Lodges put forward at this crisis. They were all men above the average, and there is no doubt that this was recognized in the State and tended almost from the beginning to weaken the country. The line of division was quickly drawn, and, having elected officers, the City Lodges at once threw down the gauntlet and claimed precedence and regularity, claimed, in fact, to be the Grand Lodge of New York, which had existed since the days of Livings-

ton. As soon as the election was over Brother Marsh's resolution, submitted at the close of the previous annual session, was called up for action and passed, with some modifications, in the following words:

> Resolved, That it is expedient that two Grand Lodges be formed in the State of New York, viz.: The one already located in the city of New York and the other to be located in such town or place out of said city as a majority of the Lodges out of said city consenting to form a part of the same may designate.
>
> Resolved, That the Lodges in good standing out of the city be permitted to select the Grand Lodge under whose jurisdiction they will hail.

Having thus kindly shown the Country Lodges the way in which they were to elect a meeting place and left the door still open so that such of them as chose might yet walk in, the New York men, conscious of their united, though diminished ranks, and rejoicing in the possession of the many archives and all the paraphernalia of the Grand Lodge, quietly went on with the work of the Grand Lodge of New York, leaving the others to work out their future under whatever sort of flag they thought fit to erect. They, however, did not dub their country brethren as "clandestine," and in that respect this division of the constituent elements in a single Masonic Grand body is unique—so far, at least, as our reading goes or memory serves. The city men even ten days after the crash voted $30 to relieve the necessities of the Master of Niagara Lodge, a man whose Lodge was from the first arrayed against them, and that, too, by his vote as representative in the Grand Lodge.

The first setback the city men received was in the declination of John Wells to accept the Grand Mastership, but this was soon overcome by the acceptance of the office by Martin Hoffman after a unanimous election. In spite of the undoubted ability which Brother Wells would have brought to the office, possibly no wiser choice could have been made in the emergency than that of this old and tried servant of the Grand Lodge. Experience was one of the prime factors made necessary by the situation and that Hoffman had in an eminent degree. Treasurer, Junior Grand Warden and Senior Grand Warden in succession from 1795 until 1800, and Deputy Grand Master for sixteen successive terms, he knew every detail of the business of the Grand Lodge from actual knowledge and practical association. A native of the city of New York, he had spent his entire life, almost, within its boundaries and was well and favorably known to all its citizens. He was quite active as a politician, too, and was prominent in the early days of Tammany Hall, but politics never, so far as we have been able to discover, became to him a direct source of revenue. He was long at the head of an auction house, a house which in that line of business was for two generations the most prominent in the city, and this establishment, at Coffee House slip, 65 Wall street, was at one time as good as a clearing-house to the wholesale grocery trade in the city. His name was a synonym for honesty, his commercial record was without a flaw, and these, added to his known conservatism, made him probably better equipped for leadership at that juncture than any other man in the city. Indeed, his selection as Deputy Grand Master under Wells showed how thoroughly his good qualities were appreciated by his brethren in the city, to whom he had been known personally or by reputation almost from the day he was first brought to Masonic light in old St. Andrew's Lodge.

Hoffman accepted the office and Elisha W. King, Past Master of Abram's Lodge, No. 83, was selected to succeed him as Deputy Grand Master. The officers were all installed according to "ancient and immemorial usage" by M.·. W.·. Jeptha B. Munn, Grand Master of New Jersey, on July 7, and thus, cleared of all cumbersome ballast and with sails squarely set, the good ship of Masonry in New York fairly started on its way. At the meet-

ings up to July 8, when the excitement over the schism began to die out and matters commenced to resume their normal quiet, several new warrants to country Lodges, as well as one for the city, were granted, so that the business of the Grand Lodge in this important point, although curtailed by what had occurred, was still kept up. Indeed, all through the continuance of the divided Grand Lodge the city body issued warrants to new Lodges in rural districts, although, as might be expected, the bulk of this work fell to the Country Grand Lodge.

At the meeting of July 8 the Grand Master completed the roster of Grand Lodge officers by making the following appointments:

Thaddeus Seymour of Lodge No. 1, Grand Sword-Bearer.
Samuel Montgomery of Lodge No. 10, Grand Marshal.
George Hodgson of No. 40, Grand Standard-Bearer.
Bernard Sprong of No. 132, Grand Steward.
Henry Marsh of No. 142, Grand Steward.
John P. Garniss of No. 91, Grand Steward.
Lincoln Tibbals of No. 2, Grand Steward.
Joseph Bouchaud of No. 71, Senior Grand Deacon.
Samuel B. Fleming of No. 9, Junior Grand Deacon.

A resolution was also adopted which was mainly intended to state the cause of the trouble to sister Grand Lodges, so as to maintain the regularity of the City Lodge and preserve its recognition among the various Grand bodies of the country as being the Grand Lodge of the State of New York. The motion was as follows:

That R.·. W.·. Elisha King, R.·. W.·. Richard Halfield, R.·. W.·. Elias Hicks, R.·. W.·. Henry I. Felters and W.·. Matthew Davis be a committee to draft a circular to be transmitted to the respective Lodges in the State of New York, detailing the causes which have led this Grand Lodge to declare it expedient that two Grand Lodges should be formed within the State, and requiring from said Lodges to decide and declare to whose jurisdiction they will in future severally belong.

Resolved, As the sense of this Grand Lodge that every subordinate Lodge acknowledging its jurisdiction has a right to suspend any member of such Lodge who may treat with contempt the authority of this Grand Lodge or deny its jurisdiction.

Ordered, That the preceding resolutions be forthwith communicated to the respective Grand Lodges acknowledging this Grand Lodge.

The task of preparing such a circular evidently proved a more formidable one than had been anticipated, for it was not until the meeting of September 3 that they presented the result of their deliberations for approval. It was quite voluminous, but at the same time a calm, dispassionate, statesmanlike review of the proceedings which led to the division and the resultant condition. Several extracts will be found interesting and their perusal is necessary to all who would gain a clear insight into the causes of this unhappy interruption of Masonic harmony.

After reciting the early history of the Grand Lodge the circular went on:

Very great irregularity on the part of Lodges outside of the city in making their returns and a general neglect in the payment of their dues, led to the appointment from time to time of Grand Visitors, an injudicious selection of which constantly defeated the object proposed and was productive of little else than disappointment. In 1814 a new plan was proposed and adopted and, though attended with better consequences so far as the receipt of moneys went, yet was still deemed defective from the compensation for collecting, amounting to an average of nearly 50 per cent upon the moneys received.

Confiding in the purely benevolent feelings of the country brethren who had spontaneously admitted that the excess of want must necessarily be felt in a populous city, and promptly provided for its relief; and believing that a diversion of so large a portion of moneys, intended for charity from that sacred purpose, was neither compatible with their duty as faithful stewards nor consonant to the views of the contributors to that fund the Grand Lodge proposed on the suggestion of its committee to discontinue the practice of dues through the medium of Visitors, and to have them transmitted by mail, or otherwise, as circumstances might suggest.

It is not here intended, nor is it perhaps essential to examine the motives which originated the loud and active opposition to this proposal. Such opposition, however, arose; circular letters were written and distributed; conventions called and resolutions passed, and the country Lodges, instead of viewing it as designed to save the contributions made by them from waste and misapplication, were taught to consider it as an effort to exclude them from a rightful participation in the benefits of the fund.

Under this feeling delegates were appointed by a few Lodges to attend the quarterly communication in June, 1819, for the purpose not only of securing to the country Lodges the right and the advantages of Grand Visitors, but also of changing and improving the system. An entire new plan, dividing the State into eighteen districts with a Visitor in each was laid upon the table for that purpose, but the Grand Lodge, opposed to every system of visitation that combined with its execution the expenditure of moneys expressly bestowed for charitable uses, and alarmed at the undue influence claimed for the country Lodges by making a Visitor the proxy for every Lodge not otherwise represented within his district rejected it as alike objectionable and inexpedient. The subject was not suffered to rest here, but revived in a formidable and imposing shape by "a communication from a number of Lodges met in convention at Canandaigua, on the 10th of January, 1821," which communication, though unnatural in its birth and misshapen in its form, was treated by the Grand Lodge with all the courtesy of a regular constitutional production submitted to the consideration of a committee, which committee reported against the proposition and which report the Grand Lodge confirmed.

Upon this last rejection notice was given that at the next quarterly communication [June, 1821] a motion would be made to have the Constitution so amended as to embrace Brother Rose's plan of visitation, and also to provide for the payment out of the charity fund of the expenses of the delegates who might attend that and all future annual [June] communications of the Grand Lodge. Stimulated by this notice, or by some portion of it, and by which portion is left to be inferred by what ensued, above fifty delegates from the country Lodges attended that communication and, notwithstanding the said notice, notwithstanding all that had been urged about the importance and advantage of Grand Visitors, the subject, when brought up, found scarcely an advocate, and the motion for the abolition, by a repeal of the regulation under which it had been conducted, passed almost unanimously. The satisfaction which this coincidence was calculated to afford to the city Lodges was, however, greatly diminished by the appropriation of near $1,300 from the charity fund for the compensation of the members attending that communication from the country Lodges; and not only that, but the passage of a regulation providing for the compensation of all delegates from the country Lodges, who might in future attend the quarterly communication in June, out of the same fund; another destroying all equality of representation by authorizing any delegate to represent five Lodges and five Past Masters, whereby a single individual might give on any question twenty-one votes, and several other regulations, all bearing the same unfriendly character.

So extraordinary and undue an acquisition of power could not be sought without a proportionate object, and what it was, it was not difficult to divine. The removal of the Grand Lodge, which had been repeatedly threatened in the various circulars, exciting disaffection in the country Lodges and arraying them in hostility against the city was evidently to be attempted whenever it should be found that the same could be done with certainty of success. But the hour for this had not yet arrived. By the Book of Constitutions the meetings of the Grand Lodge were fixed to be held in the city of New York forever; and, little as the provisions of that Constitution had in some other points been attended to, here they commanded respect. Upon this the city Lodges rested for their safety; and it was not until the appointment of a committee, consisting of six country and two city members, for the purpose of altering the Constitution, that they were made sensible that that object was not only still persevered in, but was to be effected by their apparent co-operation and concurrence. The opposition to the appointment of this committee and of its component parts on the ground of the inequality of representation of interests proving unavailing, it only remained for the city Lodges to wait for its report and to determine therefrom whether they were mistaken in their conclusion, or whether the Grand Lodge was to be left undisturbed, and the moneys contributed for charitable uses, bestowed alone upon charitable objects and in that place where the calls for assistance were the most loud and frequent.

The committee met pursuant to their appointment and after a long sitting repealed sundry amendments; the prominent features of which were: Depriving all Past Masters (excepting one from each Lodge) of a seat in the Grand Lodge; compensating delegates of Lodges and non-resident Grand officers for their

attendance; allowing one proxy to represent five Lodges; limiting the Stewards of Charity to an expenditure of $1,000 per annum, etc., etc.

From these reported amendments, as well as from the provision made in the resolution under which the committee was appointed for their irregular adoption, it was manifest that the interests of the city Lodges were totally disregarded. The principles against which they had contended were maintained in their most obnoxious form; and the avidity with which every occasion was seized for invading the charity fund, intimated that possession was all that was required to seal its total extermination. The location of the Grand Lodge, to be sure, appeared to be left undisturbed; but the city was not to be deceived, for the veil was too flimsy to cover the real intention. If the proposed amendments were liable to alteration it was an easy thing to strike out New York and insert any other place that six or eight delegates, thus armed with votes, might choose to select.

Anticipating such an issue a resolution, in conformity to the constitution, had been laid upon the table in June preceding, declaring it expedient, under existing circumstances, that two Grand Lodges should be formed in the State, the one to be and remain at New York and the other at such place as a majority of the Lodges, submitting to its authority, might select and resolve upon. But before resorting to the alternative proposed by that resolution it was determined to make a last effort for the preservation of unity.

That effort was the circular of May 20, 1823, which they inserted at this point in full and which has already been outlined in these pages. The document now under notice then went on:

Reasonable as these propositions must be considered, they were nevertheless silently rejected, and from no counter propositions being offered, it was understood that the country delegates, possessing, as they supposed, the power, were bent and resolved upon exercising it. To remove all doubts, however, if doubts remained with any, a caucus composed solely of delegates from the country was held on the day preceding the meeting of the Grand Lodge for the purpose of nominating the Grand officers. At this meeting a list was made out, which, as it was well understood, excluded every person resident in the city; at all events the Grand Secretary and Grand Treasurer were selected from Albany and its vicinity, by which it was evident that the removal of the Grand Lodge had been previously settled.

Then, describing the events at the dissolution which we have already quoted, the document returned to the evil of the system of Grand Visitors:

The system of visitation was expected to produce regularity in the form of making returns, punctuality in their discharge, and uniformity in labor. In the first particular little improvement has resulted; the Lodges instead of making out annual returns, still combining one year with another, and the two remote districts (viz. Second and Third) each using a totally different form. In the Second (particular) a larger amount has been received than heretofore, but attended with an expense that seemed to render its continuance unjustifiable, the average amount of compensation being nearly 50 per cent. on the moneys received and that taken by the Grand Visitor of the Second District for the last year of his service to nearly 75 per cent. of the moneys collected by him individually. In the Third so great was the neglect of performance or so imperfect and unsatisfactory the lecturing, that the motion for the abolition of the system scarcely found an opponent.

After stating the evident impossibility of restoring harmony the document concluded:

Appealing to the Searcher of hearts, the Great Architect of the Universe, for the purity and disinterestedness of the motives which have guided it to the course now taken, the Grand Lodge submits to the various subordinate Lodges to consider and decide to whose jurisdiction they shall hereafter belong, claiming from each and every one an unequivocal expression of their adhesion or withdrawal on or before the quarterly communication in March next; offering to those who can still feel the weight of an obligation and respect for that Constitution which they have vowed to maintain; who love Masonry, not for the advantage which they may personally draw from it, but for the means which it affords of lightening the burden of human misery, their frank counsels, their protecting arm and their ardent affection.

When the reading was concluded a motion was made and carried that the document be accepted and a thousand copies were ordered to be printed and transmitted to each Lodge and to sister Grand Lodges. Among the latter it probably exerted a salutary influence and the sister Grand Lodges extended their recognition without ceasing, while, so far as

they were concerned, the Country Grand Lodge was ignored. In the country districts among the Lodges already constituted, it had no appreciable effect whatever, except, perhaps of stirring them up to more extraordinary efforts in perfecting and strengthening their organization. Still, even at the meeting at which it was read a warrant was issued for a new Country Lodge as well as for one in Vera Cruz and one in La Guayra, the petitions for both of the latter being signed, among others, by Joseph Cerneau. At the same meeting a little rebellion against the authority of the Grand Lodge in the ranks of Mechanic Lodge, No. 153, was made known and the edict of suspension placed upon the offenders by the last named was not only sustained by the Grand Lodge, but the facts were ordered communicated to all the Lodges by way of warning to any other rebellious souls who might linger in the city camp.

As though perfectly undismayed by what had happened the City Lodges began to consider almost as soon as their Grand Lodge was freed from its country support, the practicability of putting into execution the long-anticipated and often-defeated project of the erection of a Masonic Hall. At the meeting on March 3, 1824, a memorial signed by representatives of all the Masonic bodies—Lodge, Chapter and Commandery—petitioned the Grand Lodge to purchase a lot upon which such a structure might be erected for Masonic purposes. The scheme suggested by this petition was rather wild and the committee to whom the petition was referred, while indorsing the project of a Freemason's Hall, suggested that 2,800 shares of the value of $25 each be subscribed by the brethren, the proceeds to be devoted to the erection of a hall, and that as soon as $25,000 of that amount should be subscribed the Grand Lodge itself would purchase a site and in return receive interest from the trustees, who should manage the hall, at the rate of 6 per cent., and this scheme was adopted. The subscription was well taken up, for, as usual at exciting times, a good deal of Masonic energy was aroused in the Grand Lodge, and a hall was ultimately built. That, however, will be referred to at the proper time. In the meanwhile the Grand Lodge continued to be housed at St. John's Hall, and one of the most curious items of expense in the Grand Treasurer's accounts for 1823 is the sum of $3 paid for removing the Grand Lodge chest from the City Hotel to St. John's.

With that exception the remainder of the legislative work of the Grand Lodge during the continuation of the "unpleasantness" may be described as simply routine and executive. The policy of the leaders seems simply to have been the playing of a waiting game so as to see whithersoever the wild seamanship of such men as Enos would lead the bark upon which they had embarked. They seemed certain that in a short time they would recover some of the ground that had been lost, that some of the counties nearer the city than Albany would return to the fold on Manhattan Island. It was imagined that the Country Grand Lodge would sooner or later find its headquarters in Albany, and then the State would be more equally divided between the two. It was never for a moment imagined that the Country Grand Lodge would retain New York as its meeting place. With the view of getting their share of the State the City Grand Lodge, at the annual meeting in 1824, adopted a resolution to the effect that all alterations and amendments to the constitution affecting Country Lodges should be proposed at one June meeting and communicated without delay to all the Lodges. If at the following annual meeting a majority of the Lodges did not object it was to be considered as adopted. At the same time the meeting repealed the $1.50 a day compensation rule, prohibited a proxy from acting for more than one Lodge, fixed the Grand Secretary's Salary at $600, all of which were in opposition to the legislation imposed by the former country delegates.

The meeting of 1824 seems to have been pleasant and harmonious and the reports submitted were by no means disheartening—nay, under the circumstances, were the opposite. The Grand Secretary announced that eleven warrants had been issued during the year, two old warrants (Fraternal Lodge, No. 107, and La Sincerite Lodge, No. 122, both in New York) had been renewed, and a dispensation issued by the Country Lodge to Solon Lodge, Athens, Greene county, was surrendered, its proceedings declared regular and a warrant issued by the City Grand Lodge in its place. The Treasurer's report showed that he had commenced the year with $638 on hand, had paid out of current receipts all expenses, including $1,731 to the Committee on Charity, and closed his annual account with a balance on hand of $1,367. One noticeable item in his report, however, was that the amount paid to delegates for their expenses only amounted to $57. At the election Grand Master Hoffman and all the officers of the previous year were unanimously elected by a "show of hands." The only innovation in the new board of officers was that the number of Grand Chaplains was increased for some reason to four, the Rev. James G. Ogilvie and the Rev. F. C. Schaefer being associated with Dr. Feltus and Dr. E. M. Johnson.

CHAPTER XV.

THE RECEPTION TO LAFAYETTE.

THE most brilliant event during 1824, if not the most brilliant event of the entire administration of Martin Hoffman, was the reception given to the Marquis de Lafayette on his revisiting the United States in that year. The generous aid which in his prime that distinguished Frenchman had given to the struggling Republic by his sword and his purse had endeared him in the hearts of the citizens, and had given him a place among these heroes only a little lower than that held by the Father of the Country himself. So, after many years, when the nation he had helped to create was strong and powerful and the hero was old and comparatively poor the Congress of the United States requested President Monroe to invite him to visit America. He accepted the invitation and crossed the Atlantic in a packet ship. The whole nation awaited his arrival with feverish interest and the Masonic Fraternity, knowing he was one of themselves and recalling the tradition that he first saw Masonic light in a military Lodge at Morristown or Newburgh, and that Washington himself presided or was present on the occasion, and remembering that he was always proud of his Masonic affiliation, were especially enthusiastic over his coming. The packet ship on which he had taken passage arrived in New York on August 15, 1824. The ship Cadmus was boarded in the bay by Mayor William Paulding, a member of the Fraternity, who welcomed him to America, and by his side stood General Jacob Morton, Past Grand Master. The welcome over, the nation's guest was conducted to the residence of Past Grand Master Tompkins and there rested from the effects of the voyage. Then he became the guest of the corporation and for several days while he remained in the city everything was en fête, and processions, reviews, banquets, fireworks, and it is hard to tell all what, testified to the gratitude and love of the people. No wonder Lafayette shed tears in the midst of it all. His stay in America lasted some fourteen months, and he was everywhere received with the most unbounded enthusiasm as if to him, one of the last of the great leaders in the Revolution the people were giving expression to the devotion they felt to those who by their patriotism and courage and consecration to liberty had founded a new nation where freedom, manhood, brotherhood had occupied the places held in other lands by royal claims, feudal rights, and class oppression. Into the details of his more than royal progress we need not enter; they are told even in the school histories of the country, but we may sum them up by saying that Congress voted him $200,000 and a grant of 24,000 acres of land, and that his heart beat to the plaudits of twenty-four sovereign States. The general feeling was expressed in the lines by Sprague which were on the triumphal arch under which he entered the city of Boston:

The fathers in glory shall sleep,
  That gathered with thee in the fight,
But the sons will eternally keep
  The tablet of gratitude bright,
We bow not the neck,
  And we bend not the knee,
But our hearts, Lafayette,
  We surrender to thee.

The Fraternity of Free and Accepted Masons were no less demonstrative than the citizens generally in welcoming one who had the additional claim on their love of being a brother,* but as a general rule they wisely kept their demonstrations distinct from those of the general public. This was notably the case in New York. When the General first arrived it was by the corporation, fittingly, that the welcome was given. But when in the course of his travels he again arrived in the city the Fraternity claimed the right to give the honors. At the meeting of the Grand Lodge on Sept. 1, 1824, a motion was passed "that a committee be appointed to wait on Brother Lafayette on his return from Boston and tender him, on behalf of this Grand Lodge, its congratulations on his safe arrival and to invite him to honor the craft by partaking of a public dinner." That committee arranged so well that on September 20 a Grand Lodge of emergency was called to meet the hero, and nearly all the grand officers and the officers and Past Masters of thirty-six Lodges were in attendance. After the Lodge had been duly opened Mordecai Myers, Grand Marshal, reported that over 500 seats for the dinner had been sold among the brethren, the receipts of which, "together with the liberal contributions received by the committee, have enabled the same to anticipate all necessary requirements and expectations of the occasion." The minutes proceed: "Brother Lafayette being announced in waiting, was escorted into the presence of the Grand Lodge, the brethren unanimously manifesting the most intense enthusiasm by plaudits of hearty welcome. After a partial abatement thereof, and the reception by the M. W. Martin Hoffman, Grand Master, Brother Lafayette, the nation's guest, was introduced to the assembled brethren, when a renewal of the deep and sincere appreciation of the craft was most heartily expressed. After the warm and fervent congratulations and greetings the Grand Lodge was formed in procession, accompanied by their honored guest, the members of the subordinate brethren and visiting brethren, and proceeded to Washington Hall, where a sumptuous repast had been prepared, and the festive enjoyment continued until nearly low twelve." So far the minutes and this meager account of an event that



LANDING OF GEN. LAFAYETTE AT CASTLE GARDEN, AUGUST 16, 1824.

*Bro. George W. Chaytor, in an address delivered in January, 1875, before Lafayette Lodge, No. 14, of Wilmington, Del., made a contribution to the Masonic life of Lafayette, the facts of which he claimed were given by Lafayette himself. In 1825, during his visit to this country, he became at one time the guest of the Grand Lodge of Delaware. From members of the Grand Lodge who were present, Bro. Chaytor learned that the illustrious Frenchman had made the following statement:

"During the winter that the army lay at Valley Forge he (Lafayette) learned that there was a Masonic Lodge working in the camp. Time hanging heavy, the routine of duty being monotonous, he

really was one of the most noteworthy in the annals of the Grand Lodge of the time shows how remarkably diffident was the disposition of the old-time Secretaries to commit to paper a word more than they could possibly help. As an offset we reprint the story of the reception from an old issue of the New England Freemason, an able periodical, which long since has suffered the fate of many hundreds of Masonic newspapers and disappeared:

Splendid as were the numerous parades, fetes and galas in honor of Lafayette, the Masonic dinner given him by the Grand Lodge of New York at Washington Hall, surpassed everything, with the exception of the reception at Castle Garden.

There are said to have been in the city of New York at that time, about thirty Lodges, embracing about 8,000 brethren. Members from most of the Lodges united in the dinner given to our distinguished brother, and contributed to the decorations of the hall, which are described as in a style of elegance reflecting the highest credit upon the Fraternity. In the east a lofty pavilion was erected, stretching nearly across the hall, and the top of which rose to the ceiling. In front of this splendid recess, at the summit, extended an arch of laurel and other evergreens, studded with red and white roses, and filled with lamps, which sparkled with variegated colors among the foliage. At the bottom, a semi-circular table, raised several feet above the floor, was erected adorned with jets d' eau and various Masonic emblems. The back of the pavilion was hung with banners, and in the center was a splendid transparency illustrative of the early history of Masonry.

Opposite this pavilion in the west was another recess, scarcely inferior in splendor to that of the east, with a large transparency representing Washington and Lafayette, clothed Masonically, in the attitude of shaking hands. The Genius of America, surrounded with a halo of glory and raised upon a pedestal, held in either hand a wreath of laurel about to be placed simultaneously upon the brow of each hero. Beneath was the inscription—Lux et Veritas —Light and Truth.

In the south were full-length portraits of Washington and Hamilton, in frames highly gilt and embellished, and overarched by a rainbow, with a span of perhaps thirty feet. It was a transparency, and when lighted exhibited all the hues of the beautiful phenomenon in nature which it was designed to represent.

In the north was another transparency, displaying in large capitals the following inscription: Lafayette, the Friend of Freedom, the Benefactor of Mankind. Above this was the orchestra, embowered with evergreens, so that the band was entirely concealed from the company, and the music seemed to burst from an enchanted copse, as at intervals its inspiring notes rang through the alcoves of the spacious apartment.

Across the hall diagonally, from corner to corner, a distance of about 100 feet along the ceiling, extended two arches woven with laurel and intermingled with roses in the most tasteful manner. At the point where they crossed each other in the center was the emblem of the All-Seeing Eye, composed of a mirror surrounded with splendid radii several feet in diameter. Faint as every human representation of this object must be, the sacred symbol was nevertheless thought to be striking and impressive.

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conceived the idea that he would like to be made a Mason. He made his wish known to a friend, who at once said that he was himself a Mason, and would take great pleasure in making his wish known to the Lodge. This was done, and he was there made a Mason. He also stated that Washington was present, and acted as Master of the Lodge at the time of his initiation."

This statement, said Bro. Chaytor, was made to members of the Grand Lodge from some of whom it was received. I have no doubt that he said what I have here given, for the parties making the statement were gentlemen as well as Masons, and their public lives show the estimate their fellow citizens placed upon their honor and characters.

In conclusion Bro. Chaytor gave this interesting paragraph:

"I have not yet finished his statement, the latter part is evidence of the former. In the beginning, he stated that he felt rather hurt that Washington had not shown sufficient confidence to entrust him with a separate command. Now, listen to what he said later: 'After I was made a Mason, Gen. Washington seemed to have received a new light—I never had, from that moment, any cause to doubt his confidence. It was not long before I had a separate command of great importance.' "

As Gen. Lafayette with a separate command of 2,000 men defeated Gen. Grant with 5,000 men, in May, 1778, it is probable that he was made a Mason in the early part of that year.

The hall was lighted with eight large chandeliers and an almost countless number of small lamps which twinkled among the evergreens and other ornaments, pouring a flood of light. The effect was much augmented by the quantity of glass which covered six or seven tables, extending the whole length of the room, and entirely filling the area. To this must also be added the standards of the several Lodges unfurled and glittering in every part of the hall, together with the jewels and emblems of the Order.

At 4 o'clock on Monday morning the Grand Lodge met at the hall, and being duly opened a committee was appointed to wait on Gen. Lafayette and escort him to the Lodge. Upon his arrival he was met at the door by the Grand Master and Grand



LAFAYETTE IN 1824.

Stewards and ushered into the hall with the honors of Masonry. Upon reaching the east the Most Worshipful Grand Master, Martin Hoffman, addressed him as follows:

"Brother Lafayette—Your return to the United States has rekindled the recollections of the surviving warriors and patriots of our Revolution and the joy which pervades every heart evinces the deep gratitude of all our citizens.

"Permit us, your Masonic Brethren, to join the general voice of gladness, to offer you the hand of friendship, to welcome you among us and to express the warmest sentiments of brotherly love.

"We receive you with pride and exultation; we hail you as a Brother and philanthropist; we cherish you in our hearts as a patron of our Order.

"To the names of Washington, Livingston, Clinton and other distinguished Masons of our country, who have shed a luster on our institution, who have presided over our labors, and who have patronized our assemblies, we now, with heartfelt gratification, record in our annals the presence and name of Lafayette."

To which the General made the following reply:

"Most Worshipful Grand Master and Beloved Brethren—I am happy in your affectionate welcome; I am proud of the high confidential honors you have conferred and propose further to confer upon me. Our Masonic Institution owes a double luster—to those who have cherished, and to those who have prosecuted it. Let both glories, equal, in my opinion, be the pride of every member of our Fraternity, until universal freedom insures us universal justice."

After these ceremonies and at about 7 o'clock the company consisting of between 500 and 600 brethren (said to have been the largest assemblage of the kind ever witnessed in this country), proceeded to the dinner table, and having taken their places, the Grand officers and their guests moved to the room in procession, in reversed order. The procession opening to the right and left, the Grand Master entered and took his seat in the east, under the canopy above described, supported by Gen. Lafayette, and on his left by the Deputy Grand Master.

"Perfect order, fraternal feeling, mirth and hilarity prevailed at the convivial board." After the cloth was removed the following among many other toasts were given:

1. Our Order, which leveling the distinctions that divide society—unites the virtues of every country, sect and religion in one affectionate and social community.

2. By the G. M.—Our illustrious Brother and guest, Gen. Lafayette—no less distinguished for his philanthropy than for his valor.

The General thereupon rose, and, after having expressed his grateful acknowledgments, gave the following toast in return:

Liberty, Equality, Philanthropy, the true Masonic creed—May we, by the practice of these principles, ever deserve the esteem of the friends—the animadversion of the enemies of mankind.

3. The Sun of Masonry—May its brightness dispel the cloud with which ignorance and prejudice would obscure it, and its genial rays give light and warmth to myriads who yet grope in darkness, unconscious of its power.

4. The Mystic Temple—Its walls supported by

wisdom, strength and beauty, bid defiance to the assaults of envy, bigotry and despotism.

5. All regularly constituted Grand Lodges throughout the world, directing their energies to the general good—May their labors be rewarded by the general approbation of the Brethren.

6. The day which united Washington and Lafayette to our Ancient and Honorable Institution—May those occurrences assist to rescue the Order from the calumny of its foes.

7. The Fraternity throughout the world—May virtue prompt them to the performance of their duty to their God, their neighbor and themselves.

8. Masonry—May the social and instructive principles which it inculcates be universally diffused and the whole human race be bound in bonds of brotherly love.

9. The Patriotic Mason, who faithfully wrought at the great national edifice that shelters us, and generously fed and clothed the hungry and naked, who assisted in the labor.

Among the volunteer sentiments was the following:

"Francis K. Huger, whose gallantry and generosity were proved in the attempt to liberate our illustrious guest from the Castle of Olmutz."

Upon the toast being drunk, Brother Huger rose and with great modesty disclaimed all title to individual merit in the transaction, assured, as he said, from what he had that day witnessed, that he was only the representative of his Masonic brethren. He closed with the following sentiment: "The gratitude of republics, the greatest reward of merit."

Brother Robert Emmet proposed the toast—"Our Illustrious Brother Lafayette—After half a century's labor in the cause of Liberty, he visits the Grand Lodge of Freemen, where he first worked, and a whole nation vouches for him."

The reception to Lafayette formed a bright interlude in the conservative and stanch, yet humdrum tenor of these years of watching and waiting, but there is no doubt that the fame of this brilliant gathering brought new strength to the City Grand Lodge and added to its standing among the sister Lodges throughout the States. The enthusiasm, too, had a noble aftermath. One of the results of Lafayette's tour was a project to erect a monument to Washington at Mount Vernon in the shape of a new mausoleum to contain his remains. In December, 1824, the matter was brought before the Grand Lodge on a story that other Grand bodies were taking the matter up, and it was resolved "that $1,000 be contributed by this Grand Lodge for the purpose of erecting a monument at the grave of George Washington at Mount Vernon whenever the sum of $10,000 shall be appropriated in unison with this object by the other Grand Lodges of the United States." Considering its financial condition, this was certainly a very generous offer on the part of the New York body, but no call was ever made for the money.

CHAPTER XVI.

HOLDING THE FORT.

JUDGED by our notions of the present day, one of the most reactionary incidents of Hoffman's Grand Mastership was its hostility to Masonic literature. The sentiment of the Grand Lodge in regard to this had changed greatly since the time when, under De Witt Clinton, the brethren had actually voted a sum of money to help along the publication of a Masonic work. In 1822 Kingston Lodge, No. 20, wrote to Grand Secretary Hicks with reference to a perfectly harmless book entitled the "Masonic Tablet," which was written and being sold by the Rev. Daniel Parker and the Grand Secretary condemned all publications of that sort. He laid the communication from Kingston Lodge before the Grand Lodge, together with a copy of his letter, and the response was clear-cut and conclusive:

Resolved, That this Grand Lodge approve of the answer given by the Grand Secretary to the aforesaid communication, and decidedly condemn the use of all books or manuscripts, the purport or tendency of which is to elucidate and explain Freemasonry.

But literature had to undergo a still more severe test and be even more emphatically condemned. On April 6, 1825, a lengthy petition from Silentia Lodge, No. 360, New York City, was read, recommending the propriety and importance of forming a Masonic library. After enlarging upon the advantages of reading and study, and referring to the fact that "on the other side of the Atlantic many Lodges devote a part of their revenue to the purchase of books concerning Freemasonry and the circulation of these works contributes to spread instruction among the brethren, to make them acquainted with the origin, history and tendency of our Order," they suggested:

That a Masonic library should be established in the city under the care and direction of this Grand Lodge for the use of every member of the Masonic family. That the Lodges be respectfully and the brethren generally invited to contribute either in books illustrative of Masonic science or money for this purpose, by which means we hope to save from destruction many valuable Masonic works and documents that now lie in the hands of individuals, almost useless to the craft, and may ultimately be destroyed from not having a repository for their preservation.

This petition, or communication, was referred to the Grand officers, who on June 3, after evidently very careful reflection, joined in submitting the following extraordinary document, which settled the question of a library for the time being—and for a considerable time afterward:

The Grand officers, having given the proposition emanating from Silentia Lodge, No. 360, relating to the formation of a Masonic Library, the consideration due to the importance of the subject, are of the opinion that, if the object of the proposition is the collection and preservation of rare and valuable works connected with or relating to the arts and sciences generally the necessity of the measure is superseded by the numerous public as well as private and professional libraries which already abound in this extensive and growing city, and to which

every member of the Fraternity, in common with others, may obtain access; or, otherwise, if thereby is contemplated the collection of the histories, tracts, charts, monitors, illustrations, or by whatever name may be distinguished the various developments of the Masonic mysteries and consequent violation of Masonic obligations, the Grand officers are of opinion that so far from contributing in any shape to their preservation the Masonic body ought to unite to a man in discountenancing their use as destructive of that simplicity and uniformity which make Freemasonry the same, meet it in whatever part of the globe you may. Under these impressions the Grand Lodge officers are constrained to express dissent from the plan proposed and to recommend that it be discharged from further consideration.

MARTIN HOFFMAN,
E. M. KING,
ELIAS HICKS,
RICHARD HATFIELD,
CORNELIUS BOGERT,

It is impossible to read this document without a feeling of shame. That it could have been penned by men most of whom had for years held high rank in the Grand Lodge and men who, it is to be presumed, were constant seekers after Masonic light, and who had but recently declared most emphatically that the work of spreading that light by means of appointed lecturers (for lecturing on the work was part of the duties of the Grand Visitors), was a pronounced failure, can only be wondered at. The only excuse that might be offered on their behalf is that prejudice had blinded their eyes, that the work of literary charlatans had warped their judgment. But even that excuse is an insufficient one, and the only conciliatory fact in connection with the document is that none of the Grand Chaplains signed it. The name of Dr. Matson Smith is also wanting, and in his case we could almost believe that the absence of his name was the result of a direct refusal.

Bit by bit the Grand Lodge began to draw the line dividing it from the Country Grand Lodge more clearly, just as it began to feel its strength and to be assured of its own position. At one of its meetings in 1824 it resolved not to use its charity fund to relieve applicants belonging to the Country Grand Lodge, and, although some alarm was felt when the Country Grand Lodge laid injunctions on the various banks which held the funds of the old and united body, prohibiting the payment of either principal or interest to the city brethren, the alarm subsided when it was found that only one bank proposed to give any heed to the injunction, and they thereby deemed they had scored a substantial victory over "the representatives of the Country Lodges calling themselves the Grand Lodge." The permanent fund at that time—March, 1825—invested in mortgages and bank stock and accrued interest amounted to $16,880 and the Treasurer had a cash surplus of over $1,200. It was therefore no wonder that the country brethren were hungering after a share of such substantial riches, a share which but for Joseph Enos they would most certainly have had. One valuable lesson the City Grand Lodge learned from the disturbance, and that lay in a knowledge of the danger of having funds in the hands of one or two men. Had the Grand Secretary or Grand Treasurer or both united their fortunes with the party which stood alongside of Enos the City Grand Lodge would not have found its course financially so pleasant. At the earliest opportunity they put the lesson thus satisfactorily gained into practice and appointed a board of five Trustees to invest all funds except those in the hands of the Grand Treasurer and to hold all stocks, bonds or other securities belonging to the Grand Lodge.

The Grand Lodge made slow but nevertheless steady and satisfactory progress. At the annual meeting of June, 1825, it was announced that ten new warrants had been issued during the year and three additional were then authorized. Hoffman was re-elected Grand Master, but a number of changes in the other official positions were made. Elisha W. King declined a re-election as Deputy Grand Master and Richard Hat-

field was chosen in his room; Grand Chaplain Feltus was elected Senior Grand Warden, and Dr. Smith retained the Junior Warden's chair. The Grand Secretary was also re-elected, but opposition to Cornelius Bogert, the Grand Treasurer, had sprung up and he was defeated by George W. Hyer, Past Master of Mount Moriah Lodge, No. 132. The Rev. E. M. Johnson declined a re-election as Grand Chaplain and this, with the transference of the Rev. Dr. Feltus to the Senior Warden's chair, left two vacancies in the corps of spiritual advisers of the Grand Lodge. These vacancies were filled by the selection of two of the most noted clergymen New York has had in her entire history.

The senior of these, the Rev. Archibald Maclay, was born in Scotland in 1776. When 9 years of age, by the death of his father, he was thrown upon his own resources, but managed, in time, to attend the University and studied for the ministry. When he was graduated and licensed he became minister of a church at Kirkcaldy. In 1804 he was appointed a missionary to India, but for some reason or other he failed to accept the appointment and in 1805 he sailed for America. He became pastor of a Congregational Church in New York, but, his views on infant baptism having changed, he entered the Baptist denomination in 1809 and took charge of one of its churches, and so continued for thirty years. In addition to his immediate church work he was a diligent laborer in many ways. He was the means, through the ingathering of subscriptions, of founding Maclay College in Canada, and he was the leading spirit in the formation of the American Bible Union. He was one of the first American clergymen to advocate a revision of the King James version of the Scriptures, and, though his ideas in that regard were deemed iconoclastic at first, he had the satisfaction of seeing his views gradually becoming adopted by hundreds of the best educated clergymen in the country. Dr. Maclay died at New York in 1856.

The Rev. J. M. Wainwright, the other Grand Chaplain, at the time of his appointment was rector of Grace Church, New York. He was a native of Liverpool and was brought to America when young. After graduating from Harvard he entered into the ministry of the Protestant Episcopal Church and became rector of Christ Church, Hartford, in 1818 and a year later assistant rector of Trinity Parish, New York. In 1852 he was consecrated Bishop of New York and died two years later. Dr. Wainwright was a ready and able writer, a ripe scholar, a brilliant orator, and took part in many public movements, notably the establishment of the University of New York.

At the meeting of Dec. 7, 1825, there was submitted what may be called the first of the reports on correspondence which have within recent years become so important a part of the transactions of the New York Grand Lodge, as, indeed, of all others. True there had been submitted a report of that character at a preceding annual meeting, but it was a very weak effort, saying, in fact, that there was nothing in the foreign correspondence requiring "particular attention," except a recommendation that the Grand Lodge of Haiti should be recognized. On this occasion the report was somewhat more elaborate. They inform the brethren that the Grand Lodge of Maine had decided that a brother could receive the degrees on affirmation as well as under oath, and that the Grand Lodge of Pennsylvania had protested against this as an innovation and requested the Maine brethren to reconsider the matter. The New York committee considered that the Philadelphians "supported their objections by a long chain of sound and incontrovertible reasoning." This reasoning the committee was prepared to accept, "provided, that the innovation is considered as relating to any, (even) the slightest of the forms handed down by immemorial usage, but if it relates merely to phraseology then they did not consider the change of vital im-

portance." All of which seems to show that the committee did not have a very clear understanding of the matter. Another communication discussed was from the newly formed Grand Lodge of Colombia, which claimed recognition, and which, when granted, would cause the Grand Lodge to lose jurisdiction over La Mejor Union Lodge, No. 365, in the city of Panama, which had been chartered on Dec. 27, 1823, as that Lodge, on paying its dues to New York, would pass under the Grand Lodge in its own country. "This concession," says the report, "is no less claimed by the remote location of the Lodge from the parent body than by the universally admitted principle especially recognized in our Book of Constitutions not to grant warrants and "ex-more" not to exercise jurisdiction within a country or territory wherein any other Grand Lodge is established; but were it otherwise, the correct and purely Masonic conduct pursued by the brethren of La Mejor Union Lodge in refusing to shake off their allegiance to the Grand Lodge of New York without first obtaining its approbation and concurrence, a circumstance which the Grand officers take peculiar pleasure in noticing, ought of itself to entitle them to every courtesy not incompatible with the true interests of the craft that this Grand Lodge has in its power to show."

At the annual meeting on June 7, 1826, Martin Hoffman declined a re-election and Elisha W. King, who had formerly served as Deputy Grand Master was elected in his stead. King was a lawyer in good practice and ranked prominent in his profession, an honorable, upright man and a loyal member of the Fraternity. In its service he had had considerable experience, having served as Master of Abram's Lodge, No. 83, and in the scheme of 1824 for the erection of a Masonic Hall he took a particularly prominent part. He was installed at an adjourned meeting on June 24 by Grand Master Hoffman. Before surrendering the gavel that old and tried servant of the Grand Lodge addressed his successor as follows:

Before I retire from the station of Grand Master of the Grand Lodge of this State, an office elevated in itself and endeared by many interesting recollections, permit me to congratulate you, dear brother, on the unanimity in selecting you as my successor, not more honorable to you, M.·. W.·. Master, than gratifying to my feelings to install you. You have hitherto held a distinguished place in this Grand Lodge; the duties of your station will therefore be performed with diligence and wisdom, and your talents and devotion to our order will insure the increasing prosperity of the Grand Lodge. My brother, accept my wishes for your prosperity and happiness, and allow me to express my gratification in being succeeded in this honorable station by one whose acquirements will realize the expectations of our Fraternity.

When the ceremonies were over and all the officers had been installed the new Grand Master, on behalf of the members of the Grand Lodge, presented his predecessor with a pair of silver pitchers and a series of resolutions handsomely framed and engrossed, expressing appreciation of his long-continued services on behalf of the craft. In response Brother Hoffman said:

Brethren—The recollection of your kind and brotherly conduct toward me at all times and on all occasions in the positions and high stations which I have filled in this Grand Lodge has exercised in my mind feelings of gratitude now more strongly rooted bv your most flattering resolutions. This token of your appreciation of my conduct during the time I have had the honor of acting as your Grand Master, will be preserved among the previous jewels of my Masonic cabinet. Allow me to express my heartfelt thanks.

To you, M.·. W.·. Grand Master, in behalf of the committee intrusted by the Grand Lodge with the execution of these resolutions, I tender my acknowledgments for the friendly manner in which you have announced the proceedings of my brethren, as also for the flattering address which you have made in presenting me with this memento of their brotherly love. They will remind me of their esteem and be a source of my fondest and best recollections. My brethren of the Grand Lodge, as your Past Grand Master, I now bid you an affectionate farewell.

After that we are told "the Grand Master and Grand officers, together with the officers of the subordinates, were then escorted by the Fraternity to the site of the proposed Freemasons' Hall, where the Grand Master, assisted by the Deputy Grand Master and Senior and Junior Grand Wardens, performed the ceremony, agreeable to ancient customs, of laying the foundation stone."

The other officers were re-elected, the only change being that the staff of Chaplains was increased to six, the Rev. William Mead and the Rev. Thomas Bristnall being added to the list.

The policy of Brother King's administration, like that of his predecessor, was simply one of waiting, only when his term began there were not wanting many clear indications that a tide in favor of union was setting in strongly over the State. Therefore under him the Grand Lodge did little more than attend to its own individual interests and preserve the necessary order in its own house. The tedium of the year was, however, mitigated a little by one or two noteworthy incidents. One of these occurred in a complaint laid against Alexander Caskaden, a Past Master of Benevolent Lodge. It seems that in the fall of 1825 an indictment was found by the New York grand jury against one James Malone. His offense was not precisely stated in the records, and what it was really does not matter. Caskaden went on his bond and he was set free pending trial. Caskaden's kindness did not stop there, for after Malone's release he was, on Caskaden's recommendation, initiated, passed and raised in Benevolent Lodge. The brother who made the complaint to the Grand Lodge said: "If this affair had not existed, sufficient could have been brought against Malone to prevent him from becoming a Mason, which can at any time be substantiated. I thought it my duty to inform Caskaden that I intended to represent the affair to the Grand Lodge; he appeared quite indifferent and observed that if it was to do again he would have it done, or words to that effect."

The committee to whom this knotty point was referred had quite a time examining witnesses and comparing testimony and drawing conclusions. Finally they found that the facts were as stated; that Caskaden did propose Malone, and that Malone was made a Mason while under indictment by the Grand Jury. But they held that a man under indictment is not necessarily guilty, and, if Caskaden believed Malone innocent he violated no known Masonic law in proposing him. At the same time they thought his course indiscreet and injudicious and one to be deprecated, as "one



MASONIC HALL, EAST SIDE OF BROADWAY, BETWEEN DUANE AND PEARL STREETS, 1830.

of our great objects ought ever to be to preserve unsullied the reputation and respectability of our institution."

A much more serious trouble was that which developed in the case of Elias Hicks, who for some ten years had been Grand Secretary. What that trouble was we cannot exactly determine. At a meeting of the Grand Stewards' Lodge on Nov. 29, 1826, he presented his accounts, and, as usual, they were turned over to a committee for examination. That meeting was adjourned until December 4 and then a letter was read from the Grand

Master announcing that Hicks had resigned the office of Grand Secretary and that he had appointed O. M. Lowndes (of Adelphi Lodge, No. 91) in his stead "until the pleasure of the Grand Lodge be known." The minutes of that meeting then say: "The committee on the accounts of the Grand Secretary reported that owing to the resignation of the R.·. W.·. Elias Hicks he craved the indulgence of the committee for further time to prepare his books prior to surrendering them to his successor. Under these circumstances the committee deemed it proper to suspend further proceedings on their part until the pleasure of the Grand Stewards' Lodge. It was then resolved that the report be accepted and the committee be allowed further time.

The troubles of the ex-Grand Secretary were complicated by his being expelled from Holland Lodge, of which he had been a member since 1793 and of which he had been fourteen times elected Master. From this he appealed to the Grand Lodge and that body on December 6 appointed a committee to consider the appeal and also to get from Brother Hicks all books, papers and other property in his possession belonging to the Grand Lodge. On March 7 that committee reversed the action of Holland Lodge and restored Hicks to Masonic privileges, and also stated that he had promptly delivered up all the papers and property of the Grand Lodge which he had. This practically ended the trouble, although there is a record of a bill for three swords he had ordered, amounting to over $1,000, being disputed in the Grand Stewards' Lodge. The trouble would appear to have arisen rather through carelessness in bookkeeping and simplicity in business affairs rather than from any conduct which was really culpable, at least we so judge from the fact that Hicks was fully reinstated in the affections of his Lodge and remained an honored and respected member of it to the end of his career.

The new Masonic Hall on Broadway, between Duane and Pearl streets, was now approaching completion and the Grand Lodge hired its Lodge room at $100 a year for the four quarterly meetings. The Grand Stewards' Lodge and the Committee on Charity were, however, to continue using their rooms in St. John's Hall. This appears to have been a popular step, but not so appears to have been an order passed March 7, 1823, denouncing Masonic processions and recommending the Grand Master to issue dispensations for such public appearances only upon very extraordinary occasions. To appear in public clothed in regalia was always a privilege dear to the heart of the Mason who looked only to the spectacular side of the institution and the privilege had been greatly abused. The thoughtless condemned the edict, but the true Masons approved it as being absolutely necessary to the dignity of the profession.

We will, however, hear more about the evils of Masonic processions as our story progresses. Meanwhile we will now turn to consider the fortunes of the Country Grand Lodge, which we left when Grand Master Enos' gavel sounded the first of the great divisions which have marked the history of the Grand Lodge of New York.

CHAPTER XVII.

THE COUNTRY GRAND LODGE.

GRAND MASTER ENOS, according to the terms of his adjournment, called the Grand Lodge together in Tammany Hall on the forenoon of June 4, 1823. He was supported by Deputy Grand Master John Brush and Senior Grand Warden John Greig, but the remainder of the official chairs were filled by temporary appointments. After appointing a committee on credentials the Grand Lodge again adjourned until the following day, mainly for the purpose of gaining time to see how the lines in the struggle were settling. At that meeting (on June 5) Grand Secretary Hicks and Grand Treasurer Bogert were summoned to appear before the Grand Lodge with "the books, papers, funds and vouchers" in their possession, a summons to which it may here be said they paid no attention, and both were in time suspended from Masonry for ten years, a sentence which gave neither of them any concern. The Lodge then went into the election of officers, their choice resulting as follows:

Joseph Enos, Grand Master.
John Brush, Deputy Grand Master.
Nathaniel Allen, Senior Grand Warden.
Thomas Barker, Junior Grand Warden.
Aaron M. Merchant, Grand Secretary.
Welcome Eslecek, Grand Treasurer.
Rev. Henry I. Feltus, Grand Chaplain.
Rev. W. B. Lacy, Assistant Grand Chaplain.

The Grand Secretary and Senior Grand Chaplain, however, declined to serve, but the other officers were at once installed and a visit from Past Grand Master Tompkins and Brother Erastus Root, Lieutenant-Governor of the State, added eclat to the proceedings. The next business of importance was the removal of the decree of suspension against Ebenezer Wadsworth and that brother was not only received with open arms, but a committee reported that not only was he free of any indebtedness to the Grand Lodge, but that body was indebted to him $24.50. How this conclusion was arrived at, in the absence of any data is a mystery, but there is no doubt of Wadsworth's personal honesty. On June 6 thirteen new Lodges were warranted, some of them also getting a warrant from the City Grand Lodge, and the official list was completed by the election of Charles G. Haines as Grand Secretary, and the Rev. Hooper Cummings as Grand Chaplain. But it was found that a serious mistake in tactics had been made, for, while the Country Grand Lodge had the members, the City Grand Lodge had the money and the records. Instead, even at this juncture, of using a little policy which might have been productive of profitable results, the Country Grand Lodge affected to deny the existence of any Grand Lodge in the State but itself and authorized the newly elected Grand Secretary and Grand Treasurer to demand and receive from Elias Hicks and Cornelius Bogert, whom it was pleased to designate respectively as Past Grand Secretary and Past Grand Treasurer, "and of and

from all other person and persons and corporate body or bodies, all the books, records, vouchers, parchments and papers, together with the seal and all the moneys of every description in the hands or possession or under the control of any such Past Grand Officer." Fearing that this demand might prove unavailing, or at all events to strengthen it, the following resolution was also passed:

> That a committee of three be appointed for the purpose of securing the legal and equitable rights of the Grand Lodge of the State of New York in relation to the conduct of the late Grand Secretary and late Grand Treasurer, and that they be authorized to see such judicial proceedings instituted as they may think proper and to employ such counsel as they may deem proper, after finding judicial proceedings necessary and expedient.

The committee appointed under this resolution comprised Joseph Enos, John Brush, and Charles G. Haines, but neither the demand nor the resolution proved to be worth the paper on which they were originally written. It was "bad politics" to put at the head of such a committee, if serious results were intended, the man who had been the immediate cause of the division and about whose personal honesty grave doubts were entertained. After revising the constitution and ordering the revision sent to the Lodges for approval, arranging for the representatives to be paid by their Lodges, the amount so paid to be deducted from the Grand Lodge returns; authorizing several payments for rent and service—an item to Enos under the latter category—the Country Grand Lodge adjourned on June 10. Two Lodges of emergency were called the same month, one at New York on the 12th, when Enos made Hooper Cummings the new Grand Chaplain, a Mason at sight, and one at Poughkeepsie on the 23d, when Deputy Grand Master Brush performed the same office for the Rev. Dr. John Read, who afterward was also appointed a Grand Chaplain.

In spite of the long agitation for the Grand Lodge to meet at Albany or some place other than New York it is a significant sign of the real weakness and lack of cohesion on the part of the Country Grand Lodge that its second meeting, June 2, 1824, should be convened in the same city. Of course one reason for this may have been that the sinews of war were in New York and hope may have been nourished that by meeting in this city the Grand Lodge here existing might be brought into submission, if not into union. But whatever the reason, it was a token of weakness which would not have been exhibited except under the most slipshod sort of leadership. According to the records, when the Grand Lodge was called to order by Enos on the morning of June 2, 1824, the following Lodges were represented in Tammany Hall by their officers or duly appointed proxies. We give the list in full, as we did that of the City Grand Lodge, as it shows the strength of the country forces:

Solomon's, No. 6.
St. Patrick's, No. 11.
Washington, No. 13.
Hudson, No. 15.
Unity, No. 17.
Union, No. 30.
Otsego, No. 41.
Montgomery, No. 42.
Orange, No. 43.
Apollo, No. 49.
Temple, No. 53.
St. Paul's, No. 64.
Homer, No. 74.
Wadsworth, No. 78.
Mount Vernon, No. 97.
Roman, No. 79.
Federal, No. 80.
Horizontal, No. 82.
St. John's, No. 90.
Phœbus, No. 94.
Friendship, No. 95.
Constellation, No. 103.
Charity, No. 114.
Hamilton, No. 121.
Rising Sun, No. 126.
Hiram, No. 131.
Genesee, No. 138.
Hamilton, No. 144.
Northern Constellation, No. 148.
Farmers', No. 149.

Clinton, No. 151.
Warren, No. 155.
Warren, No. 157.
North Star, No. 162.
Eagle, No. 169.
Zion, No. 172.
Yates, No. 178.
Richfield, No. 182.
Rising Sun, No. 185.
Hampton, No. 198.
Painted Post, No. 203.
Gilboa, No. 210.
Harmony, No. 212.
Genoa, No. 213.
Farmers', No. 214.
Selected Friends, No. 219.
Washington, No. 220.
Olive Branch, No. 221.
Rising Sun, No. 228.
Augusta, No. 233.
Washington, No. 234.
Oxford, No. 235.
Star, No. 241.
Mount Moriah, No. 245.
Jerusalem Temple, No. 247.
Macdonough, No. 248.
Charity, No. 249.
Morning Star, No. 250.
Dutchess, No. 253.
Alluvion, No. 257.
Clinton, No. 258.
Evening Star, No. 259.
Le Roy, No. 260.
Union, No. 261.
Mohawk, No. 266.
Galway, No. 267.
Manchester, No. 269.
Utica, No. 270.
Ark, No. 271.
Hamilton, No. 274.
Cherry Valley, No. 276.
Alleghany, No. 277.
Clinton, No. 278.
Sprig, No. 279.
Meridian Sun, No. 282.
Watertown, No. 289.
Morning Star, No. 290.
Junius, No. 291.
Harmony, No. 293.
Hoffman, No. 300.
Athol, No. 308.
Newcomb, No. 311.
Whitesborough, No. 315.
Brownsville, No. 318.
Enos, No. 323.
Salina, No. 327.
Hector, No. 331.
Genesee Union, No. 332.
Parma, No. 340.
Jamesville, No. 341.
Laurens, No. 347.
Paris, No. 348.
Cameron, No. 349.
Tompkins, No. 350.
Phillipstown, No. 352.
Mount Olive, No. 353.
Center, No. 356.
Mount Vernon, No. 4.
Phœnix, No. 361.
Byron, No. 365.
Norwich, No. 360.
Fort Plain, No. 370.
Abeff, No. 373.
Prattsburgh Union, No. 372.
Aurora, No. 364.

Thus the roll included, actually, 105 Lodges. As the City Grand Lodge at a like period in its career had only thirty-one, the numerical strength of the two parties can be seen at a glance. Of these thirty-one Rensselaer attended the first meeting and then, apparently, became defunct, while Homer, No. 74; Horizontal, No. 82, and Phillipstown, No. 351, dropped off after the first meeting and joined the Country, leaving practically twenty-seven Lodges. But these twenty-seven carried with them the funds, the records and all that made up a Grand Lodge, while the others started out with nothing but their numbers. Had the numbers been ably led they might have accomplished much, but generalship was lacking, and, although claiming to be the Grand Lodge of the State of New York, they failed even to win recognition to any extent among the sister Grand bodies. Besides, even in point of numerical strength, they were comparatively weak. Out of the 105 Lodges enumerated in the above list ninety-eight were existant at the time of the division and enlisted under their banner, and these, with the thirty-one under that of the City, made up together 129 Lodges. When the split took place there were 358 Lodges on the roll. Thus 229

Lodges are not found enrolled on either side. Owing to the confused condition of the data these figures may not be absolutely correct, but they are approximately so, and close enough to show that, while the City Grand Lodge carried with it all the Lodges in its territory, the Country Grand Lodge did not. Allowing on a liberal estimate that out of the 229 Lodges unaccounted for on the roll of either, 100 were either defunct or so reduced in numbers or vitality as to be in what a modern American statesman has described as a condition of "innocuous desuetude," there still remained 129 Lodges unaccounted for, all of which should by their geographical position have been found in the Country Grand Lodge.

At this meeting, on June 3, Enos was again elected Grand Master, receiving 212 votes to 71 cast for Stephen Van Rensselaer and 20 for Joseph Brush. The other officers were practically the same as in the former years, except that, Charles G. Haines having declined the Grand Secretaryship, John W. Oakley was elected in his place. The new constitution was adopted, 1,000 copies ordered printed, and thirty warrants constituting new Lodges were granted. As before, however, some of these Lodges had appeared on the City roll. So far as can be learned from the minutes the committee appointed to demand the funds and records from Messrs. Hicks and Bogert were so unsuccessful, if they ever seriously attempted their task, which is doubtful, that they did not submit a report of their doings, or refer, except indirectly, to the legal assistance they had been authorized to employ. This meeting was much more friendly disposed toward the city brethren than its predecessor and probably the influence of De Witt Clinton, who was present at the session of June 10 did much toward bringing about that happier sentiment. At that same session the good Brother Oliver Rose introduced the following:

Whereas, Sundry brethren, members of this Grand Lodge, have seceded and organized themselves into a body and assumed the title of the Grand Lodge of the State of New York; and

Whereas, This Grand Lodge while it highly disapproves of their proceedings, still acknowledges them as members of the great Masonic family acting under erroneous views and impressions; and

Whereas, Masonic charity induces the belief that some well-meaning brethren are misled by them; therefore

Resolved, That a committee of——members be appointed to confer with those brethren, ascertain the cause of difference, and what steps (not inconsistent with the dignity of this Grand Lodge) it will be prudent to take toward healing the differences; and report their doings and opinions to this Grand Lodge.

This was rejected after some debate and the following, submitted by John O. Cole, Master of Temple Lodge, Albany, was substituted and accepted:

Whereas, Certain Lodges under the jurisdiction of this Grand Lodge have seceded from the same;

Resolved, That a committee be appointed to consider and report to this Grand Lodge what course it is advisable to pursue in relation to the said Lodges.

In accordance with this Brothers Cole, Ezra S. Cozier (Utica), Grove Lawrence (Camillus), Jacob Van Benthuysen, K. H. Van Rensselaer (Otisco), Henry Waterhouse, and D. E. Brown, Junior Grand Deacon, were chosen as the committee. Had Enos not been reelected the course of that committee might have been easy, but that obstacle still remained, and while it did so formed a barrier to all hopes of progress in the path of union. The committee, in fact, accomplished nothing. This was probably foreseen by some—certainly it was perfectly understood by Enos—and just before the Grand Lodge adjourned another committee was ordered—the Deputy Grand Master, Grand Secretary and Grand Treasurer—"to take such measures as they shall think expedient to recover the funds and property which of right belong to this Grand Lodge and to employ such counsel and institute such proceedings as they shall think proper for the recovery of the same." This was undoubtedly prompted by Enos, who seems to have had perfect control over the

meeting. Indeed it is wonderful how this man, with his personal character besmirched, should have exerted the undoubtedly great amount of influence he wielded over a body of men one of whose first principles was rectitude of conduct and purpose. But the moment when his power seemed greatest in reality marked the beginning of his downfall. He was, Masonically speaking, living a double life, and when the truth as to his personal honesty began to be apparent his descent was rapid. The stories of his financial dealings began to be brought home to all the Lodges which owned his sway and their repudiation of him came so fast that, although he remained Grand Master until the close of the term for which he was last elected, it was because no meeting took place at which he could be deposed. But he never presided again over a meeting of the Grand Lodge, and when the country forces once more assembled the gavel was wielded by his subordinate official.

Before that meeting the brethren had to a great extent broken away from his influence and had informally taken steps to bring about a union. On Feb. 4, 1825, a meeting of forty-seven representatives of Lodges throughout the State (seven being from the city) was held in the rooms of Temple Lodge, Albany, to discuss the existing state of affairs and try to restore harmony. The spirit of this gathering can best be understood from the following preamble and resolutions, which it discussed and adopted:

Whereas, This meeting deeply deplores the unhappy differences which at present exist between the Lodges and Masons in this State; therefore,

Resolved, That Clarkson Crolius, Elisha Gilbert, Jonathan Eights, Joshua Bradley, Jacob Van Benthuysen, Lebbeus Chapman, John F. Sibell and John B. Scott be, and they are hereby, appointed a committee for the purpose of conferring together upon the aforesaid unhappy differences and, if practicable, devise such measures as may be necessary and proper to be adopted in order to restore harmony among the Masonic family of the State.

Resolved, unanimously, That the committee named in the preceding resolution be requested to meet at Washington Hall, in the city of New York, on the Monday next preceding the first Wednesday in June next, at 12 o'clock at noon, and in case any member of said committee does not attend said meeting, that the members of said committee then present shall fill such vacancy.

Resolved, That this meeting will use all their individual influence and exertions to bring about a union of the Masons of the State of New York.

As a result of this the committee met in New York on May 30, 1825, two days prior to the opening of the annual meetings of the rival Grand Lodges, and adopted the following:

Whereas, This committee feeling a deep interest in the prosperity of the Fraternity throughout the world and more especially in the restoration of harmony among the great Masonic family in the State of New York, do profess and pledge themselves to be actuated by the pure motives of brotherly love and friendship in the discharge of the high and responsible duties which devolve upon them; and while they recommend the following resolutions to the unbiased consideration of the brethren in general and more particularly for the consideration of those brethren who are members of and compose the Grand Lodge of the State of New York, this committee would earnestly beseech that, whatever may have been the cause of dissension and disagreement out of which have grown so many difficulties and conflicting interests, the brethren should now lay aside for a moment all improper feelings, if any exist, and endeavor by the united exertions of every brother to place the Fraternity and its concerns on its true foundation, which, if accomplished, will not only be the means of producing love and harmony at home, but of conferring honor and respectability on the Fraternity abroad.

Resolved, That it is desirable that all animosities heretofore existing among the great body of Masons in this State be forever obliterated.

Resolved, That a general meeting of the representatives of Lodges be held to-morrow evening, Tuesday, May 31, at 8 o'clock, at Tammany Hall.

Resolved, That we cordially and respectfully recommend to that meeting that a committee, to consist of four members from the city of New York and four from other parts of the State, be appointed for the purpose of nominating suitable persons for Grand officers for the ensuing year.

Resolved, That, in the opinion of this committee, the place of meeting of the Grand Lodge should be permanently fixed in the city of New York.

Resolved, That this committee has viewed with feelings of the most anxious solicitude the attempts

to reconcile the conflicting differences that unhappily exist in the Masonic family of this State and do earnestly desire that every brother will use his best exertions and influence in putting an end thereto.

The meeting of representatives was duly held on the evening before the Grand Lodge meetings and adopted the following as the result of quite a lengthy discussion:

Resolved, That it be recommended to the two bodies styling themselves the Grand Lodge of the State of New York to appoint a committee of conference on the subject of the differences now existing; that the committee consist of five from each body.

Resolved, That the proceedings of this meeting be presented to each of the said bodies by the committee of eight.

The third meeting of the Country Grand Lodge opened in Tammany Hall on June 1, 1825, 116 Lodges being represented, the list being headed by Mount Vernon and Masters', of Albany, the latter appearing for the first time. Deputy Grand Master Brush presided, and after the Committee on Credentials had made a report and that report had been accepted the first business, apparently, that came before the meeting had reference to the question of union—the question which was then undoubtedly uppermost in the minds of the brethren, city and country alike. Ezra S. Cozier submitted the resolutions of the meetings of representatives at Albany and New York, and the efforts for effecting a healing of the division, and when he concluded the following preamble and resolution were adopted by a unanimous vote:

Whereas, Certain differences exist between the Lodges in the city of New York and this Grand Lodge; therefore,

Resolved, That Brothers Ezra S. Cozier, Leland Howard, Joseph Cuyler, John O. Cole, and Platt Adams be a committee to confer with such brethren as may be appointed on behalf of said Lodges respecting the said differences, with a view to a settlement of the same.

This was hardly the spirit, however, in which a union could be effected and "the Lodges in the city of New York," although they engaged in several conferences on the subject, would not come to terms, so this committee was in time discharged and the efforts for union, apparently, ceased. Even the paper effort to acquire the funds, property and records in the hands of the city brethren was renewed, but the committee appointed at this meeting to attend to the same was reduced to a solitary individual, the Grand Treasurer, yet a significant indication of the sentiment of the meeting was seen when on a motion to substitute Albany for New York as the regular meeting place of the Grand Lodge the change elicited only a single favorable vote.

A committee was appointed to nominate the officers for the year, so as to "maintain good order and harmony," and this committee seems to have been made up of those who were strongly in favor of union on equitable terms and those who appear to have simply been willing that the Lodges in the city of New York should come into their fold as Lodges. The latter, however, predominated and seemed anxious to preserve the prestige of Enos. At all events, as they could not, under the circumstances, present that individual's name for re-election, they did the next best thing, and, being a majority of the committee, presented a slate made up of those more or less friendly disposed to him. John Brush (Poughkeepsie) was nominated for Grand Master, Clarkson Crolius for Deputy, Nathaniel Allen (Genesee) for Senior Warden, and Jonathan Eights (Albany) for Junior, while Ebenezer Wadsworth (Brainard's Bridge) was nominated for Grand Secretary and Welcome Esleeck (Albany) for Grand Treasurer. When the election, however, came before the Grand Lodge, the slate was badly smashed and Stephen Van Rensselaer of Albany (who was not present) was elected Grand Master, John Brush had to be content with second place, Ezra S. Cozier of Utica was chosen as Senior Grand Warden, and Eliel T. Foote of Jamestown as Junior Grand Warden. The rest of the slate went through.

CHAPTER XVIII.

GRAND MASTER VAN RENSSELAER.

THE election of 1825 was a strong step towards union, and additional strength was given to the movement in the resolution which, after directing the Grand Secretary to notify the Grand Master-Elect, provided that in case of his acceptance "M.·. W.·. De Witt Clinton Past Grand Master, be, and he is hereby, authorized and requested to install him in the city of Albany or elsewhere, as may be most convenient and for that purpose to summon such brethren as he may think proper." A vote of thanks was given to the retiring Grand Secretary for his services, but the disappearance of Joseph Enos from power was not marked by any such pleasing compliment. His appropriation of certain of the moneys belonging to the Grand Lodge was brought out clearly, and even, to a certain extent, acknowledged in a communication he sent to the meeting, in which he promised to make a settlement in the future.

Some really useful and practical legislation was enacted at this communication of 1825. A "fit and discreet brother was appointed in each county in the State where the Grand Lodge held sway or claimed authority. These men were to be virtually Grand Visitors and were to examine the warrants of the Lodges, ascertain their indebtedness for dues and collect arrears. The brethren so appointed were as follows:

Isaac Trempour, for New York.
Epenetus Wallace, for Westchester.
Walker Todd, for Putnam.
Elijah P. Benjamin, for Dutchess.
W. B. Stebbins, for Columbia.
Nathan Howard, for Rensselaer.
Asa Fitch, for Washington.
James White, for Warren.
Timothy F. Cook, for Essex.
Samuel Emery, for Clinton and Franklin.
Sylvester Gilbert, for St. Lawrence.
Peleg Burchard, for Jefferson.
Master of Jefferson Lodge, No. 164, for Lewis.
Ezra S. Cozier, for Oneida.
Horace Morse, for Herkimer.
Joseph Cuyler, for Montgomery.
Elias W. Sax, for Saratoga.
Richard McMichael, for Schenectady.
Archibald Croswell, for Schoharie.
John O. Cole, for Albany.
Platt Adams, for Greene.
Samuel Elmore, for Ulster.
Joseph Chattels, for Orange.
Randal S. Street, for Sullivan.
Martin Keeler, for Delaware.
Daniel E. Brown, for Tioga and Broome.
Lewis Biles, for Steuben.
Samuel King, for Alleghany.
Eliel T. Foote, for Cattaraugus and Chautauqua.
Bela H. Colgrove, for Erie.
Daniel Washburn, for Niagara.
Horace D. Chipman, for Genesee and Orleans.
William Brewster, for Monroe.
William Oliver, for Yates.
Leonard Westcott, for Wayne.
Harris Seymour, for Livingston.
Nicholas Cheesborough, for Ontario.
Luther F. Stevens, for Seneca.
Ebenezer Mack, for Tompkins.
Benjamin Enos, for Cortlandt.
Jacob Loop, for Cayuga.

David S. Van Rensselaer, for Onondaga.
John Bullen, for Oswego.
Nathan B. Wilbur, for Madison.
John Noyes, for Chenango.
William Nichols, for Otsego.

It was resolved that no Lodge should convene for the transaction of any business on the Sabbath except for funerals, a resolution which, we fear, was for many years more honored in its breach than in its observance—not, possibly, let us charitably hope, on account of any disregard for the Sabbath, but from a lack of definition as to which day in the week was implied when the word was used. Had "Sunday" been used the intention of the Grand Lodge might not have been evaded so easily.

A committee which had been appointed to arrange the regulations of the Grand Lodge for publication reported that they had completed the work, and, among other matters, submitted the following rules, which were adopted:

Every Grand Lodge has an inherent power and authority to make local ordinances and new regulations as well as to amend and explain the old ones for their own particular benefit, provided, always, that the ancient landmarks be carefully preserved, and that such regulations be first duly proposed, in writing, for the consideration of the members, and be at last duly enacted with the consent of the majority. This has never been disputed; for the members of every Grand Lodge are the true representatives of all the Fraternity in communication and are an absolute and independent body, with legislative authority, provided (as aforesaid), that the Grand Masonic constitution be never violated, nor any of the old landmarks removed.

All members of Lodges who are or shall be in arrears for dues for two years and upward shall be suspended by their respective Lodges from all Masonic communication, and if they do not discharge the same within one year from the date of their suspension they may be expelled.

Any subordinate Lodge may, in aggravated cases, publish in the newspapers the expulsion of a member, after the same shall have been confirmed by the Grand Lodge, provided all the members present of such Lodge shall be in favor of such publication.

No warrant shall be granted for the establishment of a Lodge except on the petition of at least seven Master Masons in good standing, which petition shall be recommended by the Lodge nearest to the place where such Lodge is intended to be established, signed by the Master and Wardens, with the seal of the Lodge affixed thereto and certified by the Secretary.

Each Lodge forfeiting its warrant, shall surrender to the Grand Lodge all its books, jewels, furniture, funds and property.

Refreshments with ardent spirits at the meetings of Lodges is of evil example, and may be productive of pernicious effects, and the same is hereby expressly forbidden under any pretense whatever.

No subordinate Lodge shall, at any time, initiate any candidate for Masonry who has been rejected in another Lodge, without the recommendation of the Master and Wardens of the Lodge rejecting such candidate.

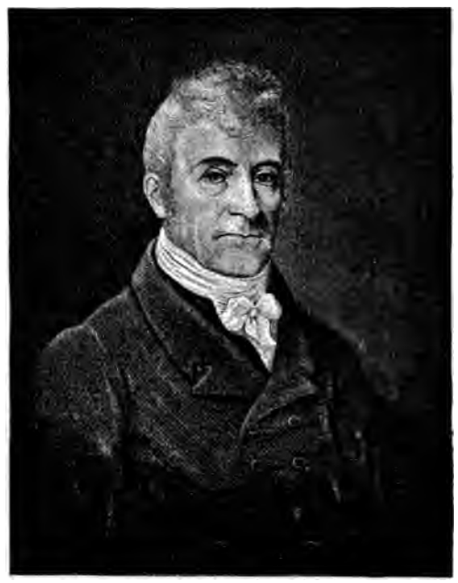
The proxies of subordinate Lodges and of Past Masters under the jurisdiction of this Grand Lodge shall be annually appointed.

All of this legislation must be deemed wise and much of it is still contained in one form or other in the legislation which governs the New York Grand Lodge at the present day. No one who is at all acquainted with the early history of New York Lodges—as, indeed, early Lodge history everywhere—must admit that the paragraph anent the use of ardent spirits at Lodge meetings was one that was absolutely necessary if the fair name of the craft was to be maintained. The prohibition, it must be confessed, was more or less ignored; such habits as were aimed at cannot be changed in a day or even stopped by legislation, but nevertheless the rule had a good effect, and the mere fact of its winning a place on the statute book of the Fraternity was an omen of future improvement. It was in some respects a progressive bit of legislation, rather in advance, if anything, of the popular sentiment of the times, but as at this communication the Grand Lodge authorized warrants for forty-six new Lodges it probably felt strong enough to lead the way in such matters.

Stephen Van Rensselaer accepted the office of Grand Master, and probably no better or

more politic choice could have been made at the time and under the circumstances. The son of Stephen Van Rensselaer, the "Seventh Patroon," and of Catherine Livingston, daughter of Philip Livingston, Signer of the Declaration of Independence, he occupied a high place in the social aristocracy of the State. He was born in New York in 1765, graduated at Harvard in 1782, and in the following year married Margaret, daughter of General Philip Schuyler. From that time he mainly resided on his manorial estate near Albany, and as the "Eighth Patroon" exerted a great amount of influence in local affairs. In 1789 he was elected to the Assembly; from 1791 to 1796 he served in the State Senate, was Lieutenant-Governor of the State, and afterward was elected several times a member of Assembly. He early interested himself in the project of a canal to connect the great chain of lakes with the Hudson, and, as a Commissioner appointed by the Assembly to investigate the subject, he presented the result of a tour of observation in a report submitted in 1811. In the militia service of the State he had risen, in 1801, to the rank of Major General, and when the war of 1812 broke out he was appointed commander of the forces on the northern frontier of the State. These forces were mainly raw troops, without experience or discipline, yet with them he undertook to occupy and hold Ontario. That enterprise ended disastrously to the American forces at Queenstown Heights Oct. 13 and 14, 1812, and popular sentiment ran so high against him that on the 24th of the same month he resigned and left the service.

But the public career of Stephen Van Rensselaer did not end here, and as the facts which led to his defeat at Queenstown Heights became known and understood he was reinstated in the public confidence and favor. As Canal Commissioner and as a member of the New York Assembly and of the United States Congress he did good service to the State and the nation and gradually acquired once more his former well-earned popularity. In the cause of education his interest and abilities were specially directed. In 1819 he became one of the Regents of the University of New York and was afterward elected its Chancellor, an office he held till his death, and he founded the Rensselaer Polytechnic Institute at Troy, defraying half its expenses for a long time out of his own private purse. As President of the State Agricultural Society he did much to benefit the farming community. In this connection he caused to be made at his



STEPHEN VAN RENSSELAER.

own expense a geological survey of the line of the canal between Albany and Buffalo. A stanch patriot, an enlightened and public-spirited citizen and enjoying a reputation in the State and the nation for honesty of purpose and purity of motive in his long public career, it is no wonder that the craft in the State saw in his election to and acceptance of the high office of Grand Master not only an augury of renewed harmony and fraternal union, but the elevation again of its highest office to the position it once held.

The ceremonies attending Van Rensselaer's installation were fixed to be held in Albany on Sept. 29, 1825, and to that end a special meeting of the Grand Lodge was held on that day in Temple Chapter Hall, that city. Deputy Grand Master Brush presided at the opening, and after the Lodge had been opened in due and ancient form De Witt Clinton and the Grand Master-Elect were announced in waiting and were received with the customary honors. Meanwhile a procession was formed at the capitol, of Knights Templars, Master Masons and Royal Arch Masons, and in due time they proceeded from State street to South Market street, and in Montgomery street met the Grand Lodge, which had formed in the following order:

Marshal.
Grand Marshal of the Grand Lodge.
Two Grand Tylers.
Members of the Grand Lodge.
Visiting Masters and Past Masters who are neither Past nor Present Grand Officers.
Grand Treasurer. Grand Secretary.
Past Grand Wardens.
Junior Grand Warden. Senior Grand Warden.
Chaplains.
Grand Deacon, Grand Pursuivant bearing the Bible, Grand Deacon.
Deputy Grand Master.
Grand Deacon, Grand Master and Grand Master-Elect, Grand Deacon.
Four Grand Stewards with drawn swords.
A Division of Knights Templars.

The united procession marched to the capitol, where the line opened up and the Grand Lodge officials entered the room in the building where the ceremonies were to take place, space being found for the processionists as far as possible. After prayer and the singing of the installation ode, "When earth's foundations first were laid," the Grand Secretary read the resolution of the Grand Lodge authorizing the installation of the Grand Master in Albany.

The ceremony of installation was begun by the delivery of the following address to the Grand Lodge by Governor De Witt Clinton. Some of its historical data has since been found to be erroneous, but the entire oration, even with that trifling—because now easily remedied—defect, is well worthy of being not only read but studied:

Worthy and Much Respected Brethren—This solemn and interesting occasion demands from this place an illustration of the principles, the objects, and the tendencies of Freemasonry. Many volumes have been written, and numerous discourses have been pronounced on this subject. If we were to follow the gratuitous assumptions and fanciful speculations of visionary men, in attempting to trace the rise and progress of this ancient institution, we should be involved in the inextricable labyrinths of uncertainty, and lost in the jarring hypotheses of conjectures. Better is it then to sober down our minds to well established facts than by giving the reign to erratic imagination, merge the radiance of truth in the obscurity of fable. History and tradition are often adulterated by misrepresentation; beyond them the age of fable commences, when no reliance can be placed on the writings of the ancients. All history, except the divine records, before Thucydides, is apocryphal; and oral tradition is almost entirely distorted and perverted after the lapse of three generations. At certain periods of human affairs, and in certain stages of society, it occupies the place of written history, and there is even an end to the reign of fable when all that relates to this "great globe and all which it inherits" is enveloped in the mysterious gloom of unexplored and impenetrable antiquity.

Enthusiastic friends of our institution have done it much injury and covered it with much ridicule, by stretching its origin beyond the bounds of credibility. Some have given it an antediluvian origin; while others have even represented it as coeval with the creation; some have traced it to the Egyptian priests, and others have discovered its vestiges in the mystical societies of Greece and Rome. The erection of Solomon's Temple, the retreats of the Druids, and the crusades to the Holy Land, have been at different times specially assigned as the sources of its existence. The order, harmony and wonders of creation, the principles of mathematical science and the productions of architectural skill have been confounded with Freemasonry. Whenever a great philosopher has enlightened the ancient world, he has been resolved by a species of moral metempsychosis or intellectual chemistry, into a Freemason; and in all the secret institutions of antiquity, the footsteps of Lodges have been traced by the eye of credulity.

Archimedes, Pythagoras, Euclid and Vitruvius were in all probability, not Freemasons; and the love of order, the cultivation of science, the embellishments of taste, and the sublime and beautiful works of art, have certainly existed in ancient, as they now do in modern times, without the agency of Freemasonry.

Our fraternity has thus suffered under the treatment of well-meaning friends, who have undesignedly inflicted more injuries upon it than its most virulent enemies. The absurd accounts of its origin and history, in most of the books that treat of it, have proceeded from enthusiasm operating on credulity and the love of the marvelous. An imbecile friend often does more injury than an avowed foe. The calumnies of Barruel and Robison, who labored to connect our society with the illuminati and to represent it as inimical to social order and good government, have been consigned to everlasting contempt, while exaggerated friendly accounts and representations continually stare us in the face, and mortify our intellectual discrimination, by ridiculous claims to unlimited antiquity. Nor ought it to be forgotten, that genuine Masonry is adulterated by sophistications and interpolations foreign from the simplicity and sublimity of its nature.

To this magnificent Temple of the Corinthian order, there have been added Gothic erections, which disfigure its beauty and derange its symmetry. The adoption in some cases of frivolous pageantry and fantastic mummery, equally revolting to good taste and genuine Masonry, has exposed us to much animadversion; but our institutions clothed with celestial virtue, and armed with the panoply of truth, has defied all the storms of open violence, and resisted all the attacks of insidious imposture; and it will equally triumph over the errors of misguided friendship, which, like the transit of a planet over the disk of the sun, may produce a momentary obscuration, but will instantly leave it in the full radiance of its glory.

Although the origin of our Fraternity is covered with darkness, and its history is to a great extent obscure, yet we can confidently say that it is the most ancient society in the world—and we are equally certain that its principles are based on pure morality—that its ethics are the ethics of Christianity—its doctrines the doctrines of patriotism and brotherly love, and its sentiments the sentiments of exalted benevolence. Upon these points there can be no doubt. All that is good and kind and charitable it encourages; all that is vicious and cruel and oppressive it reprobates. That charity which is described in the most masterly manner by the eloquent apostle, composes its very essence, and enters into its vital principles; and every Freemason is ready to unite with him in saying, "Though I speak with the tongues of men and angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but where there be prophecies, they shall fail; whether they be tongues, they shall cease; whether there be knowledge, it shall vanish away." How happens it then that our institution has created so much opposition, excited so much jealousy, encountered so much proscription, experienced so much persecution?

The mysteries which pertain to this Fraternity have been the source of much obloquy, and its entire exclusion of the female sex from its communion has been considered an unjust and rigorous rule. In former times the arts and sciences had their mysteries. The inventions of the former and the discoveries of the latter, were either applied by individuals to their own benefit, or thrown into a common stock for the emolument of select associations. In the early stages of Freemasonry, its votaries applied themselves with great ardor to architecture and geometry. This will account for the exclusion of woman. Such laborious pursuits were not adapted to their destination in life and their station in civilized society. A measure then that has been deemed a censure, was the highest eulogium that could be passed on the sex, and in evincing this distinguished respect, our ancient brethren exhibited that refinement and courtesy which are always accompanied with a just appreciation of female excellence and delicacy. The secrets of the arts and sciences which were elicited by the researches and employment of the fraternity were cherished for the common benefit; but the art of printing having thrown open the gates of knowledge to all mankind, and the rights of invention having been protected by government, the utility of secrecy, so far as it related to intellectual improvement and the enjoyment of its fruits, was in a great degree superseded. There are, however, secrets of importance to the brotherhood, which are entirely

innocent, neither touching the concerns nor affecting the interests of the uninitiated nor impugning, the doctrines of pure morality nor the precepts of our holy religion.

Secret institutions were not uncommon among the ancients. The Eleusinian, Dionysian and Panathenian mysteries; and associations of the Pythagoreans, Essenes and of the architects of Ionia were concealed from the uninitiated; and even the women of Rome, celebrated the mysteries of the Bona Dea in a state of entire seclusion. The Druids had also their mysteries and our Indians have secret institutions. As secrecy may be enjoined with pure views and for good objects, so it also may be observed with pernicious intentions and for bad purposes. The doctrines and observances of Christianity were in the last century ridiculed and caricatured by a secret society in the vicinity of London, composed of choice spirits of wickedness; and under the cloak of mysterious associations conspiracies have been formed against freedom and social order. As nothing of this kind can be imputed to Freemasonry, it ought to have been patronized instead of being persecuted; but the suspicious eye of tyranny, always on the watch for victims, affected to see combinations against legitimate government, and the sanguinary hand of vengeance was soon uplifted against us. In every nation in Europe, Masonry has passed the ordeal of persecution. The inquisition has stained it with blood. Hierarchies have proscribed and interdicted it. Despotism has pursued it to destruction; and everywhere, except in the Land of Liberty, it has felt the arm of unjust and tyrannical power; and even here, and in this enlightened age, fanaticism has dared to fulminate its anathemas.

The precepts of Freemasonry inculcate abstraction from religious and political controversies, and obedience to the existing authorities; and there can be no doubt of the good faith and sincerity of this injunction. And accordingly the most enlightened princes of Europe, and among others, Frederick the Great of Prussia, have been members of our Fraternity, and have not considered it derogatory from their dignity or dangerous to their ascendancy, to afford it official protection and personal encouragement. But the truth is, that the principles of Freemasonry are hostile to arbitrary power. All brethren are on a level, and of course are on an equality with respect to natural rights. The natural equality of mankind and the rights of man are not only implied in our doctrine, but the form of our government is strictly republican, and like that of the United States, representative and federal. The officers of the private Lodges are annually chosen by the members, and all the Lodges are represented in the Grand Lodge. The Lodges are thus the members, and the Grand Lodge the head of the society, which by a combination of the representative and federal principles, constitutes a federal republic as to the government of Freemasons.

It must be obvious then that an institution so republican in its elements, so liberal in its principles, so free in its partial and concentrated combinations must have excited the apprehensions of arbitrary power, which has constantly sought to propitiate it by kindness and condescension, or to annihilate it by fire and sword—by banishment and extinction.

The celebrated philosopher, John Locke, was much struck with a manuscript of Henry VI., King of England, deposited in the Bodleian Library. It is in the form of questions and answers, and to the interrogatory, whether Masons are better than others? it is answered "some Masons are not so virtuous as some other men; but in general, they are much better than they would have been if they had not been Masons."

This is unquestionably correct. Masonry superadds to our other obligations the strongest ties of connection between it and the cultivation of virtue, and furnishes the most powerful incentives to goodness. A Freemason is responsible to his Lodge for a course of good conduct, and if he deviates from it he will be disgraced and expelled.—Wherever he goes he finds a friend in every brother, if he conducts well, and will be shielded against want and protected against oppression; and he will feel in his own bosom the extatic joys of that heaven born charity which

> ———decent, modest, easy, kind,
> Softens the high and rears the abject mind,
> Lays the rough paths of peevish nature ev'n,
> And opens in each heart, a little heav'n.

All doubts on the exalted principles and auspicious tendencies of Freemasonry must be dissipated when we retrospect to Washington and Franklin.

The former was the principal agent in establishing our independence, and securing to us the blessings of a national government. The latter was the great patron of the arts that administer to the happiness of individuals and the prosperity of States and the head of the philosophy and useful knowledge of the country. Both were patriotic and virtuous men, and neither would have encouraged an institution hostile to morality, religion, good order and the public welfare.

Washington became at an early period of his life a Freemason, and publicly as well as privately he invariably evinced the utmost attachment to it. In

answer to a complimentary address, when President of the United States, from the Master, Wardens and brethren of King David's Lodge in Rhode Island, he had no hesitation in saying, "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the society, and to be considered by them as a deserving brother." And in a reply to the Grand Lodge of Massachusetts, he explicitly declares, "that the milder virtues of the heart are highly respected by a society whose liberal principles are founded on the immutable laws of truth and justice. To enlarge," continued he, "the sphere of social happiness is worthy the benevolent design of a Masonic institution, and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the great object of Masonry is to promote the happiness of the human race."

Freemasonry owes its introduction into Pennsylvania to Benjamin Franklin; on the 24th June, 1734, a warrant was granted by the Grand Lodge of Massachusetts, for holding a Lodge in Philadelphia and appointing him the first Master. He cultivated Masonry with great zeal, and his partiality suffered no diminution during his long and illustrious life. Lafayette—the good Lafayette, the patriot of both hemispheres, was always the devoted friend of Freemasonry: He saw in it a constellation of virtues, and wherever he went he took every opportunity of demonstrating his attachment and of expressing his veneration. His countenance has done much good, and has imparted to it no inconsiderable portion of his immense and deserved popularity. Freemasonry, like all other institutions, has its days of prosperity and adversity—its seasons of revivals and depressions—and it is believed that when Lafayette left this country it had never attained a greater altitude of usefulness and general regard.

After these illustrious witnesses in favor of our Fraternity, let not the dissensions which sometimes prevail; the vicious conduct of some of its members, and the perversions of the institution be adduced as proofs of its intrinsic vices. Although it has received the countenance of the good and the wise of all ages, let it be understood that the character of an institution does not necessarily form the conduct of its members. Good societies may contain unworthy members. Christianity is often degraded by profligate professors, and the heathen religion has had a Socrates, an Aristides and a Cato.

It cannot be expected that in any society there will be a perfect accord and congeniality of minds, of tastes, and of morals. Hence, differences will sometimes arise, and if conducted with good temper and candor, will rarely expand into violent convulsions. Wolves will sometimes intrude into the flock, and bad men under the cloak of goodness, will frequently insinuate themselves into the most excellent associations.

> For neither man nor angels can discern,
> Hypocrisy, the only evil that walks,
> Invisible, except to God alone,
> By his permissive will, through heaven and earth,
> And oft, though wisdom wake, suspicion sleeps,
> At wisdom's gate, and to simplicity
> Resigns her charge, while goodness thinks no ill,
> Where no ill seems,———

In all associations of men there are perturbed and uneasy spirits, who scatter discord, and whom "no command can rule nor counsel teach," and who, like the fabled Enceladus, create disturbance and convulsion wherever they move. It is no easy task to withstand the arts of hypocrites and the acts of incendiaries. If our society has suffered under such influences, it participates in the fate of all assemblies of men; and the feuds which sometimes distract its tranquillity, are as often the offsprings of well-meaning and overweening zeal, as of perverse and evil designs.

That Freemasonry is sometimes perverted and applied to the acquisition of political ascendency, of unmerited charity and to convivial excess, cannot be disputed; but this is not the fault of the institution, for it inculcates an entire exemption from political and religious controversy. It enforces the virtues of industry and temperance, and it proscribes all attempts to gratify ambition and cupidity, or to exceed the bounds of temperance in convivial enjoyments, under its shade or through its instrumentality. In lifting the mind above the dungeon of the body, it venerates the grateful odor of plain and modest virtue, and patronizes those endowments which elevate the human character, and adapt it to the high enjoyments of another and better world.

Freemasonry has flourished exceedingly in the United States, and especially in this State. In 1781 a Grand Lodge was established in the city of New York, under a charter from the Grand Lodge of England. A few years afterwards an independent Grand Lodge was instituted, and there are now in the State nearly five hundred Lodges and more than one hundred chapters. Owing to causes which I am

unable to explain, and in which I have had no participation, two Grand Lodges have been in existence for a few years. And it will now require the utmost wisdom, moderation and forbearance of the "good men and true," who adore both establishments, to accomplish a reunion on just and reasonable terms. That there are faults and great faults involved in this schism, I am fearful, and that it is a lamentable commentary on our system of brotherly love, is too obvious. In consequence of my public duties, I have for a considerable time withdrawn from any active concern in the affairs of our Fraternity, and I have had, of course, no personal knowledge of the causes of and actors in the prevailing division. In censuring it, I have, therefore, no reference to particular individuals or Lodges, and I hope, most sincerely hope, that before the return of another anniversary this stain may be removed from our society. Perhaps a new arrangement of the supreme authorities might be advisable, by the creation of provincial or subordinate Grand Lodges under a controlling head, composed of deputies selected by the different Grand Lodges. There have been two opposing Grand Lodges in England, and I believe in Scotland and Ireland, and also in South Carolina and Massachusetts, in consequence of the distinction of Ancient and Modern Masonry. Notwithstanding this serious controversy, the schism has been healed, and a most cordial and complete union has taken place in all these cases, so that we have no reason to apprehend a long duration of a separation which has, probably, originated from more trival and evanescent causes.

Most Worshipful Grand Master Elect:

Accept my cordial congratulations on your elevation to the highest honor in Masonry. You are now, in this region, the head of the most ancient, benevolent and distinguished society in the world. And I am rejoiced to see such exalted authority deposited in such worthy hands, and I feel assured that no exertion will be omitted on your part to realize the anticipations of your usefulness and to justify the high confidence reposed in you.

I am persuaded that you will use every proper endeavor to reunite the great Masonic family under one government, to confirm and to extend the influence and reputation of Freemasonry, and to propagate those virtues which are identified with its character and essential to the cause of benevolence, charity and philanthropy.

Your duties are certainly arduous, but important and honorable stations always imply great labor, and require much industry and exertion. You will be assisted in your labors by the enlightened officers associated with you, and every worthy brother will raise his voice and his hands in favor of your efforts, and in support of your measures.

To preside merely over the forms of a public assembly requires no uncommon display of intellectual vigor, but the duties of a Grand Master involve higher topics and more momentous considerations. He must be employed in devising ways and means of doing good, in inculcating the virtues of our fraternity, and in illustrating by practical demonstration the beauties of benevolence. His eye must be vigilant in discerning any inroads in our ancient landmarks, and his arm must always be ready to protect the institution against intestine convulsions and external hostilities.

Your life has hitherto been distinguished for its accordance with Masonic virtue. If you carry into your high office that benevolence which adorns your private character, and that experience as a member and Master which you acquired in a respectable Lodge in this city, you will unquestionably reflect back on the fraternity the luster which you derive from it.

I shall now proceed to discharge a duty which has been required from me by the Grand Lodge, and I perform it with no common pleasure, as evidence of my personal esteem for you, of my high respect for that distinguished body, and of my sincere devotion to the insignia of your office, and I most humbly supplicate the Supreme Architect of the heavens and of the earth to smile on the proceedings of this day and to render them auxiliary to the holy cause of benevolence, morality, and religion, and subservient to the best interests of the human race.

The Grand Master was thereupon installed in the usual impressive manner, and on receiving the gavel, addressed the brethren as follows:

I accept the distinguished honor conferred on me by the Grand Lodge of this State with emotions of profound respect and gratitude. To be selected by the members of this numerous, ancient and respectable Fraternity to preside over its deliberations, to guide its councils, is a mark of confidence which I shall ever highly appreciate, and, although I cannot bring to the station the talents or the learning which in former years have adorned it, I still may venture to promise that, on my part, no exertions shall be wanting to reunite the brotherhood into one bond of union; to illustrate the virtues and to extend the influence of Masonry.

The lucid, judicious and eloquent exposition which the brethren have this day heard of the na-

ture of our association, the interesting narrative of its varied fortunes in foreign countries, and the striking eulogiums on the departed as well as living ornaments of our craft among the Revolutionary patriots of our own nation must leave a vivid impression on every mind.

Such a statement cannot fail to correct much of that misconception which has assailed our best endeavors and to remove many of the prejudices which have affected the utility of Masonry.

Supported by such testimony we may proceed with confidence in our efforts toward its extension —always keeping in our recollection that the virtues which are the object of cultivation in the fraternity should appear and shine in the life of every one of its members.

In entering on the duties of the high office with which I have this day been invested I rely with assured confidence on the cordial aid and co-operation of the officers associated with me. Residing in various parts of the State, they will be enabled to render all useful information as to the progress and welfare of the craft. They should watch with great care that its honors be not tarnished or its utility impaired and, above all, they should enforce with prudence and judgment the discipline which all deviations from its institution and duties imperiously require at the present time.

It is not among the least gratifying circumstances attending this occasion that the Grand Lodge has directed the present ceremony to be performed by one of its most distinguished members, who has filled its highest offices, and who, amidst the duties and honors conferred on him by his country, has cheerfully appeared at this time as the friend and patron of the Order. Its thanks most justly await, and I should indeed be insensible were I not to add my own for the kindness and partiality evinced.

The public ceremonies concluded with this address. The Grand Lodge was again escorted to Temple Chapter Hall and the rest of the procession returned to the capitol grounds at the head of State street, where it was dismissed. After a vote of thanks to De Witt Clinton "for the able and dignified manner in which he has discharged the duties assigned to him by the Grand Lodge in installing the Grand Master," the special communication was closed in ancient form.

CHAPTER XIX.

THE UNION.

THE annual meeting of 1826, which opened in Tammany Hall on the morning of June 7, may best be described as one of watching and waiting. Van Rensselaer did not attend any of its sessions, but was re-elected Grand Master and most of the preceding year's officers were also returned to their stations. The business was mainly routine and uninteresting, the exceptions being mainly the case of Joseph Enos and the question of union.

The trouble with the former Grand Master came before the Grand Lodge with startling clearness when the following was submitted and adopted:

Whereas, Brother Joseph Enos, Past Grand Master of the Grand Lodge of the State of New York, during his continuance in office received certain moneys belonging to the Grand Lodge; and

Whereas, The said Joseph Enos, in a communication made at the last annual meeting of this Grand Lodge, stated that for certain causes he could not attend the meeting, but would attend the present communication and make a satisfactory settlement therefor; and

Whereas, Brother Enos has not appeared, nor complied with the request of the Grand Lodge by paying over the said moneys; therefore

Resolved, That the Grand Secretary and Brother E. S. Cozier be authorized to demand from Brother Enos the moneys in his hands belonging to the Grand Lodge or make such arrangements with them as to secure the same, and in case such arrangements cannot be made satisfactorily to the Grand Secretary and Brother Cozier, that Brother Joseph Enos be summoned to appear before this Grand Lodge at its next annual communication to show cause why he should not be expelled from the same.

The committee made no headway in their quest and it was a good number of years afterward before the matter was finally disposed of and the ugly story of Enos' Grand Lodge career was laid at rest.

On the surface the position of the union negotiations was not much advanced, and, while the frequent discussions between the brethren outside the Grand Lodges and the influence of De Witt Clinton and Stephen Van Rensselaer were steadily smoothing the way, much remained to be done to make the project bear fruition. A report issued by a committee of the Country Grand Lodge and reflecting upon the city brethren, which had been printed, was ordered suppressed in the interests of harmony, and a committee of five was appointed on June 9 to confer with a similar committee from the other side. As, however, the resolution appointing that committee only recognized the opposition as Lodges in the city of New York, it was little wonder that on June 12 that it could make no progress. Then it was

Resolved, That the M.·. W.·. Grand Master Stephen Van Rensselaer and the M.·. W.·. Past Grand Master De Witt Clinton be respectfully requested to receive any communication offered by the Lodges in the city of New York, and consult with them on all differences on Masonic subjects and report at the next annual communication of this Grand Lodge.

This was really the first sensible step looking toward union taken by the Country Grand

Lodge. It still ignored the standing of the City Grand Lodge, but it put the entire question above the control of Grand Lodge politics and placed its disposition practically in the hands of the two men, who pre-eminently enjoyed the confidence of the entire fraternity throughout all sections of the State.

This was evident when the Country Grand Lodge next assembled in annual session in Tammany Hall on June 6, 1827. Many consultations had been held during the year and a clear understanding had been arrived at when the brethren began assembling in New York to hold the rival Grand Lodges, which both opened on the same day. On the evening of June 6 a committee of five from each Grand Lodge met, and, being both impressed with the absolute necessity of union and the ignoring of all past differences and contentions, drew up a settlement, which was finally adopted for presentation to the Grand Lodges they represented. The document was officially called a compact and read as follows:

That there ought to be but one Grand Lodge in the State of New York, and that it ought to be held in the city of New York and be considered as a continuation of the old Grand Lodge. That all allusion to former differences shall be avoided as far as possible.

That the proceedings of the bodies known by the name of the Grand Lodge shall be confirmed, and that the warrants granted to subordinate Lodges by the two bodies and the proceedings of the said bodies shall be deemed regular.

That the records and archives of the Grand Lodge being in the city of New York the Grand Secretary shall be chosen from the city.

That the Grand Master or Deputy Grand Master shall be chosen from the city of New York, the other from the country, the two Wardens from the country, the Grand Secretary and Grand Treasurer from the city.

That the permanent fund be managed by five Trustees, viz.: The Grand Master, the Deputy Grand Master, the two Wardens and the Grand Secretary, whose duty it shall be to invest all funds over $3,000 agreeably to the resolution presented to this committee.

That for the present session the representatives of Lodges shall be entitled to all the rights and privileges to which they are at present, but that it be recommended for the future that the number of Lodges which one Master or Past Master may represent shall not exceed three, and that Past Masters shall not be represented by proxy, and that representatives be paid as heretofore.

That a committee ought to be appointed to revise the constitution.

This "compact" was submitted to the City Grand Lodge on June 6 and was quickly ratified and confirmed and the meeting at once adjourned to the evening of the following day. The Country Grand Lodge met at 10 o'clock on the morning of the 7th. The members of its committee, through John O. Cole, reported that they had unanimously agreed to recommend the compact to the "two bodies of Masons in this State, each styling itself the Right Worshipful Grand Lodge, for their adoption, and that the body called the City Grand Lodge had acceded thereto." Thereupon the Country Grand received and adopted the compact and the division in the State was at an end. All the details in connection with the union proceedings had been previously arranged and passed over without a hitch, to the great joy of every true-hearted son of light in New York, and when the two Lodges met again, in Tammany Hall in the evening, it was even then as one Grand body, and the enthusiasm which prevailed among the representatives of the 224 Lodges who answered the roll-call was wonderful, while the amount of fraternal sentiment which floated in the air would have made an observer think that the years of division and recrimination and disturbance had been nothing but an empty dream. The official list of officers was made up of selections from the two Grand Lodges in accordance with the terms of the compact. Elisha W. King, Grand Master of the City, presided. The Deputy Grand Master and Wardens were those of the Country, and the Secretary and Treasurer had been loyal to the City. After, for obvious reasons, passing a motion to dispense with the reading of the minutes, the unwritten part of the compact

was carried out. John O. Cole (Country) renominated Elisha W. King as Grand Master, but the nomination was declined, and Brother King put in nomination Stephen Van Rensselaer, who was at once elected. The following were then chosen:

Richard Hatfield of New York, Deputy Grand Master.
Ezra S. Cozier of Utica, Senior Grand Warden.
Welcome Esleeck of Albany, Junior Grand Warden.
Oliver M. Lowndes of New York, Grand Secretary.
George W. Hyer of New York, Grand Treasurer.
Rev. Dr. J. M. Wainwright of New York and Rev. Dr. John Reed of Poughkeepsie, Grand Chaplains.
Joseph Jacobs, Grand Pursuivant.
Garret Lansing, Assistant Grand Pursuivant.
Robert Young, Grand Tyler.

The last three held the same positions in the City Grand Lodge. With the appointment of Elisha W. King, John W. Mulligan, and Elisha Gilbert as a committee to notify General Van Rensselaer of his election, the great union meeting adjourned until the following day.

The united Grand Lodge duly assembled on the morning of June 8th, and as under the circumstances much important business had to be done, the sessions continued until the 12th, but, although there was a vast amount of discussion and many perilous matters came up for action, the whole passed over without the slightest friction and with a gratifying display of brotherly sentiment on all sides. Fourteen new warrants were issued, and it was declared that "all votes of expulsion and suspension arising out of the late controversy existing in this Grand Lodge be, and the same are, hereby rescinded. On the 8th a committee was appointed to revise the constitution as the "compact" called for. This committee before the end of the session submitted a report covering amendments to the entire Book of Constitutions. It was merely offered as a provisional arrangement, the committee saying: "The actual constitution and regulations with the proposed amendments and articles of union (the compact), which have been already ratified, your committee considers as adequate until a revised constitution can be framed after more mature consideration."

Some of the alterations were trivial, but chapter 3 was completely overhauled. The official title of the Grand Lodge was declared to be "The Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York," and it was to consist of the Grand officers and all Past Grand Masters, Deputy Grand Masters, Wardens, Secretaries, Treasurers, the Grand Stewards of Charity for the time being, and the Past Masters, Masters and Wardens of all Lodges and appointed representatives. The Grand Lodge was to meet annually in New York on the first Wednesday in June and quarterly meetings were provided for.

Among the powers given the Grand Master, or, rather, acknowledged, was that of making Masons at sight. The clause referred to said: "He may make Masons at sight, and for this purpose may summon such brethren as he may deem necessary to assist him. He may by written dispensation delegate this power to a private Lodge on any emergency which in his opinion may render such measure proper." The geographical distribution of the officers was duly placed on record in the form of a section in the new chapter and each Lodge was to have three votes. A Past Master or Warden could represent the Lodge to which he belonged and any Past Master could represent not more than three Lodges. All members of the Grand Lodge not representing Lodges were to have but one vote, and provision was made for the payment of representatives and Grand Lodge officers. The entire report of the committee was adopt-

ed and the matter referred to the subordinates for their consideration.

The Grand Lodge of Michigan, then organized with Lewis Cass as Grand Master, was recognized. A piece of plate was voted to Past Grand Master King, a vote of thanks to De Witt Clinton, and the reports of the retiring Grand Treasurer, Esleeck, and the retiring Grand Secretary, Wadsworth, were audited and reported correct. A great amount of routine business was transacted, which it is needless to refer to here, but a resolution regarding unauthorized Masonic lecturers, passed in 1823, was reaffirmed. It read:

> No subordinate Lodge under the jurisdiction of this Grand Lodge shall encourage, promote or permit the delivery of any lecture, said to be Masonic, without authority from the Grand Lodge or a dispensation from the officers thereof; and before such authority shall be granted such lecture or course of Masonic instruction shall be delivered in the presence of the Grand Lodge, or of the officers thereof, with such other enlightened and intelligent Masons as may be invited or appointed for the purpose. And if any Lodge shall so encourage, promote or permit such lecture, or course of Masonic instructions, to be delivered without such authority or dispensation such Lodge shall be suspended from their work or be deprived of their warrant as the Grand Lodge in their wisdom may think proper to direct; and any Free Mason so lecturing without the authority of the Grand Lodge or the presiding officers as aforesaid shall, on due proof thereof before the Grand Lodge, be expelled from the Masonic order, and his name and offense transmitted to every Grand Lodge with whom a correspondence is interchanged.

Doubtless the disorganized condition of the craft outside of the city caused a number of itinerant teachers to perambulate among the Lodges, adding to the confusion and diversity of the work which then prevailed. The resolution was deemed of such importance that the Grand Secretary was ordered to incorporate it in the circular detailing the business transacted, which he was instructed to have prepared and circulated among all the Lodges.

Certainly the meeting was important enough to merit all the attention that could be bestowed upon it. Of course most of its details were arranged outside of the Grand Lodge room, and we fancy that the hands of Van Rensselaer and De Witt Clinton, although neither were present in person, were busy at work all through, tiding over the countless little snags that must have appeared not only while the union was in progress but after it was consummated, for human nature is too imperfect to forget the jealousies and bickerings and heart burnings of many years in a day. But there was displayed on all sides an evident desire to forget the jealousies and amend the errors of the past, and as a result of honest endeavor the great cause of union was carried to a successful issue and the craft was completely welded together and appeared stronger than ever it had been before.

We say appeared, for even as the echoes of the union meeting were melting away a cloud was passing over the craft which finally burst, sweeping all before it in every direction until it seemed as if Freemasonry was to be forever buried beneath a sea of popular hate and moral obloquy. Possibly a knowledge that this tide had already begun its advance hastened the union proceedings, for nothing binds men more closely together than the necessity of meeting a common foe. But the story of the onward march of the tide of anti-Masonry and its culmination merits a section of this history to the telling of its story—one of the most extraordinary in the annals of the ancient and honorable Fraternity.

Book V.

THE MORGAN CRISIS.

CHAPTER I.

THE MORGAN CRISIS—THE STORY OF THE DISAPPEARANCE.

EARLY in 1826 it began to be rumored in a section of the State having Batavia as its center that an exposition of the secret as well as all the ritualistic work of the craft was in process of preparation by a brother named William Morgan and that the work was being set up in the printing office of David Cade Miller (Masonically, an entered apprentice,) in that town. It was known to the brethren that Morgan was impecunious and they believed him to be unscrupulous; and as the rumors spread they, as usual, gave an added importance to what otherwise would likely have aroused only a passing interest, if it did not fall stillborn from the press. It was not the first so-called "exposure of Masonry," as such things were plentiful comparatively long before 1826 and were known to many of the brethren. As early as 1724 "The Grand Mystery of Masons Discovered" was issued in London, and in that year, too, another London publication, "The Secret History of the Freemasons," professed to tell all about it. In the Scots Magazine, printed at Edinburgh in 1755, appeared a "Discovery of the Secrets of Masonry" and about 1760 many editions were printed of a work entitled "The Three Distinct Knocks; or, The Door to the Most Antient Free Masonry Opened to All Men, Neither Naked nor Clothed, Barefoot nor Shod," &c. "Solomon in All His Glory" went through many editions after 1760, and "Jachin and Boaz; or, an Authentic Key to the Door of Free Masonry," first printed in 1750, finds publishers, and, we suppose, readers, to the present day. We have no direct evidence of any of these works being circulated in the United States, although we may safely assume that they were. But we do know that Pritchard's "Masonry Dissected" was widely read on this side of the Atlantic. Possibly the work which suggested to Morgan the compilation which led to the drama of his life was an "exposure" by Richard Carlisle, a London atheist, and a political agitator, who made his living by agitation. This "exposure" was issued in 1825, and, being the work of one who professed to believe that "we are here, like other animals, for life and nothing more," Masonic students can judge of his value as an illustrator of the principles of the Fraternity.

William Morgan was born in Culpeper county, Virginia, in 1774 and was by trade a stonemason. Subsequently he became a dealer in Richmond, Va., and married Lucinda Pendleton, daughter of a Methodist minister, in October, 1819. Two years later he went to Canada and conducted a small brewery near York (Toronto). This establishment was destroyed by fire and Morgan went to Rochester, where he worked again at his old trade of a stonemason. From there he moved to Le Roy, and afterward to Batavia, where he supported his wife and two children in a very uncertain way. As to his Masonic affiliations much diversity of statement exists. McClena-

chan says ("History of Freemasonry in New York," Vol. II., P. 465): "In what Lodge, if any, Morgan received his degrees in Masonry is not known, but he certainly was a visitor in Wells Lodge, No. 282, at Batavia, established in 1817. He received the Royal Arch degree at Le Roy, N. Y., May 31, 1825. * * * Morgan's signature is still visible and attached to the by-laws of the Royal Arch Chapter in Batavia." This statement will not altogether bear examination. Wells Lodge was not located at Batavia, but at Gates, Monroe county, and J. H. Drummond in his chapter on "The Anti-Masonic Excitement," in the American edition of Gould's monumental "History of Freemasonry," writes: "After his (Morgan's) removal to Batavia a petition for a new Chapter was started, which he was allowed to sign, but before it was presented some of the signers had become aware of his character and habits, and that petition was destroyed and a new one substituted, so that when the dispensation came his name was not in it."

The late David Seaver, in his valuable history, "Freemasonry at Batavia," presents what may be accepted as the most authentic account of what we know, or, rather, of what we do not know, of Morgan's Masonic pedigree. He says: "Morgan was never a member of Batavia Lodge or any other Masonic Lodge in Genesee county. * * * In some surreptitious manner Morgan had previously [to 1825] imposed upon the Lodge at Rochester and gained admission as nominal visiting brother. Following that up, he visited the Lodges at Byron, Stafford, and Le Roy. So great was his assurance that he bamboozled the Le Roy Masons. Western Star Chapter, No. 35, was then in full blast at Le Roy and admitted many progressive brethren. Morgan was fully 'alive to the times,' and, taking advantage of the situation, he applied for, and was regularly exalted to the degree of Royal Arch Mason on May 31, 1825. In the spring of 1826 Morgan removed with his family to Batavia. * * * Batavia Lodge was at that time overwhelmed with business, and more than ordinarily occupied with the initiation of new candidates. Another Masonic body, viz., Batavia Chapter, No. 122, of Royal Arch Masons, had but recently come into existence. The Rev. Lucius Smith was its first High Priest, William Seaver the first King and Henry Brown the first Scribe. Prosperity in Freemasonry abounded. Just at this juncture William Morgan removed from Le Roy to Batavia and expected to visit both Batavia



WILLIAM MORGAN.

Lodge, No. 443, and Batavia Chapter, No. 122. He made application to visit each of these bodies and was refused admission. In no way whatever did William Morgan ever participate in legitimate Batavia Masonry."

From the absence of direct proof of Morgan's legitimate Lodge connection, and it seems impossible that had he been made a Mason in a just and lawful manner the name of his mother Lodge would have been discovered in the outbreak that followed his dis-

appearance, it seems safe to conclude that his entire connection with the order was based on a spurious foundation.

As to the personal character of Morgan opinions also differ, but that it was almost, if not entirely, worthless seems evident. In the excitement which followed his disappearance very opposite views were expressed. Henry Ward Dana, one of the bitterest of the anti-Masons, thus sketched his career and character:

> Capt. William Morgan, a native of Virginia, a resident of Batavia, N. Y., not faultless, but a man of great personal address; five years a merchant in New York, who had twice crossed the Atlantic in the character of a gentleman; who possessed a most retentive memory, extensive historical information and acute discernment of character, who was kind and affable, gentlemanly and engaging above his equals, and who bravely fought the battle of his country when Jackson commanded and Packenham fell; but now was, by calamity of fire and treachery, reduced to poverty and to exercise the trade of a mason in which he was educated, seeing the dangers of Freemasonry to civil liberty, the shallowness of its pretensions and the profanity of its obligations, resolved to expose its hypocritical system and free his country from this powerful engine of intrigue.

This is certainly a high pedestal on which to elevate any man, but its statements are not borne out by facts. There is no actual proof that Morgan fought at New Orleans, "when Jackson commanded and Packenham fell," or that he twice crossed the Atlantic "in the character of a gentleman," or any other. Life, in fact, was for him a series of struggles—struggles which his own roving spirit and dissipated habits forced to end against him. He was continually scheming to obtain a livelihood and was often in jail for debt. He had no reputation in Rochester or Batavia, and that he had no principles is evident enough from the fact that he openly stated that he intended to violate all his solemn Masonic oaths. His sole purpose in inditing his "exposure" was to earn some money. On that point there can be no doubt. Indeed it is questionable if he even did more than supply the matter and if the text of the exposure was not put into presentable shape by the printer, David C. Miller, who, having merely received the entered apprentice degree, could not do the entire work with any show of authority. Miller's personal character was even more besmirched than that of Morgan. He had fled from New Hampshire to New York State and his final exit from Batavia was, says one authority, "under circumstances extremely inconsistent with honor." In Batavia he published a newspaper called The Republican Advocate, which he helped to found in 1812 and which he edited until 1828, when he left it to other hands on departing from the town. For a year previous to that he also printed The Morgan Investigator, a catch-penny paper designed to make a little money out of the controversy he had been the means of bringing about. It only lasted about a year.

Had it been proposed to issue the "Illustrations of Masonry" in a large city it might (if we judge by previous instances) have created no comment, but in a little country place it was different. Quite an excited sentiment against the proposed work was aroused and the feeling was intensified by the worthlessness of its real or reputed author. Had it been the work of an honest man, which is difficult to realize, of an educated man, or a thinker, it might have been viewed differently and with some degree of respect, but for a graceless, good-for-nothing scamp to propose selling the secrets he had sworn to conceal for the prospect of a few dollars was too much to be regarded lightly, and as the matter was discussed the rumors gathering in clearness of the nature of the work, ascribed to it a merit far beyond its due, and intensified the excitement. Miller found the circulation of his newspaper steadily decreasing, and there were stories circulated of bands of Freemasons having united to suppress the work or prevent its publication by any means that

might be necessary. Of that there is no proof, but there is no doubt of the following advertisement appearing in a Canandaigua paper and of its being inserted, or copied, in several other newspapers:

NOTICE AND CAUTION.

If a man calling himself William Morgan should intrude himself on the Community they should be on their guard, particularly the Masonic Fraternity. Morgan was in this village in May last, and his conduct while here and elsewhere calls forth this notice. Any information in relation to Morgan can be obtained by calling at the Masonic Hall in this village. Brethren and Companions are particularly requested to observe, mark and govern themselves accordingly.

☞ Morgan is considered a swindler and a dangerous man.

☞ There are people in this village who would be happy to see this Captain Morgan.

Canandaigua, August 9, 1826.

Undaunted, apparently, by the sentiment aroused against the proposed work, Miller steadily continued to announce its publication. At this juncture a man calling himself Daniel Johns and describing himself as a fur trader, made his appearance in Batavia, and, ingratiating himself with Miller, who was then, as usual, in financial difficulties, offered to supply whatever money might be needed to complete Morgan's work. The offer was accepted and by that means Johns got access to the manuscript of the work, or, rather, that part of it which was not in type. Johns turned out to be a Freemason, and he finally got possession of a considerable quantity of the manuscript, which he turned over to the General Grand Chapter of Royal Arch Masons. Possibly this brother's methods were unknown to the brethren in Batavia or were regarded by them as too slow, for on August 19 Morgan was arrested on a civil suit in which he had previously been held in bail. The arrest was made on a Saturday in a room in a house where Morgan did most of his writing, and the papers found there were at once seized. Then the constable and those with him went to Morgan's boarding-house, which they searched, and finally departed with a small trunk full of papers. On Monday Morgan was again released on bail. The constable and all who took part in this raid were said to be members of the Fraternity. An examination of the papers undoubtedly satisfied them that they had missed the main object of their search and their efforts were then directed against Miller's printing office.

On September 8 a number of men gathered at the tavern of Major James Ganson at Stafford, six miles from Batavia, and late at night they proceeded there with the avowed intention of breaking into the printing office and getting possession of the printed sheets of the book. For some reason or other this scheme fell through. Two nights later the printing office was discovered to be on fire, but the flames were extinguished before much damage was done to the establishment. The next step in the drama was an effort to coerce Miller. Constable Jesse French (a Freemason), obtaining a warrant from Justice Barlow of Le Roy, arrested Miller, who was placed in a wagon, surrounded by seven watchers, and, without any effort at concealment, taken to Stafford, where he was kept imprisoned for several hours in a Masonic Lodge room and an attempt made to frighten him into abandoning all thoughts of printing Morgan's alleged book. In the meanwhile a party of Miller's friends had gathered and counsel was engaged to aid him. As a result it was deemed advisable to comply with the law and take Miller before the magistrate, before whom the warrant had been sworn. So the strange procession, with Miller in the center and his friends and enemies as an escort, went in the evening to Le Roy, four miles away. "Miller," says McClenachan, "finally obtained access to the justice who had issued the warrant, but as neither constable, warrant nor plaintiff appeared Miller was granted his liberty. Daniel Johns appeared to have been the plaintiff, and he, with Constable French, find-

ing their former prisoner released, attempted to make forcible seizure of him, but he escaped and returned to Batavia the same evening—September 12. The above act led to the indictment of James Ganson, Jesse French, Roswell Willcox, and James Hurlburt for riot, assault and false imprisonment at the October session of the County Court. French received a sentence of one year in the county jail, Willcox escaped with six months, and Hurlburt with three months, which sentences they served. Ganson was acquitted, but two other indictments were found against him, one for conspiracy with David Johns and George Ketchum to obtain Morgan's manuscripts, the other for conspiracy with sixteen others to destroy Miller's office." While Miller was on this strange journey his office is said to have been entered and some, at least, of Morgan's manuscripts were secured.

Two days before Miller's arrest a warrant was issued for the arrest of Morgan on the complaint of Nicholas G. Chesebro, Master of a Lodge at Canandaigua and one of the coroners of Ontario county, on a charge of having in the May previous stolen a shirt and cravat from an innkeeper at Canandaigua named E. C. Kingsley. The warrant was served the next day (September 11) and Morgan consented to go at once to Canandaigua, saying he could easily convince Kingsley that he had no intention of stealing the articles referred to in the charge. At Canandaigua the Justice, after a hearing, discharged the prisoner, but he was immediately rearrested on a charge of being indebted to an innkeeper in the sum of $2.68, which debt had been assigned to Coroner Chesebro. Morgan offered his coat as security for the debt, but the offer was refused and he was locked up in jail.

On the evening of the 12th, while the jailer was absent, his wife was paid a sum more than sufficient to satisfy the claim and expenses and then, acting on the advice of Chesebro, released Morgan from custody. The money to make good the judgment was paid by Loton Lawson. According to her affidavit, made on September 23, after all the financial arrangements had been settled and everything was ready for Morgan's release:

> This deponent and Lawson went into the hall adjoining the room where Morgan was, and Lawson spoke in a low voice to Morgan through the grates, "Get yourself ready to go with me—dress yourself quick;" that Morgan was soon ready, and this deponent let him out, and Lawson took hold of Morgan by the arm and went out of the prison to the outer door; that while this deponent was fastening the prison door she heard at or near the outer door of the jail a most distressing cry of murder; that this deponent ran to the door and saw Lawson and the man he called Foster, one on each side of Morgan having hold of Morgan's arms; that Morgan continued to cry in the most distressing manner, at the same time struggling with all his strength, apparently, to get loose from Lawson and Foster; that the cry of Morgan continued till his voice appeared to be suppressed by something put over his mouth; that during the time that Morgan was struggling and crying murder the said Col. Sawyer and the said Chesebro were standing at a short distance from the jail door, near the well, and in full view and hearing of all that passed, but offered no assistance to Morgan, nor did they attempt to release him from Lawson and Foster, but one of them struck with a stick a violent blow upon the well curb, or a tub standing near; that soon after this deponent saw a carriage pass the jail in the direction that Lawson and Foster took Morgan; that the evening was quite light in consequence of its being about the full of the moon; that she, the deponent, could distinguish from the jail door the horses in the carriage which passed to be gray; that this deponent supposed the striking upon the well or tub, by Chesebro or Col. Sawyer, was a signal for the carriage to come, as it came immediately after; that when the carriage passed, Lawson and Foster could not have got but a few rods with Morgan; that immediately after the striking upon the well, curb or tub, Col. Sawyer and, as this deponent thinks, Chesebro, also passed the jail door in the direction that Lawson and Foster took Morgan, but not apparently to render Morgan any assistance toward being released from Lawson and Foster; but Col. Sawyer, however, picked up Morgan's hat which had fallen off in the struggle.

All this seems to have been corroborated by the statements of other residents of Canandaigua.

So far as can be made out from the evi-

dence afterward obtained Morgan was carried through Victor, Rochester, and Clarkson to Lewiston, a distance of over 100 miles, and twenty-four hours after his abduction he was lodged in Fort Niagara. How a man could be carried against his will, in broad daylight, through one of the best settled of the rural communities of the State, is not easy to understand and inclines one to accept the view that after a talk with his captors Morgan accepted the situation and offered no resistance to their plans. Another theory is that during the journey Morgan was stupefied with liquor.

Morgan was confined in Fort Niagara and then taken to the British side of the river in a boat. They seem to have returned to Fort Niagara, for Morgan was known to have been there on September 17, but after that date all trace of him disappeared and the most exhaustive inquiry, the most vigilant search, failed to explore the mystery of where he went, or, if his stormy, misspent life there ended, to disclose the nature of the circumstances. Any number of weird stories were soon afloat, one of which, to the effect that Morgan was murdered by being thrown into the Niagara river, gained most general acceptance. A year later the body of a man found on the shore of Lake Ontario, was recognized by Mrs. Morgan as that of her husband, although she could not identify the clothing on the body as being that worn by him. It was in connection with this discovery that Thurlow Weed was said to have uttered the phrase that the body "was a good enough Morgan until after election." This he afterward denied (see Page 322). Later another inquest was held and the body, which had been disinterred for the purpose of examination, was identified as that of Timothy Monroe by that individual's widow and son, and the body was then declared to be Monroe's.

CHAPTER II.

A CROP OF MORGANS.

BEFORE leaving this part of our story we may recount the personal aftermath of Morgan. Those who believed in his drowning, of course, wasted no further time in looking for a live Morgan, but accepted the murder theory and tried all in their power to induce the Niagara river to give its secret in the shape of William Morgan's remains. Whether the body found a year later was his or not has never been conclusively proved, but the actual facts and due process of law declared against it, and so the Niagara river—if it contained any evidence—kept it safely in concealment. What might be called the Masonic party—those who did not believe that Freemasons were fanatics and murderers—declared that Morgan had become convinced of the error of his ways, blamed Miller as the instigator of the "Illustrations," and was glad to "clear out" and thus get rid of creditors, evil companions and all the rest of it. But against this is the fact that his wife and two children never heard from him (she contracted a second marriage in 1830), and we would naturally suppose that were he alive he would make at least some inquiries regarding the fate of his children.

However this may be, there were no lack of stories afloat soon after his disappearance accounting for his whereabouts. One stated that he was in Quebec, a drunken loafer; another that he was living in wealth and inglorious ease in a remote part of Maine. A very interesting story described how Morgan was passed on by Freemasons until he managed to make his escape in Texas and joined a band of Apache Indians. As is customary in the telling of such stories, he was adopted by the aborigines, married the daughter of the chief, and in time became a chief himself. Another very interesting yarn was that he was escorted to Quebec by his captors and there forced to enlist on a British war vessel. Somehow or other he left the navy in Australia, became the editor of a paper there called the Advertiser, married and acquired considerable wealth.

Some of the stories are told with much precision as to detail. Here is one which appeared many years ago in the St. Paul (Minn.) Press in the shape of a letter to the editor by a citizen of Minneapolis named A. P. Rogers:

> Perhaps I can throw more light upon the fate of Morgan than any other person living. Prior to 1826, the time of his disappearance, my father, then a young man, formed his acquaintance, and knew him well.
>
> In the year 1827 or 1828 my father went eastward as far as Great Falls, N. H., where he remained a few years. Here he married, and here he experienced religion and united with the Methodist Episcopal Church. Feeling a deep love for the cause he had so lately espoused, he determined to devote the remainder of his life to the cause of Christ and humanity. With this object in view, he entered the ministry, and started as a missionary for the wilds of Northern Maine, which were then just being opened up to civilization. Arriving at Moulton,

Me., he decided to locate there, and enter at once upon his work, and here he resided for a number of years. In 1844 he went still further north, and settled at Fort Fairfield. This part of Maine was then an unbroken wilderness, save a few straggling settlements that were many miles apart. In these missionary labors he visited these settlements from Sabbath to Sabbath. Upon one of these routes that he traveled through the forest, guided only by the trees that were blazed to mark the way, stood a solitary cabin, with but a lonely occupant, a man well advanced in years. The cabin, as well as the little clearing around it, showed marks of age, and led one to the conclusion that its occupant had long been a denizen of these wilds. With this strange old man my father often tarried and passed many pleasant hours while resting his weary limbs. Not only the hermit, but the cabin, excited his astonishment, being built in a very unique manner, and constructed without the use of nails, or anything else, save what he could procure from the forests. In conversation with this strange creature the conviction gradually forced itself upon my father that he had seen him before—but when and where? Those questions he could not answer at once, but the truth finally flashed upon him that this lonely old man was none other than the friend of his early years, William Morgan. With this truth pressing upon him, he resolved to keep it a secret for a while, until he should make himself doubly sure of the fact by watching him closely, and by tracing the resemblance, if any existed, between this old man and young Morgan. Thus, with the hermit all unaware that his true identity was suspected by any one, my father watched and studied him until he had not a shadow of doubt but what this was the veritable William Morgan, whom, it was alleged, the Masons had murdered so many years before. Upon making inquiry in the settlements of those who came there first, they stated that they knew nothing about him only this, that when they came he was there. He told some of his discovery, which reached the ears of the hermit, when he silently, and unknown to any one, departed in the darkness of the night; none knew where, but doubtless to seek anew some secluded spot where he could remain in solitude undisturbed by his brother man.

When William Morgan was abducted by his brother Masons and carried to Fort Niagara, he doubtless escaped from their hands, and, fearing that his life would pay the forfeit for his dastardly outrage against the Masonic Fraternity, if seen again by one of their number, he fled here to the boundless forests of northern Maine. And here he had lived all these years, his only companions the birds of the air and the wild beasts of the forests. His wants that he could not supply from the soil and from the game that is abundant in those parts, were probably met by visiting the settlements of the French refugees upon the St. John's River. The life that he led here must indeed have been a singular and a lonely one, and, doubtless, the first years of his life were full of terror, of fear and disquietude. At the rustle of every leaf, and the breaking of every twig, he would fancy an assassin was creeping upon him to strike him down; but as the years stole by, this feeling would give way to one of greater security and safety, till at last, like Selkirk, he would feel that he was "monarch of all he surveyed."

My father died in 1857, but the foregoing facts were received at the time from his own lips, and they can be relied upon as being strictly true. He knew this hermit to be William Morgan, and this is conclusive evidence to me that Morgan was not murdered by the Masons, but that he led a lone, exile life, and that if he is now dead, he died a natural death.

But some may ask, If this be true why was it not made public before? This is readily answered. At this time there was no paper published nearer my father than one hundred and fifty miles, and reporters were not quite so thick in those forests as the mosquitoes were, and my father not being a newspaper correspondent, it is easy to perceive why it did not find its way into public print. I decided a number of years ago to make these facts public when anything occurred to call them out, and as this seems to be a proper time, I send them forth to your readers and to the world.

This story is certainly given with every appearance of honesty on the part of the writer, and doubtless he believed he presented the key to the solution of the Morgan problem. But as it has not been substantiated by any additional evidence, it is not accepted as conclusive and is simply kept on record as a bit of honest testimony. In a case like this no one knows where the solution lies.

By a strange coincidence most of the stories of Morgan's later life locate him at Smyrna. These stories came from all sorts of quarters and vary greatly in details, but there is no reason to doubt the honesty of those who made the reports. The Rev. Mr.

Fitch, Chaplain of the United States frigate Brandywine, was the earliest to make a statement of this sort. After carrying Lafayette back to France from his memorable revisit to the United States the vessel made a cruise in the Mediterranean. While at Smyrna a Turk was pointed out to him who was said to be Morgan. In The Philadelphia Mirror and Keystone appeared, Jan. 17, 1855, a paper written by Leon Hyneman containing a statement made to him many years before by a member of the Fraternity. Leon Hyneman, with all his faults—faults which mainly arose from acerbity of temper—was not a man to give any story to the world without a belief at least in its authenticity. In the article referred to he said:

Bro. Blohome resided some time in the city of Smyrna; in 1831 he became acquainted with an American gentleman who professed the Mohammedan faith, who went by the name of Mustapha and was engaged at that time in teaching the English and French languages, the latter of which he understood but imperfectly. Bro. Blohome and his acquaintance dined at the same house, which was a public place of entertainment, kept by one Salvo. This American gentleman informed Bro. Blohome that his name was William Morgan, and related to him the whole story in connection with his abduction, of which Bro. Blohome states he had no knowledge, but which, after his arrival in this country, he found to be true; and seeing a likeness of Morgan in one of his expositions, he was satisfied that his Smyrna acquaintance was no other than William Morgan, who was supposed to have been assassinated. Morgan further communicated to Bro. Blohome that he was taken to Boston, and while in liquor, he was placed on board the ship Mervine, which sailed from Boston to Smyrna, and belonged to the firm of Langdon & Co., and that the captain's name was Welch.

The most recent of the Smyrna stories appeared in The Troy Times in 1875. On August 19 of that year Captain Masters, whose character was amply vouched for and who was in 1846 United States Consul at Demerara and in 1853 at the Ladrone Islands, wrote to The Times that he had seen and conversed with Morgan in Smyrna. Captain Masters' statement was at once corroborated by the following, which appeared in the same paper on August 24 following. The article referred to said:

The statement published in The Times of the 19th inst., over the signature of Capt. Samuel I. Masters, of Greenwich, in relation to the fate of William Morgan, whose supposed abduction and murder by the Masonic Fraternity in 1826, caused great excitement in this country, has brought to public notice another witness, whose testimony is corroborative of that of Capt. Masters in every particular. The person alluded to is Capt. Andrew Hitchcock, of West Troy, residing on the corner of West and Canal streets.

Capt. Hitchcock is 69 years of age, and still retains not only his health in a great degree, but also an excellent memory, as the following facts will prove. He read Mr. Masters' communication, and, because it tallied exactly with knowledge possessed by him, and might aid in settling a long mooted question, he has consented to the publication of his statement. He was a sailor in 1830, and in the month of February, was on board the United States man-of-war Java, then at Smyrna, Asia Minor. He, with 200 others, had been transferred from the Delaware, on which vessel he shipped to the Java, when the Delaware was ordered home, and his vessel had remained in Asiatic waters all winter. Frequent excursions were of course made to the shore, but it was not until on or about February 6, 1830, that the second cutter, of which he was one of the crew, was ordered by the commandant, Capt. Skinner, to go ashore with some of the officers.

Upon reaching the land an American, wearing the habiliments of a Turk, appeared to meet them. He conversed with the officers, but Mr. Hitchcock heard him admit that his name was Morgan and that he was the person whose disappearance had created such excitement in America. He appeared to be in good circumstances and contented with his life. He was asked to go on board the Java but refused, although he promised to go on board at some future time. That time never came, however, for during the stay of the Java at that place Morgan could not be persuaded to leave the shore.

The affair caused great excitement on ship-board at the time, especially among the officers, all of whom firmly believed in the identity of the Turk and Morgan. Whether or not he ever stated to the officers how he got to Smyrna, or what caused him to become a Turk, Mr. Hitchcock does not know. He never saw him but once, although he was frequently seen by others.

The Java sailed for America in January, 1831, and Mr. Hitchcock, upon being paid off at Norfolk, Va., came directly home. He told his stories in relation to Morgan, but so great was the excitement at the time that no one believed him. He is still convinced that William Morgan was the man seen in Asia Minor in February, 1830.

The captain says he is a disinterested witness. He is not a Mason, and has no interest in the matter except to lay the truth before the public. He distinctly remembers the date of the occurrence, fixing it by the time of the destruction of the man-of-war Hornet, and the hanging of an old shipmate, Wamsdell, on Gibbet Island, New York, which occurred one year after he saw Morgan.

If the statements of Captains Masters and Hitchcock are to be taken for the truth, and no evidence has ever been adduced to contradict them, then the question of the Morgan mystery must be considered as definitely settled, the only conclusion being that Morgan either went, of his own accord, or was in some manner transported to Asia Minor, became a Turk, and, doubtless, died a natural death.

A strange and yet stronger corroboration of Captain Masters' statement was presented in a letter dated Sept. 20, 1875, and addressed to the "Voice of Masonry," one of the best Masonic magazines published, written by F. Hudson of Amboy, Lee county, Illinois. He said:

About the year 1848 or 1849 there lived in the city of St. Louis, Mo., a brother named Paynter, whose initials I do not now remember. He was a man at that time well advanced in years, and, to the best of my recollection, a member of Saint Louis Lodge, No. 20. I was a member of Missouri Lodge, No. 1, and Brother Paynter was Tyler, consequently I was well acquainted with him and had many conversations with him. He had been a sea captain, and in consequence was usually called and generally known as Capt. Paynter.

Amongst other things, he told me that in his earlier life his home was in the neighborhood of Canandaigua or Batavia, but at this date I am not positive which: that long previous to the pretended abduction he was well acquainted with William Morgan; that the so-called abduction was a mere farce; that Morgan was abducted with his own consent, and received a good round sum for the part he willingly played in the transaction, the object being to create an excitement to aid in the sale of the book. And, in addition, Brother Paynter positively assured me that some few years after said pretended abduction, while his vessel was lying in the port of Smyrna, he met and conversed with William Morgan on several occasions; that he was perfectly familiar with him, and could not possibly be mistaken in the man. Brother Paynter further stated to me that he conversed with Morgan upon the subject of the book, and that Morgan denied writing the book, but, by way of explanation, told Brother Paynter that the parties who did write the book offered him (Morgan) a considerable amount of money to allow his name to be used as the author, and himself abducted and murdered—that, being very poor, he yielded to the temptation, and was accordingly shipped off.

At the time Brother Paynter made the above statement to me, I took but a small amount of stock in it. So much had from time to time been said upon the subject, that I paid but little attention to the various reports, and dismissed the subject from my mind. At the time of which I am writing, Brother Paynter must have been, I should think, verging on towards 70 years of age. I have heard him repeat the story several times, and I have no doubt there are among the old members of St. Louis Lodges several who have heard the same story from Brother Paynter.

On reading Mr. Masters' statement, the whole story, as told by Brother Paynter, was recalled to my remembrance, and it struck me as being a very singular circumstance that a statement made at this date (August, 1875,) by a person residing in the State of New York, should so closely tally with the statement made to me by Brother Paynter, in the city of St. Louis, twenty-five years before, and the consequence is, that I am now obliged to believe that the statement made by Brother Paynter was true, for there certainly could be no collusion between Brother Paynter and Mr. Masters, for Brother Paynter has been in his grave, I think, about twenty years, and I never heard of Mr. Masters until I saw his name in The Voice. I, therefore, come to the conclusion that the statement made by Mr. Masters fully corroborates the statement made to me by Brother Paynter, to my entire satisfaction. If at any time it should be necessary, I am ready to make affidavit as to the truth of my statement.

Such are the reports put forward to show that Morgan was alive and flourishing long after his supposed drowning in Lake Erie, the Niagara river, or Niagara Falls—for the exact scene of the tragedy has been located at various places.

CHAPTER III.

THURLOW WEED'S STORY.

THE opposite side of the question, the side which adhered to the murder theory, was clearly stated long after (1875) in a letter to the New York Herald by Thurlow Weed, who may be fittingly described as the Mephistopheles of the anti-Masonic crusade which followed Morgan's sudden disappearance. His connection with the case, according to one of his stories, began when he refused to print Morgan's book. On this point he once wrote:

I did not personally know William Morgan, who was for more than two months writing his book in a house adjoining my residence at Rochester. When applied to by Mr. Dyer, my next-door neighbor, where Morgan boarded, to print the book purporting to disclose the secrets of Masonry, I declined to do so, believing that a man who had taken an oath to keep a secret had no right to disclose it. Although not a Freemason, I had entertained favorable opinions of an institution to which Washington, Franklin and Lafayette belonged.

Mr. Weed's story of the fate of Morgan was as follows:

After Morgan's manuscripts were seized at Batavia, it became necessary, in the judgment of those concerned, to separate him from Miller, his publisher. That object was effected by Morgan's arrest on a charge of larceny, on which he was taken to Canandaigua and confined in the Ontario county jail. Here assurances were given by a Canadian that if Morgan was taken to Niagara, Capt. Brandt, an Indian chief, would provide a home for him in a far west fur company. Confiding in this assurance, Morgan was secretly conveyed from Canandaigua to Fort Niagara, a distance of 120 miles. By this time many of the most influential citizens of Canandaigua, Rochester, Clarkson, Gaines, Lockport and Lewiston were necessarily let into the secret. After Morgan was confined in the fort, those who brought him there crossed over the river to attend the meeting of a Lodge, by which it was expected that Morgan would be received and sent west; but after long and anxious consideration the Canadian Lodge refused to become parties to, or complicated in, the affair. This occasioned serious embarrassment. They could not go further, and it seemed dangerous to recede. Two or three days of bewildering anxieties brought a large number of men high in the Order to Lewiston, where a Knights Templars Encampment was inaugurated. All knew that Morgan was confined in the magazine at Fort Niagara, and all were greatly disquieted by that knowledge. While at the table, after dinner, the Chaplain and Orator of the day gave a sentiment so significant that all eyes and thoughts were turned toward Fort Niagara. Immediately afterward, Col. King, as stated in my letter, was driven in a carriage to the Fort, accompanied by John Whitney, of Rochester; Mr. Chubbuck, of Lewiston; Mr. Garside, a Canadian, and Mr. Howard, of Buffalo. Col. King had been an officer of the United States army. Whitney was a stonemason, Chubbuck a farmer, Garside a butcher, and Howard a bookbinder, all men of correct habits and good character, and all, I doubt not, were moved by an enthusiastic but most misguided sense of duty. I knew Col. King and John Whitney intimately. Both would have shrunk from the commission of a known crime, and yet both, impelled by the delusive idea that they were discharging a duty, participated in the commission of the highest crime. Of all the persons connected with the abduction, arrest, imprisonment, and subsequent fate of Morgan, there was not one within my knowledge who did not possess and enjoy the respect and confidence of his fellow citizens. It was not strange, therefore, that

facts subsequently established beyond denial were at first very generally and indignantly rejected. The people would not believe that respectable citizens were guilty of open and gross violations of law, and yet none but reputable citizens were thus complicated, none of whom, however, intended, or apprehended a catastrophe. Nor would that catastrophe have occurred but for the unforeseen and infelicitous conjuncture of difficulties and circumstances which I have related.

From then on till his death on Nov. 22, 1882, many notices appeared in the newspapers hinting that Mr. Weed held the key to the Morgan mystery and that some day



THURLOW WEED.

the door would be opened and the details of that "awful tragedy" made plain. Some of these statements were under Mr. Weed's own signature, some were evidently inspired by him, for, like most second-rate American politicians, he dearly loved to see his name in print and could not bring himself to imagine that the New York "Warwick," as his admirers called him and as he liked to be called, was being forgotten in a community in which he had been so long a political factor. It was not, however, until the news reached him that on Sept. 11, 1882, a monument had been erected at Batavia to the memory of Morgan that he ventured to put his full story in writing. He did so, however, at considerable length, and as it is a sworn document, we present it here in full, as it was given to the public on November 28, 1882, a few days after his death, and apparently in accordance with his own wishes:

The unveiling of a monument to Capt. William Morgan recalls an event of startling interest, arousing deep popular feeling, first at Batavia, Le Roy, Canandaigua, and Rochester, then pervading our own and other States. After reading the proceedings of a meeting at Batavia, with the Hon. David E. Evans as presiding officer, I wrote a six-line paragraph for the Rochester Telegraph, in which I stated that a citizen of Batavia had been spirited away from his home and family, and that, after a mysterious absence of several days, a village meeting had been held and a committee of citizens appointed to investigate the matter; adding, that as it was known that Freemasons were concerned in this abduction, it behooved the fraternity, whose good name was suffering, to take the laboring oar in restoring the lost man to his liberty. That paragraph brought dozens of our most influential citizens, greatly excited, to the office, stopping the paper and ordering the discontinuance of their advertisements. I inquired of my partner, Robert Martin, what I had done to exasperate so many of our friends. He brought me a book. and directed my attention to an obligation invoking severe penalties as a punishment for disclosing the secrets of Masons, inquiring what I thought of a man who, after taking such an obligation, violated it? I replied that I did not know any punishment too severe for such a perjurer. The discontinuance of the paper embraced so large a number of its patrons, I saw that my brief and, as I supposed, very harmless paragraph would ruin the establishment. Unwilling that my partner should suffer, I promptly withdrew, leaving the establishment in the hands of Mr. Martin. The paper was doing well, and until that paragraph appeared my business future was all that I could desire.

At that time an editor was wanted at Utica, where I had formerly worked, and where I had many friends; but my offer to go there was declined. I was equally unfortunate in my application for editorial employment at Troy. The objection in

both cases was that I had been too busy in getting up an excitement about Morgan.

Meantime the mystery deepened and public meetings were held in several villages, Rochester included. In the meeting at Rochester it was assumed that all good citizens would unite in an effort to vindicate the law. A committee was appointed, consisting of seven, three of whom were Masons. It was soon discovered that the three Masons went from the committee to the Lodge room. It was subsequently ascertained that two of these gentlemen were concerned in the abduction, and that Morgan had been committed to the jail in Canandaigua on a false charge of larceny, and that he had been carried from thence secretly by night to Fort Niagara. The committee encountered an obstacle in obtaining indictments in five of the six counties where indictments were needed. The sheriffs who summoned the grand juries were Freemasons. In four counties no indictments could be obtained. In Ontario, however, the district attorney, Bowen Whiting, and the sheriff, Joseph Garlinghouse, though Masons, regarded their obligations to the laws of the State paramount. Sheriff Garlinghouse and District Attorney Whiting discharged their duties independently and honestly. As the investigations proceeded the evidence increased that Morgan had been unlawfully confined in the Canandaigua jail, and secretly conveyed to Fort Niagara, where he was confined in the magazine. There was every reason to believe that he was taken from the magazine and drowned in Lake Ontario. This, however, was boldly and persistently denied—denials accompanied by solemn assurances that Morgan had been seen alive in several places divided the public sentiment. At town meetings, several months after Morgan's disappearance, the question was carried into politics. A large number of zealous Anti-Masons determined to make it a political issue. Solomon Southwick was nominated at Le Roy for Governor. Our committee firmly resisted all such efforts, urging all who were connected with us in an effort to vindicate the law to vote for the candidates of the party with which they had been previously connected. We endeavored to induce the Whig State Convention to nominate Francis Granger, but, failing in that, we gave our support to Judge Smith Thompson. Afterward, at a village election in Rochester, Dr. F. F. Backus, who had been treasurer by a unanimous vote of the electors from the time the village charter had been obtained, was again the candidate of both parties. No whisper of opposition was heard before the election or at the polls, but when the votes were canvassed a majority appeared in favor of Dr. John B. Elwood. Dr. Backus was an active and influential member of the Morgan investigating committee. That astounding result produced an instantaneous change.

Political Anti-Masonry from that moment and for that reason became an element in our elections. It was alleged and extensively believed that the "Morgan Committee," to gratify personal aspirations, went voluntarily into politics. These allegations were as untruthful as they were unjust. It was not until we ascertained that the Fraternity, by a secret movement, was strong enough to defeat the candidate of both political parties, that we consented to join issue with them politically.

In the autumn of 1827, the discovery of the body of an unknown man on the shore of Lake Ontario, near the mouth of Oak Orchard Creek, gave a new and absorbing aspect to the question. The description of that body, as published by the coroner who held an inquest over it, induced a belief that it was the body of William Morgan. Our committee decided to hold another inquest. Impressed with the importance and responsibility of the question, I gave public notice of our intention, and personally invited several citizens who had known Morgan to be present. One of our committee went to Batavia to secure the attendance of Mrs. Morgan and as many others who knew him as would attend. The body had been interred where it was found. The rude coffin was opened in the presence of between forty and fifty persons. When it was reached, and before removing the lid, I received from Mrs. Morgan, and others who knew him well, descriptions of his person. Mrs. Morgan described the color of his hair, a scar upon his foot, and that his teeth were double all round. Dr. Strong confirmed Mrs. Morgan's statement about double teeth, one of which he had extracted, while another was broken, indicating the position of the extracted and broken teeth. When the coffin was opened the body disclosed the peculiarities described by Mrs. Morgan and Dr. Strong.

This second inquest and the examinations of the body proceeded in open day, and in the presence of Masons and Anti-Masons, not one of whom dissented from the coroner's jury, by which the body was unanimously declared to be that of William Morgan. Mrs. Morgan, in her testimony, failed to recognize the clothes. The body was taken to Batavia, where it was reinterred, no one as yet expressing any doubt of its identity.

Subsequently, however, we were surprised by a statement that the body supposed to be that of

Morgan was alleged to be the body of Timothy Monroe, who had been drowned in the Niagara River several weeks before holding the first inquest. This awakened general and intense feeling. Notice was given that a third inquest would be held at Batavia, where the widow and son of Timothy Monroe appeared as witnesses. Mrs. Monroe swore to a body essentially different from that found at Oak Orchard Creek. Her husband, she said, had black hair that had been recently cut and stood erect. Her testimony made her husband from three to four inches taller than that of the body in question. She testified that her husband had double teeth all round, and described an extracted tooth from the wrong jaw, and knew nothing of the broken tooth. The hair upon the head of the drowned man was long, silky, and of a chestnut color, while that of Monroe, according to the testimony of Mrs. Monroe and her son, was short, black and close cut. While Mrs. Monroe failed in describing the body, her description of the clothing was minutely accurate. The heel of his stocking was described as having been darned with yarn different in color. Her cross-examination was very rigid, and her answers throughout were found to be correct. The clothing thus described had been in possession of the coroner, who testified that it had not been seen either by Mrs. Monroe or any stranger from whom she could have obtained information. On the other hand, Mrs. Morgan's description of the body, before she had seen it, was quite as satisfactory as Mrs. Monroe's description of the clothes.

Our committee took no part in the third inquest, and the body, as is known, was declared to be that of Timothy Monroe. Simultaneously an incident occurred showing the vindictive spirit of our opponents. On the evening of the day that the body interred at Batavia was declared by a third inquest to be that of Timothy Monroe, I went into the billiard room of the Eagle Hotel to see a friend from Clarkson. When leaving the room Ebenezer Griffin, Esq., a prominent lawyer, employed as counsel for Masons, who was playing billiards, turned to me, cue in hand, saying: "Well, Weed, what will you do for a Morgan now?" To which I replied, "That is a good enough Morgan for us until you bring back the one you carried off." On the following morning the Daily Advertiser, a Masonic organ, contained a paragraph charging me with having boastingly said that the body in question "was a good enough Morgan until after the election." That perversion went the rounds of the Masonic and Democratic press, awakening much popular indignation and subjecting me to denunciations in speeches and resolutions at political meetings and conventions. Explanations were disregarded; the maxim that "Falsehood will travel miles while Truth is drawing on its boots" was then verified. I suffered obloquy and reproach from that wicked perversion for nearly half a century. Indeed, there is reason to believe that even now, where I am personally unknown, generations are growing up believing that I mutilated a dead body for political effect, and, when exposed, boasted that it was a good enough Morgan until after the election. Forty years afterward the editor of the paper who originated that calumny, by a series of pecuniary reverses, was compelled to apply to me for assistance. I avenged the great wrong he had done me by obtaining for him a situation in the Custom House.

This served to extend and intensify the "excitement." It was everywhere charged and widely believed that I had mutilated the body in question for the purpose of making it resemble that of Capt. William Morgan. I encountered prejudices thus created both in Paris and London twenty years afterward.

Our investigations were embarrassed and protracted by the absence and concealment of important witnesses. One of these witnesses was an invalid soldier who had had the care of Morgan while confined in the magazine at Fort Niagara, but he disappeared, and all efforts to find him were unavailing for more than a year. I finally traced him (Elisha Adams) to Brookfield, a mountain town in Vermont. We reached the log house of Adams's brother-in-law, with whom he was hiding, between 12 and 1 o'clock at night. Our rap was responded to by the owner, to whom, on opening the door, the sheriff introduced me, directly after which, and before anything more had been said we heard a voice from the second floor of the cabin saying, "I am ready and have been expecting you all winter." Immediately afterward the old man came down the ladder, and in ten minutes we departed on our return.

While waiting for breakfast at the foot of the mountain several men dropped into the barroom where we were sitting. When called to breakfast, the landlady, carefully closing the doors, remarked that her husband had sent around for Masons, some of whom had already appeared, but that we need not fear them, for she had sent her daughter to inform other villagers what was going on, and that before we had done breakfast there would be twice as many Anti-Masons as Masons in attendance. Returning to the barroom we found that she had

done her work thoroughly. Fifteen or twenty men were in the barroom glaring at each other and at Adams, but nothing was said, and we were driven off unmolested. On our way back Adams at different times stated that, hearing a noise in the magazine, he reported it to Mr. Edward Giddins, keeper of the fort, who told him that a stranger was lodged there who, in a day or two, would be taken to his friends in Canada, but nothing must be said about it. He then, from time to time, carried food to the person. Soon afterward, near midnight, he was told to have a boat in readiness for the purpose of taking away the man in the magazine. Several gentlemen arrived in a carriage, by whom the man was taken from the magazine and escorted to the boat. Adams was told to remain on the dock until the boat should return, and that if in the mean time an alarm should be given he was to show a signal to warn the boat away. As nothing of the kind occurred the boat returned quietly, and as of the six who left in the boat only five returned, he supposed that one had gone to his friends in Canada.

Adams was wanted as a witness in trials then pending in Canandaigua. We reached that place in the afternoon of the day the court convened. Three men were on trial for abducting Morgan. The testimony of Adams was essential to complete the link. On being called to the stand he denied all knowledge bearing upon the question. He resided he said, at the time specified, in the fort, but knew of no man being confined in the magazine, and knew nothing of men coming there at night in a carriage, and knew nothing of a man being taken from there in a boat. His denials, covering the whole ground, were explicit. That, for the time being, ended the matter. When the court adjourned I walked across the square with Judge Howell, who presided, and who remarked to me that I had made a long journey for nothing, my witness, Adams, being ignorant of the whole affair. Gen. Vincent Mathews, of Rochester, who was walking on the other side of the judge, replied with much feeling "that the old rascal had not uttered one word of truth while he was on the stand."

Gen. Mathews was the leading counsel for the kidnapers, but refused to be a party in tampering with witnesses. On our return to Rochester the witness, Adams, was in an extra stage with his Masonic friends. As there was no longer any need of hiding, he was on his way to Niagara. In passing the Mansion House, Rochester, Adams, who was standing in the doorway, asked me to stop, saying he wanted to explain his testimony. The lawyers, he said, informed him that if he told what he knew about the magazine and the boat it would be a confession that would send him to the State prison. They also told him that the law did not compel a witness to criminate himself, and, to avoid punishment, he must deny the whole story.

In 1831, after my removal from Rochester to Albany, a libel suit was commenced against me by Gen. Gould, of Rochester. It was tried at Albany, Judge James Vanderpoel presiding. The libel charged Gen. Gould with giving money he received from the Royal Arch Grand Chapter to enable Burrage Smith and John Whitney to escape from justice. Gerrit L. Dox, Treasurer of the Grand Chapter, and John Whitney, one of the recipients of the money, were in court to establish the truth of the libel. Mr. Dox testified that a "charity fund" had been intrusted to Gen. Gould. John Whitney was called to prove that he received a part of the fund with which, in company with Burrage Smith, he left Rochester, and was absent nearly a year Gen. Gould's counsel objected to witness's testimony until it had been shown that Gen. Gould knew that the money furnished was to enable Smith and Whitney to escape from justice. The court sustained this objection, and Whitney's testimony was excluded. As it was impossible to prove what was known only to Gen. Gould himself, the trial ended abruptly. Judge Vanderpoel, in charging the jury, dwelt at length upon the licentiousness of the press, and called upon the jury to give exemplary damages to the injured and innocent plaintiff. The jury, thus instructed, but, with evident reluctance, found a verdict of $400 against me. My offence consisted in asserting a fact, the exact truth of which would have been established if the testimony had not been ruled out by a monstrous perversion of justice.

Col. Simeon B. Jewett of Clarkson; Major Samuel Barton of Lewiston; and John Whitney, of Rochester, passed that evening at my house. Jewett was prepared to testify that he furnished a carriage for those who were conveying Morgan secretly from Canandaigua to Niagara. John Whitney was one of the party. Major Barton would have testified that he furnished the carriage which conveyed the party from Lewiston to Fort Niagara, John Whitney being one of that party. Whitney would have sworn that Gould supplied money to enable him to "escape from justice." In the course of the evening, the Morgan affair being the principal topic of conversation, Col. Jewett turned to Whitney with emphasis and said: "John, what if you make a clean breast of it?" Whitney looked inquiringly at Barton, who added: "Go ahead."

Whitney then related in detail the history of

Morgan's abduction and fate. The idea of suppressing Morgan's intended exposure of the secrets of Masonry was first suggested by a man by the name of Johns. It was discussed in Lodges at Batavia, Le Roy and Rochester. Johns suggested that Morgan should be separated from Miller and placed on a farm in Canada West. For this purpose he was taken to Niagara and placed in the magazine of the fort until arrangements for settling him in Canada were completed, but the Canadian Masons disappointed them. After several meetings of the Lodge in Canada, opposite Fort Niagara, a refusal to have anything to do with Morgan left his "kidnapers" greatly perplexed. Opportunely a Royal Arch Chapter was installed at Lewiston. The occasion brought a large number of enthusiastic Masons together. "After labor," in Masonic language, they "retired to refreshment." Under the exhilaration of champagne and other viands the Chaplain (the Rev. F. H. Cummings, of Rochester) was called on for a toast. He responded with peculiar emphasis, and in the language of their ritual: "The enemies of our Order—May they find a grave six feet deep, six feet long, and six feet due east and west." Immediately after that toast, which was received with great enthusiasm, Col. William King, an officer in our war of 1812, and then a member of Assembly from Niagara County, called Whitney, of Rochester; Howard, of Buffalo; Chubbuck, of Lewiston, and Garside, of Canada, out of the room and into a carriage furnished by Major Barton. They were driven to Fort Niagara, repaired to the magazine, and informed Morgan that the arrangements for sending him to Canada were completed, and that his family would soon follow him. Morgan received the information cheerfully, and walked with supposed friends to the boat, which was rowed to the mouth of the river, where a rope was wound around his body, to each end of which a sinker was attached. Morgan was then thrown overboard. He grasped the gunwale of the boat convulsively. Garside, in forcing Morgan to relinquish his hold, was severely bitten.

Whitney, in concluding his narrative, said he was now relieved from a heavy load; that for four years he had not heard the window rustle or any other noise at night without thinking the sheriff was after him. Col. Jewett, looking fixedly at Whitney, said: "Weed can hang you now." "But he won't," was Whitney's prompt reply. Of course a secret thus confided to me was inviolably kept, and twenty-nine years afterward, while attending a National Republican convention at Chicago, John Whitney, who then resided there, called to say that he wanted me to write out what he once told me about Morgan's fate, to be signed by him in the presence of witnesses, to be sealed up and published after his death. I promised to do so before leaving Chicago. There was no leisure, however, during the sitting of the convention, and even before its final adjournment, forgetting what I had told Whitney, I hurried to Iowa, returning by way of Springfield to visit Mr. Lincoln. In the excitement of the canvass which followed, and the secession of the Southern States upon Mr. Lincoln's election, I neglected the important duty of securing the confession Whitney was so anxious to make. In 1861 I went to Europe, and while in London wrote a letter to Whitney asking him to get Alex. B. Williams, then a resident of Chicago, to do what I had so unpardonably neglected. The letter reached Chicago one week after Whitnev's death, closing the last and only chance for the revelation of that important event.

Whitney was a mason by trade, honest, industrious, sober, but excitable. In all the early stages of the Morgan affair he believed he was doing his duty. The final crime was committed under the circumstances I have related.

I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of "secret societies." We labored under serious disadvantages. The people were unwilling to believe that an institution so ancient, to which so many of our best and most distinguished men belonged, was capable of not only violating the laws, but of sustaining and protecting offending men of the Order. A vast majority of the American people believed that Morgan was concealed by our committee for political effect. While we were being fiercely denounced as incendiary spirits, Judge Enos T. Throop, in charging the grand jury at Canandaigua, spoke of Anti-Masonry as a "blessed spirit;" a spirit which he hoped "would not rest until every man implicated in the abduction of Morgan was tried, convicted and punished."

It is pleasant also to contemplate the character of those with whom I was then associated judicially and politically. Then James Wadsworth, George W. Patterson, and Philo C. Fuller of Livingston; Trumbull Cary, George W. Lay, James Brisbane, Moses Taggart, Seth M. Gates, Phineas L. Tracy, Herbert A. Read, Timothy Fitch, Hinman Holden, and T. F. Talbot of Genesee; Albert H. Tracy, Millard Fillmore, Noah P. Sprague, and Thomas C. Love of Erie; Bates Cook, George H. Boughton, Robert Fleming, John Phillips, and Lyman A. Spaulding of Niagara; Andrew B. Dickinson of

Steuben, John Maynard and William Sackett of Seneca, Myron Holley of Wayne, Francis Granger, Henry W. Taylor, and Samuel Miles Hopkins of Ontario; William H. Seward, Christopher and Edwin B. Morgan of Cayuga; the Rev. Dr. Nott of Schenectady, Victory Birdseye and E. W. Leavenworth of Onondaga, William H. Maynard of Oneida, Gideon Hard of Orleans, Abner Hazeltine and John Birdsall of Chautauqua, Samuel Work, Heman Norton, Samuel G. Andrews, James K. Livingston, Frederick Whittlesey, Dr. F. F. Backus, A. W. Riley, and Harvey Ely of Monroe; Henry Dana Ward of New York, Weare C. Little of Albany, Richard Rush, John Sargent, and Amos Ellmaker of Pennsylvania, and William Wirt of Virginia, an equal number of truly good and eminent men cannot be found. My friends Weare C. Little of Albany, Gideon Hard of Orleans, Moss Taggart of Genesee, and Lyman A. Spaulding of Niagara are almost the only survivors.

City and County of New York, ss.:

Thurlow Weed, being duly sworn, says that the foregoing statements are true.

THURLOW WEED.

Subscribed and sworn to before me this 28th day of September, 1882.

SPENCER C. DOTY, Notary Public.
17 Union Square, New York City.

In his autobiography, published after his death, pretty much the same story was told.

CHAPTER IV.

THE JUDICIAL PROCEEDINGS.

WITH the disappearance of Morgan public interest in his fate was aroused and the local authorities felt that something had to be done to appease public clamor. In time several trials and convictions were had and these we may refer to at this time for the purpose of presenting the evidence which was brought forward in connection with them. Many stories used to be brought forward to the effect that the indictments on which these trials were based were irregular and illegal. It is very probable that they were, but the matter is of little interest now in face of the fact that the trials did take place.

The most important of these was that which took place on Aug. 28, 1828, when Eli Bruce, sheriff of Niagara county, Orsamus Turner, and Jared Darrow were placed on trial for conspiracy to "kidnap and carry away William Morgan from the county of Ontario to parts unknown." Mrs. Hall, wife of the jailer at Canandaigua, swore to the circumstances attending Morgan's removal from the jail much as in the affidavit already presented in these pages. Her story of the cries of "Murder!" and the struggle in front of the jail was corroborated by Willis Turner, who resided near to the jail. After stating that he had seen Colonel Sawyer and Chesebro in front of the jail whispering together prior to the appearance of the prisoner, he testified that as he was taking water into his pail from the well he heard the cry of "Murder!" He said:

Some one, he believed Chesebro, stopped the mouth of the man, who cried "Murder!" When they had gone a little distance from the steps the middle man of the three appeared to hang back. His hat fell off and a Mr. Osborn took it up and gave it to Sawyer. Asked Sawyer what the rumpus was, who replied that a man had been arrested for debt and was unwilling to go. Saw Sawyer rap on the well curb. Hubbard's carriage soon drove by rapidly to the east, with Hubbard driving. The horses were gray and the curtains down. The carriage went a little beyond the pound, east of the jail, and turned about. A man was put in by four others, who then got in and the carriage drove west and went round the corner of the tavern then kept by Mr. Kingsley. * * * He had seen Morgan, but did not know whether he was the man taken from the jail.

Hibbard, the livery-stable keeper, stated about his being hired to take a party to Rochester and of his bill being afterward paid by Chesebro. He corroborated Turner's story of driving the carriage with gray horses and to the five men getting in near the jail. He then described the journey to Rochester and the many stoppages he made on the road, during which, one would think, an unwilling prisoner could have made some alarm. He, however, could not tell who were in his carriage and could not recognize any of them.

The party desired him to go on beyond Rochester. He consented to go. He took the Lewiston road. On arriving at Hanford's, which was then a tavern, one of the party got out. He called for feed for his horses, but got none. He went about 80 or 100 rods beyond the house and stopped near a piece of woods. It was not a usual stopping place. The party got out before he turned his carriage. He

thinks he must have seen them, but he saw no one that he knew, and has seen no one of them since. He don't know why he stopped at that place, but presumes his party told him to do so. Returning, he stopped at Hanford's and endeavored to get feed for his horses, but could not. He saw two or three carriages going out of Rochester when he did, which turned round and went back. One was a small carriage. Its color he cannot recollect. After he had turned round he met a hack with two horses near the house. Thinks it was green. Did not see it stopped nor hear it hailed. * * No one returned in his carriage to Rochester except two transient persons whom he took in on the road, neither of whom was known to him.

Many others witnessed to the progress of a coach or coaches throughout the country and the impression got from the evidence is that one of the party was intoxicated. The evidence connecting Bruce with the abduction was of the flimsiest. He was alleged to have hired a change of horses for a coach at the village of Fleming, along with two strangers. Croydon Fox swore that he was a stage-driver at Lewiston and that between 10 and 12 o'clock at night (what night in September, 1826, he was not certain) his employer told him to get his hack and horses ready to go to Youngstown.

When he was ready, Bruce got on the box with him and directed him to go to a back street to a carriage which he found standing there without any horses attached to it. He drove by the carriage in the back street. Some persons were standing near it. One or two got out of it and after they and Bruce had got in his hack Bruce told him to drive to Col. King's, about six miles distant. He would have noticed violence had there been any, but he saw none. Saw nothing brought from the carriage in the road to his hack. On arriving at King's he stopped, by direction of Bruce, who got out and called to King, who came down into the hall, where he and Bruce conversed together. While they were conversing, some one in the carriage asked for water, in a whining voice, to which Bruce answered, "You shall have some in a moment." King and Bruce then got in, and he drove to the burying ground, about three-quarters of a mile from King's and half a mile from the fort, where he stopped by Bruce's direction. There were no houses near. The party, four in number, got out and proceeded side by side toward the fort, and witness, by Bruce's orders, returned to Lewiston, where he arrived before daylight.

Ebenezer Perry testified:

Lives in Lewiston on Back or Ridge Street, or back of Ridge Street. On the night following the 13th of September, 1826, after twelve o'clock, saw a person harnessing a carriage back of Barton's stable; heard it start and went to the door. Saw a carriage coming, which went a little distance beyond another standing in the street without horses and stopped. Two men were on the box. One of them he knew to be Croydon Fox, and the other he recognized from an examination at Lockport about two months afterward and ascertained to be Eli Bruce. Witness thought something strange was going on, and went into his garden, near the house, where he had a view of what took place on the road. Saw a man go from the box of the carriage which had driven by to the one standing in the street and open the door. Some one got out backward with the assistance of two in the carriage. He had no hat, but a handkerchief, on his head, and appeared intoxicated and helpless. They went to Fox's carriage and got in. The man he supposed to be drunk was helped in. One went back and took something from the carriage they had left—he thinks a jug—returned, got in, they drove off and he saw no more of them.

This was the gist of the evidence. No actual proof was presented that Bruce had any connection with the abduction of Morgan, no evidence such as would now be accepted in a law court as final, or be entertained by a jury. But a victim was demanded in the excited state of public opinion, and in the case of Bruce surmise and suspicion proved sufficient to effect a conviction, although those who were tried along with him were acquitted. Bruce appealed against the conviction to the Supreme Court, but the appeal was not sustained, and in May, 1829, he was arraigned for sentence.

Bruce was condemned to two years and four months' imprisonment. His conviction gave him the status of a martyr in the Fraternity. He belonged to Lockport Lodge, a Lodge at which William Morgan had often been wel-

comed as a visitor, and which, in spite of its being what might be called the very center of the anti-Masonic war, continued its work all through the struggle. During his incarceration in Canandaigua jail Sheriff Bruce studied medicine and seems to have practiced the healing art after his liberation and return to his family and friends at Lockport. He died on Sept. 24, 1832, of cholera and was mourned by a wide circle of friends. In 1860 a council of Royal and Select Masters was instituted at Lockport and given the name of Bruce Council in honor of his memory. Even in the height of the anti-Masonic fever the foes of the Order could say nothing against the personal integrity of this man, could find no spots on his character; the worst they could say of him was that he was "ardent and erring," and that he was a dupe, but the latter was their favorite designation of all those who maintained the integrity of the Order and whose characters they could not distort or blacken.

At the same session of the court at which Bruce was sentenced John Whitney of Rochester was convicted of having a share in the abduction, found guilty, and sentenced to imprisonment for one year and three months. The persecution of these men did not end; the new Nemesis pursued them even behind the gates of Canandaigua jail. Having refused to give testimony at one of the many "Morgan trials," as the persecutions instituted by the anti-Masonic party were called, Bruce and Whitney were each sentenced to thirty days' additional imprisonment, and in addition Whitney was ordered to pay a fine of $250. Orsamus Turner, another witness who refused to testify, was ordered to pay a fine of $250 and suffer thirty days' imprisonment for each question he refused to answer. Even those concerned in the taking of the worthless printer Miller to Le Roy were tried and convicted, Constable French being sentenced to a year's imprisonment and two others to six and three months' imprisonment respectively. In some of the trials, according to the sworn testimony, witnesses refused to testify lest they might incriminate themselves, and when one Ezekiel Jewett was tried at Lockport for the abduction of Morgan more than one witness declined to give evidence because he might be implicated in the murder of Morgan. Quite an ado was made over such denials; it was averred that they clearly indicated the fate of Morgan, but in the then excited condition of public sentiment it would have been easy to convict a man of crime on the flimsiest evidence. The case of Sheriff Bruce is a sufficient indication of this.

It is wearisome as well as painful to wade through these Morgan trials—wearisome because much of the evidence adduced was so frivolous, and painful because it shows how justice can easily be trampled under by a blind rush of popular excitement, and we would fain pass them over. But one deserves to be considered, not so much for its results in the way of actual information and evidence as for the important position of the presiding judge in the commonwealth and the extraordinary nature of the charge he bestowed upon each of the prisoners. These were Nicholas G. Chesebro, Edward Sawyer, Loton Lawson, and John Sheldon. Chesebro acknowledged the part he had taken in getting Morgan released. "This deponent knew that it was intended to release the said Morgan from jail and was informed and verily believed that the said Morgan had consented to go away, and that the only object of this deponent in assisting to get the said Morgan out of jail was to keep him from falling into the hands or under the influence of one David C. Miller of Batavia; that he, this deponent, had been informed and believed that said William Morgan was compiling a book on the subject of Masonry, at the instigation of, or with the compliance of, said Miller, who was to print the same, with a view to pecuniary profit; in which book the said Morgan pretended to

disclose secrets which he averred that he had most solemnly engaged never to reveal; that, deeming such publication calculated to degrade the institution of Masonry and to bring disgrace upon the members thereof, this deponent was desirous to remove the said Morgan to some place beyond the reach of said Miller, where his friends and acquaintances might endeavor to convince him of the impropriety of his conduct and prevent the consequence above mentioned; that this deponent was not concerned, directly or indirectly, in using any force in the removal of the said Morgan from the said jail; that he has had no concern whatever in any transactions concerning the said Morgan since that time; that all he knows of such removal is that he has been informed that the said Morgan was carried into the county of Monroe, and that this deponent does not know where said Morgan now is." Sawyer's affidavit was in a similar strain, except that he said he believed "said Morgan was voluntarily going away with Lawson," and that he "then verily believed and still does believe, that Morgan got into the carriage without any force whatever," although he admitted there was a big struggle just as Morgan emerged from the jail.

The prisoners were all convicted and then the judge became the central figure in the little drama in the courtroom. Edward T. Throop had studied law at Albany and was admitted to the bar in 1806. While a student he became acquainted with Martin Van Buren and a lifelong friendship was then established between them. Beginning the practice of his profession at Auburn, Throop took an active part in politics and was rewarded in succession with the offices of postmaster and clerk of Cayuga county. In 1814 he was elected to Congress, but was defeated two years later. In 1823, through the influence of Van Buren, he was appointed a circuit judge. In 1828 he ran for the office of lieutenant governor, with Van Buren at the head of the ticket. Van Buren expected to be called to the National Government and desired to leave in the executive chair at Albany some one he could depend upon as a pliant tool. His wishes were fully realized. The ticket on which he ran was victorious, and, Andrew Jackson being elected to the presidency at the same time, Van Buren was in due time appointed secretary of State and Throop succeeded him as governor of New York. He was afterward elected governor. Later he was naval officer at New York and in 1838 Van Buren—then President—appointed him charge d'affaires of the United States at Naples. His latter years were spent in agricultural pursuits and he died at Auburn in 1874 in his ninety-first year.

As might be expected from such a man, at such a time, when the lieutenant governorship was before him as a prize, his conduct of the trial was designed to put himself on the popular side, and his charge to the prisoners collectively, after conviction, was simply a political document, its main object being to beget votes for the campaign in which he then knew he was soon to figure. He said to the unfortunate victims before him:

You have been convicted of a daring, wicked and presumptuous crime—such a one as we did hope would not in our day have polluted this land. You have robbed the State of a citizen; a citizen of his liberty; a wife of her husband, and a family of helpless children of the endearments and protecting care of a parent. And whether the unfortunate victim of your rage has been unmolested or is in the land of the living we are ignorant, and even you do not pretend to know. It is admitted in this case and stands proved that Morgan was, by a hypocritical pretense of friendship and charity—and that, too, in the imposing shape of pecuniary relief to a distressed and poverty bound prisoner—beguiled to intrust himself to one of your number, who seized him as soon as a confederate arrived to his aid, almost at his prison door, and in the night time hurried him into a carriage and forcibly transported him out of the State. But, great as are the individual wrongs which you have inflicted on these helpless and wretched human beings, they are not the heaviest part of your crime. You have disturbed the public peace; you have dared to raise your parricidal arms against the laws and constitu-

tion of your Government; you have assumed a power which is incompatible with a due subordination of the laws and public authority of your State. He was a citizen, under the protection of our laws; you were citizens and owed obedience to them. What hardihood and wickedness thus prompted you to steel your hearts against the claims of humanity, and to dare set at defiance those laws to which you owed submission, and which cannot suffer a citizen's liberty to be restrained with impunity without violating its duties of protection assured to every individual under the civil compact? Will you plead ignorance? Some of you, at least, have had the advantage of education and moral instruction, and hold respectable and responsible positions in society; and all of you have learned what every schoolboy in this happy land, this free and intelligent community, knows—that the unrestrained enjoyment of life, liberty and property is guaranteed to every individual living obediently under our laws. Our Constitution shows it and the Declaration of our Independence declares that the unmolested enjoyment of liberty, and the pursuit of happiness, are the inalienable rights of man. So sacred do we hold personal liberty that even the imprisonment of seaman from one of our ships has been considered a sufficient cause for national war; man here is not like man in other countries, a submissive vassal, but every man is a sovereign and, I am happy to say, here he possesses that intelligence and high sense of feeling which befits his elevated station. Our laws will resent such attacks as you have made upon their sovereignty. Your conduct has created in the people of this section of the country a strong feeling of virtuous indignation. The court rejoices to witness it, and to be made sure that a citizen's prison cannot be invaded by lawless violence without its being felt by every individual in the community. It is a blessed spirit, and we do hope that it will not subside; that it will be accompanied by a ceaseless vigilance and untiring activity until every actor in this profligate conspiracy is haunted from his hiding place and brought before the tribunals of the country to receive the punishment merited by his crime. We think we see in this public sensation the spirit which brought us into existence as a nation, and a pledge that our rights and liberties are destined to endure. But this is not all: your offense was not the result of passion suddenly excited, nor the deed of one individual. It was preconcerted, deliberated upon, and carried into effect by the dictates of the secret councils and conclaves of many actors. It takes its deepest hues of guilt from a conspiracy—a crime most dreaded from the depravity of heart it evinces, the power for unlawful purposes which it combines and from its ability to defy the power of the law and ultimate danger to the public peace.

After regretting that the law did not permit him to impose sentences in keeping with the enormity of the offense, saying in so many words that he would have liked to have committed them to jail until Morgan was restored to his family, he sentenced Lawson to two years' imprisonment, because it was under his guidance that Morgan left the jail and entered the carriage which was waiting, while Chesebro was sentenced to one year's confinement, because, although engaged in the conspiracy, he did not lay his hands upon Morgan. Sawyer received a sentence of one month, because he did not raise an alarm when he saw Morgan struggling, and Sheldon was sent to jail for three months—seemingly on general principles.

It will be conceded that in his charge the judge exceeded all bounds of legal decorum. He made statements which were not proved in court and based his rhetoric on matters which were not then, or even afterward, legally demonstrated. But, then, he was playing to the gallery, as the saying goes, and was speaking not to prevent crime, but to advance his own selfish fortunes. The paltry puppet was dancing to a popular tune, while wiser men were pulling the strings. His charge was a success from a personal point of view, but, bitter as it was, callous as his own little mind permitted him to be, the fire of anti-Masonry which he helped to foster blazed more intensely than he had anticipated. His views, malignant as they were and full of venom, were not pronounced enough for the anti-Masonic party, and he had to seek re-election with one of their number in the field against him, and that opposition nearly sent him back into that obscurity which he would have adorned and from which he would never have emerged had not Martin Van Buren desired a marionette in the chair of the governor of New York.

CHAPTER V.

THE MASONIC SIDE OF THE STORY.

WE have entered fully into the legal aspect of the Morgan abduction craze and presented Thurlow Weed's full story, because Freemasons have nothing to conceal in connection with the case, and never had any thought of concealment regarding any of its details. It is time, however, that the matter should be presented from a Masonic point of view. For this, to give the statement the dignity of official utterance, we may quote part of an oration delivered in 1837, when the crusade was steadily weakening—when, in fact, its force was spent—by James Herring, Grand Secretary:

In the autumn of 1826 Masonry received a most tremendous and unexpected shock. Three persons in Batavia, two of whom were said to be Masons, agreed to publish a book on Freemasonry and bound themselves by oath to each other to keep their speculation secret until it should be published. But the third party, concluding that a still-born book would be likely to cost more than it would return, betraved the secret to the Masons of his acquaintance and urged them by all means to prevent its publication. Without knowing more about the embryo volume than he chose to communicate, they fell into the snare and attempted by violence to destroy the manuscript and the printing office altogether.

They then devised a plan to remove the reputed author out of the influence of his associates, and he accordingly passed from place to place to the Niagara frontier, where all trace of him is lost and the general belief is that there he perished by violence. That such an outrage on the liberty and life of a citizen should be followed up by public indignation was natural and right; and the guilty in this case, so far as could be discovered, were punished. But an extraordinary excitement prevailed through all parts of the community. Great numbers were believed to have been concerned in the abduction and catastrophe who were shielded and protected by Masonic influence in high places. The whole Masonic fraternity were charged with guilt; the Institution and its members were denounced as dangerous; churches, families and friends were divided; and the whole social system was for a long time uprooted and dismembered. * * Now all this excitement against Masonry was founded upon false premises. No Masonic duty interferes with the duty a man owes to his country. The abductors of Morgan were as much without excuse as though they had not been Masons, and their crime was never palliated nor defended by the Fraternity in general nor by the Grand Lodge in particular, nor was there even a dollar of the funds appropriated to aid or shield the guilty.

Briefly stated, the proved facts in the whole case are these:

That Morgan disappeared prior to the publication of his so-called "Illustrations."

That in his removal from Canandaigua several local members of the Fraternity took part, but their action was not inspired by any outside authority or even by any recognized body of Masons. Nor is there any evidence to prove that he did not willingly accede to his removal, or that in the journey from Canandaigua to Lewiston he was regarded as a prisoner.

That Morgan was a worthless ne'er-do-well —a drunkard, a loafer, a chronic borrower.

That the trouble arose from mistaken ideas as to the value of his alleged book, for,

when published, it did not startle the world, nor did it "illustrate" its subject or betray the institution to such an extent as to open its doors to enemies or eavesdroppers.

That was all.

As to the murder of Morgan, there never was the slightest morsel of evidence brought forward, and all the trials, to some of which we have referred, were really undertaken with the hope of eliciting a confession, or of leading to some light being thrown on the mystery. In fact, the murder was always denied by the members of the Fraternity, and it seems impossible that in the fierce light which was thrown on the lives of all those suspected, in the opportunities afforded for some one to give evidence for the State and so save his own liberty, some weak-kneed brother would not have unfolded the secret in some way or other. But not a word or whisper was ever heard. In Thurlow Weed's unsubstantiated stories of alleged "confessions" made to him by Whitney and others no credence can be placed.

The basis of most crimes, especially crimes conceived in cold blood and after careful deliberation, as this was alleged to be, is motive, and this was entirely wanting in this case. The death penalty has never been imposed by Masons in any time of the history of the Order since 1717 for a breach of Masonic law however heinous. There is no need for going to such an extremity, and expulsion from the Order is deemed a sufficient punishment for all crimes against its code. But apart from that the story of the murder of Morgan lacked two essentials—the absence of witnesses and the absence of the body—the corpus delicti—for in face of the verdict and the evidence that found and identified both by Mrs. Morgan and by Mrs. Monroe, and finally adjudged by law not to have been Morgan's, cannot be accepted as his. After being in the water for a year a body can only be recognized by its clothing, and the clothing on that "good enough Morgan" was not recognized by Mrs. Morgan as that ever worn by her husband, while it was identified by Mrs. Monroe. In fact, the search for the body of William Morgan, undertaken with the most painstaking industry, was a complete failure. This was recognized as early as 1832 by William L. Stone of New York, one of the most outspoken of the anti-Masons. In his "Letters on Masonry and Anti-Masonry" he published one dated March 31, 1832, in which he said:

> The judicial history of anti-Masonry is closed and yet the inquiry remains—"What was the fate of Morgan?" For, notwithstanding the number and extent of the legal investigations described—notwithstanding the number of persons engaged, directly or indirectly, in the abduction,—and, notwithstanding, likewise, the fact that some of the actors in the dark conspiracy had become witnesses for the State, no evidence had yet been elicited showing what was the ultimate fate of the wretched victim; or, if his life had been taken, marking with judicial certainty the persons of his executioners. * * * Neither the apprehensions nor the jealousies, usually existing among partners in crime, nor the hope of reward, nor the compunctious visitings of conscience, had the effect to produce any satisfactory legal disclosures in regard to the final disposition of Morgan, after his confinement in the magazine.

In an old issue of "The Voice of Masonry" the whole question was summed up from a Masonic point of view so succinctly and in the light of the then latest, and still latest, evidence—for nothing new has since been discovered—by the late Robert Morris, one of the most voluminous writers on Masonic matters who ever lived, a careful thinker, a poet of no ordinary measure of genius, and one of the most single minded and honest of men, that we copy the body of the article. Although it was written thirty years ago, the writer of this book heard the gifted poet laureate of Masonry repeat the story of Morgan in pretty much the same language and to precisely the same effect when on his last visit to New York, a few months before he passed upward at the Warden's cry of "High twelve!"

> We are clearly of opinion that William Morgan was not murdered, at least by the Masonic fraternity, and here are our reasons: 1. There was no suffi-

cient inducement to murder him. People, even the meanest, do not put their necks into a noose without a motive. Still less will men of the class out of which Freemasons are made. The fact that Morgan was threatening to "divulge the secrets of Masonry" might have tempted lawless men to annoy him, to deter him from his purpose by threats, and thus to practice upon his fears, but not to murder him. Let the reader examine the records of one hundred murders taken at random, and he will find not one that was committed upon the insufficient inducement that is charged in the case of Morgan.

2. The facts do not justify the supposition that he was murdered. What are the facts? Why, that William Morgan was imprisoned for debt in the Canandaigua jail; that he was released on payment of the debt by the Masonic party, who are said to have abducted him, taken 120 miles through an open country, and finally placed in the old powder magazine at Fort Niagara. That this was done by his own consent and connivance, is made so plain in the narrative of the "abduction," that it is marvelous any one should deny it. The only fact that would at all incline us to a different conclusion is the resistance which Morgan made at the jail-door when requested to enter the coach that was to transport him westward; this must be attributed to the vagaries of a drunken man. He went quietly to Fort Niagara, eating, drinking and chatting sociably with his captors, and proving beyond cavil that, whatever the motive of the "abduction," he was a party to it.

The fact that his movements, subsequent to his arrival at Fort Niagara, can not be traced up, need not trouble us. There are several theories that will satisfactorily account for the disappearance of a drunken, worthless fellow, unhappy in his domestic associations, abhorred by his associates, and despised by the entire community, without attributing it to murder at the hands of such a society as the Masonic. Had there not sprung up an anti-Masonic party, inspired by a malice more bitter than death, and resolved to brand Freemasonry as a nest of murderers, such an imputation would never have been made. The records of criminal jurisprudence have many cases more mysterious than that of Morgan, cases of the disappearance of persons whose lives had been threatened and who were naturally supposed to be murdered. Yet these in due time reappeared, to the confusion of the public. So it probably would have been with William Morgan, only that he was an old man, a man of very intemperate habits, and one who had no motive for returning to his old haunts, but every motive for avoiding them.

CHAPTER VI.

THE POLITICAL AGITATION.

SUCH is the story of the Morgan abduction and the most salient comments thereon. We must now proceed to take up what is to us the most interesting feature of the mystery—its effect upon the public, the manner in which it was utilized by a number of shrewd politicians and place-hunters—the story of how it went beyond their control and assumed proportions which frightened even these unscrupulous wire-pullers, and how after it—like all outbursts of unthinking popular sentiment—had spent its force it subsided into nothing but the vague memory of an unhealthy dream. It is one of the most noted chapters in the history of popular delusions and one of the most interesting to the general reader. It, however, did much harm at the time to the Masonic fraternity; it seemed to many as though its ruin and utter extinction—in America at least—were assured. But the craft came through the fire of persecution unscathed except in point of numbers and in reality strengthened by the ordeal, for when passion died out and reason resumed its sway the result of the whole unhappy fever was to spread abroad a knowledge of the beneficence of its principles and the purity of its motives. This, of course, took some time, even after the wave of anti-Masonry had subsided, to become apparent to those inside or outside of its honorable circle, but the brethren who remained faithful never lost heart and many were spared to see the Fraternity advance by leaps and bounds onto a higher plane of public favor than ever. Then they could afford to harass the flank of its fast retreating and disappearing foes by such sallies as this—to select a few lines written by William Rounseville of Illinois:

"Masons killed Morgan." This assertion of the besiegers of Masonry we shall neither acknowledge nor controvert. We will treat it upon the assumption of our enemies that it is true. Then the case stands thus: Masonry has flourished so long that history gives no certain clue to the era of its establishment, and the utmost that can be charged upon it is that it killed a man. We submit that this is a pretty clear record for a society that has been so powerful and so persecuted for so long a period. It is doubted whether there is any other organization of as high antiquity which can present a better one. The Inquisition of Spain and of Goa, the fires of Smithfield and the gallows on which New Englanders hung the Quakers, established, kindled and reared by the Christian Church, by which thousands were tortured to death, make a much worse record for that divine institution than that of Masonry, even when written by its enemies. Masons themselves have not escaped the persecution of the Church, and more members of the Fraternity have perished by the public executioner, excited thereto and abetted by the Christians of their day, than have been induced to desert the Lodge by the Christian associations during the past year.

The leader, the originator it may be said, of the anti-Masonic agitation was undoubtedly Thurlow Weed, a politician of a low type, a type happily beginning to disappear altogether—men who would stop at nothing short of a crime if thereby they could serve the interests of their party or their faction. Indeed, even crime has been committed by such

political excrescences to accomplish party ends, and selfishness is always found on investigation to be their main incentive to party service. For years Thurlow Weed was a power in New York politics; he pulled the strings and the puppets jumped, and the title of "King of the Lobby," popularly bestowed upon him, is significant of his character, his methods and his "statesmanship." He lived to an advanced age and in his later years professed to be animated by a good deal of religious sentiment, and, we very charitably hope, made amends for his earlier shortcomings. These were many, for he delighted in all the wiles of the mere politician, was ruthless in his treatment of all who opposed him and reckless in his statements regarding his enemies, was fond of working in ways that are dark, and was equally as ready to sacrifice friend as foe—if by doing so he could gain a point for his party and so advance his own paltry fortunes. He outlived much of the bitterness of his prime, mainly because he outlived most of his active contemporaries, and the world condoned the turbulence and selfishness and degradation (we can call it nothing else) of the past in the peaceful quiet which marked the closing years in the career of this once audacious political "king."

Thurlow Weed was born at Cairo, Greene county, in 1797, and learned the trade of a printer. In the war of 1812 he served in the ranks, and when his term expired he moved to New York, where he worked at his trade. His first experience as an editor was in 1819, when he established the "Agriculturist" at Norwich. He afterward founded, at Manlius, the Onondaga County Republican, and in 1824 became editor and part owner of the Rochester "Telegraph," a daily paper. His connection with the Morgan case, as told in his affidavit (Page 320) forced him out of that concern, and he founded a sheet which he called the Anti-Masonic Enquirer, hoping to add to his finances by the storm he had stirred up. While serving in the legislature in 1825 he saw the need of a new paper in New York's capital, and in 1830 was enabled to start the Albany Evening Journal, which soon acquired an influential position as a party organ. During the thirty-five years he remained in control of its columns he wielded an immense power in the State—power which he used to his own advantage and profit. As a politician he was active from 1824, when he took part in the campaign which resulted in the return of John Quincy Adams as President of the United States. Thereafter no political contest took place in New York in which he was not more or less prominent until 1876, when, having seen his party safely through the Hayes-Tilden struggle, he may be said to have finally retired. He was a trenchant writer, one who could kill a man's reputation in a paragraph, and yet, in his younger days especially, he was noted for his geniality and tact. In his editorial columns he supported warmly many important measures, such as the abolition of slavery, the abandonment of imprisonment for debt and the development of the canal system, but he originated nothing and supported nothing until it first received his party's endorsement and support. He was not a great editor, but he was a great politician and used his paper to aid in his ambition in that direction. This it did thoroughly and for years he was the leading patronage monger in New York. His shrewdness kept him from seeking office for himself and he ruled through his appointees much more securely and pleasantly than though he had exposed himself before an official target. He slowly but steadily amassed a fortune, but to his credit be it said that he gave away freely in charity and was generally active in philanthropic enterprises, especially after the heat and light of life's day had begun to soften and darken. He was in fact a curious product of the American political system, a product that all good citizens must hope will soon disappear forever from public view.

Morgan disappeared Sept. 13, 1826. A few

days before (Sept. 6) there had been a noisy political convention at Utica and the echoes of it had hardly died away before whispers of the disappearance of Morgan began to circulate. As the days passed and no word of the missing man came a feeling of uneasiness crept abroad, not of regret at the fate of Morgan—for he had not then been elevated to the status of a hero—but because it was possible for a man to be spirited away from his home and family and so completely that it seemed as if the earth had swallowed him up. The sentiment on the subject took definite shape as soon as the contents of an affidavit made by Mrs. Morgan on September 22 became known, and in it she directly associated the Masonic fraternity with the disappearance of her husband. After stating that two days after Morgan's arrest she asked Mr. William R. Thompson, sheriff of Genesee county, why her husband had been taken away, she proceeded:

> Said Thompson told her he understood he had been taken under a charge of having stolen a shirt and cravat, and that he presumed it was merely a pretext to get him away or carry him away; that thereupon this deponent asked him if he thought Mr. Morgan could be got back, or brought back, if she gave up to the Masons the papers she had in possession; said Thompson answered that he thought it very likely that Mr. Morgan would be brought back if she would give them up, but he would not obligate himself or undertake to say that he should be brought back. That thereupon said Thompson proposed that this deponent should go to Canandaigua and take the papers and give them to Morgan, or to them, or give them up, and deponent agreed to go and take the papers accordingly.

She then related how she had gone to Canandaigua with the papers along with several members of the fraternity and how, stopping at Stamford, her escort and others examined the papers and seemed to find them to be what they wanted, except that one degree was amissing. However, with one of them (George Ketchum) she completed her journey to Canandaigua and there learned of his disappearance. "She asked him [Ketchum] if he could hear nothing of Mr. Morgan. He seemed to pity deponent and told her not to be uneasy, and after looking at her a short time, told her to come and sit down by him, and asked her if she would feel any better if he told her what he knew. Being answered yes, he then said that Mr. Morgan would not be killed—that he would be kept concealed until they could get the rest of the papers. She asked him what papers were back. He said there were some sheets on the Mark Master's degree back; and they wanted also to get the printed sheets that Miller had printed on the three degrees. He then said he wanted to take the papers he had received from this deponent to Rochester and he thought through the means of them he could find out where Mr. Morgan was; it was a secret where he was. Said he had paid her passage and then gave her two dollars to bear her expenses home. * * * He then told her if she would by any means get hold of the papers that Miller had or find out where they were deposited so that he could get hold of them he would give her twenty-five dollars out of his own pocket, and he had no doubt the Lodge would give her one hundred if she could get what Miller had now." On the next day Mrs. Hall, wife of the Canandaigua jailor, made her story of the abduction in the form of an affidavit.

An eerie feeling took possession of the district which spread until, under judicious manipulation, the whole of the northwestern part of the State was in a ferment. Everything seemingly pointed out the Masonic fraternity as being the factors in the abduction and every member was held equally guilty. Awful stories began to circulate as to the doings at Masonic Lodges, or the nature of the oaths taken by the brethren, and, as usual, such stories gathered new points as they spread until a modest brother would hardly have recognized his fraternity in the awful association of cutthroats and assassins which any villager could glibly have laid before him. Public meetings

were held at Rochester, Batavia, Le Roy, Lima and other places in which the abductors were severely arraigned and their detection and punishment demanded, and even children discussed the fate of Morgan in childish fashion, although it must be confessed their juvenile fancies were not much more ridiculous than those which animated their seniors not long after. The authorities were aroused, several judicial enquiries were set on foot, grand juries duly investigated and interrogated witnesses, but to no practical purpose, although Governor Clinton had issued a proclamation asking all citizens to co-operate with the civil authorities to maintain to ascendancy of the law. But all investigation, as we have seen, availed nothing and the mystery of the disappearance deepened as the days sped on.

The Governor's first proclamation was couched in general terms, but the feeling grew so rapidly against the fraternity that he felt something had to be done to bring about a solution of the mystery, the more especially as from his own intimate and prominent connection with the Order he foresaw that he would be involved in the pending disaster. Accordingly, on Oct. 26, 1826, about a month after public interest in Morgan's fate had been worked up, he issued a much more direct and forcible proclamation:

Whereas it has been represented to me that William Morgan, who was unlawfully conveyed from the jail of the county of Ontario some time in the month of September last, has not been found, and that it might have a beneficial effect in restoring him to his family, and in promoting the detection and punishment of this violent outrage if, in addition to the proceedings heretofore adopted by me, a proclamation was issued offering a specific reward for these purposes. Now, therefore, in order that the offenders may be brought to condign punishment, and the violated majesty of the law thereby effectually vindicated, I do hereby offer, in addition to the assurances of compensation heretofore given, a reward of three hundred dollars for the discovery of the offenders and a reward of one hundred dollars for the discovery of any and every one of them, to be paid on conviction, and also a further reward of two hundred dollars for authentic information of the place where the said William Morgan has been conveyed. And I do enjoin it upon all sheriffs, magistrates and other officers and ministers of justice to be vigilant and active in the discharge of their duties on this occasion.

This brought forth no result and on March 19, next year, Clinton issued a third proclamation raising the reward to $1,000 for the discovery of Morgan if alive, and if dead, $2,000 for the discovery of his murderers and promising immunity to whoever would give evidence for the State.

Nothing appearing to satisfy public interest, the feeling of indignation spread until the Masons in Batavia and a wide section of country were marked men, and the feeling against the fraternity increased. Some weak-kneed brethren began to desert the ranks and their stories and revelations only added to the excitement.

The Masonic fraternity were as much amazed as any at the course of public sentiment, and in the face of the multitude of charges hurled against them hardly knew what to deny. They seemed inclined, as innocent men in like circumstances would have done, to treat the vague charges of murder with contempt, and met with a general denial all the other stories of their criminal actions and purposes which were set afloat, and they laughed at the tales of their doings in their Lodge rooms because they could not explain them away by exposing in turn what really took place when their doors were tyled. Outside of a few brethren, the Masonic world of New York was as innocent of knowledge of or participation in the abduction of Morgan—if he really was abducted, which has never been clearly demonstrated—as were the children of immature age who could never have been in a Lodge room.

What the opponents of the order contended for may be gathered from the following declarations, written and published long before the anti-Masonic craze had reached its height

and the spirit of intemperance began to sow the seeds of discord in its ranks:

The system of Freemasonry began to be seriously mistrusted when the Master of a reputable Lodge, and a Masonic lecturer with the aid of reputable brethren, under pretense of friendship, by night, enticed from the prison and violently seized and bore off Capt. William Morgan, a brave man and a freeman in a peaceful street of Canandaigua, one of our proudest inland towns, stifling his voice to prevent his cries.

It was time that the system began to be seriously mistrusted when the cry "Murder! murder!" was twice distinctly heard in the same hour in our streets and no human voice echoed the sound, no hue and cry was raised, no running to the rescue was attempted; but female sensibility was hushed, servile curiosity was silenced, and manly fortitude was disarmed by Masonic influence.

It is time the system was mistrusted, when, at this moment of violence and nocturnal horror, a hackman, at a signal given, came with a coach, ordered by he knew not whom, and in the pleasant moonlight evening picked up five men, he knew not whom, and turning short about, he drove with violent haste thirty-one miles, and at daylight set, he knew not whom, down in a field one hundred rods beyond a convenient tavern, men passing and repassing him on the road in chaises and on horseback, he knew not whom nor why.

It was time when in that field a carriage and fresh horses immediately came, debited by a Royal Arch Mason, their owner, to the use of "the Grand Chapter pro tem.," which carriage passed westward toward the frontier at a rapid rate; and although the day was Wednesday, 13th September, 1826, one of the most sultry and oppressive of the season, every curtain of that coach was closed; it was not known to have a mortal in it, but it gave the Masonic taverns, at which it carefully stopped, the appearance of more company than was present before its arrival or after its departure. And the increase of company were men unknown, supposed to be going to the Masonic installation at Lewiston.

The same carriage, after the party with several relays of horses had driven 110 miles, was seen by the moonlight at 2 o'clock of Friday morning, 14th September, 1826, in a back street of Lewiston, to discharge into another carriage, with curtains down a helpless man, lifted by two others, and he who superintended the work was the highest peace officer of Niagara County, bound by his official oath and station both to maintain the constitution and laws of the State, a respected citizen, an otherwise excellent officer and an exalted Freemason, since removed from office by the executive and found guilty by his country on trial, of an indictment for the abduction of William Morgan.

The whole party were discharged from the carriage at a point in the road nearest of access to the United States powder magazine at Fort Niagara, from which magazine locked and barred, a human voice was, at that time, heard to proceed, and in which magazine, at that time, the evidences of habitation of a fellow creature are not to be counterfeited nor mistaken. Here the evidence in court ceases.

This statement, while it contains a few connecting links of truth, may be fairly accepted as a correct synopsis of the assertions of the anti-Masons. Afterward, as the days and weeks passed on, and in spite of search and proclamation, no trace was found of Morgan, dead or alive, the charges became more bitter and preposterous. The entire fraternity was charged with entertaining murderous designs, with shielding the actual murderers of Morgan, with being simply a body of conspirators whose main object was to overturn society, and it is hard to say all what. The flames of doubt, suspicion and rumor were carefully fanned by astute politicians like Thurlow Weed, but it in time passed even beyond their control and swept the country in its own blind way and without any object beyond crushing out the fraternity, obliterating party ties, forgetting public services, a renewal, in fact, of the old persecution against witchcraft which in Great Britain, as well as in New England, sent so many innocent victims to untimely graves.

When the storm was gathering force, and the disappearance and probable fate of Morgan were subjects that eclipsed all others throughout northwestern New York, the Baptist Church, at Battenville, in the fall of 1826, passed a resolution in which the members "disclaimed any hostility of Masons and condemned that proscription of them in general which had prevailed in some parts of the State." At least one other congregation united in this disclaimer, but others stood aloof. The matter was referred, in the nature of things, to the Saratoga Baptist Convention,

which met the following June. By that body the question of the acknowledgment of the purity of Masonic motives was deferred until a later meeting, which was appointed to be held at Milton on September 12. By that time the corpse which was declared to be a "good enough Morgan" was fished up and the excitement rose to fever heat. The meeting was attended by sixty delegates representing twenty-two churches. The discussions anent Freemasonry occupied two days and finally resulted in the meeting declaring that "we have no fellowship for or with the institution" by a vote which was practically unanimous, for although only fourteen churches voted for its acceptance, the representatives of the remaining eight merely desired to consult their churches before finally committing them to so serious a resolution. But all the representatives favored the resolution as they did another which stated "That we do not fellowship our Baptist brethren unless they completely abstain from Freemasonry."

The reasons given for this action were formally set forth in fifteen clear cut paragraphs, as follows:

First. Freemasonry professes to have its origin in and from God.

Second. It professes to correspond with, and bears an affinity to, the ancient Egyptian philosophy.

Third. It adopts a novel and unscriptural manner of instructing men in the doctrines, promises and consolations of the Gospel, and draws its lessons of morality from stone hammers, mallets, chisels and working tools.

Fourth. It publishes to the world songs, etc., of such a contra variety of character as to serve the purposes of profanity, revelry, the worship of the true God and heathen deities.

Fifth. It pretends that its religion and morality are the same as those taught in the Bible.

Sixth. That the ancient Egyptian philosophy, with its hieroglyphics and mysteries, and the religion of Christ cannot correspond or bear affinity to each other.

Seventh. It perverts and degrades the meaning of Scripture passages, and, by their use and application to Masonic ceremonies, dishonors the Son of God.

Eighth. It unwarrantably and irreverently employs the name of Jehovah in the dedication of Masonic halls.

Ninth. It dedicates, Lodges, Chapters, etc., to St. John and Zerubbabel.

Tenth. It authorizes the practice of religious rites, ceremonies and observances, not commanded or countenanced in the New Testament, such as observing St. John's day, wearing garments in imitation of those worn by Jewish high priests, making and carrying in procession a mimic representation of the ark of the covenant, making and wearing similar representations of the breastplate, inscribing on mitres "Holiness to the Lord," and sundry other ceremonies and observances.

Eleventh. It imposes obligations of a moral and religious nature which cannot be communicated to any other than Masons or candidates of the Order, not even to brethren of the Church of Christ.

Twelfth. It affixes new names and appellations to both God the Father, and God the Son, and those which are immoral and irreligious to men.

Thirteenth. It amalgamates in its societies men of all religions professing to believe the existence of a Supreme Being; thereby defeating all its pretensions to the morality and religion of the Bible, and sapping the foundation of Christian fellowship.

Fourteenth. It authorizes forms of prayer accommodated to the prejudices of the Jews, thus rejecting the only Mediator and way of access to the Father.

Fifteenth. It receives and adopts Orders of Knighthood from Popery.

Violent speeches were based on these charges, or similar ones, at the other church meetings of that year, when the subject came up; and at such secular meetings as were held that year to express abhorrence of Masonry they were the basis of most of the arguments, with the addition of others more demonstrative and imaginative. Some of these secular arguments may here be produced from the published reports of the Anti-Masonic Convention of the Twelve Western Counties, held at Le Roy, March 6 and 7, 1827:

That the bare existence of secret societies in these United States justifies fears, jealousies and suspicions as to their objects in the breasts of the uninitiated.

That the disclosures which have been made of the principles and obligations of speculative Freema-

sonry prove it to be an institution of dangerous tendency, liable to be used by the ambitious and designing as an engine for exalting unworthy men and effecting improper measures, placing the citizen in a situation in which his duty to his country must, in many instances, conflict with his obligations to the Fraternity.

That we discover in the ceremonies and obligations of the higher degrees of Masonry principles which deluged France with blood, and which tend directly to the subversion of all religion and government.

That the obligation in one of the degrees to protect a brother, "right or wrong," and to preserve his secrets inviolable, even in cases of murder and treason, has a tendency to unnerve the arm of justice and to afford protection to the vicious and profligate from the punishment due to their crimes.

That the outrages upon the liberty of one citizen and upon the liberty and life of another, committed by Masons in these western counties, afford horrible proof of the sanguinary nature of Masonic oaths.

That an institution whose rites are impious, whose obligations are blasphemous, and if observed in the spirit of their horrid import must necessarily lead to perjury and murder; an institution in one instance, at least, stained with the blood of one of its members by a crime which has in an unequivocal manner received the sanction of the Order, is unworthy to exist in a free government.

CHAPTER VII.

THE ANTI-MASONS.

AS to the charge against the Anti-Masons that they had formed themselves into a political party, the answer was boldly made in these words: "Freemasonry is deeply connected with politics, and Anti-Masonry must be. The sly connection of the mystic intrigues with party strife is a secret of the Lodge room unknown to honorable men in the fraternity, and unsuspected by the profane, while the connection of Anti-Masonry is public, honorable and avowed." In an address addressed to the people of the State, written by Gen. William Wadsworth, of Livingston County, with the assistance of Thurlow Weed, these religious and secular denunciations were amplified in a most unscrupulous manner and in language calculated to assure the uninitiated that he had no chance to obtain justice in a court, or retain personal or political liberty, or the integrity of the institutions of the United States so long as Masonic obligations were permitted to hold sway. "These obligations strike at the very existence of our government, at the very foundations of our rights, at the impartial administration of our laws." Under such agitation, skillfully concocted at the beginning by men who handled politics as a thimblerigger handles peas, the Anti-Masonic faction grew in strength until it assumed the dignity of a party and professed the loftiest aims. It claimed to be fighting the battle of personal liberty and avowed that it was struggling in a new revolution as necessary to the freedom of the people as was that of 1776. It proclaimed its utterances as new sections of the Declaration of Independence and it had its "day" on the anniversary of that on which Morgan disappeared. It gradually won all the paraphernalia of a political party, and so long as it was kept in leading strings it did well, marched its cohorts to the polls in solid phalanxes and voted blindly and impassionately with one single object in view, and steadily added to its strength and influence. But when it became too big and powerful to obey the strings, when it threw them off and tried to act without the guidance of the Whig managers and in its apparent strength turned even against the managers because they did not keep pace with their passion, it floundered and labored in the muddy field it had trampled itself and finally lay down exhausted. Then even the spirit of Morgan and the story of his unhappy family and the memory of the awful oaths of the Lodge room could not infuse into it new life or renewed vigor.

Such a matter as this could not fail to find its way into the Legislature. Most of the conventions held by the Anti-Masons passed resolutions of some sort in which the powers of the Legislature were invoked either in the form of asking a direct inquiry into the circumstances attending the disappearance of Morgan or a presentiment on the subject of unlawful oaths, and as these conventions represented votes their requests could not be al-

lowed to pass unheeded. On March 19, 1828, Gov. Nathaniel Pitcher, who as Lieutenant-Governor succeeded to the executive chair on the death of DeWitt Clinton little more than a month before, submitted the mystery to the Senate in a message he laid before that body. After speaking of the "removal" of Morgan and the uncertainty attending his fate he said:

> The trials and convictions that have taken place have rather increased the mystery of the transaction. The efforts of individual citizens, stimulated by a patriotic zeal, have not always been guided by discretion; and there is reason to fear that they have sometimes tended rather to prevent than to promote a judicial development of the truth. It is publicly stated that a witness while on his way to attend the trial of some of the persons charged with a participation in the original outrage has suddenly and unaccountably disappeared and advertisements offering rewards for his discovery have been extensively circulated. If there be any foundation for this suggestion it affords a strong reason for the adoption of proper measures to quiet the alarms of our fellow-citizens. Under these circumstances it has appeared to me important that such constitutional measures as may be within the power of the Legislature should be adopted, in order to facilitate the discovery and punishment of the offenders. It is equally due to the violated majesty of the laws, to the apprehension of our fellow-citizens which never can or ought to be satisfied until justice is obtained, and to those who have been or may be included in the general and vague suspicions which are always produced by such transactions. It is an imperative duty to the innocent that those really guilty should be detected and punished.
>
> Without intending to encroach upon the particular duties of the Legislature, I respectfully recommend, in accordance with those views, that a law be passed authorizing the appointment of a competent person for the special purpose of investigating the alleged criminal transactions in relation to the removal of William Morgan, and all the incidents connected therewith; that the power of district attorneys be also vested in him; that it be made his duty to repair to the places where the offenses were committed, to examine witnesses; to enter complaints; to cause witnesses and parties implicated to be bound over to appear; to conduct all criminal prosecutions which may be instituted and to perform all other acts and duties which shall be necessary to a full and fair judicial investigation and determination of the alleged offenses.

He closed with a strong, though courteous, arraignment of those who were making political capital out of the incident. "All experience teaches us," he wrote, "that designing men will be found ready always to avail themselves of a strong and honest public feeling to pervert it to their own selfish purposes. Any such attempts will be most effectually prevented by the interposition of the Government, because it will then be perceived that all individual interference will be unnecessary —then the public mind will be preserved from unnecessary agitation and prejudice. * * * Calm inquiry will succeed to feverish conjecture; deliberate decision will take the place of impatient prejudice; and the impartial, unbiased judgment of independent juries will vindicate the law and establish the vigor and efficacy of our institutions."

The message was referred to a committee which considered its recommendation favorably and drew up a bill in accordance therewith, and the bill passed the Senate on March 26, by a vote of 24 to 3. In the Assembly about the same time the question of the oaths administered by the fraternity came up in the form of a petition from a meeting held at Le Roy of delegates from the western counties, which denounced all extra judicial oaths and asked that they be forbidden under severe penalties. This was on March 19, and being referred to a committee, the petition was regarded as opportune and a bill in accordance with its prayer was prepared and submitted on April 2. It subjected every person taking or administering an extra judicial oath to a fine not to exceed $200 and to a term of imprisonment not exceeding six months. That bill was not passed.

The measure for a special attorney came up for consideration in the Assembly on April 4 and elicited a lengthy debate. Representative Gross, a Mason, opposed the bill be-

cause the powers it proposed to clothe the special attorney were enormous. He believed Morgan was murdered and murdered by Freemasons, but he considered the conferring of inquisitorial power as proposed upon any individual was "more to be deprecated than even the murder of Morgan by deluded and wicked men." Another representative asked whether Morgan, if murdered by Masons, was entitled to more commiseration than if he had been killed by a highwayman. Representative Emmet said that as a Freemason the very principles of Freemasonry bound him to do all in his power to bring the perpetrators of the crime to punishment. Representative Wardwell said that as a Mason he had first been disposed to laugh at the stories he had heard in connection with this crime. He had now changed his views. He believed Morgan was murdered by Freemasons and could he believe that all Masons could act in a similar way under similar circumstances he would not only vote for a bill to abolish extra judicial oaths, but one to abolish Freemasonry by making it a penal offense to attend a Lodge. The commission of the crime was without excuse or palliation. There were no principles of Freemasonry which required a man to act contrary to the dictates of morality and religion and run counter to the principles of good order. The strongest speech against the bill was that delivered by the Speaker. "All this cry," he said, "is to get power or to retain it. Some of the members were elected on the Anti-Masonic ticket and they came here and were compelled to cry 'Morganize Masons! Morganize Masons! Crucify him! Crucify him!' The excitement has been got up and fostered and fanned to get into power. We did not make so much fuss in Delaware County a few years ago when an Irishman killed two Scotsmen; we caught him and hanged him. This is made a political question. It is said that one of the presidential candidates is a Mason and that the other is not and therefore the excitement must be kept up; that is all there is to harp upon. One of the political parties—and I don't know how many political parties there are in the State—but one of the parties desires to keep up the excitement in order to induce voting in favor of the candidate who is said not to be a Freemason. And how do they work it on the other side, in the party to which I belong, but which party sometimes acts a little too silly? Why they show themselves eager to hunt down Freemasons in the hope that they will get votes by it. They cry 'We don't approve of Masons murdering Morgan; we are as eager to find him as the other party.' They mean to be first in the chase and I don't know but they will be first in at the death. Why should we perform such a foolish, silly act to get votes next November when many of us do not much care which side we go on."

This was plain speaking with a vengeance, and as we read the story now every word in it was true, but the arguments against the measure did not prevail and after several days' discussion it finally passed the Assembly by a vote of 66 to 44, on April 12. Gov. Pitcher at once appointed Daniel Moseley as special attorney and he laid the foundation for the inquiry and was proceeding diligently with his investigations when he was called to a seat on the bench. His successor was John Canfield Spencer, formerly private secretary to Governor Tompkins, once one of the leaders among the supporters of Clinton in the Senate and in later years, in succession Secretary of War and of the Treasury. On receiving his appointment as special attorney he at once entered with great zeal on his duties. He was hardly the man to have been given such a post at such a time and under existing circumstances. In early life a Freemason he had, when the hour of trial came, renounced the order and become eager to show how complete was his renunciation by the manner in which he served the Anti-Masonic party with whom he affiliated. Appointed by Governor

Van Buren, he continued to serve and prosecute his inquiries under Throop, but in spite of his undoubted activity and energy he made little or no headway, adding nothing really to the actual stock of information on the subject.

In a report submitted to the Legislature early in 1830 Spencer elaborately detailed all points in the case which had already been made public in court or otherwise, but on the main issue—the story of Morgan's disappearance and his actual fate he was as ignorant as when he started out on his inquiry. This was no fault of his, the reproach he placed at the doors of the fraternity. Said he:

> From the members of the Masonic Fraternity who still adhere to it and who consider themselves included in the warfare of which an account has been given no assistance whatever has been received, altnough the occasions demanding it have been frequent. With but few exceptions witnesses who still belonged to the institution have been reluctant in their attendance at court and apparently indisposed to testify. Difficulties which never occurred in any other prosecution have been met at every step. Witnesses have been secreted; they have been sent off into Canada and into different states of the Union. They have been apprised of process being issued to compel their attendance and have been thereby enabled to evade its service. In one instance, after a party implicated had been arrested and brought into this State he was decoyed from the custody of the individual having him in charge and finally escaped. These occurrences have been so numerous and various as to forbid the belief that they are the result of individual effort alone, and they have evinced the concert of so many agents as to indicate an extensive combination to screen from punishment those charged with a participation in the offenses upon William Morgan.

In his researches he concluded that Elisha Adams held the key to the mystery, and that his evidence was needed to establish judicially the fact of Morgan's death. But the same researches led him to understand that Adams was a direct participant in the crime. That individual refused to speak. To induce him to become an informer Spencer wrote Governor Throop on March 29, 1829, asking that Adams be offered a free pardon for whatever he might have done and also the $2,000 mentioned in Governor Clinton's last proclamation, if he would only go into court and tell, unreservedly, all that he knew. The Governor declined to accede to this request, mainly because the proposition seemed like one intended to induce a man to commit perjury in the hope of reward and because he had no power to pardon until after conviction. In spite of Spencer's remonstrances the Governor remained firm and on May 4, 1830, the special attorney resigned, disgusted with the case all around. He even went so far in his letter of resignation as to hint that the Governor himself was trying to shield the murderers of Morgan. "I have to complain," he wrote, "that my official communications to your Excellency have been divulged, so as to defeat my measures and bring undeserved reproach upon me. Those communications related to the means of discovering evidence of William Morgan's death; they were not only in their nature strictly confidential but the success of the measures suggested depended entirely upon their being unknown to the parties and their friends. Yet they became known to the counsel of the persons implicated in the offenses upon William Morgan. I cannot comment on this fact in such a manner as to do justice to my feelings and at the same time preserve the respect which is due to the chief magistrate of the State." Surely the venom of a disappointed lawyer could not express itself more clearly. Spencer was undoubtedly an able man but the Anti-Masonic taint had entered his system and impelled him to act for the time in a manner in keeping with the prevailing craze.

This may be said to have closed the record of the State in the Morgan mystery, for although it came up in various guises, the purposes were always purely political and the efforts always ceased after they had accomplished their paltry purpose of influencing votes. In 1829 a beginning was made of the

effort to make Morgan a national issue. At a great Anti-Masonic state convention held in Albany, Feb. 19, 1829, after the usual resolutions and addresses, the nature of which must be well known to the readers of this book by what has already been written and therefore need not be retold here, a committee of five was appointed to consider the practicability of calling a national convention, and that committee fully indorsed the scheme, naming Philadelphia, Sept. 11, 1830, as the place and time and that each State send an equal number of delegates as it had Senators and Representatives in Congress. "The object of the convention when assembled shall be to adopt such measures as to them, in their deliberate wisdom, shall appear to be most effectual to annihilate the Masonic institution and all other secret societies which claim to be paramount to our laws and are hostile to the genius and spirit of the Constitution." This same Albany Convention memoralized the Legislature on extra judicial oaths, recommended the erection of a monument to Morgan and took means to start a subscription for the benefit of his wife—or widow.

The idea of a national convention at once became popular, and partly as a result of this, it was said, the progress of the Anti-Masonic party advanced with such leaps that it upset the calculations of most of the petty politicians who heretofore had it in hand. It sought no rival on the throne of popular favor and accepted no paltering with its one great issue from either of the then great political parties. It also felt conscious of ultimate success; it really was then, 1830, at the very pinnacle of its greatness. Said Henry Dana Ward in his short lived "Anti-Masonic Review:" "We do but follow the example of our fathers; in 1774 they gathered in Congress in Philadelphia. British tyranny was more obnoxious but not more dangerous than Freemasonry. That attacked our country openly, with arms; this secretly with arts; that ruled by force publicly, this by influence unseen; that threatened our national rights, this our personal liberties; that fostered our public institutions, this corrupts them; that cherished private enterprise, this kills it; that sought to inspire individual confidence, this by falsehood destroys it; that maintained the forms of religious worship, this mocks at them; and that honored the laws, this breaks them. Truly we have occasion for stretching out the arm and drawing it not back until Freemasonry is destroyed from off the face of the whole earth. The weapons of our warfare are political—are lawful weapons, mighty in the arms of a free people to the pulling down of strongholds, casting down imaginations and every high thing that exalts itself against the laws of our country. * * * Political Anti-Masonry is 'the battle-axe of the Almighty' to hew down the lofty towers, and to cut and fell the proud columns of heaven-daring Masonry and the mystic orders quail before it."

The national convention duly met in the City of Brotherly Love on Sept. 11, 1830, and in the reports of the Anti-Masonic party it was a grand success, as it undoubtedly was in point of attendance. Francis Granger, of New York, presided and the whole life story of the now sainted Morgan, of the abduction, of the murder and of the heinous Masonic crimes were gone over as it had been fifty times before in conventions great and small. As became the seat of war, New York probably held the most prominent place in the meeting and its sons came well to the front. Frederic Whittlesey told the delegates all about Morgan and his fate. Henry Dana Ward explained the real origin of Freemasonry. John C. Morris vouched for the truth of all the published disclosures [?] of Freemasonry. Samuel M. Hopkins laid bare the moral and religious obligation of Masonic oaths. Henry W. Taylor spoke of the lack of support the movement had received from newspapers not

specially established to give it support. William H. Maynard showed the evil effects of Masonry on Christianity. William H. Seward described the condition of the Anti-Masonic party and several other New York enthusiasts enlightened the delegates. As a result of all this it was decided to hold another national convention, in Baltimore, Sept. 27, 1831, and there nominate candidates for the presidency and vice-presidency of the United States.

Flushed with the success of the Philadelphia Convention the Anti-Masons decided to try and seat one of their number in the Governor's chair at Albany. Francis Granger (afterward Postmaster General in W. H. Harrison's cabinet) was put forward, not alone because of the prominence he acquired as President of the Philadelphia conference but because it was thought he could secure the support of the friends of Henry Clay and thus break down the existing State administration in the hope of converting the new one to his interests. Clay was a Mason, but that fact was overlooked, while the administration candidate, Governor Throop, who sought re-election, was an Anti-Mason, but had not gone far enough in his performances therewith to suit the leaders of that party. So the curious spectacle was presented of the Anti-Masons hoping to get the aid of a Mason to defeat one of their own household. The campaign was a most exciting one, probably one of the most bitter ever fought in New York State, but it ended in the defeat of Granger, who received 120,036 votes, while his opponent secured 128,842. It was a bitter pill for the antis to swallow and it can hardly be said that they did it gracefully, but they found solace in believing that many of those who voted against Granger did so because they did not care to relinquish their old party affiliations and had to be educated still further in the cause. The only pleasant feature of the contest for them, however, was the fact that in Genesee, Livingston, Ontario, Monroe, Orleans, Niagara and Erie, the seven counties most directly influenced by the Morgan disclosures, the Anti-Masons polled 23,791 votes and their opponents only 11,105. Then they pointed to the fact that in 1827 18,000 Anti-Masonic votes were cast, in 1828 33,000, in 1829 70,000, and so the vote of 1830 was, after all, a grand one, even although it was not enough to win the election.

In due time the Anti-Masonic party, with its national aspirations in full swing, nominated William Wirt, of Baltimore, and Amos Ellmaker, of Pennsylvania, both lawyers of



WILLIAM WIRT.

more than ordinary ability, as their candidates for the Presidency and Vice-Presidency of the United States respectively. In the Presidential contest of 1832, however, President Jackson was re-elected and Wirt and his colleague received the electoral vote of only one State, Vermont. That State also enjoyed an Anti-Masonic Governor for one term, almost the only political success the aggregation ever en-

joyed as a separate party. The election of 1832, when Wirt received a popular vote of only 33,108, proved their death-knell, however. After that the Anti-Masons gradually lost heart and, so far as politics was concerned, the cause they had struggled for was soon after relegated to complete oblivion. Probably no class saw it disappear with more pleasure than the cross-roads politicians, who had originally helped to build it up with a view to its aiding in their political influence and swelling their personal fortunes.

CHAPTER VIII.

THE END OF THE CRAZE.

WE have been dealing now throughout many pages with Anti-Masons and politicians, and it is time to turn again from them and consider the fraternity itself during this episode. At first the Morgan disclosures were lightly thought of or regarded with no more seriousness than would any outrage committed in their midst by any man or class of men. Then, as the excitement deepened and the members of the craft in Genesee, Niagara and the territory surrounding found themselves regarded with suspicion and shunned, a sentiment of genuine alarm began to take possession of them. It was seen that in popular estimation the crime was not one of individuals but of the fraternity; that it was believed to have been ordained in secret conclave and carried out by men who had no option, by their solemn oaths, but to obey the orders of that conclave. The very men whom the finger of suspicion pointed at most steadily were men whose last thought would be to commit a crime, and yet in the popular estimation they were as ready as any hardened criminal could be to steep their hands in blood when the fiat of an unknown power—so far as the public was concerned—gave them the word. As time advanced the evidence taken in court tended, seemingly, to confirm this popular view and the church as well as the bench denounced the outrage and the methods by which it was brought about and the cry went up, fostered by professional politicians, to sweep the hated organization from the community. The Masonic fraternity found itself thus face to face with a terrible crisis, saw that a death struggle was upon it, but seemed utterly unable to stem the tide of popular indignation, a tide that for a time threatened, so far as America was concerned, to engulf it as completely as it was said the waters of the Niagara River had engulfed the form of William Morgan.

Terrible as was the crisis, there seems to us no reason why the fraternity should not have emerged from it practically unscathed had its own members remained true to it, and, conscious of the integrity of the institution and remembering the solemnity of their voluntary obligations, remained steadfast to it when the peril came. But thousands had been initiated into the order and had assumed its pledges without being Masons at heart, without trying to penetrate below the Masonic surface. Some had joined in the hope of increasing the sphere of their influence and to promote their political or business advancement and finding their expectations in these respects unrealized continued their connection with the order merely in a nominal way, not even condescending to pay dues or answer any call for charity. When the first danger signal appeared these men, like the proverbial rats, began leaving the supposedly sinking ship, and when danger appeared imminent even good, zealous Masons like De Witt Clinton, advised closing the Lodge room doors, and

keeping them closed until the storm passed over, as they felt sure it would after a brief interval. But the storm lasted longer than such prophets had anticipated and, tempestuous as it was, it was far from reaching its height when De Witt Clinton rested forever from his labors.

Had those who left the order early in the storm remained content with so doing, little harm, comparatively, would have been done, but as the tempest increased and the Masonic craft seemed doomed to destruction, they openly gloried in their prescience in getting out of it while there was time. By and by—and they set the fashion—it became an act deserving of popular applause for such men openly to renounce Masonry and the applause was so great that its echoes induced others to come out, acknowledge their sin, and testify to the outrageous teachings of the order, the blasphemous nature of its oaths as well as the impossibility of a good Mason being a good citizen. These men were received with open arms by the foes of Freemasonry, and the more prominent they had been in the Mystic circles, the more degrees they had taken, the warmer became their welcome. But this was not the worst. These, renegade, timeserving and treacherous as their own acts demonstrated them to be, in their new connection found prominence thrust upon them such as they had never found before. All of them saw a future in store which Masonry had never promised, and as a natural result they not only gloried in their retraction but became the most bitter, the most cruel and the most unscrupulous persecutors of the craft; they became the real leaders, the real laborers, in all the dirty work which the Anti-Masonic party, more than any other, deemed necessary for the triumph of their cause.

Among such renegades no one was more prominent than Solomon Southwick, and a brief study of this man's career will be helpful to enable us to appreciate the motives which lay at the basis of the destroying zeal of the "renouncing Masons." He was a printer by trade and after working as a journeyman in New York removed to Albany and entered the office of his brother-in-law, then proprietor of the Albany Register. In 1808 he became sole owner of the paper and under him it won considerable influence in the Democratic party. But besides editing he looked after his personal fortunes in other ways and held the offices of Sheriff of the county and postmaster of the city of Albany. In 1812 he was made a Regent of the State University. Soon after "his head got too big," as the politicians say, and he quarreled with his party, his paper lost its influence and patrons and, in 1817, had to be discontinued. Then he "drifted" from one thing to another, but each venture proved a failure and although his aspirations for the governorship were crushed in a style that would have killed the political hopes in any ordinary place hunter, he never lost heart. With the progress of the Anti-Masonic movement he saw his chance and he embraced it. Having advanced in the order as far as the Mark Master's degree he was eagerly welcomed and soon became so influential a leader that he secured the nomination for Governor and though badly defeated (he received 33,647 votes) continued his connection with the party as long as it lasted. His "Solemn Warning against Freemasonry," published in 1827, was regarded as one of the party's text books and he was everywhere welcomed as one of the most brilliant speakers in the ranks. In the interests of Anti-Masonry he edited and published the "National Observer," and in his editorial utterances, as in his orations, showed himself animated by the most intense bitterness—malice, even—against his former brethren. With the passing of the Anti-Masonic craze into oblivion Southwick passed with it, but as long as its influence lasted he lingered with it and even as late as 1837 he used the prominence it gave him to win him a hearing on the lecture platform on religious and moral subjects. A

strange sort of teacher, surely. He died two years later in poverty, almost forgotten by those who regarded him as an idol but ten years before.

The basis of this man's career was not patriotism but selfishness—pure, unmitigated selfishness of the most ignoble description, and selfishness was at the bottom of the bitterness of all the renouncing Masons whose careers we have studied. Even in the church this selfishness was apparent, for among the many clergymen who disavowed fellowship with the fraternity the question of disavowal was swayed by the question of their bread and butter. These were educated men, men who knew that the order was not what its enemies represented it to be, but instead of using their influence to stem the storm of lies and recrimination which assailed it they meekly bent their heads, turned round and went with the wind. Had they tried they might have done much to allay the storm, but they had not the courage of their brethren in Scotland who, in 1843, left their churches and voluntarily gave up their homes and incomes for the sake of a principle.

As the Anti-Masonic tide gathered force the renouncing Masons became emboldened and carried on an energetic missionary work in the circles which they had left or from which they had been ignominiously expelled. Documents like this were handed around for signature and were a successful feature of propaganda work:

> We, the undersigned, having formerly associated with the Free Masons, deem it our duty, without intending to increase excitement or to wound the feelings of our Masonic brethren, publicly to declare that the system of Freemasonry is, in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

This was presented to the brethren as a safe and easy way of getting outside of the Masonic circle. Said Henry Dana Ward in recommending it: "Such a declaration will place their influence where it ought to be, without exposing their throats to the knife of every self-constituted executioner of Masonic justice; such a public declaration will, in some degree, clear their skirts of the falsehood and iniquity now practiced and partially concealed under the shelter of these names, without exposing their wives to widowhood and to systematic defamation, their children to orphanage and infamy and their own good name to foresworn scandal and contempt."

We do not know how numerously these and similar name hunters were signed, but they must have been fully up to the expectation of those who issued them, for they were not long in circulation before they conceived the idea of holding a convention of renouncing Masons, to make their testimony more clear cut and emphatic.

This scheme was engineered by Southwick and was brought to realization by a convention at Le Roy on Feb. 27, 1827, which was presided over by him. It was not a success numerically and its main business was the appointment of a committee of fifteen to prepare for publication an exposé of all the degrees of Freemasonry above that of Master. That committee was made up of Elder David Bernard, Elder John G. Stearns, Solomon Southwick, Rev. Reuben Sanborn, David C. Miller, John Haskell, Herbert A. Read, Richard Hollister, Samuel D. Green, Oliver Forward, Edward Giddens, Judge Hinman, William Perry and W. W. Phelps. We are not aware that the labors of this committee, as such, ever bore practical fruit. Another committee was appointed to draft an invitation "to all Freemasons who are opposed to Freemasonry and to secret societies in general in the United States" to meet again in similar convention at Le Roy.

The most important meeting of the "renouncing Masons," however, was that held at Le Roy on July 4, 1828, when they gave to the world what they called their "Declaration

of Independence." Southwick again presided and a little over 100 delegates or representatives or Anti-Masons were present—it is hard to tell whether they appeared as representing any men or body of men, or simply themselves. The "declaration" was an extraordinary document. Its style was based on its more famous, more honest and more intelligible prototype of 1776, and after a preamble—words, words, words, and nothing else—it recited its charges against the fraternity in a series of short paragraphs, some of which were:

It exercises jurisdiction over the persons and lives of citizens of the republic.

It arrogates to itself the right of punishing its members for offenses unknown to the laws of this or any other nation.

It requires the concealment of crime and protects the guilty from punishment.

It encourages the commission of crime by affording to the guilty facilities of escape.

It affords opportunities for the corrupt and designing to form plans against the Government and the lives and characters of individuals.

It assumes titles and dignities incompatible with a republican form of government and enjoins an obedience to them derogatory to republican principles.

It prostitutes the Sacred Scriptures to unholy purposes, to subserve its own secular and trifling concerns.

It weakens the sanctions of morality and religion by the multiplication of profane oaths and an immoral familiarity with religious forms and ceremonies.

It substitutes the self-righteousness and ceremonies of Masonry for the vital religion and ordinances of the Gospel.

It promotes habits of idleness and intemperance by its members neglecting their business to attend its meetings and drink its libations.

It accumulates funds at the expense of indigent persons and to the distress of their families, too often to be dissipated in rioting and pleasure and its senseless ceremonies and exhibitions.

Then after those present had signed this document, probably with swelling sentiments in their breasts, hoping that their names would go down to history with a halo equal to that of the Signers of 1776, these good men and true listened to the committee of exposition appointed at a previous meeting, and whose names we have already given. That committee read exposés of the degrees to the Royal Arch and then told the methods, secrets and oaths of the various orders of Masonic Knighthood. These were all voted to be "substantially correct" by those present who had, or said they had, taken the degrees, and the work of the committee was ordered "published to the world."

With such treachery from the inside is it any wonder that the Masonic institution began to lose ground? The campaign was carried on in the most ruthless manner and, as it seemed, with a steadily increasing measure of success. Perhaps, out of many, very many, disquieting features the most saddening was the apostasy of Cadwallader D. Colden. In the early history of the Grand Lodge no man was more honored in its councils. He served as Senior Grand Warden for five years—during the entire period of Jacob Morton's Grand Wardenship, and under De Witt Clinton from 1810 until 1820, when that statesman retired. Possibly the dim prospect of advancement which then came to him cooled his ardor and he abandoned his Masonic activity. On April 20, 1829, a meeting of Anti-Masons was held in New York, when a committee was appointed "to address one or more of the most eminent men of this State who are Freemasons, soliciting their opinion upon the general character and tendency of Masonic societies." This committee, very likely by prearrangement, selected Cadwallader D. Colden for their opening attack and wrote him on the subject, receiving in reply a long letter in which he discussed the Masonic institution calmly, disclosing nothing of its workings, but expressing decided disapproval of its ways and methods. In closing he said:

It may be asked how it happens that I should have been so long a Mason and not until this time expressed my disapprobation of the institution. It

is true it is nearly forty years since I became a member of the Masonic Fraternity, but I began to question its utility long ago. It must be fifteen or twenty years since I belonged to any Lodge, and some eight or ten years that I have not been within the walls of a Lodge room. During this time I have not hesitated to express opinions in accordance with what I have now written.

When I was hardly twenty-one years of age I was initiated in a Lodge in New York, which was distinguished for the respectability of its members. All of these I knew must have submitted to whatever would be required of me. My confidence that they would not have done any wrong induced me to pass through the required forms with very little—too little—consideration. A like deference for the example of others led me from step to step with the same inconsiderateness. It was not until the buoyancy of youth had passed that I began to see the vanity and folly and, as I thought, the evil tendency of Masonry. Morgan's fate has, I acknowledge, strengthened the unfavorable impressions I entertained previous to his murder.

Since that event I have thought the institution not only idle and useless, but this horrible catastrophe has evinced that its mysteries may engender infatuation that will stop at no crime. Since that event I have believed it would be a relinquishment of a duty I owed to society if I suffered my respect for those venerated men who have left the world to believe that Masonry was approved by them, prevent me from expressing the convictions of my own mind of its merits. The example of the many who have stood as high in the ranks of Masonry as in the estimation of the world would have induced me to have buried my own thoughts in silence. I should have been awed by their opinions could I be sure that these patrons of whom Masonry so justly boasts deliberately examined the merits of the institution; but when I reflect how many years of my life were passed before I gave the subject due consideration I cannot but suppose that they, like myself for a long time, may have been content to rest on the example of their predecessors and that they have left their successors free to express their opinions. If these are unfavorable to Masonry no one can say that they are in opposition to what would have been the deliberate judgment of the persons whose great examples are considered of such authority. * * * I come forward the more readily at this moment when I think no party or unworthy motive can be attributed to me; when the excitement occasioned by the murder of Morgan has subsided into a just abhorrence of the guilty; and when the question is not whether every Mason is a bad man, but whether Masonry is not a bad institution. I believe that it does no good that might not be accomplished by far better means. Its secrecy and extensive combinations are dangerous. Its titles and trappings are vain, foolish and inconsistent with our republican institutions. Its pretensions are absurd, fallacious and impious, and its ceremonies and mysteries are profane and lead many to believe that they impose obligations paramount to the laws. However limited the influence of my opinion might be, I should be sorry to end my life leaving it to be believed that I had lived and died an advocate of an institution of which I entertained such views.

This letter, although its writer started off with the declaration that he would "disclose none of the secrets of Masonry," was received with wild joy by the Anti-Masons and it was printed and circulated broadcast over the land. There is no doubt that it added greatly to the excitement which prevailed and to the general feeling of distrust, even of hatred, which had been aroused against the order, especially in New York, Pennsylvania and New England. That letter called out many from the order who were not steadfast. It was called the "candid confession of one who was in the very front rank of the Masonic institution, as a man who had held high office in it as well as in civic life and who stood high in the esteem of his fellow citizens. It was certainly a severe blow to those who still remained faithful and a fresh period of disintegration set in. That process, in fact, had been going on for some time in the Morgan country, and almost the same issues of the Anti-Masonic papers that contained Colden's letter told how, on March 19, a meeting of the representatives of nine Lodges in Rochester had voted to surrender their charters. The praise bestowed upon Colden, however, was offset by the admonishment administered to those obdurate ones who retired from Masonry in deference to public sentiment, declaring at the same time their adherence to and admiration of its principles. These men, it seems, in their published address, while ac-

knowledging defeat, remained defiant and yielded "submission to the imperious judgment which intolerance has pronounced." At the same time they stood by their colors in such words as these: "Let it not be supposed that we mean to admit that there is anything in Masonry, as we have severally received and understood it, immoral in its tendency or anywise dangerous to either civil or religious liberty or opposed to the Christian religion." Such a declaration laid before the Anti-Masonic leaders was like placing a red rag before a maddened bull, and the signers were reminded that by not renouncing Masonry they were still Masons and lay under the suspicion which attached to all connected with the Order. "You are Freemasons yet," was said in one editorial in the Anti-Masonic Review, "entitled to all the rights and privileges of the Order. As such, Anti-Masons must strenuously, but in a tone of softened feeling, continue to oppose you, altogether resist your claim to public favor, and unhesitatingly prefer others before you for trusts of emolument and posts of official power." But notwithstanding this such a wholesale slaughter of charters was hailed as a sure omen of coming victory at the polls and elsewhere—particularly at the polls. "It is a glorious triumph for the foes of secret societies that their enemies disband, that they who have defied all earthly sway cower before the stern gaze of public inquiry, and shrink and flee away under the awful rebuke of public opinion, distinctly expressed by our yeomanry at the polls. They may mutter in the spirit of a whipped schoolboy; they do, but they submit; and that submission, followed by righteousness, is all we ask. * * * They yield to public opinion their charters, and we cherish the hope that ere long they will also yield to it their Masonic oaths."

It is difficult to place on record a fitting idea of the persecution to which the Masonic Fraternity as such and its members as individuals were subjected while this noted public delusion lasted. No crime was too mighty against the State or too cruel against the citizen not to be imputed to them, and rumor hinted darkly at deeds which were too awful to be named being committed in the privacy of the Lodge rooms or ordered there and carried out by helpless, even if unwilling, tools. The Fraternity was blamed for bringing about the French Revolution, for inspiring a series of revolutions in Mexico, for being at the bottom of the conspiracy of Aaron Burr, with trying to overturn the government of the country, with coercing the bench and prostituting the machinery of justice, with tampering with the ballot-box, and in a general way with all sorts of civil, legal, moral and religious transgressions, wrongs and iniquities. The Anti-Masons claimed the highest motives, declared they were engaged in a "second war for liberty," and for some reason inscrutable to us declared that Morgan was "well called the Helen of this war," a curious title for a drunken debauchee and contemptible loafer. It was admitted that all Masons were not directly associated with Morgan's abduction and death, but they could not tell who were, and unless a man came voluntarily out of the Order and renounced its oaths they held him personally guilty of murder.

Such arguments, fostered by the most skillful wire-pulling and presented in all sorts of variations by practiced orators, coupled with the fact that Morgan had disappeared as completely as though the earth had swallowed him, had their effect, and after awhile Lodge after Lodge closed its doors. Hundreds surrendered their charters, many did not even take the trouble to observe this formality, and simply stood abandoned. As the excitement progressed men who were known to be Freemasons were hooted and jeered at on the streets and found their personal safety often in peril. Persuasion as well as force and threats were used to induce the brethren to renounce their oaths. Doctors were compelled to do so to retain their patients, trades-

men to transact their business, and clergymen to be regarded as loyal to their Master. The bitterness of the struggle handicapped all officials in public life who were known or suspected of belonging to the craft; a candidate for any office who had expressed even a degree of sympathy for the institution, who thought that Freemasons were entitled to fair treatment as were all other classes of citizens, was a marked man and his canvass weakened if not ruined. Even the memory of the dead was assailed and doubts were cast upon the official integrity of such men as Livingston and Clinton. It was not denied that most of the founders of the Republic were Freemasons, but it was averred that in their day Masonry was a harmless institution, or, rather, its hideousness was not apparent, or they would have cast it from them. Then, too, it was admitted that Washington, in a moment of thoughtlessness, had joined a Lodge, and the Anti-Masons circulated a letter written by him late in life, an imperfect reading of which might make people think he was indifferent to, if he did not actually renounce, Masonry, but took care not to issue a later document, in which the Father of his Country explicitly stated his position. But their use of this letter was on a par with the rest of their campaign—or methods of work. They hesitated at nothing—lying, trickery, personal abuse or even personal assault—which could help in their canvass, and even religion was dragged into the Anti-Masonic mire. In such circumstances the sanctity of private life was, as might be expected, ruthlessly invaded. Father was turned against son, wife against husband, brother against brother, and whole families were often disunited and so remained while the hideous nightmare lasted. No indignity was too rank to be heaped upon a Freemason, no wrong was too outrageous not to be done to one who retained his connection with the Order and respected the obligations he took at its altar, and for this law and scripture were freely quoted and zealously invoked. A Mason was a pariah, an outcast, who gloried in his shame, and this feeling was so intense that it lingered in the hearts of the uneducated masses of the people long after Anti-Masonry as a political power had spent its force and after its hideous presence had passed forever from the presence of men. It is the evil of such movements, movements founded in iniquity and fostered by appealing to the passions of the people, that their effect continue evident long after their vitality has ceased. As late as 1848, we are told by George W. Atwell in his interesting "Leaves from the History of Union Lodge, No. 48," a Lodge at Lima, N. Y., "clothing infected with smallpox was, during a meeting of the Lodge, heaped against the door leading to the Lodge room, then situated in the American Hotel, at the four corners of the village of Lima, and every member in attendance save one suffered from the contagion." It may be said, however, that after the defeat of Wirt the political features of the crusade were abandoned; it was fully demonstrated that for the leaders there was nothing in it and they turned their attention to pastures new. Then slowly but surely the eyes of the people began to open, truth and reason resumed their sway, and it was found that the principles of Freemasonry had passed through the terrible ordeal unscathed. Later attempts to make political capital by attempting to revive the Anti-Masonry craze of 1826-36 met with no better success. Even as late as 1875 an Illinois gentleman named Wheaton was nominated as an Anti-Masonic candidate for the presidency, and on one occasion, in the hope of influencing votes, Senator Don Cameron of Pennsylvania attempted to get the United States Senate to take a hand in the matter, but the attempt miserably failed.

Even to the present day we hear of Anti-Masonic movements in various quarters, and the anathemas of the Church of Rome are still hurled against it, but the time has long passed since such attacks have had any real effect or

retard the progress of the institution in the slightest degree. Nor is it possible that the Order, in the United States at all events, will ever again be called on to pass through an ordeal like that which followed the disappearance of Morgan. Since then Masonry has advanced with gigantic strides, its principles are better understood, and the beneficent result of these principles are patent to all men. It has become a power in the commonwealth and that power, it is known and acknowledged, is only brought to bear for good. It is a supporter of law, liberty and order, it fosters the brotherhood of man and inculcates true religion, pure and undefiled. It is active in charity, in education and all good works, and in inculcating that fraternal spirit which in time will bring about that true golden age when, in the words of Scotia's bard and Poet Laureate—

> Man to man the warld o'er,
> Shall brothers be—for a' that.

Book VI.

THE EPOCH OF SCHISM.

CHAPTER I.

AFTER THE STORM.

WE must now turn our attention to the Grand Lodge and to Freemasonry itself, after having in many pages traced the course of its deadliest struggle as completely as our space would warrant, as honestly as becomes a chronicler of veritable history, and as dispassionately as is possible when one has to deal with charlatans, knaves and time servers and their usual ally, the "general public." Of course we are not to be regarded as considering all who were active in the Anti-Masonic reign of terror as being either frauds, charlatans or time servers. There were doubtless honest men among them—there were honest men connected with the Mississippi Scheme, there were honest men who believed in the Divine institution of slavery, and there were honest men who believed in the moon hoax—but they were misled by friendship, or political sympathy, or by some peculiar obliquity in their make-up, some form of mental weakness which made them ready to receive impressions when presented to them with all the glitter of tinged oratory and paper argument, when seasoned with appeals to their patriotism, their love of liberty, their inherent rights as citizens of a free republic. We see such men in every form of popular delusion, groping their way to the front and supplying the honest enthusiasm which was needed to bring about a full measure of success.

Had the Grand Lodge, when the cloud burst, realized the extent of the storm and attempted to meet it with the energy displayed by those who brought it about, it is doubtful if the tempest would have raged as long as it did, or that it would have aroused anything like the bitter feeling which darkened the history of American politics for so many years.

But, conscious in the purity of their own motives, in the innocence of their purposes, and confiding in the record of their members for patriotism and lawabidingness from the time the Order was established in America, they relied on the general knowledge of that to defend them from the various crimes with which they stood charged. When they realized their mistake and saw that the torrent of vengeance was sweeping on in such force as to threaten their complete destruction, they attempted to stem the torrent—but it was almost too late, and they found themselves tossing about in its pathway, struggling for bare life.

Even when the rejoicing of the union of 1827 was at its height the storm had burst, but, so far as the records go, no official notice of it was taken at that memorable meeting of the Grand Lodge. Charges of abduction and murder and all the rest of it were then being hurled against the craft, judicial forces were at work, and public meetings were being held to denounce Freemasons of all sorts and degrees, but the Masonic authorities stood impassive—so far as the public were concerned—and did nothing to counteract the many agencies then actively and ruthlessly at work to make the Order a victim to politics.

But before the annual meeting in June,

1828, the extent of the evil was apparent. The City Lodges—to a considerable extent at least—held their own, but the returns from the country were meager and discouraging. Many warrants had been surrendered and were held by the Grand Lodge and the outlook seemed dark indeed. What was wanted was a clear, unmistakable utterance by the Grand Lodge on the subject of the abduction, but it was not forthcoming. Even the offer of an addition to the standing reward for the capture of the abductors, or the discovery of Morgan, or the recovery of his body, might then have disarmed the politicians and allayed public distrust, but such a thing was not even hinted at, and, deeming themselves secure in their innocence, they faced the storm. Of course we know their policy was wrong, but then we can survey the situation placidly and with a full knowledge of all the agencies at work; a knowledge which, of course, our brethren of 1828 did not and could not possess. That year only routine business was transacted at any of the meetings and in June Van Rensselaer was re-elected Grand Master, the Rev. Henry I. Feltus was elected Deputy in place of Richard Hatfield, and the other leading officers were re-elected. The only business worth noticing was the appointment of a committee to inquire into "the assembling of clandestine Lodges in the city," the cause being a Lodge of colored men which met and, in their own way, initiated, passed and raised candidates and proclaimed them Masons. A committee was appointed to investigate into the working and legitimacy of this body, Boyer Lodge No. 1, it was called, and in its report submitted the following year, this committee adjudged the Lodge to be a clandestine one. This was adopted by the Grand Lodge. But it must be pointed out that the decision of the committee was not brought about on account of the color of the African Masons, and indeed in reading the report we imagine that had these colored men disbanded their Lodge and made application to the Grand body for a charter, measures would have been taken to have granted their request. This they did not do and preferred to continue as they were. However, as the question of African Lodges came before the Grand Lodge later on, and in a much more important shape, we may dismiss all consideration of the matter for the present.

In 1829 the gloom deepened, the country Lodges were dying off by the score or closing their doors until the storm passed over, and every day brought news of fresh desertions, some, like that of Colden, of great importance. Anti-Masonic newspapers were daily springing up and instead of cross-roads orators discussing politics, they found in Anti-Masonry a fruitful and profitable theme. The business at the meetings of the Grand Lodge was simply formal. At the annual meeting Mordecai Myers was elected Deputy Grand Master in place of the Rev. Henry I. Feltus, who died in September, 1828. James Herring was elected Secretary in succession to Oliver Lowndes, who had resigned Nov. 19, 1828, and James Van Benschoten became Grand Treasurer. The other officers were re-elected.

The most notable of these officials was undoubtedly James Herring, who for many years was the most active and influential member of the fraternity in New York. He was born in London in 1794 and removed to this country in 1804 with the other members of his family. In 1816 he was initiated in Solomon's Lodge, Somerville, N. J., and, removing to New York in 1822, he affiliated with Clinton Lodge, which he served as Master in 1827-28, and again in 1832 and 1834, the time when the Morgan unpleasantness was at its height. When, in 1834, Clinton Lodge surrendered its charter and formed a union of its forces with St. John's, No. 1., Herring affiliated into that venerable Lodge; and later, in 1843, he affiliated with Strict Observance Lodge, No. 94, which he had helped to form and of which he was the first Master. His first Grand Lodge appointment was as Assistant Grand

Secretary, to which he was chosen Sept. 3, 1828, and his election to the Grand Secretaryship followed at the next meeting of the Grand Lodge. In this capacity he rendered invaluable services to the fraternity in the State. Fully realizing the nature of the struggle in which Masonry was then engaged, he threw himself into the conflict and endeavored to stem the tide which seemed to be sweeping the craft to sure destruction. He visited all the Lodges he could possibly reach, advising them to continue their meetings; he wrote to the country Lodges imploring them to remain steadfast to the order, and when disintegration threatened to capture any district he directed all the energies of his pen to prevent it or at least to prevent it being complete. In the press, as occasion offered, he repelled the most odious charges brought against the fraternity and by his efforts he did much to make possible even the corporal's guard which in some places was all that remained out of a once prosperous and harmonious Lodge. Indeed, for years he seemed to be the only prominent member of the fraternity who was not afraid to speak out, who had no care for politics, who carried on an active campaign on behalf of the order, who believed that the time of persecution and malignity would pass away and who strove to keep intact the structure which had been reared during so many years of earnest, honest work. When he entered upon office but little more of that structure remained than its framework, and even that was threatened. That it was saved was due in a great measure to his exertions, aided, of course, by the solid foundation of truth, honesty, integrity and benevolence on which it stood. James Herring was a portrait painter and in his studio in Chatham Square he had as sitters many of the most prominent New Yorkers of his time, while his reputation as an artist was more than local. In 1832 he brought out a "National Portrait Gallery of Distinguished Americans," of which the portraits were from his own studio while he also wrote several of the accompanying biographies, and later he illustrated, partly, another work of the same description published in Philadelphia. As an orator he was justly regarded as among the most prominent and finished of his time outside of politics, and those of his efforts in that line which have appeared in print fully bear out his contemporary reputation. Brother Herring's history, so far as it relates to Masonic affairs, will be fully told in the pages which follow and we may here close this sketch by saying that his later years were passed in Paris and he died there in 1867. His remains were carried across the Atlantic and an immense throng attended the funeral services at St. Stephen's Church in New York on September 27, that year. The interment was in Greenwood Cemetery, and there the Masonic service was recited and the body laid at rest.

Stephen Van Rensselaer declined to be a candidate for re-election in 1830, and that fact becoming known caused some show of interest to be taken in the annual meeting of that year so that 77 Lodges were represented. Outside of the election and routine business nothing of moment came before the meeting with the exception of a resolution being presented decreeing that "every Past Master who is or has been a member of a Lodge in the jurisdiction of New York should be a member of Grand Lodge," which was lost, as it deserved to be, when it came up for final action the following year. The Secretary, anxious to discover just where the Grand Lodge stood in point of membership, and realizing the difficulties under which many if not all of the country Lodges were laboring hard, had introduced a resolution: "That all Lodges in arrears for dues for more than eighteen months, and who may represent their inability to pay such dues, shall be, and are hereby, discharged from the same on the payment of the amount of their return for the first year of their delinquency * * and in default thereof that they surrender their war-

rants, jewels, etc., in conformity with the provisions of the Constitution." A resolution also provided for the appointment of a Visitor to each county to "Call on the several Lodges within his district, to examine into their situation, to receive the amount of their returns, or a surrender of their warrants, jewels, etc.," and the Visitor was to be allowed "his actual expenses, not in any case exceeding 50 per cent of the amount collected."

Stephen Van Rensselaer had been elected against his wish in 1829 and his declination at this time being too peremptory to over-



MORGAN LEWIS.

come, a change had to be made and the choice fell upon a man of national reputation, Morgan Lewis. The change in the Grand Mastership was the only one of any consequence from the board elected or appointed the previous year.

Morgan Lewis was born in New York City in 1754 and was the son of Francis Lewis who, with William Floyd, Philip Livingston and Lewis Morris, signed the Declaration of Independence as the Representatives in Congress of New York. He graduated from Princeton in 1773 and studied for the bar. His studies in this respect were soon interrupted for in 1774 he became a volunteer in the patriot forces and was elected captain in a New York regiment, afterward known as the 2d New York. In this body he reached the rank of Major and was its actual commander. In 1776 he became aide to Gen. Horatio Gates, and having received the rank of Colonel he served throughout the campaign which terminated with the battle of Saratoga. In 1778 he commanded the advance of the army of Gen. Clinton in its advance against the forces of Sir John Johnson and Joseph Brant, who were then operating in the Mohawk Valley. He attacked the enemy at Stone Arabia and completely routed them.

At the close of the war Lewis resumed his study of law and was soon admitted to practice. He was also elected a member of Assembly from New York, and afterward from Dutchess County. In 1790 he became a judge of the Court of Common Pleas, and in December, 1791, Attorney General of the State. In 1792 he was elevated to the bench of the Supreme Court and a year later became its Chief Justice. Of course this rapid advance was due to political reasons and was the result of powerful backing, for Morgan Lewis had the support of the Hamilton faction or party in the State and he was the successful candidate of that party for Governor in 1804, but we know enough of the man to judge that his mental qualities and studious temperament fully warranted his promotion. His election as Governor, in which he defeated Aaron Burr, was indeed one of the events which brought about the unhappy duel between that stormy petrel in American politics and Alexander Hamilton. His record as Governor was an uneventful one, but under his suggestion and guidance a permanent fund for the establishment and support of common schools was established, and the militia service

of the State was strengthened and special attention was given to its advancement in point of discipline and armament.

On retiring in 1807 from the gubernatorial chair, Morgan Lewis spent his time on his estate at Staatsburgh, Dutchess County, and like the majority of retired statesmen devoted himself to agriculture. But he was not long permitted to enjoy the quiet of rural life. In 1810 he was elected a member of the New York Senate. In 1812 President Madison offered him the Secretaryship of War, but he declined and Madison at once appointed him Quartermaster General of the Armies of the United States with the rank of Brigadier General and the appointment was confirmed by the United States Senate. He intended to reject this appointment also, holding some views of his own regarding the management of that office, but these views were at once met by legislation and he accepted, filling the office for a year. Then, being appointed Major General, he repaired to the Niagara frontier and took command of a division of the forces there, Gen. Dearborn being commander-in-chief. After much active service on the border Gen. Lewis was, in 1814, placed in command of the defenses of New York City and he soon made his presence apparent and did everything that military foresight, backed by willing and enthusiastic helpers with head and hand, could suggest to give a warm reception to any enemy. That none appeared because New Orleans, instead of New York, was selected as the scene of warfare, may have been due, as much as anything, to the recognized strength of Gen. Lewis' defensive preparations. He was a man of broad, liberal views, and in all the relations of life won hosts of friends. One authority says: "At the close of the war he advanced the funds that were necessary for the discharge of American prisoners in Canada. He remitted all arrears of rents that were due from those of his own tenants in Dutchess County that had either gone or sent a son to the war, and by his good qualities avoided on his own estates all anti-rent difficulties." His later years were spent in retirement, mainly in Dutchess County, although his Masonic duties were not neglected, while as President of the New York Historical Society and of the Order of the Cincinnati and in other ways he continued to make his influence felt in divers directions for good until the close of his long career, April 7, 1844.

CHAPTER II.

COUNTING THE LOSSES.

GEN. LEWIS was elected, it seems, Grand Master without his knowledge, and without having been consulted in any way, the selection having been inspired by Grand Secretary Herring. So it was necessary to appoint a committee to wait upon the patriot at his country seat at Hyde Park and it appears that they were a little doubtful of the success of their mission, but the veteran received them with the utmost hospitality as representatives of the Grand Lodge, and when they stated what had taken place, and asked his acceptance so as to give the benefit of his name, influence and example to the Grand Lodge, then passing through a terrible crisis, he readily consented and endorsed what had already been done in his nomination and election. Probably he was the more ready to do this because by his side stood his venerable wife, a sister of Chancellor Livingston, the first of the Great Grand Masters of New York. The committee were delighted with their reception and returned to New York feeling certain that the tide of opposition and malice had by the result of their journey received a check. Gen. Lewis, it may be here stated, at the time of his election was not a member of any Lodge. He had been initiated in Masters' Albany, in 1777, but had long allowed his active membership to lapse. Says McClenachan: "It was not until the attention of the Grand Lodge was directed to the necessity and equity of drawing a distinct line between nominal Masons and the bona-fide supporters of the institution that he attached himself as a member of a subordinate Lodge; but the propriety of his doing so impressed him at once, and as there was no Lodge nearer his residence in Dutchess County he became an affiliated member of St. John's Lodge No. 1, on the 23d of June, 1841, when in the 87th year of his age."

As was anticipated, the news of the election of Gen. Lewis was a bombshell in the Anti-Masonic ranks. He had no political aspirations, so they could not influence him by threatening to revenge themselves at the polls, his laurels in active life had all been won, so they could not pretend to throw obstacles in his future path. His personal character was too high to be maligned and his services to his country had been too great to permit him to be ignored. So, in default of aught else, they tried to soften the effect of the election by ridiculing it. They were so certain of success, they alleged, that even the name and influence of a Revolutionary patriot soldier could not retard their triumph.

Grand Master Lewis was installed on June 24 by Past Grand Master Elisha W. King, and on that occasion there was some plain speaking on the Morgan question. In his address Brother King said:

> Freemasonry can now enroll on her list of patrons another soldier of the Revolution and, while the most important offices in this institution shall thus continue to be filled by men enjoying the affec-

tions and confidence of an intelligent community, we mav reasonably hope that the apprehension and prejudices which have been recently excited by the misguided conduct of a few obscure and wicked individuals will, ere long, be dissipated and the benign influence of Freemasonry again be exercised without interruption.

The Grand Master, addressing the brethren, said:

Circumstances beyond control having for many years obstructed a regular association with the Lodge of which I was last a member, it will not surprise should the ceremonials of the Order have escaped my memory. This cannot, however, be the case with its principles and obligations, which are too deeply impressed on my mind ever to be removed.

The circumstance alluded to by the very respectable brother who has kindly officiated at this inauguration is one to be contemplated more in pity than in anger, except, perhaps, as it regards those who certainly had the power, and whose duty it was rather to stifle than to fan the embers of discord until they had blown them into a flame of persecution better adapted to the darkness of the middle ages than to the enlightened period of the present day. When we behold these men connecting the excitement which, if they did not create, they certainly cherished and increased with political party views, the conclusion is irresistible that they have been actuated by sinister and selfish, not by virtuous and laudable motives.

The crime must, in candor, be allowed to have been of an aggravated nature, and, as far as the immediate perpetrators of the offense are concerned, merits the most exemplary punishment. But to visit the sins of a few worthless individuals on the whole body of an institution founded in benevolence, charity, and the purest philanthropy, which has subsisted for ages with unblemished reputation, enrolling within its pale countless numbers of the best of patriots, statesmen, sages and divines, must meet the reprobation of the virtuous and disinterested. If Masonry, a human institution, is to be anathematized for having furnished a few, a very few, enthusiasts and fanatics, what shall we say to those deemed of Divine origin? Has not every religion which history records been obnoxious to similar objections? And among them none, perhaps, has shed more blood than that which we profess. Shall we, therefore, discard it? Shall we deprive suffering humanity of its best, its surest consolation under the chastening afflictions of Divine dispensations? I say, God forbid!

But we have been told as falsely, as insiduously, that Masonry has a certain aptitude to demoralization. Might not the same be said with equal justice of the sacred writings? Has not the religious fanatic, as well under the Jewish as Christian dispensations, invariably justified his lawless shedding of blood by those revealed but misconstrued truths —truths we hold Divine?

But we have our mysteries. So has our holy religion. The writings of our patron saint are full of them. We shall not, therefore, I trust, discard the one or the other.

Our forms have been made the subject of ridicule. A sufficient answer to this is that forms are essential to the existence of all societies. As they are arbitrary, they will sometimes give scope to the carpings of the too fastidious; but they never can, with justice, be held to derogate from the fundamental principles of any institution. I have been a member of this useful and honorable Fraternity for more than half a century, and have never until now heard the calumny uttered that its obligations under any circumstances impugned the ordinances of civil or religious society. On the contrary, we hold ourselves bound to render unto Cæsar the things which are Cæsar's; and unto God the things which are God's; and I can with truth affirm that I never knew a man who became a Mason and whose practice conformed to the precepts it inculcates who did not become a better man than he had been heretofore.

While with the accession of Morgan Lewis a better feeling seemed to prevail in the craft and the efforts of Grand Secretary Herring in preserving the institution from further havoc were eminently successful, the bitterness of the Anti-Masonic party seemed only to increase with the passing of time and so for several years there is little to report of Freemasonry in the State of New York. The bulk of the business done at the successive meetings of the Grand Lodge was mainly formal and routine and a recital of it may be spared the reader. The efforts of Secretary Herring were directed not only to prevent any further breaches in the ranks, but to ascertain entirely the extent of the damage.

And first he strove to put the fraternity clear before the public as to its position on the Morgan abduction. In 1831 he introduced or

caused to be introduced, the following preamble and resolution:

Whereas, It has been alleged that an outrage has been committed on the body of William Morgan; and,

Whereas, Proceedings in consequence of such allegations have been made in our courts of justice in relation to the subject; and,

Whereas, By means of false representations an effort has been made to impress the public mind with an opinion that this Grand Lodge and the fraternity in general have attempted to screen, if not protect the perpetrators of this alleged outrage; therefore,

Resolved, That the Grand Secretary be instructed to ascertain from the public records a statement of the facts in relation to the persons said to have been Masons, charged and convicted of the abduction of Morgan, and report to the Grand Lodge at the next annual communication.

This resolution was carried and the secretary collected the required data. In 1832 this material was submitted to a committee of five, but they were unable to formulate a report on account of the great mass of material it was necessary to read and consider, and requested more time. This was granted, but that seems to have ended the investigation, for by the time they were ready to report the bottom had dropped out of the Anti-Masonic conspiracy and the position of the fraternity was beginning to be clearly understood.

Grand Secretary Herring in his effort to preserve the remaining outposts of the institution and in strengthening those which remained found his task a hard and difficult one, one which, in fact, would have seemed impossible to a mind less strongly imbued with a firm belief in the inherent strength of Masonic principles. In 1832 no less than 107 warrants were declared forfeited, and 85 in 1834, while 110 Lodges were directed to show cause why they should not be similarly dealt with. Then most of the Lodges were unable to pay in full their arrears of Grand Lodge dues and had to be leniently dealt with, as, under the circumstances, they deserved to be, but some were contumacious. Some Lodges refused to deliver up their property when their warrants were withdrawn, others had it smuggled away so that it could not be seized, and some refused to meet or return the warrant, afraid, apparently, to touch Masonry in any way. In 1835 twelve members of Watertown Lodge renounced all connection with Masonry in a communication to a newspaper, and for this they were expelled by the Grand Lodge in December of that year. But this result had so little effect that their example of using the public press to express their Anti-Masonic sentiments was soon after followed by 51 other members of the same Lodge and a like penalty was imposed.

Perhaps the most conspicuous instance of contumaciousness was furnished by St. Andrew's Lodge No. 7, one of the pioneer Lodges in the city and the most active and influential when the Grand Lodge was formed. In fact, as we have seen in an earlier part of this work, it was for a time the Grand Lodge, as the officers of that body under Walter were mainly taken from its ranks. On March 4, 1835, its members sent a letter to the Grand Lodge stating that they voluntarily surrendered their charter and that the Lodge had neither property nor jewels nor money. The letter was signed by Cornelius Bogert, Joseph Hosie and Martin E. Thompson. It was found, however, that prior to sending the letter the brethren had distributed the funds of the Lodge among the poor members, had given their jewels and other property to a blind asylum, and destroyed their books and papers. This condition of affairs was transferred to the Grand Stewards and they finally reported that "while St. Andrew's Lodge had not technically violated the Constitution they had violated the spirit of the Masonic compact, inasmuch as they had given away Masonic funds which had been contributed by Masons for the relief of the Masonic poor and have left the poor of their own Lodge to suffer, some of whom have since

been recommended by a part of these very same persons to the Grand Stewards for relief; they have made a mockery of Masonic charity by giving to an institution for the blind the jewels and other Masonic embellishments which to such an institution can be of no use." It was proposed at first to expel these contumacious St. Andrew's brethren, but ample apologies were offered, ignorance of Masonic law was pleaded and so harsh measures were not applied.

The condition of the Grand Lodge on emerging from the Morgan crisis may best be learned by a few figures submitted by the Grand Secretary at various meetings. In 1834 he could only find 264 Lodges on the roll. After 85 had been summarily struck off 179 remained and of these less than 50 were really in good standing. In 1836 when 45 Lodges were represented, he presented another report, the figures of which were very impressive. After stating that in 1826 there were some 500 Lodges in existence, he submitted the following figures of attendance and receipts at the succeeding June meeting of the Grand Lodge:

1827.	228	lodges	represented.	Revenue	$5,301
1828.	130	"	"	"	4,277
1829.	87	"	"	"	2,355
1830.	77	"	"	"	2,474
1831.	71	"	"	"	1,798
1832.	52	"	"	"	1,615
1833.	56	"	"	"	1,400
1834.	53	"	"	"	1,573
1835.	49	"	"	"	1,631

At the same time he reported "that there remain hundreds of forfeited warrants scattered throughout the State, liable to be carried out of the State, lost or clandestinely used; that property of various kinds remains throughout the State which by forfeiture of warrants belonged to the Grand Lodge; that opposition to Masonry never again could be revived in the State."

In summing up the havoc which the Morgan issue made in the Masonic ranks in New York, my revered predecessor as Historian of Grand Lodge, Charles T. McClenachan, wrote: "From the commencement of the Morgan excitement retrogression in Masonry was observable; for a long period there was little enthusiasm and the faithful awaited the awakening. Out of 502 Lodges, no less than 420 had surrendered their warrants, leaving the meager number of two dozen Lodges in the city of New York, two in Brooklyn, one in Hudson, and the others dotting the eastern section of the State. Existence was almost all that was sought for by even devotees, from the period of the Compact in 1827 to the year 1836. Benevolent, Holland, Howard, Independent Royal Arch, Albion, John Hancock, Abram's, Washington, Montgomery, Manhattan and Mount Moriah had managed to maintain a life more or less inactive. Naval, No. 69, and Mariners', No. 67, had been fortunate in having a membership that followed the sea; the two or three Lodges that used a foreign language and were open to foreign visitors and usages were favored by the presence of those who were little affected by the besom of the Morgan pestilence; of these were L'Union Francaise, Adelphi, and German Union; at long intervals they would have a candidate. Trinity No. 12 united its fortunes with the Germans, as did Clinton No. 143 with St. John's No. 1, in 1833, which Lodge in the ten years may claim to have been successful, as its number of initiates was about thirty."

Before leaving this subject it may be well to mention another matter which in a small and more agreeable way helped to reduce the roster of the Grand Lodge. In 1832 it waived jurisdiction over the Lodges it had established in Colombia owing to the establishment there of a Grand Lodge, and for the same reason it transferred Detroit Lodge, No. 337, Oakland, No. 343, Menomania, No. 374, and Monroe Lodge, No. 375, to the Grand Lodge of Michigan and seven Lodges in Mexico.

Possibly one of the most significant signs

of the change which was taking place in public opinion was the fact that it was deemed opportune for the craft to once more appear in public as Masons and in Masonic clothing. This was on June 26, 1834, when a public funeral procession took place to express the regret of New York at the loss of Lafayette, he who had so befriended the nation when a friend was most needed. The Grand Lodge on this occasion turned out in force—600 brethren are said to have been in line, but the figures seem doubtful—and marched from Euterpean Hall to the City Hall Park and listened to a eulogy on "The French Patriot, The Nation's Adopted Son," by the Rev. Evan M. Johnson, Grand Chaplain. On June 7, 1837, too, the brethren, clothed, gathered in St. Matthew's Church and listened to an oration by the Grand Secretary on Past Grand Master Jacob Morton and Elisha W. King, both of whom died on Dec. 2, 1836. But quietly as these public displays had passed off the Grand Lodge was not disposed to run any risks by encouraging too frequent appearances, except in the case of funerals, and even in that contingency processions had been abandoned during the height of the persecution. Matters now looked hopeful, however, and a desire for public parades had taken possession of some of the brethren. It may be stated that the Grand Lodge, from its inception, has been invariably opposed to processions on the part of individual Lodges, and even omitted time and again the public observance of St. John's day by declining to authorize the usual parade. With the return of freedom from Morganomania, as some one has called it, many of the younger brethren were anxious to show their fidelity to the craft by getting up such displays on all sorts of occasions, but the necessary permission was always refused. In 1836 a meeting of many of the brethren in the city was held and arrangements made for a parade on June 24 that year, but the Grand Lodge by a majority vote refused to entertain the matter and give the necessary sanction. This caused considerable ill feeling and led to a serious schism which was the more to be regretted as the craft was even then barely recovering from the effects of its terrible experience with the Anti-Masons. But the story of this schism, which lasted for some thirteen years is too important to be told at the end of a chapter.

CHAPTER III.

THE ATWOOD GRAND LODGE.

IN the spring of 1837 York Lodge, No. 367, passed a resolution that its members should unite in public procession on St. John's day of June that year and invited other Lodges to join with them. Silentia Lodge at once accepted the invitation as did Benevolent Lodge. Hibernia Lodge soon after fell into line. A committee was formed to prosecute the necessary arrangements. When the Grand Lodge officials were informed of these proceedings the arrangements were pretty well advanced, and an orator had been secured, dinner bespoken, hall engaged, and so forth. In fact the first official intimation the Grand Lodge had of the proposed festival was when a committee called on Grand Secretary Herring and asked if there was anything in the Constitution which prohibited a procession on St. John's Day without a permit from the Grand Master or his Deputy. The answer was that there was nothing in the Constitution, but that there were several resolutions extant which prohibited such parades and that one expressly forbade any public demonstration until otherwise ordered. On that authority the Deputy Grand Master ordered the proceedings at once stopped and the proposed procession abandoned. This the visitors declined to do.* It was claimed by the Atwood party that in the

*This summary is based on McClenachan's account. In the history of York Lodge by Thomas Keating we read that the Lodges "deputized a subcommittee of seven brethren to ascertain of the Deputy Grand Master officially if it was necessary to procure a dispensation from the Grand Officer for said celebration. In performance of said duty they called at the Grand Secretary's office and there found the Deputy Grand Master and Grand Secretary, of whom the committee inquired: 'Is there any provision in the Constitution relative to holding Masonic processions or any requirement necessary for holding the same?' The Grand Secretary replied: 'You have the Constitution and can as well judge as me.' They responded that they were well aware of that; that they had searched and could not find any clause denying the right of a Lodge to hold a procession, but they came for official information and required an official answer; they also desired to know 'if there were any writing, not printed in the Constitution, forbidding the same? The Grand Secretary replied 'there was not that he was aware of,' and to their request the R. W. Brother decided officially that there was nothing in the Constitution which prohibited any regular Lodge from celebrating that day (June 24) in the usual manner without permission from the Grand Lodge." The interview is described in similar terms by John G. Barker in his "History of Silentia Lodge." Both of these accounts seem to be based on Atwood's own story, which was printed shortly after the trouble broke out. It will be seen it expressly states that the legality of the proposed procession was clear, so far as printed or written laws were concerned, and makes no reference to any desire on the part of the officials that the parade should not be held. We can readily believe, however, as was claimed, that the Grand Lodge officials knew of the movement before the committee waited upon them and had, informally, tried to prevent it. We think that is a fair inference, even in view of the statements in the histories from which we have just quoted.

ten days which elapsed between the committee's visit to the Grand Secretary's office and the date of the procession not a word was heard from the Grand Lodge on the subject, although the preparations went openly on. However this may be, there is no doubt that on the night before the parade an official prohibition, signed by the Deputy Grand Master and attested by the Grand Secretary, was sent to the general committee and duly received and that on the following morning when the paraders were assembling Deputy Grand Master Benschoten and Grand Secretary Herring went to Union Hall and again, verbally, this time, prohibited the parade. A vote, however, was taken, 300 brethren decided to march in spite of the official inhibition the procession started forth.

A defiance of the lawful authorities of the Grand Lodge so palpable and public as this could only have one result if the Grand body was to retain its own prerogatives or even its own self respect, and that was the taking of prompt and stringent measures against those implicated. An emergent meeting of the Grand Lodge was called on July 12, when a charge was preferred against York Lodge, as the leader in the movement, for "creating a disturbance and confusion among the fraternity, subversive of the principles of the order and injurious to its prosperity and character, by a violation of duty to the Grand Lodge." This charge was divided into five specifications, in which were set forth the facts that the Lodge had resolved to hold a public procession, without legal authority; that it had, by publication in the newspapers, invited other Lodges to unite in that intention; and that it had actually held the procession in violation of the decisions and rules of the Grand Lodge, and in defiance of the prohibition of the Deputy Grand Master. Similar charges were, at the same time, preferred against the Masters of both Benevolent and Silentia Lodges, and some other brethren who had taken an active part in the affair.

The whole subject was referred to the Grand Stewards' Lodge, and as a result the warrant of York Lodge was declared forfeited and its Master, Henry C. Atwood, its officers and members, expelled. W. F. Pratt, Past Master, and Henry Jones, Grand Warden, of Lafayette Lodge; Orlando Warren, Master, Henry Weaver, Senior Warden, of Silentia Lodge; John Bennett, Master, William Caskaden, Past Master, of Benevolent Lodge, were expelled from membership and all rights and privileges of Masonry. The decisions and sentences of the Grand Stewards' Lodge were sustained by the Grand Lodge at a meeting on September 6, and the warrant of Silentia Lodge was in addition declared forfeited.

This, briefly stated, was the origin of the trouble which led to the schism. There were innumerable charges, lengthened Masonic trials, the usual evidence and a vast amount of abuse and recrimination, the introduction of which would tire any ordinary and intelligent reader. Both parties put forward lengthened arguments and the contumacious paraders endeavored to prove they were right and to show that they had been ill-treated and were the victims of a rather high-handed show of authority. But all they said, all the evidence brought forward on their behalf, and all the arguments used did not alter the main fact, a fact admitted on both sides, that they expressly and wantonly disregarded an order issued by the Grand Lodge through its regularly appointed officers. Insubordination of this sort, if permitted, would soon destroy any Grand Lodge and is contrary to all modern Masonic teachings and practice. Five days after their expulsion most if not all of the suspended brethren met in the Howard House and organized a new Grand Lodge. Possibly that result was the real object some, at least, of the leaders of the trouble had in view.

The prime mover in the disturbance, the most outspoken advocate in defiance of the Grand Lodge and the most outrageous in denunciation of the tyranny of the Grand Stew-

ards' body and the arbitrary dictation, as he deemed it, of the Deputy Grand Master and Grand Secretary, was Henry C. Atwood, then Master of York Lodge. He was born at Woodbury, Conn., in 1800 and initiated, passed, and raised in Morning Star Lodge, Oxford, that State. In 1826, having then been settled in New York for some time, he helped to found Mystic Lodge, No. 389, and he was twice elected its Master. In 1830 he left New York and resumed membership in his mother Lodge, of which he became Master in the following year and served three terms. Then he returned to New York, threw in his Masonic fortunes with York Lodge and was elected its Master in 1836 and 1837. He was a most enthusiastic Mason, but we should judge from his record more enthusiastic about its offices and glitter, about the influence and power it gave, than about the lessons it symbolized or the duties it inculcated. As a business man he was a failure. He held a position in the Custom House but lost it after a change in the National Administration and then became proprietor of a resort known as Hermitage Hall, at the corner of Allen and Houston streets. It was, however, not a success, and indeed his personal fortunes once reached so low an ebb as almost to impel him to retire from Masonic affiliation altogether, but he managed to hold on. In all the branches of Masonry he attained prominence. In the Chapter and Commandery he was equally zealous and in connection with the Scottish Rite many a bit of wordy warfare has since been fought around his name. He used to boast that he had conferred more degrees than any other man of his time, and those who followed his Masonic career or studied it had no doubt that this boast rested on a solid foundation. He was always fond, however, of tinkering with the ritual, of improving it according to his ideas, and being by no means an educated man, he often injected matter into the recognized work which was utterly unnecessary and out of place, even although at times, notable for its originality and quaintness. But such things were really above his capacity and when in 1850 he published "The Master Workman," a new and improved ritual, it was roundly condemned by every Masonic scholar and thinker and has since almost disappeared.

Of Atwood's remarkable activity, of his restless activity, in the craft, better evidence cannot be presented than is contained in the following reminiscent paragraphs written many years ago by the late R. B. Folger:

In 1825 an event took place which caused considerable excitement in the Lodges, and ultimately changed the whole system of work as then practiced by the different bodies. In that year Mystic Lodge, which met at St. John's Hall in Frankfort street, was established by Henry C. Atwood, who was then a young man, very ardent and sanguine, full of zeal, devotedlv attached to Masonry, and never content unless engaged in some way in the promotion of the cause. He was at that time a journeyman hatter, and was working in the city. He came here from Connecticut, where he had been a pupil of Jeremy L. Cross, was as perfect in the work as a man could well be, and very fluent in delivery. He had gathered around him a sufficient number of brethren to form a Lodge, made them nearly as perfect as he was himself, and then obtained the charter for his Lodge. It at once became a great novelty, as nothing of the kind in Masonry was then known or practiced in the State of New York.

The reason for this is readily given. The system of "lecturing" adopted by Webb, Snow, Gleason and others, had been adopted in the Eastern States, and Mr. Cross became one of the first lecturers under that system as early as 1810. He lectured throughout the South and West, and covered all the ground he could; but the State of New York rejected the system, and would not allow it to be practiced within her boundary. Such was also the case with Pennsylvania. All the Lodges at this time were pursuing the old system, and when Mystic Lodge commenced its labors, it created no little surprise among the Masons of New York, and hundreds flocked to the place every meeting night to see the spectacle. The room was always uncomfortably crowded, notwithstanding the effort made by the Lodge to the contrary, and there was barely room to get along with the ceremonial part of the degrees. Still the work was carried through like a well-formed piece of machinery, "took with the fraternity like a charm,"

and at once became very popular. The Craft did not know exactly what it meant, only that it was "beautiful." This pleased Bro. Atwood; he worked on with a good will; candidates were plenty; and in a short time Mystic Lodge became respectable in numbers and was decidedly a leading Lodge.

The encouragement in the work was such that subsequently Bro. Atwood proposed to form several classes, numbering twenty pupils in each, for the purpose of imparting the work and lectures. A large number had witnessed the work as performed by Bro. Atwood, yet there were none to be found at that time who seemed to know or understand what "lecturing" meant in Masonry. It is true they had in the Grand Lodge of the State an office called the "Grand Lecturer," filled by Bro. Wadsworth, but no one had ever even heard him lecture, or even knew what it meant.

Owing to the terms, there was some difficulty in getting up the first class. But it was accomplished, and the requisite number obtained and the class agreed to meet two afternoons in each week, at St. John's Hall, for the purpose. The class kept full and in the course of five or six weeks, the most of the members became experts at the business. Subsequently several other classes were formed, a knowledge of the work spread rapidly throughout the Lodges, effecting a complete revolution in many respects. A considerable number of Lodges in the city had adopted the Cross system, and the excitement became great, the more so because there was fierce opposition offered by some of the old and respectable Lodges "to such glaring innovations upon the body of Masonry."

It was here that the Masonic career of Bro. Atwood commenced, and being untiring in zeal, it was not long before he became what may be termed a "leading man" in Masonry, drawing with him a large number of friends who were much attached to him and as devoted as himself. Bro. James Herring, then Master of a Lodge, was one of the leaders in the opposition. He witnessed the scene going forward, and decried it as strongly as others advocated it. He was made a Mason after the old system, and would never vary in his mode of work, up to the hour of his death. He conscientiously believed that any departure from that system was wrong, no matter who gave countenance to the act, and being very decided in character and as obstinate as he was decided, there was no such thing as moving him from his position. It was here that the acquaintance of Bros. Atwood and Herring commenced, and here also was the commencement of the difficulties between them, which increased, grew very bitter, and continued for a long series of years.

The ground of difference between them was of such a character that no agreement could possibly take place, as Bro. Herring charged that the work and lectures of Bro. Cross materially changed the ancient landmarks of the Order, as well as added new matter to the ancient ritual, whereby the Order was brought into contempt. Bro. Atwood, on his part, alleged that Bro. Cross received the work from Thomas Smith Webb, Snow, Gleason & Co., that it was the orignal work of Masonry, and as such should be received.

In this matter there is not, nor can there be, a doubt, on the part of any candid and thinking Mason, that Bro. Herring was right, for the simple reason that the "old system" was practiced in New York before Webb, Snow, Gleason & Co. manipulated their work and lectures, and that before the year 1825 the changes and additions alluded to were altogether unknown and unpracticed in the State of New York; nor were they known in any Lodge of Masons before the year 1800 to 1804, while what is called the old system was several centuries older. Bro. Herring characterized the changes as "wooden nutmegs and horn gunflints, imported fresh from Connecticut," and the addition of new matter as poetry and romance; while Bro. Atwood rejoined that when Bro. Herring was made a Freemason, after Cross' style, he would then know for the first time what true Masonry was. As often as they met, sharp words followed; still they remembered that they were brethren, bound by a common tie, and were kept within the bounds of decorum. This kind of warfare drew a line of demarcation between the "old" and "Cross Lodges," each party having a large number of adherents; and both sides were persistent, obstinate, and determined, so that there was then as great a difference between the "old" and "Cross Lodges" as there would be now between a true Lodge and one that was clandestine.

The class was interesting to us all. It commenced at 2 o'clock and closed at 6 p. m., twice per week. All were young Masons; all were desirous to excel. Bro. Atwood was very apt at teaching. He took unwearied pains, and nothing pleased him better than to see every one in the class as well informed and perfect as himself. His manner of "drill" was excellent, and, to make it more interesting, he would open a Lodge and cause each pupil to preside in turn, and so go through with the whole exercise, that the pupil should not only be perfect in word, but also in deed. They were all much attached to him and he gained a reputation

then as a workman in Masonry which endured to the end of his life. As soon as the result of the first class was known it became very popular. There were numbers ready to come forward, and subsequently many more classes were formed.

The members of the fraternity in those days, as a general thing, were well informed, the followers of legitimate business or occupation, and many of them learned and well known to fame. In New York City the number of the latter was large. Hon. De Witt Clinton, Governor of the State; Hon. John W. Mulligan; Hon. Cadwallader D. Colden; Hon. Martin Hoffman, Morgan Lewis, Philip Hone, Aaron Clark, Rev. Drs. Milnor, Anthon, Feltus, McCartee, Rev. Evan Johnson, Rev. Mr. Christmas, and many other ministers of different denominations; Sheriff Oliver M. Lowndes, Wm. L. Stone, Joseph Barrel, Matthew L. Davis, and many others who need not be mentioned. Our occupation, together with the position in Masonry which we occupied, brought us frequently into the company of these patrons and earnest and zealous workers in the Order, and we recur with pleasurable emotions to the many enjoyments we have derived from our associations with such exemplary men.

The Hon. De Witt Clinton was the head of the fraternity. He was a man of gigantic mind, and earnest in his labors for the welfare of the Brotherhood. Placed far above the common walks of men, he was very approachable in his demeanor, and very benevolent. However fully his mind might be occupied with the affairs of State, or with the cares of office, he reserved a large share for Masonry in all his leisure, and no brother, however humble, ever applied to Mr. Clinton in vain. His hand was ever ready to greet, and his heart beat warmly toward a brother. Our limited space will not permit a particular notice of all these worthy brethren. They were distinguished and honored among the Fraternity: they have finished their labors on the Temple and have passed away, and we may not soon "look upon their like again."

The first change which became most prominent, and which led off the controversy, was the "working in of a visiting brother" and the "salutations" although the changes which they complained of were numerous in all degrees. The "old system" party were conscientious, and firm as a rock. They declared with deep feeling, "that as they had received so they would impart;" that such were the laws of Masonry; that the man who would be found guilty of interfering in any way with the fundamental principles of the Order, should be forthwith expelled and publicly denounced; that the attempted subversion of the ancient landmarks was worse than the act of the Grand Lodge of England in 1739; that the innovations and alterations made by the Cross system completely destroyed the sacredness of the obligations, and subverted the true meaning of things to a gross mechanical interpretation, by which the main object of the Institution, so far as the instructions went, was defeated; that the introduction of pictures which had no connection with Masonry whatever, the adding of new symbols, the admission of theatricals and declamation, whereby the whole system became "lumbered up," and transformed in meaning and in intention, could not be countenanced. They, therefore, kept on with the old system and required of every member and visitor positive and full obedience to the ancient usage.

The "Cross party,"—for by that name it was known—insisted that the "old system" was simply a relic of the days of ignorance; that when the "work" was manipulated by Webb, Snow & Co., in 1802, those brethren had introduced a system that was beautiful, and worthy of being possessed. It gave a reason for everything that was done, and its works were in conformity with reason; that the introduction of the new usages was a necessity, that they exemplified what was before meaningless, and that eventually every Lodge in the land would acknowledge its correctness.

Here was a wide difference. Party spirit ran high, and the feelings on either side became much embittered. Bro. Atwood, the representative leader of the Cross party, stood his ground, and soon had around him, as supporters, four or five Lodges, while numerous members of the Craft belonging to different Lodges had adopted the system, and were working hard to obtain the consent of the Lodge to which they belonged that it should be adopted, while the "old system" numbered by far the greater portion of the jurisdiction.

There was no action taken at this time by the Grand Lodge upon the subject, the affairs of that body being rather mixed up. There had been a difficulty and a separation, so that there were then two Grand Lodges in the State, one known as the "City Grand Lodge," embracing all the Lodges of the city and county, together with Kings, Richmond, and some of the river counties; the other, the "Country Grand Lodge," holding its East at Albany, and embracing the rest of the State. There is no doubt that both Grand Lodges were entirely opposed to the introduction of the innovations, but it would seem, judging by the dilatory proceedings of both bodies in the premises, that one was waiting for the other to speak. Meantime, the innovations went on and increased. Every Lodge meeting at the City Hall, every one at Tammany Hall, including

old St. Andrew's, the great portion of those meeting at St. John's Hall, remained firm for the old system. The few Lodges which had espoused Bro. Atwood's side were overrun with candidates and members drawn there by a love of decoration, finery and new things.

It was during this little trouble that Bro. James Herring was introduced as a leader in the "old system," and was backed by most of the respectable Lodges in the city. Richard Ellis, Lebbeus Chapman, John Horspool, Edward Cook, Jonathan Jarvis, with numerous others, were his warm supporters. Against such "odds" it seemed for Bro. Atwood a hopeless case. Still he was undaunted, and labored on, his Lodge rapidly adding to its numbers, and his popularity among his admirers became great. Contention and argument was his "forte," accompanied with loud and boisterous declamation. On this account he always managed to draw after him the crowd, while his nature was so genial that his followers became strongly bound to him. The breach between the two parties was growing wider and wider, when events in the Masonic world occurred which put an end to the necessity of any further contention, and called upon all honest and upright Masons to stand shoulder to shoulder in order to breast the coming storm.

The initial meeting to organize the new Grand Lodge was held on September 11, when in answer to public notice a large number of brethren met and opened a Lodge under the warrant of Benevolent Lodge No. 142. Charles F. Lineback, Past Master of St. John's No. 1, presided. A declaration of "principles" evidently drawn up by Atwood, was submitted under the title of a "Declaration of Rights and Independence." After stating that all Masons are endowed with "certain inalienable rights and privileges, inherent in their nature * * * of which they cannot be deprived by any new law or regulation," and that it is a "paramount duty" to resist "all encroachments that may tend to remove or make innovations or infringements on any of the ancient landmarks of the order, the Declaration went on:

We, the undersigned, have long witnessed, with much anxiety and pain, the unconstitutional, unjust and arbitrary proceedings of the present Grand Lodge of the State of New York, and its subordinate body, the Grand Stewards' Lodge, whereby an odious and oppressive Instruction has been created, influenced by design and sinister motive; and feeling ourselves deeply aggrieved by the more recent unjustifiable and uncharitable acts of the said Grand Stewards' Lodge and Grand Lodge, whereby a large number of respectable and worthy brethren in this city have been most unjustly, wantonly and ruthlessly expelled from their Masonic rights and privileges; and viewing with just abhorrence and utter astonishment the violation of all Masonic rule and principle by the said Grand Lodge in the proceedings had at its quarterly communication, on Wednesday evening last, the 6th inst., whereby the respectful appeal and solemn protest of the accused brethren was contemptuously rejected, a hearing of their defense refused, by resorting to mean subterfuge and base expedients, and whereby they were uncharitably prejudiced and unjustly condemned without a hearing;

Therefore, fully assured that our wrongs and grievances will not be redressed by the present Grand Lodge; that justice has fled therefrom, and that with it "charity is but a name;" sensible that in such case forbearance is no longer a virtue commendable; actuated by the spirit and principles declared in the foregoing preamble, and impelled by a conscious sense of duty, we are constrained to renounce all further communication therewith, and hereby declare ourselves absolved from all Masonic allegiance thereto—an independent body of Masons, determined to proceed forthwith to establish a new Grand Lodge, from whence to hail; to support in their pristine purity the original constitutions and the ancient landmarks of the Order, and to preserve inviolate the rights and privileges thereby guaranteed.

Wherefore, confident in the justice of our cause, and resolved to appeal to the whole Masonic Family, we attest this, our solemn declaration, by attesting our names.

To that petition 127 signatures were affixed, and the new Grand Lodge was then formed. Officers were elected as follows:

Grand Master—Henry Marsh.
Deputy Grand Master—Orlando Warren.
Senior Grand Warden—Thomas S. Brady.
Junior Grand Warden—John W. Timson.
Grand Secretary—Charles F. Lineback.
Grand Treasurer—William Cascaden.
Grand Pursuivant—Joseph Homer.
Grand Tyler—Samuel Jones.

Then the meeting adjourned until September 15 when the title of "St. John's Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York" was adopted for the new concern, the constitution of the Grand Lodge just repudiated was adopted as a temporary standard and a committee appointed to adapt it to the ideas of the malcontents. The officers were installed at a meeting on September 27, at which time also the new Grand Lodge was "consecrated in due and ancient form and dedicated to God and the Holy St. John." Among those present at these ceremonies were John S. Darcy and Dr. Jeptha B. Munn of New Jersey—a fact which gave rise to considerable trouble. At that same consecration meeting the first charter of the new Grand Lodge was issued—Mount Liban Lodge, No. 1, at Port au Prince, San Domingo. Brother Bennet, of Benevolent Lodge, on behalf of the brethren of that body, formally renounced all allegiance to the old Grand Lodge and threw in their fortunes with the new, carrying with them the old charter. A statement of the causes which led to the institution of St. John's Grand Lodge was ordered prepared, so that sister Grand bodies might be fully posted and their sympathies and recognition asked, and the report of the committee on the changes in the Constitution was taken up and discussed in detail. At a subsequent meeting the Grand Treasurer resigned and Alexander Caskaden, of Benevolent Lodge, was elected to the office and the official list was completed by the following appointments.

Grand Marshal—William Caskaden.

Grand Standard Bearer—Roswell Graves, Jr.

Grand Sword Bearer—Adolphus Andreas.

Grand Stewards—Henry Weaver, William Hemmer, Richard J. Williams, George Wright.

Senior Grand Deacon—Thomas P. Walworth.

Junior Grand Deacon—Martin O'Connor.

Having thus seen the new Grand Lodge fully organized for business, we may be spared following its history in detail. It is in fact a most unpleasant subject, for the entire movement was clearly clandestine and but for the terms of union, terms to which the Grand Lodge should never have consented, its official acts and titles would not have obtained any recognition whatever in any Masonic history or be treated otherwise than with contempt. Indeed it is difficult to understand how men professing themselves to be Masons and fit to lead Masons could ever have countenanced such a deliberate, willful and unmistakable defiance of constituted and lawful Masonic authority. It can only be accounted for, so far as the leaders were concerned on the ground of the weakness of human nature. Atwood's fiery nature could not brook a subordinate position, and promotion to the high places in the fraternity as it was constituted before the schism was too slow to be commendable to him. Henry Marsh had been a candidate for Deputy Grand Master and only mustered up 36 votes, and we doubtless would find the sting of disappointed ambition the incentive to revolt in most of those who became leaders in the revolt.

The new body, although without funds, having to borrow $300 to get some sort of an outfit, pay rent, etc., may be said to have started off fairly well. Originally composed of York and Silentia Lodges, it was soon, as we have seen, joined by Benevolent and issued a charter to a foreign Lodge. The latter was not a pillar of strength to the concern, but it represented a warrant and the fee was acceptable. Soon, however, the roll was added to; Munn Lodge No. 5, and Fidelity No. 6, both in New York, added substantial strength and matters appeared to "boom" for a year or two. But after the first few meetings it was noticed that the communications of the Grand Lodge were but slimly attended and seemed devoid of interest. In

1840 matters had come to a serious pass. The expenses were reported at the annual meeting at $156.25 and the receipts at $161.50, so that financially the progress made was poor. The warrant of Fidelity Lodge was annulled and its number, 6, was given to a new Lodge, Templar, in time to become herself a mother of Lodges. In 1841 it was reported that few of the subordinate Lodges had paid dues, and two stated meetings of the Grand Lodge were not held on account of there being no quorum.

Early in 1842 it was seen that heroic measures were needed or the St. John's Grand Lodge would die of inanition, so the usual expedient of reducing fees and dues was adopted. Lodges were authorized to confer the Entered Apprentice degree for $5, the Fellowcraft for $1, and the Master Mason's degree for $3—$9 in all, and to save expense and conceal weakness all meetings of the Grand Lodge were declared suspended for one year. It was under these circumstances that a warrant was granted to Independent Lodge, New York, which became No. 7. But even this did not help much, for Independent Lodge was so weak it required very careful nursing to keep it alive, while the Grand Lodge held no meetings at all in 1843 or 1844 and the life with which it started seemed to have departed from it forever.

The fact was that while in New York its clandestine origin removed from it the sympathy of those who remained true to the principles of the fraternity, its same evil origin failed to win it any recognition from the Grand Lodges of the country, although its appeals to that end were earnest, even hysterical. True, a slight glint of the sunshine of recognition came to it from New Jersey brethren, but it did not continue very long and its members were simply regarded, outside as well as inside the State, as "expelled Masons," such a decree having been formally pronounced against them, individually or collectively, by the only body legally competent to act in the matter. In 1839 the St. John's Grand Lodge passed a resolution formally asking the Grand Lodge of Connecticut to recognize it and exchange representatives, but the communication conveying the request was not even deemed worthy of an answer. Later, in reply to statements duly made, the Grand Lodge of North Carolina "refused to communicate with St. John's Grand Lodge of New York, or any other Lodge of expelled Masons." The Grand Lodge of Maryland proclaimed it to be clandestine and so did those of Indiana, Pennsylvania, Virginia, Rhode Island, the District of Columbia and Massachusetts. We have said that the only ray of the sunshine of recognition came from New Jersey. As was recorded on Page 375, two members of the institution in that State—two Past Grand Masters—took part in the "consecration" ceremonies and Gen. Darcy and a number of brethren from St. John's Lodge, No. 2, took part in the St. John's Grand Lodge celebration on the day of the Evangelist on Dec. 28, 1840. This led to considerable unpleasantness and the Newark Lodge was interdicted from any friendly intercourse with the regular New York Lodges. The conduct of the New Jersey Grand Lodge throughout this contention, while very near to recognition never actually went so far, but its sympathies were evidently from the first with the St. John malcontents. It tried, in fact, to observe a benign neutrality and failed, and its conduct did not win commendation from either the regular or the clandestine body. This incident and its consequences will be more fully treated in another chapter. Suffice it here to say that no governing body of Masons in America openly admitted that the St. John's Grand Lodge had any Masonic status at all, but regarded it as simply a clandestine body, and although later it seemed to win more success and to come prominently before the public it never won any other character from those most competent to judge.

In 1845, when the darkness was most profound, a gleam of hope came to St. John's

in the reception of an application for a charter for a Lodge at Port Chester, and the Grand Lodge was at once summoned to meet in the room occupied by Independent Lodge. The charter, of course, was at once granted, and soon after, Feb. 3, 1845, the Grand Lodge went to Port Chester and duly dedicated the new Lodge, hailing it as Armour Lodge No. 8. This did not seemingly do much good to the Grand body, for throughout the remainder of 1845 and the whole of 1846 its sleep was undisturbed. With 1847 came renewed hopes. Four new Lodges were warranted, Joseph H. Anderson was elected Grand Master in place of Henry Marsh, who had passed away, and Henry C. Atwood became Deputy Grand Master. The warrants of Benevolent Lodge and Silentia, the leaders in the organization, were recalled for a time on account of their indebtedness, but Munn Lodge, which had been in abeyance, was revived.*

In 1848 the cornerstone of a proposed monument to Washington was laid with an imposing civil and military demonstration, and in some way St. John's Grand Lodge was invited to perform the ceremony of laying the stone with Masonic honors. The invitation was eagerly accepted, of course, and although the monument scheme never rose higher than the cornerstone, the Grand Lodge made the most of the opportunity which thus unexpectedly came in its way and before the year closed it had not only resuscitated Benevolent Lodge but issued warrants to three new ones—Ulster, Piatt and Excelsior. Everything was done, too, to foster these Lodges as well as all the others on the roster. The cost of a warrant was trifling, the initiation and other fees were permitted to be small, it was allowable to confer the three degrees on any candidate in a single night; and for any contingency which might arise Atwood was always ready to grant a dispensation.

Perhaps, however, the highest honor paid to the Atwood Grand Lodge was in November, 1849, when the civic authorities gave it the central place in the reception of the body of Major Gen. Worth, a member of the fraternity, on its arrival from Texas for entombment in Greenwood prior to being placed below the stately shaft which now adorns Broadway at 25th street. The most was also made of this opportunity. Silentia Lodge again took up its charter, and several others were warranted, so that the organization could now boast of 24 Lodges. At the election that year Atwood was chosen Grand Master and among the other officers were two men who were afterwards to be noted for their prominence in New York Masonic circles in literary as well as in ritualistic and executive work. These were John W. Simons, then chosen as Senior Grand Warden, and Robert Macoy, who became Grand Secretary. It is curious to reflect that both these brethren, distinguished for their thorough understanding of Masonic jurisprudence should have been brought to light in Lodges which at the time were beyond question clandestine. Of course in selecting such Lodges neither of the brethren were, presumably, able to judge on this question, and although both were distinguished in the Atwell Grand Lodge for their enthusiasm—Simons is credited with having founded Munn Lodge—it is only fair to say that both were leaders in the movement which not only resulted in the union of the Grand Lodge with the Atwell organization, but made all the clandestine operations, titles, etc., of the latter accepted as legitimate.

In 1850, says McClenachan, another honor came to the Atwood Lodge when it was by the

*Sept. 7, A. L. 5847 their [Silentia] warrant, with that of Benevolent Lodge, was declared forfeited. York Lodge was also suspended with privilege granted to resume upon proper application. Previous to the surrender of the warrant of the Lodge many of the members assembled and affiliated with Independent Lodge, No. 7, which, we are informed, was the only acting warranted Lodge under the jurisdiction of St. John's Grand Lodge for several years. Barker's "History of Silentia Lodge," p. 73.

municipal authorities invited to take part in the funeral services and procession which had been arranged in honor of the memory of Zachary Taylor, President of the United States, whose death took place on July 9 of that year—the second chief magistrate of the nation who had died while in office. The St. John's Grand Lodge brethren were not, however, the only representatives of the craft on that occasion, for in the published historical sketch of St. John's Lodge No. 1, we find the following under date of July 23, 1850: "The Lodge united with the civil authorities on the occasion of the funeral solemnities paid to the memory of the illustrious citizen and soldier Major Zachary Taylor, late President of the United States. The Washington Bible was carried on the occasion and a special guard of honor, as an escort, was detailed from Captain Helme's company of Continental soldiers."

In the meantime—in fact, for almost a couple of years—a movement for union had been at work. The desire for this was prompted on the part of the members of the Atwood Grand Lodge by a knowledge of the failure of their organization to obtain recognition, by their being regarded as clandestine, and by the fact that the bulk of the then members had no share in the original quarrel and possessed none of the bitterness which had in 1837 led to the division. It would be difficult to say whether Atwood's ambition was satisfied or his restless spirit had been temporarily curbed, but even he, on reaching the highest pinnacle in his own Grand Lodge, probably was desirous of a union which would act as a vindication. But those who were associated with him on the roster of officers of 1849 and 1850, such men as Simons, Macoy and Daniel Sickles, were anxious to be freed from the stain of irregularity which they found they had incurred, possibly unwittingly, certainly without a full realization of its meaning.

But the Grand Lodge was equally desirous of peace. In 1849 another schism had taken place, what is known as the Phillips Grand Lodge had been organized, and with three Grand bodies in the State matters were becoming complicated. Some of the other Grand Lodges throughout the country counseled a healing of the differences, hinting that in the existing condition the three Grand Lodges in New York were rather a ludicrous commentary on that spirit of Masonic harmony which should always exist among the brethren. Then the Phillips break had not only weakened the Grand Lodge, but it was felt that if a union took place between it and the Atwood Lodges the outlook would be very serious. At the same time it must be remembered that the Grand Lodge had the prestige of regularity, age, numerical strength and financial standing, while the Atwood body had nothing to offer excepting its Lodges, twenty-three warranted and two under dispensation, and some of these were decidedly weak in numerical strength, while financially all were struggling. However, the bitterness of 1837 in the Grand Lodge had passed off, new men filled all the offices and it was felt that the past could be forgotten for the interests not only of harmony but for sake of the future welfare of the old Grand Lodge.

CHAPTER IV.

THE UNION NEGOTIATIONS.

THE proposal for union probably started originally in the informal conversations of the brethren in each body and was certainly prompted by a desire for peace and harmony by the rank and file on both sides. The great majority of the undecorated brethren in St. John's Grand Lodge—if not all of them—had come into the Masonic fold after the formation of that body, and from the time that the Atwood Lodge was fairly organized we can trace no additions to its ranks as a result of defection from the parent body, while, on the other hand, evidences are not wanting of some of the St. John shouters making their peace with the Lodge they had left. But, however the negotiations originated, we find they assumed tangible form at a meeting on March 24, 1849, at which the Grand Lodge was represented by R. R. Boyd (Grand Secretary), J. B. Fox, Daniel West, John A. Kennedy and W. N. Lewis, and the St. John's body by Charles F. Lineback (Grand Secretary), Robert Macoy, Oscar F. Hawley, John W. Simons and W. H. Cornell. This committee, however, it must be understood, was simply made up of brethren acting as Master Masons and without any authoritv from the bodies from which they hailed. As a result of the conference a series of resolutions was drawn up with the view of effecting a union. They proposed that the matters of difference should be submitted to two arbitrators, who, if, needed, should chose an umpire, and a decision given on "pure Masonic principles." They were to have all the necessary power to call for books, papers and documents as well as to summon witnesses. If they decided that the men who organized St. John's Grand Lodge were justified in so doing and that it was a "legally constituted Grand Lodge according to ancient usage, former precedents, and general constitution of Masonry," then the St. John's Grand Lodge was to continue its existence and be recognized and acknowledged. If, however, the arbitrators decided against the originators and the Lodge, "then the said St. John's Grand Lodge shall cease to exist, and no longer ask to be recognized or known as such, and shall forthwith call in the warrants and dispensations they have issued."

This arrangement seems to have been accepted by both sides, although it was a clear departure from a New York Grand Lodge landmark in one point, that of agreeing under any circumstances to acknowledge that more than one Grand body could legally exist in the State at any time. However, circumstances often impel societies as well as men to remove, or forget, or ignore, or bury out of sight the most firmly founded landmark. The proposition, however, was accepted and A. C. Babcock, Grand Master of Connecticut was selected as arbitrator by the Grand Lodge and John P. Lewis, Grand Master of New Jersey, was chosen on behalf of the younger body. It was understood afterward that they had

agreed on Grand Master Benjamin B. French of the District of Columbia to be umpire, although on this point no formal decision appears to have been made.

The proceedings had not advanced much beyond this stage when, at the meeting of the Grand Lodge in June, 1849, the Phillips difficulty arose, leading to the organization of another—the third—Grand Lodge in the State. It may be stated, however, that the Grand Lodge at once—two days after the Phillips rupture—endorsed all that had been done. The Atwood body was now placed in a quandary, as three of those who had acted for the parent body had left it under the new excitement, and evidently its officials did not want to get involved in the imbroglio. Accordingly Grand Secretary Robert Macoy submitted a statement of the condition of affairs to the arbitrators and asked for advice "as to the propriety of arbitrating with either of the two parties at present, or what course should St. John's Lodge pursue?" In response Grand Master Lewis, whose sympathies were evidently with the St. John's body, wrote:

> Under existing circumstances I would advise St. John's Grand Lodge to remain quiet and await the issue of time—particularly so, as new difficulties have arisen in which your Lodge is not involved. It is desirable that the whole body of the Fraternity should be interested, or rather act, in the recommendations, to which allusion is made in the communication received from you this morning (August 1, 1849) which cannot be in the present state of matters.

This was not the letter of a Mason, but of a politician who fancied that the side to which he had inclined held the key to the position and could command its terms by standing out from one or other, if not from both, of the armies which held aloft banners inscribed with the name of a Grand Lodge.

How much more honest, outspoken, more truly inspired by sentiments of Masonic fraternity was the reply from A. C. Babcock of Connecticut. After giving his opinion decidedly against Phillips and those who sided with him he said:

> I think the order given, forbidding you to celebrate, was unjust and oppressive, but the course taken by you afterward was all the reason ever offered by any in our Grand Lodge for refusing fellowship with you. My advice is that you carry out the arbitration as begun with the Grand Lodge of the State of New York of which J. D. Willard is Grand Master.

This letter, however, for some reason, was not received in time, and on August 2, 1849, acting on the advice of John P. Lewis, the St. John's body passed a resolution declaring in favor of postponing the further consideration of the question of union. The letters of both the arbitrators were submitted to the Grand Lodge at the regular quarterly meeting on September 4, together with the information that the Atwood Lodge had decided to act in accordance with the Lewis suggestion and break off further negotiations. The position was at once accepted by the Grand Lodge, which assumed a most uncompromising and dignified attitude. On the following day it met and adopted a series of resolutions, which, after reciting the story of the arbitration movement, declared:

> This Grand Lodge then believed, and still believes, that the position it has all along maintained, and in which it has been sustained by the whole Masonic world, as to St. John's Grand Lodge being a clandestine body is so clear and unquestionable that no three men of the high character proposed could doubt or differ on the same subject; and
>
> Whereas, It is also willing to afford an opportunity to many respectable, but misinformed men, to be received into the Masonic fold, without a sacrifice of their personal pride, and on terms honorable to themselves; and
>
> Whereas, This Grand Lodge, therefore, at its said annual communication, acceded to said proposal for reference and clothed the Grand Officers with power to carry it into effect; and
>
> Whereas, Circumstances have occurred since June which lead this Grand Lodge to believe that said St. John's Grand Lodge, so called, do not intend to carry out the said reference; and

Whereas, Said St. John's Grand Lodge, so called, has taken no steps to carry out the said reference, and declares its intention still further and indefinitely to delay, and has discharged the committee it had appointed on the subject; and

Whereas, It is inconsistent with the dignity of this Grand Lodge that its offer should be considered as an open offer, to be acted upon at the pleasure of said body; therefore

Resolved, That we are of opinion that said resolution of this Grand Lodge, adopted at its last annual session, acceding to such reference ought to be rescinded, but inasmuch as it is a subject interesting the whole Fraternity of the State, which should not be acted on definitely, except at the annual meeting;

Resolved, That the Grand Officers be advised to suspend all further action under the powers with which they are vested for carrying into effect said reference, until the next meeting of the Grand Lodge.

By the following June, however, a better feeling had set in between the two parties. The Atwood Lodge appointed a committee to prepare a basis of union; the Grand Lodge appointed a committee of five to consider any proposals which might be submitted, the committee consisting of the Rev. Salem Town, John L. Lewis, Jarvis M. Hatch, Thomas Dugan and John S. Perry. On June 8 this committee submitted the following document received from the officers of the St. John's Lodge and recommended that its propositions be agreed to:

1. Recognition of Lodges subordinate to St. John's Grand Lodge as regular Masonic Bodies.
2. That their members are lawful Masons.
3. That the Lodges be put on the registry of the Grand Lodge of the State of New York.
4. That each and every of such Lodges may, at any time, with their own consent, come under the jurisdiction of the Grand Lodge of the State of New York.
5. That if St. John's Grand Lodge shall, on or before the next June communication, by a vote of their body, decide to give up their organization as a Grand Lodge, and proffer themselves to the Grand Lodge of the State of New York, then Grand Officers and Past Grand Officers shall be received and admitted as Past Grand Officers of the Grand Lodge of the State of New York.

We, the undersigned, pledge ourselves to carry the above propositions into effect, if adopted by the Grand Lodge of the State of New York.

HENRY C. ATWOOD, G. M.
DANIEL SICKELS, J. G. W.
ROBERT MACOY, G. Sec'y.
DAVID COCHRANE, G. Lecturer.

These propositions, although not entirely satisfactory, formed a good basis for action, and the approval of the Grand Lodge committee which introduced them was unanimously sustained. The St. John's Grand Lodge was so pleased with the position of affairs, so well assured of the ultimate success of the union negotiations, that it openly and formally declared itself on the question of the Phillips Grand Lodge in a series of resolutions, which it unanimously passed. These said:

Resolved, That St. John's Grand Lodge hails with the most unfeigned satisfaction this action (acknowledgment of the legality of St. John's Lodge) on the part of the Grand Lodge of the State of New York, and does hereby ratify and respond to the same;

Resolved, That we cannot recognize the body claiming to be a Grand Lodge, under the guidance of Mr. Isaac Phillips, as Masons, until they shall have been formally healed by the M.·. W.·. Grand Lodge of the State of New York;

Resolved, That an ordinance be, and the same is hereby adopted, forbidding the Lodges under this jurisdiction to receive as visitors, or adjoining members, any Mason hailing from the jurisdiction of Mr. Phillips until they shall have complied with the conditions of the foregong resolutions.

This action on the part of the Atwood Lodge was, of course, very gratefully received by the parent body and removed any lingering objection which the most stiff-necked of the sticklers for regularity might have felt in dealing with a body that had for thirteen years been denounced in all sorts of ways as clandestine, and which, in fact, was as clandestine a Grand Lodge as ever existed. Further negotiations were easy and were conducted with apparently the best of feeling and a single desire for a speedy and a perfect union. As

a result a special meeting of the Grand Lodge was held in the City Hotel, 429 Broadway, at which the following definite set of resolutions as a basis for union were submitted on behalf of St. John's Grand Lodge:

To the Most Worshipful the Grand Lodge of the State of New York:

The committee appointed by St. John's Grand Lodge of the State of New York, for the purpose of consummating a fraternal union with the Grand Lodge of the State of New York, do hereby respectfully submit the following as a substitute (in consequence of a misunderstanding and misconstruction as to the true intent and meaning of the original five propositions unanimously adopted by the two bodies in June last) to wit:

First.—That the St. John's Grand Lodge shall, on or before the 27th day of December, 1850, pass a resolution to disband its organization as a Grand Lodge on said 27th day of December, 1850.

Second.—That each and every Lodge under the jurisdiction of St. John's Grand Lodge shall, on or before the 23d day of December, 1850, with their consent, surrender their warrants to St. John's Grand Lodge and take out warrants from the Grand Lodge of the State of New York.

Third.—That the Grand Lodge of the State of New York shall, immediately on the adoption of these propositions, acknowledge the Lodges now subordinate to St. John's Grand Lodge as regular Masonic bodies, and their members as lawful Masons entitled to the protection of the Grand Lodge of the State of New York throughout its correspondence; provided, the St. John's Grand Lodge and its subordinates also adopt said propositions.

Fourth.—On the consummation of the union of the two bodies, all the present and past officers of the now St. John's Grand Lodge shall be enrolled as Past Grand Officers of the Grand Lodge of the State of New York, and be entitled to all the honors and privileges thereto belonging.

Fifth.—That the Grand Lodge of the State of New York shall, immediately after the confirmation of the above proposition, transmit the same throughout their own jurisdiction, and also to every Grand Lodge in their correspondence.

Sixth.—That whenever any of the subordinate Lodges now under the jurisdiction of St. John's Grand Lodge shall have passed a resolution or resolutions in accordance with the tenor of these propositions, said Lodge, or Lodges, shall forthwith transmit a copy thereof, duly authenticated by the officers of the Lodge, and the seal of the Lodge affixed thereto, to the Grand Secretary of the Grand Lodge of the State of New York.

DAVID COCHRANE,
HENRY C. ATWOOD,
ROBERT MACOY,
JOHN W. SIMONS,
DANIEL SICKELS,
Committee on behalf of St. John's Grand Lodge.

On motion of Oscar Coles these terms were accepted practically without change, and on his motion also it was resolved that "this Grand Lodge, being desirous of consummating the five propositions agreed to in June, 1850, and of restoring harmony and good feeling between the two bodies, will use every constitutional means to carry each and every of said propositions into effect."

Both Grand Lodges fully ratified this new compact and zealously proceeded to make final arrangements for the union. To this end the Grand Lodge on December 3, 1850, passed these resolutions:

Resolved, That the resolution passed by the Grand Stewards' Lodge, and by the Grand Lodge of this State in 1837, expelling W.·. Brother H. C Atwood, and other members of the Fraternity, for appearing in procession on St. John's Day, or for transactions connected therewith, be rescinded from the proceedings of the Grand Lodge; and the Brethren so expelled be, and hereby are, restored to all the rights and privileges of Masonry.

Resolved, That all Brethren who have not been expelled by this Grand Lodge, but who have been suspended with their Lodges, * * * who shall decline membership and affiliation with these suspended Lodges, may, upon application to any warranted Lodge, before the next Quarterly Communication, be eligible to be balloted for, and if accepted be received as Masons in good standing, provided they labor under no other Masonic disqualification; and it is expressly understood that this resolution is not applicable to those members who have been expelled by name by this Grand Lodge.

Resolved, That this Grand Lodge do commemorate the union of the members of St. John's Grand Lodge with the Grand Lodge of the State by a public procession and festival on St. John's Day, the 27th inst.

This last clause had evidently been agreed to by the leaders before the date of the meet-

ing, for on November 22 Grand Secretary Powell issued the following invitation to sister Grand Lodges:

The committee appointed to make arrangements to celebrate the union of the Brethren under the jurisdiction of St. John's Grand Lodge, with the Grand Lodge of the State of New York, have the most unqualified and heartfelt pleasure in announcing that this joyful and greatly desired event will be consummated on St. John's day, the 27th of December next.

The Committee earnestly request the presence of your M. W. Grand Lodge, and the members of her subordinate bodies, to participate in the celebration on this auspicious occasion.

The R. W. Grand Secretary would greatly oblige the Committee, by extending invitations to the Lodges within the jurisdiction of your Grand Lodge, and returning an answer at the earliest practicable period.

It is not a little singular that St. John's Grand Lodge should have its beginning in one parade and that its last appearance should be in connection with another.

As an indication of how the union sentiment was received by the St. John's brethren we may reprint the following letter addressed, with a copy of the proposals for union, by Grand Secretary Macoy to a Masonic magazine in December, 1850:

I take the liberty of transmitting the report of a Committee appointed by St. John's Grand Lodge of the State of New York, at its last September Communication, for the purpose of conducting the arrangements of a fraternal and final union of the Masonic family in this State, and the total disbandonment of its own organization, as a Grand Lodge, upon the basis of the propositions alluded to in the report. This report, I am happy to say, was unanimously accepted with but one dissenting voice. The document breathes the sentiments of a very large and enthusiastic portion of the fraternity of this State. It is the manifest demonstration of a much persecuted and abused body, whose sole and only aim has been, for the past thirteen years, to have justice done upon them. As a just exemplification of the truth of this last assertion, I refer to the action of St. John's Grand Lodge on the report and resolutions, and in a few days more, palpable proof of its correctness will be given. Already our subordinate Lodges are at work, striving with each other for the palm of being first to show their sincerity and honesty of purpose. All of the Lodges have taken action, and unanimously adopted the conditions proposed and acceded to by the two Grand Lodges, notwithstanding they had the privilege of six weeks to consider the propriety and expediency of conforming to the proposed arrangements. All the Lodges under our jurisdiction evince the same earnest desire to effect the fraternal union, so that, when the time arrives, (27th of December) the whole body of St. John's Grand Lodge will appear at the doors of the M. W. Grand Lodge of the State of New York, and claim admittance into the ancient and honorable arena of Freemasonry, according to the terms of the propositions—then to be one fold under one shepherd. Let peace and harmony forever reign within those walls. Let us then strive, with the pure principles inculcated by Masonry, to redeem the wandering brethren now deprived of the glorious privileges of the craft, and bring them again to the ancient habitations of their fathers, and by exerting the genial influences of "Moderation, Friendship and Brotherly Love," the happy desideratum will be accomplished. The principles of Masonry generate the essence of good will to all men, in acts of forbearance to an erring brother, sympathy to the afflicted, and beneficence to the indigent. So let us, with this divine beacon of Peace, go forth in the bright example of a grateful heart, forgetting the vain distinctions of party—submerging all factional considerations into the great channel of "doing unto others as you would that they should do unto you"—thus giving a convincing evidence of our desire to foster and perpetuate harmony and peace within our borders.

It would be improper to implicate the whole body of the Lodges now without the pale of Masonic protection, because a few factious and designing men perpetuate acts of disorder, and who are leading confiding and unsuspecting brethren from the path of rectitude. It rather behooves us to be more watchful of the great interests confided to our care. It becomes you, sir, as a journalist, advocating the doctrine of "Good will toward all men," to use your whole energies and influence in assisting to reunite the dissevered parts of our honorable institution. "Let your light so shine before men that they may see your good works," and thus positively enforce the precept of Masonic doctrines. It is our duty, collectively, to prefer a deliberate, calm and equitable procedure to

that which, impelled by passion and prejudice, decides with precipitation, and sentences with rigor. We must lay aside all thoughts of malice (if any there be) and endeavor to assuage the wounds that now afflict the fraternity—let us offer some justification, when we forbear with an erring, and forgive a repentant brother. Cannot we profit by the mild and lenient measures of the Savior, in his reply to Peter, when he enquired, "Lord, how oft shall my brother sin against me, and I forgive him?" "I say not unto thee until seven times, but until seventy times seven." Mild and courteous means will accomplish more than austere and harsh measures; therefore, the former will be, no doubt, favorably entertained, and the result will soon manifest itself. New York will then, as it should ever be, "one and indissoluble."

For a man who was himself just about to enjoy "the glorious privileges of the craft" this denunciation of others for being outside the pale is very refreshing. At the same time Brother Macoy's plea for "mild and courteous" measures to bring back the erring ones shows that, though himself even then a clandestine Mason, he possessed the true Masonic spirit and fraternal sentiment which should animate all members of the brotherhood.

CHAPTER V.

TRIPLER HALL.

THE proceedings in connection with the actual union were consummated at a grand meeting in Tripler Hall, on Friday, Dec. 27, 1850, and as the event was regarded and is still regarded as a landmark in the history of Freemasonry in New York, it deserves to be recorded with an unusual degree of fullness.

In the morning the Grand Lodge and its subordinate Lodges gathered at the City Hotel, 429 Broadway, and a procession was formed by the Grand Marshal, Simeon Abrams. Headed by a band, the procession marched up Broadway to Tripler Hall and there a meeting of Grand Lodge was opened, the usual prayer being offered by the Rev. Alfred E. Campbell, Grand Chaplain.

In the meantime St. John's Grand Lodge brethren had been gathered together at their headquarters, 274 Grand Street, and there formed in processional order. Preceded by Dodworth's cornet band and Shelton's brass band and escorted by Royal Arch brethren and Knights Templars (Palestine Commandery, No. 18), they marched through Grand Street to the Bowery and thence down Bond Street to Tripler Hall. On entering they were received with Grand Honors and took the seats which had been reserved for them. "The scene at this moment," writes McClenachan, "was magnificent and intensely exciting; somewhat enhanced by four bands playing in unison. The white and blue of the symbolic regalia, the bright scarlet of the Royal Arch, and the black and white of the Order of the Temple formed a unique blending, set off by the rich party colors of the military bands." An eye-witness of the reunion, Finlay M. King, afterward Grand Master, wrote the following account of the opening proceedings, and as contemporary narratives when written by competent witnesses are more acceptable, historically speaking, than any which could be compiled, it is well worthy of being preserved here:

St. John's Lodge, followed by the subordinate Lodges under its jurisdiction, entered the hall in admirable order and took their position on the floor of the grand hall. And now a splendid sight presented itself. The stage having been considerably enlarged beyond its ordinary dimensions, was occupied by the Grand officers and other brothers of the order, high in rank, and invited guests from other States; the Grand Master of the Grand Lodge of the State of New York, Dr. Wm. H. Milnor, and the Grand Master of St. John's Grand Lodge, Henry C. Atwood, Esq., occupying the most prominent positions. On their right and a little in the rear stood the officers of the Grand Lodge of Connecticut, all of whom were present or represented. We noticed among them the M.·. W.·. A. C. Babcock, Past Grand Master of that State; and on their left were many of the officers of the Grand Lodge of New Jersey, including the M.·. W.·. Edward Stewart, Grand Master; M.·. W.·. Dan'l B. Bruen, M.·. W.·. Jno. S. Darcy, and M.·. W.·. Bro. Munn, Past Grand Masters; and R.·. W.·. Bro. Kerwood, our Representative in New Jersey. The members of the subordinate Lodges, attended by their officers, occupied the floor of the hall, while the galleries were filled with invited guests, principally ladies.

As soon as the St. John's Lodges had taken their places, the Grand Lodge of New York, and subordinates, gave them a grand salute.

M.·. W.·. Grand Master of St. John's Grand Lodge, Henry C. Atwood, then arose, and made a short address, congratulating the brethren upon the occasion which they were about to celebrate. Addressing Grand Master Milnor, he narrated in brief the circumstances under which the dissension originally occurred. Speaking of himself and companions who then left the Grand Lodge, he said, the olive branch had been extended to them, and they had returned—but not alone; no, they were attended by this escort—(pointing to the numerous assemblage of persons in the center of the house). He concluded by saying, I present them to you as Masons—Masons by name, and by practice.

Grand Master Milnor replied—

M. W. Sir and Bro.:—In the name and on behalf of the Grand Lodge of the State of New York, I bid you and your associates welcome. As the official head of the Grand Lodge, I receive you and your brethren, Masons, good and true, who have faithfully endeavored to promote the great principles of our order, as members of this jurisdiction—hereafter to be recognized as such—entitled to all the rights and privileges thereunto belonging.

My brethren, the union, so long desired by the Masons, not only of this great State, but throughout the United States, is now completed. All difficulties which may heretofore have existed, are ended. The wall of partition is broken down, never I trust to be rebuilt. There seems a peculiar propriety, that such an union should be consummated on this day, a day held sacred by all Masons,—a day on which multitudes of the brethren, throughout the civilized globe, are gathering together to receive the pledges of love and fidelity—to rekindle their zeal—to confirm their faith. There is many a joyous meeting at this moment, where hands are clasped and hearts are knit, in true Masonic friendship. Brethren, there is not one more joyous than this. The happy countenances before and around me, speak this more forcibly than any words of mine. Who can look upon a scene like this, and not realize, in all its fullness, "how good and how pleasant it is for brethren to dwell together in unity? It is like precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment,—as the dew of Hermon, and as the dew that descended upon the mountains of Zion."

Thanks to the Supreme Architect, who has imbued our hearts with the spirit of unity, and has so disposed the minds of the brethren, that with one accord, they have come up to this house, to-day, to honor his holy name by obeying his commands. Glory be to God on High (response of the brethren,—"So mote it be, Amen!"). My brothers, I am but the organ of others. There are hundreds of hearts around us, beating responsive to mine, when I again, most cordially bid you a fraternal welcome. I extend to you the grip of fellowship, and receive you amongst us, as a Past Grand Master of the Grand Lodge of the State of New York.

A round of cheers of welcome were here given by the Grand Lodge and subordinates, and each fraternity, in due form, consummated the adjustment of all difficulties by shaking hands with each other. Grand Master Atwood was then formally announced as a Past Grand Master of the Grand Lodge of New York.

Grand Master Atwood replied in a few pertinent remarks. He then called for Grand Standard Bearer Hyatt, of St. John's Grand Lodge, who came forward and received the custody of the Banner of St. John's, with the injunction to protect it as faithfully as he had heretofore defended it. This the Grand Standard Bearer promised to do, and the Grand Master addressed the members of the Lodges on the subject of the dissolution about to take place. He enforced upon their minds the necessity of obedience to all the mandates of the Grand Lodge under whose jurisdiction they were about to place themselves. In conclusion, he said, under the sound of the same gavel that first called the Lodge to order, I now declare St. John's Grand Lodge dissolved. He then desired the brethren of Lodges under St. John's Grand Lodge to salute the Grand Master. This was done in a manner worthy of Masons who know how to do what they undertake, and we venture to say, that this salute has never before been given in this city by so large a body of Masons, with such combined precision and ease. The union was thus consummated, and many hearts rejoiced.

After a Masonic ode had been sung, the sentiments of which were infinitely superior to its poetry, the Masters of the Lodges of the now defunct St. John's Grand Lodge came forward to receive their new warrants under the Grand Lodge. The first was Thomas Abbot, of Independent Lodge, that being, by the mutations of time and circumstance, the senior Lodge in the organization—taking precedence of even York, Benevolent, and Silentia, the

original constituents of St. John's. To Abbot the new warrant was read by Grand Secretary Powell, but the Masters of the other Lodges were simply handed their respective documents.

The full roster of the St. John's organization, with the numerical position of each body in the respective Grand Lodges, was as follows:

		G. L. Number.
1	Benevolent	192
2	Silentia	198
3	York	197
4	Mount Liban, inoperative so far as known in 1850.	
5	Munn	190
6	Fidelity, inoperative before 1850.	
6	Templar	203
7	Independent	185
8	Armour	186
9	Darcy	187
10	Marsh	188
11	Cortlandt	189
12	Phillipstown, inoperative before 1850.	
13	Lebanon	191
14	Palestine	204
15	Ulster	193
16	Piatt	194
17	Excelsior	195
18	Solomon's	196
19	Harmony	199
20	German Pilgrim, inoperative before 1850.	
21	Zeradatha	200
22	Joppa	201
23	Zschokke	202
24	Hyatt	205
25	Empire City	206
26	United States	207
U. D.	Atwood	208
U. D.	Worth	210

On the conclusion of the ceremony of presenting the warrants another ode was sung—so poor, as a piece of composition, as not to be worth reprinting—and then Grand Master Milnor delivered the following oration, an effort which was regarded by the brethren as "most appropriate and eloquent:"

Life has been called a pilgrimage, and perhaps no term could be selected more expressive of its uncertainty, dangers and hopes. It is indeed a pilgrimage through a region of varied aspect; beneath a checkered sky of cloud and sunshine. Man is indeed a pilgrim—one of a goodly company, as diverse in character and feeling as in language and complexion; yet all united in one common object, all pressing forward to one common goal, the ocean of Eternity. As the strings of an instrument, responding to the same touch, but each vibrating with its own peculiar tone, produce one harmonious melody, so all hearts respond to the touch of the same divine Master, each with its own peculiar measure, yet all uniting to perfect the great work for which they were created, the glory of their Maker. Life is indeed a pilgrimage, joyous to some, yet wearisome at times, to all; in all its stages, youth, manhood, and old age, changing and uncertain. Yet on this journey, however dreary, to each one, however desponding, there appear green spots, as welcome as are the oases of the desert to the panting caravan—where the sparkling waters and cool herbage invite to refreshment and repose. Here the weary spirit loves to linger, renewing its vigor for the journey onward. Here, like the good old Patriarch, we erect a pillar of remembrance, in token that God hath dealt kindly with us. These are the way-marks along the travel-path of life, to which memory often returns in seasons of danger and distress, and brings back fresh courage for the conflict. Now to such a green spot have we come to-day. Such a way-mark are we about erecting on the pathway of time. We have halted two bands of Pilgrims at the clear and pure fountains of truth and charity,—and, for a brief period, rest by the still waters. How refreshing thus to meet and interchange friendly greetings. How delightful to know that such union is not but for a day or hour, but that when the signal is given for the march onward, we are to journey together, through the rest of our pilgrimage, lightening each other's toils, sharing each other's burdens.

This is indeed a glorious day for Masonry. Doubly glorious, for she appears again before the world, after years of seclusion, clad in the white robe of brotherly kindness and charity. O, there are spirits looking down upon this scene from the realms above who are rejoicing with joy unspeakable at this joyous spectacle. They, living, believed the day was not far distant when, all differences forgotten, this union would be effected—that the hour would come when atonement would be made for the wrongs of Masonry. They died in this faith. It had supported them through many a day of trial, when the heart was ready to sink beneath the load of obloquy and reproach which their persecutors, some in ignorance, but more in malice,

heaped upon them. The hour has come, and I stand before you the official head of this united body, with a swelling and grateful heart, but with a tongue too feeble to do justice to the occasion. This is indeed a glorious day, one which will long be remembered in our annals—whose tale will be told to our children's children. I would not mar its pleasures by narrating bygone difficulties—difficulties which I trust are to be buried in oblivion. It is sufficient to know and feel that we are one—one in feeling—one in action—brethren of the mystic tie—with cheerful hearts and ready hands, now, and for the future, resolved unitedly to promote the blessed work of Masonry. Masonry! what thoughts cluster about the heart, at the mention of that word. Masonry! so much reviled because so little understood. Masonry! venerated for its antiquity—yet suspected from its mystery. Masonry! whose genial influences, like the dew-drop on the flower, are felt but seen only in the crystal tear resting on the eye of gratitude, dissolved by that sunshine of which it is the precursor.

It perhaps ill becomes me to speak of her beauty and excellence, lest it be thought that cool judgment has given place to excited feeling. Yet who so well fitted to speak her praises, as one who has been taught her principles, who has realized their power. I would not, however, be the mere eulogist of Masonry, for she needs no eulogy of words. The epitaph of that illustrious Mason—the great architect, resting in the splendid temple of his own creation—"Circumspice," Look around—is the best eulogy of living Masonry. Look around at the temples and palaces she has reared in every land—look at her altars, bright with the fires of truth in every clime—look at her children, their name is legion—humbly ministering to the suffering and the needy. To whom is the world indebted for the perfection of architecture and the arts—to Masonry. She gave the first impulses to the systematic dissemination of learning. When during the dark ages the clouds of darkness and superstition rested upon the nations, she was the chosen guardian of literature and science—and when those clouds lifted—and the horizon became clear—then came forth from her inner sanctuary a chosen band, to show to the people that there still remained a remnant of the wise and prudent.

Much has been said and written, respecting the origin of Freemasonry. Ridicule has been too frequently cast, by the ignorant and unthinking, upon her pretensions to great antiquity. Yet the jeers of the ignorant and the scoffings of the profane have not one jot or tittle affected those claims. The mosses of antiquity have gathered around her columns. The wisdom of ancient sages is treasured up within her archives. Her principles are indeed coeval with the origin of man, but we pretend not to claim for her an existence, as a distinct organization, in the earliest ages.

When God walked with man in the garden, then and there were taught him the cardinal doctrines of Masonry. He was taught unbounded love for all things created, and holy reverence for the Being who created them. Purity and holiness were attributes of his mind. As the blood coursed through his veins, untainted by disease—so thought traversed the brain and moved the soul, unpoisoned by the touch of evil. As the earth poured forth her treasures, unbidden, for his corporeal nature, so heaven, through ministering angels, supplied, direct, his spiritual aliment. Man walked forth in the image of his Maker, perfect in form, in feature and in mind. There was harmony in all things: the carol of the bird, the plash of the waterfall, the roar of the lion, the bleat of the lamb. The softest zephyrs stirred the forest leaves, and the moonbeam was unbroken as it rested on the streamlet. Beauteous and gladsome was the face of nature—all things were subjected to the dominion of man's will, all made subservient to his interests and enjoyment. He felt no physical pain, he suffered no mental anguish—the burning heat and the biting cold—the excitement of hope and the bitterness of disappointment were alike unknown to him. A created being, he held converse with his God. Yet he felt a void within, a want unsupplied. Humanity yearned after human sympathy. "It is not good for man to be alone!" So an helpmeet was provided, the family relations were established, and thus was foreshadowed what to the end of time is to be a necessity of humanity.

The world grew older and sons and daughters became its denizens. The wing of the evil one had overshadowed the pure and perfect one. The carol of the bird is hushed by the snare of the fowler. The lion no longer crouches at the feet of his master. The thunder of God's wrath had been heard crashing amid the forest trees, and the lightning of his eye had withered the tall cedars. The heart of man had become a volcano of passions, which, ever and anon, burst forth in devastating fury. Ambition looked forth for a field to play her part in, and the hand of man had been raised against his brother. How changed—how changed the face of nature, once so beauteous and gladsome. The trail of the serpent has left its mark upon all things created, yet still men cling together, as those who have a community of interest and feeling. Patriarch and people, chieftain and tribe are still one

and undivided. They feel pressing upon them, as with an iron hand, a necessity of humanity. "It is not good for man to be alone."

The world grew older. The few saved by the Ark have grown into a very great people. They have traveled far and wide and founded great nations. They have discovered the riches contained in the earth's bosom. Simplicity has given place to luxury and refinement. The carol of the bird is all unheeded, while they listen to the sweet strain of the stringed instrument. The lion lies close in the recesses of the forest as the train of the hunter passes by in pomp and splendor. Is the heart of man lighter than it was in the day of simplicity and purity? Does not care sit heavy on the brow of the Monarch, and oppression, like a nightmare, lie upon the people? O! there is still felt that want which was felt in the garden—that yearning after human sympathy and support. There is pressing upon them a necessity of humanity. "It is not good for man to be alone."

The world grows older. Man feels within him the strength of intellect. His inventive and imitative powers are called into action. He explores the recesses of nature and pries into her secrets. The vegetable and mineral kingdoms become curious subjects of investigation. He studies the stars in their courses and calls them familiarly by name. The earth and the sea deliver up to him their treasures, and proud and erect he stands almost a god. Is he happier than the one who stood in the garden? He is, now, one of a multitude—of a mighty throng; yet he is still conscious of a want which must be supplied. He feels pressing upon him a necessity of humanity, and so associations are formed of those who can harmonize in pursuits and feelings. They unite for mutual support and encouragement—for intellectual improvement and for social enjoyment. The shadow is still upon the dial. "It is not good for man to be alone." Among these institutions, thus originating in a law of nature, arose Freemasonry. But when and where? It was foreshadowed in the garden; the foundation was laid there; but when and where was the superstructure reared? This has been a fruitful source of discussion in the Masonic world, and to various periods and causes has its rise been ascribed—to the Crusades, to the Jesuits, to the Commonwealth of Cromwell. Time and talents have been wasted in the defense of their favorite theories by ingenious authors. The general belief among Masons, however, is, that at the building of Solomon's temple. Freemasonry was first established as a distinct order. You are all, doubtless, familiar with the peculiar incidents attendant upon the construction of the great temple. It was reared under the immediate supervision of the Almighty. Day by day it advanced in beauty and grandeur; no sound of grating tool or workman's hammer were heard, for the stones were brought fashioned from the quarries of Zeradatha, until after seven years of labor the sunlight gleamed from its burnished dome and spires. Three Grand Masters presided over the work, and 3,300 overseers, 80,000 fellow crafts, and 70,000 entered apprentices assisted. With what feelings of pure but grateful satisfaction must this mighty multitude have assembled to witness its dedication, when the Grand Master, Solomon, clothed in his sacred vestments, blessed the people, and stretching forth his hands to Heaven, uttered that supplication for mercy on his brethren in their hour of need, so beautiful and touching from its earnest simplicity—"Hear thou in Heaven, thy dwelling place, and when thou hearest, forgive." What a deep sense of God's presence must have filled every bosom when the fire came down from Heaven and the glory of the Lord filled the place. How fervent their emotions, as with their faces bowed to the ground, they worshiped and praised the God of Israel, saying—"The Lord, he is God, for his mercy endureth forever."

This was the first grand assemblage of Masons. Up to this period we can trace with certainty the existence of our Order. Along the track of history, both sacred and profane, we have glimpses of its progress. As the footprints in the rock enable the naturalist to determine the existence and character of the antediluvian animals, so does a trait, a word, or a symbol, in the historic records which have come down to us from antiquity, exhibit Masonry. Although all this cannot be explained to the uninitiated, it is clear and distinct to the mind of the intelligent Mason.

The temple completed, this great body of Operative Masons was dispersed. They traveled into various lands, constructing temples and palaces, and disseminating moral and intellectual light. This is neither the time nor place to enter into an examination of the connection of Masonry with the Egyptian rites. The remains of buildings in Egypt at the present day, prove that architecture had, in that land, reached, at a very early age, a high state of perfection. There is but little doubt that Egyptian architects assisted at the building of the temple. From the similarity between some portions of their ceremonials and doctrines, it is probable that Masonry borrowed somewhat from the Egyptian Mysteries, but that they were identical with each other, we have no proof and but little reason for belief. Immediately subsequent to the completion of the

temple, a sect existed in Judea called Essenes, which was unquestionably Masonic.

It would be tedious and unprofitable to follow Masonry in her course through the world, to the present time. She flourished especially during the middle ages, under the protection of the Jesuits, throughout Europe—and again declined, when cast off and anathematized by the Popes, as opposed to their tyranny and superstition. She found a resting place in Great Britain, into which she was introduced by the architects who founded the abbey of Kilwinning. From England Masonry was given back to the Continental Kingdoms, probably by the adherents of James II., who, on the abdication of that monarch, took refuge with him in France. In spite of persecution she has continued to flourish there, and has numbered among her votaries the greatest, the wisest and the best. Prince and subject serve at the same altar.

In the year 1730, Lodges were created in different parts of America, and provincial charters granted by the Grand Lodge of England. Such is the origin of our own Grand Lodge. We originally held a charter from the Grand Lodge of England, and worked under the same, until on the Declaration of our Independence as a country, she also assumed an independent position in the Masonic world, as the Grand Lodge of the State of New York. Her course has been a most prosperous one, though at times obstructed by onposition and persecution. A Tompkins, a Clinton, a Lewis, and a host of worthies, admired and respected by the world for their virtues and talents, have, at various periods, occupied distinguished positions among us. They lived and died, firm and consistent Masons.

But let us turn to a subject of far more interest, to such an audience as I have before me—of far greater importance to us, as Masons—a brief consideration of the cardinal principles of Masonry. These are the test of her excellence—by these she must stand or fall. Within the walls of a Lodge, the inquiring spirit finds most companions. There dwells in a degree, that unity of spirit, which, in a perfect state, is only found in the Heavenly Temple. The seeker after truth enters our portals. He may come fretted by worldly disappointment, bowed down by misfortune, oppressed by care. He may feel solitary amid the crowds which throng the thoroughfare. He listens to the words of kindness and truth, which meet him at every step. A chord is touched—strange—that chord has been sounding ever since his birth, yet he has not heard it. The discords of the world have overpowered it. But he hears it now—and as it thrills through his frame, he begins to feel how good and pleasant a thing it is for brethren to dwell together in Unity. He discovers that Friendship is something more than a name—that deep within the recesses of the heart, lie emotions which only need to be warmed into life by contact with kindred spirits. He realizes the true nobility of his nature. The intellectual and moral functions are brought into healthful action. As an individual, he is conscious that a change has come over his spiritual nature. The genius of Masonry has touched, with her wand, his stony heart, and the living waters have gushed forth, making his barren wilderness blossom as the rose. He no longer walks solitary among the multitude. For in each countenance he sees a something which draws him, as by a magnetic influence, to itself. He looks upon all as brethren, and is bound to all by the strong ties of brotherhood. His unruly passions are subdued, and the gentler emotions roused into activity and life.

As the colors of the spectrum, though of varied brilliancy and intensity, when blended, produce a clear, unsullied white, so the feelings of the heart, though of varied depth and power, are united and harmonized by the medium of Masonry, and brotherly kindness and charity are the characteristics developed—brotherly love and charity, the cardinal principles of Masonry.

How endearing the title of Friend; what a charm in the very name of Friendship. How the mind turns at once to the domestic circle, for it is here that Friendship is seen in its beauty and intensity. The wife's devotion has ever been the theme of the poet's song and minstrel's strain, and filial love has been promised a blessing in its fulfillment. Desolate indeed must be that heart which cannot look back to the early quiet joys of home. O, the remembrance of a mother's love hath often come back to the lone wanderer, like a long-forgotten strain to cheer him in his loneliness and soothe his wearied spirit; and feelings of bitterness at the world's heartlessness, hath given place to kindlier emotions, as he thought of his earliest, his truest friend.

Throughout all animate creation is the principle recognized. The humble ant shows attachment to its fellow-laborer, and the honey-bee will allow no intruder in its hive. They are all drawn to each other, by instinct if you please, but in reality by a love of their own species, implanted in them by an all-wise God, for their own good. And so up through the scale of created beings is the ruling principle evident, increasing gradually in power, until in man, under the guidance of reason, it is displayed in its full development.

It is the basis of patriotism—that love of country which nerves the arm, and fires the heart, to protect

our native soil from the step of the invader, our hearth-stone from the touch of the oppressor. It imparts hope to the exile, when some home-melody strikes his ear with all its loved associations. High and low, rich and poor, acknowledge its power. It heightens the pleasures of the palace and alleviates the misery of the hovel. Even the vicious, whose hearts have been worn away by the constant droppings of evil, are subject to its influence. What noble instances of heroism has it produced. It has supported the dying martyr in his agony, and cheered the prisoner in his solitude. It was seen at the cross, when, amid revilings and reproaches, the faithful band of disciples stood by and witnessed the last agony. It guided the lone women at early dawn to the sepulchre, to see where they had laid their friend and Master. O, it is the golden thread which runs through the web of human life, imparting to it its strength and beauty.

We claim not for Masons that they alone exhibit, in all its fullness, this divine principle, but we do assume that the lessons of wisdom presented night after night, and day after day to the eye and ear of the youthful Mason, have a direct and powerful tendency to induce those kind feelings—that earnest desire to benefit his fellow, which belong to true Friendship. We all know and feel the influence of daily associations, how productive they are, either of good or evil. Thus the habit is acquired in our Lodges of thinking well of our neighbor, and this is the first step towards seeking to do him good. We learn to look upon our fellow-man, not as one who can be used to advantage, but as one who has claims upon our sympathy and regard. We are taught to shun moroseness, jealousy and suspicion—and to cultivate courtesy, affability and frankness. Now the heart, thus alive to the gentle feelings—thus full of love and mercy—must be possessed also of Charity, the distinguished characteristic of a Master Mason—that wide-world Charity which looks abroad upon the whole human family—and recognizes all as brethren—that Charity which looks to the moral as well as the physical improvement of man—which seeks to clothe him with the armor of righteousness; to present him with the shield of virtue—that Charity which desires man's intellectual advancement, and strives to raise him from the degraded condition to which sin has reduced him, and to elevate him nearer to that state of perfection in which he was originally created. How beautiful the description of Charity by St. Paul:

"Though I speak with the tongues of men and angels, and have not Charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of Prophecy, and understand all mysteries and all knowledge, and though I have all Faith, so that I could remove mountains, and have not Charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing. Charity suffereth long and is kind; Charity envieth not; Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity; but rejoiceth in the truth, believeth all things, hopeth all things, endureth all things. And now abideth Faith, Hope and Charity, but the greatest of all these is Charity."

How graphic is this description—how strictly in consonance with the teachings of Masonry.

The young Mason is taught patience—patience under trials and affliction, patience under obloquy and reproach. If the world taunt him as one whose profession is better than his practice, let him diligently examine and see whether in some particular, he is not wanting in that strict consistency which should mark his course through life. He must not return taunt for taunt, but rather good for evil. There is, indeed, a point beyond which forbearance ceases to be a virtue, but much may be borne before that point is reached. "Charity suffereth long and is kind." He is taught humility—to be lowly in his own eyes, serving the Lord. If God has endowed him with superior gifts, he is to use them for the benefit of his brethren; but not, by unnecessary display, to endeavor to excite jealousy and envy. True merit is never obtrusive, nor does it ever go without its reward. The lowliest flower often exhales the sweetest perfume, and is the especial object of the naturalist's care.

It is said of an ancient philosopher—one at whose feet many had sat to gather the words of wisdom—that to a flattering disciple he replied, "My daily experience is that I know nothing." He was not unconscious of his own powers; he knew the value of his own acquirements; yet his thirst for knowledge was still unsatisfied. He had often grasped at the shadow rather than the substance. He had not been able to sound the depths of the well of Truth. The Mason is taught that such is the experience of all. "Charity vaunteth not itself—is not puffed up—doth not behave itself unseemly." He is taught to control his passions. Mildness of demeanor should ever mark his conduct—purity of heart his daily life. He is directed to "set a guard at the entrance of his thoughts; to place a watch at the door of his lips; to put a sentinel at the avenue of his actions—thereby excluding every unqualified and unworthy thought, word and deed."—and, while thus guarding the outposts, to examine,

at set seasons, the chambers within, and see that they are swept and furnished. "He rejoiceth in the truth." He is taught to despise no means of instruction—to follow any path, however uninviting, if it but lead to wisdom. The listening ear and attentive eye are his—to catch every ray of light if it be but of twilight brightness; to drink in every sound, though it be but as a whisper. He is to love wisdom for wisdom's sake—to follow her paths because they are paths of pleasantness. In that Book, which he is taught to cherish, as a great light of Masonry, wisdom and happiness are ever inseparable. "God giveth to a man, that is good in his sight, wisdom, and knowledge, and joy." Wisdom possesses a sustaining power and he who is conscious of his own weakness, is eager to cling to it as to a tried friend. "Wisdom is a defense, and money is a defense; but the excellency of knowledge is, that wisdom giveth Life "to them that have it." It giveth Life in this world, for it imparts fresh vigor to the soul, and supports it amid difficulties. It giveth Life in the future world; for true wisdom—that knowledge of God which bringeth forth the fruits of a righteous and holy life—will gain for us an entrance into that Temple where the work and the workmen are alike pure and perfect.

But, while thus seeking his own moral and intellectual improvement, and that of his brethren, the duty of relieving the afflicted and needy is imperative upon him. The command of God, as laid down in His Law, is the Masonic Rule.

"If there be among you a poor man, one of thy brethren, thou shalt not harden thy heart, nor shut thy hand from thy poor brother, but thou shalt open thy hand, and shalt surely lend him sufficient for his need, in that which he wanteth. Thou shalt surely give him, and thine heart shalt not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee, in all thy works, and in all that thou puttest thy hand unto. When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, the fatherless and the widow, that the Lord thy God may bless thee in all the works of thy hands. When thou beatest thy olive tree, thou shalt not go over the boughs again; it shall be for the stranger, the fatherless and the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger, the fatherless and the widow. I command thee to do this thing."

How blessed is Charity—as thus exercised doubly blessed! For it blesses him that gives and him that takes. To the man whose mind is indeed aright, there is no pleasure so great as the consciousness of having done a good action. The incense of prayer and praise is doubly fragrant when perfumed by deeds of benevolence and kindness. O, how much we all need a brother's helping hand! We start on life's voyage down the stream of time—the banks are strewn with flowers—we do not see the hidden thorns—we do not inhale the lurking poison—we glide on gently, the distant mountains bright with hope, and all beyond an expected Paradise. But will the stream be always smooth? Shall we not feel the thorns? Shall we not inhale the poison? How cross the mountains? The pilgrim's staff may break in ascending their rugged heights. How welcome, then, a brother's hand, to ease us a little of our burden?

I cannot permit an occasion like the present to pass without alluding to a charge which has been advanced against Freemasonry. She has been declared antagonistic to Revealed Religion. She has been accused of teaching a refined system of Deism. How utterly baseless the charge we who are initiated in her mysteries are conscious. The pious and good of all ages, who have served at her altar, and whose praise has been known in all the churches, should certainly be received by the world as surety that the assertion is utterly without foundation. It is true that as Freemasons we are not sectarian. As such we are only required to acknowledge an All-wise and Omnipotent Deity. Our Order is a social and intellectual, not strictly a religious one. The revealed word of God, however, is the Mason's rule of life. His commands, as therein made known, he is enjoined to observe. We respect, but do not interfere with each other's peculiarities of belief. The Jew and the Christian here sit side by side, both worshiping the same God of Abraham, and of Isaac, and of Jacob. They are both taught and both believe that God is love—infinite, unchangeable, everlasting—that "pure Religion before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep themselves unspotted from the world."

Masonry opposed to Revealed Religion! She has been—she is her handmaid—not the rash usurper of her seat. Each has its own peculiar province, and both act in perfect harmony. Religion implants new principles in the heart. Masonry, by judicious culture, fertilizes the soil in which the seed is sown, that it may ripen into grain, and bring forth an abundant harvest. God works by means, and Masonry has been a chosen one to promote man's temporal and eternal interests. Within her walls, and only within her walls, all meet on terms of the strictest harmony. She leads by pleasant paths to the crystal fountains of truth. We have no

waters of Jordan, in which the soul, leprous with sin and defilement, can wash and be made whole. We should encroach on the attributes of Deity —we should touch with profane hands his altar, and offer strange fire thereon, did we assert such claims. But does Masonry arrogate too much to herself, when she does claim to be a moral teacher and reformer? Her mission is a noble one; it is not yet ended. When the promised period shall arrive, of universal peace and harmony—when the lion and the lamb shall lie down together, and a little child shall lead them—when a united Hallelujah shall swell from all voices, "Glory to God and the Lamb,"—when the sword shall be turned into the plowshare—and the spear into the pruning hook, and sighing and suffering shall forever cease—then and not till then will her mission be ended, for sin and misery shall be known no more.

It has also been urged against Freemasonry that she is clothed in mystery. Well, and what then? Do the objectors not know that life itself is a mystery? Are not the operations of nature all mysteries? Are not Death and Immortality the greatest of mysteries? What finite being pretends or expects to comprehend them, until time shall change for eternity? Doubtless, for a wise object the Almighty has so ordained it. If the whole excellence of Masonry consisted in strange, mysterious ceremonies, the argument against her utility might be good and valid. But her secrets are but the keys to her treasures, and we offer them to all, on one condition only, that they be found worthy—an unblemished character and a spotless reputation are the requisites for their possession. Neither wealth nor exalted station gain for their possessor a more ready entrance within our portals than humble poverty accompanied by true merit. We know no distinction of rank or position. The prince and the peasant meet here on a perfect equality.

We have our secrets—they are necessary for our self-preservation. As Masonry is universal, so her language is universal. It is essential that we should be enabled to recognize each other without the possibility of being deceived; and we are enabled to do so by this universal language. Publish it to the world—make it common to the virtuous and the vicious, and you at once destroy its utility, and by making it familiar and easily attained, insure its destruction. It is to this very mystery that Masonry owes its perpetuity and universality; for it is, perhaps, a weakness in human nature, that men are charmed by mystery. Empires have risen and fallen—whole nations have passed away into comparative oblivion—yet Masonry still stands beautiful and vigorous. The wild winds of kingly despotism, and the surges of popular fury have beaten against her, but in vain; for she was founded on a rock.

She has, in all ages, been the pioneer of civilization and refinement. The philanthropist has ever found her a willing assistant, and the missionary has often been indebted to her for support. Circumnavigate the globe, and you can scarce touch a spot where the genial influences of Masonry are not seen and felt. In the frozen regions of the North, and the sunny lands of the South, throughout the broad expanse, from East to West, her banner is floating. Like the Baptist, she has been the great forerunner—fitting the untutored mind for the reception of greater truths by teaching her own pure principles—proclaiming everywhere through her mystic rites, "Prepare ye in the desert a highway for our God."

Brethren of this United Order—the Union which has for years been the earnest wish of all true Masons, is now consummated; we, who have been divided are now one. Together we are to walk within the porches of the temple—together to tread the Mosaic pavement. Let us not forget that we have a work to perform while the day lasteth—as the stones were brought ready fashioned from the quarries of Zaradatha, fitted and prepared for the builder's use, so our minds are to be prepared in these our earthly sanctuaries, and made as living stones for that spiritual building, not made with hands, eternal in the heavens. Oh! let us, above all, cherish the spirit of unity—let us keep bright and glowing the spirit of brotherly love—that golden circle which, in its magic circle, links heart to heart.

When the Grand Master had concluded another ode was sung and the proceedings of the meeting closed with a prayer by the Rev. Salem Town, Grand Chaplain. Then as one body, the brethren left Tripler Hall and appeared in public in a single procession, marching down Broadway to the City Hall, thence by way of Chatham street to the Bowery, crossing Union Square to Broadway and thence back to the hall, which had meanwhile been prepared for the banquet with which it had been arranged the memorable proceedings of the day were to close.

We quote in full M. W. Bro. Finlay M. King's report of that "function," as its long list of toasts and sentiments must be regarded as curious, and its event testifies to the solidity of the union which had that day been con-

summated. The one theme for modern Masons to wonder at, in connection with the banquet, is how it was possible even in the enthusiasm and loyalty which then prevailed, for any brother to drink to all the toasts and still retain a clear idea of his surroundings, or, after it was all over, to be able, unassisted to discover his home in the labyrinth of New York. But as we can find nothing to show that the proceedings broke up otherwise than with the utmost decorum we must conclude that the brethren of 1850 had stronger brains and sturdier legs—if they drank to all the toasts—than the brethren of the present year of grace could show under the same circumstances. Brother King's report says:

The coup d'œil of the vast dining room was at once picturesque and imposing. At about 5:30 o'clock the holders of tickets were admitted, and as soon as seated the Grand Master gave three blows of the gavel, commanding the brothers to rise, when the worthy Grand Chaplain offered a brief prayer, and then the work of supper commenced.

When full justice had been done to the plentiful repast, the Grand Master announced the first regular toast:

1. Grateful hearts for every blessing. [Music by Adkin's Band.]

The toasts were all received with the regular salute of the Order, which is done by a measured clapping of hands by all the brothers to the number of nine quick strokes.

The second toast was then drank:

2. The day we celebrate and all who honor it. [Music—March from Belisario.]

3. Our sister Grand Lodges, and their representatives present. [Music—Auld Lang Syne.]

4. The President of the United States. [Hail, Columbia!]

5. The Army and Navy of the United States. [The Star-Spangled Banner.]

6. The Union—one and indivisible. [This was received with loud and prolonged cheers. Music—Hail, Columbia!]

7. The Empire State, divested of prejudices against our Ancient Institution, she will be found foremost in the ranks of the Masonic jurisdiction. [Home, Sweet Home.]

8. Woman—Our good angel in prosperity, our solace in adversity—ever the Mason's care. [Six cheers—Music: "Here a Health to All Good Lassies."]

Dr. Powell, Grand Secretary, then read a letter from the Grand Master of the District of Columbia, B. B. French. It was closed by a sentiment from St. Paul:

"But as touching the brotherly love, ye need not that I write unto you; ye yourselves are taught of God to love one another." [Music—Masonic Ode.]

Toasts from Washington (D. C.), Grand Lodge officers:

Grand Secretary Powell then read the following sentiment from Deputy Grand Master David McComb:

May Masonic Union in the Empire State, be the happy harbinger of Union throughout the United States:

A Union of lakes, a Union of lands,
A Union of States that none can sever,
A Union of hearts with Union of hands,
American Union forever.

Which was received with nine cheers. [Music—Masonic Ode.]

The next toast was from Senior Grand Warden Ezra Williams:

The Purple Banner.—We rejoice that our brethren of New York have once more adopted it as their ensign—may they never cease to feel the lesson it Masonically inculcates.

Then came a toast from Junior Grand Warden Samuel Yorke:

The old landmarks and the ancient Constitution of Masonry—a "good man and true" will never remove the former nor pervert the latter.

Toast of the Right Worshipful Grand Secretary, Charles S. Frailey:

The Grand Lodge of the State of New York.—A Masonic Temple built by and under the charge of Master Workmen. The occurrences of this day attest its wisdom, strength and beauty. [Music—Ogden Polka.]

Toast of Grand Treasurer Robert Clarke:

May the Union this day consummated, be long continued in peace and prosperity; may brotherly love prevail, and every moral and social virtue cement you.

Toast of the Grand Secretary of the Grand Lodge of Kentucky, Philip Swigert, Esq.:

The Union of the brethren under the jurisdiction of St. John's Grand Lodge with the Grand Lodge of New York: May it continue as one happy family, when all discord shall cease and all contentions be forever buried and forgotten. [Music.]

The next toast was from James Evans, Grand Master of Virginia:

Obedience.—An essential to that peace and harmony characteristic of our beloved institution, happily acknowledged and consummated in the act of Union and Affiliation of St. John's Grand Lodge of New York, to the only recognized head of Masonry in that State. We most cordially extend the right hand of fellowship to their members, and cheerfully welcome them to the great body of Masonry throughout the world.

The Grand Master then proposed:

The health of Henry C. Atwood, Past Grand Master of the Grand Lodge of the State of New York—a master workman in the Masonic Temple. [This brought down the heartiest cheers.]

Brother Atwood responded in brief terms. He had cause to be proud of the position he now held, and was truly grateful for the honor which had been done him by the Grand Master—the more so as he had done so little to deserve such distinction. He referred to the commencement of the St. John's Grand Lodge, and remarked that it grew from almost nothing at all. He rejoiced that the union had been effected, and warned all brethren from ever again raising the standard of discord. The banner of the late St. John's Grand Lodge has been entrusted to an honorable brother, and he had received it untarnished. Mr. Atwood hoped that no circumstance would ever call it or one like it out again. He concluded by offering a toast to every true and faithful member of the Order.

This toast having been drank with all the honors, Grand Master Atwood then gave:

The Grand Lodge of the State of Delaware and her representatives. [Music—Oh, Lady Dear.]

Past Grand Warden Camp responded to this toast in a short speech. He closed by offering the following:

The Queen of Charity—Jenny Lind, entitled to the degree of the Heroine of Jericho. [Music—Welcome to America.]

The next toast was:

Wm. H. Milnor—The head and front of the Unity Fraternity in New York—may health, happiness and prosperity attend him. [Nine cheers.]

The Grand Master replied, referring generally to his own course in regard to the differences heretofore existing in the Order. He was rejoiced with the present union, and hoped that it would never end. As Grand Master he begged the good offices of his brethren to assist him in his duties. He gave:

The Union which we have this day celebrated—May the bright eyes and warm hearts which it has brought never be dimmed or made sorrowful.

Received with all the honors and three cheers. [Music—"Bold Soldier Boy."]

Right Worshipful Robert Macoy offered the health of Past Deputy Grand Master Oscar Coles, of the Grand Lodge of the State of New York.

His sentiment was received with all the honors and three cheers.

Brother Coles appropriately replied. He gave in conclusion—

"Masons—May we never allow another link to be broken."

The Grand Secretary, Dr. Powell, read a volunteer toast—offered by Right Worshipful Bro. Macoy:

"The Masonic Press—The defender of Masonic rights and liberties."

Finlay M. King, of Auburn, editor of "The Masonic Union," responded to the toast.

Grand Secretary Powell then read the following toasts in rapid succession, all which were received in a mass:

By Jos. C. Pinckney—The Press of New York city.

By Nelson Wolcott—The Past Grand Secretary of the Grand Lodge State of New York, Charles F. Lineback—a faithful Recorder in the Masonic Temple.

By Joseph C. Pinckney, Senior Warden of Independent—George E. Marshall, Chairman of Committee of Arrangements—his untiring energy in attending to the duties assigned to him, demands this public acknowledgment.

By J. B. Munn: The True Masonic Virtues—Union, Friendship, Brotherly Love and Charity. "Behold, then, how good and how pleasant it is for brethren to dwell together in unity."

By the Right Worshipful Past Grand Secretary, Chas. F. Lineback: The Rights and Privileges of the Craft, sustained by the fundamental principles and cardinal virtues of our Order—Immutable Truth, Justice, Charity, and good will to all.

By W. Holmes, Jr., Grand Warden: The Day and the Glorious Consummation we celebrate—may its annual return witness our gratitude to our Supreme Grand Master, who in place of Disunion has given Brotherly Love, and in place of Confusion, Order and Harmony.

By a Brother from New Haven: Lebanon Lodge, its Officers and Members—its members, once rejected, now accepted—may it be emblematic of the Sprig of Cassia that never dies.

The Union of the States, the Union of the Grand Lodge—those whom God hath joined together let no man put asunder.

To the Memory of the late Rev. Dr. Milnor—though dead he yet speaketh to us.

Brother Gen. John S. Darcy, Past Grand Master

of the State of New Jersey, and the Brethren now absent in California—may the Lord have them in His keeping, and return them to us in safety.

The Grand Lodge of the State of Connecticut.

To this Brother Atwood arose, and gave:

Connecticut, and all sister States that unite in supporting the banner of the Grand Lodge of the State of New York.

The Band played, and the whole audience sung "Auld Lang Syne," as the meeting came to an end.

It is said that 1,000 brethren were present at the banquet, and as all the Lodges in the State were requested to observe the day of union with a special observance of some sort it may be said that the occasion was one of general rejoicing among the fraternity of the State. With it all the bitterness of the past thirteen years passed away and the Grand Lodge had no more loyal or devoted Lodges on its roll than those which were transferred to it from that of St. John's Grand Lodge. But two little matters remained to be done to complete the union—both had been overlooked before—and they were attended to on the following meeting of the Grand Lodge. One was the recognition of the right of Past Masters of the St. John's Lodges to a vote in the Grand Lodge, and the other was the removal of the former vote of censure which had been passed upon Past Grand Masters Darcy and Munn for their share in the organization of the Atwood body. Under the circumstances no other course could be pursued, but in the case of Darcy especially, no vote of censure was ever more heartily deserved.

CHAPTER VI.

USEFUL LEGISLATION.

THE necessary proceedings attending the schism of 1837 took up naturally most of the time of the Grand Lodge in that and the following year and need not be referred to here except for the purpose of stating that the warrants of York and Silentia Lodges were forfeited and a new warrant ordered issued to the brethren of Benevolent Lodge who had not "gone out." The latter, however, was not needed, for, so far as we can see, all the members of the Lodge soon followed their leaders into the Atwell fold. Albion Lodge, then No. 107, had passed a resolution at one of its meetings compelling each of its visitors, before entering to sign a declaration that he acknowledged "the Grand Lodge in the State, of which Morgan Lewis is Grand Master, to be the only Grand Lodge of and in the State," and when this was brought before the Grand Lodge it not only indorsed it but recommended that similar action should be taken by all the Lodges.

Probably no period in the history of the Grand Lodge was more turbulent, more discouraging, than the one included in this chapter, and yet it was during it that much of the legislation and much of the enterprise which afterward carried the craft to its present high standing, its present wonderful condition of prosperity, was conceived, thought out and placed upon the statute book. The period saw for a time two Grand Lodges standing out in opposition to its edicts and claiming precedence over it in point of regularity, but the period also saw it continue on its way, conscious of the sympathy and support of its sister Grand Lodges, calmly carrying out the objects of its mission, holding aloft in all its integrity the banner of Masonry, quietly legislating for the future as well as for the present as if certain that in time the storms would blow over, the shower of vituperation cease, and it would again become the recognized standard bearer of a loyal and united craft.

In 1839 the death was announced of Past Grand Master Van Rensselaer. The removal of this man, however, could hardly be construed as in any sense a loss to the Grand Lodge. He had been useful to it inasmuch as the prestige of his name had brought it up to the dignity it had enjoyed under Livingston and Clinton. This certainly was a laudable and useful purpose, and there is no doubt that his influence was potent in bringing about the reconciliation of 1827. This, in reality, was the extent of his service. To the business of the craft he paid but little attention, and unfortunately the time when he was inducted into the Grand Mastership and the whole of the time he held it—the prevalence of the Morgan lunacy—was one that required constant work and some show of statesmanship on the part of the executive head of the craft. That work and that exhibition of statesmanship were not brought to bear on the crisis by him. Probably he did not realize the true drift of things or feel called upon to

act to the danger of his personal political fortunes, and he retired just as the height of the storm was approaching—in the very days when the order seemed doomed to obliteration. A much more serious loss was the death on Jan. 2, 1844, of Richard Ellis, who had nine times been elected Grand Treasurer and whose sterling honesty and methodical exactness not only made him regarded as an exemplary official but won him the love of the entire fraternity.

But the death on April 7, 1844, of the Grand Master, Morgan Lewis, was an event that was



GEN. MORGAN LEWIS.

regarded as little short of a calamity by the entire craft, although it was an event that had for some time been foreseen, owing to the veteran's weight of years and his evident feebleness. He had cheerfully accepted the leadership of the craft in its dark days, when Van Rensselaer retired, and had served continuously from that year, 1830, until the end, stanchly maintaining the integrity of the institution and the uprightness of its principles, even when the storm beat against it most pitilessly. He proved to be much more than a figurehead, and not only presided at many of the meetings but exerted a watchful care over the entire business of the Grand Lodge. He had died in his city residence, at 72 Leonard street, and as was befitting the Grand Lodge there gathered round the bier of its departed chief. The funeral was a public one and in the melancholy procession from Leonard street to old St. Paul's Chapel there were represented the military forces of the city, State and United States, the Society of the Cincinnati, of which he had been President-General and the Mayor and corporation of the city. In St. Paul's, after the religious exercises, the Masonic service was given, the brethren passed round the casket and deposited the sprig of acacia, the emblem of their belief in immortality, and soon after the body was removed to Staatsburgh, where the interment took place.

At the next annual meeting in June, 1844, Alexander H. Robertson was chosen as Grand Master. He belonged to a family which was distinguished in many ways and in various walks of life. His father, Archibald Robertson, a native of Monymusk, Aberdeenshire, Scotland, was somewhat noted as an artist in Edinburgh around 1785, then moved to London and came to this country in search of fortune in 1791. Soon after his arrival he went to Philadelphia to deliver in person to Gen. Washington a box made of wood from the tree that sheltered Sir William Wallace, the hero of Scottish independence, after his defeat at Falkirk in the Scottish war for freedom, and which was a gift to the American patriot from the somewhat erratic and notoriety-hunting Earl of Buchan. As a return Washington sat to Robertson for his portrait that the noble lord might have it. Robertson afterward practiced his art in New York, but his main success seemed to lie in his ability as a teacher. In 1816 he founded the American Academy and was chosen one of its directors. He died in 1835. One of his broth-

ers, Alexander, was also noted in New York as a teacher of art, and also won much reputation as a painter of miniatures. All of Archibald Robertson's sons rose to distinction, although probably the one most generally known was Anthony Lispenard, who in 1848 became surrogate of New York, in 1859 a judge of the Superior Court, and its Chief Justice in 1866—three years before his death.

Alexander H. Robertson, an elder brother of this legal luminary, was born in New York in 1797 and graduated at Columbia College in 1813. With the exception of three years in which he held the appointment of Deputy Registrar of the city he never occupied any public office and his life was mainly that of a business man. In 1821 he received light in St. John's No. 1 and was at once noted for his enthusiasm in the work of the craft. It was on his motion, in 1827, that the Lodge commenced the establishment of a permanent fund. He served as Master December, 1829, until December, 1833, and again during 1836. In 1830 he held his first position in the Grand Lodge, that of Grand Steward, and the records show how faithfully he attended to the duties of that office, then one presenting many opportunities for usefulness, although now it is simply an honor. The full measure of the power of work within him was called into play in 1832, when he was appointed chairman of a committee of twelve appointed to visit every Lodge in and near New York and examine into their methods of work, financial and general condition and give advice, encouragement and admonition as they thought the circumstances of each required. McClenachan says:

> This committee, at the time of its appointment, was charged with one of the most difficult and important duties that had ever been entrusted to any committee by the Grand Lodge. At that time the anti-Masonic excitement in this State was at its zenith and there were persons in the body disposed to bow to the storm, and to court popularity, by giving away the invested funds to public charities, although our own pensioners would thereby be deprived of the little relief which kept many from the almshouses. Some Lodges had become so feeble by desertions from their ranks that they resorted to private apartments to keep up an organization, and there was a faction which sought by every means to render the firm and straightforward course of the Grand Lodge odious in the eyes of the fraternity at large. The committee became a mark for their especial malediction; and they were called "tyrants," "usurpers," "inquisitors," and anti-Masons

In 1843 Robertson was elected Deputy Grand Master in room of William Willis, who declined the office after five years of service.

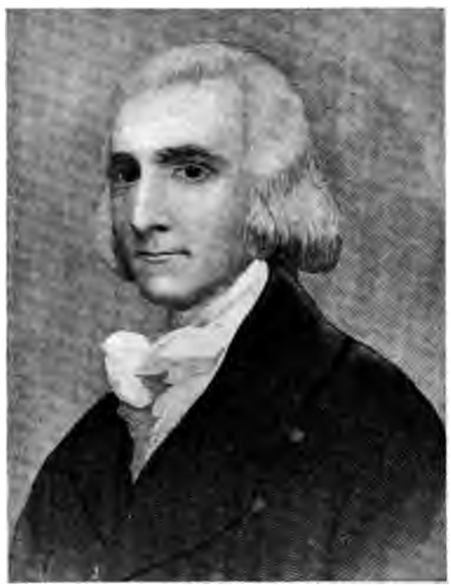


ALEXANDER H. ROBERTSON.

As Grand Master he was noted not only for the intimate knowledge he displayed of the work and interests of the Grand Lodge, but for his intense desire to bring about complete harmony in its then divided ranks. In this he did not succeed, but there is no doubt that his influence and example did much toward softening the embittered feeling which had existed for many years before his advent to power. He was re-elected in 1845, but did not live to complete that term, dying from an

affection of the heart on Feb. 12, 1846. Almost his last words were addressed to the fraternity he loved so well: "Our brethren should live in harmony," he said, "and unite in support of every good work, but some, I fear, will not. Tell them it is my desire that they should strive to live in the practice of the duties of the order, and to cultivate peace and brotherly love."

Two years later a notable figure in the mercantile history of New York, and a once



JOHN JACOB ASTOR.

prominent leader in the Grand Lodge, passed away in the death of John Jacob Astor. He had been treasurer, under Livingston, in 1798, 1799 and 1800, and had given many evidences of his activity as a member of the fraternity. His death took place March 29, 1848.

While on this subject—the noted deaths during the period now under review—it may be quite in keeping here to record that on June 24, 1845, the Grand Lodge took part in the funeral demonstration arranged by the civic authorities in memory of President Andrew Jackson. Previous to that the Grand Lodge had held an emergent meeting and passed the following resolution:

> That the Grand Lodge of the State of New York have learned, with feelings of the deepest sorrow, of the death of their much respected and Most Worshipful Brother, the Past Grand Master of the Grand Lodge of Tennessee, and ex-President of the United States, and condole with the country at large on the irreparable loss sustained in the death of so true and faithful a patriot and brother.

Well might the death of this statesman arouse peculiar sentiments in the hearts of the fraternity, for had he not been a member of the craft and a candidate for high office there would have been no Morgan madness. On the day of the public demonstration in his memory the brethren turned out in large numbers, with the Montgomery Guard as special escort, and fell in line with the other bodies in City Hall Park.

The period, in spite of difficulties from schism, was, as we have said, one of great progressiveness in useful legislation and one important feature was the improvement of the ritualistic work. At the same time an effort was made toward raising the standard of membership and increasing the dignity of the craft throughout the State, wherever there existed a Lodge. In 1843 two meetings of the Grand Lodge were held for the purpose of hearing the ritual as expounded by one of the most noted Masonic writers who ever lived in America, the late Jacob Norton, of Boston. His lectures were very attentively listened to and he was granted authority to deliver the same in the subordinate Lodges throughout the State. Norton was a man of considerable Masonic learning, a diligent student in all its fields, and a man of sterling common sense. His position in Masonic literature was somewhat hampered by acerbity of temper and, latterly, rashness of statement. But as to his qualifications as a Masonic teacher there has never been any doubt. A

devoted Hebrew, he refused to join any Lodge in this country on account of some passages in the ritual he considered offensive to one of his faith. As early as 1842 it was ordered that the three degrees should be exemplified at each annual meeting, so that the work might be reduced to some sort of uniformity, a quality it hitherto lacked, and some general regulations on the subject were accepted in 1845 and again in 1849. In 1842 it was definitely settled that in all Lodges one black ballot was to be sufficient to exclude any candidate, and the stringent order was also then passed that any one giving information to the candidate or to any non-Mason, as to who should cast such a ballot in any instance, should be expelled. Another bit of useful legislation made it illegal to give the degrees to any elected candidate or a receipt for dues except on a cash basis, promissory notes, it would seem, having been accepted for such payments in the constant desire of the subordinate Lodges for new material. Several other matters, customary in many Lodges, but derogatory to the best interests of the craft, such as returning part of the initiation fee of $20 to the candidate as a sort of cash bonus, making Masons in one or two days, initiating, passing and raising as many candidates at one time as could be brought together, and no limit as to the time in which a blackballed candidate in one Lodge could send in his application to another, were all details that came up for consideration in various ways, and which were subsequently legislated upon.

In 1847, through the adoption of a committee's report, the Grand Lodge squarely put itself on record against an innovation, which was then making headway, which promised to overthrow an ancient and recognized landmark which declared that a candidate should be "whole and perfect in body as well as in mind in order that he may be received as a brother." The Grand Lodges of Alabama, Florida, Wisconsin, Kentucky and Michigan seem to have set aside this landmark as a hurtful one to the fraternity, on the ground that a physical deprivation, or deformity, which did not hinder a man from earning his daily subsistence, which did not prevent a man from following some occupation, should not be held as a disqualification to initiation. But New York, on the initiation of Grand Master Robertson, stood up steadily for the landmark. "Antiquity," said the committee, "is dear to the Mason's heart and innovation is treason to our ancient Brotherhood." They argued that if a departure from the landmark be made it might be deemed eligible to initiate a woman, a slave. They did not defend the landmark, it was sufficient for them that the matter had been accepted as such and as no one could say how far it could be departed from the only way to do was to uphold it in its integrity. Some of the other Grand Lodges referred to afterward adopted the views of the New York brethren on this question. Another matter in which New York took up an antagonistic position to that of many sister bodies was in connection with the question of non-affiliates, then as now a subject which gives rise to much doubt and sometimes to considerable argument. In Arkansas a tax of $1 per annum was imposed upon non-affiliates and any brother who resided within twenty miles of a Lodge was ordered to affiliate or be expelled from the order, and in 1848 the question was before all the Grand Lodges of the country but the New York Lodge emphatically declared that it was inexpedient to compel non-affiliates to pay a tax, or to force Masons "to unite with Lodges contrary to their inclination or against the dictates of their own judgment."

One action which shows that the Grand Lodge was imbibing more liberal views in a right direction than was the case at one time, was the reversal in 1843 of the old rule which required all Lodges whose members carried on their meetings in a foreign tongue to keep their records in English. When in 1787 the

founders of Holland Lodge asked for a warrant, so that the brethren might perform "their labors in the Low Dutch language" the petition was laid over for consideration. Then they amended their petition, probably on the suggestion of the Grand Lodge authorities, by a letter stating that they would keep their minutes in English as well as in Low Dutch and on that understanding the warrant was issued. In 1843, German Union, No. 54, Pythagoras, No. 86, and Trinity, No. 12, were German Lodges, and L'Union Française, No. 17, was French, and they petitioned to be permitted to keep their minutes in their respective languages, promising to translate any portion or portions the Grand Lodge might at any time want and the petition was granted.

Another and a very notable indication of increasing liberality of sentiment may be found in the views of the Grand Lodge as to Masonic literature, which, as we have seen, was once roundly denounced by a most representative and influential committee. In 1839 Brother Hoffman, of Albany, submitted a prospectus of a Masonic newspaper—the Masonic Register—he proposed establishing, and the enterprise was commended by the Grand Lodge to the brethren throughout the State. This recommendation gave the paper a favorable start and it continued to enlighten the fraternity for several years. In 1842 Deputy Grand Master Willis warmly praised not only the Register but the Freemason's Magazine, of Boston, the Masonic Journal, of Georgia, and a Kentucky candidate for favor, the Masonic Mirror. In fact from that time on the Grand Lodge seemed anxious to put every possible means at the disposal of the brethren by which their knowledge of the institution and its teachings could be increased and at one time the Lodges were urged to appoint the most competent of the brethren to lecture before them on occasions on subjects of interest in connection with the fraternity. About this time, too, we find indications of the beginning of the present Grand Lodge library, for in 1845 we are told that several donations of books were received and ordered to be kept as the nucleus of a future collection.

The Grand Lodge had many difficulties with the subordinate Lodges during this period, difficulties mainly caused by loose ideas on Masonic principles held by some of the brethren. These were soon healed by a little explanation, but summary measures had to be adopted when men of ability and more or less influence attempted to throw Masonic regularity and methods to the winds in order to gain their own ends or satisfy their personal whims. A notable case in this last category occurred in 1841, when Deputy Grand Master Willis had issued a dispensation for a special meeting of Independent Royal Arch Lodge, No. 2. The meeting was held but the action taken thereat was different from that stated in the request for the dispensation. The Master of the Lodge, Benjamin C. Dutcher, had not been present at the meeting in question but had delegated his authority to a Past Master, Robert B. Folger. A simple explanation and apology would have been sufficient at that stage to have rectified the trouble, but Folger persisted he had a right to act as he did and in this he seems to have been sustained by the Master. Both denied that the Grand Lodge had any right to interfere in the affairs of any subordinate Lodge and so the matter was referred to the parent body. As usual in such cases angry feelings began to hold sway and by the time the Grand Lodge committee appointed to try the case, headed by Isaac Phillips, met, at least one circular had been issued derogatory to the Grand Lodge and a letter was received from Folger abusive in its terms. At the meeting of the Grand Lodge the statement of Deputy Grand Master Willis was submitted by the committee as a report on the case and the committee was discharged. Immediately thereafter a motion was passed or-

dering Folger's letter to be destroyed and his suspension "until he made satisfactory acknowledgment of the offenses with which he stands charged." Dutcher, on being called to account for his share in the trouble, refused to be interrogated and denied the right of the Grand Lodge to enter on any such enquiry and against him sentence of expulsion was entered. As he had the warrant of his Lodge in his possession and refused to give it up, a new one was ordered to be placed in the hands of the Senior Warden, the Lodge itself having repudiated the actions of both Folger and Dutcher. Here it may be said that Dutcher retained the warrant in his possession until the meeting of the Lodge in 1885, when he applied for restoration. The committee on grievances then "believing the offense charged against him has been fully expiated and atoned for by over forty years' deprivation from brotherly intercourse with the craft," recommended that his application be granted and it was so ordered. Folger's name will again appear in this history.

One more notable instance of a disregard of Grand Lodge orders was furnished in 1846 by Cortlandt Lodge, No. 34, the Master of which, Ward B. Howard—afterward Deputy Grand Master of the Atwood body—refused to surrender the property and charter when called upon, and on the matter being reported to the Grand Lodge was expelled from the craft. As, however, he threw in his lot with the Atwood Grand Lodge and was restored in the general pardon provided for that body, his suspension did not last long. Internal dissensions in Montgomery Lodge, No. 68, had caused a demand to be made for its charter and property until, at least, harmony should be restored. This was refused and a season of recrimination ensued in which several brethren were expelled from the fraternity and some were suspended. In the end, however, the demands of the Grand Lodge were met and in 1847 the charter was reissued, the Lodge being improved by the disciplinary purging it had undergone.

A trouble of a different sort and one that assumed international proportions, arose in 1843 over the refusal of a Lodge in Berlin to admit a New York brother to a meeting on the ground of his being an Israelite. When the fact became known Morgan Lewis, then Grand Master, protested to the offending Lodge's superior, the Grand Lodge of the Three Globes, in a long and spirited communication to which no answer had been returned. In 1846 the matter was taken up again and another remonstrance ordered sent to the Three Globes, and to two other Grand Lodges in Berlin which had adopted the principle of excluding from their meetings all brethren not professing Christianity. But the letters were unanswered and the question remained an open one until a time much nearer the present day. The claim of the New York Grand Lodge on the matter was made, it may be stated, on the broad ground of Masonic fellowship. No attempt was made to interfere with the wishes of the German Lodges as to who they should accept as members, but it was claimed that Freemasons hailing from New York and in good standing are entitled to all the privileges and immunities of Freemasonry wherever they might travel.

With the advancing tide of Masonic prosperity, after the Morgan craze had subsided, what has been called the "Hautes grades" again began to show signs of life and, after a while some degree of enthusiasm and diligence. Hitherto the New York Grand Lodge had recognized the existence of these "higher degrees" but that was about all. In 1839 the matter came up but the discussion was shut off by the adoption of a motion that "it was not expedient that any action be had by this Grand Lodge at the present communication on the subject of French and Scottish Rites." In 1847, however, the mat-

ter had reached such a stage that there was no possibility of "dodging the issue." The Grand Lodge of Mississippi, on the ground of "the Grand Lodge of Louisiana being composed of a cumulation of rites," declined to recognize it as a Grand Lodge of "Ancient York Masons," certainly without any notion as to the meaning of the last three words. However, the Mississippi Grand Lodge, as a consequence of this, and anxious to do a little profitable "York" missionary work, offered to sell dispensations and charters "to any legal number of 'Ancient York Masons'" in Louisiana, who sought such documents, and succeeded in establishing several Lodges in that State. This unwarranted perversion of a well known American Masonic principle of non-interference with the sovereign Grand Lodge of a State caused a storm of indignation and on April 21, 1847, the New York Grand Lodge issued an edict forbidding all Masonic communication between its members and those of the Grand Lodge of Mississippi. It denounced the Mississippi Lodges in Louisiana as clandestine and upheld the Grand Lodge of that State as sole exponent of the first three degrees, no matter what "cumulation of rites" she was composed of. It is as well to understand this position clearly, as the Louisiana trouble will come up again in a succeeding chapter.

Writing in 1849 the late Dr. Albert G. Mackay stated the Louisiana question as then existing in this way:

> There are at present in the city of New Orleans two Grand Lodges, both claiming to have Masonic jurisdiction over the fraternity in Louisiana. These differences arose in consequence of dissatisfaction on the part of some of the Lodges in New Orleans with the work and regulations of the old Grand Lodge. In compliance with their request, made to the Grand Lodge of Mississippi, that body proceeded to grant warrants of constitution to certain Lodges in New Orleans, and when a sufficient number had been organized they met in convention and established a new Grand Lodge, calling itself the "Grand Lodge of Ancient York Masonry of Louisiana." A contest for supremacy and legitimacy necessarily ensued between this body and the old Grand Lodge which had existed since 1812, and the subject was referred on its merits to the Grand Lodges of the United States, many of whom have expressed their opinion. Among those who have refused to recognize the new Grand Lodge we find the Grand Lodges of New York, District of Columbia, New Hampshire, Georgia, Indiana, Connecticut, Michigan, Kentucky, Alabama, Arkansas, South Carolina and Iowa.

A much more pleasant incident in connection with sister Grand Lodge relationship was that with the Grand Lodge of Michigan. Masonry was first introduced in that State in 1764 when Grand Master Harrison issued a warrant to several brethren to "hold a Lodge of Masons, No. 1, at Detroit," some notice of which was given in an earlier chapter of this work. In 1794 a Lodge (Zion) was warranted in Detroit by the Athol Grand Lodge in Quebec. This is thought to have simply been the same Lodge, which, having lost its charter, applied to the nearest authority for a new one. That Lodge went out of existence in 1805 and a dispensation for its revival was applied for by several of the members and was issued by the New York Grand Lodge in 1806. Other Lodges were chartered afterward and in 1826 a Grand Lodge was organized of which the famous Lewis Cass was elected Grand Master. The Anti-Masonic craze soon rendered this body inoperative and it remained dormant from 1829 until 1840, when a meeting of the brethren was held, the original officers, or those of them then living, were declared to be still in office on the ground that their successors had never been elected and that their prerogatives had only been in abeyance. This easy method of revivification was objected to by many of the United States Grand Lodges as irregular, and New York was particularly outspoken, and on the ground, mainly, that the revival proceedings were not attended by a single Lodge—the source of all Grand Lodge power—and pro-

claimed the revived organization as an irregular body without power to issue warrants or transact any of the usual business of a Grand Lodge. But the atmosphere was cleared when, in June, 1846, a constitutional number of Lodges assembled and formally organized a Grand Lodge with Lewis Cass as Grand Master. Then the Grand Lodge of Michigan was formally recognized and the Lodges in that State on the roll of the Grand Lodge of New York were formally transferred in accordance with the unwritten law on the subject prevailing in the United States, to that of Michigan.

CHAPTER VII.

THE COLORED QUESTION—THE BALTIMORE CONVENTION—THE REPRESENTATIVE SYSTEM.

ONE trouble came before the Grand Lodge in this period which for many years had been, and to some extent in several jurisdictions still is, a source of disquietude and animated discussion—the question of the position of Freemasonry toward colored people, and the regularity of the Lodges claimed to be Masonic which have been instituted among them. The question had come up in New York before—in 1819 and 1829—and it was destined to come up again long after the close of the present period, but as it was then definitely settled on a basis which has not since been disturbed the present may be the fitting point at which to discuss it. In 1819 Sandy Lattion's "African Lodge" was brought up for consideration but no action was taken, but in 1829 a committee appointed to investigate into reports of the existence of clandestine Lodges discovered that there was "an association of negroes, or people of color, holding their meetings in the attic story of a blacksmith's shop, situated on the south corner of Chapel and Leonard streets, under the denomination of Boyer Lodge, No. 1." This body, it seemed, derived its warrant from "Grand African Lodge, No. 459," which purported to be the representative of a Lodge of free negroes warranted in 1784 by the Grand Lodge of England (Moderns). The warrant was issued to an educated colored man named Prince Hall and others. This 1784 charter was numbered 459 under the name of "African Lodge of Boston." As this Lodge, even if its claim to legitimacy as the genuine holder of the old warrant, could not be considered a Grand Lodge, its right to issue charters was not allowed and so Boyer Lodge, No. 1, was denounced as clandestine. No reference was then made, nor was any made afterward, to the color of these clandestines. The matter came up again in 1846, when it would seem that Boyer Lodge petitioned the Grand Lodge for recognition and the memorial was referred to Grand Secretary Herring for investigation. As to the exact position of Prince Hall Lodge it may be well here to quote an article on the subject from the London Freemason, as American brethren are generally considered to be influenced by the color of the skin of such applicants for Masonry rather than by a desire to maintain regularity and uphold an old landmark. The London organ summed up the matter as follows:

> The Prince Hall Lodge was originally warranted at Boston from the English Grand Lodge in 1784, by a Lodge charter or warrant, granted by the Earl of Effingham, acting Grand Master under the Duke of Cumberland, Grand Master, to Prince Hall, Boston Smith and Thomas Sanderson, and others there, these brethren being respectively the first Worthy Master and the first two Wardens. We do not now go into the question how far in 1784 the English Grand Lodge had a right to grant a warrant for a district where another Grand Lodge is

said to have existed, for that is a point which we do not at this moment feel well enough posted up in to argue. But we go simply upon this known normal constitutional position of all English warranted Lodges. The grant of a warrant implies two things—first, that a Grand Lodge recognizes a certain Lodge as belonging to its roll; and secondly, the warranted Lodge takes upon itself certain obligations, on the fulfillment of which the validity and vitality of its warrant depend. If, for instance, a Lodge makes no returns and pays no annual fees, and becomes dormant, it forfeits its active character, and after a time, if not revived by the payment of back reckonings and a fresh understanding with its mother Grand Lodge, it is erased from the roll of Lodges, and nothing under that warrant can call it into activity again. It is, as far as the Grand Lodge of England is concerned, Masonically defunct, and its warrant is forfeited. Such we apprehend to be, as far as the English law is concerned, the position of the Prince Hall Lodge. But, in addition to this, the warrant only gave authority to do known Masonic acts, and it is impossible to base on it any authority to open other Lodges, much less to form a Grand Lodge! Thus, then, we have this anomaly: A Lodge is dormant and defunct, not having complied with the conditions on which the warrant was originally granted, and it is revived without any legal Masonic authority whatever, and without any reference to the grantor of the warrant, who alone could revive the dormant Lodge. This Lodge, brought into activity proprio motu, proceeds to commence Masonic working, to open other Lodges, and eventually to form a Grand Lodge! All these acts are "ultra vires," and, as far as English Masonic law is concerned, utterly null and void. We must, therefore, beg respectfully to adhere to our expressed opinion, that on the facts of the case historically, and on the broad basis of English Masonic law, the position of the Prince Hall Grand Lodge is utterly vicious and unsound.

* * * As it is, we are entirely with the Grand Lodges of the various American States, as we feel bound to say that the position of the colored Lodges in America, which hold warrants from self-constituted bodies, is neither in accordance with well-known Masonic law, nor can it be defended, except sentimentally, on any grounds of true Freemasonry.

Secretary Herring practically decided the case on the grounds contained in this extract, although it was not published till long after his activity in Masonry had ceased. He also held, however, that even the original Prince Hall Lodge, in spite of its English charter, was an illegitimate concern, as when it was issued the Grand Lodge of Massachusetts had the sole power of issuing warrants in the Old Bay State. This doctrine of State supremacy in Masonic matters was virtually set up as a landmark from the date of the formation of Grand Lodges in this country and the Grand Lodge of England must have been perfectly aware, in issuing the charter, that it was interfering in territory over which it had no jurisdiction.

It is this clear cut doctrine of State sovereignty which invariably militated against the success of the once much regarded project of a general Grand Lodge for the United States and finally led, so far as can be seen, to the entire abandonment of the idea. In 1783 Maryland issued a call for a convention to frame a constitution for such a supreme body and in 1799, 1803, 1806, 1807, 1808, 1811, 1812 similar calls were issued under various names by various Grand Lodges but to some of the calls not even a single response was made. The most brilliant effort was that of 1822, when it was thought that the name of Henry Clay would put some enthusiasm into the scheme, but it also failed.

In 1842 an attempt was made in the direction of a General Grand Lodge when a meeting of representatives of various Lodges was held in Washington with the avowed purpose of securing uniformity of work. Grand Secretary Herring attended as representing New York and although little was done, as only ten Grand Lodges sent delegates out of twenty-nine then in operation, out of it grew the call for the once famous Baltimore Convention, which met in the Monumental City in the following year, of Grand Lecturers from the different States. At this convention fifteen Grand Lodges were represented, New York by Ebenezer Wadsworth. That conven-

tion proceeded seriously to consider the three degrees and such ceremonies as pertained to consecrations and funerals. But the innovations were such that Wadsworth dissented from them all, and refused to serve even on the revision committee. However, the lectures were adopted and as a result the once noted "Moore's Trestle Board" was published. But the Baltimore Convention did more than fix up the work. It passed a motion in favor of a General Grand Lodge and appointed the second Monday in May, 1846, as the date for a general meeting of representatives of Grand Lodges to be held in Winchester, Va. Then after passing votes of thanks to its officials and issuing an address to the "Masonic fraternity of the United States," it adjourned and never met again.

In writing of this convention afterward the late Dr. Robert Morris said:

> Debates arose in Grand Lodges and elsewhere which exposed the character of the proposed work. A personal and bitter quarrel between the two organizations [Moore vs. Barton and Dove, of Virginia] and leaders of the Baltimore convention scandalized the Masonic world and gave occasion for denouncing the whole Baltimore system and especially the "Baltimore Convention Work," as it was generally and correctly termed by the craft. Some subordinate Lodges refused to receive it from the Grand Lecturers. (Instance one at Grenada, Miss.) A large proportion of the Grand Lodges never adopted it. New York, then incomparably the best Grand Lodge on the continent, went dead against the whole thing; so did Kentucky, the Mother Grand Lodge of the Mississippi valley. The edifice that had been put together with such poor cement, or rather without cement, began to crumble. The new cloth upon the old garment became too evident to the least practiced eye.
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> We do not believe that under any circumstances the "Baltimore Work" could have taken permanent foothold in this country. Its discrepancies, so glaring to the instructed mind, would only have led in a few years to another convention, and that to another. But what made the effort of 1843 more ephemeral is, that no two of the delegates upon their return home could remember their work alike! Strange as it may appear this is the fact and it can be substantiated by many and unimpeachable witnesses. It is this that caused some to view the whole subject with ridicule and some with contempt.
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> The writer of this has personally conferred with the following delegates in the Baltimore convention of 1843, and has heard them lecture, viz.: Dove, Wadsworth, Hayward, Herndon, Field, Foster and Delafield; likewise, Gilman, who was a visitor at the convention. He has also received, at second hand, but in direct line, the "reminiscences" of that convention—from Barney, Carnegy, Case and Moore, and he will take an affidavit, if need be, that they "all differ from all" in numerous vital points of "Work and Lecture" as they "remember to have agreed upon it" in 1843!
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> Will the reader consider for a moment this startling fact. Here is a body of men, of most respectable standing in Masonry and society, assembled in convention for nine days, representing fifteen Grand Lodges, adopting with apparent unanimity a series of "improvements" in rituals and Monitors, and then returning home to their constituents to discover that so far as esoteric Masonry is concerned, no two of them understood alike the very points they had settled! No wonder that the first meeting (1842) stipulated that the Baltimore Convention should be made up of "Lecturers!" The only wonder is that any Mason can command his risible muscles when the term "Baltimore Work" is named!

In its address to the fraternity the Baltimore convention said:

> The system, involving the work, lectures and ceremonies as agreed upon, after mature deliberation by this convention, will be laid before you by your respective delegates. To that which may be emphatically termed a National System, believing it to be in accordance with the ancient landmarks and usages of the craft, we invite and urge a strict and unswerving adherence.

On his return to New York Wadsworth reported as fully as he could the ritualistic changes proposed and adopted and the Grand Lodge threw out the entire arrangement and endorsed the policy he had adopted when the full extent of the changes desired by the leaders of the convention became known. He also stated that the convention had touched upon other matters than that for which it had been instituted and altogether the labors of the convention found no favor in the Empire State. At the same time it should be stated

that New York was not then opposed to some sort of a general legislative body. In 1848 a committee was appointed to consider the subject and in the following year it reported in favor of a general convention to be held at Boston in 1850, but that convention did not materialize, and so the subject passes beyond the confines of this chapter. It was not until 1853 that it was again made an issue.

Out of the evident need, however, of some sort of method of direct communication with the different Grand Lodges grew the representative system, which may be said to have had its real beginning during this period. On June 2, 1841, Joseph P. Pirsson was received as the representative of the Grand Lodge of Georgia, and presented to the Grand Lodge with much ceremony, the Acting Grand Master, Willis, descanting on the importance of the office. It was then thought that the position of representative at a Grand Lodge would be somewhat in the nature of that of an ambassador, representing one power in the capital of another. It was considered that the presence of these directly commissioned agents would remove many little stumbling blocks, many sources of irritation at their very beginning, and before they had time to grow into stubborn and annoying walls or breaches. To a certain extent this was the case at first, but afterward, as the means of communication between the various parts of the country of the world were quickened and cheapened, it was found better and much more effective to open direct communication with the respective Grand bodies. In this way the system of representatives, which is generally credited by sister Grand Lodges to be a pet scheme of that of New York, gradually fell from an active to simply an honorary one. The fundamental error, the error which lay at the very root of the system, if it was to be truly representative and diplomatic, was that the representatives chosen owed allegiance first, last and under all circumstances, not to the Grand Lodge they represented, but to the Grand Lodge to which they were accredited. This was even the case when the distance between the Grand Lodges was comparatively trifling. Thus in 1842 Dr. James H. Rogers, of St. John's, No. 1, New York, was accredited as the representative of Connecticut here, while W. H. Jones, of New Haven, was commissioned as the representative of New York in Connecticut. Rogers owed first allegiance to New York and Jones to Connecticut, and if diplomatic influences were to be exerted in connection with the office it would have been more in keeping with the fitness of things for Dr. Rogers to have been appointed to represent New York in Connecticut and Jones to have been permitted to attend to the interests of his own Grand Lodge in New York.

An instance of this occurred in connection with the Atwood Grand Lodge trouble. In 1840, although the representative of New Jersey was present, all he had to do was to look pretty while the Grand Lodge listened to a communication from that which he represented. New Jersey seemed to take a peculiar interest in the quarrel of 1837 and one of its Past Grand Masters was present at the installation of the officers of the clandestine Grand Lodge. It appointed a committee to investigate all matters of difference between the two Grand Lodges of New York, virtually appointed itself an arbiter, and requested that the papers in the case be submitted. In reply—adopted in the presence of the representative of New Jersey—the Grand Lodge virtually told its sister across the Hudson to mind its own business. New York was a sovereign Grand Lodge and possessed exclusive jurisdiction in its own State. It regretted that Past Grand Master Darcy should have countenanced rebellion, and regretted also that "he should be dissatisfied, as an individual member, with the prosperity of this Grand Lodge." Surprise was expressed on "the insulting proposition that the Grand Lodge of the State of New York should submit their lawful acts to the revision of any committee," and con-

cluded by saying that no further proceedings would be taken in connection with the subject of the Atwood Grand Lodge, until it made application for consideration. A year later the Grand Lodge forbade all Masonic communication of its Lodges with St. John's Lodge No. 2, Newark, because the members of that body, as we have seen, paid a visit, or fraternized at a celebration, with the Atwood Grand Lodge, and this inhibition continued in force until June, 1843, when the Newark brethren signified their intention of adhering to the ancient landmarks of the institutions and declared they had held no communication with the Atwood people for two years and had no intention of again recognizing them. Later, some official communications on the subject of Past Grand Master Darcy's coquetting with clandestine Masons in New York was stopped by a declaration on the part of the Grand Lodge of New Jersey that Darcy, at the time the acts complained of occurred, was not a member of any subordinate Lodge in that jurisdiction.

All this, be it remembered, took place without apparently any recognition of the authorized representative. In 1848 Frederick G. Tisdall, then Master of St. John's, No. 1, received the appointment of representative of New Jersey and at once proceeded to make his office one of real dignity and importance. On "presenting his credentials," to use a diplomatic phrase, at a meeting of the Grand Lodge on March 7, that year, he delivered a grandiloquent speech, from which we make a few extracts:

I am authorized to say to you that the Grand Lodge of New Jersey will, by every means in its reach, discountenance not only the vicious and immoral, but frown down every attempt which may be made here or elsewhere by rebellious spirits to produce discord and dissension in the ranks of our beloved order; and, in now again sending her representative among you, pledges herself, as she has heretofore done, to aid and assist this M. W. Grand Lodge in purging itself of that plague spot which a few expelled Masons and unworthy spirits, false alike to their obligations, to their God and their fellow-men, have endeavored to raise in your midst, preying upon the unwary by representations, the most false and unprincipled, and equally claiming an authority for their vile deeds from the acts of the Grand Lodge of New Jersey which are equally as void of truth for their foundation. I am instructed to nail down, as base and counterfeit coin, all such disorganizers, their aiders and abettors. * * *

I am fully impressed with the responsibilities which my appointment as Representative will impose on me. I am also perfectly aware of my own deficiencies, but I hope to make up for my lack of ability by a zealous and honest discharge of the duties incident to my office. I shall by every means in my power in my official intercourse with this Grand Lodge, endeavor to promote and perpetuate those fraternal feelings which I have been charged to convey to you. In doing otherwise I should be alike false to the duty I owe this Grand Lodge as a member and ungrateful and disobedient to the government whose commission I hold.

It is a curious commentary on this rodomontade to read in McClenachan's History (Vol. III, page 142) that in June, 1849, "Representative Tisdall obtained by false representations a Past Grand Master of New Jersey to install the claimant, Isaac Phillips, as Grand Master under the new schism. In due course Brother Tisdall was expelled by the Grand Lodge, and for more than one offense." High strung, however, as were Tisdall's words on assuming his office of Representative, they were not more so than those which had been used by others on whom a similar dignity had been conferred. On presenting his commission as Representative of the Grand Lodge of Ireland, in 1842, Brother Robert R. Boyd said: "I hold the duty of Representative is one requiring unceasing attention. To do this duty faithfully and in accordance with the plan originally proposed, and which I hope to see carried out, he is not only to observe, preserve and communicate all he may see of interest to his Grand Lodge, but he is to act as minister and counsel to his Masonic Government." In reply, Deputy Grand Master Willis carried out the ambassadorial idea by

saying, "As a public minister from a sovereign power, which is supported by the most distinguished men of Ireland, it will be your province to pay attention to such as may visit our State with letters of introduction." Doubtless these men were strictly honest in their notions of Representatives being identical in point of duty with ministers and consuls, and such certainly was the idea with which the Representative system was inaugurated, and it is only because the experience of years has shown that it is sentiment rather than utility which underlies the system that we are inclined to be mirthful over its original claims. The minister and consul theory has for years been abandoned, and it is well that it should be, otherwise the system would long ere this have proved itself a source of peril and dissension throughout the whole Masonic family.

In telling the story of the Atwood Grand Lodge we mentioned that certain strength had come to that body on account of outside, profane, acknowledgment of its claims to be a governing body of Masons. But the Grand Lodge was not without similar acknowledgment. In 1840 the Grand Lodge laid the cornerstone of a Methodist Episcopal Church at Brushville, Long Island, when Alexander Copeland, Master of Naval Lodge, acted as Grand Master. In 1842 it took part, headed by Morgan Lewis, in the procession which hailed the introduction of the Croton water system into the city and was the most noticed feature of that memorable parade. On May 16, 1848, an invitation was received from the Grand Lodge of the District of Columbia to take part in the proceedings at the ceremony of laying the cornerstone of a national monument in memory of Washington. For some reason difficult now to be understood a similar invitation had been extended to the Atwood Grand Lodge—which had not been recognized by the body issuing the invitation as otherwise than clandestine—and it was a grave question whether, under the circumstances, the Grand Lodge could becomingly accept. Patriotism, and respect for the memory of the first President, however, overcame all other objections and it was agreed that as many of the Grand officers as conveniently could should attend, together with a committee of seven, as Representatives of the Grand Lodge. At a subsequent meeting a committee was appointed, on the suggestion of Hudson Lodge, No. 7, to procure a block of marble, with suitable inscriptions and devices to be placed in the walls of the monument along with similar stones prepared by sister Grand Lodges.

CHAPTER VIII.

INCEPTION OF THE HALL AND ASYLUM.

THE crowning glory of this period in the history of the Grand Lodge, however, lay not in its processions, in development of the system of regular correspondence with sister Lodges, or its making of Masonic ministers and consuls, or even in its legislation, useful and important as that was, but in the inception and practical commencement of the movement for a Masonic hall in New York, the income from which was to sustain an asylum for poor or aged brethren or the poor widows and orphans of brethren. The conception of this noble scheme is credited to Grand Secretary Herring. As we have seen, the fraternity had long been possessed of a desire to possess a Masonic hall in New York and had sometimes apparently succeeded in possessing one, but for one reason the successive property fell through or, when seemingly realized, had to be abandoned. This movement seems to have been started outside of the Grand Lodge, probably with the view of ascertaining in some measure the sentiments of the brethren before bringing the matter before that body. It is singular, too, that the scheme then, at the very beginning, is practically that upon which the movement was inaugurated and afterward carried out, although much labor, loving labor, was expended in considering details as well as in procuring the necessary funds.

The first movement had for its basis a petition drawn up by Herring in 1842 for presentation to the Grand Lodge. To this petition, as an earnest of the sincerity of those who signed it, was affixed not only the name but the amount tendered to the project by the subscriber, and, curiously enough, the first name was that of Greenfield Pote, then Senior Grand Deacon, but afterward Grand Tyler. There is a legend current in the craft that he laid his contribution—a silver dollar—on the altar of Mount Moriah Lodge, which may be true or not, as it has never been verified, and it is more likely that the story is correct which says that he placed it on the Secretary's desk, but there is no doubt that his name heads the list. As a historical record we here reproduce Herring's original petition, with the names of subscribers, which was printed in fac-simile in the Transactions of the Grand Lodge for 1891:

To the M. W. Grand Lodge of the Ancient and honorable Fraternity of Free and Accepted Masons of the State of New York:—

Rt. W. & Worshipful Brethren:

The subscribers being deeply impressed with the desire of placing our Institution in a position of permanent Honor and Usefulness most respectfully present for your consideration the necessity of taking immediate and active means for raising a fund sufficient to accomplish the following objects:

1st. The erection of a Hall in the City of New York for the Grand Lodge and other Masonic bodies, and

2dly. The founding an Asylum for worthy decayed Masons, their Widows and Orphans.

For the accomplishment of these noble purposes we invoke your honorable body to use your influ-

ence with the Brethren of this State by sending forth a suitable appeal to their liberality and by constituting proper Agents to solicit and receive contributions. In testimony of our own sincerity & confidence in the ability of the Fraternity in the State of New York we ask your acceptance of our subscriptions in cash and promise to pay annually hereafter till the works are completed something towards the necessary fund.

It is our desire, if the Grand Lodge accept of our offering, that the fund thus raised should be carefully invested by the trustees of the Grand Lodge, and preserved for the especial purposes above set forth and no others, until the Grand Lodge shall decide that a sufficient fund has accumulated for the completion of the first object—to wit, the erection of a Grand Hall free from incumbrance, after which the same means to be continued until the second object can be in like manner put in operation.

All which is respectfully submitted.

√	Greenfield Pote	$1.	Paid
√	Thomas Dugan	1.	Paid
√	Wm. W. Nexser	5.	Paid
√	Moritz Meidner	.50	Paid
	Robert Roberts	5.	Paid
√	Lewis Simons	12c.	Paid
√	Geo. T. Swaim	1.	Paid
√	Alexander Kissam	2.	Paid
√	Abel Wetherbee	1	Paid
√	George Gausmann	.50	Paid
√	Henry Schrimer	1.	Paid
√	Charles S. Rowell	$5.00	Paid
√	Wm. R. Goulding	1.00	Paid
√	C. F. Bauer	1.00	Paid
√	Lewis Fenchtwanger	2.00	Paid
√	Wattripont	1.00	Paid
√	William Wagner	2	Paid
√	Thomas Irwin	1	Paid
√	Alex. J. Henderson	5.00	Paid
	John B. Costa	3.00	Paid
√	Isaac M. Phyfe	10.00	
√	John Mansfield, jun.	2.00	Paid
√	Price Butler Lodge	5.00	
	John A. Morrill	25.00	
√	P. S. Van Houten	2.00	Paid
	Wm. H. Hunter	1.00	Dead
√	Jonathan Jarvis	10.00	Paid
√	Joseph C. Rauch	2	Paid
√	Thos. C. Smith	5	Paid
√	Salle A. Lichtenheim	5	Paid
√	William Williams	5	Paid
√	Philip Carlebach	5.	Paid

March 20, 1846

√	Joseph Jackson W. M. Adelphi Lodge, No. 23	10	Paid
	Peter Bradal	2.	Paid
	J. M. Marsh	10	Paid
√	Jacob M. Freeland	5	
√	Saint-Onge Lesueur	.75	Paid
√	A. S. Van Praag	2	Paid
√	John Reetinge	$4	Paid
√	L. Jakob Flesse	1.00	Paid
	Wm. Hall	1.00	
√	Luke Doyle	1.00	Paid
√	E. C. Ward, sr.	5.00	Paid
√	Mich'l B. Jadownicki	.75	Paid
√	Morris Woolf	5.00	Paid
√	John J. Gorspool	5.00	Paid
√	Jno. E. Goodchild	$3.00	Paid
√	John H. Davie	2.00	Paid
√	C. G. Christman	5.00	
√	Frederick Augustus Boden	1.	Paid
	N. C. Touver	3.00	
√	Adolphus H. Lissak	3.00	Paid
√	Abraham Lesor	2	Paid
√	M. D. Winchell	5.00	Paid
√	P. Maycock	5.00	Paid
√	Constantine Sargent	2.00	Paid
√	Fred'k Liese		
√	T. Levenstyn	1.00	Paid
√	E. G. Trequit	1.00	Paid
√	Joseph Willoughby	2.00	Paid
	John Dick	5.	Dead
√	Robt. Anderson	2.00	
√	Christian Lang	1	Paid
√	Paulus Margraf	1	Paid
√	G. Landesmann	1.00	Paid
√	Chas. Meinicke	1.00	Paid
√	John Newhouse	5	Paid
√	Alexander S. Van Praag	2.00	
√	Sam'l Maverick, St. John's Lodge	1.	Paid
√	Robert Spear	2	Paid
	Gilbert Burnet	1	Paid
√	Barnett Levy	3	Paid
√	Moses S. Cohen	1	Paid
	Lewis Chamberlyn	3.	Paid
√	John Clanz	3	Paid
√	Nath'l D. Plum	2	Paid
√	Isaac Ramus	2	Paid
√	James Graham	2	Paid
√	Barnard Passman	1	Paid
	Richardson Gray	1	Dead
√	Jacob Norton	1.	Paid
√	Joseph Oatwell	2	Paid
√	Balthasar Kreitohen	2.00	
√	Jacob Adler	2.	Paid
√	Hyman Hitsburghausen	2.00	
√	Maximilian M. Towsky	2.00	
√	Emanuel Hoffman	2.	Paid
	L. I. Howse		$2
	R. Quidore	1.	Paid
√	James Evrard	$1	Paid
√	G. Lorchen	2.	
√	G. De Loynetz	1.	
√	Chas. W. Bohne	1.	Paid
√	William Wilson Paid	5.	Paid
√	T. Martin	2	Paid
	Jules Jucot	1	
	Ferdinand Palmo	3.	
√	James Alcock	2.	Paid
√	John Charles Allestadt	5.	Paid
	Geo. S. Gibbons	2.	Paid
	John W. Hudswell	2.	
√	Jno. Solomons	2	Paid
√	John Tombs	2	"
√	Isaac Raunheim	2	Paid
	John F. Entz	2	Paid
	Jos. P. Pirsson	1	Paid
	Thos. S. Keyser	2	
	Giles F. Yates Paid	2.	Paid
√	Abel Witherbee 2d pt	1	Paid
	G. Drucker	5	Paid

Smith A. Parkes	1. one	Paid
E. Coblenzer, Diron. L., No. 12,	2	Paid
Adelphi, 23	1	Paid
Adelphi, 23	1	Paid
A. N. Cristolay	1	Paid
The highest sum paid at this date (January the 13th) being $12, I will pay the same and add to it when any one pays more	12	Paid
James Heiney.		
John B. Van de Weille	$2	Paid
Joseph D Baldwin (Washington, 21)	5	Paid
Mr. Daniel H. Sands	50 cts	Paid
Mrs. Anne Ward	50 cts	Paid
Joseph Oatwell Adelphi, No. 23	3.	Paid
Gertrude Valter, widow of Fred'k V. Valter	2	Paid
John H. David, St. John's, No. 1	1	Paid
Charles D. Bevoise, Mt. Moriah, 27	1	Paid
May 29, 1844—Joseph Sprague, amount of salary as G. Treas.	15.75	Paid
Nicholas M. Slidell	1.	Paid
Francis Dawson	1.	Paid
Sept. 16—Moses Trelleman	1.	Paid
Sept. 18—Amount received from Musical Festival at the Tabernacle, April 25, 1844	$681.36	
Interest on Deposits in Savings Bank, to 1st of July, 1844	11.44	
James Herring, amount of salary as Grand Treasurer to 1st March, 1844	$31.	Paid
R. Agliffe	2.00	Paid
Morris Hass	1.00	Paid
P. Gairgues	1.	Paid
H. Max	1.	Paid
Joseph Quevedo	1.00	Paid
Paul Weizel	1.	Paid
Bernat Stern	2	Paid
A. C. Lewin	1.	Paid
Wm. McArthur Paid	5	Paid
Jas. G. Williams Paid	2	Paid
Lewis Tuchner	$1	Paid
M. Raderson	$5	Paid
Lionel A. Myers	$1	Paid
Peter Robinson	$5	Paid
Philip Friedman	$2	Paid
William H. Blizzard, Washington Lo., No. 21	$5	Paid
Charles H. Riedel (of No. 12)	$2	Paid
William Richardson (Master of Mechanic Lo., 31)	1	Paid
John Telfair, St. John's No. 1	$1	Paid
Lewis Zeegler, Trinity, No. 12	1	Paid
B. W. McCready, St. John's, No. 1	2	Paid
S. Shankalooki, Adelphi, 23	3	Paid
John Horspool, 6 months' salary as Gd. Treasurer	37.50	Paid
Albion, No. 26, Dec. 12, 1844	3.	Paid
Constantine Sargint (2d) Dec. 13, 1844	2.	Paid
Ludovico Fabii, Dec. 13, 1844	1	Paid
Alexander Kissam (2d) Jan. 2, 1845	1	Paid
John E. Goodchild (2d)	2	Paid
John Hickman, No. 27	1	Paid
Louis Prenos, No. 17, July 23, 1845	1	Paid
C. F. Bauer, 86, July 23, 1845 (2d)	1.06	Paid
Collection at Festival, 27 Dec, 1845, by L. Union Francaise	4.67	

1845.

Jan. 12—Interest on Ohio stock	34.50	Paid
Feb. 25—Albion Lodge collection	1.35	Paid
P. S. Van Houten, Bal of Concert	2.00	Paid
March 11—Festival 27 Dec., 1840. Balance from committee after paying expenses	10.50	Paid
March 3—Albion Lodge collection	2.40	Paid
Apl. 10—Festival 27 Dec., 44 from Bro. Horspool	1.00	Paid
May 28—John Horspool Gd. Treasurer	37.50	Paid
July 8—Interest on Ohio stock	34.50	Paid
Aug. 13—B. S. Adams, No. 54	1.00	Paid
Aug. 27—Robert Roberts, 2d payment	5.00	Paid
Aug. 27—Nathl. D. Plum, 2d payment	2.00	Paid
Sept. 1—John B. Costa, 2d payment	2.00	Paid
Sept. 1—Greenfield Pote, 2d payment	2.00	Paid
Isaac Alexander st payment)	2.00	Paid
Jacob Blaumingdale		$2.00
10—William Lewiz, of Louisville, Kentucky	1	Paid
" T. F. Luther, 1st pyt., No. 85	$1	Paid
" Giles F. Yates, No. 5, 2d payment	5.00	Paid
13—Raphael Mayer	1	Paid
15—George Loder, St. John's, No. 1	3	
18—Semon Eonsthal, No. 23. (1st pt)	1.00	Paid
8—D. Lippman, No. 23 (1st pt)	2.00	Paid
23—Joseph Seligman, No. 94	3.00	Paid
John F. Robinson	3.00	Paid
Nov. 3—Andrew H. Bennet	1.00	Paid
12—Albion Lodge, No. 26	1.85	Paid
Elias William Nexsen W. M., St. John's L,	2.00	Paid
John Anderson	1.00	Paid
M. Wise	1.00	Paid
W. K. Frank, Naval 89 (14)	50 cts.	Paid
Mier Hersh (1st pt)	50 cts	Paid
Edward Unkart	$5	Paid
Ludovico Fabi (2d)	1.00	Paid
Interest on Ohio loan Jan. 1, 1846	73.50	Paid
Albion Lodge, No. 26, Collection	1.22	Paid
James Lucy, S. Observance 94	2.00	Paid
Feb. 19, 1846, Joseph Oatwell (3d) No. 23	3.00	Paid
March 18, 1845, Leopold Ladeser (1st) No. 27	2.00	Paid
May 18, 1846, John Harrow (No. 56)	5.00	Paid
John Horspool, May 26th	$75.00	Paid
June 26, 1844, John B. Van de Weille, No. 20, 2d pyt	$2	Paid
William Willis, Feb. 12, 1847 (No. 2)	5	Paid
William C. Burnet, Feb. 12, 1847, (No. 20)	5.00	Paid
Thomas Burke, Nov. 1, (No. 94)	2.00	Paid
James Fleurcy	1.00	Paid
Lewi Simons	2.00	Paid
James Lucy	2.00	Paid
Robert Courtney	1.00	Paid
W. L. Cuyler, Master of St. Patrick's Lodge, No. 4, by order of the lodge $50 to be paid by 5 installments of $10 each per ———		
James Martin June 2d, 1847. (transfer slip) to R. R. B.	$2.00	
Jan. 7—1858. Jacob M. Chrisballer, No. 23 Paid J. K.	2.00	Paid
Charles S. C. Unco, No. 5, on April 29, 1859.	5.00	Paid
Vincent W. Bates, Lodge of Antiquity		

It will be seen this record goes on to 1859, but during many of the years from 1842 to that date the list was practically "shelved" on account of the troubles which beset the Grand Lodge and made progress impossible. When the petition was presented to the Grand Lodge, June 8, 1843, the signatures of 100 (or thereabout) brethren were attached, with $300 subscribed and paid. The petition was referred to a committee, which, two days later, reported in its favor. It resolved:

That the Grand Lodge of the State of New York feels itself imperiously called upon, by a sense of duty to itself, to declare that a suitable edifice should be provided for its meetings and those of the subordinate Lodges in the city.

That after the debt due by the Grand Lodge shall be paid, the moneys arising from the registry fees and Grand Lodge certificates shall be vested in a fund to be appropriated to the erection of a suitable building for the use of this Grand body.

That the individual Lodges under the jurisdiction of this Grand Lodge be solicited to give their aid by subscriptions to this object.

That a committee be appointed by the Grand Lodge to draft a circular to the Lodges and brethren of this State setting forth the objects herein specified and asking their aid and co-operation.

That the trustees of the permanent fund be authorized to take charge of the funds which have been, or may hereafter be, collected for the above purpose.

These resolutions were all adopted and the committee appointed was headed by Grand Secretary Herring. In September of 1843 the Grand Master stated that the twenty-four Lodges in the city and the Grand Lodge paid an aggregate annual rental of $1,400, an amount which would pay for the fitting up and rent of one building to be devoted to Masonic purposes—if all the Lodges would agree to meet in it. The suggestion was referred to a committee, but nothing came of it, although it was eminently practical. A much more substantial project was a Masonic musical festival, proposed by Brother George Toder, in 1844, which, when it took place, added $650 to the Hall and Asylum fund, and in the following year Grand Treasurer Horspool donated his salary to the same cause. That year (1845) a Brother Mansfield stated that a joint stock company had been formed—with one-sixth of its capital stock then subscribed—for the erection of a Masonic hall, to contain offices for the Grand Lodge, a suitable meeting place, Lodge rooms, library room, etc., but the project seems never to have advanced beyond the promoter's stage and nothing more was heard of it, although the incident is curious in that the building proposed by the Mansfield Stock Company was practically the style of that afterward erected and still occupied by the Grand Lodge. Undeterred by this innovation, the appointed committee diligently carried out the work ordered by the Grand Lodge, issued a circular, visited Lodges in the interest of the proposed hall, and collected subscriptions. In June, 1846, it was reported that the sum of $2,943.38 was to the credit of the Hall and Asylum account and the project then seemed so certain of near completion that a special committee not only discussed further ways and means, but prepared rules for the consideration of the craft to govern admission to the asylum.

Some of these were curious. Only Lodges which contributed $50 to the fund were to be eligible to name a candidate for the asylum; that $25 a year would entitle a Lodge to the admission of an inmate, while $1 a week would entitle "any Lodge in good standing to the support of an adult inmate or two children under twelve years of age;" that the Grand Stewards should have the power of appointing inmates under the claim of the Grand Lodge; "that the inmates of the asylum shall be employed in such kind of business as through age or circumstance they may be enabled to perform, and by this means lighten the burden on the fund, if not proving a source of profit; that a school for good, plain, useful education shall be established upon the principle of the district schools; that the build-

ing of a hall shall be neat and commodious, with accommodations for concerts, meetings, balls, etc., as well as rooms for meetings of the craft.

The committee on subscriptions certainly worked hard, and it is difficult to record how many appeals the members made individually or collectively, or how many projects for raising money were considered, endorsed or undertaken by them. Suffice it here to say that by 1849—the date with which this chapter closes—about $7,000 had been gathered, and, although the clouds of discord were then more threatening than ever, the progress of another chapter will show that the scheme was not neglected, but seemed rather to be invested with renewed energy as the voice of discord rang out into open rebellion.

CHAPTER IX.

THE SCHISM OF 1849.

AT the annual meeting in 1846 the Hon. John D. Willard of Troy, who had served as Deputy Grand Master under Alexander H. Robertson, was elected Grand Master and Isaac Phillips, of Albion Lodge, was chosen as Deputy Grand Master. At the same meeting Robert R. Boyd was selected as Grand Secretary in room of James Herring, who before the meeting adjourned was presented with an address expressive of the value entertained of his services to the craft for many years.

John Dwight Willard, the new Grand Master, was one of the most distinguished jurists in the Empire State. He was born at Lancaster, N. Y., Nov. 4, 1799. After graduating from Dartmouth College he studied law, was admitted to the bar in 1823 and began practice in Troy in 1826. Possessing considerable literary ability, he edited the "Troy Sentinel" for several years, with much success, and won his way to the front by his powers as an orator, as well as by his other intellectual gifts and his sterling honesty and fair-mindedness. These led to his occupying in succession a seat on the bench of the Court of Common Pleas and the Circuit Court, and to his election to the State Senate. In 1860 he received from his alma mater the degree of LL. D., a compliment which was repeated by La Grange University. After his death, at Troy, Oct. 16, 1864, it was found that he had bequeathed $10,000 to Dartmouth.

Willard's Masonic record was also a brilliant one. He served as Master of his Lodge —Apollo, No. 13, at Troy—for many years and in 1835 the Grand Lodge elected him Junior Grand Warden. In 1842 he was advanced to the Senior Warden's chair, and was Deputy Grand Master for two years. As Grand Master, while his term of office was marked by many stormy scenes, his own figure stands out with a clearness and nobleness which won for him the admiration even of those who were opposed to his rulings and his policy. Salem Town, the venerable Chaplain of the Grand Lodge, said of him: "He presided over the Grand Lodge with dignity and affability; he imparted wisdom to its councils; he gave a high impress to the character of the fraternity whereby it was respected at home and abroad, and he exhibited fearless energy in its hours of trial."

Isaac Phillips, the new Deputy Grand Master, was in many ways a remarkable man. Born in New York in 1812, a lawyer by profession and a literary man in his moments of recreation, he rose in life by his own unaided efforts and his indomitable spirit. His early education was meager, but by dint of application and by constant study throughout his long life he fitted himself for the society of the best educated men in the metropolis. Into whatever sphere he entered he devoted himself heart and soul, and even in the most ordinary affairs of life he devoted the most scrupulous care to what to most men would seem trivial and commonplace. Sterling in his honesty, outspoken in all his actions, and independent in all his policy, his character was marred by

a hastiness of temper, an extravagance of zeal for whatever cause he adopted. An upright man himself, he had no thought of guile in other men. As a Mason the records of Albion Lodge bear testimony to his fidelity, his devotion, his enthusiasm. But for him, it is safe to say, that Lodge would long ago have been numbered with the many whose only record now is a blank number on the roll of the Grand Lodge. Men did differ from Phillips in his Grand Lodge policy, men even to-day speak of him as a firebrand, as one whose overweening confidence in the justice of his own principles, or ill-temper, or both, wrought for a time confusion in the craft, but no man ever accused him of being aught than an upright man and a zealous member of the fraternity, one who strove to uphold the landmarks of the institution in all their requirements—as he understood them.

Such were the two leaders who now came to the front and around whose names was fought one of the brilliant campaigns through which, it was fated, the Grand Lodge was to pass on its way to the harbor of perfect prosperity.

The first year of the new officers passed over quietly enough and all of moment which transpired has already been recorded in these pages. At the annual meeting in 1847 the Grand Secretary announced that seventy-five Lodges were in good standing. The officers were re-elected, the only ripple being a contest over the office of Grand Secretary, for which James Herring was a candidate in opposition to Robert R. Boyd, but the Grand Lodge did not vote to make any change and Herring took his defeat rather ungracefully.

A year later the harmony was not so unbroken, a restless spirit had taken possession of the craft and at the election nearly every office for which a member of a City Lodge was eligible was the subject for a contest. John D. Willard was returned as Grand Master, with 241 votes against 123 received by Isaac Phillips. The friends of the latter then tried to retain for him his office of Deputy Grand Master, but they were beaten by Oscar Coles, who received 191 votes, while only 157 were cast for Phillips, who, however, always declared that he never authorized the use of his name in connection with re-election to the Deputyship. Herring made another effort to secure the Grand Secretaryship, but Boyd was re-elected with 222 votes, against 113 received by his opponent. The Grand Treasurer, Horspool, retained his office, also after a contest.

Up to this time it may be stated that the cause of the confusion in the craft was simply a renewal of the old senseless feeling of jealousy between the City and Country Lodges. The latter, after being wiped out practically by the Morgan trouble, were once more increasing in number, and, although the City brethren loyally carried out the Compact of 1827, the Country brethren did not take kindly to the predominating influence—it could hardly be otherwise—which those in the City exercised over the destinies of the Grand Lodge. One reason for the existence of this predominating influence, for its continued existence, in fact, was the principle laid down in the original constitution and endorsed by all issues of the constitution as late as that of 1845, which gave to all Past Masters of Lodges, so long as they remained affiliated with any Lodge in the jurisdiction, membership in the Grand Lodge. A movement had set in among the Country Lodges in favor of the abrogation of this state of things, so as to make the Grand Lodge a truly representative body instead of being subject to the will of many brethren who represented nobody but themselves. It was the knowledge that such a sentiment was growing that led to the spirit of dissension, and the sentiment seems to have been fostered by a misunderstanding on the part of Grand Master Willard with Deputy Grand Master Phillips, or, rather to a mutual dislike which both men entertained for each other. At all events,

Phillips was not consulted upon Grand Lodge matters by his superior and did not hesitate to openly express his sentiments thereat.

But the then undefined proposition to abolish life membership on the part of Past Masters was the real immediate cause of the trouble and the contested election of 1848, as we have seen, was in reality a test of the strength of the parties and in that test the City men, headed by Phillips, were worsted, and the "ticket" headed by Willard and countenanced if not arranged by the Country representatives, was carried through successfully in each individual instance by large majorities. Emboldened by their success in this encounter the advocates of the threatened change made a formal presentation of their wishes. They presented, through a Troy representative (John S. Perry, afterward Master of King Solomon's Primitive Lodge), a proposition to change article 3 of the constitution so as to read:

> This Grand Lodge shall be composed of all the Grand Officers, the Past Grand Masters, Past Deputy Grand Masters, Past Grand Secretaries and Past Grand Treasurers, the Masters and Wardens, as the representatives legally appointed of all the Lodges in its jurisdiction, and also, "to the extent hereinafter provided for," the Past Masters, by election and service of one year in the chair, of all such Lodges under its jurisdiction.

The words quoted constituted the change in the article and were supplemented by an entirely new section:

> All Past Masters under this jurisdiction who shall have been duly elected and installed and served one year in the chair, and in good standing, shall be honorary members for life of this Grand Lodge, and as such shall be entitled to be present at its meetings and participate in its deliberations, but shall not, as such, be entitled to vote. The Past Master of each Lodge who shall have last passed the chair thereof, shall be an acting member of this Grand Lodge and, as such, entitled to vote; so that each Lodge by its officers or proxy shall be entitled to three votes, and the last Past Master, if present, to one vote, making four votes in all. And all provisions of this Constitution relative to voting, or the right of voting, by members of this Grand Lodge, shall be deemed to apply to acting members only and not to honorary.

The presentation of these proposed changes created a lively discussion. On their behalf it was alleged that in consequence of the Country Lodges being confined to the three votes given to their representatives, on account of Past Masters not being allowed their per diem and traveling expenses, while the City Lodges, being on the spot, were often represented by all their Past Masters as well as by their ruling officers, an undue preponderance of voting strength was exerted by the City Lodges on all questions which came up at any meeting. It was admitted that the change was a departure from the Compact of 1827, but even that was itself a departure from the old constitution and was not supposed to be inalienable whenever the interests of the craft demanded its change. At all events the Grand Lodge was a sovereign body entitled to make whatever laws it desired to enact, so long as the universal landmarks were not infringed and there was no landmark that a Past Master had any vested right in a Grand Lodge or that he had any claim to be considered, on account of ancient usage or custom, as a life member of a Grand Lodge, which, from the beginning of Masonic authentic history was a purely representative body.

On behalf of the opponents of the measure it was urged that the right of Past Masters to a vote in the Grand Lodge was a landmark —one which had existed from the earliest times—and in proof of this it was shown that Past Masters were present in London in 1717, when Anthony Sayer was first elected Grand Master of the pioneer Grand Lodge as Grand Lodges are now understood; that the charter or warrant given to New York in 1781 expressly includes Past Masters among those constituting a Grand Lodge and that they were again recognized in the "solemn Com-

pact" of 1827, and to depart from any of the provisions therein laid down would be a violation of every principle of Masonic honesty or rectitude of purpose.

Such were the gist of the arguments pro and con, and as they were afterward presented in all sorts of variations and thrashed so as to be seen in all sorts of shapes—for the printing press had become an assistant of both sides, and pamphlet, "letter," "opinion," and "statement" followed one another in the controversy in remarkable confusion—we may here be permitted to dismiss them with this brief recapitulation. The mere work of wading through such literary contributions, while a duty incumbent upon the historian, would be little more than a punishment if imposed upon even the most enthusiastic Mason. We have really given the substance, and the rest of the arguments on both sides were little more than idle words, seasoned, as is unfortunately true of all Masonic quarrels, with any amount of personal abuse and vituperation and all sorts of evil sentiments, which seemed only to grow in intensity as long as the rupture continued.

After the debate on the amendments in the Grand Lodge they were adopted by a large majority—adopted, that is to say, as far as they could be at that meeting, for under the constitution all such changes had to be submitted to the subordinate Lodges for final and full adoption or rejection.

At a meeting of the City Lodges held on Oct. 31, 1848, a series of resolutions was adopted condemning the proposed change in the make-up of the Grand Lodge, and a lengthy address was prepared detailing the views of the brethren present. This was ordered to be printed and circulated among the Lodges throughout the State. This meeting and circular were really in answer to an informal convention which had been held at Geneva on August 9, when advantage was taken of the presence of some 300 brethren to discuss the amendments. That meeting, as might be expected, decided in favor of the change and appointed a committee of twenty-two brethren to prepare an address to the fraternity. The address was issued in October following, and, to put it briefly, for it was a very wordy document, it denied the right of a Past Master to be "a ruler for life over the whole fraternity of the State," one who "is governed" in his dealings with the Grand Lodge "by his own caprice or his own sense of duty," and professed a desire to see the Grand Lodge become a thoroughly representative body. The circular of the New York brethren was the means, on Jan. 25, 1849, of bringing about another conference at Geneva and the issuance of another circular. This last document was interesting from the fact that it disclaimed any pretense of honoring as a live document the Athol warrant of 1781 on account of its having served its day and generation and placed the date of the formation of the existing Grand Lodge as at 1785, when the brethren adopted an independent constitution and assumed the prerogatives of a sovereign Masonic power.

At a quarterly meeting of the Grand Lodge in March, 1849, the Deputy Grand Master, Oscar Coles, presiding, a series of resolutions declaring the proposed amendment of and addition to the constitution depriving Past Masters of their right to vote in the Grand Lodge to be both unconstitutional and revolutionary, and that any vote by which such right might be abrogated would be void and of no force or effect. The presiding official declined to put these resolutions before the meeting, holding, very properly, that it was not constitutional for any matter to be discussed or acted upon at a quarterly meeting which was of interest to the whole body of Masons in the State. From this decision Phillips dissented, the decision of Brother Coles was not sustained, and the resolutions were adopted.

The annual meeting of 1849 was held, as might be expected, amid scenes of much ex-

citement, and, as that excitement and confusion influenced more or less all the published accounts of the proceedings, it is difficult to arrive at a satisfactory conclusion on many points or to determine exactly the conduct of some of the participants. By some the Grand Master is described as obstinate, by others as dignified; by some Isaac Phillips is characterized as riotous and disorderly in his behavior, by others as merely demonstrative in his demands for what he regarded as justice. Many claimed before the smoke of battle had cleared away that the acts of ward politicians, such as concealing the exact hour for the meeting and packing the benches, were resorted to. But such things need not be repeated here. At best they could not be fully authenticated and now, as the strife is over and obliterated and most, if not all of the principal participants have passed away, and met, let us devoutly hope, in the Grand Lodge of Justice and Reconciliation above, there is no need, we take it, for disfiguring history by refurbishing such stories.

The Grand Master, John D. Willard, presided over the meeting of 1849, some little confusion being excited and some display of temper being shown prior to his arrival by the assembled brethren on account of his being somewhat late. However, the Lodge was opened in ample form, and before calling the roll of Lodges the Secretary, R. R. Boyd, announced that the changes proposed at the last annual meeting had received the affirmative votes of a majority of all the Lodges and had thereby become a part of the constitution. The result of this announcement, unexpected at the particular time, brought about considerable tumult and disorder which, to say the least of it, was unseemly on both sides. However, when order was restored the Grand Secretary —as he ought to have done at first—called the roll of Lodges. When this was done some one called for the reading of the minutes of the last quarterly meeting, but as the Grand Master had then risen to address the brethren he declared the motion out of order. An appeal was taken from his decision, but the Grand Master declared the appeal to be also out of order and announced that he would not permit any motion or appeal to be put or allow any one to speak until he had addressed the Grand Lodge. Some of the brethren then called upon the Acting Senior Warden (Willis) to put the appeal before the meeting; he did so and the appeal was sustained. He then put the motion for the reading of the minutes of the quarterly communication and it was carried. All this time the Grand Master remained passive, but when the Grand Secretary was asked to read the minutes Willard refused to permit him and Boyd obeyed the Grand Master. After some further delay, however, the Grand Master yielded and ordered the reading of the minutes, which was done. He then addressed the brethren, declaring tnat as the changes had been sanctioned by the affirmative votes of fifty-six Lodges they had become an integral part of the constitution. He also recommended a further curtailment of the powers in Grand Lodge of Past Grand officers by making them simply honorary members, announced the death of Senior Warden Carrique, and finally declared that he was not a candidate for election. When he had concluded Isaac Phillips asked if he had correctly understood the Grand Master as saying that the amendments had been carried and on being answered in the affirmative declared: "Then, sir, by virtue of the decision made by the Grand Lodge at its last quarterly communication the body over which you preside is not the Grand Lodge of the State of New York, as originally constituted and has ever been maintained." That was his own version of his words. The other side reported them as being: "Then I pronounce that the Grand Lodge of the State of New York is dis-

solved." What he did say, however, is immaterial. What he did was more to the point. Says an eye-witness: "He then called upon the members who were willing to continue the organization of the Grand Lodge according to its original constitution to unite for that purpose, and on motion a Past Deputy Grand Master, William Willis, was called to the chair as Grand Master pro tem and the other necessary officers in like measure temporarily appointed, the old officers continuing for a time in their seats and retaining their official badges. Herring was chosen as Grand Secretary, the roll of Lodges was called and the new Grand Lodge, as it may be called, proceeded to the election of its officers for the ensuing year.

When the confusion was at its height and the new Grand Lodge was being organized Grand Secretary Boyd tried to have his official box, containing $2,000, the day's receipts, and many documents pertaining to Grand Lodge business, taken out of the room, but it was captured by the new power along with most of the other books and papers. Meanwhile the disturbance went on and Grand Master Willard remained immovable, declaring he would not adjourn the meeting until disorder had ceased. Finally, some of the City brethren having completed their work, left the room and quiet to some extent being restored, Ebenezer Wadsworth moved an adjournment until the next morning and the motion was put and carried.

The Willard Grand Lodge, for so we must distinguish the legitimate body from its opponent, the Phillips Grand Lodge, met at the Howard House, as agreed, on the following morning. But their adversaries had preceded them and not only held possession of the room the Grand Lodge had met in on the previous day, but had locked it securely. The room used by the Grand Secretary had also been secured and locked. In this emergency the Willard people gathered in the rooms of one of their number (Henry L. Palmer), who was a guest in the Howard House. The representatives of thirty-eight Lodges were crowded into it, but nothing could be done in the way of business. Later in the day the meeting was transferred to a hall in the Coliseum Building, 450 Broadway, when the roll call showed that fifty-seven Lodges were represented. The main business was the discussion of the extraordinary proceedings of the day before (June 5), and a committee was appointed to inquire into the nature of these proceedings and recommend what was to be done in the premises. That committee duly reported, and, after detailing the proceedings, recommended—and the recommendation was adopted—that the six brethren who were regarded as the leaders in the "confusion" be cited to appear that same evening and show cause why they should not be expelled. The brethren cited did not appear and sentence of expulsion then, or the day following, was passed upon

Isaac Phillips, of Albion Lodge, No. 26.
Frederick W. Herring, Junior Warden of St. John's, No. 1.
Philip S. Van Houten, Past Master of Abram's, No. 20.
William Willis, Past Deputy Grand Master, Independent Royal Arch, No. 2.
James Herring, Past Grand Secretary, Strict Observance Lodge, No. 94.
Joseph Cuyler, Master of St. Patrick's, No. 4.
David Booth, Past Master of Schodack Union, No. 87.

Many other heads subsequently fell into the Masonic basket, the most noted being those of Greenfield Pote, the Grand Tyler and John Horspool, Grand Treasurer, who refused to give up the property, money and papers in his possession. The election of officers took place on June 7, when John D. Willard, much against his will, consented to serve as Grand Master for another term and was elected. William H. Milnor became Deputy Grand

Master, Oscar Coles declining to be a candidate for re-election, and the other officers were:

Ezra S. Barnum, Senior Grand Warden.
Nelson Randall, Junior Grand Warden.
Robert R. Boyd, Grand Secretary.
Gerarden Boyce, Grand Treasurer.
Rev. Alfred E. Campbell, } Grand Chaplains.
Rev. Salem Town, }
George Skinner, Grand Pursuivant.
John T. Smith, Grand Tyler.

On that day the immediate excitement had passed and much useful business was done, the most important of which was the creation of four visitation districts so that visits might be made by duly appointed authorities to exemplify the ritual and so bring about a uniformity in the working of the degrees and also give the officers of the Lodges some recognized source of information.

Before leaving this chapter it may be well here to state that the Willard body was duly recognized and sustained by no less than twenty sister organizations as being the Grand Lodge of the State of New York. Two of the opinions of these sister bodies may be quoted. The Grand Lodge of Kentucky said:

We congratulate the Grand Lodge of New York, not only upon the adoption of what we deem a salutary constitutional amendment, but upon the first fruits of that amendment, and we trust, and believe, they will be sustained in their course, and will receive the approving smiles and good wishes of every true Mason in the land. It will afford us pleasure to continue our correspondence with them. We cannot, as at present advised, hold any further correspondence with the Grand Lodge which had its origin in the riotous proceedings of the 5th of June, 1849, and of which Isaac Philips is now reported as M. W. Grand Master.

The Grand Lodge of Massachusetts was even more emphatic. It adopted the following resolutions on the subject:

At a meeting of the Grand Lodge of Massachusetts, held on the 12th September, a report was made by the Special Committee on the subject of the New York difficulties, and the following resolutions recommended, which were unanimously adopted:

"Resolved, That the Grand Lodge of Massachusetts views, with deep sorrow, the unhappy division which has taken place among our brethren of the Grand Lodge of New York; and we do earnestly and affectionately call upon every individual brother, in our sister State, whatever may be his present opinion, or position, to learn to subdue his passions, to discard all prejudice, all bitterness of feeling, and in this matter, by God's aid, to seek the truth, and especially to follow out the things that make for peace; remembering, that as we are all members of one body, if one member suffer, all the others suffer with it.

"Resolved, That whatever may be our sympathies for our erring brethren, this Grand Lodge feels itself compelled to recognize, and it does hereby recognize, in the fullest manner, the regular standing of the M. W. Grand Lodge of the State of New York, as at present constituted, under the M. W. John D. Willard; that we will continue to hold fraternal communication with that body, and with no other, claiming similar authority in that State.

"Resolved, That this Grand Lodge do sincerely hope that the brethren whose acts we feel compelled to condemn, will, after dispassionate consideration of the evils which must result to the craft generally, from the present state of Masonry in New York, be induced to adopt such a course as may lead to a restoration of order and harmony among the fraternity."

Georgia, it may be mentioned, declined to declare the Phillips body an outlaw; Ohio declined to recognize either the Willard or the Phillips body as regular; Mississippi declared the Willard body to be irregular, and Pennsylvania sat on the fence. With these exceptions the voice of Masonry in America condemned the Phillips movement as irregular. Three Grand Lodges on the continent of Europe—Saxony, Geneva and the Grand Orient—adopted the cause of Phillips and his associates. In 1852 Ohio and the Grand Orient formally recognized the Willard body.

At the same time it should be stated that, while the Willard Grand Lodge was thus sustained by most of its sister Grand bodies, a feeling of uneasiness prevailed at the spectacle of three Grand Lodges existing in the State of New York. It was felt that not much

progress could be made in such circumstances, that the very existence of three supreme bodies of Masons—no matter how clandestine two of them might be—was not conducive to Masonic harmony anywhere and was calculated to bring the institution into contempt before the outside world, and it was not long before the other Grand Lodges expressed a desire that the dissensions should in some way cease. One or two offered to mediate in the matter, but this the Willard Grand Lodge rightly refused, preferring to deal with Masonry in the State without outside aid and dealing with the problems which confronted her in her own way. And this position, as it ultimately turned out, was the wisest and best that could have been assumed in the interests of all concerned.

CHAPTER X.

THE PHILLIPS GRAND LODGE.

WE may here pause in the course of our narrative to tell the story of the Phillips Grand Lodge. On getting possession of the meeting on June 5, 1849, while even most of the regular Grand Lodge officers were present in the room, Past Deputy Grand Master Willis was called upon to act as temporary Grand Master and a temporary board of officers was elected as follows:

Isaac Phillips as Deputy Grand Master.
Edward Cook as Senior Grand Warden.
E. B. Hart as Junior Grand Warden.
James Herring as Grand Secretary.
John Solomons as Grand Treasurer.

On the roll being called the following Lodges responded by their Representatives and the roll is curious as showing the exact strength of the Phillips Grand Lodge when it started out. Those Lodges not recorded here may be regarded as having remained faithful to the Willard Grand Lodge:

St. John's, No. 1.
Independent Royal Arch, No. 2.
Mount Vernon, No. 3.
St. Patrick's, No. 4.
Trinity, No. 12.
Temple, No. 14.
L'Union Francaise, No. 17.
Fortitude, No. 19.
Abrams, No. 20.
Washington, No. 21.
Adelphi, No. 23.
Albion, No. 26.
Mount Moriah, No. 27.
Benevolent, No. 28.
German Union, No. 54.
Hohenlinden, No. 56.
Lafayette, No. 64.
Richmond, No. 66.
Montgomery, No. 68.
Naval, No. 69.
Washington, No. 85.
Pythagoras, No. 86.
Schodack Union, No. 87.
Strict Observance, No. 94.
Manitou, No. 106.
Plattsville, No. 119.
Anglo-Saxon, No. 137.
Knickerbocker, U. D.

The roll being called, a motion was made to proceed with the annual election of the Grand Lodge, when the following were chosen:

Grand Master, Isaac Phillips.
Deputy Grand Master, Joseph Cuyler.
Senior Grand Warden, Thomas D. James.
Junior Grand Warden, David Booth.
Grand Secretary, James Herring.
Grand Treasurer, John Horspool.
Grand Chaplain, John Coffin.
Grand Pursuivant, William Boardman.
Grand Tyler, Greenfield Pote.

On the following day Isaac Phillips was installed Grand Master by Past Grand Masters Ira Merchant and Daniel B. Bruen of New Jersey. Phillips then installed his associates. Both of the New Jersey dignitaries afterwards stated that they were not at the time aware that the proceedings were other than those of the legitimate Grand Lodge and had they known to the contrary they would not have been present. Merchant further stated that he had been deceived in the matter by Brother Fitzgerald Tisdall. In the

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long run these explanations were deemed sufficient by the Grand Lodge, and Tisdall found himself not only expelled by the Willard Grand Lodge, but repudiated by the Grand Lodge of New Jersey, which demanded from him the jewel and regalia of his office as its representative. In Tisdall's historical sketch of St. John's Lodge the issue is thus concisely put under date of 1849: "This Lodge, under a belief that the action of the Grand Lodge was a violation of vested, inherent and inalienable rights as regarded its Past Masters and those of other Lodges and not—as was asserted—a revocation of privileges hitherto enjoyed by those who had passed the chair, acknowledged the Phillips or Herring organization as the Grand Lodge of the State."

The meeting next appointed a committee to draw up a statement explaining its position and appealing to the Grand Lodges throughout the world for recognition, and this statement duly appeared and was extensively circulated. It need not, however, be more particularly referred to here, as the ground it occupied has already been sufficiently stated in these pages. Nor do we need to reprint the exceedingly able but lengthy response which Secretary Herring made to the various printed papers issued by the Willard body relative to the case. No essential point necessary to a perfect understanding of the controversy has been omitted in the summary already presented.

The history of the Phillips Grand Lodge can be treated in a very general manner without thereby losing sight of any of its salient features or events. Throughout its career its story was one of continual struggle for existence, a defiant upholding of a principle, and a grim determination to maintain the integrity of that principle as a landmark in spite of countless obstacles. Its warfare was a bitter and a wordy one, it struck hard blows time and again at its opponent, and it used printer's ink in riotous prodigality. Of course many things were said and done in the heat of controversy which had better have been left unsaid and undone, many charges of unmasonic conduct were made on both sides which should never have been preferred, but then, what controversy ever was entirely free from such distressing features? We confess to much more sympathy for the Phillips outbreak than for the preceding one under Atwood. No Mason who has ever attempted to study the history of that Grand Lodge can say a word in its defense, but in the case of the Phillips body a principle really was at stake, the abrogation of which threatened to revolutionize the history of the Grand Lodge. There is no doubt that the right of Past Masters to a seat in the New York Grand body had been admitted from the beginning of its history; there is no doubt that the movement to wrest from them that honor was fostered not by any high ideals of principle, but from very paltry motives of jealousy, jealousy which arose, as we can now see, from no actual cause, no definite occasion—jealousy that was utterly groundless. At all events the removal of what so many ardent brethren claimed to be a landmark ought only to have been attempted after several years' discussion and with the question laid before the brethren in all its aspects; and, denying, as they did, the legality of the vote and methods by which the change was declared accomplished, it could hardly have been expected that the Past Masters and their supporters would quietly submit to what they regarded as wrong. At the same time we have no admiration for schism. No purer form of democracy exists in the world than an American Grand Lodge, and it was within the Grand Lodge that the struggle should have been continued. We say this, of course, without being prejudiced by the excitement and passion of the conflict and confess that at such periods it is impossible to act as one would suggest after half a century had obliterated the rough angles of the controversy, the very angles which may have inspired revolt. But it is clearly evident, and

we say it in all fairness, that it was time in 1849 that Past Master membership was abolished. This is not for the reason that swayed the country brethren then, but for the simpler one that we believe in direct representation, and that with all the direct representatives present the Grand Lodge was even then too large for practical purposes. Had the custom continued to the present day we can imagine how the very size of the Grand Lodge would have rendered it unwieldy and inefficient, but there is no doubt the change would have been made long ere this. The further it was deferred the more numerous would have been the vested interests—in the shape of Past Masters—to find objections, and, perhaps, struggle against any departure from what they, rightly or wrongly, might construe as a landmark.

The Phillips Grand Lodge started out, after it had its officers elected and some other necessary matters arranged, with punishing its foes, and among the earliest to feel the effects of vengeance was Robert R. Boyd, Grand Secretary. This official was not only charged with embezzlement, but Charles O'Conor, the famous criminal lawyer, was retained to prepare a case against him and was also desired to consider how the Phillips people could obtain possession of the Permanent Fund and all other property belonging to the Grand Lodge of the State of New York—which they claimed to be. The lawyer gave an opinion stating that the title of the Phillips Grand Lodge to the property was perfectly clear; that the trustees holding it could be compelled to give it up, and so the luxury was indulged in of several suits at law. Afterward Oscar Coles and quite a large number of those who had been active in the troubles on the Willard side were expelled from all the rights, benefits and privileges of Masonry, a sentence which probably did not cost any of them a moment's pang.

The troubles of the Phillips Grand Lodge soon began. As early as March, 1850, Grand Master Phillips complained that he had been refused admission into one of his Lodges—Lafayette, No. 64—and that Independent Royal Arch, No. 2, had shown signs of insubordination. Then the fealty of some of the Lodges was doubted and indications of wavering were apparent on many sides. A majority of Independent Royal Arch, No. 2; St. Patrick's, No. 4, and Schodack, No. 87, repudiated the secession soon after the start. Trinity, No. 12, and Pythagoras Lodge, No. 86, soon after forsook the Phillips standard altogether and made their peace with the other camp. But the most serious blow in this direction was when, in 1852, in answer to a call, as it were, from the open door of the Willard Grand Lodge, offering a free pardon to all who entered and acknowledged its allegiance, no fewer than six Lodges deserted the Phillips colors. They were:

St. John's, No. 1.
Mount Vernon, No. 3.
L'Union Francaise, No. 17.
Abram's, No. 20.
Montgomery, No. 68.
Washington, No. 85.

These were really the cream of the city support and Mount Vernon was long a recognized leader among the Country Lodges. By this deal the irrepressible Fitzgerald G. Tisdall was received back into the arms of the Grand Lodge he had done so much to disgrace—for his conduct in getting one Past Grand Master of New Jersey to install Phillips under false representations was disgraceful when viewed from any standpoint. But the Phillips organization let him go willingly with a parting shot in the nature of a sentence of expulsion for "immoral Masonic conduct of a financial nature." In telling the story of the return of St. John's, No. 1, in his historical sketch of that Lodge Tisdall thus states the causes which led to that important step. "The organization claiming to be a Grand Lodge, to which this Lodge attached itself in June, 1849,

having been subsequently repudiated by many of the Grand Lodges of the United States, and in the early part of 1851 the decision of the Grand Lodge of England as to its legality, by which this Lodge agreed to abide, having been received adverse to its claims, on September 16 this large Lodge called on its sister Lodges to meet with it in convention on October 10 and report some action for the entire settlement of the matter in dispute on true and honorable Masonic principles." The result of this convention was an acknowledgment of error on the part of the six Lodges named, the opening of the door leading to renewed legitimacy and the return of the Lodges who were welcomed as so many prodigal sons. As another instance of the ultra-regularity notions generally found in those who have been themselves irregular we may here note that Tisdall was afterward one of the bitterest opponents of the return of the Phillips Grand Lodge to the fold, speaking of its members as the seceders of 1849 and professing to regard the proposed basis of union as "humiliating!"

But the Phillips Grand Lodge was not without its triumphs. It obtained more or less recognition from the Grand Lodges of Mississippi, Ohio, and Georgia as well as from the Grand Orient of France and two other continental Grand bodies. It was more than once invited to take part in public proceedings as a representative of the fraternity, and it dedicated several halls to Masonic uses with becoming ceremonies. Its weakest point was the comparatively scant number of recruits in the shape of new Lodges which it enrolled. These did not actually exceed seven throughout the entire existence of the Grand Lodge—Oltman's, Rising Sun, Hiram, Mount Moriah (Albany), Tomkins (Staten Island), Clinton and Westchester—and of these, Rising Sun was a renewal of a warrant which had been lost in the Morgan craze, Hiram was a revival of an old New York Lodge and Clinton was simply the resurrection of an abandoned warrant to keep together a remnant of St. John's, No. 1, who did not care to yield when Tisdall led the way back to the Willard body. These additions to its working strength were therefore insignificant, and hardly worth considering when we remember how much more successful the Atwood Grand Lodge was in this respect. The additions to the Phillips Grand Lodge did not by any means equal its losses by defection—indeed the entire list did not even make up for the removal of old St. John's from its roll. In fact, the course of the Phillips Grand Lodge from its start appears to have been the reverse of progressive, so far as numerical strength was concerned and even the addition to its ranks of Holland Lodge in 1857, influential as that addition would have been earlier in the story, did not inspire much real strength or infuse any considerable degree of new hope. It is difficult to understand clearly what induced that venerable Lodge to proclaim its relations at that late day, when the hopes of a reunion began to be bright. According to the address made by the Master of the Lodge, when within the Phillips gates, his brethren "had consulted able counsel on the controversy existing between the two bodies claiming title as Grand Lodge and the opinion of the counsel was 'that whenever it came up for a decision, by a court or jury, the right would unquestionably be adjudged to the Phillips party.' On that opinion Holland Lodge had relied, and hence their action." Joseph N. Balestier, in his "Historical Sketches of Holland Lodge," speaks on this matter with exceedingly veiled words: "Of the course taken by Holland Lodge in 1855 I have only to say that in its results it was one of the chief means of reuniting the two Grand bodies severed in 1849 and of reconciling all differences among the Masons of this State." This is rather a peculiar way of writing history! So far as we can see the entire membership of Holland Lodge did not follow its Master out of the Willard body, although he carried with him the charter and

the property. The Willard Lodge, in 1855, issued a dispensation to those who remained faithful, empowering them to work as a Lodge and formally expelled those who went out, but the edict of expulsion was revoked on June 4, 1858. The Willard dispensation is now represented by Prince of Orange Lodge, No. 16.

At the meeting of June 3, 1852, Isaac Phillips stepped down from the Grand Mastership, and, in accordance with the Compact of 1827, was succeeded by a brother from the country—Mordecai Myers of Schenectady, who had served as Deputy Grand Master for one year under Van Rensselaer and five years under Morgan Lewis. This energetic and devoted Mason was born in Rhode Island in 1777 and early in life saw active service in Virginia and in New York. In the war of 1812 he served as Captain in a regiment of United States infantry, but was so severely wounded in one engagement that in 1815 his military career had to come to a close. But then high honors—honors perhaps more substantial—awaited him in civil life. For six years he was one of the representatives from New York City to the State Legislature, and he was twice elected Mayor of Schenectady and held rank as its most esteemed citizen until his death, in 1871. He continued to hold the Grand Mastership of the Phillips Grand Lodge until 1858, when he was succeeded by Nathaniel F. Waring, who a year later gave way to James Jenkinson, under whom the union was finally consummated.

Negotiations for that union had practically been under way almost as soon as the first fierce clash of arms had ceased, and Mordecai Myers was the most outspoken of the Phillips leaders in favor of it. As early as 1850, on his initiative, a resolution was introduced and adopted appointing a committee of five to confer with a similar committee from "the other body" as to some amicable plan of agreement. "The other body" had a committee ready to confer and any number of wild suggestions were made and considered, such as dividing the State into two Masonic jurisdictions under two Grand Lodges and an equal allotment of the funds; Past Masters of one Lodge to have, collectively, one vote; removal of the Grand Lodge to Utica, etc., but all this talk ended in the accomplishment of nothing practical, a proposed "compact," which was finally drawn up, being acceptable to neither party. In 1855 Pennsylvania submitted a proposition proffering to act as arbitrator, but, while the Phillips body accepted it, "the other body" declined to agree, as it did other propositions of outside mediation. Still committees from the two continued at work trying to evolve some plan to harmonize the directly opposing views entertained by each, and in 1856 some hope began to be entertained that they would hit upon a compromise which would end the difficulty—for when two parties determinedly stand up on behalf of two diametrically opposite principles and both are honest in their sentiments a compromise is the only form by which harmony—real harmony —can be restored. A hope for the accomplishment of this was expressed in the Phillips Grand Lodge in December, 1856, repeated early in 1857, and at the annual meeting in June of that year a series of proposed Articles of Union which had been drawn up in joint committee was presented to the representatives.

The main points in the Articles were the abandonment of the Phillips Grand Lodge, the exemption of Past Masters then, or those who should become Past Masters at the close of 1857, from the new law depriving them of Grand Lodge membership. They were discussed in both bodies and on June 5, 1857, their provisions were practically agreed to by the Phillips Lodge. The Willard body rejected them as a whole on June 4, but adopted a series of resolutions practically carrying out their provisions on the 6th. For the remainder of that Masonic year the "Articles" were discussed in committees of both Lodges, but finally with little alteration were again sub-

mitted as "Provisions of Union" at the annual meetings of June, 1858. These Provisions, which were laid before the Phillips Grand Lodge on June 7 included nine sections. The first provided that there should be but one Grand Lodge in the State and that that Lodge should be what we have here for convenience' sake called the Willard body; the second that all proceedings in regard to suspensions or expulsions in connection with the "difficulties of 1849" be rescinded.

The third decreed "That all Grand officers and Past Grand officers" of the Phillips Grand Lodge "shall have the rank and title of Past Grand officers and be recognized as such. For the purpose of obviating embarrassments in cases where Lodges in both bodies have the same number the following plan shall be adopted: If the two Lodges bearing the same number cannot mutually agree to consolidate into one Lodge, then the Lodge having the original warrant, or warrant of senior date shall retain its number, while the other Lodge shall change its number and pass to the next junior vacant number on the list of Lodges. Any Lodge working under a warrant granted since 1849 by the body of which James Jenkinson is Grand Master shall surrender its warrant and a new warrant be granted without charge."

The fifth article provided for the stoppage of all lawsuits and the payment of the expenses of both parties were to be paid from the Permanent Fund. It also provided that "the balance of the moneys of the said Permanent Fund, together with all interest accruing thereon and all moneys belonging to the Grand Lodge on the 5th of June, 1849, shall be paid into and become, and are hereby constituted, a part of the fund known as 'the Hall and Asylum Fund,' and the trustees are hereby authorized to make the transfer. The 'Hall and Asylum Fund' now held in trust for the Grand Lodge, together with the moneys above named, shall remain intact, and be applied, with such additions and accumulations as may hereafter be made thereto, to the purposes for which such fund was created."

The fifth article was the most important of all, as it presented the compromise which had been evolved as a settlement. "The Grand Lodge is composed of all the Grand officers, Past Grand officers, and of the Masters and Wardens, or the Representatives legally appointed, of all the Lodges under this jurisdiction, and of all such Past Masters as shall have been elected, installed, and served one year in the chair, as Master, prior to December 31st, A. D. 1849."

The remaining articles were merely supplementary to these. There is no denying the fact that this was a complete surrender of the principle at stake by the Phillips Grand Lodge but with steadily decreasing numbers, with no support worth mentioning remaining from any Grand Lodge, and in the face of calls from every quarter, it was felt that the sturdy battle which had been waged had been lost and that the terms of capitulation offered were as generous as could be expected. Isaac Phillips, when the original "Articles" were presented in 1857, well said that the terms formed "not a cordial but a bitter draught," for he realized that they were "abandoning in the Past Master question a sacred and holy principle, any compromise of which overwhelmed him with pain and humiliation." Yet he moved the adoption of the "Articles" in the following resolution, by which they were adopted:

"Resolved, That although as members of the Grand Lodge we cannot entirely approve of all the details of the Articles of Union proposed by the joint committee, by reason of some of them yielding up ancient rights and privileges and involving the sacrifice of principles most sacred and dear, yet we deem it our duty, as members of the fraternity at large, for the purpose of promoting peace, harmony, brotherly love and union, not only throughout this jurisdiction but amongst the craft throughout the globe, to declare in favor of the Articles as concurred in by the

committee of this Grand Lodge and we do hereby ratify and adopt the same."

As on June 5 "the other body" had adopted the treaty of union, the life of the Phillips Grand Lodge was practically at an end. On the evening of June 7 Grand Master Jenkinson and his colleagues stood on the platform of the victorious Grand Lodge and were received with fitting honors as "Past Grand Officers." It was not, however, until Nov. 1, 1858, that all the details of the various lawsuits were adjusted and this done, Jenkinson, by formal proclamation declared that the requirements of the treaty of union had been complied with and that the Grand Lodge of which he was Grand Master was closed sine die.

Such, in brief, and divested of all technicalities and mere word splittings and idle recriminations, is the story of the Grand Lodge in which Isaac Phillips was the chief figure and which is yet generally known by his name. Some details necessarily omitted here will be found incorporated more fittingly in the story of the Willard body and to that we now return.

CHAPTER XI.

BUFFETING THE STORM.

WE will now, having gotten out of the Phillips tangle to a great extent, drop using the prefix "Willard" in speaking of the Grand Lodge and resume that, its proper title.

John D. Willard on June 4, 1850, presided over a more calm and deliberative body than that which he had faced in 1849 and the representatives of ninety Lodges showed that the strength of the Grand Lodge had not been very materially reduced by the events of the Masonic year then ended. His opening address was a valuable resume of the "troubles" and of the position in connection with them of the Grand Lodge, and as it is essential to a thorough understanding of the crisis we present it in full:

My Brothers: The circumstances under which I rise to address you are in striking contrast with those which presented themselves at the opening of the last annual session of this Grand Lodge. I now address the united representatives of a great and united Masonic fraternity. I address men whose hearts are imbued with the noble principles of our order, and who have assembled here to consider and act with calmness and dignity upon measures that shall advance the general Masonic good. Just the same kind of men—the true hearted representatives of the fraternity—were present, too, at the opening of our last annual session. But other men also then came up to our gathering. There were leaders, whose motives I do not deem it necessary to discuss, but who came with the manifest object and intent with force and violence to break up and ruin a Grand Lodge in which they were no longer permitted to rule. They came with a numerous and organized band of adherents; and acts of turbulence and outrage succeeded which none can justly estimate or appreciate who were not themselves witnesses of the disgraceful scene. The actors by whom the turbulent events of that night were planned and controlled, signally failed in their great object and efforts. The Grand Lodge, though broken in upon by brute force and mob violence, did not even for a moment succumb to the unmasonic power. She maintained throughout her high character and her dignity, and she has ever since pursued the even tenor of her way, firmly and calmly, without fear and without anger. She first purified herself by cutting off a very few of the leaders in those scenes, for whose offense there could be no excuse or palliation; and to all others, she has up to this very time held wide open the door of forgiveness and oblivion.

My brethren, representatives of the Lodges, need I doubt that under your wise control the future in this respect will be like the past? I do not doubt it. The Grand Lodge at the present important session will shrink from the responsibility of no acts which may be necessary to assert her authority and sustain her power. In this portion of the Masonic heritage which has been entrusted to her care, she will fearlessly discharge her duty by upholding Masonic government and maintaining Masonic order. But at the same time she will act in a spirit of kindness and conciliation. If any who, from want of due reflection, or from a mistaken sense of duty, have been estranged from us, shall return to the Masonic fold, we will welcome them to our hearts and our arms; we will remember only that they are our brethren; we will strive with them to promote Masonic harmony, and will cordially receive them as our fellow laborers in the great Masonic work of benevolence and good.

At our last annual session we appealed with confidence to the Grand Lodges of our sister States to aid the Grand Lodge of the State of New York in sustaining her own dignity and position, and

preserving unimpaired the character, respectability and usefulness of our honored institutions. And nobly have they responded to the call. We know by official information that the Grand Lodges of Alabama, Connecticut, District of Columbia, Florida, Illinois, Kentucky, Maine, Maryland, Massachusetts, Michigan, Mississippi, Missouri, New Jersey, Rhode Island, South Carolina, Tennessee, Texas, Vermont, Virginia, and Wisconsin, have each taken action upon our recent Masonic difficulties in this State, and each by a direct vote has fully sustained this Grand Lodge and put its seal of condemnation on the disorganizers. These twenty Grand Lodges speak only the universal sentiment of the whole Masonic fraternity of our land, and the other Grand Lodges will soon be heard in tones not less distinct and emphatic. Not one Grand Lodge has given any countenance to the disorganizers, or any sanction to the body of which Isaac Phillips is the head.

The Masonic press of the country, has, of course, taken ground on the side of Masonic law and Masonic order. This Grand Lodge and the fraternity of the State are especially indebted to the Free Mason's Magazine, published at Boston and edited by the R. W. Brother Moore; the Masonic Signal, published at St. Louis, and edited by the M. W. Brother Mitchell; the Portfolio, published at Nashville, and edited by the Rt. W. Brother Tannehill; and the Masonic Zodiac, published at New Orleans, and edited by Brother Bacon, for their early, able and efficient aid in diffusing correct information as to the recent transactions in this State, and in advocating the just rights of the Grand Lodge.

Last month a voice of encouragement came to us from Germany, which shows that the true principles of our order are there sustained, and that Freemasonry knows no distinction of continent or country. The W.·. C. F. Bauer, a Past Master of this city, a member of Pythagoras Lodge, No. 86, and representative of the Grand Lodge of Hamburg to the grand Lodge of the State of New York, from a mistaken sense of duty, connected himself last June with the seceders, and in this clandestine body of which Isaac Phillips is the head, expressed his belief that the German Grand Lodge of which he was the Representative would receive with satisfaction the news of Mr. Phillips' election. The difficulties in the Grand Lodge of this State came up for consideration in the Grand Lodge at Hamburg, and were referred to a committee. The committee, after examining the publications on both sides, presented to that body a very full and able report, and on their recommendation the Grand Lodge at Hamburg unanimously voted to sustain this Grand Lodge. They also recalled the credentials of Brother Bauer as their Representative, and have requested us to recommend a suitable person to be appointed in his place.

Brother Bauer was always regarded with respect and esteem by all the members of this Grand Lodge, and although he took no part in the riotous transactions of the 5th day of June, it was a matter of peculiar regret to us that he should have given the countenance of his name to the clandestine body of which Mr. Phillips is the head. Subsequent reflection and the voice from his fatherland, to which he has listened with respect, have now convinced him that he was in error; and with that ingenuousness which is the characteristic of noble minds, he has hastened to retrace his steps. He is now present on this floor to participate in our deliberations, and we give him a cordial welcome.

Pythagoras Lodge, No. 86, and Trinity Lodge, No. 12, which are composed chiefly of our intelligent and respected German fellow citizens, have very recently made their returns and paid their dues to the Grand Lodge, and are now present by their Representatives.

I advise that W. Brother Bauer be recommended to the Grand Lodge at Hamburgh for a reappointment. With his accustomed modesty he requests that some other person be selected; but I am sure that you will unite with me in the wish that this Grand Lodge and the Grand Lodge at Hamburgh, may not be deprived of his valuable services as their Representative.

The Grand Lodge at its last annual meeting, expelled only eight individuals on account of the transactions of June 5. Of this number, were William Willis, Joseph Cuyler, and David Booth. William Willis, Past Deputy Grand Master, was one of the prominent actors, you know, in the scenes of outrage and violence connected with the formation of the clandestine body, which assumed the name of a Grand Lodge. He was a member of Independent Royal Arch Lodge, No. 2. That Lodge has repudiated his acts and voted to sustain the true Grand Lodge, and its able Master and Wardens are now present upon this floor.

Joseph Cuyler was elected by the spurious Grand Lodge their Deputy Grand Master. He was the Master of St. Patrick's Lodge, No. 4. That Lodge unanimously voted to adhere to the true Grand Lodge; and unanimously elected another man as their Master, who is now present in this room to represent them truly here.

The spurious Grand Lodge elected David Booth as their Junior Grand Warden. He was a member

of Schodack Union Lodge, No. 87. That Lodge has unanimously voted to recognize and support the true Grand Lodge, and its Representative will be in attendance during our session.

I greatly regret to say that certain grave imputations in relation to the official conduct of the R. W. Robert R. Boyd, will require your consideration. You are already aware of the action in this matter, which, in view of all the circumstances, I deemed it my duty to take, and I lay before you the circular which I sent out to the Lodges, and the letter of accusation from a high and responsible source, upon which mainly it was based. Soon after the circular was issued, and on the 9th day of May, I received from Brother Boyd, a letter resigning the office of Grand Secretary. He admits extreme carelessness and neglect, and denies all beyond. You will examine the facts carefully and impartially. In his case as in all others you will not hesitate to perform your duty, whatever that may be; but it will be a matter of exceeding gratification to us all, should it appear that he is innocent of intentional wrong.

I am happy in being able to congratulate you upon the great and increasing prosperity of our institution in this State. As in the natural world storms sometimes tend to purify the atmosphere, so, too, it has been found that the storm which one year ago swept over the Grand Lodge, has not been without its health-giving and purifying influence. We have since been a united and harmonious fraternity. The Lodges have had more confidence in the present and more hope for the future. The institution is held by the community, who are not members of the craft, more and more in respect and honor. The boundaries of our Masonic Zion have been greatly enlarged. Since June last I have granted dispensations for eighteen new Lodges, and two new Lodges have been constituted by warrant by the Grand Lodge at a quarterly meeting, which had not previously been working under dispensation, making twenty new Lodges in the State within the year. Applications have also been made to me for dispensations to constitute several other new Lodges, which I have either wholly refused to grant or deferred for fuller inquiry, and the future consideration of the Grand Lodge or my successor. In considering each application for a Lodge I have enquired not only whether it was to be entrusted to prudent and safe men, but also whether the locality was such that a healthy and prosperous Lodge would probably be sustained there.

The Lodges in this State through the year have been carefully and successfully at work. The accessions to their number have been unusually large, and as a cautious scrutiny has been exercised for the most part in the admission of members, I have reason to hope and believe that those who have been received into our Masonic temple are good men and true, who will hereafter be an ornament and support to our order.

I have learned with very great satisfaction that the W.·. Finlay M. King proposes to establish a Masonic magazine in this State, to be called the Masonic Union. His prospectus has been sent out to the Lodges. Such a publication will greatly advance the interests of the craft—and from the numbers and wealth of the Freemasons in this State, it ought to receive a very liberal support. The character and talents of the editor furnish, I think, a sure guarantee that it will be conducted with judgment and ability; and I earnestly commend it to the favor of the Grand Lodge and the patronage of the fraternity.

The subject of securing in all the Lodges a uniformity of work, and of imparting to them all correct Masonic knowledge, is one of great importance, and I invite to it your early attention. The system which was temporarily adopted last year has, on the whole, worked well, and I am inclined to believe that as a permanent measure that which was recommended by your last year's committee on the subject will with some modifications be found more effectual to secure in this State the object intended, and more free from objections than any other of the various projects which have been presented for consideration.

Some of the Lodges in this State have occasionally admitted residents of other States to the mysteries of Masonry. I am clearly of opinion that as a mere question of power, the Grand Lodge and the fraternity of this State are enabled to do so without an infringement of the ancient landmarks. But I am also clearly of opinion that it is a power, which, if exercised at all, should only be exercised on very unusual and extraordinary occasions. Its exercise in this State has been a matter of complaint with several of our sister Grand Lodges. I recommend such amendment of our Constitution as shall prohibit the Lodges under this jurisdiction from making Masons of residents of other States in which there are Lodges and a Grand Lodge; an amendment, which will tend to preserve that harmony with the fraternity of other States, which we should ever earnestly cultivate, and at the same time will greatly protect ourselves against the danger of conferring the honors of our institutions upon men who are unworthy.

The only other reference to the troubles of any moment came at the close of the meeting

when, on motion of J. D. Willard, a motion was passed appointing a committee to receive "propositions with a view to the restoration of entire harmony," came from Pythagoras Lodge. That body had gone "out" with Phillips, but soon receded and by a unanimous vote decided to return. It now presented a series of resolutions which are curious, inasmuch as even at that early day they foreshadowed the final settlement. They were:

Resolved, That the old Past Masters and Present Masters of Lodges be reinstated into their rights, according to Compact of 1827, and retain their rights of voting in the Grand Lodge, as long as they are, and remain active members of subordinate Lodges.

Resolved, That all Masters of Lodges to be hereafter elected, and becoming Past Masters—of such Past Masters, the last persons only, shall have the right of voting.

Resolved, That all suspensions and suspensions of brethren, in consequence of these existing difficulties shall be revoked, and that such brethren be reinstated into their rights, as soon as they acknowledge the M. W. Grand Lodge.

Resolved, That all Lodges that have in good faith already paid their dues to the other party, shall not be compelled to pay the same over again.

The resolutions, although laid on the table, were given a respectful hearing—all the attention that, under the circumstances, could be accorded them. One useful bit of legislation was a recommendation—virtually a command—inhibiting Lodges from initiating candidates who were not residents of the State without the consent first being obtained of the Grand Lodge under whose jurisdiction he dwelt.

It had been hoped that Grand Master Willard would consent to lead the Grand Lodge for at least another year, but in spite of strenuous efforts to induce his consent, his declination was peremptory. His health, he stated in Grand Lodge, and repeated to a committee which waited on him, was impaired and he was about to sail for Europe in search of rest, and fully realized that in the existing situation the Grand Lodge had urgent need of having as its official head one who could give its affairs the advantage of personal supervision. On June 5 the officers for the year were elected, when William H. Milnor, of New York, became Grand Master, and Nelson Randall, of Buffalo, Deputy. The Wardens were D. S. Wright, of Whitehall, and William Holmes, of Auburn, while Gerardus Boyce became Treasurer, and Dr. James W. Powell, Grand Secretary, a position to which he had been appointed by Grand Master Willard on Boyd's defalcation becoming known. He was a man of considerable ability, had a large practice as an oculist and aurist and in connection with his profession wrote several valuable books and papers.

On taking the chair the new Grand Master, addressing his predecessor, said:

There would be a radical defect in the constitution of my mind did I not feel grateful for the high honor conferred upon me. I did not, indeed, seek the office, for I hold that such offices should come unsolicited. But sir, I am peculiarly gratified by the result to-night; as it brings with it a consciousness to myself that I have not altogether disappointed the expectations and wishes of the brethren. in the discharge of my official duties during the past year. There is another circumstance which makes it doubly interesting to me; I am the second of my family who has been elevated to this high position. The jewel which I now wear was presented to my father by the Grand Lodge of Pennsylvania, after seven years' service as Grand Master of the Grand Lodge of that State. I accept the office, M. W. sir, with no inflated views of my own capacity, but with a deep and humble sense of my own deficiencies. I look back upon a long line of predecessors, who have themselves imparted dignity to the office, whilst it has bestowed honor upon them; men of superior mental endowments, high social position, and great Masonic information.

Of yourself, I can speak from personal knowledge, and I take this occasion to say that our official intercourse will ever be remembered as among the most pleasant recollections of my life.

Brethren, the example of these predecessors shall ever be kept before me, whilst I endeavor, though at an humble distance, to follow in their steps; ever striving to maintain a course firm and unyielding as to principle, but kind and conciliating in character.

Dr. William H. Milnor, the new Grand Master, was a son of the Rev. Dr. James Milnor, once Grand Master of Pennsylvania, and afterward Chaplain of the Grand Lodge of New York. He was a man of cultivated tastes, a scholar, an orator, a sincere Christian and a most devoted Mason. It was during his term of office that the difficulties with the Atwood Grand Lodge were finally adjusted and on Dec. 27, 1850, he presided over the banquet in Tripler Hall which marked the end of that bitter controversy. He dedicated, during his official year, a Masonic hall in Brooklyn and another in New York, and did a vast amount of good work in the way of strengthening the craft, which, but for the unfortunate Phillips outbreak, would have presented to the world a perfect picture of harmony in spirit and of emulation in all good works. When the Grand Lodge met on June 3, 1851, no fewer than 141 Lodges were represented and Milnor delivered an address so full of material for reflection, and at the same time so replete with suggestions interesting to the craft at the present, that a few extracts will not be amiss.

We come to engage in friendly deliberation on the great interests of our beloved order; and I trust we bring with us that sobriety of judgment, that kindness of temper, that earnestness of action, which alone can make such deliberation worthy and effective. As I extend to you the grip of friendship, and as your official head bid you a warm welcome, I rejoice that I can, truly, congratulate you on the prosperous state of Masonry within our borders. We have reason, my brethren, we have reason to return our heartfelt thanks to the Supreme Architect that has watched over us during the past year, that he has permitted the pillar and the cloud to go before us, to guide us through the desert of life, the clear fountains of his mercy gushing forth on either hand to comfort and refresh us, and the rich manna of his grace descending to sustain and strengthen us. We have peculiar reasons gratefully to acknowledge his superintending Providence. That spirit of love which emanates from him, and which he dispenses so liberally to those who desire and seek it, is shedding around its sweet influences here. There are new, but not strange faces amongst us. There are those sitting with us this day as respected and beloved brethren, with whom we have broken the bread of friendship, and exchanged the grip of fellowship, who but a brief year since, were as strangers and aliens. They are now of us and with us—and oh, with what glowing feelings do we welcome them to this annual gathering!

Masonry has not, certainly within the last twenty years, presented so cheering an aspect in this State. The Secretary's report will show you a rapid increase in the number of Lodges. Old Lodges are reviving, new ones are forming, and the work of progress is steadily advancing in every section. Our growth, too, though rapid, is a healthy one. Much caution is exercised in the admission of candidates, and the true test, I believe invariably applied; that test which should alone decide the propriety of admission or rejection—moral and intellectual worth. Ambition and the desire of excelling, so natural to the human mind, will lead us at times to apply this test too loosely—but, my brethren, the closer we cling to this ancient landmark, the firmer will be the foundation of our Masonic temple, the more symmetrical and beautiful that temple itself.

Masonry has received an onward impulse throughout our country. The prejudices which existed against her are fast wearing away. Men are more willing to believe that there may be some good in Masonry; that to succor the afflicted, to relieve the distressed, to reclaim the wandering, are certainly not duties to which depraved hearts are devoted. The patient endurance of reproach has availed much, for it has led men to pause; it has disarmed opponents of the weapons of opposition.

A late visit to South Carolina, where I was received by the Grand Lodge and brethren with the utmost kindness and hospitality, has confirmed me in these views. The order is in a most prosperous condition in that State, both from the number and respectability, as well as zeal and energy of the members. Indeed, throughout the whole South, Masonry is assuming a high position.

In our own State, great harmony prevails among the brethren. All are devoted to the work, and seem earnestly engaged in promoting the great interests of the order. Sectional feelings are forgotten, private interests disregarded, and thought and action concentrated on the welfare of the whole body. This, my brethren, is as it should be. Union is essential to success.

A measure has been projected during the past year, which, I doubt not, will result in full completion, and which is most commendable, not only

on account of the direct individual good of which it will be the instrument, but from the benefit, which will undoubtedly result to the whole order. It is the founding an Asylum for distressed and decayed Masons. Who can associate with such an institution feelings of unkindness and bitterness? Who can point to such a structure, with a sneer at the order which reared it? An Asylum for decayed Masons! why there is something in the very words which raises the best feelings of the heart. A refuge for those who have passed the summer day of life in works of active benevolence, and who now, in life's autumn, when the shadows are beginning to lengthen, find that rest provided which declining nature needs, and those comforts furnished which failing strength requires. It is, indeed, a noble project—a practical development of Masonry in one of her most beautiful aspects. I cannot too earnestly commend it to your regard.

Although Milnor's tenure of office was signalized by the surrender of the Atwood Grand Lodge, it was signalized by the beginning of a controversy which in its details was of interest not only to the fraternity in the State but to the craft universal. That was the trouble which became known as the "Hamburg incident." In the autumn of 1850 Pythagoras Lodge, No. 86, being dissatisfied apparently with the condition of Masonry in New York, or with its own position in the craft, applied for a charter from the Grand Lodge of Hamburg and declared its willingness to owe fealty to that institution. The proposition was a complete defiance to an established law of territorial jurisdiction held by every Grand Lodge in the United States, and must have been perfectly understood by the brethren of Pythagoras Lodge who applied for the charter, although possibly at the time it was issued the officials of the Grand Lodge of Hamburg did not. They were not long permitted to remain undeceived. Grand Master Willard had the matter brought to his attention by the Hamburg authorities in the form of a query as to what position the Grand Lodge would assume if Hamburg should issue charters to Lodges of German speaking brethren in New York. The letter of inquiry from Hamburg was read at the annual meeting of 1851 along with a reply from Grand Master Milnor. In it he stated that under the rule, as the Hamburg proposal had a direct bearing on the craft throughout the State, the matter had to lie over for a year, but intimated that "the general feeling is decidedly against any foreign power holding jurisdiction here." This communication was followed by one (in September) couched in much stronger terms and closing with a protest in the name of the Grand Lodge against the issuance of the proposed warrant, which apparently by that time had been decided upon. In pursuance of some arrangement Pythagoras Lodge, by a vote on December 30, declared itself an independent Lodge and formally applied to Hamburg for a charter. This was granted on Feb. 8, 1851, the Grand Lodge of Hamburg acknowledging the matter in a letter to her sister in New York, full of the kindliest sentiments, but professing that the rule of territorial jurisdiction should not apply to a German Lodge, working in the German language. "We ask you to put yourself for once in our position who neither know nor acknowledge such a monopoly of the respective Grand Lodges on the old continent." The action of the Grand Lodge of New York at the annual meeting in 1851 was a request to Hamburg to withdraw its charter, and notice of a clandestine declaration against Pythagoras Lodge was laid over for further consideration. A long correspondence followed, in which each Lodge held to its position, and in May, 1853, the Grand Lodge of Hamburg granted a warrant to a new Lodge in New York, under the title of Franklin Lodge, No. 1. It subsequently granted a third American charter—to a Lodge in Hoboken, N. J. This was the extent of its invasion of territory. By 1855 the brethren of Pythagoras—or many of them—became reconciled to the authority of New York and applied for the return of their old warrant. They were received back

and granted a dispensation. But for many years the three Hamburg Lodges continued their separate existence until they died apparently of inanition. In the controversy it is needless to say New York had the support and sympathy of every Grand Lodge in the United States and at least two—Virginia and Connecticut—suspended Masonic communication with Hamburg as a mark of displeasure. Had the Hamburg Grand Lodge clearly understood the position of Freemasonry in the United States at the time it is safe to say it would never have aided in increasing the discontent which then prevailed in the Empire State.

Grand Master Milnor served only one year and in June, 1851, Oscar Coles was elected his successor and at the date of the writing of this volume he still survives in dignified retirement, the senior living Past Master of the Grand Lodge. As a Mason he had a distinguished career and long before 1848, when he became prominent throughout the State by defeating Isaac Phillips in a contest for the Deputy Grand Mastership, he had been known as a zealous worker. He was devoted to the Grand Lodge and on several cases displayed striking firmness of character in the work which as an official fell to his duty, notably when he declined to put before a quarterly meeting the resolutions of Isaac Phillips declaring the proposed legislation on the Past Master question unconstitutional, on the ground that such resolutions should only be considered at a yearly communication, and the determined manner in which he forced St. John's Lodge, No. 1, to produce its records—shortly before the Phillips schism—when that ancient Lodge was preparing to follow the Phillips seceders. But determined as he was in upholding whatever he deemed to be right, no man was more zealous in trying to restore harmony. He did good service in the negotiations which ended in the Atwood body returning to its allegiance; he exerted himself in the effort to repair the breach of 1849, and to him, as much as to any man, is due the ultimate abandonment of the schism which that breach brought into existence. His term of service as Grand Master lasted one year, and while during it matters remained to a great extent in statu quo, he held the reins firmly and kept the Grand Lodge in a position that might be regarded as one of present progress and future promise. Although he did not accomplish a reunion of the Phillips body he did much by his conciliatory attitude to soften the resentful feelings which animated the brethren composing that organization when they started forth. A silver vase which the Grand Lodge afterward presented him as a memento of his administration, is still carefully preserved by the veteran leader and recalls to him not only many memories of stirring days, but reminds him that his services were keenly appreciated.

On retiring from the Grand East, Brother Coles delivered an address which was aptly described as "full of dignified sentiments," but the keynote was one of hopeful augury for union in the near future. In the course of it he said:

> Brethren—Once more, through the beneficence of Divine Providence, are we permitted to assemble within these walls. Twelve months have rolled around, and again in solemn conclave have met the representatives of the Masonic family of this State. Again the North extends the grip of friendship to the South—the East bids a true welcome to the West; and the Masonic chain which binds the Empire State in its adamantine folds bears upon each of its links the impress of brothers, whose bosoms are cleansed of all unkind feelings; and true friendship, running like an electric current, from link to link, seems to cement soul to soul, and all appear one in spirit, determined, by the help of God, to advance the interests of our beloved mistress. Youth, maturity, and ripened age, stand side by side with each other, ranged under that banner, which first unfurled in the glorious East, has waved over every land where learning and intelligence has found a home.
>
> The past is an open page for all to read; it affords a lesson that all may profit by. Scarce a century has elapsed since our common mother sent over the trackless ocean to the Western shores

of the Atlantic, a herald, bearing upon his banner the motto of our order. The great and good of our land welcomed and nourished the stranger child. "Before the new risen star of Independence had careered to its place in the heavens—when darkness curtained the hills and gloom covered the valleys," it was cherished by those whose names will ever find a place upon the pages of the world's history. In days when the loud war cry was echoed from the South to the North, and the din of battle was heard from the East to the West, a Washington, a Warren, and a Green, were its protectors. It was rocked in the cradle of Liberty by those whose spirits now seem to be looking down from their happy homes, to see what shall be done by us. The child has grown to manhood. Step by step it has followed every path which civilization has opened. The adventurous emigrant has threaded the wilderness, roamed the prairies, and ramified the unbounded West; the red man has bid adieu to the hunting grounds of his fathers, and seeks in the path of the setting sun a new home; the prairies, once painted with nature's growth, now teem with the produce of the white man's labor; and in the depths of the wilderness, cities have leaped into a sudden and vigorous existence. Each succeeding wave rolls further into the forest, and all at once some new State is carved out of the primal woods, and received on a basis of equality with the great confederacy of the Union. Masonry has grown with this growth: and ere we realize that a new star has been added to our country's flag, we find ourselves in communication with a new Grand Lodge. Where blood and strife, a few short years ago, deluged a land but little known to us, we find cities peopled by brethren of every clime, ever ready to propagate the true principles of our institution, and to extend the hand of charity to the needy and distressed. California and Oregon, the western limit of the Western Empire, send their congratulations to you; they greet you in the true spirit of Masonry. Beneath the burning sun of the equator, in a land where religious persecution has fettered the soul of man, and where sectarian oppression has ever raised a barrier against the march of intellect, our institution has found a resting place; and raising the veil of bigotry and superstition, Panama speaks to us in a language known only to the initiated. We bid our younger sisters a hearty welcome into the bosom of the great Masonic family.

Brethren, such has been the increase of Masonry. Strong in its purity and faith, it has grown to manhood—stretched itself over the breadth of our land, until it has reached the far-off confines of the West, to where the gentle Pacific laves the golden shores of California. But we have had a deep struggle in this State, and you, who have lived through half a century, can well bear witness to it. Among us the poisoned shafts of political ambition have been leveled against the time worn walls of our old institution. Demagogues, who knew little of, and cared less, for the principles taught in our Lodges, for a time waged an unholy war against us, and greedily seizing upon a fancied crime, sought to array the whole world against us, and to level us in the dust. But like the oak upon the mountain top, which bends to the blast, but breaks not to the storm, Masonry yielded to the tide which had been turned against her by unscrupulous politicians. One by one her citadels fell, but her guards were beaten, not conquered; they retired among her enemies, and patiently awaited the day when the bright sun of toleration should dispel the dark clouds of prejudice which hovered over their beloved mistress. That day has come; and Masonry, from her lofty eminence, looks down upon the stream of time, carrying upon its resistless and impetuous current those who raised the standard of persecution against her, and from the ashes of her former greatness she has enkindled a flame which flashes from the great lakes of the West—lights up the mountain tops, and sinks calmly to rest upon the mighty ocean.

The magic words of Faith, Hope and Charity are echoed and re-echoed over mountains and valleys, and Masonry binds in her adamantine chains, the whole of this mighty country, from the distant regions of the North, to the stormy cape of the South—from the shores of the Atlantic to the confines of the Pacific. Her course is onward; and as the rain which falls upon the Rocky Mountains is carried to swell the two mighty oceans which envelop the earth in their watery embrace, so has Masonry, from the great western region of Central Asia, been borne throughout the world, until her banner floats wherever civilization has found a home.

To use the language of my predecessor in office—Masonry has not, certainly, within the last twenty years, presented so cheering an aspect in this State. The Grand Secretary's report, when presented, will show you, since our last annual communication, a great increase in the number of Lodges. This increase, although rapid, has been a healthy one, and numbers upon its list Lodges located in that portion of our State in which for a number of years Masonry has either been dead, or barely struggling to maintain a doubtful existence. In

the admission of candidates, and in the selection of officers, the brethren, as far as I am able to judge, have exercised due care, and a proper regard for the interests of their several institutions. Peace, harmony, and good feeling exist throughout all the Lodges under our jurisdiction.

Grand Master Coles was re-elected in June, 1852, but declined and Nelson Randall succeeded to the chair. He had been a Mason since 1824 when he was initiated in Western Star Lodge; but that body went down in the Morgan times. In 1844 Randall and others applied for a warrant and in the following year one was issued to Hiram Lodge, No. 144, Oswego County, of which he was the first Master. Later he became one of the founders of Erie Lodge, No. 161, Buffalo, and served as its first Master. In the Grand Lodge Randall was elected Junior Grand Warden in 1849, and in 1850 and 1851 he served as Deputy Grand Master, so that his elevation may be regarded as fairly rapid. He was in many ways conspicuous in many spheres of usefulness, notably in the National Guard of the State in which he attained the rank of Major General, and when he died, in Buffalo, in 1864, it was felt that a good and true man had passed away. But it cannot be said that as Grand Master he left his impress upon the craft of the State. He was popular, he held the Grand Lodge fairly well in hand, and strove to soften the asperities which continued, but his career as executive head of the New York fraternity was practically without incident of startling moment or significance.

His successor, Reuben H. Walworth, elected at the annual meeting in June, 1853, amply made up for all this so far as regards the incidents of his year of office, for it proved to be one of the stormiest and most exciting terms which any Grand Master had passed through.

Walworth was the last of the Chancellors of New York State and in many respects the ablest jurist America ever produced. He was born in Connecticut in 1788 and was the son of a Revolutionary hero. After studying law at Troy, the future Chancellor was, in 1809, admitted to the bar and soon after "hung out his shingle" at Plattsburg. Later he received the appointment of Master in Chancery. Besides being a lawyer he had inherited from his father the spirit of a soldier and in 1812 held the position of Adjutant General in the New York militia and saw some service in the second war with Great Britain. In 1821 he entered Congress, but his genius did not shine in the halls of legislation; he had no taste for "practical politics," a taste which every man who aspires for political honors in America must, it would seem, possess or cultivate. His proper sphere was the bench and his aspirations in that regard were gratified when, in 1823, he became judge of the Fourth Judicial district of the State. Five years later he was appointed Chancellor, an office he held with distinction until 1848, when the new State constitution of 1846 went into effect and abolished the Court of Chancery. Then he practically retired from public office and devoted the rest of his life to study and good works, but taking an active, often personal interest in all the upward and progressive movements of his time. He died at his famous home, Pine Grove, Saratoga, in 1867.

"Chancellor Walworth," says one of his many biographers, "may justly be regarded as the great artisan of our equity laws. In some sense he was the Bentham of America, without the bold speculations and fantastical theories which, to a certain extent, characterized the great British jurist. What Bentham did in removing defects in English jurisprudence Walworth did in renovating and simplifying the equity laws of the United States. Judge Story pronounced him 'the greatest equity jurist living.' Before his day the Court of Chancery in New York State was a tribunal of ill-defined powers and uncertain jurisdiction, in a measure subservient to the English

Court of Chancery in its procedure. Chancellor Walworth abolished much of that subtlety, many of those prolix and bewildering formalities which had their origin in the Middle Ages. He reduced the practice of his court to standard rules which he prepared with great industry. These rules improved the old system of equity practice, and though he has been charged with thus complicating the Court of Chancery with expensive machinery it cannot be gainsaid that with Chancellor Walworth equity was the soul and spirit of the law, 'creating positive and defining rational law, flexible in its nature and suited to the fortunes, cases and reciprocal obligations of men.' The contents of fourteen volumes of Paige and Barbour's 'Chancery Reports,' containing the adjudications of his own court, and a large part of the matter of the thirty-eight volumes of Wendell, Hill and Denio's 'Reports,' consisting of the opinions he uttered in the Court of Errors, attest his vast judicial labors. All widows and orphans in the State were wards of the Court of Chancery. The Chancellor construed this tutelage in the most simple sense and acted accordingly. His wards had easy access to him without any formalities of red tape. He listened to their stories patiently, instituted inquiries after his own fashion and often made some prompt order in their favor upon such informal application. Chancellor Walworth was of such a genial, winning manner that whoever came in contact with him was at once placed at ease. He was also very benevolent and was constantly looking about him for some deserving object upon whom to exercise his kindness. He was for many years an elder in the Presbyterian Church and took it upon himself to care especially for the poor of the congregation. He was an early and stanch friend of temperance, and for a long time was president of the American Temperance Union."

CHAPTER XII.

CHANCELLOR WALWORTH.

SO far as we can ascertain, Chancellor Walworth did not come into prominence in Grand Lodge affairs until, in 1849, he was formally asked as an eminent jurist, a Freemason and a Past Master, for an opinion upon the troubles of that year as to the right or wrong of the contentions of the opposing parties. After patiently examining the claims put forth by both sides ne gave his conclusions in an able document which was no less distinguished for its clearness of statement than for its matchless lucidity of exposition. In it he decided against the claims of the Phillips party without qualification and declared the amendment of the constitution in regard to Past Masters was neither a violation of an inherent right nor contrary to the Compact of 1827, and riddled the claims of the Phillips Grand Lodge to regularity, much less to being the Grand Lodge of New York. Of course such an utterance brought down upon its author all the anathemas and denunciations imaginable by those whose position it impugned and much bitterness was expressed against him, especially when it was stated that he had been paid a fee of $250 for it. But the acceptance of a fee, under the circumstances, was by no means derogatory to the Chancellor. He was a lawyer and he simply acted as he would have done in any case in which his professional services might have been invoked. But the importance of the document, the high standing of its author, at once lifted him into prominence in the councils of the craft and many eyes began to turn to him as one who by his commanding influence, his unimpeachable integrity, and his love of justice might yet bring the scattered forces of the State into one united mass. He was several times approached on the subject but resolutely declined, until, believing in the assertions of his friends that he might be of some service in reuniting the scattered hosts, he reluctantly permitted his name to be used and, although his election was in a measure a violation of the Compact of 1827, inasmuch as his immediate predecessor was a representative of the "Country" interests, he was elected Grand Master at the annual meeting on June 9, 1853.

But the very opposite of harmony was the result. The election was hardly over before a number of members of the Grand Lodge got together and drew up a formal protest against his installation, which was presented at once to the meeting. The protest was signed, among others, by Oscar Coles, Robert D. Holmes, Thomas Dugan, the retiring Grand Treasurer, Dr. Powell, the retiring Grand Secretary, and some eighteen others, a fairly representative group. They stated, among other things:

> That it appears, from testimony which your protestants believe is uncontradicted, that during the "dark days" of Masonry Brother Walworth lent the powerful aid of his name and pen to the injury of the institution; and while we, as citizens, cheerfully acquiesce in the justice of the honors

which have been, and are now, accorded to him as an eminent jurist and an exalted member of a learned and honorable profession, we cannot, as Masons, be content to see him elevated to the highest dignity of our time-honored institution.

Further, that the great reputation which Brother Walworth has so fully earned furnishes one of the strongest grounds for our present objections against him, because at the time when prejudice against the institution swept over the land it was clearly the duty of those who stood high in the world's esteem as divines, statesmen, legislators and jurists, to sustain the landmarks of their Masonic faith and to shield the integrity of the institution against the unjust aspersion of its unscrupulous opponents. And that those who, being recognized as the pillars of society, the exponents of our laws and religion, considered it necessary to leave our temples and recommend their brethren to cease their ancient rites in the days of adversity, should certainly now abstain, if they were then honest in such opinions, from being candidates for our honors at this time, when our principles have been fully vindicated, the violent passions once arrayed against us have subsided and prosperity unparalleled, at least in modern Masonic history, now prevails in this jurisdiction.

Your protestants have been informed and believe that during the time alluded to, Brother Walworth ceased to be connected with any Lodge of Masons, and has only reunited himself with the fraternity since calumny and unjust reproach against us have been allayed and peace restored.

In support of this position the protestants cited a letter written in 1832 by the Chancellor and printed in W. L. Stone's "Masonry and Anti-Masonry," in which he said: "I am satisfied that the evils of keeping up the institution hereafter will more than counterbalance any good which in this country can possibly be effected by it. And this has determined me, for the purpose of quieting the alarms of the community and preserving the peace of neighborhoods, as well as to prevent divisions in the church of our Divine Master, to recommend that Masons should submit to the reasonable demands of the people to cease their meetings, and that the Lodges surrender up their charters." Several other passages in Stone's book showing Walworth's position at that era were also referred to.

Had Chancellor Walworth anticipated this, it is not probable that he would have consented to the presentation of his name for the Grand Mastership, for it is clear that he did not seek the office. But being in the fight he could not withdraw, especially under such charges. On June 10, the day after his election, he accepted the office and addressed the Grand Lodge on the subject ventilated in the protest. "I was never," he said, "a renouncing





Mason, and no man ever heard me speak one word in derogation of the institution. On the other hand, at all times, and in all circumstances when I had occasion to speak thereof, I have strenuously defended it and insisted upon the purity of its principles as one of the noblest of charitable institutions.

"I was made a Mason in Plattsburg soon after I was of age, and for several years presided over the Lodge and Chapter at that place. In 1823 I was appointed circuit judge

and moved to Saratoga Springs, my present residence. But my official duties as Judge and Chancellor for the next twenty-five years rendered it impossible for me to discharge the duties of an affiliated member of a Lodge, although I occasionally visited the Lodge at the place of my residence, while one existed there, and during that time I was made a Knight Templar at Plattsburg.

"Shortly before the commencement of the Morgan excitement I was holding a circuit at Plattsburg at which a Mason, who was also a member of a church to which I belonged, was charged with murder. He had seduced his wife's sister and was charged with having gone from the communion table to his residence and in the absence of his wife destroyed the illegitimate child of her sister, born during such absence, to conceal its birth and his guilt. During that circuit I attended a Masonic festival, and being called upon for a toast I considered it my duty to proclaim to my brethren and to the world that neither Masonry nor Christianity was answerable for the crimes of unworthy members or professors. I accordingly delivered a toast, using, as far as I recollect, the precise language quoted in the 561st page of the book referred to in the protest, which toast is as follows: 'It is the duty of Masons as well as of Christians to throw the broad mantle of charity over the imperfections and frailties of their brethren; yet neither should ever permit themselves to extend its ample folds for the purpose of screening those who have disgraced themselves, and disturbed the peace of society, by their crimes.' * * *

"The paragraph set forth at length in the protest, taken from another page of that book, is my language, but I never used it publicly, nor intended it should be made public. It is, I believe, a correct extract from a private letter to an officer of a Lodge, in reply to a letter from him requesting my opinion as to the expediency of yielding, for the time, to the Anti-Masonic storm that was then sweeping over this and most of the Northern States. I may have erred, brethren, in my opinion, but, if so, it was an error which was common to a very large portion of the wisest and the best Masons of the State. There is no reasoning with a whirlwind, but wisdom dictates that you should sometimes bend to the storm. So I thought, and such was the opinion of most of the fraternity in this State at that time."

On motion of Past Grand Master John D. Willard the explanation of Chancellor Walworth was voted "full, complete and entirely satisfactory," but there is no doubt that there was a wide feeling of discontent in the craft, and there certainly was some justification for the discontent. Doubtless the Chancellor's name and reputation were calculated to add to the dignity of the Grand Lodge, but there is no doubt, as the protestors held, that at the very time when the influence of his name and reputation were most needed, he stood aside. It has been urged that in advising the brethren to bend to the storm, to close their Lodges, he was simply echoing the advice which was given by De Witt Clinton and others. But Walworth's advice was to abandon Masonry altogether while Clinton merely suggested a temporary closing of the doors. Walworth seems to have remained unaffiliated until just about a year before his election as Grand Master, when he re-entered, for the first time in many years, the portals of a Lodge at Saratoga. Now the craft was just fairly emerging from the cloud, had emerged from it, in fact, and Masonry was booming and it was felt to be, by many veterans, an injustice, that they who had borne the burden of the fight should be passed over in favor of one who had turned aside, and at best counseled complete retreat. There is no doubt, however, that it was thought by those who proposed his election that the best interests of the craft would be subserved by placing at its head a successor of Chancellor Livingston. His conduct as Grand Master and

the splendid progress made under his administration more than justified their anticipations.

On the day of Walworth's election Henry C. Atwood declared he would not sit in a Grand Lodge with a Grand Master who had publicly stated that "an institution of this kind [Masonry] should be scouted at and trampled beneath the feet," words, however, which were denied by the Chancellor. But Atwood believed they had been spoken, as did many others, and when Atwood announced his intention of withdrawing from the Grand Lodge and called upon the Lodges which formerly hailed from St. John's Grand Lodge to follow him, he did not pass out alone. On June 13 a meeting of the sympathizers in the new rebellion was held in Tollerton Hall, Chrystie street. Among those who took part in the proceedings were Edmund B. Hays, of Keystone Lodge, No. 235, who presided, R. B. Folger, of Independent Royal Arch, No. 2; C. W. Willets, Master of Benevolent Lodge, and R. S. Van Tassel, of Hyatt Lodge, No. 205. Atwood does not seem to have been present. After some discussion it was determined to organize a new Grand Lodge and a committee was appointed to draw up a plan and arrange other details. This committee reported at a meeting held on June 20, in Benevolent Lodge, after that body had been opened on the Master Mason's degree. The report, after reciting that an "indignity had been heaped upon them [the fraternity] by a certain clique ruling the present Grand Lodge of the State of New York in forcing on them, as Grand Master, Reuben H. Walworth, late Chancellor of the State, who they deemed as entirely unfit to fill that high office," presented four grievances.

The first of these detailed the reasons why Walworth was deemed unfit for the office of Grand Master, and asserted that the idea prevailing was to make him Grand Master for life. The second accused the Grand Lodge with squandering the moneys pouring "into its coffers." Particulars of this expenditure were given and it was claimed that out of $80,000 received from 1829 to 1853, only $5,000 had been appropriated for charity. The third grievance set forth the inordinate taxation of subordinate Lodges by the Grand Lodge, such as $5 for each Mason raised to the sublime degree, $5 for a dispensation to parade, whether for a festival or a funeral, a registry fee of fifty cents, etc., and the fourth and last grievance was rather general in its tenure, denouncing especially the Grand Stewards' Lodge as "resembling the inquisition of Spain." In conclusion "the immediate formation of a new Grand Lodge, on the ancient platform and according to ancient Masonic principles and usages" was recommended and the general principles on which such a body was to be governed were presented in detail. This report was adopted and the meeting revived—in name at least—St. John's Grand Lodge. Richard Thum, of York Lodge, was elected Grand Master, Charles G. Waterbury, of Atwood Lodge, No. 208, Deputy Grand Master, R. S. Van Tassel, of Hyatt Lodge, No. 205, and Andrew J. Fisher, of Keystone Lodge, No. 235, Grand Wardens, and Charles W. Willetts, of Benevolent Lodge, No. 192, Grand Secretary, while the other officers were selected from members of these Lodges and from Worth Lodge, No. 210, and Independent Lodge, No. 185. Atwood had no place on the board of officers. His friends claimed that the movement had culminated in open rebellion against his wishes or that he remained simply a spectator of the steps being taken to bring about open rebellion. However this may be, there is no doubt that on June 24, 1853, he made his appearance in the new body and installed its officers, placing in their hands the banner and regalia which had been used by the previous St. John's Grand Lodge—the body we have generally coupled with his name. Next year he became Grand Master.

Thus there were again three Grand Lodges

in New York. The triangular fight was again on and while opposition to Chancellor Walworth was the main cause of the new schism there is no doubt that there were other influences at work, all of which had a more or less direct effect upon the crisis.

One of these was the invasion of New York by what are known in Masonry as the "hautes grades." For many years prior to the time of which we are now writing the Grand Lodge had emphatically claimed to have sole jurisdiction in the State of New York over the first three degrees in what was, and is, known as the York rite, and objected to the exemplification of these degrees in any other rite within her jurisdiction. She had no authority to interfere and did not attempt to interfere with any body claiming to be Masonic and dealing with the "haute grades" or anything else, but she, on the other hand, claimed that they should not interfere with the craft degrees.

Early in 1853 James Foulhouze, who called himself "Commander of the Louisiana State Supreme Council, Scottish Rite," came to New York with the avowed purpose of establishing a State Supreme Council. He came north, in fact, with the view of planting such a council in every State which would work the Scottish Rite degrees. Atwood, then nominally at the head of a Council, seems to have fallen in with Foulhouze's purposes and furthered his aims. The Foulhouze State Council was inaugurated and in March, 1853, it issued two warrants, one to John, the Forerunner, No. 1, and the other to La Sincerité, No. 2. The former was to work in English, the latter in French. These bodies began their work by illustrating the three degrees, according to their system. Atwood, who was more or less intimately connected with the manipulation of the State Council claimed that while they exemplified the three degrees it was only to Master Masons and that it was necessary the degrees should be worked by them so that their candidates might better understand what was to follow. They were, in fact, simply in the nature of schools of instruction and as only Master Masons could be initiated into the rite it followed that there was no violation of the position of the Grand Lodge.

That, however, was not the opinion of the craft and it was at once surmised that the whole proceeding was but the entering wedge for another Grand Lodge. At the opening of the Grand Lodge meeting on June 7, 1853, Nelson Randall, the retiring Grand Master, referred to the subject as follows: "I have been informed that one or more Lodges in the Scottish Rite have been established within the last few months in the city of New York under the patronage and countenance, or assumed authority of a distinguished Past Grand Master in this Grand Lodge, and that a part or all of the persons so associated have withdrawn from some of our subordinates. This subject should be inquired into and the facts ascertained and laid before the Grand Lodge and the fraternity. If it is seriously attempted to set up a rival rite in the first three degrees such action of the Grand Lodge should be had as may be considered justifiable and likely to prevent it."

The whole matter, presenting many phases, was turned over to a committee consisting of John L. Lewis, Jr., J. F. Brown and William Seymour, and these brothers seem to have given the entire subject very careful attention. On June 10, the day after Atwood had announced his withdrawal from the Grand Lodge, these gentlemen submitted a report which, after again declaring the supremacy of the Grand Lodge over the symbolic degrees and pointing out that "the Councils of the Scottish, or 'Ancient and Accepted Rite,' both at Charleston and Boston, while claiming to have originally had these three degrees in their system, have published to the world their formal abandonment of them to the Grand Lodges of the different States," submitted the

following conclusions, which were unanimously adopted:

1. That Brother Atwood, having voluntarily abandoned his position as a Past Grand Master, all his rights and privileges as such shall henceforth cease.

2. That we regard the fact of the establishment of Lodges to confer any degrees of Masonry (under whatever rite they may claim) by any Masonic authority other than this Grand Lodge, upon any person who is not a Master Mason, as an invasion of the rights and privileges of this Grand Lodge, and as such it shall be sternly rebuked and resisted, as this Grand Lodge has, of undoubted right, sole, original, and exclusive jurisdiction over these three degrees in this State.

3. That the persons who have received, or shall receive said degrees, or what purports to be said degrees in the above mentioned Lodges shall be and are hereby held to be clandestine Masons; and all Free and Accepted Masons under the jurisdiction of this Grand Lodge are hereby strictly forbidden to have any Masonic intercourse or communication with them, and this interdiction shall apply to all Grand Lodges that may hereafter acknowledge the authority of said Grand Body of the Scottish Rite.

4. That any Lodge in this jurisdiction which shall hold its meetings in the same room with any Lodge of irregular and clandestine Masons subjects itself to the disciplinary action of this Grand Lodge—such acts beeing strictly forbidden.

In September formal charges were preferred against Atwood and as he did not appear to defend himself and instead sent an abusive letter to the Grand officers, he was formally expelled at the December meeting. Robert B. Folger, Charles J. Waterbury, Richard Thun, A. J. Fisher, R. S. Van Tassell, Charles W. Willetts and John B. Ewing were also expelled. They were all prominent not only in the new St. John's body but also in the Foulhouze-Atwood Scottish Rite. In 1854 La Sincerite Lodge, No. 2, suspended its labors, and those of its members who had belonged to La Union Francaise confessed their error to the Lodge, asked for a dispensation to form a new Lodge and had their request granted. It is questionable if St. John, the Forerunner, ever did more than work the degrees by way of illustration and its charter was revoked soon after it was issued.

CHAPTER XIII.

CONFUSION IN THE CRAFT.

ANOTHER annoyance, not of equal consequence with the new schism, it is true, nor so serious in its results, was the agitation which started about this time for a division of the Grand Lodge into two parts. The rapid increase in the ranks of the order, the steadily gathering flow of new Lodges, had caused the Grand body, when fully attended, to become unwieldy, and the Past Masters in the city, although loyal to the Grand Lodge, still seemed to suffer their deprivation of a vote in the Grand Lodge in silence rather than with content. Then the amount paid for mileage and time was a steadily increasing item, and the many causes of disaffection, some of which we have just described, gave color to the view which many began to entertain that perfect harmony would never be attained in New York until the Grand Lodge divided the territory into two portions—thus forming two compact bodies, living in harmony and aiding each other. The matter finally took definite shape when, at the quarterly meeting on March 1, 1853, no less a personage than the then Grand Treasurer, Thomas Dugan, introduced the following document:

Whereas, The number of Masonic Lodges and of Masons have multiplied within the jurisdiction of the Grand Lodge of the State of New York with unparalleled rapidity during the past few years, increasing the Grand body to an unwieldy and nonlegislative proportion, there being at this time nearly 1,200 members entitled to a vote, besides those Past Masters who are permitted to speak but not to vote, and

Whereas, The distance that many of the members have to travel, in some instances over five hundred miles, to attend a single meeting of the Grand Lodge, is deemed inconvenient, onerous, and burthensome, involving a great loss of time, and not unfrequently compelling several of them to ask and obtain leave of absence to return to their homes before the principal business of the session is transacted, thereby frustrating, defeating or postponing important matters; and

Whereas, The large amount of funds necessary to pay the mileage, in the aggregate thousands of miles, and the per diem of those members, diverts from their legitimate application the funds that ought to be sacred to charity alone, thereby precluding the great State or City of New York from possessing or supporting a single institution under the auspices of Masons, dedicated to benevolence or instruction, and oftentimes forcing relief to be denied to the aged and infirm, and to the widow and orphan of our deceased brethren; and

Whereas, The interests of the city and country brethren (a distinctive appellation heretofore invented) are considered in many respects to be diametrically opposite; sectional and geographical distinctions, creating, engendering and fostering local jealousies, heart burnings, and feelings of animosity, that ought to be entirely unknown amongst members of the same State, but more particularly among Masons; and

Whereas, The contingent expenses of the country and city Lodges are unequal, enabling the former to initiate candidates for one-half the amount usually and necessarily charged by the latter, where rents and all other expenses are high, where a majority of the Lodges meet weekly instead of monthly, where the appeals for relief of the distressed from all parts of the world are constant and urgent instead of limited and occasional; and

Whereas, The disfranchisement of the Past Masters, though submitted to, as the will of the majority, is deemed by many a grievous and sore

hardship, particularly by our aged brothers, who advanced in Masonry as in years, feel acutely the deprivation of a privilege they never heard questioned until 1849, and nearly all of whom in the city anxiously look forward to a restoration of this ancient right; and

Whereas, Certain religious and benevolent societies have, for somewhat similar reasons and causes, harmoniously and peaceably divided into northern and southern dioceses or jurisdictions, which has been found to work well and advantageously for both divisions; and

Whereas, Certain propositions have been proposed, discussed and agitated, and recently presented in the printed proposed amendments to the Constitution, to remove the Grand Lodge from the city of New York, which, if ever carried into effect, would be inexpedient, disastrous and contrary to the spirit and letter of the original Constitution of this Grand Lodge; therefore be it

Resolved, That the Grand Lodge of the State of New York, do hereby mutually agree to separate and divide and form two Grand Lodges, one to be called the Southern Grand Lodge of the State of New York and the other the Northern Grand Lodge of the State of New York.

Resolved, That a committee of ten be appointed, five from the country and five from the city, the Grand Master being chairman, to arrange and devise a plan or basis of division, and report to the Grand Lodge as soon as possible.

Brother Dugan seemed content with placing the matter before the Grand Lodge so far as any effort at immediate legislation was concerned, but a stirring agitation for and against his resolutions was maintained in the press. The country Lodges took the matter up and many passed resolutions favoring the scheme of a division, while a convention at Rochester on September 2, at which thirty-two Lodges were represented, passed a resolution expressing a belief that the cause of Masonry in the State would be best conserved by the proposed change.

This last was the most serious display of opinion, as it brought to the front a series of well prepared arguments in favor of the division, arranged with clearness so as to bring out into distinct relief the dangers which the Grand Lodge was passing through, the amount of ill will—the very reverse of Masonic harmony—it was engendering, and plainly pointed out how completely the Compact of 1827 had been broken and how law suits were eating up the funds of the Grand Lodges, besides affording the world an unseemly spectacle, and it asserted plainly that the ordinary expenses of the Grand Lodge were excessive, simply through mismanagement. All these details were submitted to the Lodges of the State in the form of a circular and created a decided impression.

There is little use here to enlarge upon all the points in the controversy. The subject is dead and can never be revived and so, except in a general way, has no practical interest, at least not enough to warrant us devoting several pages to the presentation of arguments which really are in the nature of salt which has lost its savor.

The matter came up before the Grand Lodge on Sept. 6, 1853, when a formal communication from the Rochester meeting was laid before it. But Deputy Grand Master Evans refused to receive the communication and permit it to be discussed. He held that no such subject as that of a division of the Grand Lodge could be in order or amenable to discussion. A motion was made that the paper be read, he declined to put the motion; a motion was made to receive it and he treated it in a similar manner, as he did another motion appealing against his decision. A protest against all this was drawn up and presented to the Grand Lodge, the curious feature of the protest being that its first signer was Robert D. Holmes, afterward Grand Master and one of the most keen upholders of a Grand Master's prerogatives of which Freemasonry in New York has any ken. The whole matter was finally shelved in June, 1854, by the adoption of the following resolution:

"That there should be but one Grand Lodge in the State of New York, to continue as it is the representative and head of the whole

Masonic fraternity in the State; and that therefore a division of the jurisdiction is inexpedient."

One peculiar feature brought out by the discussion was that at the time there were six symbolic bodies in the State claiming Masonic independence:

1. The Grand Lodge.
2. The Phillips Grand Lodge.
3. Pythagoras Lodge under Grand Lodge of Hamburg.
4. The African Lodges under a "Grand Lodge of North America."
5. The new St. John's Grand Lodge.
6. The Lodges under the Atwood Scottish Rite.

In this list the poor Africans could hardly be called enemies of the Grand Lodge or as opposing it in the slightest degree, but the others were crowding around it in more or less vehement denunciations and attempting to thwart it in every way possible. Some were honest in their contention, however wrong they were in principle and method, like the Phillips body and the Germans in Pythagoras, but the new St. John's Lodge was a contemptible upstart and the so-called Scottish Rite Lodges were founded for no other purposes than to make money for their originators and gratify personal pique and distemper by dragging into an offensive position one of the most impressive systems of which Masonry can boast. Still good and bad, honest and dishonest, they were all thorns in the side of the old Grand Lodge and all were more or less eager for its destruction.

Chancellor Walworth's experience as Grand Master was not satisfactory to him. He evidently saw that an error had been made in his election, and, having justified his claims to election and having served one year—a year more memorable for its controversies and bitterness than for anything else—he faced the Grand Lodge in June, 1854, with the determined purpose of retiring. The year of his leadership had not, however, been an unsuccessful one; indeed he left the Grand Lodge more prosperous than he had found it. No less than twenty-six dispensations for new Lodges had been issued, bringing the number on the roll up to 286 and the total membership to 15,000. The funds, too, had substantially increased and nearly all the Lodges were prospering. The reception of the Chancellor was as warm as the most enthusiastic admirers could have desired and when he addressed the gathering his every word was followed with the most intense interest. As that address, under the circumstances was really a historical document we give it in full:

Under the protecting care of the Great Architect of the Universe we are again permitted to meet in friendly communication, to watch over and promote the interests of that portion of the fraternity which is committed to our care and protection.

During the past year, He, whose ways are inscrutable, has permitted, in our part of the universe, a desolating pestilence to shroud some of the Lodges, and the domestic altars of many of our Masonic brethren are in mourning. But the fraternity in this State are permitted to offer up grateful thanks for their general exemption from calamitous visitations. And I am enabled to congratulate you all upon the rapid increase and continued prosperity of the order within the territorial limits of this Grand Lodge.

Since the close of our last annual communication twenty-six dispensations for the opening of new Lodges have been granted, including one or two previously issued, the period of returns for which have been extended until this time. Most of these new Lodges now working under dispensations will undoubtedly apply to you for warrants to continue their work, and to constitute their Masters and Wardens members of this body. The whole number of subordinate Lodges now under your jurisdiction, including the twenty-six working under dispensation, is two hundred and eighty-six, and the number of affiliated Masons connected with them is probably about fifteen thousand; although the returns to the Grand Secretary's office are too imperfect to enable me to ascertain the precise number of affiliated Masons under the jurisdiction of the Grand Lodge at this time. About one-fourth of the subordinate Lodges connected with us, and acknowledging this as the only legitimate superintending Masonic jurisdiction in the

State, are located in the adjoining cities of New York and Brooklyn, while the whole number of irregular and clandestine Lodges connected with any and all of the spurious and schismatic Masonic organizations in the State, of every kind, does not probably exceed twenty-five or thirty.

Shortly after the close of our last annual communication, two or three Lodges which had been connected with us surrendered their warrants, and several persons who had been members of those Lodges formed, in connection with others, an unauthorized and spurious Masonic association, which they styled St. John's Grand Lodge of the most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York. This and the irregular and unauthorized association over which Mordecai Myers now presides, are still in operation, and each claims to be a legitimate Grand Lodge. Delta Lodge, No. 242, located in Brooklyn, subsequent to our last annual communication, without surrendering its warrant, adopted a resolution to withdraw its allegiance from this Grand Lodge, and to connect itself with one of those irregular and unauthorized associations. For this and other acts of insubordination it has been called upon and directed to surrender its warrant, which direction it has not yet complied with. The irregular Lodges which hold their meetings at Pythagoras Hall, claiming to act by virtue of authority from the Grand Lodge of Hamburg, also continue their meetings in that hall; and Lodges instituted by Henry C. Atwood, to work in the Scottish Rite, have continued to confer what they call Masonic degrees upon persons who are not Master Masons, contrary to the resolution of this Grand Lodge adopted at its last annual communication.

In August last, during my temporary absence from the State, the Deputy Grand Master issued a circular to the several Lodges under our jurisdiction, forbidding all Masonic intercourse with any of these irregular associations or organizations, or their adherents or subordinates. And it is hardly necessary for me to say that this act of the Deputy Grand Master, which was necessary to enforce and preserve the legitimate authority and jurisdiction of this Grand Lodge, has my unqualified concurrence and approval.

On the 4th of July last, in pursuance of the directions of this Grand Lodge, I communicated to the M. W. Brother Prince Lucien Murat, Grand Master of the Grand Orient of France, the gratification which we had experienced at his elevation to the important position which he now occupies, and our cordial reciprocation of the fraternal sentiments expressed by him in his communication to this Grand Lodge of the 1st of May, 1852. I also availed myself of that occasion to express to him my conviction that he would succeed in his very laudable desire to render himself useful, not only to the fraternity in France, but to the institution of Masonry generally, the benefits of which institution are co-extensive with civilization. I also requested him to say to the fraternity of France, that it was my most earnest desire that the bond of brotherhood which binds the officers and members of this Grand Lodge to those of the Grand Orient of France, might continue to strengthen and brighten until our labors on earth were ended, and that eventually we might all meet in Grand Communication in that higher temple, not built by mortal hands, where the Grand Master of the Universe presides.

In forwarding the credentials to the R. W. Brother R. W. Hartley, as the representative of this Grand Lodge at the Grand National Orient of Peru, I requested him to express to its officers and members the sincere pleasure it gave us to exchange our friendly greetings with them, and to recognize them as brethren of the same mystic tie, and bound to us by a strong fraternal cord, which I trusted would not be easily broken. I have recently received a communication from Brother Hartley, stating that on the 20th of April, 1854, he was duly received by that Grand Orient as our representative, and that our friendly greetings were fully reciprocated by the M. W. Grand Master and the other officers of the Grand National Orient of Peru. The Grand Master also stated to him that care would be taken to appoint and accredit a representative to this Grand Lodge, and thus to cement and perfect more strongly that bond of union which ought ever to exist between the high altars of our order.

In April last, upon the invitation of the M. W. Grand Master of Connecticut to the officers and members of this Grand Lodge, I had the pleasure to be present at Danbury, with two or three others of our Grand officers and many of our members, to assist the Grand Lodge of Connecticut in laying the copestone of a noble monument which the Masons of Connecticut, in connection with the State government and the citizens of Danbury, have erected to the memory of our deceased brother, Major Gen. Wooster, of the army of the Revolution, who, like our lamented brother, Gen. Joseph Warren, nobly sacrificed his life for the preservation of the liberties of his country. And long may that monument remain to teach the fraternity that it is a Masonic duty

to sacrifice even life itself, when necessary, for the welfare of our country and the preservation of the rights and liberties of our brethren.

Among other Masonic irregularities in some of our subordinate Lodges to which my attention has been called, is the desecration of the Christian Sabbath by the opening of a Lodge for labor on that holy day. Although such occurrences have not been common, and are confined to a very few Lodges, I deem it my duty to call the attention of the Grand Lodge to these irregularities, as they should not at any time, or under any circumstances, be allowed. Even those members of the order who do not keep the seventh day of the week as holy time must so far respect the feelings and wishes of their brethren and of the Christian community in which they reside as not to violate the sanctity of the Sabbath, and thereby wound the feelings of their brethren, and bring discredit upon the institution of Masonry.

Let me also impress upon every officer and member of this Grand Lodge, and upon every Mason who loves our institution, the duty of being circumspect in all his words and actions, and of discountenancing immoralities in others, as well as of keeping his own white apron untarnished by a single stain. It was written by the pen of inspiration, under the dictation of the unerring wisdom of the Most High, that virtue exalteth a nation. And it is equally true that vice or immorality, unrestrained, is not only a reproach to any community or institution where it is allowed to exist, but it will sooner or later entirely destroy the peace and happiness of that community, or that institution. Let us, therefore, endeavor so to conduct ourselves, not only in our intercourse with each other as brethren, but also in all our dealings with others who do not belong to the fraternity, as not to bring discredit upon ourselves, or upon the institutions of Masonry to which we belong.

Recollect, my brethren, the parting declaration of that illustrious brother, who was first in war, first in peace, and who should always be first in the recollection of every true Mason; that, "religion and morality are the indispensable supports of all those dispositions and habits which lead to prosperity."

One of the most distinguished of our Grand Masters who ever occupied the Oriental Chair, who has long since taken his departure for that Grand Lodge above, has also said that the insufficiency of human laws for their intended objects were palpable from the daily operations of society and the accumulated experience of ages; that the efficacy of the law of public opinion was also limited, and had all the imperfections attached to humanity; but that the sanctions of divine law supplied all these deficiencies, covered the whole area of human action, reached every case, punished every sin, and recompensed every virtue. Its rewards and its punishments are also graduated with perfect justice; and its appeals to the hopes and the fears of men are of the most potent character and transcendent influence.

In view of these important facts, permit, me, my brethren, to remind you that this divine law is only found in the Bible, that great light of Masonry, which we are all taught to study and revere. And let me recommend to you what the learned and pure-minded Sir Matthew Hale recommended to his children—to read seriously and reverently every day a portion of the sacred Scriptures, and make yourself acquainted with the history and the doctrines thereof.

It is in the Bible alone that the Mason is fully instructed in all the great duties which he owes to his brothers and to his fellow men, as well as in those duties which he owes to himself and to his Maker, the Great Architect of the Universe and the Grand Master of that Celestial Lodge above, in which every true Mason hopes, at a future day, to hold an unquestioned seat. The Bible instructs us in that general civilization which consists in subduing and controlling the passions, in cultivating the social virtues, and in regarding the rights of others as commensurate with our own. Nowhere else do we find that great precept of true charity and benevolence, to do unto others as we would that they should do unto us in like circumstances, urged upon our attention as an absolute and binding duty.

By a careful and diligent study of the Scriptures, the statesman, the scholar, and the Mason, as well as the Christian, will find himself a much wiser, if not a much better man. I hope and trust, therefore, that this great light of Masonry, which exceeds all other books in the weight of its authority, and in the extent of its usefulness; which has successively withstood the gross sarcasms of a Paine, and the more refined wit of a Voltaire, as well as the separate and combined attacks of a host of others, many of whom probably have but seldom examined its inspired pages, will not only be found in every Lodge, where its presence is always indispensable, but that it will also be found and studied at the social firesides of every member of the fraternity, and that each and every one of us, and every true Mason may thereby with the assistance of Divine grace, be made wise unto salvation.

In conclusion, my brethren, allow me to announce to you that it is not my intention to permit my name to be used as a candidate for a re-election to the office of Grand Master. I for several years resisted the importunities of Brother Milnor, and others of my brethren in this city, to allow my name to be used for this situation, because I believed I should not be able to discharge the duties of the office without interfering with other important avocations. I have now tried it for one year, and find that I have not the requisite leisure to discharge the duties of Grand Master of Masons of the State of New York, as those duties ought to be discharged, and I cannot consent to be a Masonic drone, to enjoy the honors of this situation, without rendering the Grand Lodge a proper equivalent in services therefor.

One peculiar result of the troubles of the year was an application presented to the Grand Lodge from John W. Simons and Daniel Sickles for a demission from "membership and a full discharge from all the rights, privileges, honors and responsibilities of the order." Both brothers came into the Grand Lodge with the Atwood body, to which they had originally belonged, and the application is deserving of notice not only on account of the subsequent fame they both enjoyed in the fraternity in the State, but on account of the peculiarity of the proceeding. It seems to us that, great as the prerogatives of a Grand Lodge are, and must of necessity be, releasing a man from solemn and binding obligations he had voluntarily taken upon himself is beyond its ability—should be regarded as beyond its power. We believe in the old adage that once a Mason always a Mason, and do not consider that even expulsion absolves a man from any particle of the obligations which he took at the altar of Masonry. A man, being outlawed, is not thereby released from his duties to society, and if he commits murder he will soon discover, if caught, that the law will bring him very close within its pale. However, in this case the Grand Lodge duly released the brethren, and, as if to make the proceeding seem all the more like a caricature, in two years Simons was again permitted to assume his "rights, privileges, honors and responsibilities," as if nothing had occurred, while Sickles subsequently applied for and received the same fraternal treatment.

The report of the Committee of Foreign Correspondence contained that year such an interesting résumé of the domestic and foreign position of the Grand Lodge that we cannot forbear reporting that section of it in full. It was written by Finley M. King, afterward Grand Master, and its sentiments were endorsed by the Grand Lodge. The résumé, it may here be stated, was called forth by two propositions concerning the condition of affairs in New York which were propounded by Past Grand Master Foster of Missouri. The propositions were:

1. That the Grand Lodge of Massachusetts and Virginia are hereby fraternally solicited each to appoint a committee on behalf of the Grand Lodges of the United States, to examine and adjust all differences existing among the fraternity of the State of New York; and the Grand Lodge of New York is hereby fraternally requested to submit the entire difficulties of that jurisdiction to the aforesaid committee, so far as the same are connected with Ancient Craft Masonry; that all parties interested be permitted and required to lay their grievances before the said committee, that they may be finally and forever healed.

2. Should the aforesaid committees of Massachusetts and Virginia be unable to adjust the differences thus submitted to them, they are hereby empowered to call to their assistance an equal number of brethren from any other Grand Lodge in the Union.

In a report to his Grand Lodge Brother Foster said:

I have forwarded a copy of the foregoing to the Secretary or Chairman of Foreign Correspondence of each Grand Lodge in the Union, and will be pleased to hear from them on the subject at their earliest convenience. Masonry has suffered so much from the unhappy differences which have agitated that jurisdiction, that, in my opinion, it behooves the craft throughout this continent to look well to the future.

Brother Finley M. King's reply covered the whole ground, and covered it well:

Before giving our views upon the proposition of Brother Foster itself, we will avail ourselves of the occasion to express our unqualified confidence in the great wisdom, the sound judgment, the unquestionable integrity, and high ability of the proposed umpires. As being both venerable in Masonic years, and as having ever been justly distinguished for their zeal in the great mission of Masonry, and their fidelity to its principles and its time honored landmarks, and on account of their Masonic information, they are eminently entitled to our highest consideration and respect. There are, perhaps, no tribunals in symbolic Masonry, now in existence, to which the adjustment of Masonic difficulties could be more safely intrusted. The Grand Lodges of Virginia and Massachusetts fully understand, too, the true relations they sustain to the other Grand Lodges of the Union. If any one of these be in tribulation, and the aid or counsel of either of the former be asked, they will not be backward in rendering assistance. But, until that aid or counsel is solicited, they will not obtrude themselves into the umpirage of their sister Grand Lodge's affairs; they will, however, take those measures which are just and necessary to protect their own jurisdictions from improper contact with irregular Masons, and from all enemies of the order, in whatever region their unmasonic acts may be manifest. In doing this, they are performing a duty which legitimately devolves upon them; they thereby condemn and discountenance these enemies of the institution, and withdraw all encouragement from their unholy acts. Their influence in this behalf operates effectively, in this, that they co-operate and support the authorities of the jurisdiction immediately affected, and withdraw from the schismatics that sympathy which forms the aliment that they feed upon, and which sustains them. We believe that a condemnation thus expressed is far more effective in reconciling their contumacy to the just commands of Masonic law, and in preventing the repetition of their outrages, than any arbitration that can take place.

In regard to the proposition of M.·. W.·. Brother Foster, unless the Grand Lodge order otherwise, we feel it our duty respectfully to decline it. We have not the slightest doubt that it was conceived with the most benevolent motives, and designed to effect the most salutary results; yet, inasmuch as we are unable to perceive that the interests of the Grand Lodge of New York call for such a measure, and as the circumstances we will name compel us to decline it, we feel that the proposition, as regards peace, harmony, and the welfare of the institution, will produce results diametrically opposite to those contemplated by it. We will not attempt to disguise the fact that there are men and organizations in this State whose aims and objects are the prostration of Masonic law and the disruption of Masonic governments. Their acts and operations are deeply injurious to the reputation of the fraternity, and their Masonic existence, in opposition to the expressed opinions of the Masonic world, is a disgrace to the craft. They are lepers upon the body Masonic; and as such the other jurisdictions of the United States are as much interested in destroying their capacity for evil, as is the jurisdiction of New York. If, instead of tampering with these schismatic and clandestine organizations, and encouraging their contumacious behavior, by making further propositions of adjustment, and new offers of negotiation and settlement, our sister jurisdictions will declare them outlaws, as, after long forbearance, we have done, there will be an end to their career. But so long as this sympathy is extended to them—so long as they are given the importance with which these propositions invest them—so long, indeed, as their members, all of whom have been expelled or declared clandestine Masons by this Grand Lodge, are permitted to visit Lodges of other jurisdictions, just so long may we expect the fair fame of the fraternity to suffer from their outrages.

We are persuaded to decline the proposition of the M. W. Brother Foster for the following, among other reasons:

1. The Grand Lodge of New York rests upon the same foundation of Masonic law and Masonic principles that forms the basis of all the Grand Lodges of the Union; and being conscious of this fact, it cannot permit itself to be voluntarily placed in a situation that would lead to a recession from the just and high grounds it has heretofore taken in preserving its honor and integrity.

2. It cannot be a party to a measure which might lead to a restoration or accumulation of an irresponsible representative power in the Grand Lodge which it has lopped off from a sense of imperious duty, and to preserve the jurisdiction from impending ruin.

3. If we could persuade ourselves that it would be right or expedient for the Grand Lodge of New York, having a constituency of near three thousand Lodges, including at least three-fourths of all the Lodges in the cities of New York and Brooklyn, and whose memberships outnumber any jurisdiction in the western hemisphere, to dissolve their organization for the purpose of pacifying ten or a dozen contumacious Lodges in the city of New

York, we have no assurance that a mediation involving this result would be accepted by the schismatics; nor does the Masonic character of those schismatics afford much guarantee against the repetition of the same scenes of violence and outrage with which the rebellion commenced.

4. We conceive that a proposition for mediation between the Grand Lodge of New York, or any other regular Masonic body, and the Scottish Rite organizations of the city of New York would require an abandonment of all self respect, and would be conceding to them some grounds for continuing their unlawful assemblies, for which there is not now in truth the shadow of a pretext. If the proposed mediation should be unsuccessful in inducing them to abandon their organization, it would be a quasi acknowledgment of the rightfulness of their positions.

5. The individuals who are connected with it, and who have resuscitated what they are pleased to call "St. John's Grand Lodge," are of such material that the fraternity can derive no benefit from their connection with it, and it is the opinion of this committee that it is infinitely better for the interests of the craft that they should remain out of the order than be permitted to return to it.

6. A proffer of mediation to those bodies in the city of New York which pretend to derive authority for their Masonic existence from the Grand Lodge of Hamburg, would, of course, be a direct acknowledgment to them and the Grand Lodges of Europe that the principles of indivisible sovereignty and of Grand Lodge supremacy, which universally prevail among the Grand Lodges of the United States, are matters of compromise. To imagine for a moment that these principles are legitimate subjects of arbitration, is to imagine that the Grand Lodges of America can part with portions of their sovereignty and yet maintain their rightful authority within their jurisdiction. Until the long indifference and indecisive action of the Grand Lodges of this country shall have given sufficient encouragement to the progressive Grand Lodges of Europe, to have permitted them to establish their colonies in every city of the Union, and to have prostrated the authority and destroyed the supremacy of every Grand Lodge in this confederacy, we believe the Grand Lodge of New York will never make this concession. If, instead of offering to compromise principles that are so important, so vital to the existence of Ancient Craft Masonry on this western continent, the Grand Lodges of Missouri, of Alabama, and of the whole Union, shall meet such unwarranted invasions at the threshold, and declare the invaders to be irregular and clandestine, and forbid all fellowship and intercourse with them and the authors of their unhallowed encroachments, they will preserve their temples from crumbling, and perpetuate their existence, and vouchsafe their blessings to a grateful posterity for many succeeding generations. But if, on the other hand, they wink at these encroachments and fellowship with their perpetrators, and allow them to visit their Lodges, the canker worms of decay and dissolution will feed upon their vitals till their life blood has gone, and their glory and honor, and authority and power, have departed to return no more.

7. The parties above designated are, we believe, the only ones with whom a mediation could possibly have any office to perform in this jurisdiction; for, as to any illegal organizations within tne body of the order, or any refractory conduct on the part of any of the members of this Grand Lodge, or its subordinates, we have far greater confidence in the remedial measures that are within the power of the Grand Lodge to adopt, if these measures be not neutralized by indiscreet action abroad, than in any mediation that can be offered.

These conclusions, if correct—and we believe them to be deduced from a calm and judicious consideration of all the momentous questions involved in the proposition—fully dispose of and settle negatively the question of the proposed mediation, and we hope satisfactorily to our sister Grand Lodges of the Union.

The remark subjoined to the proposition of M. W. Foster, warning "the craft throughout this continent to look well to the future," on account of matters which have disturbed this jurisdiction, is not an unwise caution. So far as the sovereignty and the rightful authority of this Grand Lodge, and the maintenance of Masonic law, are concerned or involved, by the acts of the schismatics, the rebels, or the invaders, the other Grand Lodges of the Union are equally concerned with ourselves. Those acts, if countenanced by direction or indirection, are as dangerous and threatening to the existence of the Grand Lodge of Missouri or Alabama as to New York. If the lawful edicts and solemn acts of the Grand Lodge of New York may be set at naught; if its members may rebel against its authority, and set up organizations for themselves, claiming, and being encouraged by propositions of compromise; if indeed foreign invaders may plant their colonies within our territory, and propagate the spawn of the Grand Orients of Europe upon our Masonic soil, these things may and will be done wherever among the States of the Union there are,

or may be, materials to work with; and no State is without them. In these respects the acts spoken of, and the principles involved in them are contagious. They may fasten their death-grasp upon the pillars of Missouri, and raze the foundations of the temple of Alabama with nearly, if not quite the same facility as those of New York. If then these jurisdictions and the other Grand Lodges of the Union would prevent the spread of these corrosive and destructive influences, they will stand by and sustain the Grand Lodge of New York in all its lawful acts and positions. If the remark of Bro. Foster was designed to excite the animadversion of the Grand Lodges of the Union upon the acts of New York, it was unjust and unfraternal. The edicts and resolves of this Grand Lodge, the acts of its officers, and the language of its committees, have for years past received almost universal endorsement, and that endorsement has seldom, if ever, been more cordial and general than during the past five years.

CHAPTER XIV.

GRAND MASTERS EVANS AND LEWIS.

THE successor to Chancellor Walworth, Joseph D. Evans, elected in 1854, while by no means the most brilliant Grand Master the Grand Lodge had yet chosen, was certainly by no means the least useful.

Brother Evans was born in the city of New York in 1807. His parents removed to Richmond, Va., and there the future Grand Master received his education and business training. In 1842 he was made a Mason in Marshall Lodge, No. 39, Lynchburg, and afterword affiliated with St. John's Lodge, No. 36, of Richmond, and in 1846 became its Master. Two years later, when he left Richmond to take up his residence in New York, the brethren presented him with a Past Master's jewel.

Taking up his abode in Brooklyn, he affiliated with Anglo-Saxon Lodge. His business interests, however, lay in New York, and here it may be said that his commercial career was as brilliant as his Masonic one. As President of the New York Tobacco Board of Trade he exerted himself greatly in the struggle of 1871-3 to retain the bonded warehouse system in New York City, and he was the first President of the New York Naval Stores and Tobacco Exchange. His business career was marked by industry and probity, his word was as good as a bond, and, while he paid close attention to details, he acted with a breadth of view and a wholesome liberality which showed him to be animated by as much ambition to promote the general good as to conserve his own personal ends. He was a man of humble piety and of deep religious sentiments and his memory is yet held in loving remembrance in the Church of the Messiah, Brooklyn, of which he was Vestryman and Clerk for many years.

In Anglo-Saxon Lodge Brother Evans became Master in 1850, was elected again in the following year and declined re-election in 1852. In the Grand Lodge he was noted for his loyalty and his conciliatory spirit. When the Phillips division took place in 1849 Anglo-Saxon Lodge went out with the dissidents, but Evans exerted all his influence upon the brethren and submitted a resolution which, on being adopted, brought the Lodge back to its allegiance. As Grand Master he tried hard to restore harmony in the jurisdiction, and, though he did not fully succeed, there is no doubt that his influence hastened the final union of the various bodies among whom union was desired. In fact, it was to his direct initiative that the measures were taken in 1858 which in 1859 finally closed the disunited ranks. He was a strong advocate of the representative system between the different Grand Lodges and wrought hard to make it universal, and to him is due the inauguration of the District Deputy system as we have it to-day—a system that has done much to preserve the unity of the craft and to lessen the labors of the Grand Master and other executive officers of the Grand Lodge.

On retiring from the Grand Master's chair, after being twice elected, Brother Evans stepped down to the ranks again only to re-

sume his active work. In 1859 he demitted from Anglo-Saxon Lodge, affiliated with Prince of Orange Lodge, No. 16, and became its Master in 1860. In 1864 he aided in the organization of Hillgrove Lodge, No. 540, and later, in 1867, when Hillgrove had become prosperous, he helped to organize Mistletoe Lodge, No. 647, Brooklyn, and served as its Master until 1870. All this time he was more or less active in all the Masonic branches. Chapter and Crypt had no mysteries for him and chivalric Masonry claimed him as a faithful knight. In the Ancient and Accepted Scottish Rite he received the highest degree, Sovereign Grand Inspector Gen-



JOSEPH D. EVANS.

eral, and for two years presided over the Grand Consistory, Northern Jurisdiction, while as Grand Minister of State he accomplished much good work.

As a Mason he was a stanch advocate of maintaining the simplicity and purity of the order; and in showing the brethren that the ritual, while beautiful, was simply an introduction to a wonderful system of philosophy, religious and moral, he never tired. The landmarks of Masonry found a theme which engaged his attention for many years and his concise arrangement of these much disputed essentials found great favor in New York. This arrangement is to be found printed in the current edition of the constitution, a position of honor which it should always occupy. There never lived a more devoted Mason or one who interwove Masonry more completely into his daily life. All of his sons in this respect emulated his example. The entire family of Brother Evans was noted for its interest in Masonry, and his eldest brother, James, was at one time Grand Master of Virginia. Joseph D. Evans died at Brooklyn Sept. 11, 1888, when in the eighty-second year of his age.

As an evidence of how thoroughly he himself could apply the teachings, the philosophy of Masonry, we quote the following from his address in 1855, when referring to the death in that year of John Van Buren, son of President Van Buren, and once known in the political story of the country as "Prince John," because, like a later Masonic notable, Grand Master Vaux of Pennsylvania, he had danced with Queen Victoria and was proud to recall the fact. Van Buren was an enthusiastic Mason and had been Junior Grand Warden and Senior Grand Warden during four years under the Grand Mastership of Morgan Lewis:

> The soul of our well beloved brother, John Van Buren, has taken its everlasting flight; his well known seat is vacant; it was, as you well recollect, always near the East. His manly form, benignant demeanor and unobtrusive deportment are vividly impressed upon our memory. He was ever watchful of the true interests of the institution, a friend to the needy and oppressed, and a firm and unflinching adherent to our ancient laws and regulations; in his death we have sustained a great loss, but we have the consolations afforded by the happy reflections that he has gone to meet a rich reward, and that his memory will ever flourish as the green bay tree. Brother Van Buren died in January last; at his request his remains were consigned to the tomb by his brethren, who assembled in large numbers to unite in the sorrows of the family and participate in our last solemn rites, and as the sympa-

thetic tear which silently expressed their grief at their unexpected loss fell upon his grave, the evergreen deposited by hundreds of kindred hearts within the tomb proclaimed with trumpet power the everlasting truth that his body will rise and become as incorruptible as his soul.

As might be supposed, the ritual came in for a large share of official attention while Brother Evans exerted a direct influence on the craft as Deputy Grand Master or as Grand Master. In 1852, at his suggestion, one important piece of uniformity was attained when the Grand Secretary was instructed to notify all Lodges that it was a violation of the constitution to transact any business other than conferring degrees, except when in a Lodge of Master Masons; another regulation that did good service in keeping the craft free of undesirable material, or assisted to that end, was that passed the same year requiring a candidate to be an actual resident in the vicinity of a Lodge before being in a position to apply for membership. A Masonic funeral service drawn up by H. G. Beardsley of Hamilton, N. Y., was also adopted by the Grand Lodge and recommended to the fraternity of the State. Such a compilation was much needed and it served a useful purpose at the time, although it has since been superseded. It would have been thought that Freemasons would have respected the Sabbath, but unfortunately in the multiplicity of interests which then prevailed some organizations, both "cheap and nasty," found it profitable to work the degrees on the Lord's day, even without the justification that they were Hebrews and held sacred the seventh day of the week, so it is gratifying to find the Grand Lodge putting squarely on record for the second time a declaration that Masonic meetings on Sundays, except for burial purposes, are improper and prohibited, and also that the use of profane language should render a brother liable to discipline. Being himself a man of strong religious sentiments, there is no doubt that Brother Evans' influence was at work in bringing about such legislation. Doubtless all such matters were thoroughly understood by the brethren long before his time, but they were not given legislative force until he took the initiative.

The necessity of having the esoteric work uniform throughout all the Lodges of the State had been a theme of anxious interest throughout the jurisdiction since the days of Livingston, but, although many means had been tried, Grand Visitors and District Visitors appointed, the desired uniformity could not be brought about, and now that Lodges were springing up in all directions it was seen that something had to be done or the wildest confusion would ensue. To overcome this, if possible, Oscar Coles, in 1852, introduced a motion, which was adopted, that the Grand officers should constitute a Lodge of Instruction, to meet once a week, and appoint a sufficient number of Grand Lecturers so that each Lodge could be visited at least once a year and exemplify the standard work. The Grand Lecturer was to receive compensation from the Lodge so visited. This was virtually the beginning of the present Committee on Exemplification of the Work, and under it the lectures were thoroughly revised and submitted to the craft. The system thus compiled was favorably received, but in 1855 the experience of the committee led to the permanent employment of a Grand Lecturer. This subject is thus summarized by the late C. T. McClenachan, who as a ritualist had in his time no superior in the jurisdiction: "The revised work of the craft," he wrote, "was pronounced by the Grand Master, Joseph D. Evans, as very gratifying, meeting with general approbation; that it was 'the same taught by Preston, Webb, Cushman, Cross and men of their day, and was in general practice throughout the United States; that Past Grand Master Walworth, our Grand Chaplain, the Rev. Brother Town, together with four other old Masons, recognized and stamped it the same, substantially, as that taught to them forty to

fifty years ago.' As to the above-named ritualists, Preston and others, there seems ample room for surprise, for the above and similar remarks in the Grand Master's address of June 5, 1855. The inconveniences in the Revision are thus set forth: 'It is now three years since the Grand Lodge commenced a revision of the work. * * * The chaotic rubbish had to be removed, predilections and prejudices overcome, before Truth could rear her towering arch, self-supporting and self-capped, to the admiring gaze of the devotees of Masonry's ancient landmarks, but, thanks to patience and perseverance, success equal to all expectation has crowned the effort. Its merits have borne it on approving wings to distant quarters of the State, and it is now practiced and adhered to in the main by scores of our Lodges.' The subject of the new revision went to a committee, who reported on the following day, recommending the election of a Grand Lecturer, under the constitution, at a salary of $1,000, who shall reside in the city of New York, and other Lecturers, who shall receive for their services their actual expenses and two dollars per day during the time they are attending a call. * * * On June 8 Brother A. Colo Veloni was declared elected Grand Lecturer and on the succeeding day the Grand Lodge resolved 'that the work of the Grand Lecturer be submitted to the Grand officers, with power to receive or reject his standard, as they may see fit.' Accordingly, at the close of the session * * * the Grand Lecturer exhibited his version of the ritual to the Grand Master and the Grand Secretary and it was rejected." The reasons for this very drastic conclusion were many, but the main one was the brother's imperfect pronunciation of the English language and a certain amount of extraneous matter which was not suited to the taste of American Masons. Further on, McClenachan says:

On June 7, 1856, the Grand Lodge abolished the Lodge of Instruction; voted Brother A. Colo Veloni, for his services as Grand Lecturer, $500; elected Brother William H. Drew the Grand Lecturer without a fixed compensation. * * * An appropriation of $500 to Brother Drew was made on the following June, and the sum of $250 to Brother Veloni as his assistant. The services of the Grand Lecturer were then settled at $3 per day and necessary expenses, to be paid by the Lodges employing him. The lengthy reports presented by the Grand Lecturer, William H. Drew, to the Grand Lodge and printed in full in the proceedings of 1857 and 1858 are remarkable documents and worthy of frequent reference. It was in this latter year the compensation to the Lecturer was made $1,000. It was ordered that the State be divided into Grand Lecture Districts, designated by Senatorial districts, and that conventions be held in each.

It was this legislation that placed the "standard work" right before every Lodge in the State and gave the New York brethren a reputation as ritualists which has never been surpassed by those of other jurisdictions.

It was under Grand Master Evans, too, that the present Grand Lodge library really had its beginning, although for such purpose donations of books had already been received on various occasions. He brought the need of such an annex so clearly before the brethren in his address in 1855 that the first five officers were appointed a Library Committee, with power to commence the formation of a library and to draw on the Grand Treasurer for $500 during the year to purchase books. Subordinate Lodges were asked to aid in the work, and a really good beginning was made, although the work afterward, for various reasons, was permitted to languish. It was Evans' idea that the Grand Lodge library should be a sort of central lending organization, giving the brethren all over the country the advantages of studying whatever treasures it possessed, but this was soon afterward abandoned as unfeasible. It was not, in fact, until the Grand Lodge got settled in its own home that much practical headway was made in the collection of a library worthy of the institution.

Grand Master Evans governed the craft wisely and well, and, while discussion prevailed in the craft the Grand Lodge steadily advanced in popularity and power. When he retired at the close of his second term there

were 319 Lodges under its jurisdiction, and besides thirty-two additional Lodges were working under dispensation and with the exception of Pennsylvania the New York Grand Lodge was at peace with all the world. That Grand Lodge rather officiously offered, and persisted in offering, its influence to active harmony in New York and to act as arbitrator as to questions of regularity, etc., but the New York Lodge felt itself able enough and strong enough to settle all troubles within its own borders and as politely as possible suggested that Pennsylvania should attend to the cares of its own bailiwick.

The election of 1856 brought to the front as Grand Master the most thorough Masonic scholar—historian and jurist—who ever graced the position, John L. Lewis of Penn Yan, and as Deputy Grand Master Robert Macoy was selected. John L. Lewis was born in Yates county in 1813, studied law, and was admitted to the bar in 1835; was district attorney from 1837 until 1848, when he was elected Judge of his county. After holding that office for four years he engaged in the ordinary practice of his profession, acquiring a good practice and winning hosts of friends. He was a man of bright social proclivities, an attached friend, a clear-headed adviser, a brilliant orator and a most painstaking executive. His intellect was not that of a genius and his success in life came from his industry, aided by his commendable natural traits and his many good qualities of heart and hand. He was an earnest student, indefatigable in research, a close reasoner and an honest and earnest advocate of whatever cause he believed to be right. As a Mason his reasoning on disputed points of history or jurisprudence was clear and convincing and he did much to codify and bring into proper shape the constitution which is known as that of 1860 and which is practically that under which the Grand Lodge is now governed. He was also the first real student of the history of Freemasonry in New York, the first Historian of the Grand Lodge in fact, if not in name.

The Masonic career of John J. Lewis was a long and in every way honorable one. He was initiated in Milo Lodge, No. 108, at Penn Yan in 1846 and was elected its Master three years later. In 1847 he was exalted in Penn Yan Chapter, was its High Priest in 1852 and served in that capacity for four years. In 1856 he was elected Grand Scribe of the General Grand Chapter and ultimately served as Grand High Priest, while in chivalric Masonry he was, in 1850, Captain General of the Grand Commandery, and for the two succeeding years Grand Generalissimo. In the Ancient and Accepted Scottish Rite he received the



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highest honors it could confer. He died at Penn Yan on June 12, 1889.

It was, however, as Grand Master during the four eventful years of 1856-7-8-9 and on until June, 1860, that his services to the order stand out most prominently, and his memory is likely to be longest enshrined in the annals of Masonry in the State. Its crowning glory was that during its continuance the last vestige of division and schism disappeared from the story of Freemasonry in New York, disappeared, it is to be hoped, never again to return.

CHAPTER XV.

THE DAWN OF PEACE.

IT was in 1858, as has been already told, that the Phillips Grand Lodge abandoned its separate existence and hauled down its flag under a treaty that was equally honorable to both parties. The revived St. John's Grand Lodge still remained like an ugly ulcer, too foul to be treated otherwise than by lopping off the entire part affected. There never was any Masonic schism more uncalled for in its inception, more degrading in its story than this. It was founded in deceit and carried on in iniquity. Practically it had no history; its aim was to form Lodges and manufacture Masons at the smallest cost—at any cost. Foredoomed to failure from its inception, classed from the first—as its founders well knew it would be—as clandestine, not only by every Masonic governing body, but by every Mason not carried into its ranks by his own arrogance or ambition or self-conceit, it well earned the epithet of "cheap and nasty."

Practically it had no history, or, rather, its history was so ignoble even to its leaders that full minutes of its doings were not kept. It established Lodges of which no trace or record remains, it granted dispensations when asked for and for all sorts of purposes, it prostituted Masonry to non-Masonic purposes, "an' a' for a fee," as the Scotch song goes. Its Lodges made men members of the circle without inquiry as to fitness or character, and at times made the transition from being a profane to a full Master Mason occupy only half an hour. To this day, when some of its doings are unearthed, we wonder how men who ever knelt at a Masonic altar and assumed the vows which bound them to the craft could have perpetrated such Masonic outrages, even although a degree of moral obliquity had dimmed their original sense of right and wrong. In treating of this body and in characterizing it as we have done here, it must be remembered that we do not hold the rank and file, those who enlisted into Masonry at its profane altars, as at all co-partners in the Masonic wrong which was wrought. They knew no better, and possibly were only persuaded to enter the ranks because entrance was cheap and easy or because friendship so led them. But no words of censure can be too harsh for application to the original seceders. Practically the St. John's Grand Lodge held no meetings except at irregular intervals, and then only transacted the most formal business in the most perfunctory way. Its moving spirit was Henry C. Atwood, and there seems no doubt that his ulterior motive was to develop in the city and State a system by which the degrees of the body to which he finally belonged could be completely worked from the first degree up, ignoring all interest of the Grand Lodge over the three symbolic degrees, and in that way build up what he regarded—or professed to regard—as an independent and complete Masonic system in New York of which, of course, he would be the supreme

head. This is borne out by a communication written by him on Sept. 14, 1858, in which he said: "We have not yet made much progress as far as regards the first three degrees of the Scottish Rite, but our preparations are good. We have fourteen Lodges in New York which are under the jurisdiction of the Grand Lodge of St. John, and each of these numbers about a hundred members, of which the greater number wish to receive the first three degrees of Scotticism."

But his own members were not contented then with the prospect. Many had joined some one of the St. John's Lodges without any understanding—possibly, it may be in some cases, with only a vague understanding—that they were connecting themselves with an illegitimate concern. They found, after being hailed as full-fledged Master Masons, that their progress was barred, that they could not visit Lodges outside of their own little circle, that every Grand Lodge in the country treated their claims to be regarded as brethren and fellows with contempt. The more numerous became these victims the more powerful became their discontent with the "system" in which they found themselves, and so with the coldness of contempt without and the fire of discontent within, the St. John's Grand Lodge was really fast drawing to its end even when Atwood was writing so hopefully regarding its prospects. The movement for bringing about the end was even then being arranged, mainly by the diplomacy of John W. Simons. In past times the Grand Lodge acknowledged the existence of its opposing faction, to a more or less complete extent, and this was seen in the "treaties," or "Compacts," or whatever they may be called, which closed the Country, the Atwood and the Phillips Grand Lodges. But this St. John's Grand Lodge could not be recognized in any shape—recognition in such a case would be putting a premium on Masonic treason of the worst possible description. To guide him Simons obtained the ultimatum of the Grand Master to the St. John's people as containing the only grounds on which they could obtain Masonic standing:

1. A discontinuance of the Grand Lodge organization of the St. John's Grand Lodge.

2. A discontinuance of the several Lodge organizations.

3. A healing of all the persons made Masons in them, individually, who may be found worthy.

4. The payment of an additional sum equal to the amount required in our jurisdiction on the making of Masons.

5. The organization of these brethren into Lodges under dispensation to which such sums shall be paid—the dispensation to be without charge and they to retain their funds and property.

Harsh as these terms apparently were to the St. John's people, they were accepted and the Grand Lodge expired, not as a result of any formal declaration, but simply from inanition. Brother Simons fully carried out the instructions of the Grand Master and the Grand Lodge. "He determined," says McClenachan, "that the constitution required the exacting of the fee with the issuance of the dispensation in each case; and, further, that there must be a 'remaking' of every applicant as implied by 'healing.' Brother Simons then sent for each of the principals of the petitioners and explained to them the method proposed. The organizations were then directed to pay all claims against them as such, and also to adjust all money differences with their members, with the distinct understanding that no complaints on that score would be entertained after they had entered the regular fraternity. They were also directed to furnish lists of all the members recognized by them as in good standing, all of which having been complied with, they were remade in their several Lodges, all of which required a period of about four weeks. The fees received from the candidates were subsequently paid into the treasuries of the Lodges, U. D. On the completion of the cere-

mony each Lodge was required to send in a petition, with the recommendation of the nearest Lodge, when a regular dispensation was issued." On June 11, 1859, it was formally reported to the Grand Lodge that the St. John's body had been abandoned. The negotiations and results we have above chronicled occupied many months of the following Masonic years, but when, in 1860, the Grand Master addressed the Grand Lodge he was able to state that "we have effected a durable union of the entire craft in our State under one governing head and without sacrifice of principle, demonstrating that in the midst of every conflicting element the principles of Masonry had a controlling sway." It was the first time since 1837 that a Grand Master could so, with truth, address the brethren; could assert that the craft was a unit from the St. Lawrence to the sea, from Chautauqua to Manhattan. In the strength then felt how trivial the pretentions of Hamburg, how innocuous seemed the claims of the poor Africans! The stately craft had passed through a succession of ordeals, it had been assailed by persecution as well as schism, and as we review the past, with all its ordeals and trials, we can safely say that our beloved Grand Lodge was in reality only strengthened and enriched by her troubles and her tribulations.

The Grand Mastership of John L. Lewis was conspicuous for the number of public appearances made by the fraternity. The old trouble of the Morgan craze had subsided and the craft stood higher than ever in the esteem of the people. Its aims were beginning to be clearly understood and its broad, liberal platform of humanity was winning for it friends on every side. Even in Connecticut, where the feeling against the order was once so rampant, Chancellor Walworth, as Grand Master, had attended, in 1854, the public Masonic ceremony of placing the capstone of a monument which the craft had erected in Danbury to the memory of General Wooster, a Revolutionary hero. In July, 1857, a monument to another hero of that same glorious struggle, General Anthony Wayne, was dedicated over his remains at Stony Point, with Masonic honors, Deputy Grand Master Macoy being at the head of the brethren. On Nov. 25, 1857, another of the nation's heroes—Gen. W. J. Worth—who began his military career in the war of 1812, had his memory honored by the Grand Lodge turning out in full force to lay his remains in their last resting place, on Broadway, where a graceful column now marks the spot. Grand Master Lewis was at the head of the fraternity and the exercises were very impressive.

In the laying of the cornerstone of a new courthouse at Canandaigua on July 4, 1857, the fraternity came to the front in a function which was "from time immemorial," according to Anderson and the early historians, peculiarly its own. The event was particularly significant of the change of public sentiment which had set in, for Canandaigua, to quote a once celebrated phrase by a presidential candidate, was in the "enemy's country," right in the center of the starting point of the Morgan persecution. The occasion was noteworthy, too, as that of the last appearance of Past Senior Warden John Greig, who, too feeble to descend from his carriage to stand beside the brethren when the ceremonies were in progress, raised himself slowly from his seat and in a voice trembling with age uttered the words, "I am a Mason." Considering the man, the time and the place, this brief utterance was as significant as in the circumstances it was pathetic. Greig, who had a wide practice as a lawyer in Canandaigua, had been Senior Warden in 1821, when Tompkins was Grand Master and he served in 1822 under Joseph Enos, and, although the fire and hate of the Anti-Masonic movement swept over the place of his abode, and most of the brethren in that and other country districts renounced Masonry or concealed or denied their connection with it, he never hesitated to proclaim himself in the words of his little speech, and

so they represented when uttered by him not only a song of triumph, but a reminiscence of simple loyalty which, had it been possessed in the dark days by most of the brethren, would have turned the hue and cry of Anti-Masonry in some other direction. Within a year after making this last public declaration good old John Greig passed to the Grand Lodge, leaving behind him a record and an example which ought to be ever studied and emulated.

These ceremonies were all more or less connected with the institution—the heroes had all belonged to the craft and cornerstone laying was part of its "original" business—and as the appearance of the brethren in public proved popular the old penchant for inviting them to parade in all sorts of affairs began to revive. But, unless where the craft was directly concerned in one way or another, the Grand Lodge refused the necessary dispensation to its subordinates or steadfastly declined itself to take part. This was simply a return to the old policy which had governed Masonry in New York from the time the Grand Lodge began to be a power. A notable instance of this policy was given in 1858, when, after considerable consideration and consultation, and with much reluctance, the Grand Lodge declined to take part in the civic procession which was arranged for September 1 of that year to commemorate the successful laying of the first Atlantic cable. This was certainly a matter of prime importance, an event which marked an epoch in the world's history, and one in which every conceivable interest on the earth might well have been expected to be represented in the rejoicings. Yet it was felt that on the subject of Masonic processions a hard and fast line should be drawn. John W. Simons favored taking part, saying with undoubted truth, "Masonry is an institution founded on the liberal arts, and, ever looking to the progress of humanity, it should give its approval to every effort tending to draw the nations of the earth into closer and more peaceful relations." The Grand Lodge thought so, too, and it passed complimentary votes to those to whose genius or energy the laying of the cable was due—but there it rested.

Certainly, while we do not disparage the importance of the first cable, we think the craft—as such—appeared to more advantage on May 30, 1860, when it laid the cornerstone of the Utica Orphan Asylum, than though it had celebrated a dozen cable-layings. It was certainly a notable Masonic occasion, and was destined not to be the last on which the Grand Lodge should meet in Utica to prepare a home for helpless children. The Grand Master, J. L. Lewis, duly opened a meeting of the Grand Lodge and a procession was formed, but one of those storms for which Utica seems famous—as the brethren since have often known to their cost—descended upon the scene and the processionists had to take shelter in the City Hall. There the Grand Master delivered an address and gave Utica a new name, evidently with a sort of prophetic instinct, "the City of Philanthropy." Among other things, he said: "When shall we come forth in our strength and lay the foundations of an asylum for a brother's little ones worthy of the object, worthy of the craft in New York? The feeble accents of him who addresses you fall upon your ears probably for the last time; but if in coming years you shall cherish any kindly memories of your present Grand Master, remember that his latest words to you on such an occasion were a plea for the widow and orphan, his last admonition, that taught from the loving and glowing lips of a Greater Master to remember that 'the poor always ye have with you.'"

During the latter part of J. L. Lewis' "reign" the question of the prerogatives of the Grand Master—of any Grand Master—excited a good deal of discussion and were even the theme of consideration by the Grand Lodge, or rather of one of its committees. In some instances, in some notably important instances, the powers of the leader of the

craft were either not very clearly laid down, or were misconstrued, and the legal mind of John L. Lewis, as well as his historical bent, led him to study these prerogatives and attempt to give them definite shape. That the chief official virtually assumed all the executive powers of a Grand Lodge when that body was not in session was a conclusion which could not be controverted, but in the early times the principle that the Grand Lodge when in session could by its vote overturn or nullify such acts was not so clearly understood. Then there was the power to grant dispensations for one thing or another, notably for public processions and for forming new Lodges, and the like. Briefly stated, some of the most noted of these prerogatives were:

1. To preside over every assembly of the craft.

2. To grant dispensations for conferring degrees at irregular times.

3. To grant dispensations for the opening of new Lodges.

4. To make Masons at sight.

The first and third of these are indisputable, although the history of Lodges give evidence that at times the first prerogative was not acknowledged, so far as the Deputy Grand Master was concerned. The second was long operative, but in 1861 the Grand Lodge passed a resolution requesting the Grand Master not to issue dispensations for such irregular work and we cannot recall an occasion when that resolution was not respected. The fourth, however, was long a bone of contention in the Masonic world.

Mackey and others give the prerogative of making Masons at sight the dignity of a landmark; some modern authorities, of less standing, however, deny it a position of such honor. The tendency of Masonic thought—modern Masonic, at least—is against the prerogative, landmark or no landmark, and while Grand Masters in some jurisdictions still claim it as one of their inherent rights, the claim is made rather in the way of preservation of the right than from a desire to put it in practice. We rarely hear of it in these later days and then only in the line of preserving the "landmark," as such regard it, from falling to pieces through disuse, rather than from any practical necessity which ever arises for its exercise.

There are many evidences of brethren having been initiated, passed and raised by command of the Grand Master in what were called "occasional Lodges," by the earlier historians of the Grand Lodge of England (Modern). On these occasions, however, either the Grand Master or his deputy were present and the Lodge regularly opened, passed out of existence as the ceremony of raising ended. "Making Masons in an occasional Lodge" is the form used by Anderson in describing these transactions and it was left for Lawrence Dermott to introduce the phrase "making Masons at sight." In his Ahiman Rezon—which practically governed the New York Grand Lodge until it arrived at maturity, he said: "The Grand Master has full power and authority to make, or cause to be made, in his Worship's presence, Free and Accepted Masons at sight, and such making is good. But they cannot be made out of his Worship's presence without a written dispensation for that purpose."

It can hardly be said, however, that the Grand Masters of New York availed themselves to any very great extent of this prerogative and probably the authentic instances might be counted on the fingers of one hand, so far as the Grand Lodge was concerned. Still it was claimed it was acknowledged in the constitution in the written powers assigned to the Grand Master and it was ever, in peaceful times, a fruitful source of discussion, especially as every now and again from some Grand jurisdiction came reports of its exercise under more or less peculiar circumstances. Grand Master Lewis was utterly opposed to it, although he did not go as far

as some writers have done of flatly denying it to be a landmark, but he certainly doubted its claim to that dignity. He said: "There is no conceivable case which, to my mind, presents a necessity for the exercise of the power. It ever resolves itself into a question of convenience. Going upon a voyage or a long journey leads to the inquiry, why the petition was not made in a proper time before the voyage or journey was undertaken. If a return is contemplated then the petition can await the return. The dispensing power which arrests the requirements of written constitutions, nay of landmarks, cannot be a landmark itself and should be exercised with caution. Every candidate should pass the scrutiny of a secret ballot before admission to the portals of our Temple. Making Masons at sight leads to hasty and imperfect work—to half comprehended and confusedly received instructions and frequently to differences among brethren. It is the fruitful source of complaint where these hastily made Masons go. The exercise of the power is asked always from selfish, not to say mercenary motives; for the avowed object is always some personal advantage to the applicant. It rarely benefits the candidate who thus receives the degrees, and its refusal can rarely injure him. The rush at the gates of the institution is sufficiently great without the action of Grand officers to smooth the way."

These thoughtful words really express the evil of the exercise of the prerogative and we are surprised all reference to it was not then wiped out of the constitution. But succeeding Grand Masters were more zealous of their supposed prerogatives and several of them exercised it, and until 1873 the constitution conferred on the Grand Master the power "to make Masons at sight in a Lodge." But the sentiment of the craft was decidedly against it and in the constitution now operative all mention of it has been removed.

CHAPTER XVI.

USEFUL LEGISLATION—ELISHA KENT KANE—CHARITY AND SECTARIANISM.

AROUND the period in the history of the Grand Lodge we are now considering, many useful improvements in legislation or methods of detail were made, and many incidents occurred of minor importance, all of which may be briefly referred to here.

By a resolution adopted in 1851 a useful resolution was adopted, declaring that no subordinate Lodge could make a Mason within the bounds of any other "without a dereliction from Masonic usage and proper courtesy due to their brethren" until the candidate should receive the sanction of the Lodge whose "material" was thus taken from its midst. At the same meeting the Lodges were divided into eight visitation districts and to each a Grand Visitor or Lecturer was appointed. The brethren selected to act in this capacity were Edward B. Hayes, Sewall T. Fisk, S. S. Bingham, J. M. Wheeler, Ira Chase, W. D. Purple, S. H. Packard and O. H. Dibblee. Each of them was to hold office during the pleasure of the Grand Lodge and before entering on their duties was to satisfy the Grand officers of his competency.

The question of the admission of negro and Indian candidates—not of the legality of African Masons—was at the same meeting made the subject of an exhaustive report which so clearly states the position of the Grand Lodge in the matter that we quote it in full:

It is not proper to initiate in our Lodges persons of the negro race; and their exclusion is in accordance with Masonic law, and the Ancient charges and regulations. Because of their depressed social condition; their general lack of intelligence, which unfits them as a body to work in or adorn the craft; the impropriety of making them our equals, in one place, when from their social condition and the circumstances which almost everywhere attach to them we cannot do so in others; their not being, as a general thing, free-born; the impossibility, or at least the difficulty, of ascertaining, if we once commence, their free-birth, and where the line of intelligence and social elevation commences and ends, or divides portions of the race; and, finally, their not being as a race, persons "of good report," or who can be "well recommended," as subjects for initiation, and their very seldom being persons who have any "trade, estate, office, occupation, or visible way of acquiring an honest livelihood, and working in the craft, as becomes the members of this Ancient and most honorable Fraternity, who ought not only to earn, what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the Ancient grandeur and dignity of the royal craft; eating no man's bread for nought; and their general positive deficiency of natural endowments."

All which would render it impossible, as a general thing, to conciliate and continue between them and us that good will and private affection or brotherly love which cements into one united body the members of this Ancient Fraternity.

We make these remarks, because, during the past year, an application has been made to one of our subordinate Lodges, No. 109, by a "colored man," to initiate him; recommended by two brethren; which application was not, however, complied with, as it did not come in the form prescribed by their

rules. For authority in support of our views, we cite, the Ancient Charges, as prefixed to the constitutions of this Grand Lodge, of 1785, 1801, 1832, and 1845; and also to Anderson's Constitutions of Masonry of 1723.

No person of the negro race should be examined or admitted as a visitor, in any Lodge of Masons under this jurisdiction, if made in an African Lodge in North America, because all such Lodges are clandestine, and without legal authority.

There is one or more such Lodges in New York city; one in Boston; one in Cincinnati; one in St. Louis; and we are informed, one or more in New Jersey, and one in Chillicothe, Ohio; and others in Philadelphia. Some of them pretend to charter Lodges; and in New York they have what they call Royal Arch Chapters and Encampments of Knight Templars. How this has come about we cannot say; but the African charter in Boston was derived by the practice of a deception from the Grand Lodge of England.

We presume no regular Grand Lodge will grant such charters knowingly, or allow its subordinates to make such persons Freemasons; and should they do it, we would in general advise their rejection as visitors, on the ground that they were illegally made.

It is inexpedient, as a general rule, to initiate persons of the Indian race, or constitute Lodges among them, because, while some few educated Indians may be qualified to receive the Masonic degrees, the mass of them are too illiterate and debased in morals, habits and religion to allow of their being worthy and creditable members.

Two initiations of aborigines have taken place by dispensation from the D. Grand Master, in one of our Lodges, No. 109, the past winter, Tecumseh and Peewaush, sons of Maungwadans, of the Ojibbeway tribe, who is engaged with his family in giving traveling exhibitions of Indian manners and customs, and therefore, of transient residence. These initiations may have been very proper. We allude to them distinctly, in order to say that we do not apply our remarks to those cases, particularly, as we are ignorant of their qualifications; and as their father, we understand, is a Mason, and a very intelligent and well informed man. What we say on this subject, we say with reference to a general practice, and would earnestly recommend great caution and circumspection therein.

The same committee also defined with such clearness the position of the Grand Lodge with regard to the "hautes grades" in general and to the Ancient and Accepted Scottish Rite in particular that the words regarding them used in the same report deserve a place here, especially as they are still the principles which prevail in the jurisdiction:

We hold that Masonry is one entire body throughout the world. That all other degrees have sprung from, or been added to, the first three. That the first three are the only truly Ancient, although some of the others are very old. That the first three ought to be practiced according to the York Rite. That this is the truly Ancient method, and the best. That departures from it were wrong, and are much to be regretted.

But, as they exist in many countries, and are there the acknowledged Rites of Masonry, this Grand Lodge decided many years ago, after laying the matter before the other Grand Lodges of the Union, and receiving assent from some, and dissent from none, to recognize the Grand bodies under which such Rites in the first three degrees exist. And accordingly did so. This was also done by the Grand Lodges of England, Ireland, Scotland and Germany. This Grand Lodge and some others in the Union are in fraternal correspondence with several Grand Lodges of the French and Scottish Rites. The members of those Rites are therefore held as Masons by us, and entitled to the rights of fraternity.

This Grand Lodge recognizes the superior bodies in this and other countries having in charge Masonic degrees, as the Supreme Councils of the Ancient and Accepted Scottish Rite, and their consistories, and the Grand and General Grand Chapters and Encampments. But she claims sole jurisdiction in this State over the first three degrees in the York Rite, and objects to the practice of any other Rite in those degrees within the same jurisdiction, should it be attempted, and admits no right or claim of any other body, or authority whatever, to do so. She holds fraternal correspondence with these bodies, but admits no authority in them to interfere with the craft degrees. She does not recognize suspensions or expulsions pronounced by them as of force, except in their own degrees; but if necessary, will inquire into the circumstances herself, or by her subordinates. But she desires to cultivate a good understanding with those bodies and their subordinates, and with all Masons.

The laws governing non-affiliates were put on an understandable basis for the first time in the history of the Grand Lodge in 1851. The success of the craft during the preceding five or six years had caused many who had

"renounced" or "drifted" during the Morgan period to long to return to the "institution," to "hang about its doors, occasionally seeking admission." At one time there was a vast army of such unaffiliates and while at first they were regarded with scorn by those who had remained faithful, time and triumph had combined to soften past asperities and wrongs. The number of non-affiliates from this cause, although steadily lessened by the inexorable march of time, was continually being added to by those who went out from the fraternity, owing to carelessness, change of scene, of employment, of associations and often enough from coldness toward the institution or dissatisfaction with some of its Lodges. It is hard to tell all the causes which may result in unaffiliation or non-affiliation. The question of what to do with these wayward brethren was one which was causing considerable discussion in most of the Grand Lodges in America at that time and some even went the length of imposing a tax upon non-affiliates, a scheme which was as ridiculous and wrong as it was futile. The New York Grand Lodge simply imposed the usual Masonic penalties of non-intercourse, denying to them Masonic assistance or burial, virtually placing them under the conditions of expulsion until relieved by being again admitted into some Lodge and taking up a share in the burdens of the craft. At the same time care was taken that no deserving brother should be nonaffiliated on the ground of poverty.

The universality of Masonic charity received a noteworthy illustration in August, 1851, when a letter was received from a brother in Cincinnati inclosing $250 as a donation from a brother in England to be devoted to Lodges in western New York which were struggling for lack of funds. The money was handed to a special committee of three brothers who divided it in accordance with desires of the generous but unknown donor. Another case, illustrative of a phase of Masonic charity, a phase which, happily it is not often necessary to exhibit, was shown in 1852 when Past Grand Secretary Robert R. Boyd was restored to membership. It will be remembered that that brother had been summarily removed by Grand Master Willard on account of some irregularities being discovered in his accounts. The shortage was $714.26 and Boyd admitted that he had used the amount, but he denied that he had the remotest idea of defrauding the institution; that he had taken the money confident he would be able to make restitution, and when the amount was determined he covered it with a series of interest bearing notes. In view of his great services in the "days of Masonic storm and tempest" and of his having "at a great personal and pecuniary sacrifice sustained our glorious constitution," the committee recommended his suspension, but sentence of expulsion was passed. In 1852 he presented a petition asking for restoration, although the notes he had given were still unpaid. After the petition had been considered Past Grand Master Milnor submitted a series of resolutions which stated that as "his fault was rather the fruit of culpable negligence than of intentional criminality," as he had "been severely punished by sentence of expulsion and by two years' exclusion from the rights and privileges of Masonry," and as he "did not impugn the justice of his original sentence, and expressed a desire to reimburse the Grand Lodge," he be restored. These resolutions were carried and so the disagreeable incident was closed. Boyd was undoubtedly an honest man, but, like so many others, was careless of money matters and had no deliberate intention of wronging the craft. Of course he did wrong, his offense so far as that goes cannot be palliated, but his services to the craft at a critical time, and, as was acknowledged, his pecuniary sacrifices then and after, far outbalanced, in reality, the amount of his shortage. He was a victim to a loose system rather than to any

intentional desire to appropriate money and in the looseness of that system the Grand Lodge was itself at fault.

It is a pleasure to turn from a passage like this to speak of the honors which were paid by the Grand Lodge to Dr. Elisha Kent Kane, the Arctic explorer. On May 9, 1853, Grand Master Randall at a special meeting called the attention of the brethren to the fact that that gallant scientist was about to start on an expedition to the Arctic in search of a brother Mason, Worshipful Sir John Franklin and eulogized Brother Kane's enthusiasm for science, his bravery as an explorer and his conscientious fulfillment of all duties which were intrusted to him, or which, in pursuit of his life work, he took upon himself. A committee of three was appointed to prepare a suitable address to Brother Kane, to be presented to him in the name of the Grand Lodge, wishing him godspeed in his noble quest. The document was duly presented at a meeting in the Medical College, 67 Crosby street, on May 30, when Henry Grinnell, the patron of the expedition, was present along with Dr. Kane, his father, Judge J. K. Kane, and many relatives and friends.

Dr. Kane was a native of Philadelphia and held the rank of surgeon in the United States Navy. His early life was full of venture in various parts of the world, but he found his proper vocation, his road to fame, in 1850 when he took part in the De Haven expedition which was sent to the Arctic under authority of Congress to assist in the search for Sir John Franklin and his comrades. That expedition was a failure in many respects and Kane was not satisfied with its management or methods and on its return he at once set about to organize a new one, and with the aid of Henry Grinnell, George Peabody and other philanthropists, as well as a number of scientific societies, prepared to sail again to the north. It was this expedition which aroused the interest of the Masonic fraternity, and Dr. Kane sailed the day after the Grand Lodge Representatives performed their pleasant duties. The record of that extraordinary voyage is so full of details of surpassing interest as to require a volume in its recital and the reader who desires to study and to get a glimpse of American pluck, daring and endurance cannot do better than read Dr. Kane's own narrative. Here we can only briefly summarize it. Pushing further north than had ever, up to that time, been reached by a sailing vessel, Kane prosecuted his discoveries with the aid of dog sledges and reached Cape Frazer, 79° 45′ N. A mutiny among his seamen, who basely deserted him, added to his troubles, although he received the deserters back kindly when they were forced to return. After almost incredible hardships he was forced to abandon his ship in the ice and had to move his boats over sixty miles of ice to gain the open sea. Then he made his way southward, crossing Melville Bay. So far as getting definite intelligence of Franklin was concerned the expedition was a failure, but in the additions it made to our knowledge of those desolate re-



"THE FAREWELL."
FROM THE PAINTING IN POSSESSION OF KANE LODGE, NEW YORK.

gions it was more successful than any which had up to that time been undertaken. Says one writer: "This voyage of Kane's greatly enlarged the world's knowledge of the Etah Esquimaux and added to geography the most northern lands of that day, while the scientific observations were more accurate and valuable than those of any previous polar expedition. The explorer and his companions were received with enthusiasm on their return. Arctic medals were authorized by Congress and the Queen's medal was presented to officers and men. Kane received the founder's medal of 1856 from the Royal Geographical Society." The explorer's health, however, was undermined by the suffering he had undergone and after a brief stay in England he went to Cuba in hope of recuperating, but died there in February, 1857. Kane Lodge, No. 454, New York, was named in his honor.

In 1857 a special meeting was arranged by the Grand Lodge to pay public homage to his memory and a eulogium on his life and labors was delivered on June 5 by E. W. Andrews in presence of a large and distinguished gathering of the fraternity and the public in the Church of the Divine Paternity, this city.

From the beginning of the Grand Lodge, almost, there had been constant complaints about the disposition of its charitable funds and in all of the schisms this matter had been one of the themes which was most prominently put forward among the causes for discontent. The Grand Stewards' Lodge had gradually been devoting itself to the duties of a sort of steering committee of the Grand Lodge and did not devote as much attention to matters in the early part of the period covered by this section as it formerly did and the whole work of the distribution of charity was done in a way that was neither satisfactory to the Grand Lodge, the brethren or the beneficiaries. Then, too, with the steady increase of the population the ante-rooms of the various Lodges, especially in New York and Brooklyn, began to be gathering places for applicants for relief of all sorts, worthy or unworthy, men and women, and as it was never a duty congenial to a Mason's heart to turn away unaided an applicant who pled distress, and as there was no system for enquiring into the truth or falsity of the more or less harrowing details given, and especially as there was no system of check upon "repeaters," the consequence was that the charity of the Lodges was imposed upon by a horde of unworthy solicitors for alms, many of whom went from Lodge to Lodge in their quest, like birds of prey seeking plunder. Of course there were many deserving cases among the Lodge applicants, most of them, we believe, were deserving, but the lack of system was not only a drag upon Lodge funds and the individual resources of the brethren, but it also formed an encouragement to mendicity. To overcome this R. W. Robert Macoy offered in 1855 a resolution calling for a convention of the brethren in New York, Brooklyn and Williamsburg "to transact such business as shall be deemed necessary for the distribution of aid to the poor and indigent of the fraternity." The meeting was held in May, 1856, and resulted in a plan being prepared for a board of relief in New York for both cities. The plan was submitted to the Grand Lodge and was adopted in 1857 with an appropriation of $2,000. A year later the same sum was given, but the board of relief was divided. New York was set apart with $1,600 of the appropriation and the Masonic Relief Association of Brooklyn started out with the remaining $400. The plan had worked so well that it was proposed to divide the State into thirty-two charitable districts with a board of relief in each, but the Finance Committee became alarmed at the prospect and had the proposition abandoned.

One matter which occupied the attention of the Grand Lodge at more than one of its sessions may here be briefly recapitulated. The esoteric and other portions of the degrees as used in the State contained a few

references which those of the brethren who belonged to the Hebrew race considered not only uncalled for and out of place, but a more or less keenly felt, though indirect, thrust at their faith, by making them, for instance, virtually acknowledge certain details to be true which their consciences could not indorse. They held, besides, that all such matters were modern and extraneous and had no business in the work. The matter had been referred to a committee which in 1856 submitted a divided report. Two of the brethren, Robert D. Holmes and Lionel Jacobs, after a lengthy review of the subject, presented a resolution which made the Grand Lodge direct and decree that all sectarian references and allusions in the working of the degrees or the opening and closing of Lodges should be stopped under the most severe Masonic penalties. Finlay M. King, the other member, in an equally long and able report, closed by presenting a resolution in which the Grand Lodge merely recommended the elision of the offending matter. He also offered a resolution to the effect that "there is nothing in the Masonic ritual or teachings of Masonry to forbid a Mason from conducting the devotional exercises of a Lodge in such religious faith as his own conscience approves." After a long discussion, none of the resolutions proving acceptable, a motion for a simple declaration that "care should be taken not to suffer the introduction of anything of a sectarian or denominational character" was accepted by the three members of the committee as a compromise, and the entire matter was laid on the table.

It really ought never to have been brought into the Grand Lodge. Nothing is more likely to give rise to angry feeling and to intensify the passions of honest men than this one of sectarianism, and still no question settles itself more easily when let alone. In all bodies of men things are said and done which are not indorsed by some, and even Christians, as well as Hebrews, might find some detail in the ritual—could find it in fact—if they so desired. We have met Hebrews in Lodges, thousands of them, to whom the spirit of Masonry offered a broad enough platform to stand on, although some of its planks were not trimmed to their liking. But the Christians could point out planks they also were disposed to find fault with, and yet the platform, take it all in all, with all its faults is wide enough for the world to stand on and beautiful enough for all to admire.

CHAPTER XVII.

THE GENERAL GRAND LODGE MOVEMENT—DR. SALEM TOWN—GRAND SECRETARY AUSTIN.

THE old question of a general Grand Lodge for the United States again became an issue in the '50s. To a certain extent the New York body had pronounced in favor of some such national authority, but although the matter had been kept before the Grand Lodges since the days of Washington no definite progress had been made. Each Grand body seemed unwilling to completely sink its independence and while many urged that the example of the sovereign States maintaining their independence while at the same time owning allegiance to the Federal government at Washington should be followed, others as stoutly maintained that the conditions which governed a political union were not at all applicable to Masonic requirements. Even the attempt to bring about national uniformity in the matter of the ritual had been tried at the Baltimore Convention and completely failed.

Not discouraged, however, by the repeated collapse of such efforts, the advocates of a supreme body were not disheartened. During the period now under notice more than one attempt was made to bring it about. In 1853 a meeting of delegates was held on September 17 in Lexington, Ky., and New York was represented as usual. The meeting in that city of the General Grand Chapter and General Grand Encampment had been taken as a good opportunity to secure a large and representative gathering and sixteen Grand Lodges responded to the roll call. Those present, however, did not seem exactly sure of their powers and it was declared inexpedient then to organize a General Grand Lodge, but it was decided to ask each Grand body to adopt a specific resolution agreeing to submit disputed points with a sister Grand Lodge to the decision of sister Grand Lodges and to agree to abide by the concurrent decision of two-thirds of them. It was also provided that if two-thirds of the Grand Lodges agreed to this it was to be considered as ratified and steps be at once taken to complete the union. For this purpose another convention was agreed to be held in Washington on June 6, 1855. This convention was held, Finlay M. King and Dr. Austin, Grand Secretary, representing New York. Only six other Grand Lodges, however, sent delegates, so it was understood from the start that the meeting was a failure and although it drew up propositions for a national federation of the Grand bodies—not a Supreme Grand Lodge, that was felt to be then impracticable—and had these propositions submitted to the various bodies interested, the entire business seems to have fallen flat. Even an effort made by Finlay M. King to have New York take some action proved unavailing.

The next call of this sort came from Illinois, when Chicago proposed that a national convention should be held in its midst. In

answer to this the New York Grand Lodge passed a resolution squarely defining its position with respect to this often revived scheme as follows:

"That though the Grand Lodge of New York is now, as heretofore, disinclined to favor the formation of a National Grand Lodge, it will never hesitate to compare opinions with its sister jurisdictions of the United States on this or any other great national question, and therefore that the Grand Master be and hereby is authorized to appoint not to exceed three delegates to attend the proposed national convention to be held at Chicago in 1859, to represent the Grand Lodge of New York therein."

The delegates were afterward instructed to favor any scheme which tended to secure uniformity in the work, but that they were to do nothing which should bind the Grand Lodge to any plan. They were simply to report back and permit it to take final action.

The Chicago convention, however, also proved a failure. It passed articles of association for a North American Masonic Congress, but when the articles were brought up in the New York Grand Lodge they were not even discussed and were disposed of in the contemptuous method implied by their being laid on the table indefinitely. Equally innocuous was a convention held at Paris, France. It failed to bring about any more potent results, although in 1858 the thanks of the Grand Lodge were tendered to John Dove, of Virginia, for his attendance at its sessions and for having proposed that the "Masonic Universal Congress" should hold its next meeting in New York. The meeting was heard of no more.

One of the most conspicuous figures in the history of Freemasonry in New York during this period was the senior Grand Chaplain, the Rev. Salem Town, and as this was his hour of greatest activity some particulars concerning him may not be out of place here. He was born in Belchertown, Mass., in 1779, the son of a farmer. In 1805 he graduated from Middlebury College, Vt., and then studied for the ministry. His active profession, however, was that of a teacher and for twenty years, from 1807, he had charge of an academy at Granville, N. Y. After a brief sojourn in Georgia, where he also engaged in teaching, he returned to New York State and took up an appointment in Cayuga Academy at Aurora, Cayuga County, where he remained, with the exception of a short time spent in Albany when serving a term in the State Senate, until his working days were past and where he was laid at rest after his death at Greencastle, Ind., in 1864. He was the author of many school text books and of his series of readers, compiled in conjunction with Nelson M. Holbrook, many million copies were sold. A monument erected by his Masonic brethren was soon afterward erected to mark the spot.

Salem Town was initiated in Liberty Lodge, (Granville) No. 55, in 1803 and was its Master in 1806-8, 1812-14 and in 1818. He was exalted in De La Fayette Chapter, Granville, and as one of its representatives attended the meeting of the Grand Chapter in 1806, when he was elected Grand Chaplain and held that office until 1819. In 1810 he became associated with chivalric Masonry. The craft never had a more zealous worker, a most enthusiastic devotee. In his volume on "A System of Speculative Masonry," issued in 1822, and which passed through several editions, he furnished the brethren with a textbook which was long affectionately regarded and cherished, although for many years it seems to have been forgotten, or is known only to the curious. A copy is yet extant which he presented to De Witt Clinton "as a tribute of respect due to his distinguished literary talents and Masonic virtues." He won many honors in the fraternity and besides being Chaplain of the Grand Lodge for many years he was elected Grand Prelate of the State Grand Encampment from 1849 until

1863, when he retired. In 1832 he was again chosen Chaplain of the Grand Chapter, and served until his death.

When the Anti-Masonic excitement prevailed Salem Town stood up in defense of the order without the slightest fear or any desire to evade the dangers of the popular fury. When so many other men in his walk of life were renouncing their allegiance, or concealing it, or became lukewarm in the defense of the institution, applying to themselves the aphorism that "silence is golden," he never hesitated by voice or pen to plainly



REV. DR. SALEM TOWN.

declare himself or to use every means in his power to stay the tide which threatened the order with annihilation. His pure and spotless life, his religious convictions, his unassumed honesty of purpose, his sturdy adhesion to whatever he thought was right made his name a tower of strength when the cause of Masonry needed just such towers. In the Grand Lodge his voice was often heard, always on the side of mercy and conciliation and he demonstrated in many ways that a preacher of the gospel—a teacher in a secluded country school—could grapple with the most serious executive questions, and bring to their consideration practical ideas and deliver on all points practical judgments. His Masonic addresses, delivered before the Grand Lodge, Chapter or Commandery, were models of their kind and it is a pity that they have not been collected into a volume and so preserved to the fraternity. They were intensely practical yet imbued with the highest Masonic ideals and deserved a better fate than the neglect which seemingly has overtaken them. As the best memorial we can give here of this zealous servant of the craft we present one of these orations or discourses, or addresses—whatever it may be called. It is interesting in many ways and in none more so than in showing us the views held on Masonry and Masonic history by an educated brother in 1851. For the latter quality alone the document itself becomes historical:

Much has been vaguely written and published touching the antiquity and origin of speculative Freemasonry. In some instances claims have been set up, not only extravagant, but altogether visionary. Terms have often been so used as to create misapprehensions of what was intended. The necessary existence of abstract moral principles have been taken as prima facia evidence of the co-existence of the institution itself. The original signification of the word Masonry, when nothing more could be understood truthfully, by that term, than simple craft labor, has frequently been confounded with its more modern import, as now applied to our order.

These, with several other particulars I design to present, involve considerations to which I respectfully request your deliberate attention. The whole discussion will be somewhat miscellaneous, and each of the several points must necessarily be treated with brevity.

Truth is always consistent with itself, and the more scrutinizing the examination the more perfect the harmony under whatever aspect it is viewed. As writers of our early history commence with the origin of our species, we, in like manner, make that the starting point in our present discussion. Taking Bible testimony as to facts recorded by Moses,

we learn that Adam was created in a state of perfection, physically, intellectually and morally. All his original endowments were the impress of his Maker's hand, and his susceptibilities adapted to his condition. Beneath his feet and on either side, the beauties of a new created earth were spread out in all the loveliness of primeval spring. Over his head was the sublime garniture of heaven—a concave hemisphere studded with brilliant stars. An atmosphere loaded with the fragrance of every flower, and each sound of nature, sweetly harmonizing with angelic voices. On whatever his eye rested, symmetry and configuration, proportion in dimensions, order in arrangement and beauty in combination marked all the works of the Creator. And as the crowning excellence of all, himself stood erect in the midst, the most noble in figure and Godlike in mind of all his Maker's works. "And God saw everything he had made, and behold it was very good."

While Adam remained in this state of moral purity we are unable to conceive the least necessity in his case for devising any art for needful purposes, or engaging in any toilsome labor whatever, in order to contribute to his comfort or happiness, either of which would militate against the idea of perfection, and imply a deficiency of something needful to satisfy his desires, and complete his enjoyments. Hence we are led to believe that the first invention of any of the useful arts was subsequent to the apostasy, being the child of stern necessity.

Adam's transgression impaired none of his intellectual powers, nor did it interfere with his natural capacity to devise useful expedients, or discover and appreciate the beauties of nature. His apostasy consisted in the loss of moral rectitude, and from this moment he was thrown upon his own physical and mental resources for the means of protection, security and comfort. Expelled from the garden of Paradise, exposed to the ravages of wild beasts, rendered ferocious by his own apostasy, beset with fears through a sense of guilt, and surrounded by anticipated dangers, he was driven by the hand of imperious necessity to devise and provide something for cover, protection and security. Such we may safely presume were substantially the facts in his case, and under these circumstances we hazard nothing in saying some kind of effort on his part was made, and some rude kind of structure was prepared as a place of safe retreat. But what provision he made for the exigencies of the case we know not, nor is it material in this discussion, since we are explicitly informed by the sacred record that Cain, the first man-child born, built a city. Gen. iv., 17. Whatever may have been the materials and however rude the workmanship, the structures themselves involved principles and dimensions which pertain to geometry. Whether these principles were understood scientifically and applied from previous knowledge or not alters not the fact. To me it appears highly probable that the first substantial structures erected for human habitations, after movable tents and other temporary fabrications, were mainly of stone. Brick and slime were used as early as the time of Seth and Enoch, if we credit the account of their two pillars, as recorded by Josephus. Lib. I., Chap. 2.' There can be no reasonable doubt, however, but the above named materials were in common use in the antediluvian world, otherwise we could not account for works so stupendous as the Tower of Babel and the massive walls of Babylon, rising in such grandeur, perfection and durability, at so early a period after the flood. Nor could Egypt, as recorded by Moses, have become a great and powerful kingdom with her fortified cities but 430 years after the destruction of the old world, unless the knowledge of craft Masonry, and the ability to apply it so skillfully, had crossed the flood with Noah and his three sons. I might here refer you to five of the seven wonders of the world: the Egyptian Pyramids, the Mausoleum of Artemisia, the temple of Diana, the hanging gardens of Babylon, and the watchtower of Alexandria, all of which were such masterly specimens of craftwork in style and execution as to give them the crowning distinction of "Wonders of the World." It has never been doubted that the antediluvians made commendable progress in many of the useful arts, Gen. iv., 20, 21, 22, and probably in several of the sciences. It is believed the eastern hemisphere had become exceedingly populous previous to the deluge. Structures for human habitations were indispensable to the purposes of common life, and no man has or can doubt their multiplication was commensurate with their necessity. Their skill of workmanship, also, was most clearly exemplified in the construction of that Ark which rode out those storms that submerged the globe, and buried its works in undistinguishable ruins.

Thus far I have briefly stated what is well known to have been one particular kind of craft labor, practiced by the antediluvians, and although a fact which probably no intelligent man ever doubted, yet we shall soon perceive there is evidence, clear and conclusive, that this was the only original germ of our institution, which necessity devised, wisdom has cherished and time matured.

The main objects in view for stating the above facts were not only to show that all craft work of

the above character are infallible proof of craft workmen, coeval with the works themselves, but more especially to demonstrate the existence and the antiquity of a name, significant of the men who wrought, and the nature of their employment. Cain, we are told, built a city, and the operatives were, as a matter of course, known and called by some particular name. This, we are well aware, is true in relation to all arts, trades, professions and occupations of life, nor is there known to have been an exception in the history of any nation. Some distinctive name must have denoted that class of men specially engaged, and the craft work they performed in building the Tower of Babel and raising the mighty walls of Babylon. And we hazard nothing in affirming the same to be equally true in relation to the use of all technical names applied to craft workmen from the first made fabrications before the flood, as of the most splendid mansions of the present day. The idiomatic appellation by which those ancient operatives were designated, and their craft work implied, though uttered by different sounds, or communicated by different characters, has retained a signification in all languages, distinctly denoting the craftsmen themselves, as well as the art in which they wrought. Hence, whatever the simple name might have been in their respective languages, its import was precisely what is now understood by Mason and Masonry in our language when applied to craftwork of the same description. II Kings, xxii, 6. The name of Masonry, as to its import, must therefore have been coeval with the art or craft it implies. Every art or trade involves principles, and its practice conforms to certain rules, whether such rules are understood or not.

Architecture is the art of constructing houses, temples, fortifications and the like, on geometrical principles, whether the materials are stone, brick or wood.

Geometry is the science of magnitude in general, comprehending lines, angles, horizontals, perpendiculars, superfices and solids. Hence, the rudest human habitation ever fabricated from solid materials is, in point of fact, a practical appliance of magnitudes and measurements of geometrical dimensions for architectural purposes. Masonry is the workmanship when the material consists of brick or stone. Architecture and operative mason work, therefore, are arts, dependent on geometrical principles for symmetry, proportion, strength and beauty. These are the elements combined in practical operations, which constituted that art or craft whence our institution primarily originated. We hence perceive there is a most obvious reason why geometry and operative masonry were anciently synonymous words. Geometry was the generic term involving the abstract principles, and masonry the technical definer of the work performed. The former was the science of what the latter became an art. The craftmen were therefore denominated masons, their work masonry, and the style of its execution architecture.

There are also good and substantial reasons why the name Masonry was preferred to Geometry.

1st. Because it denoted the craftwork thus performed and the style of its execution, which were altogether the most essential. 2d. Because the main material used by the craft were brick and stone. And 3d, because the former designated the art itself, and the latter the abstract principles. It is more than probable that stone and brick were the main materials used in the earlier ages of the world. The city built by Cain we may reasonably suppose was mainly stone and slime. The mighty tower of Babel and the lofty walls of Babylon and Ninevah we know were of brick, Gen. xi, 3, 4. Every city of note recorded in the Bible or described in ancient history was enclosed by massive walls, and the ruins of those cities themselves, as now seen in the eastern world, are stone. Masonry, therefore, is most appropriately a concrete term, implying the distinctive order of craftsmen, the materials in which they wrought and the style of workmanship. Thus much for the antiquity and choice of the name necessarily coeval with the craft is designated. As to the state of perfection of ancient craft Masonry, as an art, little need be said. It is a matter too obvious to require argument. We will, therefore, only refer to the monumental ruins of the eastern hemisphere still existing in a nameless origin. The city of Thebes in upper Egypt is a fair specimen, once the most splendid pile of masonwork and magnificent architecture in the world. The geometrical proportions now discoverable, the masonwork which has withstood the ravages of time, the broken columns, gigantic statues, specious temples, and gorgeous palaces, with a bold and imposing style of architecture, though for long ages seen but in ruins, are, nevertheless, at this very day, the admiration of the world. And yet no writer of the remotest antiquity was ever able to record the name of the founder of this city, nor mark the period of its origin. This is but a single instance of those masterly specimens of operative mason work, wrought in a superior style long before the days of Solomon, whose very ruins are at this moment even magnificently grand beyond description. Thus far I have given a brief statement of well authenticated facts relating to craft Masonry previous to the time of Solomon, which can neither be truthfully denied

nor plausibly controverted without setting aside the Divine record disproving the authenticity of history, and utterly discrediting the existence of those very ruins whose broken fragments now speak to the eye of every traveler. All these works, according to the generic name, are masonry; an art or craft in its origin as ancient, at least, as the days of Cain, the first man-child born. The way is now prepared, and we proceed to correct the common misapprehension arising from the indefinite use of terms when treating of ancient Masonry. Some writers, modern as well as more ancient, when discussing this point, have failed to make proper distinctions in the use of terms. Hence, erroneous opinions have been formed, not only at variance with sound philosophy, but contravening what may reasonably be supposed were matters of fact.

When we, at the present day, speak of Masonry, and use that name in an unqualified sense, in discussions on our principles, origin or antiquity, the world commonly understood us to mean the institution itself, somewhat like its present organization. And when writers of our early history speak of Adam, Cain, Enoch, Noah, Nimrod, etc., as Grand Masters the impression is that such writers intend to affirm the fact that these men actually presided over some kind of Masonic assembly, in some respects at least, resembling what they understand to be modern usage. The misapprehension of the multitude is by no means surprising, when standard writers speak of Masons and Masonry in olden times, and assign to individuals the very same titles which are now in common use. I will here quote the precise words from our earliest history, which are as follows: "Adam was succeeded by Seth in the grand direction of the craft." "Noah's three sons assisted him as deputy and wardens." "Nimrod was Grand Master of all Masons." "Moses was Grand Master, Joshua his Deputy, and Aholiab and Bezaleel, Grand Wardens." "Moses excelled all Grand Masters before him." "Moses was succeeded by Joshua, with Caleb his Deputy, and Eleazur and Phineas Grand Wardens." "The confusion of dialects (at Babel) gave rise to the Mason's faculty of knowing each other by signs and tokens." "Joseph excelled the Egyptian Masons in knowledge, and was installed Grand Master by the command of Pharaoh." In like manner an unbroken succession of distinguished names are recorded, with those high Masonic titles, down to the time of Solomon.

The same historians, also, use the following language: "Adam exercised himself in that noble science," meaning geometry. "The sons of Enoch improved themselves in geometry and Masonry." "The descendants of Seth cultivated geometry and Masonry." In short, it is recorded in our Monitors even that "From the commencement of the world we may trace the foundation of Masonry," "Ever since symmetry began and harmony displayed her charms our Order has had a being."

Who can read or hear such expressions as the above, and not understand the language clearly to imply an association under some specific regulations, and governed by titled functionaries holding offices created by such association. Not only are the same titles given which we now use, but in many respects corresponding customs, usages and practices of modern times are clearly implied. Cain, it is true, built a city, and so far as the materials were stone or brick, the builders were masons, and their work masonry. Cain doubtless superintended the general operations, as the Patriarch of his family, but we are not to infer from that he was Grand Master of Masons, as the term is now understood. Joseph was made governor of all Egypt, and directed the building of her numerous storehouses, but that circumstance neither justifies the expression nor proves the fact that he was installed Grand Master of Egyptian Masons, as the word is in all countries now used. We all know that every man who works at the business of brick laying is a mason, so called, and his work is masonry. He may be the master mason, or even be styled the Grand Master workman, supervise and direct the whole concern, and never have seen the inside of a lodge-room. The misapprehension, therefore, arises from the use of terms without any qualifying word, to indicate the sense in which they are to be understood. Hence readers of our history are led to believe that we actually intend to assert that our institution itself, of which we are members, had an organized existence in some form, even from the days of Adam. This, however, is by no means true, nor can we believe writers of our early history intended thus to be understood. When they speak of Masonry, however, as co-existent with our race, they do state an undeniable fact; but it is one which, according to the modern acceptation of that term, as now understood, when speaking of our fraternity, makes a false impression on the mind as to what is thereby intended. There can be no doubt from what has just been stated that craft work called masonry is coeval with the earliest permanent structures for human habitations ever erected, however rude the workmanship may have been, nor can it be doubted that free masonry, in the sense that term was originally used, is equally ancient. It simply implied that the work was performed by freemen, not slaves, which was doubtless ever true. But, notwithstanding these names are used in com-

mon with reference to ancient and modern times, still there is a wide difference as to what is denoted in the two cases. In the former sense little more is to be understood than craft labor as an occupation. In the latter a permanent organization, recognizing fraternal relations as members, and embodying a system of scientific truths and moral duties. I have been thus particular on this point, as a preparatory step to what I conceive to be the real origin of the institutions of speculative free masonry.

We have seen that necessity must have been the spring of action next to daily subsistence which first led to the construction of human habitations. And we have likewise seen that every style of architecture, however rough and rude, necessarily involves geometrical principles, and that masonry, so called, anciently consisted merely in the execution of the work itself. This fact, as we have remarked, very naturally gave that name a distinctive prominence among the three elements involved in the art. We have shown that craft masonry was as universal as the wants of man, and had at an early period advanced to a masterly style in its execution, as clearly demonstrated by the monumental ruins of the old world. Previous, however, to the time of Solomon, we can gather no reliable evidence of any systematic or permanent organization, more than is at the present day common to craftsmen of every other occupation. The elementary principles, however, with a continuous line of operatives from which a regular organization was ultimately formed, came down from time immemorial, but the consummation of a plan which would secure and perpetuate such organization was reserved for the wisdom of Solomon. I need not in this place specify that plan, nor particularize the manner in which it was carried out at the building of the temple. These will come under another head. From and after the time of Solomon, however, we have good reasons to believe Lodges of the craft were greatly multiplied.

After the completion of the temple and the acknowledgment of his M. E. Master, Solomon employed the craft under their several Masters of the works, to build 2 palaces, 2 Idolatrous Temples, several other superb edifices, and some 12 or 15 cities, as recorded in the Books of Kings and Chronicles, the last of which was Tadmor, in the desert, II Chron. viii, 4; I. Kings ix, 10-19, whose ruins are now called Palmyra, and are hardly surpassed in grandeur by those of Thebes itself.

In carrying forward these numerous works the old constitutions inform us the craft were subdivided into many Lodges, under their several Masters of the works, and that large numbers were received as entered apprentices. It was about this time the craft began to be more generally called Freemasons, because they would receive no one as a learner who was not a free man. Subsequent to this, in Greece also, they were called Freemasons, because the Greeks had a law forbidding slaves to learn any craft or trade. The masons, were, therefore, all known when making their engagements for labor or otherwise, to be freemen and competent to contract for themselves. The masterly style of architecture and masonwork, in which the Greeks excelled all other nations, induced many individuals of taste, rank and learning to study the theory as a science under the instruction of those who were masters both of theory and practice. Such, therefore, sought admission to their associations with the view of acquiring the scientific part alone, as a literary accomplishment and were accepted. Hence the terms free and accepted. The term speculative was subsequently added merely as a definer of the specific object for which such freemen were accepted. Such are evidently the circumstances, so far as they can be gathered from history, which anciently gave rise to these qualifying terms. They might have originated at an earlier period, but as we have no reliable evidence of it as a matter of fact, we decline speculations.

It will now be in order to bring forward evidence to show that the institution itself now called Freemasonry actually originated from, or grew out of ancient craft masonry, as the tree springs from the root. The one being the embodiment and practical application of such principles as constitute an art or trade; the other a speculative science by symbolical correspondences, imparting moral truths, and enforcing practical duties. This is a matter often asserted by the fraternity, but so far as I know, the direct proof has never yet been adduced. This also is the very point on which alone the truthfulness of our great antiquity can be justly maintained.

Much of the evidence on this point is ocular and falls under the eye of every man when in a Lodge room. Resemblance in qualities, properties or parts is always considered reliable evidence in tracing identities by analogies to that in which such properties or parts are known to have existed. When the relics of some unknown animal are found, naturalists very clearly identify the species by a comparison of parts. When implements for mechanical purposes are disinterred from the ruins of ancient cities, or elsewhere found, there is little difficulty in deciding to what particular art or craft they belonged. Coats of arms, worn in olden times, are suspended from the walls in Westminster Ab-

bey, and from their form and device, no traveler acquainted with history, will find it difficult to ascertain to what family line they once belonged. Moreover, all existing remains or remnants of such character are truthful witnesses which cannot lie. Now it will be equally justifiable, and not less conclusive, to apply the same established methods of identification to existing parts of any art, craft or science fundamentally incorporated in the institution of Freemasonry. We claim that speculative masonry is based on craft work which involves the science of geometry and architecture. Every craft or art has its theory, and as such is a systematic embodiment of principles. These principles considered abstractly from the art or craft labor itself are a speculative science; and such, we think, the following facts will very clearly show Freemasonry to be as it now exists and is practiced:

We may now take it for granted because it is a matter indispensable in the organization that there is not a regular Lodge now in the world fitted up expressly for Masonic purposes where some part, at least, if not many of the implements and specimens of art, hereinafter named, or their representations, painted on some kind of chart or carpet, are not found. Nor do these stand alone. There are elementary principles of science, variously presented, interwoven and explained in the ceremonies of the work itself when conferring the several degrees. The horizontal lines, the rectangle, the perpendicular, the circle, ellipses, etc., ordinarily drawn on our carpets, denote some of the essential elements of geometry. The representation of the ark, and a fac-simile of the five orders of architecture, have a reference which is unmistakable. The square, the compasses, the level, the plum line, the measuring gauge, the gavel and trowel, the rough and the squared ashler or stone, are specimens both of implements and materials, distinctly indicating the name of that craft work in which they were used, and some of the indispensable utensils by which it could be accomplished.

We also see a representation of the Masonic pavement of king Solomon's Temple; an exhibition of the keystone of an arch, and the jewels even worn by the first three officers from time immemorial, are the square, the level, and the plumb.

In like manner we might continue our enumeration of what any man who chooses to step within a regular Lodge room, may see and examine for himself. Moreover, direct allusions are distinctly made to every material used, and every implement employed in craft masonry during the ceremonies of conferring the several degrees, as may be seen in all our printed monitors.

With these tangible facts, therefore, we now fearlessly make a direct appeal to the most skeptical man and ask a satisfactory answer, how all these parts and specimens of visible objects, with some of the appropriate working tools peculiar to the occupation of operative mason work, came to be introduced into the indispensable ceremonials of Freemasonry other than by an uninterrupted continuation of an institution originally consisting of, and actually organized by, that very class of operatives whose name and occupation these implements and representatives so clearly indicate. No evidence, it would seem, could be more conclusive, and no fact more evident that what is so obviously shown by the above tangible and visible objects, viz.: that Freemasonry is now a speculative science of what craft masonry was the original stock or root. From its origin, and during an indefinite period, wholly operative, subsequently operative and scientific, and ultimately speculative, or scientific and moral, as at the present day. When and where the transition commenced, and however gradually it progressed, abates nothing from the facts themselves.

We now see in what sense, and with how much truthfulness, in this point of view, we may safely affirm the antiquity of the original germ from which speculative Freemasonry has ultimately grown, and of which it is now a living branch. It would, therefore, seem no more evident that the Christian church of the present day should be a continuation of the religion of Adam and Enoch and Noah and the Patriarchal and Jewish churches of primitive ages than that the institution of speculative Freemasonry should have derived its origin from ancient craft masonry. Nor do the changes in the circumstances and ceremonies appear greater in the latter case than in the former.

I now proceed to a brief examination of the ground work, the order, design and arrangement of the first seven degrees.

We have seen that whatever might have existed anterior to the time of Solomon, it was evidently reserved for him so to organize the craftsmen who wrought at the temple, as to create an institution whose landmarks have secured its perpetuity. That the craftsmen who there wrought were organized in a systematic manner will appear from the following facts recorded in Scripture:

The temple was one of the most magnificent edifices of the world. Its enclosures, the main building, apartments and appendages required an immense amount of materials. All the stone were wrought in the quarries, and the timber prepared in the forests. The whole number of laborers, vari-

ously employed, was one hundred and fifty thousand. The temple was seven years in building, and in putting the materials together from the foundation even to the top stone, "neither hammer nor axe nor any tool of iron was heard in the house while it was in building." How that all the materials for this great and beautiful structure should have been prepared for their respective places in the quarries and forests, with such entire exactness as not to require the slightest alteration in a single instance is the greatest achievement of the kind ever performed by mortal man; and he who can account for it, without admitting an organization of the operatives; the most systematic arrangement in every department of labor; and a constant supervision by competent masters, will require more wisdom even, than God vouchsafed to Solomon himself. We therefore hazard nothing in pronouncing such an achievement impossible with man under other circumstances.

In prosecuting this great work, the sacred record informs us there were different grades of men, to whom different duties were assigned. This is an indispensable requisite in the successful prosecution of any enterprise, in which numerous operatives are engaged, and more especially so in the case now under consideration. Hence, we very naturally discover the necessity, and perceive there are good and sufficient reasons for distinctive titles and formalities of office, consequent on the duties of those several stations, all of which, however, being but constituent parts, or degrees, so called, somewhat as they have come down to the present day.

The first step, or entered apprentice, was the mere introduction of an individual among the craftsmen, as a learner. The same features, though symbolized, still remain. The novitiate is merely taught some of the fundamental truths and more prominent duties which characterize that profession on which he is just entering. The second, or fellow-craft's degree, I consider the groundwork or basis of the next four, and in part, of the seventh, or Royal Arch. In assigning my reasons, I propose to take a plain, common sense view of each grade, in the light of a practical matter.

The craftsmen who wrought at the Temple, most certainly prepared the materials, whatever they may have been; and as many as were needed engaged in erecting the structure. All other provisions and arrangements requisite for carrying forward the work, were, of course, merely subservient to the business and the interests of the operatives themselves. I shall say nothing of the three distinguished Grand Masters. The 3,300 who were overseers, or masters of the work, must have been craftsmen themselves, whose eminent skill as such qualified them to oversee and instruct others; and such an office could neither involve duties, nor even appropriately exist in name, without operatives. But as it was, no one can doubt these masters of the work had matters in charge, and duties in trust, which often required mutual consultation among themselves. All special directions for the crafts, necessarily passed through their hands. It was their prerogative to give instructions and inspect the work when performed. Their duties alone, gave them rank, differing from the mere operatives; and as overseers, instructors and directors, they were appropriately styled masters. We can hardly fail to perceive there were numerous considerations, which in point of fact, required their official action as a distinct body; and in such a case, some mode of recognition, unknown to the operatives, was necessary. This supposition finds strong support, if not full confirmation, in the traditional refusal of Hiram to communicate the * * * to certain fellow-crafts, assuring them that when the council of Grand Masters met, those who were worthy should receive it. From these considerations, we are led to believe that the Master's degree, so called, was originally the embodiment of special duties, imposed by the necessity of creating an office purely subservient to the business of the craft operatives; the attainment of which conferred special privileges and was the crowning honor of a skillful craftsman. The mark degree next in order is, in my view, another constituent part of the fellow-craft's, as indispensable to the operatives as the former; but instituted for a different object. Those who wrought faithfully, as craftsmen, were entitled to their earnings; and this official department was superadded to that of Master, to complete the regulations, and secure equal justice to all the operatives. We are taught by the degree itself that each craftsman was desired to designate his work by a certain mark, and if his work was approved he was entitled to wages. All the regular craftsmen, we are told, received their wages in a particular manner. Some method, therefore, must have been devised to prevent fraud and imposition, otherwise strangers could at pleasure mingle with such a multitude, and at any time share the benefits of the most deserving. Herein was a secret known only to such as had been regular craftsmen; by means of which, imposition could be detected, and justice secured to the faithful. This appears to be the main, distinctive feature of the ancient order, now called the mark degree. Its original design was to prevent fraud

on the one hand, and secure justice on the other, and as such was an appendage to the craft order. In its symbolic form, however, it is sufficiently distinct in itself and is, at the same time, appropriate, impressive and beautiful.

We take the M. E. Master's degree next, because that created the necessity for the Past Master's. The sixth grade of rank, consequent on the craft order, was both honorary and advantageous. No ingenious man of industry and observation, as an overseer, could be engaged during seven years, in a work of such surpassing magnificence in style, without acquiring eminent skill as a scientific operative. The Temple was nearly completed, and the craftsmen of all grades about to be discharged. The fact of having been one of that number to instruct, direct and oversee the execution of a work which commanded the admiration of the world even, was enough to give any man celebrity, wherever he might choose to go. The sixth degree, now so called, was little more than a specific acknowledgement of the official standing of overseers or masters, and a certification of their capability to undertake, direct and manage similar operations with competent skill. Such men, thus accredited, could at that time, as now even, secure employment and command wages at pleasure.

From the very circumstances of the case, therefore, we may discover what, in all probability, gave rise to this grade or degree, so appropriately denominated "Most Excellent Master;" a name purely significant of the ability of the man.

But we are by no means to infer that no more than 3,300 men who had actually served as overseeing masters of this great work, were competent and could not have discharged the same duties equally well, had their services been needed. The term of service of those who presided over the craft, had or was about to expire, when they, of course, would no longer be presiding masters, but past masters. Now, justice clearly demanded that such as had acquired the capabilities of masters, but had no opportunity to preside, should, on the score of merit be ranked as masters; whose term of actual service had expired, otherwise they could not be acknowledged as such nor go forth accredited as well qualified most excellent master Masons.

If we may consider such, in the main, to be the facts; and they correspond precisely with the circumstances of the case, then it is perfectly obvious the Past Master's was conferred somewhat like a brevet of honor, created by an emergency to reward merit, and at the same time to give the nominal title of master, without which no one could be received and acknowledged as "Most Excellent Master."

Such an acknowledgment, at that age of the world, and by such a man as Solomon, could not fail to confer honor, and secure many advantages, and it was equally due to all who were equally meritorious.

I have been thus brief in my analysis of the first six degrees lest your patience should be too severely taxed. Enough, however, has been said to make it evident there are reasons which strongly indicate the craft degrees as originally the basis of the next four.

Without craft operatives, there surely could be no foundation or use for the next four degrees, or grades. These, originally, were nothing more than constituent parts of a well regulated system, to carry out the execution of the craft labor according to the plans proposed by Hiram, and at the same time secure such regards of honor and preferment as were merited by diligence and fidelity. As a whole, the entire arrangement was such as would be necessary at the present day in executing a work of such magnitude, and under such circumstances as attended the building of King Solomon's Temple. Every safeguard there adopted in regulating 80,000 craft operatives would, in point of fact, be now needed; and every day, in the capacity of overseers and masters of the work then and there to be discharged, would now be indispensable.

Symbolic Masonry carries out the order of Ancient Craft Masonry; and each degree becomes the constituent part of one entire system. The moral principles interwoven with the work, and the numerous relations involved in the common brotherhood of man, harmonize most perfectly with each other, and all coalesce in one grand body of truth and duty.

The Royal Arch degree, so called, is more complete in detail and embraces a far wider range of circumstances, than any of the preceding. It comprehends a series of facts which transpired at different periods of time, and develops the occurrence of interesting events. There are four prominent points involved in its details. The first is a disastrous event supposed to have happened at the building of Solomon's Temple. The second occurred at its destruction by Nebuchadnezzar. The third relates to the return of the Jews from their captivity, to rebuild their city and Temple; and the fourth to the discovery of the book of the law, as recorded in the xxii. chapter of the 2d of Kings.

The two extremes of these several points are

484 years apart; and the degree seems to have been instituted by the craftsmen at the building the second Temple, as a means of preserving a vivid recollection of those events, and to perpetuate the circumstances under which several remarkable discoveries were then made. Among these was the book of law, than which none could have been more important to the world. This precious volume had been so long lost to the Jewish Nation that nothing but faint traditional knowledge of it remained. Commentators concur in the opinion that the copy found was the identical one written by Moses himself, and by Divine command placed in the side of the Ark of the Covenant.

The place assigned for the Ark, and its sacred treasures in Solomon's Temple was such as to render it utterly impossible for them to have escaped the same destruction which befell both city and Temple, except by removal and concealment. Of these and the circumstances attending the discovery, it behooves me not to speak. But I can say, when these events are, in their proper place, spread out in detail, there are few men who, on such an occasion, do not at once exclaim, how deeply interesting the narrative! How rich the instructions! How impressive the ceremonies, and how elevated the moral sublimity of the entire degree!

I now leave the several points thus briefly taken up in this discussion for your future, deliberate consideration. I have endeavored to show in what the germ of our institution consisted in the earliest periods of the world. I have attempted to prove, by the presentation of obvious facts, what it subsequently became.

I have brought forward evidence to show the connection and establish that very point by means of which alone, our primeval origin can be proved, viz.: that symbolic Masonry of the present day is the legitimate offspring of Ancient Craft Masonry, and as such, its antiquity is coeval with the existence of that occupation or art, whose name it now bears.

I have pointed out the objects, the distinctions, relations and correspondences of both, as recorded in history, and confirmed by existing monuments which have come down from olden times.

I have shown the cause of misapprehensions entertained by many of our brethren, and the world in general, occasioned by the use of terms and titles whose modern import cannot be truthfully applied to our earliest history or most ancient usages.

I have given a brief analysis of the main objects and the natural and necessary distinctions of the several degrees; the parts whereof, taken as a whole, form our beautiful system, which, like the waves of the sea. are distinct in number, but one in body and substance. In short, I have endeavored to point out the prominent way-marks which have characterized the different periods of our eventful history. They existed in the past. They live in the present. They will go down to the future. And now I only add, that whoever shall give this whole matter a patient, philosophical and thorough examination, will be fully convinced that the institution itself is one of its greatest mysteries.

It may not be inappropriate here to speak of the life and services of Dr. James M. Austin, the Grand Secretary, although his connection with the craft, his active connection with all its affairs, did not cease until he was called up higher, on Dec. 2, 1881.



DR. JAMES M. AUSTIN, GRAND SECRETARY.

Dr. Austin was born at Salem, Washington county, N. Y., in 1813, and, after graduating at Albany with the degree of M.D., settled down to the quiet life of a country physician at Waterford and Lansingburg. In 1853 he removed to New York, seeking in the larger city further professional advancement and emolument than a country district afforded. He had been made a Mason in Phœnix Lodge, Lansingburg, in 1844, served many years as its Master, and had been exalted in Phœnix Chapter. He was much more than

locally popular as a Mason and on the eve of his departure from Lansingburg for New York he was given a magnificent farewell reception by his brethren.

Dr. Austin fully intended practicing his profession in New York, but shortly after his arrival an event occurred which shaped his life in another direction. Dr. James M. Powell, who had been Grand Secretary since 1850, declined further service in 1853 on the ground of his professional work demanding all his time, to the great regret of the fraternity. Dr. Austin was selected as a candidate for the office, but objection was raised against him in that he was not a member of a City Lodge. It was decided, however, that the constitution simply demanded that the Grand Secretary should be a resident of the city, and on that point there was no doubt of the eligibility of "the Doctor," as he was afterward generally spoken about. But it required three ballots to bring about his election. From that time until the day of his death no man in New York was more active in Masonic matters. He affiliated with Mariners' Lodge, and afterward with Howard Lodge when it was revived in 1857. In Royal Arch Masonry he threw in his lot in New York with Phœnix Chapter, No. 2, and afterward with Orient Chapter and Jerusalem Chapter, passing through all the offices until, in 1868, he became General Grand High Priest of the General Grand Chapter of Royal Arch Masons in the United States. In Cryptic Masonry he was a member of Adelphic Council, No. 7, and in the Ancient and Accepted Scottish Rite he passed through all its grades from 1856 until 1866, when he received its highest degree, the thirty-third.

Dr. Austin was a man of great ability, full of zeal and devoted to the order. His work in connection with the Hall and Asylum fund was great and unceasing, and it was really to his indefatigable endeavors, his herculean labor, that the craft accomplished something tangible in the road toward its charitable development—the building of the magnificent hall, which, at Twenty-third Street and Sixth Avenue, New York, is now the headquarters of Freemasonry in the State. To accomplish that he really devoted his life, and, while he made many mistakes in his methods, and his plans did not always turn out as he had anticipated, he certainly was the means of making the long-talked-of hall a reality. If, as has been said, he placed a millstone of debt around the fraternity, he at least gave them something to strive for. If his system of raising money was at times distasteful, if the campaign or series of campaigns for the building of the temple were marked by extravagance, and, as was sometimes said, by a misuse in one way or other of much of the money contributed, no blame can be attached to him. He started out with a high purpose and he accomplished it in spite of countless obstacles, obstacles of almost daily growth, a third of which would have deterred a man less endowed with determination. He persevered until he won, and if he did not bring the brethren into the promised land—the actual Asylum and school—he at least brought them within sight of that long-prayed-for consummation.

CHAPTER XVIII.

THE MEETING OF 1860—A REVIEW.

THE meeting of 1860 was in many ways a memorable one. Grand Master Lewis, facing a United craft, felt that the occasion was retrospective as well as introspective and delivered an address in which he reviewed the past history of the order and dwelt largely upon its condition at the time he was speaking. He presented at the outset what he called a comparative statement of the numerical strength of the order in the State. The table is worth reproducing in a historical work.

Year.	No. of Lodges.	Estimated Membership.	Population of States.	Ratio per Inhabitants.
1800	91	5,000	588,603	1 to 117
1810	172	8,600	961,888	1 to 111
1820	295	15,000	1,732,812	1 to 91
1825	480	20,000	1,614,498	1 to 80
1830	82	3,000	1,913,131	1 to 637
1840	79	5,000	2,428,921	1 to 485
1850	172	12,000	3,097,309	1 to 285
1860	432	25,000	4,000,000	1 to 160

This table showed that the order was stronger in 1860 than it was in the palmy period of 1825, even although the number of Lodges was fewer.

From the Grand Master's address we make the following extracts:

At this time there are 432 working Lodges (numbered to 477) exclusive of those under dispensation; and our aim has been to show that all that was lost in the dark days of the persecution has been regained, together with an increasing intelligence and spirit of inquiry in the community to justify us in cherishing brilliant hopes for the future. In examining the ratio at the present period it should not be forgotten that there are computed to be 5,000 unaffiliated Masons in the State who are recognized as such, making the ratio now to be one Mason to every 133 inhabitants of the State.

We have adopted a new constitution, not perfect in all its parts, as that can only be attained by experience, but possessing the merits of brevity and a return to the old landmarks which our fathers have set.

We have approximated nearly to a uniformity of work and lectures, teaching us that a spirit of concession, without violating landmarks of established usages can achieve great good.

We have fostered and participated in the successful operation of the several admirable boards of relief whose deeds bespeak their praise.

We have nearly doubled that admirable charity, the Hall and Asylum Fund and rendered its replenishment for the desired objects at least possible.

We have laid the foundations of a library for which our brethren who come after us will render grateful thanks, and have fostered the spread of Masonic intelligence to that extent that it would be a reproach to be ignorant and uninformed.

We have undertaken the project of a Masonic history of our jurisdiction, to accomplish which a specific plan will be laid before you.

We have been called upon to perform the ceremony of laying the cornerstones of some of the most important public edifices, and for some of the most beneficent objects in the State.

We have conducted our financial and business affairs with such system and success that, year by year, we have added to our strength; and especially is this true of the business of the Grand Lodge, whose legislative and judicial labors, crowded into the compass of four days, have embraced the matters of a whole year, and yet without hasty action or delay.

The statistics for the year, submitted to the Grand Lodge, fully bore out the note of triumph which sounded all through the Grand

Master's speech. The receipts had been $19,409.88 and the Hall and Asylum fund had been increased to $31,111.12. Twenty-six dispensations for new Lodges had been issued and 412 Lodges had made returns. There had been 4,910 initiations and 553 affiliations; 861 brethren had been demitted and 260 had died. No fewer than 1,123 had been stricken from the rolls, 33 had been suspended, 30 had been expelled and 144 had been restored. These figures left the actual number of Masons 26,977. During the year the Board of Relief had expended $5,100 during the year, and in four years the amount distributed had been $13,324, of which $3,500 had been given to applicants belonging to the State, and $9,824 to persons from other jurisdictions.

The business of the meeting was mainly executive. It was announced that a number of the brethren of L' Union Francaise Lodge had defied the authority of the Grand Lodge and the Deputy Grand Master had demanded their warrant. This was declined and the contumacious brethren set up an independent Lodge and retained possession of the document as well as the books, jewels and furniture. They had been duly summoned to appear before a commission but had treated the summons with contempt. They were accordingly expelled and a dispensation granted to those brethren who had remained faithful.

Fernando Wood, Mayor of New York, a man who in most of the walks of his life was engaged in many peculiar complications and shady transactions, could not, it seems, get into the Masonic fraternity in a perfectly clear and above-board manner—the trail of the serpent accompanying him even to the Lodge room, and the method of his passing and raising formed the theme of quite a discussion at this meeting. He had been initiated, it appeared, in Polar Star Lodge, No. 245, and afterward proposed for membership in Eastern Star Lodge, No. 227. McClenachan says: "The proposition was referred to a special committee, which reported favorably at the next meeting, a ballot was had, the candidate accepted and subsequently, in the absence of the Master and the Senior Warden, the Junior Warden convened certain members of the Lodge and passed and raised the candidate. The Secretary, who was the proposer, became the Master, the Master became the Senior Warden. Polar Star Lodge preferred charges against Eastern Star Lodge for violation of section 124 of the constitution. The warrant of Eastern Star Lodge was suspended. The Master of the latter Lodge was present when the proposition of the apprentice of Polar Star was received and when the ballot was taken he gave the warrant to the Junior Warden, who conferred the degrees of Fellowcraft and Master. A large number of the members of Eastern Star Lodge were ignorant and innocent of the doings of the officers and petitioned for a return of the warrant." Some time after the Grand Lodge had adjourned the prayer was granted.

At this meeting Robert E. Roberts, Andrew J. Fisher, John B. Ewing and Charles G. Waterbury, who had been expelled in 1853 for their part in the schism of that year, presented a petition in which they expressed regret for their actions and asked to be restored. The petition was granted. This brought back into the fold all who had been really prominent in that disgraceful schism with the exception of the real leader and instigator, Henry C. Atwood. Fortune, however, had not been propitious to that wayward, but in many ways highly gifted man, and even when the Grand Lodge was in session his health had so failed that he himself realized that the end was near at hand when he should be required to stand before the altar of another Lodge, a higher Lodge, than any he had yet known. Three months later he was dead. In the meeting of the Grand Lodge in 1861, John W. Simons, then Grand Master, with that wholeheartedness

which raised him so many friends during his own career, pled with the brethren to honor the memory of the outlawed brother whose record of good and evil had thus been closed. In his address he said: "He [Atwood] had for many years filled a large space in our records, had enjoyed our highest honors and received our most severe condemnation. * * * The grave has now closed over his earthly career. * * * Having known him from my boyhood, and in behalf of very many brethren paying fealty and allegiance to this body as its constituents, I would ask that, as far as it is possible for this Grand Lodge to do, the memory of Henry C. Atwood be relieved from censure and his name restored unblemished to our rolls." This was done.

Early in the meeting Grand Master Lewis announced his determination not to seek re-election and John W. Simons was chosen as his successor. Finlay M. King was chosen as Deputy Grand Master and Clinton F. Paige and Stephen H. Johnson, Grand Wardens, James M. Austin, Grand Secretary; C. L. Church, Grand Treasurer, the Rev. Salem Town, H. C. Vogell, and R. L. Schoonmaker, Chaplains, were all re-elected. So, too, was William H. Drew, the Grand Lecturer, whose salary was increased to $2,000. The officers were all installed on June 8 by John L. Lewis in a most impressive manner and with that duty done another epoch in the history of the Grand Lodge, its stormiest epoch in many respects, was closed.

Book VII.

THE BUILDING OF THE TEMPLE.

CHAPTER I.

THE CIVIL WAR.

IT will have been noticed that as this history advanced, as Masonry progressed in New York from being a mere handful of men more or less devoted to its principles to be a mighty factor in the upward destiny of the Empire State, we have had to treat its history in a more general manner. At first its principles depended upon individuals rather than upon the body itself, but as time went on the mass gave character to the whole and mere individual members became of less importance. Then, too, the amount of business which is brought about by 25,000 men is much more multifarious than that created by a fourth of that number, and to follow such business in detail would require a score of volumes, besides bringing together a mass of materials which would be dreary reading, except to the Masonic student and even in his case would only be useful in particular branches of study. We will now, accordingly, have to follow the trend of legislation, rather than present its details, to trace its effects upon the craft rather than discuss its text or describe its inception and progress. We will, in short, have to describe in broad outline the progress of the craft, taking care, however, to omit consideration of no detail by which that progress was in any way assisted.

In carrying out this plan in connection with this installment of our history there is one point that materially aids us. Practically during the fifteen years which are included in it, but one subject occupied the attention of the brethren—the building of the temple and its dedication to Masonic purposes. It colored all their thoughts, it governed all their movements, it occupied all their energies and was never lost sight of until its object was fully accomplished.

When we stated that individuals would be lost sight of and the movement of the body general brought into prominence we did not mean thereby to blot out all the individuality which leavened the lump. There does not exist to-day a more perfect democracy in the world than that by which symbolic Masonry is governed. Every power which the Grand Lodge exercises finds its beginning in the subordinate Lodge and the Grand Lodge itself is but the creature of the subordinate Lodges, each of which by its elected officers finds a voice and representative in its councils. With the exception of the Grand Chaplains the Grand Master summons only to his side such brethren as have been presented to him by the votes of a subordinate Lodge, and it is by the material sent by these Lodges that the prosperity and amenity of the craft is determined. There is in symbolic Masonry no inner circle, no life tenure, no unseen power. The Grand Master may seek re-election but no matter how powerful he may be in the craft he must submit himself to the suffrages of his brethren when the day of the Baptist draws near, as he did to the

brethren of his own Lodge when that of the Evangelist was closest. But, as in all other democracies, men will by their own talents and opportunities come to the front and more or less leave their impress on the institution, so in Masonry. In the person of each succeeding Grand Master we have a succession of men whose policy, more or less carried on the progress of the general body, directed its line of march as it were, even when the goal to be attained by the march was full in view of all. One or two others during this period came to the front, notably Dr. Austin, and to such brethren history would be false did



JOHN W. SIMONS.

it not devote special attention to their careers, their work and their influence.

During the first year embraced in this period John W. Simons filled the office of Grand Master and filled it well. He was a native of New York and born Oct. 8, 1821. He was initiated in Independent Lodge, No. 7, in the Atwood Grand Lodge, and was one of that wayward brother's most enthusiastic adherents at that time, as for many years afterward, and as we have so recently seen, was his friend until the end. He was exalted in Orient Chapter in 1848, and received the Templar degree in Palestine Commandery in 1849. In Scottish Rite Masonry he passed through the various degrees the same year. A graceful speaker, a warm-hearted, generous friend, a careful ritualist and, in the purest sense of the word, a Masonic student, John W. Simons quickly made his way to the front in each Masonic walk after being initiated, and was as conspicuous by his ardent work as by his mental as well as social qualities. He founded several symbolic Lodges including Doric (280) and Adyturn (640), and was Master in turn of each of these as well as of Munn Lodge (190), and L'Union Francaise, No. 17. The latter service was undertaken to bridge the Lodge over a period of discontent and rebellion, and although the task was a difficult one, he filled the office in a way which smoothed over the perilous time admirably and preserved that historic Lodge to the fraternity. Elected Deputy Grand Master in 1858 and in 1859 he served the craft in a time that required a display of the greatest executive and judicial ability, and to him as much as to any man is due the settlement of the last and meanest of the schisms, on a basis which sternly upheld the dignity of the Grand Lodge and at the same time left open the door by which those who had been misled by ignorance, might enter, or those blinded by passion might return. In 1860 he was elected Grand Master, an honor which his two years' previous service had well deserved. Afterward, for ten years, he was elected Treasurer of the Grand Lodge. He was also treasurer of the Grand Encampment of Knights Templar of the United States from 1859 to 1886, and had held the highest honor in that body in the State, the last of those who wore the title of Grand Master. In the Chapter he was equally prominent and was elected Grand High Priest in 1869 and 1870. In all these bodies, even before attaining high office, he made himself an adept and while conspicuous

for his devotion to the ritual he proved that he had carried his studies back of that and was in the truest sense of the phrase "a worker in the quarries." His Masonic writings—notably those on jurisprudence—are still regarded as authoritative, although legislation has changed much since his day, and his volume on "The Principles and Practice of Masonic Jurisprudence," in particular, is still an essential to all students of American Masonic law. We say this not because we endorse all the deductions therein set forth, but because on each point the premises, arguments, and conclusions are so clearly set forth that its merits can easily be studied and understood. His annotated edition of the New York Constitution is still valuable to the student, although the particular constitution which he illustrated by his notes has been discarded, and in such works as the Templar's Manual, under the title of "the Beauseant," he proved his ability as an arrayer and adapter of monitorial work. But it was as a Masonic editor that Simons, during his lifetime, wielded the greatest power from his literary gifts as a Masonic editor. In the "New York Dispatch" for many years he spoke to the craft on all subjects, discussed points of law, answered questions of all sorts and treated matters of passing interest to the craft with a degree of recognized authority which no other brother in New York could have enjoyed. He was not a great editor in the sense D. Albert G. Mackay was, nor by any means so profound a scholar, but he was a master of controversy, a brilliant, incisive, yet courteous fighter and made the "Dispatch," during the years he edited its Masonic page, a fairly accurate review of current affairs, a reliable passing history of the fraternity and a power among the brethren in the State. Equally important, too, in another way, were his reports to the Grand Lodge as chairman of its Committee on Foreign Correspondence, extending over twenty-five years. In these he discussed every conceivable phase of Masonic law, reviewed the rulings and declarations of a regiment of Grand Masters and criticised freely, without fear or affectation, and long before he died was recognized as the dean of the foreign correspondence circle throughout all English speaking jurisdictions. In the memorable struggle for the building of the Temple he threw himself with all the ardor of his nature. McClenachan tells us, to give one instance, that, "when preparations for the first Masonic fair were in progress Brother Simons delivered about sixty addresses before audiences varying from hundreds to thousands in numbers. When the Masonic Hall was approaching completion he made a tour of the State lasting over five months, averaging five addresses a week before the assembled Lodges."

After a long life—a life which may be said to have been wholly devoted to Masonic purposes and aims—John W. Simons died at Central Valley, N. Y., on Oct. 22, 1888. In announcing his death to the Grand Lodge Frank R. Lawrence well said: "The story of his Masonic life is a part of the history of the Grand Lodge of the State of New York. His scholarly ability placed him in the very front rank of Masonic writers. He was a warm, devoted, loyal friend and brother."

When Grand Master Simons called the annual meeting to order on June 4, 1861, 410 Lodges were represented in the gathering out of a total of 518 on the roll. It was the largest Masonic meeting which up to that time had been held in the Empire State, and every element of disloyalty or even dissatisfaction, with a few trifling exceptions, had been weeded out. The progress of the year was further emphasized by the fact that at the meeting warrants were issued to fourteen new Lodges. The most noted exception to the general harmony was the disaffection in L'Union Francaise Lodge, No. 17, some of the ex-members of which still engaged in clandestine work. In referring to this the Grand Master said, in his address: "These men still

continue to meet as a Lodge under the name and style of L'Union Francaise, No. 17, and, as I am informed and believe, pretend to make Masons at five dollars each. There is another clandestine Lodge at work in this city and one in Albany, both using the French language, and claiming, with probable truth, to be organized under the so-called Rite of Memphis, having its central power in the city of Paris. It would seem that organizations of this character are inseparable from great commercial centers like New York, for I find they also exist in London and Paris, in which latter city, however, they are occasionally treated to a visit from the police. Men who can lend themselves to such enterprises must be devoid of all moral balance, for the people who innocently fall into the trap thus set for them invariably entertain the notion that they are about to be made Masons, and of course, when they attempt to visit they discover the imposition that has been practiced upon them." It was left for Brother Simons himself to reestablish L'Union Francaise, and the other Lodges he referred to soon after died out from pure inanition. Masonic light is the best remedy for clandestine Masonry.

Finlay M. King succeeded to the Grand Mastership in June, 1861, and entered upon his duties with all the preparation which a thorough knowledge of Grand Lodge could afford him. He had served in 1853 as Junior Grand Warden and from 1854 to 1850 as Senior Grand Warden and served under Simons as Deputy Grand Master. As editor of the "Masonic Union," a small monthly periodical which he conducted mainly from his office at Port Byron, from 1850 to 1854, and which was afterward merged into the "Masonic Register," he rendered good service to the fraternity and discussed Masonic matters, especially those relating to his own State, with a sincere desire to promote harmony, to close up the scattered ranks without at the same time yielding up in the slightest degree any of the dignity or asserted rights of the Grand Lodge. His reports as chairman of the Committee on Foreign Correspondence made him known as a Masonic writer and jurist throughout the craft universal, and much of his best literary work—from a Masonic point of view—lies entombed in these efforts. He was a true and faithful brother, and although he delighted in controversy and was an unyielding supporter of any cause he adopted, any cause he deemed to be right or which appealed to his sympathy, he never permitted his pen to give vent to malice or indulge in personalities. In private life Brother King seemed pursued by misfortunes. He was a good lawyer, brighter, it is said by those who knew him, than the average, yet he never seemed able to command a sufficiently wide circle of clients to make life any better than a struggle for subsistence. He tried for years to build up a practice at Port Byron, but failed, and in 1854 he essayed his fortune in New York, establishing the firm of King, Smith & Co., at No. 9 Nassau Street, with no better success. He died at Syracuse Feb. 4, 1868.

As a specimen of Grand Master King's clear and logical discussion of matters of Masonic moment we select the following on the subject of the use of the ballot in the admission of candidates, and in their advancement, as the principle involved is even yet a theme of discussion among thoughtful brethren:

> The question often arises in Lodges as to the right of a single member to oppose the admission of an applicant. The general rule in the United States is that of entire unanimity—that one negative ballot will reject a candidate, and it is the safest and best rule that can be adopted. European Grand Lodges have, in some instances, provided by constitutional regulations that subordinate Lodges may themselves determine the number of negative ballots which shall be necessary to reject a candidate, provided the number does not exceed three, and there are individual Lodges in this country which have adopted a similar practice. We believe the practice, however, is wrong. It contravenes a principle which is necessary to the preservation of the harmony of the fraternity. No person should be admitted a member of a Lodge whose presence would disturb its peace and harmony, and these features—

the prominent characteristics of our Order, cannot be preserved without a rigid adherence to the rule of unanimity in the acceptance of petitioners. There never has been a time when the application of this rule was more necessary than the present, and of so much importance has it been regarded that a distinguished member of the Grand Lodge of South Carolina, and one of the ablest and soundest Masons in the Union lately introduced a resolution making it imperative upon the Lodges to ballot for the candidate in each degree applied for. The question of admission or rejection in each degree to be governed by the same rule as in the case of application for initiation. This practice also prevails in Vermont and District of Columbia, and it is right, it is in consonance with the ancient usages of the Order, and ought to be adopted universally. In England a different rule prevails; the Grand Lodge of that country has adopted a provision making it obligatory upon the Lodges to receive as a member any brother initiated therein. The right of the applicant to claim a membership is, however, limited to the Lodge in which his application is deposited, but the regulation is a recent one, and we look upon it as in contravention with the established usages of the Order, and in derogation of the inherent rights of the Lodge and of its individual members. The doctrine is a dangerous one, that a candidate once initiated is entitled to the other degrees. Members of the Lodge who may know of substantial objections may be absent at the time of his initiation; he may be found unworthy, or may have practiced deception in gaining admission, and it is far better that he should be arrested at the threshold than be permitted to pass to the other degrees. From these premises we deduce the conclusions, that:

The ballot should be unanimous, and the right of balloting in each degree exists, and should be practiced, unless a Grand Lodge orders otherwise.

It was during Finlay M. King's Grand Mastership that the terrible conflict between the North and South began to show its awful proportions, although Fort Sumter had been fired upon two months before he succeeded to the chair. This therefore, may be regarded as a fitting time to relate the story of that conflict so far as the Grand Lodge of the State of New York was concerned. To a certain extent, as John W. Simons said, "Amid the storms of passions by which society has been convulsed to its utmost depths, Masonry has stood calm and dispassionate, pursuing, with measured and unfaltering step the mission set apart unto her and closing the avenues of her temples from the very echo of discord and strife." This, in a sense, was true, but with hundreds of her best sons hurrying to the front and afterwards with stories of how many of these had fallen, giving up their lives that the nation might be preserved intact, that the glory of the flag should not be dimmed, that the government at Washington might live, Masonry would have been more than



FINLAY M. KING.

human if it had closed its temples to the echoes of the conflict in which so many of its own went down, or listened without interest to the news from the front. It is a pity that no record has been kept of those who went into that conflict, who had sworn to render obedience to the government at our altars. The result, we think, would have shown that Masonry was represented in the field more numerously than any other organized body of men, and it would have proved to the world that in our Lodges no duty is more generally

inculcated than honest patriotism and tender love of home. At the meeting in June, 1861, a circular letter was received from the Grand Lodge of Tennessee asking the "500,000 Masons of our land to step forward and, pouring the oil of peace upon the troubled waters of civil life, roll back the raging tide and, in one united demand, make their voices heard in arresting the terrible havoc of fraternal strife. * * * We appeal to you, and through you, to the thousands of Masons in your jurisdiction to stop the effusion of blood while yet they may. We make no suggestions as to how this shall be accomplished. As Masons we make no decision as to who is right or wrong, or as to the proper course to be pursued for securing the object we have so deeply at heart. Restore peace to our unhappy country and surely Heaven will bless every faithful effort toward its accomplishment." The Grand Lodge, however, adopted a report of the committee to which the letter had been referred, which held that no appropriate mode of action could be suggested which did not involve "discussing political questions and affairs of civil government with which it is not our province, as Masons, to interfere."

A proposition for a convention of Masons to be held at Louisville, Ky., in the interests of peace was declined by Grand Master King on the ground that Masons had no right to interfere in the political government of the country, that no measure could be adopted or indicated by the convention, in the exasperated condition of the country, which would secure the ends aimed at. This was the general opinion and the proposed congress, which was to have been held in October, 1861, was never convened.

The truth is the sentiment in Masonic quarters seems to have been that the time had gone past for the voice of the angel of peace to be heard and that an appeal to arms had become a necessity. In fact it was not long before presentations of swords and other warlike paraphernalia were being made in Lodges to brethren who were about to go to the front and an edict had to be issued by the Grand Master forbidding all such demonstrations on the part of the brethren when congregated as Masons.

But the Grand Lodge itself could not govern the pressure of the conflict. The question of granting dispensations to traveling military Lodges was brought up at the meeting of 1861 and while many doubted the legality of the issuance of warrants or dispensations to such bodies, it was agreed that they should be issued. A resolution was adopted that "the Grand Master be authorized to issue letters of dispensation for the formation of traveling Lodges * * * under such restrictions and limitations, jurisdictional and otherwise, as may seem to him necessary to conduce to the best interests of the craft." In accordance with this the Grand Master decreed that an application for a dispensation must be recommended by some Lodge in the State and should bear the names of seven petitioners. The candidates should belong to the same regiment, or military organization with which they and the Lodge are connected, while the locality of assembling should simply be stated as at the convenience of the Lodge. The Lodge was not to make Masons hailing from the jurisdiction of another Grand Lodge other than New York without first obtaining the sanction of the former body, and it was particularly enjoined that "no person can acquire a residence in the place where his military duties are being performed, if performed within the State of New York, until the expiration of four months from the time of his removal from the Lodge jurisdiction in which he had previously resided."

On this basis several military Lodges were warranted in rapid succession. They were:

Scott, in Excelsior Brigade.

National Zouaves, in 10th Regiment N. Y. Volunteers.

New York Military, in 28th Regiment N. Y. State Militia.

American Union, in 21st Regiment N. Y. Volunteers.

Scott Life Guard, in 38th Regiment N. Y. Volunteers.

Robert Anderson, in Anderson's Zouaves.

Niagara Military, in 28th Regiment N. Y. Volunteers.

Patriot, in 76th Regiment N. Y. Volunteers.

Engineer, in Sherman's command.

The last was issued in 1862. In that year the National Zouaves, New York Military and Patriot Lodges had their dispensations renewed. The other Lodges had died out from some cause or other and it was felt that such organizations did not serve any practical purpose. In 1863 a committee recommended that the dispensations of such Lodges as desired might be continued but it also provided that members of such Lodges, on the dispensation being returned should receive the customary certificate of being in good standing on paying the same fee as brethren at home paid for such vouchers. From this it will be readily seen that as far as New York was concerned the system of erecting military Lodges had proved a signal failure.

Brother E. Loewenstein, the editor of the Masonic department in the New York Tribune, in a recent article in that valued newspaper on the subject of Masonry in war times, suggested by the departure of the New York troops to take part in the movement against Spain in her late West Indian possessions, said:

> What New York citizen who saw our troops march away to take part in the freeing of Cuba will ever forget that Sabbath morn in 1861 when the first contingent of the city militia marched down Broadway, off to the civil war. "Off to put down the rebellion," was said in as light a tone as though it would be the work of a few days or weeks at most, and four long weary years followed with varying results in the "fortune of war."
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> Masonry alone of all the active agencies of the times then, as now, persisted in its peaceful way, only getting ready to bind up the wounds inflicted, voting funds for charity and entering, or, rather, renewing its solemn compact "to help, aid and assist," and to take care of the widow and the orphan. Then, as now, many lodges in the quiet patriotism of the lodgerooms voted that all those members who volunteered for the defense of their country should be released from paying any dues, and in token of their sincerity and according to ancient custom charity funds were raised for the wounded, for the sick and suffering. Masonry is not partial to the glare of light and the noise of the drum in its good work, but with joyful, beating heart the veteran looks on to-day as did the Mason of '61, looks with satisfaction upon the preparations his Lodge is making to carry its share of the burden and to do its share of good for the common cause and in its own sweet charitable way, and then, as now, the Master would call the name of some officer or some member for a report and another brother would arise and answer for him: "Gone to the war," showing that then, as now, Masons were among the most patriotic citizens, holding tenaciously to their old rule that "a Mason must be true and loyal to the government of the country in which he lives."
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> Among the many brethren from New York who volunteered in the country's service in the 10th New York Volunteers were some enthusiasts who wanted to keep up Masonic work and have a Lodge in camp. They applied for a dispensation to the Grand Lodge, but were denied the privilege. Among these were R. W. Herman Cantor, who, trenching upon his acquaintance with the then Deputy Grand Master, the late John J. Crane, obtained permission to come to New York, and after much persuasion and a promise to report regularly to the Grand Secretary, received the coveted parchment with the seal of the Grand Lodge of New York permitting the meeting in camp. The signatures to the application were those of Luther B. Pert, Master of Sagamore Lodge No. 371; B. Hertz, Master of King Solomon Lodge, No. 279; P. W. Frank, Past Master of Mount Neboh Lodge, and John A. Jefferts, Master of Greenwich Lodge, No. 467.
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> For the dispensation thus granted W. Salmon Winchester was named to be the first Master. Thomas Cloudsley to be the first Senior Warden, and Brother Frederick M. Patrick the first Junior Warden of said Lodge, and as it turned out later, these were also the last and only officers National Zouave Lodge U. D. ever had. The brethren organized in due form and chose the following additional officers, which, of course, thereby became charter members of this unique "Field" Lodge: John W. Marshal, Albion Alexander, Jesse W. Chase, Robert A. Dimmick, George F. Hopper,

Richard Cox, John Missing and William W. Crause. The necessary working tools, aprons and paraphernalia were obtained and so constructed as to take up the least possible space, and so as to be packed away easily and carried with the regiment, but no opportunity was given these enthusiastic brethren to do any Masonic work, as they were kept in constant motion and always "on the jump," until finally the first communication was held in a tent at Camp Hamilton in Virginia. After this the regiment was ordered to Fort Monroe, where, in a double casemate in the western face of the fort, the brethren met and did due Masonic work. The small space in the casemate was often thronged with brethren from other regiments, who came to witness and participate in the Masonic work, and often gray-clad soldiers were seen in these gatherings, enemy without, but brethren within the Lodge room, and in all the time this Lodge was kept up not a single instance is recorded where the Masonic obligation was violated or where the military discipline was transgressed. In all thirty-two Masons were made in National Zouave Lodge, who afterward returned to civil life and joined various Lodges. Many of these are still active Masons now and are gathered in the folds of the Masonic Veteran Association, as well as in the Veteran Battalion of the Regiment and Grand Army posts. Among these are Brother Charles H. Ludwig, from whom much information for this article was learned; also Brother Biddle, Marscrop Westlake, William H. McMurray, Putnam Field, William A. McNulty and R. W. Herman Cantor. Many interesting reminiscences are related by the brethren of this military Lodge, which was kept in existence from June 1, 1861, to May 25, 1862, and was prolonged by M. W. John J. Crane, then Grand Master, to May 25, 1863. In December, 1861, the Lodge held a St. John's festival, with ball, banquet, etc., which was a great event in camp. At a fire which occurred in the village of Hampton in July, 1861, some members of the regiment, members of Zouave Lodge, saved the regalia, working tools, etc., of the local Lodge, and under military rule delivered them to Gen. Butler, then commanding the department, and they were by him carefully packed and sent under flag of truce to the commanding officer at Sewell's Point, to be forwarded to the Grand Lodge of Virginia.

At the capture of Fredericksburg some soldiers discovered the rooms of the local Lodge, and in a spirit of fun dressed themselves in the regalia found there and started to parade the streets. Gen. and Brother John E. Bendix saw them and drove them all back to the Lodgeroom and made them carefully replace all the emblems and regalia, which were afterwards also forwarded to the Grand Lodge of Virginia.

In sanctioning the movement for these military Lodges, Grand Master King was not animated by any desire to swell the ranks of the fraternity or even to contribute to the social or other privileges of those who already belonged to it, but to try to make Masonic influences active at times and in places where it was peculiarly needed. "On the battle field," he said, "by the hospital couch of the wounded and dying, in the widow's home of desolation and in the squalid abodes of want and poverty let the light of Masonic charity and mercy shed forth its cheering beams, bringing balm to the sufferer, comfort to the sorrowful and sustenance to the poor and hungry, and not only will the dark picture of our country's sad condition be greatly enlivened and relieved, but we shall have the threefold comfort and satisfaction of having been faithful and true to our God, our country and our order." It was felt, however, after due time, that all this could be accomplished with equal readiness and perfection when undertaken by individual brethren than when attended to by Lodges, especially by those whose organization at best was only intended to be temporary. That Grand Master King was in error in his suppositions and expectations in supporting the formation of such Lodges and that the Grand Lodge in authorizing them really violated one of the most cherished of the American Masonic landmarks, is clear to us, but only so because removed as we are by the soothing hand of time from the feelings engendered by the conflict, we can study the question calmly and with a knowledge of all its details. It is possible, nay it is easy, to take a philosophic view of murder in the sanctity and security of our study, but our philosophy is apt to be thrown to the winds when we find the murderer's hands grasping our throat as we pass along the highway. The nation in 1861 was aflame, it had but one object in view and that

object sent men of all shades of politics side by side into the tented field. The angry passions of men were aroused, and if in the hope of performing deeds of mercy the Grand Lodge violated a landmark, it was done at a time when many cherished landmarks on all sides were being thrown down. At the same time there is no getting away from the fact that in issuing dispensations empowering Lodges to work in territory covered by other Grand Lodges it had departed from one of the laws which had ruled American Masonry from the time that Grand Lodges began to be formed. It did not matter that rebellion existed, or that Grand Lodges were inoperative in the territory where such Lodges were expected to sojourn. According to Masonic custom the territory was secure from Masonic invasion while the Grand Lodge within it existed. The government did not declare war against States, did not acknowledge that States had seceded. It simply declared war against individuals who had taken arms against its authority.

Besides, in the very nature of things, these dispensations were only issued to bodies which were not intended to be permanent, and in this they differed from the old military Lodges, to which American Masonry owes more than can ever be fully realized. These old Lodges in regiments were permanent institutions or were so designed. The one issued in 1776 to the Coldstream Guards still exists and one given to the 52d Regiment was operative from 1761 to 1825, to give two random instances—and territorial jurisdiction was never a distinct landmark of European Grand Lodges as it is among those on this side the Atlantic. Again these old Lodges were not enlisted "for the war," they were as permanent as those expressly located in London, and they served a decidedly useful purpose, inasmuch as they were actually Masonic missionaries, holding aloft the light of Masonry in whatever part of the world military duty or necessity called the command in which they were located. No better proof of the influence of these old military Lodges exerted can be afforded than a study of the early history of our Grand Lodge under the Rev. Brother Walter. The Lodges brought to the front by the civil war never possessed, never were intended to possess, influence enough to add one iota to the dignity, the honor, the beneficence of the fraternity in general.

All this was clearly perceived by Clinton F. Paige, and when he became Grand Master, in 1863, he steadily set his face against granting or continuing such dispensations, and if this distinguished brother had performed during his long Masonic career no other service to the craft than this he would have deserved to have been held in kindly remembrance for putting a stop to these military Lodges and thus removing from New York a bit of folly, undertaken in the heat of pardonable enthusiasm, which might have led to disastrous consequences in the long run. In 1864, in reviewing his official career during the year that had passed, Paige spoke on the subject and defined his position in words which should be regarded as a landmark if a like condition of affairs should ever confront the Grand Lodge and the country—which God forbid should ever be:

> I have received several applications for the formation of military Lodges to be attached to regiments in the field, and one to be located at the headquarters of one of the military departments in a Southern State. I have never regarded these organizations with favor, and my observation of the manner in which the majority of those heretofore granted by us have conducted their affairs has confirmed me in the opinion that the objections far exceed any advantages resulting from their establishment. But aside from the question of expediency there is an unsurmountable objection to my mind in the fact that, when the military organization to which such a Lodge is attached removes from beyond the limits of our State an infringement of the jurisdictional rights of other Grand Lodges is inevitable and unavoidable.
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> The right of exclusive jurisdiction within the political territory where there is a Grand Lodge already in existence is now universally recognized

and implies full authority and exclusive control over all Lodge organizations and labors of the craft within the limits of that territory; and I can discover no principle of Masonic law nor equity that will justify us in sending one of our Lodges into another jurisdiction temporarily that would not with equal propriety allow us to establish a Lodge permanently therein. Entertaining these views I declined granting dispensations, and submit the question to the better judgment of the Grand Lodge.

These forcible words brought about the desired result and a resolution was passed declaring "that the further establishment or continuance of military Lodges is inexpedient on the ground both of right and utility."

The war, as it proceeded, furnished many examples of the beneficence of Masonry and of its influence in subduing the angry passions of many of the contestants, individually, on both sides. It stayed many a rifle shot, it bound up many a wound, it ministered in all stages to the sick and the dying, it carried many a last loving message to bereaved homes, South as well as North. In its presence sectional lines were obliterated, and when all else was sacrificed to the ruthless exigencies of war we find more than one instance where Masonic properties were preserved intact and finally restored to their owners. A hundred instances illustrating all this might be recorded, but this is neither the time nor the place adequately to enter into such details.

One instance, however, may be presented, as it stands on record in the annals of the New York Grand Lodge. Among the prisoners taken at the battle of Bull Run, July 21, 1861, was Private Edwin Cole, of the 71st New York Volunteers, a member of Hope Lodge, No. 244. After a while he was removed to New Orleans where his sufferings were intense. His captivity was shared by eight other members of the fraternity and when their standing and condition became known I. Q. A. Fellows, Grand Master of Louisiana, came to their assistance with clothing, medical attendance and other necessities, and above all gave them that fraternal sympathy which was in itself a comforting and strengthening elixir, better than all that an apothecary could prepare. When this act of kindness was brought to the attention of the Grand Lodge of New York, it acknowledged it in the following words:

Whereas, The exhibition of this true Masonic feeling under the embarrassing conditions of our country is in the highest degree commendable and demands some special notice from this Grand body: therefore

Resolved, That the fraternal acknowledgments of the Grand Lodge of the State of New York be and are hereby tendered to Most Worshipful Brother Fellows for the fraternal kindness and Masonic hospitality on this occasion referred to and that it is accepted by the Grand Lodge as another evidence of the universality of Masonry, and that its tenets and inculcations are illimitable and imperishable.

CHAPTER II.

CRANE, PAIGE, AND HOLMES.

TOWARD the close of Finlay M. King's term the Grand Lodge lost several valued members by the hand of the Grim Reaper. James Hyde, who was Junior Grand Warden in 1854-55-56, died at Richfield Springs on May 1, 1862, at the age of 68 years. He was a zealous craftsman and "through good report and ill" an outspoken and devoted exponent of Masonry, one who sought to show by his daily walk and conversation and by his blameless life that its influence tended to bring to the front all that was good and beautiful in human character. In the same month died Past Grand Treasurer John Horspool, a tried and trusted keeper of the treasury in the five years between 1844 and 1849, when the office was beset with peculiar difficulties. Oren Brown, Grand Pursuivant, and a faithful servant of the craft, also passed away in the spring of 1862. Later in the same year the death was announced of the Rev. James H. Perry who in 1854 and 1855 was Grand Chaplain, and in that as well as in other respects, was an invaluable officer. Despite his holy office, his zeal for the Union cause was such that he was one of the first to volunteer for active service at the front and he was in command of a regiment of volunteers when, on June 18, 1862, he succumbed to disease contracted in the field. Another lamented death of that year was that of James M. Hatch, who had served as Junior and Senior Warden, respectively, in 1852 and 1853. In reporting his death the Grand Lodge Committee on Deceased Brethren well said: "He was known among his peers for his firmness and decision of character. His allegiance to the fraternity was strong; he was replete with accurate Masonic knowledge, and was deeply devoted to the great principles of justice to all men. His sincerity and zeal proved obstacles to his advancement of position, but he did more than yeoman's work as chairman of the Committee on Foreign Correspondence."

Finlay M. King was succeeded as Grand Master, at the annual meeting in June, 1862, by Dr. John J. Crane. He was born at Middleton, Conn., in 1820, and graduated at Princeton, completing his studies in New York, where he entered upon his profession as a physician and slowly built up an extensive and lucrative practice. In 1873 he married the daughter of Eli Whitney, the inventor of the cotton gin, and her wealth added to his own enabled him to retire into private life. His wife died and he married a second time; that union also added to his wealth, and his later years were spent mainly in travel and at his country seat near New Haven, Conn., where he died March 4, 1890.

During his later years Crane took little direct interest in the craft, but for a long time before he was elected Deputy Grand Master, in 1861, he was one of the most active brethren in the Metropolitan district. In 1851 he was initiated in Holland Lodge and, according to the records of that Lodge, was elected the same year Junior Warden and became

its Master in 1852, and was re-elected in 1853 and 1854 and again in 1858 and 1859. His services to Holland Lodge, tendered and performed at a very critical period in its history, were of the most valuable description, and it was well said by Joseph N. Balestier in his "Historical Sketches of Holland Lodge," that "if Van den Broek was the chief builder of our temple, Crane was its chief restorer."

The tide of battle which rolled over so large a portion of the country during the year of Crane's Grand Mastership and the consequent excitement throughout the nation, prevented any great or important business being enacted, as might have been expected under so gifted a leader. But the energies of the country were directed toward the prosecution of the war and Masonry felt the drain which the conflict was making upon the resources of the land. Progress was certainly made in the craft, but it was slow, for many of its most enthusiastic devotees were away in the front fighting for the defense of the principles of their heart and the government of their choice, and every mail brought news of some one having fallen, some light gone out, some home plunged into mourning.

The war was still prosecuted during the two years, 1863 and 1864, during which Crane's successor Clinton F. Paige occupied the Grand East, but when he addressed the brethren for the last time as Grand Master in June, 1865, peace had been restored, Lee had surrendered at Appomattox, Johnston had lain down his arms at Raleigh and the flag of the Confederacy had been furled. Peace reigned and there was rejoicing, although the rejoicing was tempered by the knowledge that he whose arm had guided the ship of state through these four years of anxiety and bloodshed and fraternal hatred and wrong, had been struck down by a contemptible coward just when the ship had crossed the breakers outside and was sailing into the harbor.

O captain, my captain, our fearful trip is done
The ship has weather'd every rock, the prize we sought is won.
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
But O heart! heart! heart!
O, the bleeding drops of red
Where on the deck my captain lies,
Fallen, cold and dead!

But the death of Lincoln, mourned in every home north of Mason and Dixon's line and regretted, at least, in every Southern heart whose finer principles had not been crushed out by the horrors of years of warfare and the sting of defeat, tempered, but could not stop the gladness felt when the cry was repeated that "the war is over!"

In addressing the brethren in 1865 Grand Master Paige said:

Under Providence the truth and right have come out of the fierce trial undimmed and triumphant. No longer will the soil of the republic tremble beneath the shock of contending armies, no longer will brother meet brother upon the battlefield, nor the misguided children of our common country be found in hostile array against the government of our fathers. The angel of peace has at last unfolded her spotless wings, and, as her gentle influence resumes its wonted sway, the reunited millions, forgetting their animosities and remembering only the glory and perpetuity of our free institutions, will hail the standard of the Republic as the symbol and token of trials and difficulties overcome in the past, of concord, amity and union in the future. * * * Masonry is the daughter of peace, striving always and ever to promote conciliation and friendship, to unite men in acts of benevolence, to turn their minds from the bickerings and strife of the world and to prepare them for the coming of that day when there shall be no war; and she bows only in sorrow before the inevitable necessities that call for the cannon and the bayonet to vindicate national authority and preserve national existence. If her sons point the instrument of death or apply the torch of desolation it is because God and the country ordain the sacrifice; and there is scarce a battlefield of our civil war but will attest that Masons have been the first to bind up the wounds of the fallen, and to accord the rites of sepulture to the dead. And ours be it now, my brethren, to bury in the grave of the dead past the heart burnings and animosities that have been engendered in the strife; ours to extend the hand of conciliation and forgiveness to the repentant; ours

to win back to the household of the faithful our erring brethren; ours by precept and example to hasten the day when faults shall be forgotten and replaced by a generous emulation for the good of our whole country.

Clinton Freeman Paige was born at Dryden, Tompkins County, Sept. 10, 1827. He was educated in Cortland Academy, studied law and was admitted to the bar in 1848. From then until now he has mainly followed the practice of that profession and in his home town of Binghamton he enjoys the confidence of all classes of his fellow citizens.

But it is in connection with Masonry that Brother Paige's life influence has been most widely felt and by which his memory will longest be cherished. He first saw the "hieroglyphic light" in Sycamore Lodge, No. 102, in 1851 and a year later was one of the petitioners for the issuance of a dispensation to Central City Lodge, afterward No. 305, and he was Master of that Lodge when he became Grand Master, after having served as Junior Grand Warden two years, Senior Grand Warden two years and one year as Deputy Grand Master. In Capitular Masonry he attained the dignity of High Priest of Binghamton Chapter and in Chivalric Masonry that of Grand Master of Walter Commandery in the same city. In Scottish Rite Masonry he has been active for years, and as Secretary General for the Northern Jurisdiction he still wields an active influence in Masonic circles.

As might be expected Paige held the craft closely within the limits of the Constitution, a service of no small importance, as in the unsettled condition of the times its immunity became the subject of attack in many ways. The calls for dispensations permitting the bestowal of two or more degrees in a single day on one candidate were particularly persistent, mainly from a desire to "put through" those who were about to go "to the front," but Paige sternly denied them all, until it was generally understood that such applications were useless. Another question which was called into prominence by the exigencies of the times was that of the right of a brother to object to initiation or advancement up to the conferring of the obligation. Some held, some still hold, in spite of the fact that an initiation fee is paid for initiation and not for advancement, that when a Lodge elects a candidate and gives him one degree it is bound in honor, having taken his money, to complete its business by making him a Master Mason. It was an old question in one way or another, but amid all the mutations and changes of office holders the same rule had been observed that the privilege of objection was one of the inherent rights of a brother. It was left for Grand Master Paige, however, to go into tne merits of the question at length and he did it so effectively and so conclusively upheld the right of objection that it has not since been impugned in Grand Lodge.

The preservation of the puritv of the ritual was another of the features of Paige's Grand Mastership. The Grand Lecturer, Joseph B. Chaffee, seems to have been zealous in his labors to preserve the integrity of the work—the Webb-Preston, it was generally called, for Webb's arrangement of Preston was what was recognized in New York and in most of the States. To depart from this through carelessness or lack of knowledge was easy, but when such departure existed it was easy to rectify it. But the integrity of the ritual was menaced from many other points. Masters endowed with fluency of public speech and a blind admiration for the grotesque in oratory, saw points which admitted of extra illustration, which had escaped the attention of Webb, and the opportunity was too convenient to be resisted. Aspiring Senior Deacons, too, desirous of distinguishing themselves, "improved" the work and there were various other ways in which its integrity was assailed. The chief disturber, however, was Robert Morris, a Mason whose memory will

ever be dear to brethren in America, who as a Masonic teacher and scholar may be ranked as the last, the final exponent, of the old school—the school of Anderson and Desauguiliers. One of his faults, we may here speak of his faults as we will afterwards speak of his merits, was a desire to improve upon each set of degrees, and in his case his known rank as a Masonic thinker caused more attention to be paid to his suggested innovations than would otherwise have been given. Long after he had served as Grand Master of Kentucky, and when the fact of his holding that past rank lent additional strength to his Masonic standing, Morris conceived the idea of improving the Webb-Preston work. This scheme he put into practice; his changes were many, but while much of the language he used was solemn and appropriate, it was felt that on the whole his changes were needless and neither enforced more clearly the lessons to be conveyed nor unfolded the theme of each degree in a way more deeply to impress the novice or more likely to retain the interest of the expert. However, a determined effort was made to have the "Morris-Webb-Preston" work introduced and accepted in the various American Grand Lodges. The attempt failed, failed most signally, as it deserved to fail, for, although Morris—like the honest man that he was—believed his version an improvement, its main business—had it survived—would have been to cause confusion in the craft. It was repudiated everywhere and nowhere more emphatically than in New York, where Grand Master Paige and Grand Lecturer Chaffee set their faces resolutely against it and it was soon forgotten. Equally determined was Paige's opposition to the esoteric work of Masonry being printed in cipher form—a publication of that sort received a direct expression of condemnation from the Grand Lodge. It was through Grand Master Paige, too, that in 1864 the old charges of 1738, which had been printed in the various editions of the Constitution, were ordered to be left out in future and those of 1721 substituted.

In his address at the annual meeting on June 6, 1865, Brother Paige referred to the death of Past Grand Master John D. Willard. During his term of office another Past Grand Master, Nelson Randall, died in Buffalo, on Feb. 25, 1865, and the long life's story of Ebenezer Wadsworth closed in September, 1863. The most pathetic death of the period, however, was that of J. B. Yates Sommers, in November, 1863, when he held the high office of Deputy Grand Master. He was generally looked upon as a rising man in his chosen profession of the law, and its highest honors seemed destined to be his as they had been in Masonry, had not his useful career been cut short by consumption. Sommers had served as Master of Adelphic Lodge, No. 348, and had been High Priest of Metropolitan Chapter, No. 140, and had held the highest offices in Morton Commandery, No. 4, and in Cryptic Masonry. His death was so much regretted that it was recommended that Lodges of sorrow as tributes to his memory, be held throughout the State, and in some way or other this recommendation was carried out, and this led to the adoption, in 1865, of a ritual for such Lodges being adopted.

Grand Master Paige retired from the chair in June, 1865, leaving the craft more thoroughly prosperous and united than it had ever previously been. In fact the then Deputy Grand Master, Robert D. Holmes, reported that he had visited over seventy Lodges and he had found "less troubles and dissensions than at any time during the past five years." The Grand Lodge receipts for the year amounted to $30,873.39, the Hall and Asylum Fund had increased to $74,310.72; 8,591 initiations had taken place during the year and the total number on the roll was 40,480.

Robert D. Holmes, in many respects the most picturesque of New York's Grand Masters, was elected on Paige's retirement. He

was a native of New York City, educated in its public schools and may be said, with the exception of a brief time spent abroad when engaged as private secretary to Henry Eckford, the famous Scottish-American naval architect, to have passed his entire career on Manhattan Island. He studied law, was admitted to the bar and engaged in active practice, but it cannot be said that his practice was, at any time, either extensive or profitable.

His brilliant social qualities, however, won him many friends, chief of whom might be mentioned Edwin Forrest, the great American actor, and a host of lesser luminaries of the stage. He was the first Master of Mystic Tie Lodge and served it in that capacity and was a member of Metropolitan Chapter. That, so far as we can learn, bounded his Masonic world, but it was enough, more than enough to give him membership in the Grand Lodge and there he shone. As editor of the Masonic department of the Dispatch he wielded a great influence over the craft for many years.

Robert D. Holmes, in fact, found his life work and his life solace in Masonry. He was a man of more than ordinary ability, a clear and concise writer, full of resources, indefatigable in his exertions for whatever work he had on hand, an accomplished ritualist, a student and an honest man. He had his full share of faults, faults which perhaps interfered with his personal success in life, but these were offset by his many sterling, sometimes brilliant, qualities, his devotion to his friends, and his faithfulness to whatever trust was reposed in him. He was devoted to Masonry, he studied it in all its aspects, he knew its traditions, its history its aims, its opportunities in all their aspects and he endeavored to exemplify them to the best of his ability and as far as his nature would permit. He was not a perfect man by any means, but he was a good, true, loyal, loving man; a rough diamond, but still a diamond. He enjoyed the confidence of his Masonic brethren and after his sudden death, March 12, 1870, the scholarly Anthon well said: "While he lived he gained the love of his brethren, and that love gave smiles to his time of departure and flowers to his resting place. So live that we may win such love and die looking back on a life not lived in vain, and forward to the assured hope of an eternal rising."

We cannot better illustrate what manner of man Robert D. Holmes was than by printing an extract from two addresses delivered



ROBERT D. HOLMES

by him, one at a social gathering and another in the Grand Lodge. The one showing how he could indulge in light banter and the other that he was independent enough to speak his mind and ventilate his personal views even although they were certain not to find favor with the majority.

The first was spoken at a social gathering at which ladies were present and being called upon to "say something" addressed himself to the ladies. He wanted, he said, to remove

the unfortunate idea, entertained by so many Masons' wives, that attendance at Lodge meetings necessarily meant late hours.

"Masonic Lodges," he gravely assured them, "generally close at ten o'clock, never later than half-past ten. Your experience may have proved to the contrary, but I now declare it to be a fact. ("Put him out—secrets out of school; look here, no more of that!" were the cries from all parts of the room.) Ladies, I can well imagine the reason for these outcries. I have noticed in our National and State Legislature, and more especially in that incorruptible body, our Board of Aldermen, that whenever a distinguished individual like myself gave utterance to great, grave and unpalatable truths as I now do, that the members thereof would take the most violent measures to place him in a false position. I rely upon you, ladies, for support! (Applause from the ladies.) I can imagine you at one o'clock in the morning in your night dresses and slippers, quietly bending your ear to every footfall in the street with the hope that a dear and familiar footstep will relieve your anxiety! I can then imagine that after much watching, you at last hear the grateful 'click, click,' of the night-key in the latch and the step in the hall—a little unsteady, perhaps—which you know so well. Then when he enters, what does he say? 'My dear, we had some very important business before the Lodge, and I had to give my views on the subject.' If he comes in at half-past two, he tells you that the 'ver' bes' in-in-terests of the Craft depended upon his—his—pres-presence at the Lodge!' and his speaking to a vital question as to which he was forced to 'go to the rescue, and that Masonry is safe!' If he comes in at half-past three, he invariably reserves his explanations until the following morning, as much from necessity as inclination."

In the address from which we make the second extract his theme was the secrecy of the ballot. He said:

I believe that this expression [secrecy of the ballot] simply means that no brother shall be questioned as to, or by any manner be made to disclose whether he cast a white or a black ball; but the manner of his balloting is to be kept secret unless he chooses to disclose the fact that he voted adversely to the admission of a candidate, and then he must take the consequences of having done so from an unmasonic or unmanly motive. I have reflected deeply on this subject and have conversed upon it with many well informed brethren, and cannot perceive any evil that can result from the disclosure by a brother that he cast a black ball. On the contrary in all cases of unintentional wrong, mistake, or even of suspected mistake, it is but just and proper that the party who deems himself mistaken should be permitted to state his error. Some have assumed that such a course might distrust the harmony of the Lodge. I think the very contrary effect would be the result. A brother who had proposed a candidate who had been rejected would much rather hear that he had been rejected through error than to have him stand stamped for six months—and perhaps forever—as unworthy of associating with Masons. I am pained to say that cases have come to my knowledge, and to that of many others now before me, where members of Lodges whose candidates have been rejected out of revenge, laboring under a vague suspicion as to the brethren who cast the rejecting balls, have cast black balls against all candidates thereafter proposed, without knowing their social positions or qualifications, and in some cases without even knowing the candidates personally or by reputation. If such conduct as this, by which the good names of men are to be assailed, and a stab at character given in the dark, is to be the sequel of suspicion as to the first referred to black ball, it would be far better that the dastardly acts should be leveled against the candidates of the one who cast the offensive ballot, rather than that those of the many should be struck at in the haze of surmise or suspicion.

This address was delivered in June, 1866. In spite of the strength of its argument, however, the Grand Lodge passed a resolution maintaining the old rule that the ballot should be "strictly and inviolably secret."

During Holmes' rule the question of sectarianism in Masonry was a theme of constant discussion and the advocates of preserving the freedom of the institution from any limitation

which would prevent all good men and true who believed in God and in a future life from entering its portals or remaining within their bounds found in him a thoroughgoing supporter. He was a firm believer in the universality of Masonry, held it to be circumscribed only by those two cardinal points and was prepared to welcome to its altars all manner of reputable men who sought them, be they Jew or Gentile, Mohammedan or Brahmin, Taoist or Shintoist, Greek or Aryan, who acknowledged belief in them. But others were not so liberal; men are so apt to judge religious beliefs by their own standards and their own personal ideas, and it is a fact that there are points in the accepted ritual which can only be endorsed by those who profess Christianity. However, the men who objected most to the ritual were those of the Hebrew race, and it was, curiously enough, around them that the battle of sectarianism was fought. Other religionists were prepared to accept the situation and wink at whatever they found did not, in fact or fancy, square with their ideas or beliefs. In the records of St. John's Lodge, No. 1, we are told that on June 11, 1840 "a very interesting ceremony took place when Mahmoud Jumah, the First Lieutenant of a frigate sent to this country by the Imaun of Muscat, on a mission of peace, and a Mohammedan, was initiated. It being impossible for the Lodge to procure a copy of the Koran, in which the candidate was taught to place his religious faith, a difficulty almost insuperable appeared. Upon explaining it to the candidate, he asked if the book which was used in this Lodge taught us to believe in the existence of a great I AM. On being assured that it did, he said, 'Then it is good enough Koran for me,' and was accordingly received into the Mystic Band."

But the Hebrews were more assertive in America. They understood their rights clearly. They demanded, as they had a right to demand, perfect equality in Masonry, and, while the ritual was not changed to suit their views, the correctness of their position was acknowledged. At all events difference of race or religion placed no bar upon their initiation and advancement, and in the legion of brethren which New York has given to the fraternity no men stand out in bolder relief for good works, for steady attachment to the order, or for a higher appreciation of its purposes than those who profess the ancient faith, the faith of King Solomon.

In America it is probable that no thought would have been originated against them had it not been fomented in Europe. Proscribed and contemned as they had been in most parts of the continent for ages, it seemed hardly possible that even there Freemasons, professing the utmost liberality in their purpose, could at once have thrown off the unconscious effects of the traditions of hundreds of years and admit a Hebrew into equal communion. The Grand Lodge of the Three Globes in Berlin had been a frequent and flagrant offender in this regard, and it actually declared that no brother could be initiated who did not profess Christianity; it once expressly stated that no Hebrew could be initiated or accepted as a visitor, and although in deference to the sentiments of other Grand bodies, this offensive and unmasonic clause was stricken out of its statutes, it still adhered to it in practice—had even denied brothers in good standing in the New York jurisdiction, visiting Germany, to enter its Lodges. In 1866 the matter had become so flagrant that five brethren then presented a memorial protest to the New York Grand Lodge regarding it.

Holmes was in favor of the broadest platform and was particularly outspoken in his denunciation of the Prussian system of Christian exclusiveness. "Universality and freedom from sectarianism have in all ages," he said in addressing the craft, "been the pride and boast of the craft, and I earnestly desire that all things which have a tendency toward indicating, in any particular, that Masonry favors or encourages the practice of any distinct sec-

tarian belief or creed shall be declared irregular." In commenting on this a Grand Lodge committee—whose views were subsequently adopted by the Grand Lodge—said: "The great principle of religious toleration, as one of the indispensable safeguards of Masonry, we have ever fully recognized in its fullest and most catholic sense. We reaffirm it now, and should regret to see any feature introduced into our ascriptions of praise, or rendition of thanks, or supplications for aid, to the Almighty Father of us all which wound the susceptibilities or jar upon the convictions of any brother. And while saying this we would suggest a word of caution to those whose great zeal for their peculiarities of faith and belief tempt them astray, urging them to remember that it has been seen in the history of our fallible humanity that none has clamored so loudly for toleration as the sternly intolerant, not alone of one race or creed, but of all races and creeds." In 1868 the report of the Committee on Correspondence closed the argument for the time being in the following well-chosen words, which historically summarized the position:

> Originally there was no Masonry in Germany but what was transplanted by the Grand Lodge of England. When Masonry in Germany began to worship strange gods the Lodges ignored and abandoned the ancient landmarks and usages. Many of them have returned to the ancient faith. But the three Prussian Grand Lodges and those of Sweden and Denmark still worship around the strange altar. These bodies in reality exclude themselves from the rest of the Masonic family, although they have much in common with them in regard to principles, symbols, forms and constitution, but in this one essential they certainly differ from the rest. The Masonic institution in ideal elevation stands far above all contingencies of human life, far above all severing barriers, far above all other societies. The Prussian, Swedish and Danish Lodges lack those essentials. They are a union of professing Christians, a community professing a certain faith. Masonry esteems man according to his moral worth. Masonry selects the pure man as he came from the hands of his Creator; the Prussian Lodge as accident of birth or society has formed him the Christian. The structure of Freemasonry is perfect and consistent in itself; that of Prussian Masonry is contradictory and defective. * * * We await the time when ancient prejudices must give away before education and the enlightenment of the age.

Before leaving this subject it may be as well to state here that in 1869 an application was made for a dispensation to establish a Lodge in Brooklyn, to be called Gad Eden. The petitioners were all Hebrews and they represented that the dispensation was asked because "men unexceptionable in every other respect have been refused admission into Lodges in Brooklyn simply because they are Hebrews." Although they claimed to seek only to establish a Lodge "wherein all who may apply at the door shall receive proper Masonic treatment, a Lodge which shall judge of candidates by their moral character, wherein religious faith or sect shall be no bar to admission," there is no doubt that it was intended to be a Masonic home for Hebrews—and Hebrews alone. To have sanctioned such a Lodge would have been to acknowledge that the platform of the other Lodges was not broad enough to hold all sects, that Freemasonry in its teachings of liberality and tolerance had been a failure, and so the dispensation was wisely refused.

Robert D. Holmes was jealous of the prerogatives of the Grand Master, as he had been jealous of the prerogatives of his office when simply Master of his Lodge, and he lost no opportunity of asserting these prerogatives, not from any idea of illustrating the importance his high office gave him, but simply with the view of preserving these prerogatives against any curtailment openly or overtly directed against them. He issued dispensations on occasions when no Master of the present day would think of so doing and he made his direct influence felt in every department of Grand Lodge work. The most memorable of his assertion of what he regarded as one of the undoubted prerogatives of his office was when, on the eve of his retirement (May 31,

1867), he made in Ivanhoe Lodge, No. 610, James T. Brady a Mason "at sight."

We do not believe that Holmes had any profound convictions on the matter or even made it the theme of special investigation. It was enough for him that he found it acknowledged among his prerogatives and he would not have been content had he stepped down from the office without putting it into practice. Judge Brady was a conspicuous example on which to exemplify the prerogative. He was a lawyer whose reputation extended all over the country; he had been associated as council in some of the most memorable trials in American jurisprudence, and as a statesman, without office or desire for office, his patriotism won him friends in the Republican party, to which he was generally opposed, as well as among his Democratic co-workers. In him President Lincoln found a stanch advocate, for, although a firm believer in the sovereignty of each State, he was opposed to the Southern States leaving the Union without, as he said, any "pretext of justification or excuse." After his initiation Mr. Brady affiliated with Ivanhoe Lodge and remained a member of that body until his death, in 1869.

In his closing address to the Grand Lodge Holmes referred to this incident as follows:

> I am aware that such an honor is but seldom accorded, and then only in view of great personal merit. Setting aside warm personal friendship I desire to state my reasons for this somewhat unusual step. The brother named [Brady] stands second to none as an advocate in our whole country, and is the exemplar of the younger members of his profession throughout our land, pointing out to them the way they should go to achieve honor and distinction, and become useful to society in their toilsome walk of life. These qualities, combined with his unswerving love of country, his eminent social position, his largeness of heart, his breadth of intellect and his life-long practice of some of the most prominent and beautiful tenets of our profession demonstrated his fitness to receive the honor conferred. There were some, but not all, of the prominent causes which impelled me to the course I have pursued. There was another reason that had its influence on my conduct which I will briefly state. The tendency of modern Grand Lodge legislation, here and elsewhere, has been toward abridging the powers of the Grand Master as the sole and absolute head of the craft; and among other things the right of that official to make a Mason at sight has been criticized, if not doubted. I desired to bring to the surface a power and prerogative that had been gradually sinking out of view and to exercise them to the end that the present generation may know that they have an existence and recognize them also. This I have done and the records of our proceedings at this session will show to the Masonic world that one, at least, of the prerogatives of a Grand Master has been rescued from desuetude in this jurisdiction.

The Grand Lodge then endorsed the exercise of this prerogative, but the prevailing sentiment was against it, mainly because in some hands it might lead to complications and abuse, and since Holmes' time its acknowledgment has been wiped out of the statute books. Holmes' administration was wonderfully successful. When he addressed the Grand Lodge on June 4, 1867, he faced the representatives of 538 Lodges out of a total of 608. The number of brethren on the roll was 64,643, of which 8,877 had been initiated during the year then closed. In that period, too, dispensations for 53 Lodges had been issued and 35 warrants had been signed, while the Hall and Asylum Fund had been swelled to $95,299.34.

CHAPTER III.

A SUCCESSION OF WISE LEADERS.

IT was not destined that Holmes' successor, Stephen H. Johnson, of Schenectady, should exert upon the craft the influence which his previous service and admitted abilities warranted the brethren in anticipating. He had acquired prominence in the legal profession, and had served two terms in the State Senate. In the Grand Lodge he had been elected Junior Grand Warden in 1860 and in 1861, Senior Grand Warden in 1862, 1863 and 1864, and Deputy Grand Master during 1865 and 1866. He was a true and earnest Mason who proved on many occasions that he had the highest interests of the craft at heart, and when he was elected Grand Master at the annual meeting in June, 1867, it was felt that the progress of Masonry would not be impeded while its banner was in his hand. But his health was poor while his term lasted and he gladly relinquished the office at its close in June, 1868. He died at Schenectady July 16, 1881, in the seventy-second year of his age.

In fact, the most noted feature of that year was its death record. James Herring, so long Grand Secretary, passed away in Paris, France, in October, 1867; in the month following Chancellor Walworth died at Saratoga Springs, and another Past Grand Master, Finlay M. King, died in February, 1868. Past Grand Treasurer Richard Rockwell also passed away.

The Grand Lodge met on June 2, 1868, and at that meeting James Gibson, of Salem, N. Y., became Grand Master, being advanced from the Senior Warden's chair without serving as Deputy Grand Master. He had been initiated in 1857 in Salem Lodge, No. 391, and took the Royal Arch degrees the following year at Whitehall. Through his influence a Chapter was organized at Salem in 1865 and he became its High Priest, and he took the chivalric degrees in Apollo Commandery, Troy.

Brother Gibson was born at Salem in 1811. His father was a lawyer in that place and bequeathed his practice to his son, who had qualified for the bar. Gibson extended the business which thus came to him in many directions, and he acquired such prominence that in 1850 he was elected Judge of Washington county, serving four years. In 1856 he was sent to the State Senate from Washington and Rensselaer counties, and it was during his term of service that the bill was passed which enabled Masonic Lodges to hold real estate through its trustees without the necessity in the case of each Lodge of a distinct act of incorporation. He was also possessed of a soldierly spirit, inherited probably from his Scotch ancestors, and in the National Guard he attained in 1867 the rank of Brigadier General. He was also prominent as an Oddfellow and enjoyed the unique distinction of being at the head of the Masonic fraternity and of the Oddfellows' organization at the same time. Besides being a lawyer, his literary tastes led him into newspaper affiliations and for several

years he edited a weekly paper in his native town. In educational matters he took a deep interest, and for over half a century was a member of the Board of Trustees of Washington Academy, Salem. Brother Gibson's life was a busy one, and as the evening shades closed slowly but steadily around him he had the satisfaction of looking back on well-spent days and of knowing that for the benefit of his fellow men he had done what he could. He entered into rest at Salem June 6, 1897, in the eightieth year of his age.



STEPHEN H. JOHNSON.

Brother Gibson served two years as Grand Master, and it was during his incumbency that the cornerstone of the temple was laid. Of that we will hereafter speak, but several other matters of interest occurred during these two eventful years which deserve being chronicled here. In the first place, to Grand Master Gibson belongs the credit of refusing to issue dispensations for new Lodges to whoever asked for one on the statutory requirements being fulfilled. He foresaw that there were breakers ahead in the too rapid growth of the craft, and he preferred that all available material which presented itself should, wherever possible, be used to strengthen the Lodges already existing. At the annual meeting in 1869, for instance, he announced that out of twenty-two applications for dispensations he had received he had granted but six, believing that by this conservative policy he had best promoted and protected the interests of the fraternity. The reasons he assigned in support of this were so conclusive that his policy has been more or less closely followed by all his successors in office.

In the second place, Grand Master Gibson deserved also praise for the stand he took with regard to the invasion of the territory of Louisiana by a Grand Council, which had obtained the recognition of the Grand Orient of France. The Grand Council was a Scottish Rite body and worked, or was prepared to work, its degrees, including the first three. In November, 1868, the Grand Orient published a decree acknowledging this body as legitimate, the claim being made that the Lodges in Louisiana and elsewhere in America discriminated against candidates on account of the color of their skins. In other words, the heart of Masonic France bled at the thought of the wrong done the negro; this Grand Council was regarded as certain to right the wrong, and it duly set to work shedding light among the Africans. The Grand Lodge of Louisiana protested against this innovation and appealed to her sister Grand Lodges. Grand Master Gibson sent a protest to Marshal Mellinet, Grand Master of the Grand Orient. He declared that the Grand Lodges in America would never consent to any body of men conferring the three degrees without the sanction of the Grand Lodge whose territory was invaded, and he asked the French authority to withdraw the recognition it had given to the Council operating in Louisiana. To this no answer was received.

The Grand Lodge Committee on Foreign

Correspondence presented the case succinctly when it said:

> The propriety or impropriety of the social and political equality of colored men has nothing whatever to do with the question. It is purely one of jurisdiction and on that basis alone will have to be adjusted. We hazard nothing in saying that the action of the so-called Supreme Council, in selecting colored men on whom to bestow warrants, was a mere trick, intended to throw dust in the eyes of European Masonic powers by leading them to suppose that the American Grand Lodges were engaged in a crusade against men of whom this self created council assumes to be the champion. It is sufficient answer to this to say that the Grand Lodges of the United States hold that every subordinate Lodge has an indefeasible right to decide for itself who shall be admitted to its privileges, and that the Grand Lodge cannot legislate a man into the humblest Lodge in its jurisdiction. * * * Against this act the Grand Lodge of Louisiana has protested by a suspension of all relations with the Grand Orient of France; and against it all the other Grand Lodges in America will protest for the simple reason that if the jurisdiction of Louisiana is to be invaded with impunity, so may that of any other and our system of Masonic government is at an end. Their united action in sustaining New York as against the invasion of Hamburg is sufficient indication of what may be expected in the present emergency, and the Grand Lodge of New York will be expected to lead the van in sustaining the Grand Lodge of Louisiana in the maintenance of its rights.

The New York Grand Lodge promptly, by resolution discontinued all fraternal intercourse with the Grand Orient until it should withdraw its recognition from the invading Grand Council.

Here we might refer to the death of an amiable man who had endeared himself to the craft in many ways—the Rev. Charles H. Platt, of Binghamton. Besides being one of the Grand Chaplains he held a similar office in the Grand Chapter and the Grand Commandery, was Grand Prior of the Supreme Council, Ancient and Accepted Scottish Rite, Northern Jurisdiction, and Grand Master of Grand Council of Royal and Select Masters of New York. Brother Platt was rector of the Episcopal Church at Lockport for thirteen years and afterward in succession held charges at Auburn and Binghamton. He was buried at Lyons, March 4, 1869, when the Rev. Dr. Van Ingen, of Rochester, paid to his memory the following tribute:

> I have buried many a brave soldier but none braver; many a devout and faithful follower of Christ, but never one more so; and, friends of this ancient order, though not a member, let me entreat you to push forward in your good works of charity and love, endeavoring to imitate the Christian example of him whose loss you now deplore.

In John H. Anthon, who June, 1870, succeeded James Gibson as Grand Master, the Grand Lodge of New York had for its official head a man of the most brilliant accomplishments, a man of wide reading and culture, a brilliant orator, one of the truest of nature's noblemen. He was born in New York in 1832, studied for the bar and became one of its leaders. He was a man of profound religious sentiments, a deep and earnest thinker on theological, social and moral questions, was active in church work as well as prominent in politics—in all the required responsibilities of citizenship. He won the love of all who were associated with him in all the walks of his life and in all the long roll of New York's Masonry no name is pointed to with more veneration, no memory is more fragrant. He served two years as Grand Master, being reelected in 1871, but before the end of his second term it was seen that his constitution had become impaired, undermined by an insidious disease which, although its progress was carefully watched, seemed to completely baffle his physicians. Finally his mind gave way and his long illness ended on Oct. 29, 1874, when death really came in the form of a grateful relief. His sufferings were intense during his latter days and all who "waited and watched" were thankful when they ceased and his spirit went its way beyond the veil.

Brother Anthon was made a Mason in Holland Lodge, No. 8, in 1855. He soon afterward affiliated with Independent Royal Arch

Lodge, No. 2, which he served as Master from 1861 until 1866, and which continued to be his Masonic home until the end. His Lodge record is, in fact, bounded by that venerable Lodge, and its minutes yet bear eloquent testimony to the incessant nature of his labors on its behalf and to the high value of those labors. For many years Independent Royal Arch was emphatically "Anthon's Lodge."

In Balestier's "Historical Sketches of Holland Lodge," from which we have quoted several times, we find the following kindly notice of this really great and good man, which is all the more valuable because it is from the pen of one who knew him well:

It was my fortune to take the degrees in 1855 in the old Holland Lodge room at the corner of Broome and Crosby Streets in company with Brother Anthon. It certainly did not then occur to me that the nervous youth at my side was to become a great Masonic leader, nor was I under that impression while he remained a member of our Lodge. His name was historic here, George Anthon, Jr., having become a member in 1803. What machinations were going on outside this Lodge during its difficulties will never be known. We occasionally heard rumors of sanguine expectations of the surrender of our warrant, through the agency of certain members whose names were not clearly divulged; but nothing positive concerning the intended coup de main is generally known. One of the results of these machinations, however, was the detaching of some of the younger brethren from their allegiance, and among those who withdrew was our impetuous and impulsive Brother Anthon. He joined an old and prominent Lodge in regular standing, of which he soon became Master, and continued to be Master as long as he would take the office. He was a most remarkable presiding officer, and kept up the work of his Lodge with military precision and with a sovereign disregard of the orders of the Grand Lodge. When, as District Deputy Grand Master, I visited his Lodge in my official capacity and witnessed his work, I felt compelled to protest against his disregard of what he considered the innovations of the Grand Lodge. I did this with all the dignity and impressiveness of a man who knows he will be laughed at as soon as his back is turned, and the admonition was received with all the meekness and modesty usual with boys who know they will not be reported by name to the higher power. I am afraid we both winked or as good as winked, but we were both awfully in earnest. Afterwards, according to the custom of men who cannot eat suppers, I attended one of those excellent annual banquets for which Brother Anthon's Lodge was distinguished, and took occasion to urge upon the assembled company that they should press his claims for the Deputy Grand Mastership and afterwards for the Grand East. I was much more in earnest about this than in reprimanding Brother Anthon for his audacious work, and yet I may not have hastened an event which was reasonably sure to happen. I may say in passing that as a supper table orator Brother Anthon had few superiors. He was a magnificent declaimer, with a strong, melodious voice, and always carried the company with him. I remember that at one of those suppers a London brother was so far thrown off his equilibrium that, when called upon for a speech, he boldly but solemnly asserted that neither Demosthenes nor Cicero could at all compare with Brother Anthon. As Deputy Grand Master, Brother



JOHN H. ANTHON.

FROM A PHOTOGRAPH IN POSSESSION OF CLAUDIUS F. BEATTY.

Anthon was very successful, but his administration of the highest office is said to have shown evidence of the ravages of that painful and fatal

disease by which he was shortly to be removed from this mortal life. He was a man of singular originality and boldness of thought. He was frank to that degree which distinguishes the utterances of the enfant terrible. He poured pitiless ridicule even upon some of the more exalted forms of Masonry; and I remember that in the course of a Masonic trial before me, in which he acted as counsel, he was particularly severe upon the supposed absurdity of the Memphis rite and its terminology. It is supposed that the disease which destroyed his life was caused by a too great devotion to the prevailing bent of the distinguished Anthon family—scholarship. Although a practicing lawyer and having the oversight of the vast Masonic body of this great State, and of many harassing matters connected with the construction of this edifice, he kept late hours in studying Sanscrit and other Oriental languages. One of his light amusements, I am told, was sitting up nights to translate Greek into Sanscrit and Sanscrit into Greek. Working upon a nervous organization, it is not wonderful that labors like these brought on a tedious and dreadful disease of the brain which miserably terminated the life of our Past Grand Master. Peace to his ashes! Men loved him, they scarcely knew why. He was eloquent, learned, and noble, but he was also imperious and at times overbearing. Yet he made fast friends by the force of a powerful individuality, an inflexibly honest character, a life without stain, a magical command of language, and administrative powers of the highest order.

With regard to conservatism in issuing dispensations for new Lodges Grand Master Anthon was even more pronounced than his predecessor. In fact, he seems to have had a horror of issuing dispensations for any Masonic purpose, believing that in all cases the regular law should take its course. He was especially opposed to the granting of dispensations for conferring a degree, especially the third, before the expiration of the constitutional time, as he considered such an act as not only harmful to the brother, the Lodge and the craft in general, but regarded such dispensations as being equivalent to the application of the prerogative of making Masons at sight, a prerogative which he strongly condemned. He regarded the constitution as containing all the requirements needed to meet any case, and, that its provisions might be made clear and the decisions of successive Grand Masters on various topics be placed in available shape, he suggested that an entire revision of the statute-book should be undertaken, and the Grand Lodge so ordered.

In regard to the question of dealing with those foreign bodies which, in connection with various rites, claimed some sort of jurisdiction over the first three degrees along with all the others on their lists, Brother Anthon took much more decisive and far-reaching action than his predecessor. The latter had commissioned Albert G. Goodall, a member of Holland Lodge and a "prominent figure in Masonry," to visit foreign Grand bodies, reporting on their regularity and suggesting to what extent, if at all, or under what conditions the Grand Lodge of New York should recognize their standing or their work. This commission Anthon recalled, as Brother Goodall's reports, no matter how fully and fairly thought out and carefully compiled, represented merely his individual opinion, and for other cogent reasons did not possess sufficient weight to enable the Grand Lodge clearly to pass upon the legality, especially, of several Grand Orients in South America and Europe which had asked for recognition. Anthon's survey and action put these Grand Orients on the defensive and cut away at once most of their pretentions. He said:

Each of these Grand Orients is more or less subject to the authority of what I believe to be known as a "Supreme Council," which is, as its name denotes, the ultimate governing body of the Masonic jurisdiction and superior to the Grand Orient.

The Supreme Council belongs to a rite and requires for admission to its governing body the possession of degrees wholly unknown to this Grand body and in those countries considered and spoken of as really being "higher degrees" in their system.

Representation, therefore, with the Grand Orients is a representation and treaty between the Supreme Masonic power in the Free and Accepted Rite; our own and a subordinate body in the Ancient and Accepted Rite, adopting these terms as convenient.

Representation between the Grand Lodge and the Supreme Councils is of course impracticable from the degrees additional to that of Master Mason required in those bodies, and doubtless also from the rank and authority over "inferior" degrees, so termed, which belong to them.

In our own jurisdiction there is also a Supreme Council, which in common with the Grand Chapter and Grand Encampment has adopted the generous and fraternal policy of a cession of all claims to jurisdiction over the first three degrees of Masonry to the Most Worshipful Grand Lodge.

This, however, is not the case with the Grand Orients now applying to us. I am myself averse to the institution of the representative system between our own Grand Lodge and Grand Orients which in legal governmental power, organization, ritual and rank as independent jurisdictions, differ so widely from our Grand Lodge. Nothing in this view conflicts with the maintenance of the most friendly relations, as is the case with the Supreme Council in the jurisdiction of which this State is situate, which acknowledges, without even allusion to any claim to the contrary the supreme control of the Most Worshipful Grand Lodge over Ancient Craft Masonry in her three degrees and among whose members are many brethren of exalted rank in our Grand Lodge.

These views were fully endorsed by the Grand Lodge.

As might be expected from the leadership of a lover of books like John H. Anthon, the question of a library for the Grand Lodge received more consideration while it lasted than it ever had enjoyed previously. From the time that the brethren had put aside old notions and prevailed upon themselves to see that the printing press might be made a valued aid to Masonry the subject of a library had often been broached in one form or other. In 1862 what was called the Masonic Library Association was organized for the gathering together and care-taking of Masonic books, so as to afford an opportunity for the study of Masonic literature, and of that institution John W. Simons was first President and James Herring Librarian. Several contributions for a library had been received by the Grand Lodge from time to time and the annual transactions of the various Grand bodies were accumulating year after year, and, while full of rich Masonic matter, were practically of no use to any one. In 1865, on the recommendation of Robert D. Holmes, the Grand Lodge accepted the books owned by the Cosmopolitan Library Association—a collection of Masonic works which had been purchased mainly through contributions of the craft and was lying stored away because no place had been found to arrange and display them. It was evident to Anthon that if the craft was to be in touch with the time and maintain its dignity it should keep abreast of the tide of Masonic literature then steadily issuing from the press; that Masonry should have its scholars as well as all other institutions of a philosophical, religious or social nature; that a careful study of Masonic thought and history should be encouraged. He saw the material lying loose like bricks around the foundation for a new building, but he needed a builder. This he found in John G. Barker, Past Master of Silentia Lodge, who in 1870 was appointed Librarian and entered upon the work of rearing the new building with practical skill and that enthusiasm for books which accompanies a knowledge of their value. With infinite patience Barker entered upon his task of arranging his bricks, bringing into order the loose mass of material lying around and soon announced substantial progress. The files of the proceedings of twenty-two Grand Lodges were reported complete, others were more or less perfect and efforts were made by correspondence or purchase to complete the rest. Many other books of value to Masonic students were placed upon the shelves and rendered accessible, and such progress was made that in 1873 the Grand Lodge actually appropriated $250 to the library. Shades of Martin Hoffman, E. M. King, Elias Hicks, Richard Hatfield and Cornelius Bogert! what did ye think of that? Two years later Brother Barker reported that there were 1,300 volumes of rare and valuable books in the library, including many complete sets of the printed translations of sister Grand Lodges.

At the close of Anthon's second term the registry of members had increased to 77,079, 6,142 of which had been initiated during the Masonic year ending May, 1872. The Hall and Asylum fund received one addition which might be noted here, as it had its origin during Anthon's term. In October, 1871, occurred the great fire of Chicago, involving a vast destruction of life and property, and the nation was appealed to to aid the sufferers. Freemasons had suffered with the rest and the brethren all over the country prepared to succor those of their number in the stricken city who had lost their all. Every Grand Lodge in the country responded in degree and New York forwarded, the result of subscriptions in Lodges and elsewhere, to Illinois $17,536, besides $3,313 to sufferers residing in Michigan and $735 to others in Wisconsin. In 1873, after the wonderful western city had recovered to a great extent from the effects of the conflagration—was rising, Phœnix like, from her ashes, as the popular orators of the period used to say—the Grand Master of Illinois returned to New York $3,404.17, being a proportion of a surplus left in his hands after the wants of the fraternity who had been victims to the fire had been met. This money was at once placed to the credit of the Hall and Asylum fund and so was still kept sacred to the cause of charity. Even when in the toils of debt itself the New York Grand Lodge never failed to respond to an appeal for aid from sister Lodges, and it was not long after the Chicago fire subscriptions had been settled in this honorable way that nearly $700 was subscribed and sent to sufferers from yellow fever in Memphis.

In June, 1872, Christopher G. Fox, of Buffalo, succeeded to the Grand Mastership and held the gavel of authority for two years. He won the office by faithful service—one year as Junior Grand Warden, two years as Senior Warden, and a like period as Deputy Grand Master. He took an interest in Masonry ever since his initiation and that interest still continues, although mainly exercised for many years past in connection with Capitular affairs. Since 1867 he has been Secretary of the New York Grand Chapter and for many years has held the same office in the General Grand Chapter of the United States. It was Grand Master Fox's privilege to be the first to occupy the Grand East in the new Temple, the realized dream of years, in 1873, and it was under his Grand Mastership that the Lewis committee finally completed their labors in connection with the revision of the constitution. This great work was the result of two years' deliberation and anxious thought, and, after being discussed in the Lodges and debated section by section in the Grand Lodge, the whole was adopted June 5, 1873. With the adoption of the new constitution the State was divided into twenty-six districts, besides a group working in the German tongue and one in French, Spanish and Italian. A new board of officers was also called into existence—that of Commissioners of Appeals—to which William T. Woodruff, of New York; Joseph J. Couch, of Brooklyn; J. De Remer, of Schenectady; Alex. T. Goodwin, of Utica; George O. Baker, of Clyde; David F. Day, of Buffalo, and Andrew E. Suffern, of Havershaw, were appointed. An unpleasant incident of his two years of office arose in connection with the murder, it was supposed, of Nathaniel French, Provincial Grand Master of the Bahamas, in New York. In July, 1873, a man was found lying bleeding and unconscious in one of the streets and was taken to Bellevue Hospital, where he died without regaining consciousness. No one claimed the body and it was buried in Potter's field. Afterward, as a result of inquiries, it was discovered to be that of French and the Grand Lodge of New York had the body raised and reinterred in Greenwood Cemetery, with Masonic honors.

The adoption of the new constitution and the entry into the new Temple were the features round which the administration of

Brother Fox evolved. He held the gavel at a crucial time in the history of the fraternity and he did more than yeoman service. In June, 1874, when he retired, he saw gathered around him the representatives of 683 Lodges —of 79,849 Master Masons. Even in that hour of seeming triumph, however, Grand Master Fox in his parting words sounded a note of alarm when he said:

The condition of the Lodges throughout the jurisdiction will compare favorably with their standing in former years, and harmony generally prevails. But there still exists the usual degree of confusion and discord resulting from the abuse and misuse of the ballot, and the unseemly desire for office—constant sources of trouble and vexation. These irregularities are the natural result of the careless action of Lodges in the past, in the admission of members, and they are now suffering, justly perhaps, from the neglect of prudent and thorough investigation of the material composing them. The chief defect in the management of many Lodges is their anxiety for work, and the consequent increase of members at the expense of almost all the other essentials of Masonic purpose and practice. These evils will continue to annoy and embarrass until the brethren learn to appreciate the fact that, unlike all other organizations, Masonry derives no strength from numbers merely; that intelligence and virtue are the only proper prerequisites for admission to membership; and that true prosperity consists in the cultivation and practice of the moral and social virtues, a more intimate knowledge of the history, laws and customs of the craft, obedience to its requirements, and a willing compliance with the obligations of Masonry in the spirit of love, honor and truth.

His observations on the question of non-affiliation for non-payment of dues also deserve notice, as the views he expressed are still those enunciated by the New York Grand Lodge, although their validity and justice have been seriously impugned by many Masonic thinkers and jurists:

The provisions relating to the penalty for the non-payment of dues, and those in regard to unaffiliation, restoration to membership, and dismission, require such modifications as will result in a consistent course of action in accordance with Masonic usage, and at the same time protect the interests of subordinate bodies, the rights of their members, and those of unaffiliated Masons as well.

After pointing out the necessity of Lodge dues, he added the following:

The refusal or neglect to pay Lodge dues, where there is ability to discharge the obligation, indicates a want of integrity, and is a clear violation of solemn compact; and in either case deserves the condemnation of all just men, and ought, in common fairness to the faithful and diligent craftsmen, to subject the delinquents to a deprivation of certain privileges. My opinion is that the just penalty for the nonpayment of Lodge dues should be suspension from all the rights and privileges of Masonry, save that of charity (for that right is derived from a higher than the written law, and in its application the Masonic teaching recognizes no distinction among Masons). This penalty should only be inflicted in accordance with safeguards established by the Grand Lodge, and should continue until removed by the payment of the amount due at the time of suspension.

Ellwood E. Thorne, the last of the array of Grand Masters to be considered in this section of our history, was a native of Pennsylvania, having been born in Philadelphia in 1831. He was the founder and ultimately President of the Central Safe Deposit Company in New York, and later held the office of Chairman of the Executive Committee of the United States Board of Trade. He first saw Masonic light in Cincinnati, Ohio, and soon after settling in New York, he affiliated with Prince of Orange Lodge, No. 16. In December, 1860, he was elected its Master and was re-elected for eleven years in succession. In 1870 and 1871 he served as District Deputy and by his delightful personality won in these two years such a host of friends in the fraternity that in June, 1872, he was elected Deputy Grand Master, was re-elected in 1873 and in June, 1874, became Grand Master, to which he was again called in the following year. It was while he was filling his second term that the Temple was dedicated to Masonic purposes. Under him the dignity and influence of the craft in New York steadily increased and his many public appearances, generally bring-

ing to the front his rare power of oratory, added to its popularity. When he retired there were 80,701 Masons on the roll and there were 704 Lodges in the State, of which 697 had made their returns and "squared up" with the Grand Secretary, a fact which of itself was significant of the prosperity of the institution. We have spoken of Thorne's ability as an orator. Several examples of this will be given in another place, but here we cannot refrain from presenting the words with which he called the Grand Lodge to order on June 7, 1876:



ELLWOOD E. THORNE.

Brethren:—We are about to open the ninety-fifth annual communication of the Grand Lodge of F. & A. M. of the State of New York, and the memories of this year of national jubilee remind us how soon we shall be called to celebrate the hundredth year of our own existence as an independent Grand Lodge, and call upon us to reflect how marked has been the superintending care of the Father of all mercies through all the varying seasons that have passed away forever.

At the meeting of January 23, 1781, five Lodges were represented by twenty-nine Masters and Past Masters. At this meeting over seven hundred Lodges are represented by the goodly array of brothers here present—with a constituency much more numerous than any Grand Lodge on this continent. I cannot now detain you with a history of all these long years, but in them you will find the proof of the fact that our institution was not born to die, for though, at one time its forward movement was suddenly arrested, and its good name tarnished by such slanders as the world has rarely known, yet, out of the impending danger the Great Architect plucked for us the flower of safety, and to-day we meet as the representatives of over ninety thousand craftsmen, spread abroad throughout the Empire State, willing and eager to uphold the banner of Masonry, and to vie with each other in the prosecution of the task committed to the "Sons of Light," while our enemies appeal in vain to an enlightened public opinion which approves our acts and cheers us in our labors. We are reminded, too, that in the earlier struggles of our infant republic, those who bore the heat and burden of the day, who were foremost and wisest in council, and most valiant and earnest in the field—who pledged their lives, their fortunes, and their sacred honors, and placed themselves in fore-front of battle, that our country and its free government might be established, that we and our descendants forever might enjoy the priceless blessings of liberty, were members and exemplars of our fraternity. I need not mention their names, for, as men and Masons, they are familiar to you as household words; and you, in common with our fellow citizens, will soon consecrate them anew, as in this Centennial year you renew your pledge of fealty to the land in which you live. So, too, brethren, remembering that, as craftsmen, you are custodians of the legacy descended to us from the fathers, upheld and maintained for us through evil days and much tribulation, and now shedding its genial influence, not only throughout our own commonwealth, but wherever civilization is known—for the nation that has no welcome for Freemasonry lacks an essential element of civilization—remembering, I repeat, the great and important trust committed to you, will you not, here and now, renew your pledge of fidelity to its beneficent laws and requirements, and retemper your zeal in every good work? so that it may, in truth, be said of you: "Behold, how pleasant and how good it is for brethren to dwell together in unity."

Remembering, too, the infinite source of all mercies and blessings vouchsafed to us, let us lift up our voices in praise of our Heavenly Father, in whom we live, move, and have our being.

Soon after his retirement from the chair Ellwood E. Thorne was waited on at his home in New York by a committee, headed by James E. Morrison, on behalf of members of the Grand Lodge and presented with a very beautiful silver tea service as a memorial of the labors he had undertaken on behalf of the craft and of the appreciation in which they were held. He died at Shelter Island Jan. 2, 1891, the result of an accident he received while on a visit to Washington, and his remains were sent to Hamilton, Ohio, for interment.

CHAPTER IV.

MINOR MATTERS AT HOME AND ABROAD.

WE must now detail several matters which took place during the administrations of the leaders whose names we have just recorded. Few of them were of any great moment, but all had a more or less direct influence upon the trend of Masonic sentiment and are therefore not only worthy of being considered, but are necessary to a complete story of the history of Freemasonry in New York.

In 1862 Henry T. Walden, District Deputy for the Third District, in visiting the rooms of Montauk Lodge, No. 286, Brooklyn, noticed that a triangle was suspended over the Master's chair instead of the letter G. He communicated his discovery to Grand Master Finlay M. King, who decided that such an innovation was not proper and directed the District Deputy to have it removed. The latter wrote on Feb. 15, 1862, to the Master of Montauk Lodge to that effect. The subject created a good deal of discussion in the craft, and, as the discussion waxed warm, the interest in it became more general. The brethren of Montauk Lodge, it seems, had fitted up rooms which they had leased with the view of renting them out as a meeting-place for other Lodges and the brethren of the Chapter. They expended considerable money on this, fitting them up with considerable luxuriousness—for those days. The decorations included a few Masonic emblems. The triangle was an afterthought and was mainly intended to light up the end of the room in which the presiding officer sat, and it was selected because it was deemed to be an emblem at once universal in its application and in every way appropriate. Like good Masons, the brethren at once obeyed the behest of the Grand Master and removed the offending symbol. But they believed they were right and that he was wrong, and like good Masons, they submitted the case for final decision to their brethren in the Grand Lodge. From a printed history of Montauk Lodge we extract the following notice of the later progress of the controversy:

> A memorial was addressed to the Grand Lodge, setting forth fully the merits of the form—a negative standpoint. The principal points urged by Montauk Lodge were: 1st. That neither this nor any other Grand body had ever made it obligatory on a Master's Lodge visibly and permanently to display any symbol or emblem in any part of its place of meeting. 2d. The ritual requires a body of Masons about to assemble to hold a legal warrant and to display the lights, and simply to allude to and explain the meaning of the letter "G" in its proper course. 3d. In the absence of legislation by the Grand Lodge or any requirement of the ritual, neither universal usage nor the ancient landmarks of the fraternity demand such a display; that such a display of the triangle is "improper or irregular" your memorialists deny. 4th. Because it is not substituted by them for the letter "G" in the explanation given in the second degree, or any portion of the ritual. 5th. It is known and recognized by every educated man the world over as one of the oldest and most perfect geometrical figures, as one of the oldest symbols of Deity, and as one of the oldest ornaments in ecclesiastical architecture. 6th. No decoration or symbol is "improper" or "irregular" provided it be not opposed to the spirit and principles of the fra-

ternity, the law of the land, or social propriety. In conclusion, the memorialists asked that the official letter addressed by the District Deputy G. M. to this Lodge, dated Feb. 15, 1862, be disavowed by the Grand Lodge, and the Lodge be released from further obedience thereto.

The subject of the memorial was the occasion of much discussion in the Grand Lodge, and was finally referred to the Committee on Grievances and the Committee on the Condition of Masonry. These committees made a thorough investigation of the whole matter, and the Committee on Grievances, in concluding its report, stated that: "It is impossible for this committee to discover the right possessed by the G. M. or his deputies to issue his or their mandates relative to the ornaments to be used in Lodge rooms. We can see the appropriateness of the letter G being exhibited in the East in conferring the F. C. degree, and we would recommend all English Lodges to use the one designated by the M. W. Grand Master. German Lodges, however, should be authorized to use German text, and the Lodges of the Hebrews or other nations should be authorized to put up any letter which might serve to enlighten the candidate as to the object of his visit to the Middle Chamber."

"Furthermore, we cannot find a Masonic precedent that makes the use of a triangle ornament irregular in a Blue Lodge. In the Lodge in which we were made, by some accident, we found the lights of the Lodge placed in the East, West, and South, in a triangular form, and our first three officers sitting in a like position; and during our attendance at this Grand Lodge we have discovered the standards of Faith, Hope and Charity placed triangularly, and kept standing in that position the whole session thus far. If it be irregular to display the Delta in a subordinate Lodge, why should it be displayed in Grand Lodge? and by what right do we display the 47th problem of Euclid in the Master's degree?"

The Committee on the Condition of Masonry, at the head of whom was the distinguished authority on Masonic law and usage, M. W. John L. Lewis, Jr., were equally emphatic in sustaining the action of Montauk Lodge.

"No one will contend," says the Committee, "that in the ornamentation of a Lodge hall the appropriate symbols of Masonry may not with propriety be exhibited, nor that there is any limit to be placed on the number or style of such decorations, except that of the taste of the brethren having direction of it. Nor will it be contended that the Triangle or Delta is not one of the most ancient and revered emblems of Masonry. The irregularity in this case would have been the substitution of the Delta for the emblem required by the ritual, and as this is explicitly denied there seems to be an end of the matter. In view of this explanation, your Committee recommend that the M. W. Grand Master be respectfully requested to withdraw his edict in relation to Montauk Lodge, No. 286."

The emblem was restored, and has ever since shone its light from the East in Montauk Lodge.

One source of anxiety throughout the greater part of this period and a fruitful subject of discussion to this day was the necessity of the reduction of the number of Representatives in attendance at each session of the Grand Lodge. It was a delicate matter. An effort in that direction, carried through in 1849, when the Past Masters were deprived of their Grand Lodge membership, resulted, as we have seen, in a disruption, and any effort to still further reduce the number was certain to meet with opposition in the country. Still two cogent reasons were assigned in support of the policy of reduction, the first being that the body was too large for careful legislation and the second was the drain upon the resources of the Grand Lodge. The first was open to argument, but the second was backed up by figures which admitted of no argument whatever, and the Grand Lodge was compelled to pay out in the shape of pay and mileage for Representatives a sum which, if it could be reduced or saved altogether, would in a few years have swelled the Grand Lodge funds to very comfortable proportions. Grand Master King referred to the subject in his address in 1862 and mentioned several plans which had been suggested to lessen the drain. One of these was to deprive Wardens of Lodges of the right to a seat, another proposed that only half the Lodges should attend one year and the other half the next—say, the even numbers in 1864 and the odd numbers in 1865. A motion which found some favor was to divide the State into districts, five Lodges in each, and let the five send one Representative. Another more sensibly suggested that the

Grand Lodge should complete its work in three days. These are samples of the propositions discussed by the brethren. It was felt, however, that any change which might be made would be fraught with danger, and, after passing through the ordeal of consideration in committee, the matter was dropped. Incidentally it may be noted, however, that two of the recommendations were afterwards established—the abolition of the Wardens' old privileges as members of Grand Lodge and the three-day limit on annual communications.

The Grand Lodge certainly at that time needed all the money it was possible to command. The Hall and Asylum fund, of course, was sacred, but the additions made to it from current income were slight. The country was unsettled, the heroic struggle then going on for the preservation of the Union had caused, as war always causes, a flood of misfortune to settle on the people, and the demands on the fraternity for charity were not only pressing and pathetic in their circumstances and requirements, but were steadily increasing. Out of $1,600 given by the Grand Lodge to the New York Board of Relief and $1,365 added by subscriptions from Lodges for the year which ended in May, 1863, nearly every cent had been spent in relieving distress and much had to be left undone which ought to have been done. That year $1,500 was appropriated for the New York Board and an equal sum for that of Brooklyn. In 1864 the New York Board got $2,000, that of Buffalo $400, Albany $400, Brooklyn $800, and $700 was specially donated. This was, of course, a serious drain upon the resources of the Grand Lodge, but it was destined to be kept up for several years to come until the idea took root that the Grand Lodge had no right to be the almoner for the craft.

The right of a member of a Lodge to demit therefrom at his option was not accorded by any rule in the constitution of the State. It was laid down that demission was a transaction in which the Lodge and the individual brother had an equal voice. In 1863 Grand Master Crane brought the matter up for discussion, and, in accordance with his recommendation, the Grand Lodge, through a committee, declared that "demission should not be a joint action, but the act of a member at his discretion." In speaking on this subject Brother Crane uttered the following commonsense sentiments:

> There is no valid reason why a brother in good standing, if not a Master or a Warden, who had discharged all of his pecuniary obligations to his Lodge, and so long as he leaves enough members to form a working Lodge, should not be permitted to demit of his own volition, and without taking any vote whatever on the subject. It is impossible to enforce the regular attendance of a member of a Lodge who has been foiled in his effort to withdraw from it, except by the service of summons upon him previously to each communication. Even that compulsory process might be evaded by a brother, if he should so choose without making him liable to the infliction of any penalty. If a brother has conscientious scruples which, if disclosed, would involve the honor of his family against associating with a member of his Lodge, or from any other cause leading to the same result, what becomes the necessary effect? The brother either suffers his name to be struck from the rolls for the nonpayment of dues, or pays dues for privileges which he cannot conscientiously enjoy and avoids attendance on his Lodge. Hence it is that the craft loses the services of a good member, and virtually puts him out of the pale of association with a Lodge which he can call his own by preventing his affiliation with one more congenial to his taste or his sense of propriety.

Equally interesting was a discussion which took place the same year upon the subject of a residence qualification for the office of Master of a Lodge. It seems that in December of the preceding year five brethren had been elected Masters of their Lodges whose place of domicile was beyond the limits of the State, and, on appeal being taken in one or more of these cases, Grand Master Crane decided that the carpet-baggers had no right to be elected or installed or permitted to preside, and the warrants were ordered to be placed in the

hands of the Senior Wardens of the respective Lodges. One of the brethren thus despoiled of his honors, William T. Woodruff, of Manhattan Lodge, No. 62, presented to the Grand Lodge a protest against the decision of the Grand Master, in which he showed that he was a resident of New Jersey when initiated in Manhattan Lodge and had resided there ever since and that he had already served a term as Master of the Lodge. It was one of those arguments in which the majority of



JOHN J. CRANE.

Masons were personally interested, for most Masons in their active years in the fraternity entertain the hope of speaking to the brethren from the East, and so the decision of the Grand Master gave rise to considerable discussion. At the Grand Lodge the subject was referred to a notable committee—John L. Lewis, Finlay M. King, Clinton F. Paige, Joseph D. Evans, John W. Simons, and Robert D. Holmes. The first five united in a report reversing the decision of the Grand Master on the simple ground that every member of a Lodge is entitled to fill the office of Master if elected and if he has previously served as a Warden; that it is his Masonic home, not his actual home, over which the Grand Lodge has jurisdiction. Holmes submitted a minority report upholding the position of the Grand Master. His argument was a masterly example of Masonic legal reasoning, and, judging the two reports as briefs, we are impelled to conclude that the position assumed by Holmes in the premises was the correct one. He held that if the Grand Master was wrong then the Master of a New York Lodge whose home was in "Pennsylvania, New Jersey, Iowa or China" might be elected Master of his Lodge and so be eligible to the office of Grand Master. But his main objection was on the ground of jurisdiction. The Grand Lodge, however, adopted the opinion of the majority and so overruled Crane's decision.

While on the subject of legislation it may be interesting to record here the fact that Grand Master Gibson very clearly laid down in 1870 the law and practice on the question of legislation when, in answer to an inquiry on the subject from the Grand Master of the District of Columbia, R. B. Donaldson, he said:

> A visitor has no inherent or absolute right to visit, unless qualified by the right to refuse his proposed visit.
>
> A Master Mason possesses the unqualified right of objection to a proposed visit and is not bound to assign his reasons. In so doing he exercises a right and is no more accountable for exercising it than the other is for proposing to visit.
>
> He is not bound to prefer charges to exclude the visitor.

The legislation of the period, however, including the decisions of the Grand Masters, which by virtue of adoption by the Grand Lodge were all embodied in the constitution of 1873, which itself is no longer operative. Time brings changes and conditions in its train which compel alterations and modifications in the most carefully compiled documents of that class, and the constitution of

1873 has been superseded by that of 1896. But even that was arranged on the basis of its predecessor, and it is safe to say that in the former the New York Grand Lodge possessed a better, more complete, more equitable and more purely Masonic body of Masonic statutes than was enjoyed by any other similar institution.

One material point came up for discussion and legislation after the constitution had gone into effect—the proposition to create life members of subordinate Lodges. It was seen that old members found it difficult to keep up the payment of their annual dues and there were many of the younger ones and more prosperous ones who were witting to pay down a specified sum and be declared free of taxation for dues for the remainder of their lives. The arguments for the creation, thus, of what was spoken of as a "privileged class" of brethren were many and specious. In the one case aged brothers who had toiled in the quarries for years and whose labors were no longer remunerative would be permitted to stand aside from the heat of the fray and leave younger hands to carry on the material warfare, to provide the sinews and muscle for the work. By the other the Lodge would at once receive a large addition to its regular funds and be so much the sooner fully equipped for the labor it had to perform. Lodges had passed by-laws permitting such arrangements being made, the only charge resting on the brethren thus favored being their dues to the Grand Lodge. One Lodge had passed a by-law which declared that when a brother had paid dues consecutively for ten years he should be privileged "except so far as his annual indebtedness to the Grand Lodge was concerned. After awhile that Lodge rescinded the by-law and an appeal was taken to Grand Master Thorne. He decided that the Lodge had the right to change its by-laws, but that a brother who fulfilled its requirements and claimed exemption under it should be exempt. The Grand Lodge approved this decision, but there was a strong sentiment against the creation of any such privileged class. In one form or another, however, the question came before the Grand Lodge for several years, and, while it was conceded that the Lodges had the right to commute the annual dues of a brother for a specified sum, the feeling against the general introduction of any such arrangement became gradually more deep-seated. In 1886 a Grand Lodge committee prepared an amendment to the constitution providing for the exemption of members from the payment of dues on certain conditions, but the amendment was rejected, and, in deference to the opinion of the great body of the fraternity, the whole matter was dropped.

In the course of 1874 quite a grotesque turn was given to the story of Masonry by a reception which Grand Master Thorne gave to his sable majesty the King of Hawaii. This sovereign had been made a Mason in Honolulu, but was anxious to see as fully as possible, the degrees worked in America. This was gratified in New York when he was present at a meeting of New York Lodge, No. 330, when the Grand Lecturer, George H. Raymond, worked the Master Mason's degree in his presence. According to current rumor the choice spirits of the fraternity had a good deal of fun with his majesty Kalakaua—"Calico" they called him—and worked for his edification many strange and outré degrees which had never been worked before and have never been worked since. The King received during his visit to America much attention at the hands of the fraternity and in Chicago, especially, he was greeted with both dignity and enthusiasm.

Besides the trouble with the Grand Orient of France already referred to the Grand Lodge during this period had disputes with two of her sister organizations which involved more or less apprehension and disquietude, for the public airing of disputes between Grand Lodges—from whatever cause—except for that which now ostracises the Grand Orient of

France, is apt to lead the uninitiated to form erroneous ideas as to the strength of the harmony inculcated in the Masonic system. The Grand Lodge of Virginia deprecated the terms on which union had been attained in 1858 with the Phillips Grand Lodge, insisting, in short, that the provisions then adopted not only condoned, but put a premium upon rebellion, and insisting that under the general laws of Masonry the Grand Lodge of New York had no right to make such terms and thus legalize men who had been made Masons by an organization which was not only under her ban, but had been pronounced illegal by her sister Grand Lodges. As she was unwilling to accept such material if it presented itself for recognition it issued an edict of non-intercourse with the fraternity in New York. There seems little doubt that this declaration was prompted, as much as anything, by the strained political conditions of the time. At the annual communication of 1861 the Grand Lodge declined to reciprocate the ill-feeling, declared that Virginia's action had been caused by a misunderstanding of the subject, and expressed the hope that it would, on a review of the facts in the case, promptly revoke its edict. In the meantime it declared that the edict

> Should not and does not exonerate the Masons hailing from this jurisdiction, now or hereafter to be, on the soil of Virginia or elsewhere, from the performance of those high and holy Masonic duties towards Masons owing allegiance to the Grand Lodge of Virginia which are imperatively cast upon them by their vows made in the craft, the laws of God and the dictates of humanity. If the Grand Lodge of Virginia may have mistaken her duties, we should still remember to perform those which devolve upon us as individual Masons.

This truly Masonic spirit had the effect a year later of causing Virginia to modify her decree. Then the fortunes of war rendered further explanation impossible, and the bitterness of the conflict was even brought by some of the Southern Grand Lodges into their councils as they saw Masons from the North, arrayed as citizen soldiers, in arms against them. But the fortunes of war had also given opportunity for the display on both sides of Masonic helpfulness and love, and in 1865, when the conflict was over, the ill-feeling on the part of Virginia had passed away and in 1866 Virginia, while protesting against the principles recognized by New York in her union with the Phillips Grand Lodge, as being "irregular, unmasonic, and calculated to destroy the discipline and purity" of Freemasonry, and especially as the "evil which has been done" could not be remedied, it withdrew its edict and repealed all its acts and resolutions in connection with it. The whole of this controversy, so far as New York was concerned, was managed by Past Grand Master Evans, and while it was a triumph for his firmness and diplomacy its entire treatment and history form the grandest tribute that could be paid to his memory as a just man and perfect Mason.

The other excitement of this kind arose with the Grand Lodge of Connecticut. Several members of Webotuck Lodge, No. 480, located in Millerton, Dutchess County, had applied in 1873 for a dispensation to the Grand Lodge of Connecticut for a Lodge at Sharon in that State. This was granted. Webotuck Lodge claimed not to have been informed of this and retained the seceding brethren as in good standing, paying dues for them to the Grand Lodge of New York. In 1874 the brethren were summoned by Webotuck Lodge to show cause why they should not be unaffiliated for non-payment of dues. Then they claimed to belong to a different Lodge in a different jurisdiction, and the Webotuck brethren referred the matter to Grand Master Thomas. The Connecticut Grand Lodge declared that as soon as the brethren applied for a dispensation their allegiance to New York was severed, while New York's Constitution declared that a brother could not be released from a Lodge until all his indebtedness had been paid and a demit granted. The law of each jurisdiction had been fully met in the details

of the transaction except that Connecticut had no right to take material out of New York State—to extend the protection and interpretation of its laws to brethren who were under the Masonic jurisdiction of New York. The dispute dragged along for five years, acquiring new difficulties with the passage of time and engendering bitterness and importance into a paltry dispute which might have been settled at first in five minutes by a committee of members of two uninterested Lodges, until in 1880 Grand Master Roome issued an edict forbidding intercourse with Connecticut until the matter was adjusted. His action was fully sustained by the Grand Lodge, which held that membership in a New York Lodge can neither be created nor destroyed except by the operation of New York law and that in the operation of that law no other Masonic power can interfere. This was fully sustained by such jurists as John W. Simons, Frank R. Lawrence and Edmund L. Judson, and the edict of non-intercourse was formally announced as approved by the Grand Lodge by Grand Master Anthony, shortly after the close of the meeting of June, 1880. This brought the dispute to an issue. Next year, however, negotiations for peace progressed and it was seen that there was a chance of settling the contention by the decision of some sister Grand Lodge. New York temporarily withdrew its edict of non-intercourse and publicly announced that it was willing to submit the entire question to arbitration. The Connecticut Grand body, however, at its next meeting, formally declared that it had acted under a misconception of New York law, that it sustained the claims of New York in the premises and asked that fraternal relations be fully restored and this at once brought the entire incident to an end.

Nothing better showed the outside popularity of the craft during this period than the number of occasions on which its services were called into acquisition to lay the cornerstones of public buildings. Such structures as the Church of the Saviour in Syracuse (1862), Universalist Church, Buffalo (1863), German Reformed Church, Newburgh (1868), Asbury Methodist Episcopal Church, Buffalo, (1871), Union Presbyterian Church in Newburgh, were a few of those devoted to religious uses which showed that the craft was not hemmed in by any mere denominational lines in its sympathies. Then of such structures as the King's County Courthouse (1864), City Hall of Oswego (1870), Courthouse at Owego (1871), new Capitol at Albany (1871), Buffalo City and County Hall (1873), Rochester City Hall (1873), and Kingston City Hall (1874), the cornerstones were all laid by the fraternity and proved the union which existed between the craft and all agencies for civil government, law and order. Such a work as that of laying the cornerstone in 1869 of the main building of Cornell University, as well as that of laying the cornerstones of many scholastic institutions demonstrated that the brethren had not lost any of their old interest in education, while such achievements as the cornerstone laying of the Poughkeepsie Bridge across the Hudson (in 1873), of the dedication monument in Forest Lawn Cemetery, Buffalo, 1860, and of the Firemen's monument in the same city (1869) showed that it was willing to lend its favor to any public edifice intended for public uses or to commemorate the worthy dead. The prosperity of the craft itself is abundantly testified to by the long array of halls dedicated to Masonic purposes, some of them not only exhibiting much taste but also the expenditure of considerable money. In many places where the tide of anti-Masonry had once rolled most tempestuously, sweeping everything pertaining to the order into utter ruin, a Masonic Lodge room, or a Masonic building, not only now asserted itself as among the treasures of the place, but was pointed at with pride and its beauties expatiated on with wonder by people to whom Masonry was unknown except by name.

CHAPTER V.

LOOKING TOWARD THE HALL.

THE story of the Temple—the rallying point of the entire period—now claims attention, and in order that its progress might be indicated with more clearness than if dovetailed piecemeal in its proper place in chronological order, we have deemed it best to tell its story by itself. We have already told the story of the early desire for the possession of such a building, a desire which was generally frustrated by the uprising of some dissatisfaction and schisms in the craft. In 1860, however, the fraternity was thoroughly reunited and although political affairs then threatened an upheaval in the Nation a period of civil war, such as it was its fate so soon afterward to pass through, was not even dreamed about by the people. In 1860, therefore, the thread of the story of the Temple was taken up again by the fraternity with some hopes of realizing the desire of so many years. In fact the delay had to a certain extent caused the brethren to despair of Grand Lodge action and on several occasions we read of associations being formed by the members of the craft to erect a building in which all the Lodges in the city might meet instead of being scattered all over the city as they were, and, sometimes, not held in very desirable localities. But these propositions invariably fell through. They were all more or less purely commercial prospects and could hardly be expected to arouse the enthusiasm of those who were not stockholders, even although, as in the case of one, of which John W. Simons was secretary, the Grand Lodge bv a vote approved of the scheme.

In 1860 the funds for the building of the Temple (so the proposed structure was then called), amounted to $31,111. This had taken some twenty years to gather, as it was in 1842 that the subscription was started with Greenfield Pote's silver dollar. Since then the Grand Lodge had passed through one crisis after another and the funds in consequence had grown slowly. It was at one time determined to assess each member 10 cents a month and if Lodges could not collect that tax they were to pay it out of their funds, but the scheme was only partically accepted and gradually fell more or less into desuetude. In 1858 a ball was given to aid the fund, from which over $2,000 was realized, but a similar function in the following year turned out a financial failure, while a later one netted $245. In 1862 the fund was reported as $39,471.15.

In 1861 the question was brought up in the Grand Lodge and a circular was ordered to be drawn up and circulated among all the Lodges throughout the jurisdiction, showing the absolute need of a Temple, and the prospect of its being a good investment for the charitable work of the fraternity. This had some effect, for by 1864 the fund had increased to $49,402.14, but as $200,000 was needed in the opinion of the trustees before a building such as was desired could be attempted, the project seemed as far off as ever. The time when the appeal was issued, 1861, was not propitious for the promotion of such an un-

dertaking. The war had deranged business, the thoughts of the people centered at "the front," taxation was heavy, and while in the cities men were often seen advancing in wealth with remarkable strides, the numbers of the very poor - the proletariat, as it is the fashion to speak of the poverty-stricken masses—were increasing at an awful ratio, while the pinch of the times was sadly felt everywhere in the country districts.

By 1864, however, it was seen that the fall of the Confederacy and the restoration of peace were matters which were certain to come in time and the brethren began to take heart again. To give a legal title to whatever real estate transactions were engaged in by the fraternity an act was passed through the legislature April 21, 1864, incorporating the Trustees of the Hall and Asylum Fund (Grand Master, Deputy Grand Master, Wardens and Grand Secretary), empowering them to hold real and personal estate to a value not exceeding $500,000. The act stated that the object of the corporation was "to build and maintain a Masonic hall in the city of New York, for the meetings of the Grand Lodge or General Assembly of Masons, and for the accommodation of other Masonic bodies or associations, and out of the funds derived from the rent or income thereof, or other sources, to build, establish or maintain an asylum, or asylums, school or schools, for the free education of the children of Masons, and for the relief of worthy and indigent Masons, their widows and orphans."

With the passage of this act it was felt that a new era had set in in the history of the fund, and at the annual meeting of 1864 a motion was passed that no appropriation should be made by the Grand Lodge, except for necessary expenses and charity, until the hall and asylum should be erected. The ten cent tax was reimposed and $5,000 was transferred from the Grand Lodge funds to that of the hall and asylum; a new committee was appointed to collect subscriptions by means of an appeal to the country Lodges and the Master of each Lodge in the metropolitan district was made one of a committee to attend to collections in New York. As a result of all this the fund in 1865 was reported at some $75,000. Meanwhile the trustees, encouraged by the renewed interest in the scheme, and the inflow of subscriptions, had purchased a piece of property on the corner of Grand and Crosby streets for $120,000 and Grand Master Paige issued on Nov. 15, 1864. an appeal to the brethren to contribute to the paying off of this amount and the erection of the long desired building, all of which would involve a large outlay. There was so much dissatisfaction expressed at the purchase of this site at the Grand Lodge in 1865, and reflection had shown that the situation was too far down town to be convenient to any great number of the Lodges from whom revenue was expected, that the Grand Master in 1866 stated that another site was being looked for. This announcement was well received and the subscriptions boomed again. At the annual meeting that year the trustees reported that the Grand street property had been paid for and besides they held $84,552.18. They were instructed to sell the property.

The hall was now, it was considered, safe, and for a time it seemed as if the asylum would be an accomplished fact even before the former reared its front in New York. At Havana, in Schuyler County, a concern had been started called the People's College which had proved a failure, and had been practically abandoned. For its use some 100 acres of land had been purchased and a brick building four stories high, with basement, 216 feet long and 52 feet wide had been erected, costing, land and buildings, about $170,000. The whole was offered to the fraternity for $10,000. Grand Master Holmes went to Havana and inspected the property, bringing back a glowing report, the building alone being able to accommodate 250 people with all the arrangements at hand necessary for carrying on

the work of an asylum. The project seemed one over which no hesitation might be felt and indeed it appears to have aroused a great deal of enthusiasm in the craft. But at the June meeting of 1867 a committee, after examining the papers and conditions, concluded that the acquisition of the property was not so easy a matter as had been proposed. That committee, headed by John L. Lewis, declared "that the trustees of the Hall and Asylum Fund cannot now legally receive, nor the trustees of the People's College transfer, that property under their present acts of incorporation and need an enabling act for that purpose." It appeared that the trustees of the college were elected for life and that they could not transfer the property except with the understanding that the college franchise and purpose be maintained. The brother who seems to have been the most active in this matter was Walter H. Shupe, of Eastern Star Lodge. Under his guidance an agreement was arrived at by which the claims against the college were to be paid and the big college building was to be used as a mixed school —thus carrying out the franchise. The other buildings then on the property and new ones to be built were to be devoted to Masonic asylum purposes, but the Masonic trustees found that they had no legal right to acquire or hold property with any such conditions. Finally the Grand Lodge brethren offered to take the property and pay off certain indebtedness if a clear title, without college conditions, could be given, but this was found to be impracticable and the entire matter was permitted to be dropped.

There seems considerable room for believing that the underlying motive for this incident was a desire on the part of the People's College trustees to escape from a position of embarrassment arising from failure and to transfer their burden to the Masonic fraternity, and also that a desire for notoriety—we will not say personal gain—on the part of some of the brethren. The offer seemed so plausible that it, for a time, aroused quite a degree of interest and while this lasted occasion was taken—without authority of the Grand Lodge—to solicit subscriptions for carrying on that part of the work, the part to be inaugurated on the grounds of the People's College. How much money was raised, or how it was spent, was never clearly shown.

In a letter to the author of this work a brother once very active and prominent in Masonic circles in New York but now practically retired in his country home, wrote: "About this Masonic school you speak of it was something in this way: There was a certain wealthy man by the name of Cook who had some property near Havana, New York, not far from that romantic spot so much visited by summer tourists, Havana Glen. This property he was willing to convey to the fraternity for the purpose of an asylum. It had been used as a college and there was a school attached to it. The craft in the State did not like the main building and wouldn't have it, but there was a proposition entertained by many Lodges to accept the school building as a place to educate the children of deceased Masons. The principal leader in the enterprise was a New York lawyer named Walter H. Shupe, who was a Past Master of one of the city Lodges. He and several others whom he had enlisted in the enterprise went among the Lodges, and especially among the new Lodges, who always listen to such things, and got them to contribute money and send representatives to some sort of a board of management. Our Lodge got interested, with many others; we subscribed $100 and sent the money, but Mr. Cook, a brother of the owner of the building and founder of the college, attached as a condition to the acquirement of it that a certain number of children were to be also educated whose fathers were not members of the fraternity. This the Masons refused peremptorily to accede to and the whole project fell through. What became of the money subscribed nobody ever

found out; perhaps Walter H. Shupe knew, but if so he never told anybody."

The property, however, was taken possession of by the vaguely defined "board of management referred to in the above communication, the name of the institution was changed from the People's College to the Masonic Asylum and School, and the school opened, the board intending to keep the place in operation and preserve its franchise until the legal difficulties could be swept away and the Grand Lodge could enter into full and free possession. This proceeding received the emphatic indorsement of R. D. Holmes in the columns of the "Dispatch," of which he was then editor. On one occasion he wrote:

There is no longer any question of experiment relating to the enterprise, and it is now conceded to be an accomplished educational and charitable fact, and no one can doubt the final success of the Asylum and College, under the supervision and charge of the Masonic fraternity of the State of New York. There is every facility necessary to make the Asylum and School one of the grandest institutions of philanthropy and learning in this country. Its easy access by railway and its means of communication with all the principal cities and villages of the State, render its location of great value. It is situated only eighteen miles distant from Elmira, on the Northern Central Railroad, between Elmira and Canandaigua, thereby connecting with and intersecting all the important lines of railroad in the State of New York and the adjoining States, the distance from either New York, Albany, Buffalo, or Philadelphia being about twelve hours' ride with cars, thus making it a mere pleasure excursion to pass over the road from either place to Havana.

If interested friends in the cause of education and charitable works desire to see the splendid edifice themselves, and behold the beautiful valleys and pleasant landscapes which are in and about the valley in which the buildings are erected, they can do so at a trifling expense, for which they will be richly rewarded. There are a great many natural attractions in this valley, and its surroundings, and those in search of knowledge contained in the great book of Nature, or in search of pleasure, can here be gratified, and learn, even in older years, what their children have an opportunity of seeing themselves while here in attendance, as students in the institution. We are gratified with the prospects of the asylum and school the enduring basis upon which it is now established, the great good that will result as a legitimate consequence, to the aged and infirm Mason, the helpless widow, and the destitute orphans of deceased Masons. Education is simply the dissemination of knowledge to all—a feature that underlies public wealth and personal virtue. The situation and prospects of this institution are calculated to engender high gratification and a fervent hope for the future on the part of every one who has the welfare of suffering humanity and the future welfare of the country at heart.

An article which appeared in the New York "Sun" about the same time gives some particulars of the transaction which are now not otherwise obtainable, and as the article was afterward reprinted by Holmes with a series of corrective and amendatory notes, we regard it as a good contemporary story of the "enterprise" and so reprint it with Holmes' annotations:

For more than a quarter of a century the Ancient Free and Accepted Masons of this State have been endeavoring to raise funds to build a Masonic Hall in this city, and to endow an Asylum in the country for aged and indigent Masons, their widows and orphans.

With 60,000 Masons in the State, among whom may be classed the wealth, intelligence, and worth of the community, it is remarkable that such a building has not long since been erected. A piece of ground for the purpose was purchased a few years ago, at the corner of Grand and Crosby Streets, but for some reason the place (formerly a church) is thrown on the hands of the Trustees, and instead of a Masonic Hall, it is a coach-house. (a.)

From the rents of the stores which it was intended should be attached to the hall, it was believed that an asylum could be supported in the country. But this had also to be built, and it could not be commenced until after the hall was erected. This part of the difficulty was, however, obviated, and some years ago the People's College at Havana, in Schuyler County, was tendered to the craft, on the sole condition that its indebtedness, which amounted to between eight and nine thousand dollars, should be paid off and thus property of the value of $100,000 would come into their possession. (b.) The offer was accepted by some

earnest members of the craft, and entertainments were gotten up for the purpose of raising the money, but the usual petty jealousies prevented its recognition by the general body; and at length, after much patience and labor on the part of those brethren, the college was taken possession of as a Masonic School and Asylum and Walter H. Shupe, Master of Eastern Star Lodge, was chosen President. (c.) Mr. Shupe's management, however, was not satisisfactory, and finally the advisory board considered it necessary to meet the Board of Trustees, and, after receiving the resignations of such members as were not Masons, pay off the indebtedness of the College, and have it at once and forever transferred to the fraternity of this State. With this in view Mr. Thurlow Weed, one of the trustees, immediately resigned his position as such.(d.)

The meeting took place at Havana at 2 o'clock p. m. on Tuesday, the 7th of June, the Hon. John L. Lewis, Past Grand Master, presiding. At the meeting Past Grand Master Robert D. Holmes, of this city, offered the funds necessary to pay off the debt, first, however, demanding that all non-Masons should resign. This was in accordance with a resolution passed by the advisory board, of which Mr. Holmes is chairman, that such a request should be made so soon as ten Lodges could be represented. At the meeting fifty-two Lodges were represented, and the following gentlemen then tendered their resignations as trustees: Messrs. E. C. Frost, S. C. Keeler, M. T. Broderick, Alpheus Keyser, John J. Smith, E. W. Cook, and three others. The last four resignations were not accepted, and Col. Cook, though not a Mason, but a son (e.) of the deceased founder of the college, immediately endowed it with $10,000 and a printing press, for the purpose of creating a professorship.

A resolution was passed giving the Advisory Board the same power precisely as the Trustees, and permitting them to offer motions and take part in all debates. They were not, however, to have a vote, that privilege being confided to the Trustees alone, but all questions were to be canvassed by the former before being submitted to the Trustees. (f.)

The Advisory Board then—everything being satisfactorily settled—paid off the debt, and immediately organized with the new Board of Trustees, and took possession of the college in the name of the Masonic fraternity of New York. The following Masons were elected on the new Board: Thomas S. Strong, F. W. Herring, Edwin Ferguson, Henry O'Reilly and Joseph Crampton.

On the Sunday before the meeting was held the college was discovered to be on fire, but the efforts to extinguish it were successful, and the building did not sustain much damage. The Advisory Board immediately held a meeting and requested the Trustees to make a searching investigation as to the origin of the fire, which they had strong reasons to suspect was the work of incendiaries. The property, which was not insured previously, has since the fire been insured for $5,000 in the Home and other New York companies.

The Lodges in this city are now working with a will for the support of the asylum, and it is believed that $50,000 will soon be raised. One night recently Continental Lodge contributed one thousand dollars for this purpose.

There are now but two hundred paying pupils attending the school, and some twenty-two orphans are educated and supported free, such labor as they can perform being taken into account as contributions to their own support. These will be taught some mechanical trade, and will be trained up under Masonic influences, so as to be hereafter valuable members of society.

a. The property at the corner of Grand and Crosby streets is no more thrown upon the hands of the Trustees now than it was when they purchased it. The investment (looked upon solely as such) is doubtless a good one, and when the time comes to sell or build, as may be determined, it will have become one of the most valuable plots in that part of New York. It is now rented as a "Coach House," or place for the sale of carriages, to assist in paying the taxes and the interest on the investment.

b. The building at Havana was tendered to the craft, and a portion of the brethren have paid the debts and secured it, but it has not yet been substituted for the asylum sought to be connected with the hall in New York, and the difficulty of providing an asylum is not yet obviated, though it is earnestly hoped that it may be placed under the control of the Trustees of that fund, a thing which we think is a mere matter of time, for of its expediency there can be no doubt. As the college, or asylum and school, now stand, it is, or they are, controlled by a Board of Trustees and an Advisory Board of its own, while the hall and asylum fund is under the charge of a distinct and separate body of Trustees, composed of the Grand Master and Deputy Grand Master of Masons, the Grand Wardens of the Grand Lodge and the Grand Secretary. The property is valued at over $160,000.

c. There were no petty jealousies, to our knowledge, connected with the matter, but all who labored in it did so with earnestness and unanimity. The college was not taken possession of as a school and asylum, nor for any other purpose by the representatives of that part of the fraternity whose members had contributed to paying its debts until those

debts were in course of liquidation, which was commenced on the 7th or 8th of the present month. The election of the President was the act of the Trustees who held their positions under the original act of incorporation, and before the question of re-establishing a school had been passed upon by the vote of any authorized Masonic body. The college, up to the 7th of January, was not subjected to Masonic control, nor the Advisory Board was not organized previously to that day, at which time a large majority of the Board of Trustees was, through resignation, composed of Masons acting under instructions from contributing Lodges.

d. Mr. Thurlow Weed resigned his position as Trustee nearly a year ago, it is said.

e. He is a brother of the deceased Senator Cook, the founder of the college.



BROADWAY AND GRAND STREET, NEW YORK, IN 1850.

f. The Board of Trustees retain all their powers as a corporate body, while the Advisory Board, having no executive powers, merely assist, request and advise the former.

There can be no doubt that the interest taken in this scheme had attracted the attention of the brethren from the scheme of a hall to a considerable extent, while the money spent in it—thrown away in it—had admonished them to be more conservative in the matter of subscriptions. However, the Grand Lodge in 1864 had amended the constitution, making it imperative that $3 should be paid to the Hall and Asylum Fund for each candidate initiated, so that its steady increase was assured and in other ways the fund was continually being swelled. One noteworthy addition was the sum of $500 bequeathed by George W. Ray, Deputy of the Third district, who died at sea, while returning from Cuba in 1866. He was a devoted assistant in all matters pertaining to the hall movement and for a long time his name and that of Edwin Forrest, the tragedian, headed the list of subscribers. In 1868 the trustees sold the Grand Street property for $163,000 (thus realizing a handsome profit), of which $81,500 remained on mortgage, and when that transaction was accomplished the trustees were in possession of, in cash, mortgage and bonds, $284,167.87. Of this $50,931.66 was the net proceeds of a fair which had been held from Dec. 5, 1866, to Jan. 9, 1867, in Oddfellows' Hall on Grand Street. This success was, of course, mainly due to the efforts of the ladies, who thus for the first time showed their practical interest in the movement, and though their after efforts far exceeded this in pecuniary results, their labors and their contributions were justly regarded at the time as the brightest triumph which the movement had scored.

CHAPTER VI.

THE CORNERSTONE.

THE question of a new site became an active one as soon as it was seen that the Grand Street property would have to be abandoned owing to the dissatisfaction it created among the craft, and any number of locations were suggested. The most practical was one on the west side of Broadway between 18th and 19th Streets which Robert D. Holmes had obtained the refusal of for $400,000. That price, however, was more than the trustees cared to assume, but while they were cogitating the refusal was withdrawn and the property was disposed of for $680,000. The search for a site was a long and persistent one, but at the meeting of 1869 the trustees stated that they had purchased the piece of land at the northeast corner of 23d Street and 6th Avenue for $340,000. This choice seems to have met with the hearty approval of the fraternity. It was free of all incumbrances except a lease held by one party, and when the transfer was made the entire cost was paid with the exception of a mortgage for $87,500, against which the trustees held a mortgage on the Grand Street property for $81,500. The 23d Street purchase then yielded a rental of $17,000 and the trustees, with the proceeds of the Grand Street mortgage and this rental, did not doubt their ability to pay off the balance of $87,500 before the mortgage was due on May 1, 1870, pay all necessary expenses and have a little left over. Then with a magnificent piece of unencumbered property on their hands they proposed to enter the money market as borrowers of a sum necessary to build the hall, looking to the revenue derived from it and the subscriptions of the brethren to pay off in time the amount so borrowed.

The hall and asylum committee thus laid their future plans before the brethren at the same meeting:

> There has been received at the Grand Secretary's office from Lodges for per capita tax to the credit of the Hall and Asylum Fund, up to the present time, about $22,000: rent of 6th avenue property to May 1, 1870, $17,000; estimated per capita tax for ensuing year, to be realized on or before next June communication, $22,000. Add these together and we have a sum of $61,000, which, as a little mathematical calculation will show, will meet the balance of debt and leave $54,000 and over with which to meet building operations.
>
> It is proposed to erect a building that will cost from $250,000 to $300,000, and to do this a loan of $200,000 will be effected.
>
> The interest, taxes and insurance on the property will amount to about $22,000 a year, rather under than over.
>
> The income of the building will be from $30,000 to $40,000 annually, and this is no exaggerated calculation.
>
> The debt, therefore, as it will be seen, will be from the completion of the edifice self-liquidating, thus honoring and carrying out the idea of the noble originators of the scheme that there should be no harassing burden of debt upon the fraternity.

It is curious to read this document, where the care with which the course of the future was laid down with so much decision, and to remember the herculean effort which was needed in after years to lift the craft from the slough into which this self-complacency

in time landed it. However, everything looked smooth on the surface, the future seemed lined with golden promises, and it was determined to lay the cornerstone of the Temple in June, 1870.

Napoleon Le Brun, probably the most noted architect of his day in America, a member of the fraternity, was commissioned to prepare the plans of the new structure and in due time his scheme was approved. Meanwhile a determined effort was made to add to the building fund and an appeal was made in every Lodge. The Grand officers made speeches nightly and all sorts of schemes were placed on foot—even picnics were not thought inappropriate—to add to the coffers. And here, be it said, that the Lodges possessed of means subscribed liberally, many more than once dipping generously into the general fund, while individual subscriptions were taken up at many of the meetings. The trouble was that the system was irregular and, in some cases quite unauthorized. It was said, and it is to be feared that the assertion was based on truth, that not one half of what was raised in the name of the Temple reached the coffers of the Hall and Asylum fund, and this, not so much on account of any direct peculation, as from the looseness of the system which was permitted to prevail. However, loose as the system was, it yielded a considerable sum and at the meeting in June, 1870, the trustees announced that the mortgage on their property had been paid off, the ground stood clear of all indebtedness, that they had received in subscriptions $15,310.06 and, besides had $44,887.58 in the way of funds from their regular sources of income. The buildings on the property had been removed and the plans of the architect, so far as they had been prepared, were fully approved, except that one Lodge (Pyramid) had protested against the walls being of granite, as marble was considered more in keeping with Masonic traditions. But it was felt that in the climate of New York granite was a more enduring material than marble and so Masonic tradition had to give way to practical truths.

The cornerstone was laid on June 8, 1870, under the direction of the following committee:

M.·. W.·. John W. Simons, John H. Anthon, James M. Austin, Jerome Buck, Reeves E. Selmes, John J. Gorman, George W. Harris, Charles Sackreuter, F. Richshoffer, Fred W. Herring, William T. Woodruff, Oliver G. Brady, Samuel Jones, Zachariah Dederick, Joseph J. Couch, John G. Barker, Joseph Koch, James R. Elsey, Jesse B. Anthony, George W. Gregory, Thompson Burton, L. H. Conklin, Levi M. Gano, William A. Brodie and Benjamin Flagler.



JAMES GIBSON.

The procession was a memorable one, the grandest which New York had ever yet seen. The Grand Lodge met in Irving Hall and the array of officers, present and past, as well as the representatives of foreign Grand Lodges, made a magnificent sight with their jewels and regalia, but to the Mason's heart the most significant and beautiful part of the

parade was the long ranks of 12,500 Master Masons, arrayed, according to old regulations, "in dark clothing, high black hats, white linen aprons and white gloves," who formed in line under the very capable direction of the Grand Marshal of the day, Brother H. Clay Preston. On the procession reaching the ground Grand Master Gibson and the other dignitaries took their position on a covered platform in the east while the Wardens occupied similar platforms at their appropriate places, west and south.

The ceremony was performed with all the ritualistic ceremony of the craft. The proceedings opened with prayer by the Rev. R. L. Schoonmaker and then an anthem written and composed by Harrison Millard, was sung by the brethren of St. Cecile Lodge.

Here we meet to lay the stone,
  Here our temple shall be found;
Here our hearts, not hands alone,
  By the mystic tie are bound.
Here the craft will meet again
  On the level, tried and known,
Meet as brothers, part as men,
  Bound by ties now sacred grown.

The cornerstone contained the mementos usually placed in such receptacles—copies of Grand Lodge transactions, of the printed orders of the day and the local newspapers; coins, photographs, seals and the like. As it was lowered into its place an anthem, written by Gen. Albert Pike, was sung by the brethren of St. Cecile and then Grand Master Gibson handed the implements of the craft to the architect and finally the stone was declared duly and truly laid. The brethren of Mozart Lodge, Philadelphia, then sung an anthem written by Richard Vaux, Past Grand Master of Pennsylvania. Then followed an oration by the Rev. E. S. Porter, and soon after the brethren dispersed, the two bands which had varied the proceedings with much enjoyable music—Dodworth's and that of Mozart Lodge—leading the way. Most of the Lodges had banquets or receptions in their Lodge rooms in the evening, where they not only celebrated the auspicious proceedings of the day themselves, but entertained many of the brethren who had poured in from the country Lodges.

The scheme of the proposed building as described from the architect's plans was fully detailed at the time of the cornerstone laying and we here copy one of these notices, that which appeared in the New York "World." It not only describes the building but is an apparently official account of its inception and the entire article is, from the historian's point of view, well worth preserving.

There are now 5,000 Masonic Lodges in this country, with a membership of 500,000. The Lodges of this State number 700, containing 100,000 members. Since 1843 a movement has been in progress in this society to raise a fund, which, being properly invested, should afford a constant and perpetual endowment for an asylum, where every one having a legitimate claim on the benevolence of the order might find a ready answer to his or her needs. It was concluded that the best means of securing an endowment would be to purchase real estate in the city of New York sure to increase rather than decrease in value, and from its revenues to secure an eternal and never-failing source of revenue for the support of an establishment in some part of the State, where the proper beneficiaries could receive unstinted attention. Accordingly, in June, 1843, R. W. Brother James Herring drew up a subscription paper and $300 was immediately subscribed. Various means were taken to increase the fund besides the devotion of the surplus income of the order. Edwin Forrest gave $500 in 1859. Ole Bull gave concerts in its aid. In 1849 it was $4,121. In 1858 it was $12,879, showing that it gained less than $1,000 a year at that time. But in 1860, through donations from the Grand Lodge, balls, etc., rose to $31,111. In 1864 there were donations from Lodges amounting to $20,000, and the fund stood $74,310. Still increasing donations and a fair that produced $50,000 made it in 1867 $207,694. Some years earlier a property had been bought at Grand and Crosby streets, and $41,875 was cleared by the sale of this in 1869. In 1870 the fund stood $381,013. It was now thought best to buy a site for the hall, and the plot was purchased at the corner of Sixth avenue and Twenty-third street. This property is 144x98 feet, and cost $336,126.33. During the same year the hall was commenced. The whole cost of the temple,

including ground, up to this time, is $721,463.81, while the actual amount of the fund is $500,668.54. Finding that Masons did not make up the deficiency fast enough, the trustees have issued bonds for $400,000 based on a first mortgage of the property. They hope, however, to have the place clear of debt before long, so that they can devote the income, estimated at $50,000 per annum, to the building and maintenance of the asylum.

The style of architecture that has been selected is the renaissance, and the design is exceedingly chaste and well proportioned. The building is five stories high, and each story is distinctly represented in the exterior. A pavilion ornamented by columns and surmounted by a quadrangular dome fifty feet square at the base and rising 155 feet above the pavement is the main feature on Twenty-third street. Curtains embellished with allegorical statuary connect this center compartment with corner pavilions, each twenty-six feet square to the base, rising ninety-five feet to the top of the main cornice and capped by a Mansard roof. The front on Sixth avenue is in harmony with that on Twenty-third street.

The first story is entirely arranged for stores, three large ones on the street and four on the avenue. The main entrance will be on Twenty-third street, in the curtain next to Sixth avenue, and has a Doric portico. In front of this portico will be placed two Masonic columns, surmounted by globes 20 feet high, the significance of which will be duly appreciated by Masons. These, together with the statuary and the arms of the Grand Lodge on the fifth story, will form the only indications of the purpose of the building. This entrance leads directly by a wide flight of stairs to a large corridor 20 feet wide, 66 feet long and 30 feet high, on the second floor, from which immediate access is obtained on the east side to the Grand Lodge room, 84 feet, and 30 feet high, calculated to seat 1,000 persons comfortably, in addition to which a gallery across the west end of the room will accommodate 150 persons. The throne of the Grand Master will be in a recess at the east end, with retiring and accommodation rooms conveniently located on each side. From this corridor is also reached on the west side the parlor of the Grand Master, the parlor and offices of the Grand Secretary, the fire-proof archive-room, and others. At the north end of the corridor is the stairway leading to the upper stories. The reception halls above are 20 feet wide, 68 feet long and 22 feet high, from which entrance is gained on the east side of three tylers' rooms, connected by ante-rooms with three Blue Lodge rooms, each 62 feet long. On the west side of the corridor is a large banqueting room, with steward's rooms adjoining. The stairway leads next to the fourth story, which is 22 feet high, and contains two Blue Lodge rooms and one Royal Arch chamber room the same size as those on the floor below.

The latter room will be arranged with certain novel and valuable conveniences and will be complete in every respect.

The whole of the fifth story will be devoted to the use of the Knights Templars, and it is believed this Commandery hall will be the most complete ever constructed, and will greatly increase the effect of the imposing ceremonies of the order.

The first story and all the halls, corridors, and stairways throughout will be of the best fire-proof construction, and a large elevator will traverse the building from the first to the fifth story, so that in case of accident the entire building can be emptied in five minutes.

CHAPTER VII.

FINANCIAL WORRIMENTS.

THE echoes of the cornerstone laying had hardly died away before a campaign for funds was entered upon. Something tangible had been accomplished and the brethren were asked to make the measure of accomplishment still greater. For a time subscriptions flowed in. A Masonic picnic yielded $5,000, the Grand Commandery sent in $3,000, and the Grand Chapter $7,000, and many of the subordinate Lodges contributed in wonderful liberality, but it seemed as if the craft had created an agency whose cry for more was insatiable. At the meeting of 1871, it was shown that $395,000 had been sunk in land, foundation, etc., and that at least $400,000 more would be needed to complete the work. For this the trustees still asked for subscriptions, for it was still their hope to pay for the entire construction as it arose, so as to leave the rents derived from it for the purposes of the Asylum. But the subscriptions did not continue in anything like the proportion required, the brethren began to feel tired of hearing appeals read or made in person for money, either out of Lodge funds or out of their pockets, and the inflow into the treasury began to drag. Meanwhile the walls of the building were rising up and contractors were needing money, while the wherewithal had to be provided for interior furnishing and other incidentals, much of which had been unforeseen. To give them more power in the premises the act of incorporation of the trustees was amended, investing them with borrowing powers and enlarged scope in the financial management of the building. Then bonds were issued and sold, but for a time, although these securities bore 7 per cent interest, they were slow to negotiate, and a loan had to be arranged with the National Trust Company. When Grand Master Fox called the Grand Lodge to order on June 3, 1873, in the building—then by no means finished, internally—it was stated that they had received in all, from all sources $837,399.01. Of this they had some $18,000 on hand to meet present emergencies, but they had contracted debts in bonds or loan amounting to $271,000.

With the evidence before them of a splendid building, fully adapted for the uses of the craft, and standing in one of the leading thoroughfares of the commercial metropolis of the new world it was thought that the brethren who attended the Grand Lodge session of 1873 would again unloosen the purse strings of the Lodges and of their brethren. One report submitted said:

> When three years ago the cornerstone was laid, furnishing a most tangible evidence of having a hall of our own, it was thought that under the inspiration of that step the means necessary to complete not only the hall but also to carry out the much more important object of the building of the asylum would come forth generously and amply, but it has not been so. While the Trustees have put forth every effort, used every exertion, and under the vote of the representatives in Grand Lodge assembled, have erected the hall, trusting to the support of the fraternity of this jurisdiction, it is not a source of congratulation to us that they have done so under difficulties, and that owing to financial

weakness they have been compelled to borrow money and mortgage the property to complete the same. The debt thus created only tends to put off the day when the asylum can be erected. It is a debt that should be met at once by the fraternity of the State. We of the Empire State occupy a proud rank as a body and we should never allow our reputation to be tarnished by the dragging along of this noble project. * * * The hall is a monument of our enterprise, but the asylum would be an enduring monument of our charity.

With a huge building practically needing furnishing throughout and new sources of expenditure rising into view every day, expenditures on which, seemingly no calculations had been made, and in addition to a load of debt, a fresh annual charge of interest added to their burdens, the trustees for a time almost became disheartened. Their object became the acquisition of a revenue from the building, but this could only be done by the stores and apartments being finished so that they might be rented. So the cry went forth once more for subscriptions, donations—or anything in the shape of money. Again the ladies came to the aid of the brethren, and on the suggestion, mainly, of Ellwood E. Thorne, then Deputy Grand Master, arrangements for a fair were soon in progress. It seemed to enlist the sympathy of the entire fraternity in the city and long before the arrangements were completed the success of the affair seemed assured. But even the most optimistic of the brethren hardly anticipated the measure of that success. The fair was opened in Apollo Hall, on 28th Street near Broadway, on March 15, 1873, and it continued until April 12 and by it $50,912.45 was added to the Hall and Asylum Fund.

This enabled the trustees to push on with the work of furnishing the building and on May 1, 1873, the internal arrangements were so far advanced that several Lodges took up their quarters within it. On that date we learn from the "Tribune" that the Temple was opened May 1, by Jerusalem Chapter, No. 8, Royal Arch Masons, and Manhattan, Atlas, Hope, and Putnam Lodges. Over five thousand persons, members of the Masonic fraternity, visited it during the evening, and the five rooms occupied by the above named bodies were crowded to their utmost capacity. In Hope Lodge, No. 244, an official visit was made by District Deputy Grand Master John J. Gorman, and an address of welcome was delivered by Deputy Grand Master Thorne. This Lodge occupied the Tuscan Room. Putnam Lodge, No. 388, occupied the Ionic Room, and worked the first degree on the first Mason made in the Temple. The Deputy Grand Master also visited this Lodge, and welcomed the members into the Temple. Manhattan Lodge, No. 62, has possession of the Corinthian Room, which barely held the large concourse of brethren assembled within its walls. A very large number of Grand officers were present and delivered short addresses prior to the Lodge raising the first Master Mason. Atlas Lodge, No. 316, occupied the Composite Room, and among the Grand officers present was Past Grand Steward Jno. Boyd. After this Lodge closed, the brethren celebrated the event by adjourning to a neighboring hotel and enjoying a banquet.

In the Egyptian Room, the Capitular degree of Mark Master was conferred upon Warren A. Conover, the son of the builder of the Temple. Past High Priest G. Dederick presented the Chapter with a handsome set of gavels made of rare wood, specially for use on that occasion. After the degree had been conferred the Companions and Grand officers adjourned to the Banquet Hall in the upper story, and there partook of an excellent collation provided by the members of Jerusalem Chapter, and presided over by the High Priest, E. Benschoten.

The magnificent results of the fair, however, were soon wiped out in the apparently insatiable demand of what some wearied brethren began to describe as the Masonic Frankenstein. Other troubles, troubles which could not have been foreseen, added to the perplexi-

ties of the situation and to the apparently inextricable labyrinth of worriment and disaster. The financial situation in New York in the fall of 1873 began to show signs of disturbance and the monetary institutions and capitalists of all sorts who had money "out" began gathering it in so as to be in readiness for emergencies. In September one of those panics which dot the history of Wall Street burst and for a short time paralyzed business. Call loans were peremptorily drawn in and as some of these had been obtained by the trustees they had to meet them or see their bonds, which they had given as collateral, thrown on the market at a greatly depreciated rate. Many times during that year their funds were wiped out, and but for skillful steering and persistent demands on the fraternity, the result to the Grand Lodge would have been disastrous. In this new emergency the brethren certainly did their duty, so there is no need to particularize as to what any one brother accomplished or what any one Lodge did. The trustees handled during that eventful Masonic year $173,396.72, but when they reported to the meeting of June, 1874, only $1,431.80 of that amount remained in their hands, and besides their indebtedness had increased to $352,710. No less than $932,757 had been spent on the structure and it was still far from being completed.

It was evident that the salvation of the scheme was the completion of the work, so all efforts were directed to that end. The hunt for subscriptions was still kept up, but more faith was placed for speedy financial results upon the sale of bonds and a determined effort was made to place these securities. All Lodges which had the means were importuned to invest in one or more of the $1,000, seven per cent bonds, and many did so, while the wealthier brethren were also induced to put some of their means in that form of investment. The bonds were finally floated to a sufficient extent to enable the trustees to complete their work, although at the time, even with the credit of the fraternity behind it, the collateral was by no means recognized as gilt edged. Money was also raised among the Lodges by way of notes, a source of revenue which, while it aided in the immediate relief, added afterward to the embarrassments of the trustees. However, they so far completed the building that the object of securing additional tenants was added to the other details which fell on their shoulders, and a diligent canvass to that end was made in the city Lodges. The response, while it did not fill the building, was very gratifying and although the rents demanded were above the market rental value and some little grumbling had been felt thereat, the building at once took its place as the home of the Masonic fraternity in New York.

As soon as the completion appeared assured, the question of dedication was brought up before the trustees and it was intended that that function should take place in November, 1874. But Lodges were moving into the building without waiting for that formality, and reflection served to show that it would be much better to have the ceremony take place in connection with the annual meeting, and the day was fixed for June 2, 1875. At that meeting a carefully prepared statement showed that the trustees had received during the past year $303,529.36, all of which had been paid out with the exception of $2,036.60. The building, which had originally been expected to cost $800,000, had used up, in site, structure, furniture and "etceteras" $1,278,646.27, while the indebtedness was $554,300.

CHAPTER VIII.

THE DEDICATION OF THE TEMPLE.

AS soon as the date for dedication was finally determined on Grand Master Thorne, with characteristic energy, instituted arrangements to make the ceremony pass off with all the eclat possible. In order that no additional burden should fall on the trustees he ordered a special dedication fund to be inaugurated and appointed John W. Simons, Zachariah Dederick, James Ten Eyck, John T. Conover and Stephen E. Gardner as a committee to attend to the details of the day's ceremonies. But it is only just to say that no member of the craft worked harder than he did himself to make these ceremonies not only successful but an honor to the fraternity.

The arrangements were made on a large scale and as the time approached for the ceremony not only were the members of the fraternity aroused to a full sense of its importance but the feeling spread over the city and probably was awaited with more expectancy than any dedication event had created in the history of the municipality. When the designated day arrived and it was seen that magnificent weather was to attend the exercises it seemed as if nothing was wanted to make the occasion a brilliant one. The town was filled with Freemasons of all grades, Knights Templars, Royal Arch Companions, Royal and Select Masters, Ancient and Accepted Scottish Rite brethren, Representatives of other Grand Lodges and dignitaries of all ranks, and when the rolls were footed up it was found that 23,119 Master Masons—by whatever other titles they bore—took part in the parade which commenced the day's proceedings. As contemporary accounts are more valuable for historical purposes than those which are compiled at later date, mainly because they give contemporary impressions, the following account of the parade, taken from the New York "Herald," of Thursday, June 3, 1875, will be found more interesting than anything which a later historian could compile:

Wednesday was indeed a gala day in New York, and seldom has the city worn such a holiday look in these the early days of leafy June, as it presented during the time the great Masonic pageant moved over its pavements. The sun shone brightly, yet not too hotly, on the moving masses of the brothers of the Mystic Tie, and the spectacle presented was one only to be seen once in a lifetime. Twenty-six thousand stalwart, intelligent and upright men were formed in solid column and marched steadily forward over the route laid down for the procession and as they moved thousands upon thousands of interested spectators lined the sidewalks and viewed the scene. There was ample color and variety given to the column by the banners, the music and the regalia. The handsome uniforms of the Knights Templars, their flashing sword blades, glittering decorations and waving plumes filled the eye and gratified the inherent love of the beautiful that is implanted in every human breast. But it was not the brilliance of the Knights alone that gave interest to the occasion, for in the solid masses of Blue Lodge Masons, in their simple linen aprons, was manifested the strength and importance of the order.

No event has occurred in Masonic history, either in this or the Old World, around which will gather more pleasant memories than those which attach to the great procession that on Wednesday marched through the streets of New York. The members of the fraternity who assembled represented an idea

that is social, protective and charitable. There was not a man who wore a badge but was sworn to obey a law that made him the guardian of his brother's welfare and the protector of his widow and orphan. There was not a man present who by oath was not bound to oppose evil with good, error with truth, wrong with right and to battle with vice in every shape. It was a vast fraternity, knowing no sect or section, and guided only by principle, the cornerstone of which is charity. The march was made admirably. The arrangements of the Grand Marshal and his assistants were in every way successful, and, altogether, the occasion is one that may well be long remembered. Few spectators who looked upon the display could fail to observe not merely the dignity and decorum that marked the entire proceedings, the solidity and strength of the several organizations and the moral power which they represented; but they must also have remarked that many of the distinguished men of the country were present, and that old age, intellect and experience were largely represented from the beginning to the end of the line.

It is a theme of general comment that there never has been an occasion of this character in the city of New York when more decorum was exhibited and more universal admiration expressed. The Masonic fraternity may well feel glad that the day had been blessed both by heaven and by the congratulations of their fellow citizens.

The scene was especially attractive to the ladies, for they turned out at an exceptionally early hour in immense numbers, and were, manifestly, much pleased by what they saw. Many were wives or sisters of Masons in the line, and greeted their friends or relatives as they passed. The housetops were gay with fluttering bunting, and every window and doorstep along the route was filled with its quota of beauty. Hotels were decorated, store windows were dressed in Masonic colors and emblems, and private residences were in gala dress in honor of the occasion. The day was devoted to the work of dedicating a temple whose revenues go to the support of the widow and the orphan, and the charitable feature of Masonry was dwelt upon by those who witnessed the procession.

Long before nine o'clock, the hour appointed for the moving of the column, the immediate vicinity of Nineteenth street and Fifth avenue was thronged by a sight-seeing multitude. Mounted Masons dashed up and down the avenue, delivering and receiving orders, Templars in regalia hurried to and fro, and bands of music were to be heard on every side. The stoops, balconies and windows of the houses in the neighborhood were at an early hour occupied, and the impatience of the throng seemed to be subdued by the occasional passing of a Lodge, a band or an equestrian Mason. At an early hour the different divisions took up their positions in the streets on either side of Fifth avenue, from Ninth to Nineteenth street. The preparatory programme, as published, was fully carried out, but notwithstanding the perfect order that prevailed the head of the column did not move until twenty-two minutes past nine. At nine o'clock the mounted police fell into line, and as the music of the Fifth Regiment Band broke on the air they started off. The appearance of the men and horses was very fine and showed careful training.

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The head of the column reached Washington square at half-past nine and passed in review before



MASONIC HALL, NEW YORK CITY

the Grand Lodge of the State of New York. The Grand Lodge, headed by M.·. W.·. Grand Master Thorne, arrived at the stand, erected on the northern part of the fountain circle, about half an hour before the procession began to move. The stand was gayly decorated with American flags, and the only Masonic emblem visible was the handsome banner of the Grand Lodge, which the members had brought with them.

The scene at this point was very impressive. From the grand stand, up Fifth avenue, as far as

the eye could reach the thoroughfare, was seen a moving mass of white feathers, interspersed with gay banners and the glitter of steel, as the Knights Templars marched forward in serried ranks or in the form of a cross or triangle.

A Knight Templar from Canada attracted general notice. He is called Sir Thomas Hodges, and is a member of Kingston Commandery, Ontario. He was dressed in a white surcoat, with Maltese cross in the center; long white mantle; scarlet cap, a portion of which hung down behind, with a passion cross in front; a long white mantle, with Maltese cross on the left arm; black sash and black sword and scabbard.

In the regular order the divisions passed in review. It is estimated that each division contained 1,000 men, distributed in Lodges as follows: Ninth, 12 Lodges; Tenth, 15 Lodges; Eleventh, 16 Lodges; Twelfth, 15 Lodges; Thirteenth, 17 Lodges; Fourteenth, 14 Lodges; Fifteenth, 11 Lodges; Sixteenth, 14 Lodges; Seventeenth, 13 Lodges; Eighteenth, 12 Lodges; Nineteenth, 12 Lodges; Twentieth, 9 Lodges; Twenty-first, 10 Lodges; Twenty-second, 11 Lodges; Twenty-third, 10 Lodges; Twenty-fourth, 10 Lodges, and Twenty-fifth, 12 Lodges.

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The head of the pageant swung gracefully from the crosstown thoroughfare into the avenue of all American avenues. Every window in Delmonico's was occupied, and never before did the wealth of blooming shrubs and plants on that well-known corner seem so fresh or so fragrant. The immensity of the pageant grew upon the spectator with moment, and it is safe to say there have been few more impressive parades in this country. And there were many distinguished men who formed a part of that procession. There a prominent man of letters walked by the side of a comrade unknown to the world; there a man worth millions formed part of a phalanx with the small though thrifty tradesman.

The parade was under the direction of Brother Henry Clay Preston, who was Grand Marshal of the day, and the start was from Fifth avenue and Nineteenth street.

The first seven divisions were composed of Knights Templars both of New York and of other jurisdictions, the place of honor in the rear of the seventh division being occupied by the Grand Commandery of New York and its guests. Among these the representative of the Canada fratres attracted much attention from his peculiar costume, being that of the English Templars.

The 8th division was appropriated to the members of the Ancient and Accepted Rite, both jurisdictions being represented; to the Grand Council of Royal and Select Masters; and to the Grand Chapter of Royal Arch Masons, and to aged and infirm Masons. This division was in carriages.

The next seventeen divisions consisted of Master Masons, all dressed in black suits and white gloves and white lamb-skin aprons, constituting, if not the most gorgeous, a very striking and pleasant part of the procession. One hundred and eighteen Lodges were represented, several of them being from New Jersey, with delegates from Pennsylvania, St. John's Lodge No. 1, in the 25th division, with the Bible on which Washington took the oath as first President of the United States.

The 26th and last division consisted of the Grand Lodge, the whole procession being terminated by the Grand Master, M.·. W.·. Bro. Ellwood E. Thorne, accompanied by two Grand Stewards carrying rods.

In the Grand Lodge the paraphernalia necessary to the ceremonies of the dedication were borne, such as the Symbolic Lodge, the elements of corn, wine and oil, and the square, level and plumb, carried by the chief architect, Bro. Napoleon le Brun. In this division were also the guests of the Grand Lodge in carriages.

The procession, thus formed, marched as follows: Down Fifth avenue, passing in review before the Grand Lodge; continuing down South Fifth avenue to Canal street, Canal street to Broadway, up Broadway to Fourteenth street, Fourteenth street to Fifth avenue, up Fifth avenue to Twenty-second street, Twenty-second street to Broadway, Broadway to Twenty-third street, Twenty-third street to Madison avenue, Madison avenue to Thirty-fourth street, Thirty-fourth street to Fifth avenue, Fifth avenue to Twenty-third street, Twenty-third street to Seventh avenue, when the First, Second, Third and Fourth Divisions proceeded to Seventh avenue, right into Twenty-fourth street; the Fifth, Sixth, Seventh and Eighth Divisions right into Twenty-fifth street, and formed double column. The Ninth, Tenth, Eleventh and Twelfth Divisions continued the march down Seventh avenue, left into Twenty-second street. The Thirteenth, Fourteenth, Fifteenth and Sixteenth Divisions, left into Twenty-first street; Seventeenth, Eighteenth, Nineteenth and Twentieth Divisions, left into Twentieth street, and formed double column. The Twenty-first, Twenty-second, Twenty-third and Twenty-fourth Divisions continued down Twenty-first street to the ferry. The Twenty-fifth Division halted at Seventh avenue. Upon arriving at the places above designated each devision was dismissed by its chief. When the right of the rear division reached the entrance to the temple it halted, open column, face

inward, and entered the Grand Lodge room in reverse order, headed by the Grand Master.

The head of the column reached Washington Square at half-past nine, and the whole body passed in review before the Grand Lodge. That body had arrived at the point of review, or stand, on the northern part of the fountain center about half-past eight. The stand was gayly decorated with American flags and with the beautiful banner of the Grand Lodge, which had been recently persented by several ladies through Brother Brown, the Grand Standard Bearer.

The scene at this point was very impressive. From the grand stand, up Fifth avenue, as far as the eye could reach on the thoroughfare, was seen a moving mass of white feathers, interspersed with gay banners and the glitter of steel, as the Knights Templars marched forward in serried ranks, or in the form of a cross or triangle. These were followed by the dignitaries of the order in carriages, and by at least fifteen thousand Master Masons, the whole line amounting, as we have already said, to about twenty-four thousand.

When the parade was dismissed Grand Master Thorne proceeded with the ceremony of dedication in the presence of over a thousand brethren, according to the prescribed ritual. The proceedings commenced with prayer by Grand Chaplain Webster, then a hymn, "Thou Who Art God Above," and Grand Chaplain Schoonmaker read the sixth chapter of tne second Book of Chronicles. When it was concluded the Grand Master addressed the brethren as follows:

We have assembled at this time and in this place to crown the labor of more than a quarter of a century by solemnly dedicating and setting apart this building for the purposes of the great fraternity of which we are all proud to be constituent members, and while we may justly feel elated that in this, the great commercial metropolis of the country, there is at least a temple builded with the best care and appliances of human skill, garnished and adorned in a manner fitting the power and wealth of 100,000 craftsmen of this jurisdiction, yet that, after all, is the least important part of the work. These solid walls, built to stand unshaken before generations yet unborn, the proud dome overlooking the marts where commerce and manufacture give sustenance to millions, may lend additional luster to the eye and an honest swelling of the heart of the craftsmen who look upon them and feel that this is the work of their hands, the splendid result of their labor, devotion and sacrifice. The earnest and gratefully received congratulations from every part of the world may excuse our joy on this festal day. But more than all this is our reflection that with the close of this day's labor we have reached the second step in that undertaking, conceived in fear and amid doubt and perplexity that there should be erected in the city of New York a hall, the revenues of which are to be a perpetual and an unalienable endowment to the largest system of benevolence ever undertaken by the craft. This hall, therefore, is not so much for the convenience of our working—in the ordinary acceptation of the word—as it is for the benefit of the aged and needy brethren, the destitute widows and orphans of our household. I would, therefore, dear brethren, while we pause for the solemn services of this occasion, that we here and now gather fresh zeal, more earnest devotion, more unchangeable resolve to go on with the appointed labor. I would that in your prayers you solicit from the Great Architect not only the continuance of the blessings He has thus far and so abundantly showered upon the works of your hands, but that He will give light and courage and tireless energy to persevere unto the end. I would that you may all understand and appreciate how great, how noble, how elevating is the design drawn upon our trestle-board by the founders of this enterprise, and that it may be given to each of you to give a portion at least of his Masonic life to the completion of the task still before us, looking not here for our rewards, but remembering that our Father who seeth in secret will reward us openly, remembering that when we have received the summons which bids us lay down the working tools of our profession and pass to the better life beyond, the gratitude and prayers of the little ones will adorn our memory as with gems of untold value. I now invoke your assistance in the ceremonies of the dedication.

The Bible and lights were displayed and the Grand Secretary read the resolution directing the dedication on that day. James W. Husted, Deputy Grand Master, formally asked the Grand Master to dedicate the hall, and the building committee and the architect and the builder surrendered the edifice into tne keeping of the fraternity. The dedication march followed and all other proceedings customary on such occasions were gone through in due and ample form. When they were completed the Grand Master presented one

of his predecessors, John L. Lewis, who delivered the customary oration and was listened to with the attention which the occasion, the theme and the orator deserved. He spoke as follows:

DEDICATORY ORATION.

My Brethren:—There is a word, one of the most simple and familiar utterances of our mother tongue, the medium of an idea which when conceived or spoken never fails to enkindle the best, the purest and the holiest emotions of our nature. It is lisped in the cradle of infancy, and its influence never ceases to be felt till the narrow walls of the grave have finally stifled all thought and stilled every earthly sensation. With it even the checkered phases of life are happy; without it the uttermost miseries of desolation and destitution—when desolation and destitution have become to be keenly felt—have reached their profoundest deep. To the schoolboy it is the ultimate haven of delight; it sends its enlightening and cheering rays to the bosom of the prodigal; the youthful maiden turns to its loss upon her bridal morn, as the single drop of bitterness in her full cup of anticipated joy, and continues to deplore it until it has been won again in a new relation; and the husband and the father looks forward to it as the fulfillment of his richest reward for his daily labors. The wanderer and the fugitive dwell upon the thought of it as a final recompense for all sorrows and trials, and the voyager in a torrid clime, or upon ice-bound seas, is revived into new energy by its fond recollection.

And yet, for nearly a century, during which thrones and kingdoms had fallen, nations had uprisen, the tides of great revolutions had swept over the earth, exalting here, desolating there, and during which, above all, an Hesperian Republic took its place among the dominions of the earth, and whose bounds were spanned only by the mighty shores of oceans, our fraternity in the State of New York had no central home. Although it had toiled through so many years of existence to provide homes for the houseless and otherwise unfriended children of want, shelterless against the chill blasts of poverty, yet it had denied itself what it had so freely furnished to others—the shelter of a family roof tree.

And it was not because there were none of mighty soul and lofty intellect, of pure hearts and kindly natures in its midst, who loved it with a zeal and devotion as ardent as that which they bore to their country. Passing by such honored names as those of George Harrison and his compeers—men as full grown morally and mentally as they were physically, men of renown in council and in the professional, mechanical and commercial pursuits of life, not omitting those engaged in agriculture in one of our far-off colonial days, some of whose names will live in our public annals when even this proud fabric shall have crumbled into dust—let us approach the feet of him who was first Grand Master of the fraternity of the Free and Accepted Masons, hailing under the Grand Lodge of the State of New York. The humblest and the last, even of our apprentices, is thrilled with a livelier and loftier emotion, when he remembers that he is connected with an institution which had once for its chief one so distinguished as Robert R. Livingston. It will not be the least among his proud recollections that this revered chieftain fulfills the word of poesy—that he was truly "to the manor born"—a native son of New York. For its welfare were the earliest thoughts and ardent strivings of his youth, when governmental oppression was threatening its life, for its best interests were given the exercise of a lofty intellect, unwearied toil and unbounded generosity. My brothren need not be reminded of the outlines of his eventful history.

It was not reserved for him, nor for the men of renown who immediately succeeded him, to accomplish an enterprise which lay near the hearts of all. It was not the will, and it may be not the means, but the way that was wanting. From time to time the subject of a Masonic hall was broached, but it ended in resolutions only. The beginning was desirous and apparently easy, but the eye of faith had not included the successful consummation; and so even the beginning was not begun. It is eminently proper to note some of the movements made at different periods toward the building of a literal and permanent Grand Orient as found in our annals. Prior to 1817 the Grand Lodge was held and its official center found in such places in the city of New York as were temporarily engaged for that purpose. With the Masonic seat of government in that city, then as now, the most obviously proper place, there was yet no particular locality which it could claim as its own in that rapidly growing metropolis. Feeling this want, the Grand Lodge, on the 18th day of June, 1817, when the craft were prosperous, if not rich, seemingly bowed itself to ask of the city corporation a lease of vacant apartments in the almshouse for that purpose. Suitable public halls for this purpose did not exist at any central point within the city bounds. The request, however, was refused; for what reason we are not informed. Perhaps we may congratulate ourselves

on the result, although there was no humiliation in the proposal.

It was on the 7th day of June, 1843, that the first decisive and finally successful step was taken. On that day a memorial was presented in Grand Lodge praying that measures might be taken for the creation of a fund for the purpose of erecting a Masonic hall and asylum. This memorial was subscribed by 100 brethren, each of whom pledged himself to pay the sum of $300, and a continuous annual contribution. Forever honored be their names and memories by all, and they should be inscribed the first and highest upon the sacred roll of honor.

It has been said that an humble brother of limited means, and dependent upon his daily labor for his daily bread, inaugurated this enterprise by laying a silver dollar upon the altar, as the first gift to the "Hall and Asylum Fund" of the Grand Lodge of New York. If this be so, deaf must be our ears, mute our voices and deadened our hearts to every generous emotion, if we do not on this day of jubilee pronounce the name of Greenfield Pote, of the city of New York, then Grand Tyler, as the first true-hearted donor of that which equals the widow's mite, since expanded into thousands upon thousands of dollars.

In the meantime action upon the subject was taken from time to time, by the Grand Lodge, by spirited individual Lodges, by the exertions of large-hearted and self-denying brethren, and by conventions of brethren, of which it may not be an undue partiality to name that which was held at Albany on the 7th day of February, 1851, at which fifty Lodges, then constituting one-third of the whole number in the State, were represented, city and country alike in proportion, and whose determined action gave an onward impulse to the grand design.

Twenty-five years ago—a quarter of a century—the speaker who now addresses you entered the Grand Lodge as a member. He had then attained that which, in a calm review of the past, he deems to have been the proudest distinction of his Masonic life—the Mastership of his mother Lodge—filled as that life has been by the overwhelming kindness and partiality of his beloved and honored Masonic brethren, with honors and titles. Rank and distinction he has enjoyed, but there never has been rank or distinction so much prized, and which so satisfied every longing of ambition, as that of being Master of a Lodge; none which he ever labored more industriously and faithfully to fill. And having been led into this personal allusion, pardon another—the last and only one that will be thrust upon your notice. Although entitled by rank and degree to bear the insignia of the highest Masonic distinction in this hemisphere, and which is in fact only worn upon necessary public occasions, yet the jewel dearest to him, and that which is daily worn next his heart, is the unpretending badge of a Masonic veteran.

At the period denoted there were about 100 Lodges in the State, with a membership not exceeding 15,000, including the large number of unaffiliated within their range; to-day there are about 700 Lodges, with a registered membership of over 87,000. Then there were differences among the Masons of our State as to questions of regularity and jurisdiction; to-day there is cordial and unbroken union.

Situated within the heart of the greatest city of our continent—emphatically great in all the elements of greatness—and to be henceforth the home of the craft, this Masonic temple cannot fail to be in future the theatre of most interesting events, not only in our local history, but that of the Masonic world.

"Westward the star of empire takes its way," and it is in no spirit of arrogance, but in the assertion of an evident truth, connected, too, with a deep sense of the high responsibility which it imposes, it is said that the imperial crown designated by the poet has quietly but naturally passed from the Eastern to the Western Continent as the seat of Masonic supremacy, and that the city of New York must hereafter be the central star, not only of this continent but of all lands. Hither will come from every clime those who seek universal brotherhood, or who seek relief; hitherward will bend the steps of those who seek for light; hitherward will turn all those who desire communion in high converse with their gifted brethren, whithersoever dispersed. Within these walls will be discussed by masterly intellects all those questions which touch the great heart of the fraternity in this and other lands; and here will be determined much of the character of its future for weal—we trust never for woe.

It may be thought—it is thought—that the ceremonies and the events of this hour affect only the brethren of the mystic tie. If it were no more than this we could still rejoice with a joy unspeakable. But these are so deeply entwined with our common humanity, so intimately connected with a higher civilization, so pregnant with considerations that affect not only our craft but the mass of our nationality, that it were false to duty to refrain from their presentation.

With questions of State or the administrations of governments, and with religious sects or their peculiar creeds, our institution in its sphere or duty has no part or lot. Tolerance to all and bias

toward none are its cardinal principles of belief and action, leaving every brother free to act according to the dictates of his own conscience, only requiring him to be loyal to his country, true to his fellow men and obedient to his God. But we are deeply concerned in that which affects the character and stability of governments, and the peace and purity of churches, in their effects upon the happiness of mankind. The advocates of peace, we have avowed before high heaven that the sword shall not devour forever; that toleration shall be the practice, as it is the rule, in every free land, and that art and science shall receive that protection and encouragement which they so eminently require in their struggles with a worldly spirit.

The pageant of this hour will soon be over and be among the things of the past; but our mission will never pass away. It may be that some earnest spirits are looking for the advent of that glorious day, when there shall come sounding upon the ear, and impressing the inmost soul, voices soft and sweet as the winged messenger of the skies, yet clear and distinct as the trump of the archangel, proclaiming, "Peace on earth and good will to men!" Then, indeed, would one portion of our mission be fulfilled, and we should be left free to pursue the humble but ever recurring duty of wiping away the mourner's tear, of shielding and protecting helpless orphanage, and of causing the lone heart and the lonelier hearth once more to be lit up with gladness, and the smile of joy to come in the morning, after the long night of weariness and woe. But we are constrained to believe that we shall not behold these halcyon days, and that we must continue to minister to our lowly, but happy sphere, till the mists of time melt away at the sunlight and dawn of eternity.

And if, in so doing, we pursue our own customs, are governed by our own simple regulations, shroud our movements in a veil of secrecy only to be torn away upon the morning of the resurrection when everything secret shall be made manifest, deem us not fanatic or frivolous, but simply desirous to preserve those safeguards which, in this evil world, honesty requires, as a protection against craft and guile, and to strengthen those ties which bind us together as fellow laborers in the cause of justice and humanity. If these were laid aside it would destroy our peace and harmony, expose us to be the prey of the designing and unprincipled, and pervert the objects and designs of our institution into those of unholy ambition or selfish desire of public applause. Then the good we would do would be aimless and purposeless, and the good we could do be as vain and idle as the dashing of the waves upon the sands or the rock-bound shore.

Long, then, may this temple stand, not only as the home shelter of the craftsman, but the temple, indeed, of the virtues; containing, not like those of old, the sculptured images of false gods, but being the council chamber and central laboratory of the good and true, devising benefits for their fellow men; a beacon light, not indeed upon the shore, darting its rays upon the wilderness of waters, but a beacon light in the heart of this great metropolis, shedding its refulgent splendor upon the broader ocean of eternity, and an earthly memorial of that spiritual building—that house "not made with hands, eternal in the heavens."

After Lewis had concluded Grand Marshal Roome made proclamation in the usual method as follows: "In the presence of the Supreme Architect of the Universe, whose unnumbered blessings we humbly acknowledge, and by order of the Most Worshipful Ellwood E. Thorne, Grand Master of Masons, and under the auspices of the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York and the brethren owing it fealty and allegiance, I declare this new Masonic Hall dedicated." Thereupon the Grand honors were given, Wagner's chorus, "That This May Be a Hallowed Place," was sung and the ceremonies closed, as they had begun, with prayer.

Nearly every Masonic body in the city that night had a banquet of some sort and the city overflowed with Masonic speeches and words of good fellowship and cheer. The leading festival, however, was that given by the Grand Lodge to its guests in Irving Hall and of that we select the following account which appeared in the "Masonic Courier:"

The hall was tastefully decorated with streamers of red, white and blue hung from the center of the lofty ceiling to the galleries, forming a sort of canopy. The fronts of the galleries were adorned with draperies of red, white and blue silk, spangled with gold, silver and blue stars. The boxes were festooned with the national colors and Templar flags, and pennons representing the different States of the Union were hung around the hall and in the reception-room. In front of the gallery, over the entrance doors, was suspended the new banner of the

Grand Lodge. At the upper end of the hall was Leutz's painting of George Washington closing a Masonic Lodge, surrounded with flags and streamers, and surmounted with the mystic letter "G" in gas-jets. On each side of this picture were ancient Templar arms surrounded with flags, while on the table beneath were floral representations of the pillars in front of the Masonic Temple, the "47th problem of Euclid," made of white flowers, the "Hour-glass," in white and yellow flowers, and the emblem of Industry in variegated buds and blossoms. Seven tables were laid, six lengthwise and one across the upper end of the hall. In the center of each of the six tables were representations of the "Pot of Incense," the "Bee-hive," and figures representing Fortitude, Prudence, Temperance and Justice. On the upper table was the Royal Arch, resting on the pillars of the temple, supporting the "G," with the altar, Bible, square and compasses beneath the arch. On the northeast end of the table was a model of the Masonic Temple, and on the southeast end was a representation of Washington as a Mason. The bill of fare was printed on white satin, with purple ink.

Grand Master Ellwood E. Thorne presided, and on his right hand sat Gen. James W. Husted, Deputy Grand Master; Whitelaw Reid, the Rev. J. Byron Murray, Grand Chaplain of the Grand Chapter; Postmaster Thomas L. James; Past Grand Master John W. Simons; ex-Mayor Richard Vaux of Philadelphia, Past Grand Master of Pennsylvania; James Jenkinson, Past Grand Master of New York; Capt. J. H. Toone, Past Grand Steward; Clinton F. Paige, Past Grand Master; Stephen H. Johnson, Past Grand Master; and Jesse B. Anthony, Senior Grand Warden. On the left of the Grand Master ex-Governor John T. Hoffman; John L. Lewis, the orator of the day; W. A. Pembroke, Grand Master of New Jersey; Sereno D. Nickerson, Past Grand Master of Massachusetts; the Rev. R. L. Schoonmaker and the Rev. J. G. Webster, Grand Chaplains; W. W. Lee, Grand Master of Connecticut; Col. Laurie, Grand Master of Nova Scotia; James Dunbar, Grand Master of Quebec; the Hon. J. H. B. Latrobe, Grand Master of Maryland; Joseph D. Evans, Past Grand Master of New York, and L. M. Gano, Junior Grand Warden. Among those who sat at the other tables were Dr. Albert G. Mackey, Secretary of the Supreme Council of the Southern Jurisdiction; Dr. James M. Austin, Grand Secretary of New York; Charles E. Blumenthal, Past Grand Master of Knights Templars in Pennsylvania; John H. Leathes, Deputy Grand Master of Kentucky; E. Wasgate, Senior Grand Warden of Florida; George S. Blackie, Grand Representative of the Grand Lodge of Scotland; G. E. Lounsbury, Grand Master of Illinois; John H. Brown, Grand Master of Kansas, and John F. Burrill, Grand Secretary of Illinois.

The guests were escorted into the banquet-room a few minutes past 8 o'clock, led by the Hon. James W. Husted. The Rev. J. G. Webster asked a blessing. At the close of the feasting, Grand Master Thorne arose and said: "Brethren, the first regular toast of the evening calls for no greater response than is found in the breasts of all present. I ask you to stand while we greet in silence 'Our Country.'" The company arose and drank the toast, the band playing "Hail Columbia."

The second regular toast was "The day we celebrate—an event in Masonry, and the culmination of a great work." It was announced by Grand Master Thorne, who, after a few remarks, introduced Past Grand Master J. W. Simons.

The third toast was "The Grand Lodge of New York, our Masonic Alma Mater. In this complete temple she greets her peers, and we retemper our zeal for the endowment of the asylum." The response was made by Jesse B. Anthony, the Senior Grand Warden.

In response to the toast "Our Guests, Welcome, Thrice Welcome," the Hon. Richard Vaux, Past Grand Master of Pennsylvania, spoke. He made a humorous speech, and told of the various Masonic bodies and powers in Pennsylvania, closing with a reference to the ties which bound Masons one to another all over the world.

The next toast was "The Empire State—the jurisdictional limit of our Masonic Government; its motto, 'Excelsior,' is echoed by 80,000 Masons." In introducing the Hon. James W. Husted to respond to this toast, the Grand Master said that he had expected to present Gov. Tilden to answer it, but the Governor had been called away on short notice.

In response to the toast, "New York—the metropolis of America—her brightest jewel is her well-earned fame for deeds of benevolence," ex-Governor John T. Hoffman was introduced, and after three cheers had been given in his honor, he responded.

The next toasts were "Freemasonry," "Woman," and "The Founders of the Hall and Asylum Fund," responded to respectively by the Rev. James B. Murray, Sereno D. Nickerson, Past Grand Master of Massachusetts, and Isaac Phillips, Past Grand Master of New York. Whitelaw Reid responded to the toast to "The Press."

Thus ended a day which must be ever memorable to the Masons of New York and not devoid of interest to the fraternity throughout the land, for the asylum of which the temple is but a preparatory step will, as John W. Simons well said in his speech

at the banquet, be a home and a refuge not for Masons of New York alone but for thousands from other jurisdictions of our common country.

The following graphic account of the day's proceedings, written by J. W. Brown, editor of the Chicago "Voice of Masonry," who was present as one of the guests, deserves preservation:

On the first day of June we arrived in New York and soon after had the pleasure of beholding the new Masonic Temple. The first objects which specially attracted our attention were two magnificent bronze pillars standing at the Twenty-third street entrance to the temple. These pillars are fourteen feet high, exclusive of the ashlars of polished Scotch granite, which are about three and a half feet. They weigh over 3,000 pounds each, and are cast of superior bronze alloy—eighty-eight parts of copper, ten of tin, and two of other metals. These pillars, which stand in front of the Doric granite columns at the entrance, are of the Egyptian style of architecture. The plinth, which is thirty-two inches square, is surmounted by a cushion, from which springs the shaft, twenty-seven inches at its greatest diameter. The lower portion of the shaft is beautifully ornamented with lotus flowers, semi-incised. The upper portion, which is reeded, supports the cap in the form of an inverted bell, decorated with pomegranates in high relief and papyrus leaves. The basket above the cap is in imitation of wicker-work, ornamented with the flowers and buds of the lotus lily. Each shaft is surmounted by a globe, that on the west, the celestial, displaying the signs of the zodiac; that on the east, the terrestrial, representing a map of the world, the land being semi-incised. These pillars are said to be, in point of design, workmanship and finish, among the finest specimens of bronzes in the country, and attracted considerable attention while in course of erection.

Directly above these pillars was a large painting of George Washington standing by his war horse. The picture was surrounded by drapery bearing the colors of the Union. Immediately below the picture and extending the entire width of the entrance, was the inscription in letters of gold on a blue ground, Sit Lux et Lux Fuit. From a window above was suspended a magnificent blue silk flag bearing the arms of the Grand Lodge, while from the summit of the building floated the national colors.

Just within the lower hallway and on each side of the stairway, resting on a marble pedestal, was an elegant winged sphinx. The hallways were adorned with devices of the order and the national colors.

The Grand Lodge hall was lavishly and elegantly decorated with symbols and emblems of the craft composed of appropriate flowers and the new Grand Lodge banner. In the Grand East was a large bee-hive composed of carnation pinks, roses, heliotropes, lilies of the valley, and other flowers, bound together with straw. On the right of the bee-hive stood a large hour-glass, made of carnations, violets, and lilies, heliotropes representing the sand. There was also a large emblematical column, the pedestal and base of which were composed of ivy leaves bound with a wreath of smilax, festooned with lilies and pink roses. On the top of the column stood a globe of carnations and violets; at the bottom was the letter B in violets and carnations. On the right of the bee-hive was represented the 47th problem of Euclid, the outline being filled in with white carnations combined with a row of violets around the edge, the back being of ivy leaves. The column on the left was similar to that on the right, except that the letter J was represented in floral adornment. The chandeliers on the platform were decorated with smilax, roses, pinks, heliotropes, and violets. In the reception-room of the committee there was a large straw basket on the center of the table composed of roses, violets, heliotropes, and lilies, with strings of smilax suspended.

In the Grand Master's office was the ancient Masonic pitcher recently presented to the Grand Lodge. There we also beheld Crown Prince Frederik's letter to M.·. W.·. Ellwood Thorne, Grand Master, and numerous other attractive articles. There, for the first time, we met many of the honored members of the fraternity. There we found the Grand Master, the Grand Secretary, and the Grand Tyler of the Grand Lodge of Illinois. In the Blue Lodge, Chapter, Council, and Commandery rooms there was no effort at display beyond that usually made. All of the orders of architecture are represented in the building, in the furniture and in the lights. The view from the turret of the temple is, perhaps, the finest to be had from any point in the city. Altogether this structure is a monument to the wisdom, strength and zeal of the Masons of the city and State of New York. It is an accomplishment which the world delights to honor and to inscribe high on the roll of fame.

The festival of dedication on the 2d day of June was a pageant never before equaled in the city of New York.

In every available position along the route of the procession there were throngs of persons eager to witness the display. At the corners of Madison square, Union square, Washington square, at Canal

street and Broadway, and at Twenty-third street and Sixth avenue the press was immense. By the kindness of Bro. Geo. Moore we obtained an excellent position at the corner of Twenty-third street and Fifth avenue, from which we viewed the procession as it passed on Broadway from Twenty-second street to Twenty-third street; on Twenty-third street to Madison avenue; on Fifth avenue from about Thirty-fourth street to Twenty-third street, and from thence to the temple. The scene from our point of observation was indescribably grand. We noted the advance of each division, the numbers composing it, and its bearing, and we can say that the appearance and movement was remarkable. The view on Fifth avenue surpassed the power of words to paint.

The Knights Templars vied with each other in the display of tactics, but Detroit Commandery, No. 1, surpassed all others in the performance of evolutions. The great feature of the procession, however, was the Master Masons, followed by Gilmore's Band and Drum Corps, escorting the Grand Lodge and its guests. No true hearted Mason could look upon this part of the pageant and not have his heart thrill with admiration and love for Masonry.

We love Knight Templarism; we dearly love the A.·. A.·. S.·. Rite, but notwithstanding all that, we cannot lose sight of Ancient Craft Masonry nor abate one particle of our enthusiasm and zeal in its behalf, and therefore we cheerfully and heartily endorse the following encomium to the Grand Lodge pronounced by the Hon. Jesse B. Anthony at the banquet on the eve of dedication:

"To-day this Grand Lodge is the observed of all eyes, not only for the brave and gallant battles which she has fought in the interest of Freemasonry, not only because she has conferred upon mankind greater blessings than any other body save that of the Christian religion, but because she has solemnly placed her substance and wealth for the erection and endowment of an asylum and home for the worthy distressed, for the widow and for the orphan.

"To-day this Grand Lodge, by this demonstration, proves to the citizens of this city that there is power and strength in its membership of over 80,000; and in its future it will present a page far exceeding in interest anything in the past. On this day of enthusiasm our hearts beat responsive to what I know is the heart of all, and we impulsively unite hands in congratulation at the completion of the temple in which the Lodges of this State are to greet their peers. The 2d day of June, 1875, will ever shine forth on the page of this Grand Lodge inscribed in golden letters. And this is not confined to our own jurisdiction. All over the land has the news gone forth, and from the North and the South, the East and the West have representatives come to join with us. We are pleased to greet them as a Grand Lodge. We feel highly honored by their presence; for they have indeed made this day one of greater importance to this Grand body than it would otherwise have had. The results of to-day cause us to redouble our zeal in the prosecution of this noble work. It needs only united and earnest labor, and it can be accomplished. Then and only then can our record as a Grand Lodge of Free and Accepted Masons, an institution devoted to charity, be complete."

And also, the remarks of Past Grand Master John W. Simons, which were as follows:

"Brethren: Please to understand in the first place that this day is not the day of New York; that it is the day of Masonry universal. Whether you belong to Nova Scotia, Massachusetts, or Pennsylvania, or Florida, or Bombay, or any other place that you can think of, the most remote on the continent or on the earth, there is not one of you that is not directly interested in the ceremony and proceedings which are reaching their culmination in this work. Our work to-day is not, I repeat, the work of New York alone. It is the work of Masons everywhere; and therefore it is that we have asked you to come here with us, to join hands and hearts in approving the culmination of the labors of half a century, so far as they have gone. For, mark me, brethren, if New York makes provision for the widow and the little one, for the helpless and the indigent, we have to enlarge the works and the work of Masonry. [Applause.] What did the Lord ever make it for, but that it was to take care of just that kind of people, and why did He allow it to spread over the whole surface of the inhabited and civilized globe, if there were not to be found men in every clime and condition who would give their zeal, their knowledge, their devotion to carry out the work of the Lord? And if we have been able to do it, we have only done our duty. We don't ask the honor of it. We ask you all to come in and take your lawful share of it.

I desire that it should be understood that we celebrate to-day not the fact that New York has erected a temple, that New York has dedicated it to the service of Masonry, but that through and by her efforts Masonry generally has been advanced. Masons all over the globe to-morrow morning can say, when they receive the telegraphic account of this, the brethren of New York have done their share; they have done what depended upon them."

It was indeed a "day of Masonry universal." A

day that wreathed Freemasonry with many laurels and demonstrated that the institution is a physical and moral power worthy of universal honor. But this day in New York is only one of three days on which the order has lately commanded world-wide attention. The first was on March 5, 1875, when in the city of Rome, under the very nose of the Sovereign Pontiff and in the open light of day, the Freemasons with their imposing rites and ceremonies inaugurated their new temple. The second was April 28, 1875, when, at Albert Hall, London, the Prince of Wales was installed as Grand Master of English Freemasons. Then the character and strength of the order was well illustrated and Masonry universal received the highest plaudits. The third was on June 2d, as above stated. These were three truly great occasions, and their occurrence within the short space of three months is not only very remarkable but unprecedented in the annals of Freemasonry, or any other institution. They were wonderful in this, that they beautifully and fascinatingly displayed the strength and beauty of the great principle of fraternity, which is the life of Freemasonry, and clearly demonstrated the inability of human power to undermine and destroy this ancient and honorable order.

CHAPTER IX.

AFTERMATH OF THE DEDICATION.

AS supplementary to this story of the dedication of the Temple, it may not be inappropriate here to preserve a contemporary account of the building itself taken mainly from the Philadelphia "Keystone:"

The lot upon which the new temple is built is at the corner of Twenty-third street and Sixth avenue, a splendid location. It measures 92 feet by 141 feet. The cost of the ground was $340,000. The building, which has cost upwards of a million dollars, has many distinguishing features of its own, entitling it to be considered as one of the grandest edifices of its kind, rivaling even the famous Masonic Temple of Philadelphia.

Its distinguished architect is Brother Napoleon Le Brun, formerly of Philadelphia, who now has a monument to his genius which will never die, as Bro. P. M. James H. Windrim has, in our world-wonder, the present Masonic Temple of Philadelphia. The New York temple is five stories in height, including the Mansard pavilion. Its general exterior style of architecture is of pure French renaissance, graduated, in each story, in sub-orders, viz.: Tuscan, Ionic, Corinthian and Composite—all in massive granite. Its height from the street to the cornice is 94 feet. The Mansard rises 30 feet higher, while the dome reaches an altitude of 165 feet. The main entrance is on Twenty-third street, through a Tuscan portico, flanked by two bronze pillars 14 feet in height. These are modeled after the Solomonic columns of the Bible, and give a unique and fitting finish to the portal.

The Grand Lodge room is 85 by 92 feet in area, and 28 feet high. It is rented for other than Masonic purposes—for church services and lectures. The Grand Lodge library is 40 feet by 21 feet. The temple contains seven Lodge rooms, viz.: Tuscan room, 27 by 62 feet; the Roman Doric room, 62 by 30 feet; the Ionic room, 62 by 56 feet; the Livingston room, 47 by 21 feet; the Composite room, Corinthian room, and the Clinton room. The Egyptian room is devoted to Chapter Masonry, and is in size 62 by 30 feet. The entire fifth floor, or Mansard pavilion, is occupied by the Knights Templars and members of the A. and A. Rite. The asylum is 78 by 41 feet, and 21 feet high, and is designed after the French Gothic style of the fourteenth century. The Council Chamber is 35 by 21 feet, and of Saracenic architecture. The Banquet hall is of the Early Norman style, and is 55 by 27 feet in size. There is also an armory, containing hundreds of closets to contain the Knights' equipments. Two elevators conduct to the top of the temple—one a passenger elevator, and the other for miscellaneous purposes. The entire masonwork was done under the direction of Brother John T. Conover, and every part of the edifice was designed by the eminent architect, Brother Napoleon Le Brun. Brother James M. Austin, M. D., the present esteemed Grand Secretary, is the only living member of the original Board of Trustees of the Hall and Asylum Fund. The fraternity of New York will erect the Masonic Asylum for worthy indigent Master Masons, their widows and orphans, as soon as the revenue from the temple shall warrant the undertaking.

The two magnificent bronze pillars at the Twenty-third street entrance stand fourteen feet high, exclusive of the ashlars of polished Scotch granite, which are about three and a half feet. They weigh over 3,000 pounds each, and are cast of superior bronze alloy—eighty-eight parts of copper, ten of tin, and two of other metals. The pillars, which stand in front of the Doric granite columns at the entrance, are of the Egyptian style of architecture. The plinth, which is thirty-two inches square, is surmounted by a cushion from which springs the shaft, twenty-seven inches at its greatest diameter. The lower portion of the shaft is beautifully ornamented with lotus flowers, semi-incised. The upper portion, which is reeded, supports the cap, in the

form of an inverted bell, decorated with pomegranates in high relief and papyrus leaves. The basket above the cap is in imitation of wicker-work, ornamented with the flowers and buds of the lotus lily. Each shaft is surmounted by a globe, one-third sunken; that on the west the celestial, displaying the signs of the zodiac; that on the east the terrestrial, representing a map of the world, the land being semi-incised. The pillars are said to be worth about $10,000.

Brilliant as were the dedication ceremonies, extensive and flattering as were the newspaper notices, the hopes of the trustees anent the building were not realized, or rather, the hopes of the trustees were so slow of realization that they did not seem to make any headway at all to that end. The financial stringency of the time was severely felt, creditors were clamorous, payments were slow and the building did not begin to yield anything like the rental revenue which had been anticipated. For a time it seemed as though the craft had become possessed of a white elephant and the usual crop of "I told you so's" began to crop up and scatter a feeling of uneasiness all around. Then in their desire to acquire funds, a desire prompted by actual necessity, the trustees had to borrow at all sorts of disadvantages, to sell their bonds cheap and to offer them as collateral on a basis that seemed to imply on the part of the borrower as well as the pledges a very poor opinion of the commercial worth of these securities. Several times, if the truth be told, during that year, 1875-76, which began so auspiciously, the trustees had doubts about their ability to weather the storm, doubts if even the most skillful financiering could preserve the building as the property of the fraternity. To make the matters worse several scandalous stories to the detriment of the trustees were whispered about and one brother threatened to appeal to the law and get rid of trustees and building and so remove forever from the craft an agency that was likely to swallow up the last dollar in the hands of the fraternity and then, when no more was to be had, to disappear from out its ken and keeping. Charges of corruption, veniality and mismanagement were openly made, and made in such a way that while they passed current no answer to them could possibly have been made. The trustees, however, weathered the storm. Their arrangements and the financial improvement which began to set in in the spring of 1876 gradually—very gradually—loosened the chain and by the time of the annual communication that year a little better feeling had crept in all round. By that time all doubts as to the future of the building had passed, but much yet remained to be done to place it on a firm financial position. In his parting address to the Grand Lodge on June 7, 1876, Grand Master Thorne attended to all this in the following words, after dwelling on other topics of less pressing interest:

And now, brethren, I come to a question in which you are all deeply interested, and to which your earnest and dispassionate consideration is invoked. In my last annual address, I stated that the construction account of this temple was closed. In general terms this was literally true, although, as stated by the trustees, various matters of detail still remain to be finished, and necessarily many accounts remained to be audited before a correct and final report could be made. Moreover, as under the resolution adopted by the Grand Lodge, the ceremonies of dedication were directed to take place at our last annual meeting, the magnitude of that undertaking and the labor needed to make it such a success as becomes this great jurisdiction, required unanimous and unceasing effort on the part of the local Grand Officers and the brethren generally, and, therefore, other matters less immediately pressing were, as far as possible, laid aside until after the event in question. And for this reason the report of your trustees was rendered to the first of May, the date of the ending of the Grand Lodge fiscal year, instead of to the first of June (the day our Grand Lodge met last year), as in other and more leisurely times. It is well known to you, as shown in the last and previous reports, that the Trustees have been obliged to effect loans to a large amount, from time to time, and it may be here remarked that, in the state of affairs existing in the business and financial world for the past few years, to borrow money in any considerable amount has not been as simple a matter and as easily accomplished

as those unused to operations of such magnitude might suppose; yet it had to be done in order to push the building forward to completion, to secure its proper internal fittings and furniture, so that all its available space might, at the earliest possible moment, be placed in occupation of tenants, whose rents would tend to lighten the burdens resting on the Board of Trustees, acting as your agents. The fact of having secured the necessary funds to complete the edifice, and to maintain our financial credit, is the best evidence that this valuable property, backed by the reputed good faith of the craft of this State, was considered, by moneyed men, to be ample security. In a sister jurisdiction the debt on their temple is several hundred thousand dollars more than ours, with a membership less than half our number, and with no other object in view in its erection but the use of the fraternity for exclusive Masonic purposes. They have been able to fund their debt at one per cent less than legal interest, with no security but the good faith of that Grand Lodge, and their acts have not been criticised in public print, nor their heavy debt attributed to bad management. Much of the trouble given your Trustees, and no inconsiderable addition to the debt is due to the public and unwise criticism we have been subjected to, preventing, in many notable instances, additions to our membership that would do honor to our institution and add to our influence and finances. Under the never ceasing pressure here indicated it became necessary to secure, at a late period of the last fiscal year, a loan to pay off pressing claims for labor and material furnished, requiring immediate settlement.

Our best judgment confirmed us in the belief that, in view of the wide publicity given to the dedication ceremonies about to be held, the presence here of representatives from a majority of the Grand Lodges of the United States, and especially the attention of the public journals to every detail likely to create a sensation—whether of concern to the general public or not—all these things, I repeat, confirmed us in the belief that your best interests, and the best and lasting interests of this great undertaking, required that, for the time being, silence should prevail. I very respectfully, but still most emphatically, declare that my opinion is, even now, stronger than at that time that your trustees chose the wisest course, and saved many harassing and wearisome hours to their successors by prudently bridging over a most critical period and saving the building and the fund from the expenses of litigation; and I here appeal to your own business judgment and experience whether it would be wise for any business firm to make known to the public their private affairs. There would be but few houses that could bear up under the pressure that has been forced upon your trustees by those from whom we should expect co-operation—members of our own household. Brethren, we are all members of this one firm, and I ask you what would be thought of a partner who made every public effort to bring discredit upon his firm? The conclusion would be that "a house divided against itself cannot stand."

I have said that, in this transaction, the trustees exercised their best judgment regarding the whole subject, not only with a view to immediate necessities, but also looking to the future, in which much hard work still remains to be done ere the burden of debt shall fall from our shoulders. For a detailed account of the transactions of the "Board of Trustees of the Hall and Asylum Fund," I refer you to their report, and respectfully urge the adoption of their suggestion, as to appointing a co-operative committee. During the four years I have been connected with the Board I have never known more earnest devotion, more sincere and unselfish endeavor to promote the general welfare, to guard the fund from the slightest loss or unnecessary expenditure, and secure the best attainable results for the money expended. It is not needed that any claim to infallibility should be set up for the trustees; but they have a right to, and they do, claim that nothing has been done, from the laying of the foundation to the completion of this magnificent edifice, that has not been the subject of careful deliberation, and a most anxious wish to be, in all respects, fully and unselfishly true to the sacred trust committed to their hands. They are entitled to be considered, at least, as brethren, and to be the subject only of such criticism as becomes gentlemen and Masons. Nevertheless, the "Trustees of the Hall and Asylum Fund," or, in other words, the brethren unanimously chosen by you as part of your Grand officers, and thus members of the Board, have been, during the past few months, the subjects of the most unsparing and scandalous abuse; fraud, mismanagement and corruption have been implied, if not openly stated; personal character has been villified, and in one instance, a brother has even gone so far as to propose repudiation, and hence the abandonment of thirty years of labor and sacrifice by the craft. My answer is this: A full and complete account made out by an experienced accountant, and revised and audited by a committee selected from men whose good names no one will dare asperse, will be submitted to you by the trustees. On that they stand, and by it, and through it, they are willing to submit to your deliberate and impartial judgment.

In closing that address the Grand Master again referred to the harsh comment and slanderous accusations in words which should ever be remembered by the fraternity:

In a few hours I shall put off the robes of office, and again take my place in the ranks. I feel deeply indebted to those who have been officially associated with me during the past year, for cheerful services rendered me, and to those of my staff, I owe especial gratitude for the hearty co-operation with which they have met all my efforts to promote tbe good of the fraternity; while I thank the brethren most cordially and sincerely for the exalted honors conferred upon me, and most thoroughly appreciate the privilege of standing in line with my many respected predecessors I feel that you will pardon me a few words of admonition at parting. If the tenets of this great institution of Freemasonry are not mere idle words; if our covenants are not simply ropes of sand, to be subscribed to at one moment and utterly disregarded the next; if to be a Mason is to be in brotherly union and fellowship with the craft universal; if to accept office at your hands, means honor and confidence, then the anonymous and disgraceful slanders to which your present Grand officers have been subjected, must receive your unqualified condemnation; for otherwise not only will the moral status of our order be lowered, but the time will not be far distant when any man who respects himself and desires to leave an untarnished name to his descendants, will seek rather the obscurity of the humblest among us, than desire or accept a position, which of itself should command respect from every brother, loyal to the principles of our beloved institution. Think well of this matter, brethren, for it is a grave one and brought before you in all kindness, and when your verdict is rendered, let it be such that all may understand, that the tricks and devices of mere politicians are not what we learn from our Masonic ritual, and not what the Grand Lodge of New York gives countenance to or practices. Again, thanking you, and wishing the craft all harmony and prosperity, I bid you God speed in every good and perfect work.

The reports of the trustees and experts to which the Grand Master referred may be summarized as follows:

The total receipts for the year from all sources had been $419,156.22 and the disbursements $412,-716.85.

The total receipts from 1844 to May 1, 1876, were $1,596,602.33, and were derived from the following sources: Items, $303.14; old permanent fund, $11,-769.75; gain on sale of old property, $43,996.38; dividends on bank stock, $11,039.68; gain on sale of bank stock and United States bonds, $10,791.24; rent of old buildings, $16,800.04; sale of old buildings, $4,800; lumber sold, $15; from Hancock Lodge, $100; for chandelier, $180; rent of Lodge rooms and stores, $67,197.60; from Grand Lodge, for initiations and donations, $307,353.64; from fairs, etc., $294,024.60; from Grand Lodge transactions sold, $763; from accrued interest of deposits, etc., $69,-823.16; from bonds, notes, mortgage and loan, $757,-745.10.

The total cost of the property to May 1, 1876, including furniture, expenses of purchase and care of building and grounds, was $2,590,762.96; the items of which were: Cost of land, $340,000; excavating, $13,516.20; cost of granite and laying same, $254,901.75; mason work and materials, $214,696.87; iron work, $168,410.59; carpenter work, $81,812.05; timber and lumber, $20,674.42; plumbing work, $23,-305.46; heating work, $44,351.68; marble work, $10,-173.52; roofing and slating, $7,817.15; tiling, $5,-993.31; plate glass, $8,990.62; painting, $17,416; curbing and flagging, $11,962.38; bronze coat of arms, $4,093.33; iron safes, $3,929.96; elevator, $10,-772.98; street lamps, $281.70; bell hanging, $142.22; sky-lights, $365; stone work, $273.26; lightning rods, $50; rubber hose, $23.24; furniture, $94,458.52; expenses of purchase of property, care of same, etc., $251,850.66.

Total disbursements to May 1, 1876, $1,590,262.96; present indebtedness, $794,015; present rental of building, per annum, $51,769; now due from rent account, $14,682.25.

In other respects the Grand Lodge had made satisfactory progress all through the year, although it was asserted that the little dissensions in the fraternity had prevented its numerical strength from increasing in anything like the ratio which had been expected. The financial condition of the country, however, might more justly have been credited with this. But we do not think that there was any real cause for lamentation on this score. The data furnished by the Grand Secretary showed that there had been 4,135 initiations and seventeen new Lodges started and that the total number of Master Masons was 80,-

701. These figures are healthy enough. The weak point in his report was the statement that 3,660 brethren had been unaffiliated for non-payment of dues; this, of course, might be jointly credited to the hard times and to the bickerings in the craft, but no matter on what ground it was credited no true Mason could contemplate such an army of brethren placed outside the pale of Masonic recognition without pain. The really weak point developed at the meeting, however, was not that the initiations were smaller than anticipated or that the army of non-affiliates was swollen to larger proportions than was pleasant, but that the fraternity had to face a heavy burden of debt and that only $1,116.96 was all the Grand Lodge could spare out of its revenue toward its liquidation.

Book VIII.

STRUGGLING WITH DEBT.

CHAPTER I.

CLOSING YEARS OF A MASONIC CENTURY.

IN some respects the period embraced in the section now entered upon might be entitled a period of rest. The Temple had been built and dedicated, the dangers which had threatened it had been to a great extent overcome, and it would almost seem as if the brethren had made up their minds to let developments shape their own course and refrain from anything calculated to create undue excitement. The feeling with regard to the Temple—or Hall, as more properly it should be called, although for a long time it continued to be called by the former title, and still is, to a considerable extent—was that it would work out its own salvation, that is, that by its own income it would gradually but surely free itself from debt. It was a time of rest, too, inasmuch as no cloud appeared on the horizon, and if at one time the atmosphere became a little troubled at Rochester, and at another time that a sort of microscopic rebellion developed in the First District, such things served simply to emphasize the fact that the whole period was in reality one of harmony and peace and that loyalty to the Grand Lodge prevailed throughout the jurisdiction during the nine years, 1876 to June, 1885, covered by this division of our history.

In one way this division stands out in relief—in the number of Grand Masters it provided. Somehow a succession of single terms was destined to rule throughout its course and each year brought to the front a new leader. Why this should have been the case it is difficult to state. There was, of course, an idea that the honors should "go round" and there were plenty of aspirants, but the same idea had prevailed before this era, and we cannot place our thoughts on any time when an abundance of fitting material for the Grand East could not be found, although in their zeal for the craft the earlier brethren sometimes had to seek out the most available man for the time, as was the case in the selection of Gen. Morgan Lewis. The men who were called to the leadership during the time now under review were all men of ability, men who had earned their title to leadership by honest, hard, and, in some way or other, successful work for the craft and had fully demonstrated their capability by practical service. The honor came to each of them, in fact, as a crowning recognition of faithful labor and in the case of any one of them the additional recognition of at least a second term would have been fully in keeping with the traditions of the Grand Lodge.

James W. Husted, who succeeded to the Grand Mastership in 1876, was for many years one of the most noted figures in the political history of the State. Born in Bedford, Westchester County, in 1833, and educated at Yale, he started out in the battle of life as a lawyer, but developed into what might be called a professional politician, that is to say, his life was spent in the Assembly at Albany and in political position, rather than in the office of a lawyer. Yet amid all the turmoil and vexation and wire-pulling and recrimination



himself and the innumerable host of stars which seem to make immeasurable space a fit tabernacle for Almighty God, must grow pale, and totter in their courses, and perish; but the soul, which is the breath of God, will survive the wreck of worlds and suns. Upon our earth, beings of infinite variety spring into life, and wax, and wane, and die. The isles, the continents, the seas, are raised, depressed and riven. Forests give place to arid plains and sterile deserts learn to blossom like the rose. Islands rise from and sit smiling on the bosom of the sea. The sea breaks down the rocky barriers of the land and swallows the receding coasts, and, through its action, it may be, as some believe, that the continents themselves, are slowly revolving around the axis of the earth from east to west. The world, and all its components, and everything material that doth it inhabit, are and have been from the beginning continually changing. Of the works of man nothing is everlasting. Nothing is immutable but truth: "The eternal years of God are hers." Freemasonry embodies and enshrines a portion of God's truth, and hence it is that excepting perhaps the Chinese and one or two other Asiatic states, there is not one living government in the whole world whose antiquity equals that of Ancient Masonry. The Indian, the Egyptian, the Assyrian, the Persian, the Macedonian, the Roman empires have vanished. The Mohammedan, once so mighty and so proud, is now a poor dependent upon the jealousies and vacillating policy of Christian powers. In the last century, the map of Europe has been changed fully fifty times. In that time, how frequent and how unfructuous have been devastating wars and bloody revolutions! Humanity has shrunk aghast from the appalling misery produced by mad ambition and the frenzies of oppressed nations. And yet, amid all these ruins and convulsions, from the earliest times till now, our order has quietly pursued its humble appointed labor. Its antiquity and steadfastness are not of themselves unquestionable titles to respect. Alas! we do well know that the enemies it contends with are more ancient than itself. Its long endurance and increasing vigor do indeed furnish some assurance of worth, but demonstration that it and its private works are good can flow only from present, open evidence—evidence such as the order has this day produced before an appreciating public.

This is not a fit occasion to dwell upon the history of our beloved country. God has sustained it through perils which would have been fatal but for His goodness. Our independence was won by war. It was confirmed and strengthened by another war. A third war was forced upon us by an ignoble opponent. Then, in our own time, befell the most dreadful of them all—one which set brother against brother, threatened liberty with extinction and covered the land with mourning. Our hearts bleed afresh when we recall the horrors of the dreadful years through which it raged. But liberty and truth were vindicated, and rebellion was beaten down, though our country was left suffering and exhausted. Thank heaven, its wounds are nearly healed, and its rapidly returning strength gives assurance to the world that our country is renewing, with fresh majesty and vigor, its grand career. Look back, my brothers, and judge whether I err in my fond belief that, throughout the century, in peace as well as in those distressful wars, Freemasonry has been a useful friend of right and liberty and order. I shall not dwell upon this theme, nor shall I strive to prove what seems to me so manifest—that our order, in its love of liberty, and by its quiet inculcations of all the virtues which make men pure and noble, has been of some service, however humble, to our happy land. Its tendencies are all to make man God-loving, just and kind, and it leaves them free to choose their religion and their party. The State is composed of its citizens. They are its life, its wealth, its all. The halo of past glory, present riches, a boundless territory and a countless people, cannot make it strong or happy. Its true strength resides in intelligent and virtuous citizens, actuated by the love of liberty and honor—a public that detests corruption and is aye ready to submit to any sacrifice for the vindication of purity and justice. Our order prepares men for true citizenship, and we argue well of its usefulness to our country in the future.

You will not, I am sure, mistake me, my brothers! If I should eulogize Masonry above its worth or falsely, I should offend you. It does not act directly upon States and creeds. It favors good government by making good men. It requires of every man whom it receives the avowal of his belief in God, and questions his creed no further. Its meetings are exclusive, simply because they are composed of men who meet as brothers to transact business which concerns themselves alone. Its secrets and its mysteries are precious to Masons, but their disclosure would be of no service to the world. It excludes females, because the work of the Lodge is, as the name of the order indicates, wholly masculine. Were another reason needed it might be found in the fact that the participation of women in secret mysteries has always resulted in terrible scandals, if not in crimes—witness the orgies of Bacchus! Masonry imposes no obligation in the least inconsistent with our duties to our God, our

country, our families, or ourselves. We hasten to the rescue of a brother in physical jeopardy, and warn and counsel him when his morals are in peril. In sickness and in suffering we visit him. The Lodge is a sanctuary for innocent affliction and not for crime. We cannot interpose between our brother and offended law. If he fall under its condemnation, or become a victim of debauchery, we still endeavor to comfort and reclaim him, though we abhor his vices and justify his punishment. As Masons, we are not liable to become the tools of the ambitious. No one can demand a brother's vote upon the mere ground of Masonic brotherhood. Freemasonry is based upon and commends the practice of order, love and labor. In its operations, it is quiet and unseen, like the unnoticed, genial forces of nature which educe life, and growth, and fruitage. Of the good seed it sows some falls by the wayside and some upon stony places, and some among thorns, and some into good ground—and of that God gives the increase. Far be it from us to exalt our ancient order beyond reason. It is religious, but not a religion. Apart from its history, its symbols and its ceremonies, Freemasonry is only an honest, homely, genial institution, that becomes very precious to every true man who tries it, and does him good. There is a stronger and more effectual grip than that of the lion's paw. There is something far superior to Masonry, and happy is he who, rising above the morality and love and worship it inculcates, can truly say: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Masonry has grown with the growth of our country. It lives, indeed, where aristocracy prevails, and I fear me is there somewhat tinctured by it. But it might well say,"Where liberty dwells, there is my country." Nowhere in the world does it flourish so vigorously as in the happy land where the dignity of manhood and the brotherhood of all men are practically acknowledged. When I reluctantly accepted the invitation to address you, my brothers, I longed to present you with a sketch of the rise and progress of the order in the United States, or in the State, or at least in the western portion of the State, but I soon found that I had no time for the collection of the materials for either of these works. Surely a history of Masonry in this State down to this Centennial year would be a most appropriate contribution to the literature of the order. Would that some competent brother would prepare a history of Masonry in this city and county and the neighboring counties. It would embalm the memories of many departed worthies, afford striking examples of Masonic virtue, and guide and encourage the order in its honorable course.

On the 7th day of December, 1757, St. John's Lodge, No. 1, of the city of New York, was instituted, and it still exists. Thirty years ago, as I am informed, there were fewer than one hundred and fifty Lodges, and not twenty thousand Masons in the State; but now there are in it about eight hundred Lodges, embracing ninety thousand Masons. Then certainly there is strong proof that Freemasonry and free institutions are congenial. In the history of Freemasonry it ought never to be forgotten that about fifty years ago a few foolish Masons inflicted upon Masonry a most painful and disastrous wound. In violation of every Masonic rule and principle, they abducted William Morgan, an apostate Master Mason. Morgan disappeared. The public readily believed he had been murdered or compelled to commit self-slaughter. The people were easily induced to believe that the crime was the natural fruit of Masonic obligations, and that all Masons were in league to conceal the crime and shield the criminals. In the honest but mistaken popular excitement that followed, Masonry was abandoned throughout large portions of our country. In Western New York charters were surrendered and Masonry renounced by many honorable men. I believe that forty years ago there was not a Lodge at work in this State west of Cayuga river. Certainly there was not one in Buffalo. Here truth was "crushed to earth;" but she has risen again, and Masonry has to-day exhibited herself to an admiring and sympathizing public in all her modest beauty. Never was there, on this continent at least, a procession more creditable to our venerable order.

The known character and standing of the citizens who compose the ten Blue Lodges of Buffalo, and joined in our procession, gave assurance to the world that Freemasonry is honorable and good. Its veneration for the Holy Scriptures was unostentatiously evinced. It was indeed a glorious and impressive spectacle, and, I doubt not, brought tears of gratitude and joy to the eyes of the few old Masons who remember the dark anti-Masonic time. We are proud of the brotherly feeling that added to the procession so many faithful brothers and our sister and more distant Lodges. We are proud of the gallant bearing and accomplishments of the Knights of St. John. They have conferred pleasure and won deserved renown by doing the

Blue Lodges of Buffalo great honor to-day. From the bottom of our heart we thank Company D, of the Buffalo City Guard, for its courtesy and kindness to the commanderies. We thank the good people of Buffalo for their manifestations of confidence in and respect for our order. This has been indeed a proud day for Masonry—a very happy day for the brotherhood in Buffalo. The dedication of this hall has been made more memorable by the presence of the Most Worshipful Grand Master of the State. He, in person, has performed the duties of his exalted office, and, aided by other Grand officers, has dedicated these spacious halls to Masonic uses. How noble they are in their dimensions! how complete in their furniture and appointments! With humble implorations, they



J. J. COUCH.

have been devoted to the service of Jehovah and the benefit of man. May His blessing rest upon us and upon all who shall henceforth tread upon this holy ground! May they never forget that the all-seeing eye is constantly upon them, and that there is a spiritual temple not made with hands, eternal in the heavens.

I cannot tell you, my brothers, how much I do rejoice in this your great achievement; but I rejoice in it less for its own worth than as an augury of a more glorious future. You will not stay your labors here. From this day forward the Masons of Buffalo will not, cannot rest satisfied, until this proud city shall recognize among its chief architectural jewels a hall worthy of and owned by its Masonic bodies. Long before the second Centennial year of the United States shall come—it may be in a small fraction of a century—such a hall will arise here and stand complete in strength and beauty. I shall not see it. The time cannot be far distant when sprigs of evergreen will be dropped into my grave; and I am very thankful that I have had this opportunity to declare, not only to you, but to the world, that, in my poor opinion, Freemasonry is honorable, that I have found it good, and that I hold all its worthy members in affection and esteem.

Brother Husted's manifold political engagements did not permit him during his year of office to devote so much attention to details as he would otherwise have done, but his successor, Joseph J. Couch, more than made up for any laxity in that respect by his careful supervision over all the interests of the craft. Brother Couch was born at Newburyport, Mass., in 1828. He completed his education at Phillips Academy, Andover, and while there invented a rock drill, to be operated either by steam or compressed air. In order to secure the necessary patents he went to Boston, and while covering his interests in that direction supported himself by serving as a reporter on the daily press. He finally secured his patents in 1849 and 1852, and his interest was ultimately purchased by other parties and put in successful operation. For many years he has been connected with the New York Custom House, where he now holds the responsible office of Deputy Collector.

Brother Couch first saw Masonic light in Joppa Lodge, No. 201, Brooklyn, in 1859, and to that Lodge he still belongs. In 1862 he was elected its Master and served in that capacity again in the three years 1869-71. He was not only an accomplished ritualist, but he strove zealously to study the philosophy of Masonry and to master the secrets of its symbols as well as to investigate its history and jurisprudence. In the Grand Lodge his mastery in these soon made him be regarded

as a power and led to his selection, in 1873, as a Commissioner of Appeals. He held that appointment until 1876, when he was elected Deputy Grand Master, reaching the highest office in the gift of the craft in the following year.

It is to Grand Master Couch that the craft is indebted for making the statute clear that a non-affiliated Mason—non-affiliated from any cause—is not liable for dues from the moment that he is so declared until restored, thus only not ridding the fraternity of the perpetration of a wrong, but making the matter of reaffiliation easy and simple and so saving, since then, hundreds of good men to the craft. But his highest service was performed in clearing away many cobwebs which had grown around ancient landmarks and making more plain than ever the relation of Grand Master to Grand Lodge and of the Lodge to its members. He threw out of his view all landmarks, prerogatives and unwritten ethics and boldly proclaimed that the law as laid down in the constitution adopted in 1873 was the paramount rule and guide for Grand Masters, Grand Lodge and subordinate Lodges, that all assumption of power not laid down in that document was wrong, no matter what ancient landmarks might teach, and that all legislation not in accordance with it was unconstitutional, whoever declared to the contrary. He had no toleration for such things as were merely permitted by custom, by use and by wont, and he had no reverence for mere "usages," undefined prerogatives, "old charges," or traditional notions of Masonic fitness. He did not believe the Grand Master had any business to meet exceptional cases by issuing dispensations; he held there was nothing for the Grand Master to do that was not laid down in the written law and that law he was as much bound to obey as the newly raised Master Mason. He brought Yankee common sense to bear on this question, and all Grand Master Holmes' claims as to prerogatives vanished into the air like smoke. The Committee on Jurisprudence did not like his interpretation, neither did many other of the older Masons who had been fed on tradition since first they saw the hieroglyphic suspended in a Lodge, but his logic was unanswerable and the Grand Lodge fully indorsed his utterances, and from that day to this the distinction is clearly understood that the decisions of a Grand Master are not laws, but simply judicial utterances which, as he said, "express the force and effect of existing laws applied to specific cases."

Had Brother Couch done no more than thus elevate the Constitution into recognition as



EDWARD L. JUDSON.

the supreme Masonic source and exponent of power he would have deserved the grateful thanks of the fraternity, for no single act of a Grand Master was more calculated to preserve harmony throughout the vast jurisdiction than this, but he brought his common sense and keen practical judgment to bear on countless other, though minor, points, and in that way did much to strengthen and solidify

the fraternity, and this he is still doing, although many years have now passed since he surrendered the gavel to his successor.

That successor, Edward L. Judson, was one of the most beloved of the long array of New York's Grand Masters. "He was," wrote McClenachan, "a wise counselor, a loving, steady friend; he met every duty and performed it fully and faithfully; he impressed his manhood and individuality upon his associates, who can never forget his dignified grace or bearing in public or private station." His life was spent in the good old city of Albany, for he was born there Nov. 13, 1830, and there died April 8, 1890. He served the city as an alderman and as its Mayor, was President of its Board of Trade and in its business circles was long a prominent figure. For seven years he was Master of his mother



CHARLES ROOME.

Lodge, Masters', and in Chapter, Council and Commandery he was long a prominent figure, while in the Ancient and Accepted Scottish Rite he received all the degrees up to the thirty-third and last.

At the annual meeting of 1879 Brother Judson was succeeded by Charles Roome, a brother whose Masonic spirit may be said to have been inherited, for his father had served as Master of Independent Royal Arch, No. 2, in 1809, 1810 and 1811, and as High Priest of Ancient Chapter, No. 1, Royal Arch Masonry, as well as gaining knighthood in Columbian Commandery. Charles Roome was born in New York in 1812, and was educated in the common schools. In 1837 he entered the service of the Manhattan Gaslight Company, became its chief engineer in 1842 and afterward its President. On the outbreak of the civil war he raised the Thirty-seventh (New York) Regiment, led it to the front and in time was commissioned Brevet Brigadier-General, while he afterward renewed an old military connection by his connection with the Seventh Regiment Veteran Association. In Masonry he was an enthusiast and it would be much easier to tell what he was not than to attempt to enumerate his affiliations, for these ran into every branch of usefulness. Initiated in Kane Lodge, No. 454, in January, 1866, he was elected Master at the close of 1867 and held the office for three years. In 1869 he was chosen District Deputy and was Grand Marshal for three years, Deputy Grand Master in 1878, and Grand Master in the following year. To chivalric Masonry he was particularly devoted and was Grand Commander of the State and for three years Grand Master of the Order of the Temple in the United States. In connection with the Knights Templars his commanding presence invested every parade of which he was the leader with unusual dignity and his engaging manners, graceful carriage and his kindly, warm heart made him seem the very beau ideal of a Christian knight. He died in June, 1890, after a long illness.

Jesse B. Anthony, who followed Roome in the Grand Marshalship, is still an active

Mason and as Superintendent of the Home at Utica is to-day as prominent a figure in the eyes of the fraternity as when, in 1880, he assumed the gavel of authority over the craft. He is a native of Troy, where he was born in 1836, and was at one time President of the Troy Steam Heating Company. Later he was connected with the Mutual Reserve Life Insurance Company, leaving the service of that institution to take charge of the Masonic Home. His Masonic career commenced Jan. 19, 1860, when he was initiated in King Solomon's Primitive Lodge, No. 91, Troy. In 1867 he became its Master, serving for three years, and after acting as a District Deputy for a year was elected Senior Grand Warden in 1874. He held that office until 1879, when he was elected Deputy Grand Master. In Capitular Masonry he rose until he held the office of Grand Lecturer, and he has served as Commander of Apollo Commandery, No. 15. In Cryptic Masonry he has held the foremost rank, and in the Scottish Rite was crowned Inspector General in 1874.

It was during Anthony's Grand Mastership that the fraternity laid the cornerstone in the foundation for the Egyptian obelisk which stands in Central Park. The obelisk, a monolith sixty-nine feet high and weighing some 220 tons, had been originally raised in the Temple of the Sun at Heliopolis, Egypt, by King Thothmes II. 3,500 years ago or thereabouts—a few years one way or another does not matter very much—and was removed to Alexandria by order of the Roman Emperor Tiberius (circa) A. D. 25. There it remained until it was, in 1877, offered to the city of New York as a gift by Ismail Pasha, Khedive of Egypt, who, like many other European sovereigns, was fond of giving away what did not belong to him. The cost of removal was assumed by the late William K. Vanderbilt, and on the recommendation of the navy department he selected Lieut.-Com. Henry H. Gorringe to bring the shaft across the sea from the sands of Alexandria to the green sward of Central Park. Gorringe was a member of Anglo-Saxon Lodge, Brooklyn, and for that, as well as for other reasons, his mission was watched with anxious eyes by the fraternity. How well he succeeded in his mission, a mission to the success of which tact and diplomacy were as essential as seamanship and engineering skill, need not be told here. Suffice it to say that he fully accomplished his task and on July 20, 1880, the huge stone and its original foundations were safely landed in New York.

The finding of certain marks on the base and foundations of the stone seemed to indicate that the original builders had some sort of affinity with the Masonic fraternity of modern times and the discovery of these led Commander Gorringe to suggest that the new foundation should be laid with Masonic ceremonies. This suggestion proved acceptable all round and on an invitation being sent to Grand Master Anthony he at once accepted, and fixed the date of October 2 for the ceremony. As that date had previously been selected for the unveiling of a statue of Brother Robert Burns, the great Scottish poet, in Central Park, the commissioners declined to permit two demonstrations within its precincts. Indeed they were not partial to permitting a Masonic demonstration on any day. Finally the matter was arranged, October 9 settled as the date, and E. M. L. Ehlers, who had been appointed Grand Marshal of the day, set about to arrange for a demonstration which would show to the world that the fraternity fully appreciated its sense of the significance of the gift which had placed such a historic memento of one of the oldest civilizations of the world into the heart of one of the newest. The parade was a notable one in every way, and as it passed up Twenty-third Street and along Fifth Avenue to the Park it presented a gallant sight. The array had as escort fourteen Commanderies belonging to New York and two hailing from New Jersey and after them

marched 143 Lodges, headed by their officers. The Grand Lodge was in full attendance and had as special escort Apollo Commandery of Troy. The box in the corner-stone was deposited with the usual formalities, the stone itself laid with the customary services and the Grand Master delivered a lengthy address. He considered the obelisk with reference to the past condition of Egypt and of the operative associations of the early ages in the history of the world and drew a Masonic lesson from the memorial stone as to the importance of architectural structures. It is estimated that over 9,000 brethren took part in the exercises of the day.

It was under Grand Master Anthony's administration, just at its close, that the Grand Lodge celebrated its centenary, on June 7, 1881, when a magnificent gathering of the fraternity assembled in the Academy of Music to do honor to the occasion. There accompanied the Grand Master to the stage of that immense auditorium a host of brilliant Masonic lights from sister Grand Lodges as well as past and present dignitaries of the home State and in the audience every seat was occupied by brethren, many from distant parts of the State, while the presence of hundreds of ladies imparted beauty and color to the scene. An orchestra under Dr. Leopold Damrosch, as well as vocal numbers, supplied the indispensable Masonic feature of music, and the speeches were of a high order, the Grand Master giving an historical résumé of the century that had passed, while Frank R. Lawrence delivered one of those magnificent orations which had so much to do with making his name famous in the fraternity.

Much discussion took place at the time as to the appropriateness of the celebration by Masonic students. The day meant to be celebrated was Sept. 5, 1781, the date of the issuance of the Athol warrant and the celebration had been fixed a few months ahead to permit it to be held in connection with the meeting of the Grand Lodge. That arrangement was satisfactory enough except to a few sticklers for absolute historic minuteness, who thought that the celebration should have been deferred to a date nearer September 5, if not exactly on that day. But there were others more worthy of consideration who believed that the Grand Lodge erred in celebrating the centenary of the issuance of that warrant, inasmuch as it simply called a provincial Grand Lodge into existence and that the sovereign Grand Lodge in reality dated from Feb. 4, 1784, when Chancellor Livingston became Grand Master, or March 3, 1784, when he was publicly installed into that office. If either of these dates was departed from then, it was argued, the Grand Lodge might as well date from June 5, 1730, when the mother Grand Lodge of England issued a warrant appointing Daniel Coxe Provincial Grand Master of New York, New Jersey and Pennsylvania. The advocates of the latter date afterward found unexpected support for their theory in a letter written Jan. 10, 1882, by Grand Master Taylor, when suggesting an exchange of representatives between New York and the "Mother of Grand Lodges" to the Prince of Wales (then Grand Master). In the course of it he said: "We also recall the fact, which is a source of pride and gratification, that the Grand Lodge of New York owes its existence to the Grand Lodge of England, it being a continuation of the body instituted under patent issued by the Duke of Norfolk on the 5th of June, 1730. We are proud of our origin, and it would be exceedingly gratifying if the Grand Lodge over which you so ably preside would honor the Grand Lodge of New York by consenting to establish more intimate relations with us, which we believe would be of great benefit to the fraternity, both in England and New York."

Now, if Grand Master Taylor was right in placing the origin of the Grand Lodge in 1730, Grand Master Anthony was certainly wrong in celebrating the centenary of its ex-

istence in 1881—one hundred and forty-one years later. In this there is a wide difference between the dictum of two men equally qualified to lay down an authoritative dictum. As between the two we would hardly care to express any opinion. Certainly Masonry was introduced in New York officially in 1730 and doubtless there were Masons in the colony then, and New York has as much right to start her Masonic history from that date as has, for instance, Pennsylvania. But even could the history of that time be clearly unfolded it would still show that the authority then existing was a provincial Grand Lodge and we believe it would have been just as appropriate to have celebrated the date of that patent in 1730 as it was to celebrate the issuance of a second provincial Grand Lodge patent in 1881. The true centennial of the Grand Lodge—the Sovereign Grand Lodge—should have been a hundred years from the date of Livingston's accession, or at all events, from the date of its formal assumption of sovereign powers, June 6, 1787. The United States did not celebrate the founding of one colony or another in 1876; it glorified the birth of a new, independent and self-sustaining nation, politically independent, and able to make and enact its own laws. That example might have been followed by the Grand Lodge.

CHAPTER II.

SOME NOTABLE LEADERS.

HORACE S. TAYLOR, who succeeded Brother Anthony, was long prominent as a banker in the financial district of New York, and as Master of Holland Lodge and three times Deputy Grand Master of his district. He was a noted figure in the craft throughout the metropolitan district long before his election to the Deputy Grand Mastership in



HORACE S. TAYLOR.

1880. He also served a term as Grand High Priest of the Grand Royal Arch Chapter and in the Templar order was commander of Cœur de Leon Commandery, No. 23. In every branch of Masonry with which he was connected he was an earnest, faithful worker and his frequent selection to hold important office showed how the craft appreciated his services. As Grand Master his services to the craft, with one notable exception, were of little more than passing notice, although it had been confidently expected that with his financial ability and influence he would have done something in the way of putting the debt on the Hall on a better footing, by means of refunding its outstanding obligations at a lower rate of interest, if not of reducing the grand total by starting a boom for subscriptions. But neither of these ends were accomplished. When the end of his term drew nigh there was a strong movement set on foot to secure his re-election on the ground that he intended to accomplish something, and there seems no doubt that he desired to break down the single term precedent which had been so long established, but the time was not ripe for that and he bowed to the prevailing sentiment and retired with the close of the Masonic year.

The notable exception to which we have referred in Grand Master Taylor's term was his appointment of Edward M. L. Ehlers as acting Grand Secretary on the death of Dr. Austin, Dec. 3, 1881. At the following meeting of the Grand Lodge Brother Ehlers was a candidate for election to the office and was opposed by Past Grand Master John W. Simons. The contest was a keen one, the

friends of each worked earnestly for their favorite and continued the struggle for votes almost until the last ballot was cast. The result was the election of Ehlers, and from then on to the date of this writing he has been re-elected year after year by acclamation.

E. M. L. Ehlers was born in Denmark in 1840. Very early in life he came with his parents to this country and here received his education and received that grand appreciation of American principles and liberal ideas which somehow comes to the front in all his public speeches. In 1861 when the war broke out he enlisted in the 12th New York Militia and served in the ranks until the expiration of his term of enlistment. Then he became Lieutenant in the 52d New York Volunteers and served with that body until hostilities ceased. He took part in many of the most famous fights, was wounded at Antietam and Fredericksburg, and for his gallantry in the last named action was rewarded with the brevet rank of Colonel of Volunteers. Afterward he became assistant commissioner in the Freedman's Bureau of Georgia and discharged the delicate and difficult duties of that appointment with fairness and ability. Returning to New York he received an appointment in the Custom House and was in that service when he was chosen Grand Secretary.

His Masonic career virtually covers all branches of the fraternity. Beginning in May, 1865, with initiation in Continental Lodge, No. 287, he became a member in succession of Triune Chapter, No. 242, R. A. M., Adelphic Council, No. 7, R. & S. M., Columbian Commandery and the Ancient and Accepted Scottish Rite, receiving the thirty-third and last degree in the latter Sept. 20, 1881. In the Grand Lodge he is the representative of the Grand Lodge of Denmark—an honorary office of which he is pardonably proud. He served as Commander of Columbia Commandery and his military knowledge has proved of rare value to the craft on many public displays when he acted as Marshal of the day. He served as a District Deputy under Grand Master Husted and in June, 1881, was appointed Grand Marshal of the day at the laying of the cornerstone of the Egyptian obelisk in Central Park. In reporting the proceedings of that day to the Grand Lodge Grand Master Anthony said: "The details incident to the parade and arrangement therefor were intrusted to Edward M. L. Ehlers as Grand Marshal of the day, who, aided by a corps of able assistants, made the occasion a grand one to the fraternity and much to its advantage." Since then there has not been a single occasion on which the Grand Lodge has made a public appearance of prime moment on which its forces have not been marshaled by the same able official. Since then, too, no Grand Master has addressed the Grand Lodge in annual session without referring to the co-operation of the Grand Secretary in flattering terms, and as these references, the result of practical experience, are more valuable than any array of compliments could be, the writer omits any words of his own expressive of his personal sense of the important work done by Brother Ehlers for the craft and reproduces such encomiums from many successive occupants of New York's Grand East:

Grand Master Flagler (1883):

The Grand Secretary I have found to be efficient in the discharge of his duties and am able to certify from personal knowledge the value of his services to the Grand Lodge.

Grand Master Simmons (1884):

I desire to express my high appreciation of the efficient manner in which the Grand Secretary has at all times discharged the laborous duties of his station. The work of the Grand Master would be seriously impaired were it not for the business-like method that prevails in the Secretary's office.

Grand Master Brodie (1885):

R. W. Brother Ehlers I have found to be a model Grand Secretary and ever ready to respond to the frequent calls made upon him.





Grand Secretary of the Grand Lodge
State of New York

Frank R. Lawrence (1889, at the conclusion of his fourth term):

Our Grand Secretary, Edward M. L. Ehlers, has been to me as I hope he may be to the fraternity through many future years a tower of strength; always energetic and capable, rising to the full measure of every duty imposed upon him, though such duties have frequently extended very far beyond the functions of his office.

Grand Master Vrooman (1891):

I am at a loss for words suitably to express my appreciation of the attention of the Grand Secretary and the gratitude I feel for his devotion, which has contributed to lighten and make successful my official labor. A distinguished brother in a foreign jurisdiction paid a just tribute of respect to Brother Ehlers when he called him "the grandest Grand Secretary of the grandest Grand Lodge." Without being extravagant in word I leave upon record my candid opinion that no brother in this jurisdiction does more for the real good and for the permanent upbuilding of the craft than our Grand Secretary.

Grand Master Sherer (1892):

The business of this office [Grand Secretary] has been conducted with the same courtesy and promptness that has distinguished it during the incumbency of the present Grand Secretary. As Grand Master I have had the benefit of his advice and help whenever requested. His counsel has been wise and timely and his assistance of great benefit to me in the discharge of my manifold duties. May the craft of the State for many many years have the benefit of the strength, wisdom and fidelity of R.·. W.·. E. M. L. Ehlers.

Grand Master Ten Eyck (1893):

The Grand Secretary has ever been ready to meet any demands made upon his time and given much valuable assistance during the year that has passed. I know of no form of words properly to express my gratitude for his able and wise counsel. The craft of this jurisdiction builded more strongly than they were aware when they chose him Grand Secretary.

Grand Master Burnham (1894):

I should fail in the recognition of a great and lasting obligation did I not here record my official and personal appreciation of the brother who has for many years so ably and efficiently discharged the duties of the office of Grand Secretary. His long experience in, and peculiar fitness for, the performance of these duties render him an especially valuable assistant to any Grand Master; but when to these has been added a willingness and desire, founded, I believe, in a measure, upon a personal friendship which has existed for many years, and which antedates his present office, to at all times lighten the labors which press with especial weight upon a Grand Master whose time is much occupied with the cares and duties of his usual vocation, words fail to express suitable recognition of his invaluable aid. His zeal has been untiring, his perseverance unequaled, and his ability and faithfulness unexcelled. In addition to the time usually devoted to the duties of his office, he has at least once a week during the year, and sometimes oftener, given an entire evening to Masonic business with the Grand Master, regardless of his own engagements or personal comfort. Such services cannot be fully requited by any monetary compensation, even could it be regarded as liberal, and I regret that want of time and space, and power of expression, prevents such extended mention as is his just due. May he be long spared to his brethren and to this Grand Lodge, and while it is inevitable that it should at some time occur, may the time be far off (and in the interval may we continue to retain him as Grand Secretary) when of R.·. W.·. Brother Ehlers it shall be said:

"He gave his honors to the world again,
His blessed past to Heaven and fell asleep."

Grand Master Hodge (1895):

To our worthy Grand Secretary belongs the lion's share of praise for his work. Always ready and obliging, willing to assist in any and every way, he is a tower of strength to this Grand Lodge, and I wish to place upon record my sincere and heartfelt appreciation of the many courtesies and valuable assistance which I have received at his hands.

He not only devotes time to the fraternal working of our jurisdiction, but gives special and prompt attention to the business and financial part of the Grand Lodge. Without executive and clerical ability to keep and manage the books and affairs of the large membership of this jurisdiction, where would we be to-day?

Dishonesty and artful tampering with books have ruined the strongest concerns of our country. The business of this Grand Lodge needs an honest officer and one possessed of superior executive ability, all of which I consider possessed by our present Grand Secretary.

Systematic, capable, and always faithful to his trust, the Grand Lodge of New York could not find a better or more competent officer than it has in the person of our beloved Grand Secretary.

Grand Master Stewart (1896):

Especially do I commend the work of the Grand Secretary. Capable in the execution of the duties of his office, vigilant in guarding every interest of the craft, he is a reliable guide to the Grand Master in dealing with the many intricate questions constantly submitted for adjudication.

Benjamin Flagler, who became Grand Master in June, 1882, and whose stalwart form is still familiar at the annual meetings of the Grand Lodge, was born at Lockwood in 1833, and spent his earlier years—until he reached manhood, in fact—on a farm. In May, 1861, he enlisted in the 28th New York Volunteers, and was discharged in October, 1862, with the rank of Captain, his wounds unfitting him for active service. Returning home, he secured employment in the customs service and was for some years collector at Suspension Bridge. In business life he afterward became quite successful and is president and director in half a dozen important companies and banks in the now united municipality of Niagara Falls and Suspension Bridge. In Masonry he was initiated in Niagara Frontier Lodge in 1864 and since then he sought more light in every circle, chapter, crypt, commandery and consistory. Serving as District Deputy Grand in 1874-76, he served two years as Junior Grand Warden, two years as Senior Grand Warden and one year (1881) as Deputy Grand Master.

Much was expected from the leadership of J. Edward Simmons, who succeeded to the Grand Mastership in 1883, but the feeble condition of his health during the greater part of his term prevented him from devoting to the Grand Lodge the brilliant qualities which have made him a leader in other fields. A native of Troy, he graduated at Williams College, studied for the bar and came to New York, intending to build up a practice, but instead found himself engaged as a banker, admitted to membership in one of the most conservative houses in Wall Street. From that time on he has been a figure in the financial world of New York and as President of the Stock Exchange, of the Clearing House and (since 1887) of the Fourth National Bank, his name has been a pillar of strength on account of his sterling rectitude, his correct ideas of financial principles and his cautious conservatism. As President of the Board of Education he performed rare work for the city, and while his name has frequently been mentioned for high public office he seems to have found his vocation in Wall Street and there remains. Initiated to Masonry in Troy, on settling in New York J. Edward Simmons affiliated with Kane Lodge, of which in time he became Master. In 1879 he was appointed Grand Marshal and in 1882 was elected Deputy Grand Master.



WM. A. BRODIE.

It was destined that the long array of single term Grand Masters was to close with the

term of William A. Brodie, who succeeded Grand Master Simmons in 1884. He was a native of the old poetic village of Kilbarchan, Scotland, where he was born in 1841. Two years later his parents brought him to this country and the family settled in Rochester. His business career was commenced in that city and in 1863 he removed to Genesee, where he entered the service of the Wadsworth estate, and as superintendent of several of its branches he still continues his connection with it. In local affairs he has long been prominent and held the office of County Treasurer for fifteen years. Of the local Board of Managers of the State Normal School, he has acted as Secretary and in the Wadsworth Free Library of Genesee his services have been constant and valuable. From 1863, when he was initiated into Masonry in Genesee Lodge, No. 214, his career has been a most active one and now, though he has won the highest honors of Lodge and Grand Lodge, he is still as energetic as when he was climbing the ladder, thus showing an example which might gracefully be imitated by many—too many—who, having been honored by the fraternity, accept the dignities proffered and rest thenceforth upon them. In the Grand Lodge he served as Grand Steward for three terms, then, elected Junior Warden in 1879, he continued to ascend the official ladder until he reached its top. His affiliations also extend to Chapter, Commandery and Consistory. After retiring from the Grand Mastership he zealously supported his successor's campaign for clearing away the debt on the Hall, took tne most practical interest possible in the scheme for the building of an asylum, and to perfect himself in the details he visited Europe in 1888, making a special study of Masonic charities. While on this tour he visited his native land, was received with due honors in the Grand Lodge of Scotland, and was elected an honorary member of St. Barchan's Lodge in the village where he was born.

The characteristic of Brodie's year of exalted office was harmony, and his entire efforts were bent toward unifying the interests of the craft, increasing the sentiment of loyalty to the Grand Lodge and then in a general way preparing the way for the heroic labors of Frank R. Lawrence. When he retired there was not a discordant note in the Masonic world of New York, and he laid down the gavel over a strongly-knit and thoroughly organized body of men.

But although the "reign" of Brother Brodie was mainly marked by harmony and peace it was not by any means devoid of interest. Its most notable feature was the laying of the cornerstone of the Statue of Liberty pedestal on Bedlow's Island, New York harbor, on August 4, 1884. The occasion was a great one, an impressive one in every way, but the ceremonies were marred by rain which fell in torrents while they lasted. There was no room for the craft to parade, and so that feature of the usual proceedings was dispensed with, much to the joy of the brethren when night came and they realized how the clerk of the weather bureau had acted. So the Grand Master and the Grand Lodge officers, with a few lesser lights, represented the strength of the craft. As the occasion had an international significance, as the invitation to Masonry to take part was by no means a local manifestation of the influence of the craft, but was really a tribute rendered to it by men of international renown on both sides of the Atlantic, we deem it fitting to enlarge upon the proceedings. It is always well to show to the world that Masonry is essentially patriotic, that its patriotism is cosmopolitan, that it seeks to make the whole world kin, and the more thoroughly this is recognized the less likely is it to be made the subject of attack, or at all events, of successful attack, by hungry politicians, who are ever ready to sell their country, their party, or their souls for a mess of pottage, or by any other class of men who are apt to be misguided by blind zeal or ignorant or beatified fatuity.

The Grand Lodge was made up, with the Grand Master, as follows:

R. W. Frank R. Lawrence, Deputy Grand Master.

R. W. John W. Vrooman, Senior Grand Warden.

R. W. Floyd Clarkson, as Junior Grand Warden.

R. W. John Bovd, Grand Treasurer.

R. W. Edward M. L. Ehlers, Grand Secretary.

R. W. Charles W. Camp, Grand Chaplain.

R. W. John R. Schlick, Grand Marshal.

R. W. John C. Graves, Grand Standard Bearer.

R. W. Edward H. Warker, as Grand Sword Bearer.

R. W. James D. Carson, Senior Grand Deacon.

R. W. John H. Bonnington, as Junior Grand Deacon.

R. W. Charles E. Lansing, Grand Steward.

R. W. Roderick Campbell, Grand Steward.

R. W. Robert Roberts, as Grand Steward.

R. W. Thomas Patterson, as Grand Steward.

R. W. George H. Raymond, Grand Lecturer.

R. W. Herman G. Carter, Grand Librarian.

W. George Skinner, Grand Pursuivant.

W. John Hoole, Grand Tiler.

R. W. Charles W. Carpenter, D. D. G. M. Second District.

R. W. Sydney F. Walker, D. D. G. M. Third District.

R. W. John Stewart, D. D. G. M. Fourth District.

R. W. Theodore F .Tilton, D. D. G. M. Seventh District.

R. W. John K. Reed, D. D. G. M. Eighth District.

R. W. Oscar L. Eastman, D. D. G. M. Tenth District.

R. W. George B. Davis, D. D. G. M. Twentieth District.

R. W. George F. Heidet, D. D. G. M. French, etc., District.

R. W. Wm. Sherer, Commissioner of Appeals.

R. W. Theo. Pratt, Trustee H. and A. Fund.

M. W. John W. Simons, Past Grand Master.

M. W. Ellwood E. Thorne, Past Grand Master.

R. W. Robert Macoy, Past Deputy Grand Master.

R. W. Daniel Sickles, Past Junior Grand Warden.

R. W. William Peterkin, Past D. D. G. M.

R. W. Robert Bonynge, Past D. D. G. M.

R. W. Lawrence Wells, Past D. D. G. M.

R. W. Fred H. Wight, Past D. D. G. M.

R. W. James M. McGregor, Past D. D. G. M.

R. W. Anthony Yeomans, Past D. D. G. M.

R. W. Cyrus O. Hubbell, Past D. D. G. M.

R W. Wm. T. Woodruff, Past Commissioner of Appeals.

R. W. Frank Magee, Past Grand Steward.

R. W. Thomas G. Rigney, Past Grand Standard Bearer.

R. W. Albert G. Goodall, Representative G. L. of England.

R. W. Charles F. Bauer, Representative G. L. Zur Eintracht.

The exercises proceeded as follows, after prayer:

Grand Master—R. W. Senior Grand Warden: This emergent Grand Lodge is convened at the request of proper authority, for the purpose of depositing with the ancient forms of Masonry the corner-stone of Pedestal of the Bartholdi Statue of "Liberty Enlightening the World," which is here to be erected. It is my will and pleasure, therefore, that proclamation be made to the end that due order and decorum be observed by the brethren present during the service which we are about to undertake.

Senior Grand Warden—R. W. Junior Grand Warden: It is the order of the M. W. Grand Master that this cornerstone be now laid with Masonic honors. This, his will and pleasure, you will pro-

claim to all present, that due order and solemnity may be observed.

Junior Grand Warden—Brethren and all who are present: Take notice that the M. W. Grand Master will now deposit this cornerstone in Masonic form. You will observe the order and decorum becoming the important ceremonies in which we are about to engage.

Grand Master—The first duty of Masons, in any undertaking, is to invoke the blessing of the Great Architect of the Universe upon their work. Brethren, let us pray.

Prayer by the Grand Chaplain, R. W. Charles W. Camp.

Grand Master—R. W. Grand Secretary, you will read a list of the contents of the box.

This was done and the Grand Master continued:

R. W. Grand Treasurer, you will now deposit the box, with its contents, in the place prepared for its reception.

The working tools were presented to the Grand Master by the Principal Architect, and distributed to the Grand officers. The Grand Master spread the mortar and placed the stone in position, during which solemn music was played.

Grand Master—R. W. Deputy Grand Master, what is the proper jewel of your office?

Deputy Grand Master—The square.

Grand Master—What are its moral and Masonic uses?

Deputy Grand Master—To square our actions by the square of virtue, and prove our works.

Grand Master—Apply the implement of your office to that portion of the foundation stone that needs to be proved, and make report.

The Deputy applied the square.

Deputy Grand Master—Most Worshipful Grand Master, I find the stone to be square. The craftsmen have performed their duty.

Grand Master—Right Worshipful Senior Grand Warden, what is the jewel of your office?

Senior Grand Warden—The level.

Grand Master—What is its Masonic use?

Senior Grand Warden—Morally, it reminds us of equality, and its use is to lay horizontals.

Grand Master—Apply the implement of your office to the cornerstone and make report.

Senior Grand Warden—Most Worshipful Grand Master, I find the stone to be level. The craftsmen have performed their duty.

Grand Master—Right Worshipful Junior Grand Warden, what is the proper jewel of your office?

Junior Grand Warden—The plumb.

Grand Master—What is its Masonic use?

Junior Grand Warden—Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

Grand Master—Apply the implement of your office to the several edges of the cornerstone and make report.

Junior Grand Warden—Most Worshipful Grand Master, I find the stone is plumb. The craftsmen have performed their duty.

Grand Master—Having full confidence in your skill in the royal art, it remains with me to finish the work (striking the stone three times with his mallet).

The stone has been tested with the proper implements of Masonry. I find that the craftsmen have faithfully performed their duty, and I do declare the stone to be well formed, true and trusty, and correctly laid according to the rules of our ancient craft.

Grand Master—Let the elements of consecration be presented.

Grand Steward—Right Worshipful Deputy Grand Master, I present you the corn of nourishment.

Deputy Grand Master—I scatter this corn as an emblem of plenty. May the blessings of bounteous heaven be showered upon us, and inspire the hearts of the people with virtue, wisdom and gratitude.

Response by the brethren: "So mote it be."

Grand Steward—Right Worshipful Senior Grand Warden, I present you the wine of refreshment.

Senior Grand Warden—I pour this wine as an emblem of joy and gladness. May the Great Ruler of the universe bless and prosper our National, State and City governments, and preserve the union of the States by a bond of friendship and brotherly love that shall endure through all time.

Response by the brethren: "So mote it be."

Grand Steward—Right Worshipful Junior Grand Warden, I present you the oil of joy.

Junior Grand Warden—I sprinkle this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of heaven and earth shelter and protect the widow and orphan, shield and defend them from the trials and vicissitudes of the world, and so bestow his mercy upon the bereaved, the afflicted, and the sorrowing, that they may know sorrow and trouble no more.

Response by the brethren: "So mote it be."

INVOCATION.

May the all-bounteous Author of Nature bless the inhabitants of this land and of the sister republic, with whom we this day clasp hands, with an abundance of the necessaries, conveniences, and

comforts of life; assist in the erection and completion of this Statue of "Liberty Enlightening the World;" protect the workmen against any accident; long preserve the structure from decay; and grant to us all a supply of the corn of nourishment, the wine of refreshment, and the oil of joy. Amen. So mote it be.

The Grand Honors were then given, after which the Grand Master delivered to the Architect the implements of architecture.

Worthy Sir: Having thus, as Grand Master of Masons, in the State of New York, laid the foundation stone of this structure, I now deliver into your hands the implements of your profession, intrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same.

The Grand Master then addressed the assemblage as follows:

Men and Brethren here assembled: Be it known unto you, that we be lawful Masons, true and faithful to our country, and engaged by solemn obligations, to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are honorable, and not repugnant to the laws of God or man. They were intrusted, in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity.

Unless our craft were good, and our calling honorable, we should not have lasted for so many generations, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day in the face of you all to erect a statue representing liberty enlightening the world, a work of art grand in its conception and birth. As Auguste Bartholdi sailed into the bay of New York, a few years ago, the sight of the great city before him was grand, but grander the thought which found lodgment in his mind, of placing at this entrance to the continent, something that would welcome to these shores all who love and seek liberty, and the thought at this time crude though grand, gave birth to this statue; grand in its figure—colossal in size; grand in its practical use—lighting the storm-tossed mariner to a safe harbor, and grand in its very name and the significance thereof—"Liberty Enlightening the World:" "liberty" of thought, of conscience, of action, that true liberty that is not license, but which finds its highest development in obedience to constituted authorities and law; "enlightening"—how necessary enlightenment to true liberty and the highest appreciation thereof; "world"—yes, to the whole world does our continent open its arms and bid it welcome to the blessings of liberty.

The question may and no doubt will be asked, Why call upon the Masonic fraternity to lay the cornerstone of such a structure as is here to be erected?

This fraternity is called upon to lay the cornerstones of public edifices in this country, as has been answered—

First, because it has become a common law practice the world over; the adoption of a custom so ancient that the memory of man cannot run to the contrary; a custom which prevailed centuries before modern secret societies were thought of.

Secondly, because the Masonry of the present day is but ancient operative Masonry, with the operative portion dropped and the speculative retained. And as our ancient brethren erected grand old works of architecture that adorn the cities of the world, and which have come down to us covered with the mold and moss of centuries, or lie in ruin's silent data, so ancient that history fails to reach back to the distant point—so in a speculative sense, the Masonic fraternity of the present age are called upon to erect the magnificent works of modern architecture, by laying the cornerstones thereof.

But there is a special reason why we should be called upon for this special duty of to-day.

No institution has done more to promote liberty and to free men from the trammels and chains of ignorance and tyranny than Freemasonry, and we as a fraternity take an honest pride in depositing the cornerstone of the pedestal of the statue of

"Liberty Enlightening the World."

And which we pray God may deserve to prosper by becoming a beacon light of liberty to all men and promoting harmony and brotherly love throughout the world till time shall be no more. Amen.

The orator of the day, R. W. Frank R. Lawrence, Deputy Grand Master, was then introduced and spoke as follows:

In the limited time allotted it is impossible to more than briefly glance at the thoughts suggested by the lofty theme to-day before us. The subject

which occasions the present ceremonial is of deep concern to all the nation, and while in some of its aspects particularly interesting to us as Masons, it is chiefly as citizens, partaking and rejoicing in whatever contributes to the prosperity or the glory of our country, that we find pleasure in the contemplation of this stupendous undertaking. As an evidence of the regard in which our craft is held, it is highly gratifying to us to have been invited to participate in this important proceeding, for while as Masons we carefully abstain from taking any part in the affairs of the government, yet it has, from time immemorial, been the custom of our fraternity, upon proper request, to lay with ancient forms the foundation stones of structures intended for the public good. This cornerstone has been duly laid in accordance with ancient usage. As Masons we regard the commencement, and shall watch the progress and hail the completion of this undertaking with the profoundest satisfaction, for we find associated with it ideas which call forth our warmest sympathy, and bring the spirit of its founders closely into communion within our own.

The first qualification essential in one who seeks admission to our fraternity is that the breath of liberty must have nourished and inspired him from the hour of his birth. To bondsmen and slaves Masonic light has ever been denied. To be made a Mason a man must be free-born, and in every manner qualified for a career of usefulness in the community of which he is a member, and hence it is that we regard whatever tends to the advancement of human freedom, or to the benefit of good government, as being also beneficial to the Masonic institution. This enterprise, strongly appealing to the national feeling of our country, highly calculated to stimulate the patriotism of all our people, prominently illustrating the devotion of two great peoples to their dearest principles, has for us a significance of especial solemnity. It fills our hearts with joyful anticipations of the coming of a period when the fundamental tenets of our fraternity may receive universal recognition and acceptance.

The Masonic institution, of which it is our privilege to be members, exists for the elevation of humanity. Itself a science, engaged in the search of divine truth, it practices the principles of benevolence and love, obeys the law of reason and equity, and strives to fulfill the sacred mission of peace on earth and good-will to men. It represents neither class, creed, nor race, but the free and enlightened of all creeds classes and races alike. From distant ages Masons have been conspicuous participants in peaceful undertakings intended for the public welfare. The structures of their creation in ancient times sufficiently attest alike their public spirit and their skill. In the present age the labors of the fraternity are speculative rather than operative, and its co-operation is frequently asked in the performance of ceremonies such as have to-day been rendered.

Never, since the building of the temple of Solomon, have Masons participated in a work more exalted than that now in progress upon this spot. The colossal statue to be placed upon this massive base is grand in its origin, its execution and its proportions; grand, as representing a pure and ennobling friendship between two great nations of free men, at peace with one another, and at peace with all the world, who, thus happily circumstanced, erect an enduring monument to typify and illustrate to all the earth their love of liberty. To us, as Masons, this event evidences the growth of principles we hold most dear, and we would fain regard it as presaging the coming of a time when the love of a man for his fellow man shall unite all the races of the earth in one great brotherhood, when men of all nations shall commingle and vie with one another in the promotion of liberty and the enlightenment of mankind.

If this hope is too sanguine, we may at least regard the erection of this statue, and the circumstances by which its creation is surrounded, as manifesting a remarkable extension of the principles we cherish, for never before has a similar event occurred, and in no previous age has the occurrence of such an event been possible. When last the Masonic fraternity assembled in the city of New York by order of the Grand Master, to perform a duty similar to that devolved upon us to-day, the event was rare and unexampled. A monument of great antiquity, erected three thousand years before the discovery of America by Columbus, had been removed from its original site, and after being conveyed, entire and uninjured, almost a quarter of the distance round the globe, had arrived in this country as a gift from the ruler of Egypt to the city of New York. Our admiration was compelled alike by the skillful workmanship displayed in the construction of the monument itself, and by the astonishing ingenuity exercised in its conveyance to our shores; and in the ease with which this great mass was removed from one continent to another we found a most pointed illustration of the extent to which modern inventions have broken down the boundaries by which nations are divided.

The presence among us of that venerable column seemed as a link to bind the present to the far distant past, and when the craftsmen gathered to

lay the cornerstone of the original foundation upon which the obelisk was to be replaced, the occasion seemed of unequaled interest and the reflections aroused of extraordinary sublimity. But in the age in which we live one great event succeeds another with marvelous rapidity, and scarcely has the active recollection of what seemed a rare and unexampled occurrence had time to grow dim ere we have been called upon to assist in the proceedings preparatory to the erection of another monument, which resembles its predecessor to the extent that it also comes to us from a foreign country, and also as a public gift. Apart from these features of resemblance, the event of which our proceedings to-day are a part is infinitely more important and august. Again, the vicinity of our metropolis is to be beautified, and in the present instance by a structure which, when completed, will form one of the wonders of the world.

The offering which we are now to receive comes from one people to another. In its origin and construction it expresses the exploits of modern science and art, and in the majestic thought which it loftily embodies it suggests the still higher achievements which we believe the future holds in store. It is the gift of France to America—the spontaneous offering of the people of one to the people of the other of the two great nations which to-day upon the earth vindicate the right of man to govern himself. Thus the presentation to the American people of this statue is lifted far above the level of ordinary transactions, and will be memorable, not only during the present age, but through all the future, as long as the annals of history shall be preserved. It is altogether a gift without a parallel. Grand in idea, colossal in proportions, worthy the greatness of both giver and recipient.

Massive as the statue is—its dimensions greatly exceeding those of the largest colossi erected by the ancients—its physical proportions sink into comparative obscurity when contrasted with the nobility of its conception. Liberty Enlightening the World! How lofty the thought! To be free, is the first, the noblest aspiration of the human breast. And it is now a universally admitted truth that only in proportion as men become possessed of liberty, do they become civilized, enlightened, and useful.

Of liberty, in the highest, purest sense, we are already the fortunate possessors, and this great monument will symbolize to us not only high anticipations for the future, but glorious promises of the past, now happily realized. Never were men better fitted for the enjoyment of liberty or better able to avail themselves of its advantages; never was there a brighter prospect of its long continuance than exists at present in this happy and favored land; but while in possession of all the blessings of freedom, we should remember that unless supported by virtue and directed by wisdom, even this choice gift may become the means of unmeasured evil, and that to assure its continuance to ourselves and our descendants, it is indispensably necessary that we sedulously cultivate and scrupulously maintain the patriotic virtues through which alone it was originally acquired.

As Masons, we cannot appropriate to ourselves alone the lessons which this monument will teach. Not only to us, but to all men will it appeal. Not only to the half a million Masons within this country, not only to the fifty millions of its inhabitants, but to all the countless myriads of the earth's people; toiling, aspiring, looking ever toward the light; the gigantic figure which is here to stand in unapproachable grandeur while the centuries pass, will command:

> "Be noble, and the nobleness that lies
> In other men, sleeping, but never dead,
> Will rise in majesty to meet thine own."

After a salute of twenty-one guns had been fired Mr. Alfred Lefaivre, as representative of the Republic of France, delivered an address and William Allen Butler, representing the American committee, spoke at considerable length, after which the exercises were closed with prayer by the Right Rev. Dr. H. C. Potter, then Associate Bishop of New York.

CHAPTER III.

THE CORONATION OF ROBERT MORRIS.

ANOTHER ceremony took place on Dec. 17, 1874, which was unique in this country and in a certain degree was unique in the history of the Masonic world. This was the "coronation" of the venerable Dr. Robert Morris as Poet Laureate of Freemasonry. That once famous brother was approaching the end of his earthly pilgrimage (he died July 31, 1888) and his working days were practically over. But he had been a prodigious worker in his prime and possibly no living brother was better known, personally or by reputation, to a larger number of Masons. Never too much blessed with the extent of his share of this world's goods, he turned his face to the sunset of life under a cloud of poverty and to ward this off he gathered together a volume of his poems, by the sale of which he hoped to reap something as the final result of his many years of active work in the quarries. The matter came to the notice of Grand Master Brodie and with his usual kindliness of heart he set about the duty of helping the veteran. As a result of a circular he decided to secure a golden wreath and crown the veteran poet laureate, acting in this way, not as Grand Master, but simply as one of a number of admirers of the bard. So the wreath was bought, invitations issued and on the evening set apart for the presentation the Grand Lodge room was filled with a bright gathering of as intelligent a body of Masons as ever gathered under a single roof, and the reception which the aged hero of the occasion received was one that he remembered with the keenest pleasure during the remainder of his years. The story of the presentation and the reasons which inspired it were fully told in the address delivered on that occasion by Brother Brodie. Past Grand Master Charles Roome, who presided, also paid a high tribute to Brother Morris, as did Past Grand Master Joseph D. Evans, who placed the laurel on his brow. Brother Brodie's address was as follows:

In the hall of old St. John's Lodge, Canongate Kilwinning, at Edinburgh, Scotland, hangs a painting which, more than any other object in that historical room, will catch the eye of the Masonic visitor. It represents a young man, tall, dignified, with the fire of intellect sparkling in his eye, bending slightly before a person more venerable for age, who is distinguished by the emblem of Masonic rank. The officer is engaged in laying upon the head of the young man a crown of laurel.

The history of this picture has been preserved in the records of the period, as well as in the traditions of the Lodge and the order of Freemasons generally, and as it affords us the only precedent at our command for the ceremonial this evening, it is proper that I should particularly call your attention to and briefly explain.

The occasion of the ceremony in question was the coronation of Robert Burns as poet laureate of Freemasonry in Lodge No. 2, Canongate Kilwinning, March 1, 1787.

This wayward, but brilliant child of genius had come up to the metropolis, for the purpose of superintending the publication of an edition of his poems, which, however, meritorious in themselves, and evincing a fire and originality never excelled since David tuned his inspired strains at Jerusalem, had attained only a provincial celebrity up to that period. He was, immediately upon his arrival, taken in hand by the leading spirits connected with the Lodges of Edinburgh, and espe-

cially the Lodge Canongate Kilwinning, and introduced through Masonic circles, then as now, composed of the best of rank and family that the metropolis afforded. Finding that their gifted brother possessed every quality of grace, dignity and propriety of deportment, he was next taken into the more exclusive circles of the city, where he shone as the acknowledged wit and conversationalist of the season.

So much honored and distinguished were the Freemasons of Edinburgh by the fame of their poet brother, that it was deemed fitting to make a public demonstration of the high regard in which he was held. So, at a meeting called for the purpose in the old stone building, yet standing within the Canongate, so famous in Scottish history, Robert Burns was crowned with a garland of evergreen, and hailed poet laureate of Freemasonry, as the beautiful painting to which I have alluded clearly shows. The record of the evening was made up, and Burns, the first person upon whom the title was ever bestowed, was adopted by the Masonic craft, as he had already been adopted by the peasantry of Scotland, as he has since been adopted by a consensus of all who recognize the divinity in the poet, as the laureled song writer of the ages.

It would have been well for Robert Burns, that great genius, whose sun went down at noonday, had he borne in mind the two lessons of that coronation, for it warned him with no uncertain tongue.

"A sacred title is the name you bear;
Look on it and sustain it solemnly;
Stand up and walk beneath it steadfastly;
Fear not for sorrow; falter not for sin;
But onward, upward, till the goal ye win."

Since that memorable incident, nearly a century has passed and the mantle of poet laureate has not been placed on other shoulders. The Grand Lodge of Scotland has from time to time had among its office bearers a "Grand Bard" to compose verses for important occasions.

One of these was the eloquent George Gilfillan, whose songs greatly delighted Scotch ears fifty years ago.

But although nearly a century has passed there has been no poet laureate to enjoy the distinction merited by the genius of Robert Burns.

The use of laurel as an emblem of honor is too well known to ordinary readers to demand comment from me. Among the older poets of Greece and Rome very many allusions to it may be found. At first its use was limited to statesmen and heroes, but in later times it became the means of testifying the national triumphs of poets, as Dante, Petrarch and others.

Our own Benjamin Franklin placed the chaplet of bay leaves upon the head of Voltaire in Paris in 1778, thus expressing the general sentiment of reverence for his genius.

I need not add that in the symbolism of earlier times the laurel was consecrated to Apollo, god of music and poetry. Thus it became one of the sacred plants, as the myrtle, the acacia, the olive, etc., and a favorite poet of Rome sang in these lines his devotion to the laurel:

"I wed thee, laurel, as my tree;
Be thou the prize of honor and renown:
The deathless poet and the poem crown,
Thou shalt the Roman festival adorn
And, after poets, be by victors worn."

With these brief remarks explanatory of that portion of the evening's exercises which have been allotted to me, and which I now perform not as Grand Master of Masons of the State of New York, but as an individual brother, I now proceed to justify myself and the distinguished speakers who have preceded me, in this attempt to repeat a ceremony so long obsolete.

There are few English speaking Masons who have not at some time been entertained by the odes and poems accredited to the pen of Dr. Morris. The older brethren will recall how some forty years since a voice of melody came up from the south and penetrated our Masonic circles.

Need I name the production which has since come to the front as the most popular emanation of his genius under the name of "The Level and the Square?" Either because this poem was among the first of Brother Morris' pieces, or because its theme is one familiar above all others to the Masonic ear, or because it has in truth the genuine fire and genius pervading it, from whatever cause, it is not too much to say, nothing in verse has ever stirred the Masonic heart like "The Level and the Square." Since its production and general acceptance the pen of its composer has been active until the whole imagery of Freemasonry seems to have yielded to him its most eloquent thought.

Several years ago an old and well known Mason of this city proposed to Dr. Morris that his genius, enterprise and industry should be publicly acknowledged in the form we are attempting this evening, and it was only his own diffidence and shrinking from such public observation that delayed it. No sooner was his consent obtained than communications were sent to the leading Masons in all the Grand Lodge jurisdictions of this continent announcing the proposed coronation and soliciting fraternal opinions upon its propriety. The replies number more than 200 and are carefully

preserved as a part of the record of this occasion. They present a consensus of opinion most extraordinary, in every form of language, from all classes of men, representing every grade of Masonic rank. The opinion is expressed that in point of genius, in point of intelligence, in point of learning, and as one whose pure life has won the esteem of the great brotherhood, Robert Morris is entitled to the honor vacant since the death of Robert Burns.

This man has invoked the muse of poetry in all parts of the world and consecrated his efforts to the honor of Freemasonry.

On the sea and on the land, on mountain and plain, throughout the Holy Land, on the deathless pyramids, in all Masonic circles, by the bedside of the sick and over the graves of the dead, by our firesides and in his own Kentucky home, everywhere he has gathered themes for Masonic verse and sent them forth as gems cut and polished for the delight of his brethren.

He stands before you bearing marks, it is true, of advancing years, but nevertheless a monument of what a temperate life and worthy habits will do under the blessing of God.

It is the opinion, I am sure, of this audience; it is the opinion, I know, of the writers of these two hundred letters; it is the opinion, I have no doubt, of the vast array of Freemasons who keep alive the fraternal fires throughout the world, that Robert Morris should be crowned

POET LAUREATE OF FREEMASONRY.

Therefore, my dear brother, having been selected by the committee having in charge the ceremonial of this evening, to perform the specific act of coronation, I request Most Worshipful Joseph D. Evans, the senior past Grand Master present, to place upon your head the crown of laurel, and as your personal friend and admirer of your productions, I now on behalf of this audience, of the writers of these two hundred letters and of the vast array of Freemasons who keep the fraternal fires alive throughout the world, hail you poet laureate of Freemasonry, and may the God of all truth, whose you are and whom you serve, inspire you to yet sweeter and nobler strains of poetry and song.

Dr. Morris made an affecting little speech after the laurel had been placed on his head and accepted the title and wore it proudly until he was called to the choir of sweet singers above.

The weak part of the demonstration was that it was simply a tribute of Masons to one of their number and had no official sanction, neither had it any warrant in the shape of precedent. Robert Burns was never hailed as poet laureate of Freemasonry, but as "Caledonia's bard," and he was acclaimed not as poet laureate even of the Scottish brethren, but simply of Canongate Kilwinning Lodge, No. 2, on the roll of the Grand Lodge of Scotland. Nor do the bards of tne Scottish Grand Lodge lay any claim to poet laureateship. Neither had the coronation of Voltaire anything to do with giving him such honors. The proceedings in the instance of Morris were quite unwarranted and informal, and gave him no more right to the title than it did to the Past Mastership of Jupiter. It was, in fact, felt to be an innovation quite uncalled for, and more than one journal expressed the sentiment that when the brethren in New York went so far as to create an official with a title of world-wide application, their devotion to the poet carried them too far, as it most undoubtedly did. However, the weight of years under which the once sturdy frame of Dr. Morris was beginning to bend, and this with his devotion to Masonry, his personal needs and above all his pre-eminent ability, prevented any action being taken in the matter, which would undoubtedly have been the case under a less peculiar combination of circumstances.

In taking this position we yield to no one in admiration of the life labors of Robert Morris. He was a good man, an indefatigable worker, an earnest student. He belonged to a race of Masonic lights which in him may be said to have passed away—the race which produced Anderson, Desaguliers, Laurie and Oliver. As the writings of these men have been cast aside by the introduction of modern historic methods into the study of the annals of Masonry, so much of the literary work of Robert Morris has fallen into the background, is not read, and, in fact, is forgotten. He lectured everywhere on Masonic themes, he was a student of the ritual and

tried his hand at improving it, but his improvements were not regarded as successful, and, in spite of a well-organized effort to win for them recognition, they have long been forgotten. In adoptive Masonry he took a deep interest, but here again his efforts at ritual making were not regarded with favor. His pen was a ready one, and if his style was a little prosy for modern taste he never failed to be interesting. It is said that he was the author of twenty-one volumes on Masonic themes, besides being a regular contributor to Masonic periodical literature and the editor, at different times, of Masonic magazines. He did good work in his day and generation and if much of that work is now forgotten, even that fact should not blind us to its usefulness and passing value or withhold from his memory, as some seem inclined to do, a due meed of praise. Whatever he wrote was inspired by an honest endeavor to elevate the craft and in all his writings we fail to discover a line which does not tend in that direction or which does not show that the philanthropy of Masonry had not entered his very soul, had not given force and color and direction even to his most trifling thoughts. But the bulk of these writings has passed into the region of forgetfulness which swallows up so much even of the best literature, and the memory of Robert Morris seems destined to be kept green in the craft mainly by his poems. So long as the ties of brotherly love prevail it is safe to say that such lines as "The Level and the Square," will not be permitted to die.

CHAPTER IV.

SOME MINOR DETAILS—THE GERMAN LODGES.

THE arrangement, or policy, of single term Grand Masterships which had prevailed so long came to a close, as we have said, with Brodie's administration. In at least one instance, that of Horace S. Taylor, an effort was made to break through the unwritten rule, but the sentiment of the craft was decidedly against changing it from no other idea than that the honors should go round. In every practical way we can look at it the idea was an erroneous one and its tendency was to hurt, rather than to help, the Grand Lodge. If the Grand Mastership were simply an honor, a title, then such a system might have been eminently just and proper, but the office is eminently a practical one and calls into exercise all the executive ability of which its incumbent is capable. Under the constitution of the Grand Lodge no man in a single year can enunciate, pass and carry into operation any great and important arrangement for the good of the craft. To this end two years are necessary, at the very least, and it was found when Grand Master Lawrence instituted his debt-raising campaign that two years were insufficient, and it was only by herculean efforts that he completed the task he assigned to himself on starting out, after serving four consecutive terms. There was not one of the array of nine single term Grand Masters who did not merit a re-election and whose re-election would not have been advantageous to Masonry. In such case the office might have had four holders during these ten years and some of those who enjoyed a single year might not have attained even that much of distinction, but the Grand Lodge would undoubtedly have been stronger had some of them, at least, been called upon to serve a second term. In this case the cry of "Let the honors go round," is a false one, unless the Grand Master is merely a figurehead—which in the case of the Grand Lodge of New York we trust he never will be. The government of an institution to which nearly 100,000 men owe allegiance and contribute by money, time and devotion, demands work, and that work should be acknowledged and rewarded in the same way as is every other step in Masonry.

A remarkable instance showing how jealously the powers of the Grand Master were regarded, even by those who had passed the chair, was shown in 1876 when a recommendation was made by John C. Boak, then Deputy for the Fourth District, that the Lodges on Staten Island, then attached to that department, be made into a separate district, as they had been under a previous arrangement. His reasons for this seemed very conclusive and the Grand Master approved the proposition. When the matter came up in the Committee on Jurisprudence, to which it had properly been referred, that body under the lead of Past Grand Master Gibson, opposed it, not from any point of view, so far as we can see, as to the condition of affairs on Staten Island or the views of the brethren there, but simply because if adopted it

would give the Grand Master another supporter in the Grand Lodge. The committee reported adversely to the proposition, saying among other things: "The consequences flowing directly from increasing the number [of districts] are to enlarge the membership of the Grand Lodge without any increase of representation, as the District Deputies do not represent any constituency, but are rather the agents in executive action of the Grand Master. These are the subjects of his power, as they are appointed by, and may at any time be removed by him. There are sixteen other members of the Grand body appointed by the Grand Master, which, with the twenty-eight District Deputies, make forty-four of the members the appointees of the presiding officer. Wise forethought will not enlarge this number, for though now there is no danger with this limited number there might be with any considerable increase. It is one of the elementary rules of government that 'power is always stealing from the many to the few.' It should be the unswerving policy of this Grand body that under no contingencies will they suffer themselves to be flooded, either slowly or rapidly, by a membership in this body who owe their right to sit and speak and vote solely to the fiat of any one man."

It was this same jealous disposition that inculcated the one-term theory so successfully by its short-sighted reasoning and one of its results was to suggest to unthinking brethren that the Grand Master is an individual to be feared and distrusted rather than one to enjoy the love and confidence of the entire craft. It was the result of accepted theories in practical politics being introduced into Grand Lodge circles where they should never, even remotely, have had a place. In this instance the Grand Lodge, wiser than its committee on jurisprudence, promptly reversed the conclusions presented by Past Grand Master Gibson and in due time Staten Island found itself a district and its Deputy appeared in the Grand Lodge at the fiat of the Grand Master and we doubt not deposited his ballot when occasion demanded, like a man free born and of lawful age.

Some noteworthy developments of subordinate Lodge history occurred during this period some of which may be referred to here as being of general interest.

In 1876 Suffolk Lodge, No. 401, at Port Jefferson, applied to the Grand Lodge to be recognized as the successor of Suffolk Lodge, No. 60 (at one time 57), which had become inoperative in 1825. It had possession of the records, jewels and other belongings of the old Lodge which had been originally warranted in 1797. Lodge No. 401 had been warranted in 1856, so that thirty-one years had elapsed from the time that No. 60 fell into its sleep. But as some of the members of No. 60 had taken part in the institution of No. 401, as the latter possessed the former effects, its claims to successorship were not only recognized but its number was changed to 60 again, as that number stood vacant on the roll. But for that last fact it is safe to say its petition would not have been granted, at least not as fully as it was. Thus in 1880 a proposition was made to revive the charter of old St. Andrew's Lodge, New York, which at the time of its warrant was surrendered, in 1834, bore the designation of No. 7. In the forty-six years that had passed the members of this once potent Lodge had apparently nearly all passed out of Masonry, if not out of the world; at all events only one could be found to sign the petition for revival. This certainly was a very slight thread on which to bridge over a break of four and a half decades and the Grand Lodge wisely rejected the petition, the main reason given, however, was that No. 7 had been awarded in 1839 to Hudson Lodge and it was deemed inadvisable to disturb the arrangement then made.

A "tempest in a teapot" was the verdict which many brethren passed, in 1877, on a dispute which originated in St. Nicholas

Lodge and which required a decision by the Grand Master and an appeal therefrom to the Grand Lodge for its settlement. Three days after his election as Master of St. Nicholas Lodge, in December, 1876, Washington E. Connor, the noted Wall Street magnate, demanded the resignation of the Secretary, T. E. Garson, who had been elected by the brethren on the same evening as Connor. What grounds there existed for this is not stated and probably the Master forgot in the consciousness of his new blown dignity that the Secretary had been elected to office by the votes of the brethren. At all events the answer the Master got was a letter. This document roused the ire of the Master and he had charges preferred against the Secretary for "insubordination, contumacy and unmasonic conduct," basing these charges on the contents of the letter. Garson was tried before the Lodge on these charges and the finding was against him. He was sentenced to suspension for the balance of the year. But Connor wanted more than one victim. He accused Jerome Buck of composing the letter and had him tried for "immoral and unmasonic conduct." The Lodge tried this case, found Buck guilty, and sentenced him to three years' suspension. Both sentences were appealed to Grand Master Couch, and on May 15, 1877, he reversed them. His disposition of the cases was appealed from by St. Nicholas Lodge, but the Grand Lodge indorsed Brother Couch. The ground taken in the decision was that no evidence had been submitted showing that the letter had been written either by Garson or Buck. But the underlying sentiment was that the Master had exceeded his authority and really demonstrated his unfitness for his office. A little of the cement of brotherly love and affection on his part would have removed all cause for trouble at the outset. Connor forgot that there are limitations to the autocratic power of the Master of a Lodge, and the illustration of that fact which the incident afforded was one of the most valuable services he rendered to Masonry during his active connection with it.

From this squabble it is pleasant to turn to an incident like the organization in 1875 of Von Mensch Lodge, No. 765, Brooklyn. Frederick August Von Mensch was born at Dresden, Saxony, in 1798, and settled in New York in 1824. A year later he was initiated in Albion Lodge, No. (26) 107, and until about 1833 continued his membership and won the friendship of all its members. Then he returned to his native city and in time affiliated with the Lodge of Three Swords there. But the brethren in the land in which he had spent the best years of his life did not forget him. Albion Lodge elected him an honorary member and he was elected to the same distinction by the Lodge of Antiquity, No. 11, German Union, No. 54, Pythagoras, No. 86, and other Lodges. In Saxony he was elected honorary Master of the Lodge with which he affiliated and received other marks of distinction, and his death in 1881 aroused many regretful feelings on both sides of the Atlantic. Before that happened, however, he had learned that a Lodge had been founded bearing his name in the land he had left, and the veteran Mason naturally regarded that as the highest consideration which his Masonic brethren had tendered him. The Lodge thus founded still prospers and holds an honorable position in the long list of German speaking Lodges contained in the Greater New York.

The German brethren have been particularly and honorably prominent in the history of Masonry in New York, and of that much evidence has from time to time been placed before the readers of this work. Their numbers kept increasing in proportion to the strength of the craft and while language proved at first a barrier between them and their English speaking brethren there were not wanting in early times evidences of how easily that barrier might be removed. At first there was some trouble over Lodges work-



GERMAN MASONIC HOME AT TAPPAN.

FROM A PHOTOGRAPH BY HENRY SCHOERRY, NEW YORK.

ing in a foreign tongue, and obstacles were put in the way of such work from a dread that the ancient landmarks might be departed from and the ritual and teachings of Masonry be altered and directed in ways which the Grand Lodge and the great body of brethren might not approve. But such fears in time passed away and it was recognized that the brethren speaking and working in German, the Lodges whose business was conducted in German and whose membership was made up of Germans by birth or immediate descent, were as devoted to the principles of the institution and as loyal to the craft as could anywhere be found. They were as enthusiastic as they were loyal. Devotion to the Fatherland, however, bound them together and it was with the view of promoting Freemasonry, as well as of keeping alive the flame of patriotism and the memories of home, that in 1876 the question arose of having a temple of their own, from the income of which a home for their aged brethren and needy widows and orphans might be sustained—the very idea which the main body of the craft had been wrestling with for years. The idea quickly took root, subscriptions were received with remarkable promptness, an association was formed, the property at 220 East 15th Street was purchased, and on July 2, 1878, the cornerstone of the proposed temple was laid. There were then twenty-seven German speaking Lodges in the metropolitan district and they worked together in this enterprise with such unanimity and devotion that on March 11, 1879, it was ready for dedication and that was performed with fitting ceremonies in the presence of a great gathering of the brethren, speaking all manner of tongues. The temple is a plain but substantial building, four stories high, and admirably fitted up for Lodge purposes, its rooms being large and its accommodations perfect. It was a success, financially, from the beginning, and in 1888 the association in whom ownership is vested was able to inform the Grand Lodge

that they had purchased a piece of land comprising eighteen acres, and had erected the necessary buildings for a home, at Tappan for a sum of $14,350. That home was formally dedicated on October 24, of that year, by Brother E. A. G. Intemann, in the presence of Grand Master Lawrence, and has since been in successful operation. As the German brethren at the same time paid all other claims made upon the fraternity for the Hall and Asylum Fund, contributed liberally to and bought liberally at the various fairs, and took their full share of the general burden, the successful establishment of this home shows that their devotion to their Fatherland and their fraternal spirit to their countrymen did not blind them to the claims of the fraternity at large, did not circumscribe their views as to the Masonic universality of the spirit of charity. The story of the German Masonic Temple and Home is one of the noblest chapters in the history of Freemasonry in New York.

In this connection a little cloud which for a time threatened to increase in size and darken the Masonic horizon in connection with the German Lodges may here be referred to. Among the German brethren an organization had grown up under the name of the German American Freemason's Society Veritas. It nad grown out of a society which had previously existed and was organized by seventeen members on June 28, 1883. That number rapidly spread and as it grew in strength so it waxed bold in enunciating its principles. These declared it to be superior to all Masonic authorities and that its objects were "the promotion of Masonic light by, first, spiritual or philosophic explanation of the being and purpose of Freemasonry, as also the spreading of knowledge of the history and symbolism of the same." It met within tiled doors and what its business was could not be learned by brethren who were not members. It, however, adopted a sheet called Masonia as its organ and through it communicated its views and such of its doings as it chose to the outer world. Thus it became responsible for the utterances of that sheet. The society thus made two errors, one its declaration of independence of supreme Masonic authority and its designation of an official organ. No Grand Lodge could tamely stand by and thus find a practical repudiation of its authority and a newspaper endorsed giving peculiar Masonic views to the world by members of its own ranks, and the matter was referred to the brethren at the annual meeting of 1884. Then, as a result of inquiry, it was stated that the resolution giving the status of an official organ to "Masonia," the paper in question, was merely formal, and that while many of the members of Veritas were subscribers to the paper the society had in reality no control over its utterances, and it was also alleged that the obnoxious phrase "independent of" had been wrongly translated and that the words used really meant to convey simply the idea that the society had no official connection with supreme Masonic authorities. There seems no doubt that this society was born on account of the dissatisfaction felt by many over the appointment of a certain brother as the representative of the Grand Master in their midst, and while it does not seem to have done anything or counseled anything to distract the amicable relations which prevailed—it appears, in fact, to have zealously counseled harmony—there is no doubt that such an organization, with such pretensions and under all the circumstances, would likely become a nursery for schism and—in time—might develop into something worse. The Grand Lodge committee, which seems to have patiently investigated all the circumstances, could find no fault with the society's purposes so far as it promised to further a knowledge of the history and philosophy of Masonry, but it recommended that it strike out the offensive passage in its constitution bearing upon its position toward supreme Masonic authority and also to expunge

its vote acknowledging "Masonia" as its organ. This was at once agreed to and the District Deputy regarding whose appointment the trouble had originated, resigned and another was appointed. The incident closed with a memorable reception given to the Grand Master (Brodie) in the German Temple on Nov. 24, 1884, when he received such an ovation as left no doubt on his mind or on the mind of any one present that the cloud had only served to bring out into bolder relief than ever the loyalty of the German brethren to the Grand Lodge. In his address to the Grand Lodge June, 1885, Grand Master Brodie thus closed official notice of the incident:'

At the last annual session, on the report of the special committee on the society called "Veritas," the Grand Lodge adopted the committee's recommendation "that the said society strike out the entire of the objectional and offensive language and sections of their constitution, at the earliest period, and report the same to the Grand Master, and thus purge themselves from even an implication of disloyalty," and, "that such society Veritas, as evidence of their faith in American ideas of Freemasonry, and to set their seal of disapprobation of the misleading doctrines and offensive utterances of a newspaper known as the 'Masonia,' obliterate from its constitution the declaration that it is the organ of the society." On the 12th day of June, 1884, the secretary of the society, Veritas, reported to the Grand Master, that in pursuance of the action of the Grand Lodge, said society had at its regular meeting held on Monday, June 9, 1884, "resolved to strike from their constitution all the objectional sections and phrases in question." By this prompt action the brethren working in the German tongue gave such evidence of their loyalty to the Grand Lodge, that no question remained with any thereto, and the Grand Master is proud to recognize in these brethren those, than whom none can be more loyal to the Grand Lodge and the principles of Freemasonry.

CHAPTER V.

FOREIGN RELATIONS—THE LIBRARY—SOME NOTABLE DEATHS.

IN 1877 the Grand Lodge extended recognition to a Grand body formed the previous year in the island of Cuba, an act that was much appreciated by the people of the "ever faithful isle," as that unhappy island had been called by the power which misgoverned it for so many centuries. Some feeling was caused during 1877 by a dispute which had sprung up between the Grand Lodge of Scotland and that of Quebec in which the New York brethren took some interest, and as it affects a point in Masonic international law, it may be as well to refer to it here. The Grand Lodge of Quebec was organized in 1869, and incorporated on its roll all the Lodges in that province with one exception (Kilwinning Montreal). This Lodge had hailed from the Grand Lodge of Scotland and declined to submit to the new body, retaining its allegiance to its mother Grand Lodge, and, in accordance with long prevailing policy, the Scottish authorities declined to give it up. It was held that under the circumstances a subordinate Lodge could claim the right to declare its own course. The Quebec Grand Lodge asserted that it had full authority and jurisdiction over its own territory and demanded that the Lodge in question acknowledge its supremacy. This was refused, whereupon Scotland withdrew its recognition of Quebec, declared that province vacant territory, issued charters to two new Lodges and set up a new Provincial Grand Lodge. Later a similar contention arose between Quebec and England. In both cases, while it was felt that New York had no right to interfere it was held that Quebec was right in her contention, for it is an unyielding dogma of American Masonic law that a Grand Lodge must have complete control within its own State, Provincial or Territorial boundaries.

A petty argument with Pennsylvania threatened serious trouble for a time. A gentleman named Tobias had been rejected by a Lodge at Pittsburgh and soon after a gentleman named Tobias, applying for membership in Shakespeare Lodge, No. 750, New York, was accepted and initiated. The rejection of the Pittsburgh Tobias was unknown to the members of Shakespeare Lodge until the Pennsylvania Grand Lodge complained of the "invasion of its jurisdiction." Shakespeare Lodge then preferred charges against the initiate; he was twice tried by a commission. On the first time the trial was broken up on a technicality, on the second he was acquitted, the finding being virtually that the New York Tobias and the Pittsburgh Tobias were two individuals. These facts were reported to the Grand Lodge of Pennsylvania, and the Grand Master, ignoring the two trials, declared in effect that Shakespeare Lodge was contumacious and issued an edict forbidding any Masonic intercourse with it. This peculiar situation, of course, could not be congenial to the New York Grand Lodge for various reasons, one of which was that Pennsylvania certainly had no control over Shakespeare Lodge. If it had any

grievance it was with the Grand Lodge of New York. A committee of the latter body investigated the whole question. It seems that the question was on the identity of the candidate, and, while the Pennsylvania people failed at the first trial to demonstrate the sameness of Tobias of Pittsburgh and he of New York, yet on the second and conclusive trial these witnesses were not forthcoming and Shakespeare Lodge had no alternative to find any other way than it did. That Lodge was fully sustained by the Committee of Investigation, but the statement on the subject which the Grand Lodge of Pennsylvania had submitted through its Grand Secretary was referred to Grand Master Flagler. Finally it was resolved that as soon as the Grand Lodge of Pennsylvania should withdraw its edict, but not before, another investigation would be ordered to be made by Shakespeare Lodge, and the Pennsylvania authorities, realizing the weakness of their position, promptly withdrew and the case soon dropped into its original insignificance, and all parties concerned were thankful when it was buried—to vex no more.

One of the most pleasing features which the historian of this period can chronicle is the housing of the library and its being made available for the use of the brethren. From the time of the appointment of John G. Barker as Librarian the collection of transactions and Masonic books of various sorts which had been gathered under the auspices of the Grand Lodge had been gradually arranged and put in order to make them be readily of service to the brethren. In 1878 Brother Robert H. Thomas, then Librarian, reported that the collection included a gathering of printed proceedings of Grand bodies as well as Masonic text books, monitors, constitutions, histories, addresses and various other descriptions of Masonic literature, which in completeness and extent he regarded as equal to any similar library in the world. In 1879 the brethren had a chance of understanding the value of this collection from the catalogue of the contents which Librarian Thomas had printed in the volume of proceedings of that year. One thing, however, was wanting, which was some arrangement by which the books could be rendered of practical use to the brethren, be so disposed that they might be consulted as required. Several efforts were made in that direction, but after Brother Thomas' death, June 6, 1881, the library began to suffer. It was placed in the charge of W. F. Costenbader, a good and enthusiastic Mason, but one who had neither the time nor the intimate acquaintance with books necessary to successfully administer such an office as that of Grand Librarian; neither had William Delamater, who succeeded him, one of the most useful Masons in the jurisdiction. Under such supervision the library suffered. Books became missing, others were mutilated, the sets of transactions were not kept up, the doors of the library were generally found locked, and the collection might just as well have been scattered to the four winds of heaven so far as beneficent service to the fraternity was concerned. It is due to both these brothers to state that such a condition of things was not agreeable to them. They tried to improve matters and pointed out to the Grand Lodge the decay which had manifestly fallen upon the library. One brother, in fact, thoroughly acquainted with the condition of affairs, when asked what was the good of a library anyway, announced that it gave the Grand Master an opportunity of naming a Grand Lodge officer—and that was all. Herman G. Carter, who was appointed Grand Librarian in 1882, and who was more of a bookworm than either of his immediate predecessors, improved matters a little by opening the doors of the library to whosoever listed on Saturday evenings. He tried hard to induce a little liberality in dealing with the library on the part of the Trustees, but without avail; it was felt that the fraternity could not afford to spend money for books while a load of debt rested on the building in which

the books were housed. But he would have failed as completely as either of his successors in elevating his department had it not been for his enlistment of Frank R. Lawrence to its cause. In 1875, while that great Mason was Deputy Grand Master, he threw a little of his energy into the affairs of the library and quickly a change appeared. The large apartment was painted and carpeted, and turned into a reading and writing room as well, and made as comfortable a resting place for mind and body as could be imagined. The brethren were asked to subscribe so that the tables might be kept supplied with newspapers and periodicals, the place was open every evening, and for a time every afternoon. Under these circumstances it did not take long for the library to blossom out into a popular institution. The trouble with it then, the trouble with it to the present day, is that it does not keep pace with the requirements of the craft, nor does it grow in keeping with the strength of the Masonic press. So far as it goes the library is a creditable institution, but it is not by any means the representative collection of books which a society of 100,000 reading, thinking and educated men could point to with pride.

It is fair to say that the conservative disposition of the funds of the Grand Lodge which was felt in connection with the library very generally characterized the financial policy of the Grand Lodge throughout this period. Even so dear and even sacred a theme as the proposal to erect a new mausoleum at Mount Vernon to hold the remains of George Washington, in aid of which a subscription was asked in 1876, failed to elicit a satisfactory response. The committee on finance, to whose consideration the appeal was referred, reported that, while they favored the project, they felt unable to recommend any subscription because in view of the condition of the Treasury of the Grand Lodge a respectable contribution—in amount—was out of the question. In this the Grand Lodge concurred. But while books and mausoleums were deemed matters that could wait—or want—whenever a cry of distress was heard it was immediately answered without waiting for appeals or committees. Thus when, in 1878, the heart of the entire country went out to the sufferers from the yellow fever epidemic which that year caused such havoc in Louisiana, Mississippi and other sections of the South, the brethren in this State subscribed $19,086, which was at once sent to proper quarters to aid in relieving distress. Again, in 1885, when the village of Carthage was destroyed by fire and it was learned that, among others, twenty-eight members of the fraternity, with their families, had been rendered homeless, it did not take long for $4,377 to be subscribed and sent to the scene of the disaster.

These instances showed the intensely practical nature of Masonic charity, but about what might be called the speculative, or philosophical or religious part of the teachings of the order just as much interest was shown. We have already referred to the opposition raised by some well-meaning but determined Hebrew brethren who objected to certain parts of the ritual because they were antagonistic to their faith. They had raised the cry of illiberality against the fraternity, while in reality these men were themselves the very apostles of illiberality. In such cases intention counts for a great deal, and these brethren knew that the fraternity had no animosity against their ancient faith nor against any faith which believed in the existence of the Deity and the immortality of the soul. In fact, it was an accepted tenet of Freemasonry that any door which was closed to a man whose religion contained these two essentials was not a door that opened into any true Masonic meeting-place. While the Hebrews were asked to acknowledge the existence of the Holy Saints John, those who were not Hebrews were ready to acknowledge the patronage of King Solomon, and so there was need on all sides of a truly liberal spirit, allowing

the widest latitude of opinion between the two cardinal points mentioned, and of late years the presence of this liberal spirit in symbolic Masonry had been more and more appreciated and understood. But any attempt to evade or deny or cast down these two points has invariably met with the sternest rebuke and will so continue as long as Freemasonry adheres to its ancient principles, which will be as long as it in reality continues to be Freemasonry. In 1886 it became known that the Grand Orient of France had stricken from its constitution all reference to a Supreme Being, had openly flaunted its infidelity, had become, in fact, Masonic only in name. As that body was already under the ban of interdict by the Grand Lodge it could take no positive position with the Grand Orient, but, to show exactly how it stood, it passed a resolution stating "that we refuse to recognize as a Freemason any person initiated, passed or raised in a Lodge where the existence of a Supreme Being is denied or ignored." In his address in 1885 Grand Master Brodie referred to this subject in words which the writer of this book, then Master of a Lodge, caused to be read to the brethren and inscribed on the minutes, and which are reproduced here from a sense of their importance, which the passage of years has not abated:

Of late there has been considerable discussion in the public press and in Masonic circles in relation to a case of discipline in a Masonic Lodge in Toronto, in which the question of belief in God as requisite to Masonic good standing was involved. It is unnecessary herein to review this particular case, but I believe that the honor of our grand old fraternity demands that in these days when infidelity is rife and when even some so-called Masonic periodicals make light of that foundation-stone of Freemasonry—belief in the Supreme Being—there should go forth from official sources words on this subject, of no uncertain sound. If there be no God in Masonry, aye, if belief in God be not the cornerstone upon which Freemasonry is founded, then indeed is it in its decadence and its days are numbered. But, brethren, we have not reached this low plane. I know that as I here and now put the question to the more than seven hundred representatives of Lodges in this great jurisdiction—"in whom do you put your trust?"—that your hearts throb back the answer, "In God." Freemasonry is neither Godless or anti-Christian, nor is it sectarian. It embraces in its membership men of all creeds and no creed—Jew, Mohammedan, Christian, all are found within its broad fold, but none who do not acknowledge the existence of one Supreme Being, who ruleth all things and to whom all owe allegiance. To my Hebrew brother, it is the God of Israel: to the Mohammedan, the God as revealed in the great open book of the starry-decked heavens; to the Christian, the God and Father of our Savior, Jesus Christ.

It has been charged that "had they (the Masons) courage of their convictions they would pluck the name of the Supreme Being out of their ritual." Nothing could be farther from the truth than such an assertion. To eliminate the name of the Deity from our ritual would leave it but an empty shell. Yes, there is room within our broad fold for those of all creeds and no creed, but our doors are not open to the atheist, nor is there room within our portals for him.

The death roll of this period contains the names of many distinguished Masons who have not previously found mention in this work, and of the lives and services of a few, at least, of these it is fitting that some notice should be taken at this time. On Feb. 28, 1878, Ezra S. Barnum, who in turn held the Grand Wardens' chairs from 1844 to 1850, died at his residence in Utica, at the age of 85 years, during sixty of which he had been a member of the fraternity. He was a good man, a just man, and his services to the craft during his active years were many and valuable. As much might also be said of Orrin Welch, who died at Syracuse on March 21, 1878, and who had been Grand Marshal from 1863 to 1867 and a District Deputy Grand Master in 1866 and 1869.

A noted Masonic editor, writer and lecturer passed away in New York city in 1879 when Leon Hyneman laid down the sad burden of his life and entered into peace and rest and joy beyond. He was of the Hebrew faith and one of the most outspoken denunciators of what he called the Christianizing tendencies

of the Webb ritual, but his objections, powerful as they were, and uttered with all the vehemence of a born fighter and dialectitian, did not persuade him, as he himself persuaded others, to abstain from entering a Lodge in which references he regarded as derogatory to his faith were made. He believed, rather, in fighting what he regarded as an innovation from within, and many a determined attack he made on the honors awarded to the two patron saints. He was the editor of the Masonic Year Book, a compilation issued at irregular intervals, which, while it is now of little use to the fraternity in general, is yearly becoming of more value to the Masonic historical student and antiquarian. He also edited the Masonic Mirror and Keystone, but he will be best remembered by his volumes on "The Origin of Freemasonry" and "Freemasonry in England." He was a trenchant writer, possessing few of the graces of style, but driving his arguments home with a plainness of speech and a disregard for the courtesies of argument which are sometimes startling. We do not endorse his theories or approve of many of his arguments, but we believe that in all he wrote he was perfectly honest and straightforward, and for these qualities alone his utterances on any subject are worthy of serious study.

A brother of a very opposite type, who passed away in August, 1880, was Isaac S. Brown, Past Master of Puritan Lodge, No. 339, and Past Grand Steward. He was a most enthusiastic Mason, one who cared nothing for its history or its opportunities for argument, but was ever ready to practically exemplify its teachings of charity and love. He was an accomplished ritualist, regular in his attendance at Lodge meetings, and used to boast that he knew every member of his Lodge as thoroughly as one man can know another. He was a brother in fact, word and deed as well as in name. As sexton for many years of Grace Church he was long a prominent figure in New York's social life and played a very difficult part in a way which seemed every year to add to his hosts of friends. In the ingathering of subscriptions to the Hall no man was more active, and indeed his liberality in connection with the order was never completely appreciated until his record was closed and the willing arms were folded and at rest.

A zealous worker of another stamp, but equally devoted to all the principles inculcated in Masonry was Andrew E. Suffern, Chief Commissioner of Appeals, who was laid to await the resurrection morn in Oak Hill Cemetery, Nyack, on March 19, 1881. As a lawyer he had served as District Attorney and County Judge of Rockland County and enjoyed a large and lucrative practice at Haverstraw. He was a member of Stony Point Lodge, No. 313, and served as its Master in 1870, 1871 and again in 1878. In 1873 he was appointed Chief Commissioner of Appeals by Grand Master Fox. In this office his legal attainments were conspicuous; he seemed to get at the very marrow of each case upon which he was called to give a decision, and his impartiality and singleness of purpose were undoubted. His reports were models of clearness and terseness and written in a manner that made the grounds of his decision perfectly clear to every member of the Grand Lodge.

A still better known member—better known personally, at all events—of the fraternity was Joseph B. Chaffee, who passed from toil to fruition on Dec. 30, 1882. As Grand Lecturer from 1864 to 1868 his face became familiar throughout the jurisdiction. He was also Lecturer of the Grand Commandery of the State from 1864 until 1874 and had twice, in 1875 and 1876, been elected High Priest of the Grand Chapter of the State, while in the Scottish Rite he held the highest rank—that of Inspector General. His life was an example of Masonic teaching, and probably no man ever lived who had fewer enemies or more devoted friends.

Before closing this record it may be fitting to refer to the passing of two brothers, who, although not connected with this jurisdiction, occupied such high and prominent positions in the world that their Masonry, like their character and achievements, is part of the heritage of the world. The first of these was James A. Garfield, President of the United States, who was shot by a cowardly scoundrel in Washington July 2, 1881, and died at Elberon, N. J., on September 19th following. He was a member of Garretsville Lodge, Ohio, and in it had filled the office of Chaplain, but the claims of his public life kept him from becoming prominent, although until the close of his career he retained his membership. The other noteworthy exemplar was Giuseppe Garibaldi, the famous liberator, the modern hero of Italy, who died on June 2, 1882. He was made a Mason in Tompkins Lodge, No. 471, Stapleton, Staten Island, while he resided there, in 1850, a refugee from his native land. There is little use in here detailing the extraordinary career of this most devoted of patriots, most romantic of heroes, and most single-hearted of men. It is part of the history of Italy, part of the story of the struggle of modern forces against medieval conditions and could easily be made to fill several volumes. All through his life he remained devoted to Freemasonry, believing it to be one of the most hopeful agents for human progress and freedom of thought and speech which the brain of man ever developed.

The demand on the craft for the laying of cornerstones of public buildings continued throughout this period without much intermission and all sorts of edifices were thus begun, churches, schools, monuments and municipal buildings particularly. One of these was the battle monument at Schuylerville, on Oct. 17, 1877, the centennial of Burgoyne's surrender. The gavel used on that occasion, made from the wood of the famous charter oak, passed into the possession of Manhattan Lodge, No. 62. Other notable occasions were the postoffice at Albany, May 7, 1879; the soldiers' monument at Forest Lawn, Buffalo, Oct. 21, 1880; the City Hall at Albany, Oct. 13, 1881; a soldiers and sailors' monument at Buffalo, July 4, 1882, and the Eastern College at Poughkeepsie, July 26, 1883. On only one occasion of this sort was any opposition shown to the appearance of the craft and that was at Syracuse, Aug. 11, 1880, when a new County Clerk's Building was begun. It did not interfere much with the proceedings, and, if anything, only added to the popularity of the fraternity in that city.

CHAPTER VI.

THE HALL AND ASYLUM FUND.

WE now turn to take up the story of the Hall and its trials and tribulations, a dreary enough theme for one chapter. At the opening of the period—1876—the ground and building had cost $1,495,804.44 and the furnishing $94,458.52, being $1,590,262.96 in all. The debt resting upon it amounted to $794,015.00, made up as follows:

Holders of 20 year bonds	$400,000.00
Holders of 10 year bonds	206,400.00
Holders of 5 year bonds	26,770.00
Holders of 2 year bonds	30,845.00
Loan on bond and mortgage	100,000.00
Loan from National Trust Company	30,000.00
Total	$794,015.00

The estimated income from rents of Lodge rooms, stores, etc., was $51,769.00, but from various causes—non-payment of store rents, etc.—this amount was not, for some time, realized.

The publication of this statement, minute as to details, fully satisfied the brethren when it had been fully studied and thought over that whatever extravagance and looseness in the management of the Hall and Asylum Fund had existed there had been no very serious wrong committed, and the terrible stories of wholesale robbery which had, somehow, been whispered about, were quickly dissipated. It was felt, however, that the management of the fund should be entirely distinct from the management of the other interests of the fraternity—that is to say, that the trustees should not be Grand officers. To this end a resolution was passed in 1876 that there should be three members of the Board of Trustees of the Hall and Asylum, that they were to be classified so that the term of office of one should expire each year and the vacancy thus created be filled by election by the Representatives at the meeting of the Grand Lodge, of which no Trustee should be an officer. These regulations were given legal force by being passed May 31, 1877, by the Legislature in the form of an act amendatory of the law of 1864. Under it Harvey Farrington of Altair Lodge, No. 601, was chosen Trustee for three years; Zachariah Dederick of Atlanta Lodge, No. 178, for two years, and Philo Remington of Ilion Lodge, No. 591, for one year.

Signs were not wanting that the fraternity had commenced to believe in the permanence of the connection between the building and the craft, in spite of the magnitude of the debt resting upon it and the grim stories which were so frequently told of foreclosures and legal proceedings, and it is hard to recall now all what. A notable instance of this confidence was the presentation to the Trustees of the beautiful statue of Silence which stands in a niche at the head of the grand stairway, and which was unveiled on May 15, 1876. Its donor was Levi H. Willard, who in 1850 had been Junior Grand Warden of the Phillips Grand Lodge, who ordered the statue in Rome while on a visit to "the Eternal City."

But while the city brethren were becoming

reconciled to the Hall and becoming accustomed to the contemplation of the building the country brethren were not. An idea crept among them that the New York brethren were magnificently housed at the expense of the fraternity at large, forgetting that the New York brethren, from the first, and right on to the present day, pay a rate for their accommodation considerably over what equal, even much superior, accommodation could be obtained in other buildings. The fact was lost sight of, too, at times, by the brethren outside New York that they had as much interest in the income of the Hall as had the dwellers in the city, seeing that as soon as the debt could be reduced the Asylum, with its doors open to all the Lodges in the State, would be put under way. At any rate it appeared as if the prospects of reducing the debt and starting the Asylum were objects too far in the distance to be grasped for a generation or two, and it was thought that something ought to be done to relieve the brethren from the heavy taxation under which they labored in connection with the edifice somewhat on the same basis of reasoning that tells us there is no use of our doing anything for posterity, seeing that posterity has done nothing for us. According to the constitution each Lodge had to pay for five years the sum of 50 cents for each member on the roll, which sum was to go direct to the Hall and Asylum Fund. This had been adopted in 1873 and at the meeting of 1876 a motion ordering its abrogation was submitted. But the Finance Committee opposed it, stating that instead of talking of reducing the taxation an increase would be more appropriate for discussion. The matter then dropped. But some were not satisfied. On March 10, 1877, a meeting of past and present Masters and Wardens of Lodges in Rochester was held, at which it was decided to send a circular to all the Lodges in the State calling upon them to send representatives to a convention to be held in Rochester on April 25 to consider the necessity of financial reform in Grand Lodge management and especially in connection with a reported contemplated extension of the time limit of the 50-cent tax.

On a copy of this circular reaching Grand Master Husted he at once issued a notice to the Lodges stating that the purposes of the proposed meeting were unwarranted, that the meeting was unconstitutional, and laid very clearly down the position of the Grand Lodge with regard to the debt. He hoped that this statement, although it did not prohibit the proposed convention, would have the effect of stopping it, but the promoters of the meeting pressed forward their arrangements. The convention met, but District Deputy W. J. La Rue, in the name of the Grand Master, prohibited the brethren to organize as Masons. They obeyed, withdrew from the hall, but gathered in another as individuals, discussed the objects scheduled in the circular calling the meeting and issued an address to all the Lodges which contained matter which was clearly in violation of the regulations of the Grand Lodge, and, to say the least of it, was disrespectful to the Grand Master. To this circular no names were attached. Husted submitted the whole matter to the Grand Lodge and the result was that the Rochester gathering and its incidents were roundly condemned. It really brought about at once the continuance of the very imposition it had purposed wiping out, for at the Grand Lodge meeting of June, 1878, Past Grand Master Paige submitted a motion striking out the limit attached to the duration of the 50-cent tax. The Committee on Constitution reported favorably on the motion and it was adopted, 1,314 votes being cast for it and 735 against, and the vote was sustained at the next meeting of the Grand Lodge. That year the debt stood at $744,513, $30,311 having been applied toward its reduction.

A year later (1879) the prospect did not seem at all encouraging. The receipts from rentals fell off, so did the number of Master Masons, and, while the income continued

large, the bulk of it was eaten up by paying interest on the indebtedness, while the progress toward paying off the principal was aggravatingly slow and it then stood at $705,088.74. Various sorts of cheeseparing schemes were suggested, reduction of salaries, biennial sessions of the Grand Lodge, but none of these found much general support. In 1880 the debt was reported reduced to $668,520, the sum of $36,468.48 being devoted to it during the year. The slowness of the reduction caused many schemes to be suggested to impart some swiftness to the lessening tide. One proposition was the refunding of the debt on a 4 per cent basis by the issuance of 70,000 bonds of $10 each, bearing that rate, which, it was thought, would be taken up by the fraternity as a popular and profitable loan, while with the proceeds the Trustees could wipe off the mortgages and high-interest bearing bonds. With the view of scattering these securities no brother was to be permitted to hold more than 100, but the plan, so far as we have been able to grasp it, while seemingly feasible, would really, in the existing circumstances, have increased the interest charges instead of diminishing them. So nothing practical came out of that and several other refunding schemes. A much more direct way of reducing the debt was found when the will was opened of Police Justice Napoleon B. Mountfort, who died Nov. 22, 1883, after having been a member of Manitou Lodge, No. 106, New York, for some thirty-eight years. It was learned that he bequeathed $5,000 to the Hall and Asylum fund, besides the Masonic contents of his library to that of the Grand Lodge.

A temporary setback even to the current slow rate of progress was caused by a fire which on the morning of Dec. 1, 1883, destroyed the upper floor of the building, while many of the rooms throughout the building were damaged by water. How the fire originated has never been made clear. It burst forth suddenly and for a time seemed to threaten the entire structure, but, fortunately, the Fire Department was able to prevent its spreading below the floor where it originated. The loss was fixed at $62,125, which was paid by the insurance companies, but the temporary inconveniences were great. Several of the Lodges had to seek quarters elsewhere temporarily, while repairs were being made, but to the credit of many of these bodies be it said that they continued to pay their rent to the Trustees just as if their use of the building had not been interrupted. The restoration of the building cost nearly $94,000, as the Trustees effected a great many improvements which had long been desired, replaced old material with new and made other changes which promised to increase the income from the building—as they did. The disaster seemed to rally the brethren to the Hall more numerously than ever and from it may be dated the era of a demand for the use of its chambers, so that what was facetiously described as the baptism by fire and water may be said to have really started an era of prosperity. The earnings from rent steadily increased, the Trustees adopted more purely business methods in their administration of affairs than ever before, the arrearages of rent, which at one time exceeded $17,000, were reduced, and in dealing with tenants, Masonic or otherwise, sentiment was laid aside. The Grand Lodge decreed that tenants six months in arrears for rent should be ejected, and, with this law before them, the Trustees found a vexed question removed from their authority and cleared the way so that in time the matter of rent arrears dwindled down to a trifle. Nothing but good came out of the fire, and on June 1, 1885, the building was in better shape than ever before and the indebtedness stood at nearly $485,000.00, being about $7 per head for each Master Mason enrolled on the books of the Grand Lodge. That was at the close of Grand Master Brodie's term, in which the debt had been reduced by $72,424.55. An act had been passed during that term giving

the Grand Master more power over the Trustees in the way of examining their books either in person or by a committee, and the power also of filling vacancies by appointment when the Grand Lodge was not in session, removing a Trustee for cause and placing some brother in his stead until the next June meeting, and in other ways, while keeping the Trustees independent of the Grand Lodge officials, making them amenable to the authority of the Grand Master, and to Grand Lodge supervision.

When Grand Master Brodie surrendered the gavel on June 4, 1875, there were 715 Lodges on the roll, only two of which had failed to make returns, while the number of Master Masons was 72,318, a gain for the year of 862. A fitting evidence of the harmony which prevailed at that session of the Grand Lodge may be found in the fact that all the officers were elected unanimously and without the slightest sign of any of the struggle for position which had made so many previous meetings of the body—and a few later ones—resemble a legislative campaign. On assuming the gavel after all the officers had been installed the new Grand Master, Frank R. Lawrence, dismissed the gathering with these dignified words:

It is the established custom that at the end of each year of labor the Grand Master should address the Grand Lodge concerning the work that has been accomplished, and it seems equally appropriate that ere we separate to begin a new period of endeavor, he who has been placed in the highest station among you should utter a few words, at once of greeting and of parting.

Your newly installed Grand Master enters upon his great office with but little sense of personal exaltation, because of the deep consciousness of responsibility assumed, in which every other feeling for the moment sinks; yet when he reflects upon the many great and brilliant men who in other days have swayed with loving hands the peaceful scepter of your power, he knows not how to acknowledge in adequate words the honor done him in being made your chief.

Adopting the words addressed to the Grand Lodge almost thirty years ago upon an occasion similar to the present, by a Most Worshipful and venerated brother to whose voice we reverently listened yesterday and to-day, let me briefly, gratefully say: "I regard the office of Grand Master of Masons as among the proudest of earthly honors, and you have added to its value by the manner in which it has been bestowed."

Brethren: Great and useful labors are before us. We speak often and proudly of the extent of our almost imperial jurisdiction, and of the greatness of the number who acknowledge our rule. Let us recollect that these are proper subjects of self-gratulation only while our labors achieved are commensurate to our capabilities and strength.

We are now to separate, each to return to his own Masonic household, and not again to gather together in the General Assembly of Masons, until another milestone in the journey of life shall have been passed.

Masters! Let the adding to our numbers be not the greatest of your cares. To regard numerical strength as the true test of Masonic success would be a most vital and unfortunate error. Let your first thought be for the welfare of your brethren. Be to them tender and loving; striving by precept and example to aid them to be just and upright, reverent and God-fearing:—and when another year with all its inevitable changes shall have worn away, and the portals of the Great Mother Lodge shall again be opened to receive us, may the state of the Craft throughout all our broad domain happily reflect the devotion and the fidelity of those who have been entrusted with the supervision of the work.

CHAPTER VII.

FRANK R. LAWRENCE.

THE four years covered by June, 1885, and June, 1889, were probably the most glorious in the entire history of Freemasonry in this State. When they commenced the fraternity was saddled with a load of debt which, while it was slowly decreasing, paralyzed the upward movement of the fraternity and was besides a fruitful source of vexation, trouble, annoyance, gossip and uncertainty. When these years were ended the debt was wiped out, the entire craft was united as it had never been before and the future was full of hope, of brightness. The season of doubt was passed, the long talked of Asylum was in full view and with the prospect of its being built on a more solid foundation than ever had been dreamed about, while with all this accomplishment there went wise legislation which made it almost impossible that the fraternity could again be saddled with a mountain of debt, should ever be led into enterprises which would imperil its usefulness, its harmony or its resources.

The hero of the four years was undoubtedly the Grand Master elected at the annual meeting of 1885, Frank R. Lawrence. He had valuable aides in bringing about the successful issue of his debt-raising campaign or campaigns rather, and no Grand Master ever got from his subordinates more loyal, devoted, unselfish service than he, but great and generous as was the help he received from those associated with him, the inception of the movement was his and to him was given, on all sides, the glory.

Frank R. Lawrence was born in New York city in 1843. In 1874 he was initiated in Excelsior Lodge, No. 195, and was elected its Master in 1877, serving two years. In 1878 he was appointed Deputy for the Fifth District and in the following year a commissioner of appeals. In 1881 he was made chief commissioner and he held that office until June, 1884, when he was elected Deputy Grand Master. As Grand Master he was elected five terms and served during 1885, 1886, 1887 and 1888, declining to accept the fifth term in 1889,



FRANK R. LAWRENCE.

feeling that his great work was fully accomplished. In other branches of Freemasonry

his connections have been full and ample. In the Royal Arch he was exalted in Republic Chapter, No. 272; he is a member of Columbian Commandery, No. 1, and he has passed through all the grades of the Ancient and Accepted Scottish Rites and holds the thirtv-third and last degree in the Northern Jurisdiction. But it is in connection with symbolic Masonry that his Masonic career is most closely identified and in which his life-work was accomplished, although all the ramifications of the order felt the helpful impetus of his enthusiastic devotion.

Before he attained the exalted rank of Grand Master there were not wanting evidences of his interest in the question of the raising of the debt which pressed so heavily on the fraternity and as we recall the addresses he made while visiting Lodges as Deputy Grand Master we can see clearly how on every occasion he brought the question of the indebtedness home to the craft by making it, in one way or other, the theme, the text, as it were, of his remarks. By the time he attained supreme command he had his plans in connection with its removal thoroughly thought out and, unlike many of his predecessors, he entered upon office with a clearly-defined policy in view, a policy by which his record was to stand or fall. It was not the mere fact of holding an office respectably for a year and then passing it along that actuated him, but a desire to make the office of some practical use to the fraternity. Possessed of indomitable perseverance, with unlimited capacity for work, with sublime confidence in the future, he defined the point he wished to gain, and once fairly set out to reach it, he threw all other considerations aside, trampled ruthlessly on all obstacles great or small, overrode all opposition by argument or action, and swayed neither to the right nor the left, nor halted for a moment by the wayside until the goal was reached. It was a tremendous struggle, one which might easily have turned or buried a man possessed of less grit, less unfaltering faith in the certainty of ultimate victory. Many times it was thought that failure was certain, that the magnificent onset would be dissipated with at best but imperfect results, yet as we study the struggle now, with full knowledge of all its incidents, we can see that never for a moment did the leader falter, nor even when many thought the campaign was lost did the prospect, the assurance of ultimate and complete triumph escape from his view.

Throughout the summer months of 1885 and until the fall season was well advanced he waited, planned and calculated and then early in October issued a brief circular which was like the first note of a bugle call that was for nearly four years to re-echo in every Lodge, Chapter, Commandery and Consistory throughout the State. It was dated October 5th and asked the Grand officers of all ranks to meet the Grand Master in New York on the morning of October 21 "for the purpose of acting upon matters of the greatest consequence to the craft." The response was the attendance of well nigh every official* and the Grand Master laid before the brethren the condition of the debt, his plans for clearing it off and his determination to effect its clearance, believing that so long as it existed the craft could not perform its duty toward the poorer brethren nor occupy the position among sister Grand Lodges which ought to be held by the supreme authority of Masonry in the Empire State. He referred particularly to the amount of interest which the craft had to pay and which practically used up the amount of the fifty-cent tax. The brethren at once took hold of the subject in a business like fashion, although the undertaking seemed an extraordi-

* Only three brethren were absent who had been summoned: Senior Warden James Ten Eyck, who was in poor health and traveling in parts of the country where he could not be reached; District Deputy Heidet, of the 29th (Latin) District, who was in Mexico, and District Deputy John W. Whitehead, who was lying on what proved to be his deathbed.

nary one, especially as the financial condition of the time was by no means reassuring. But the audience caught the enthusiasm of the Grand Master, the force of his determination was felt by everyone present, and while at the start some hesitated, some doubted, some wavered, the meeting was not long in session before the personal magnetism of the leader carried the day, convinced the Thomases, and he had won the hearty co-operation of every man in the room.

The day was spent in considering ways and means and discussing all possible points in connection with the new crusade. District Deputy John F. Collins, of the historic Fourth, in recalling his memories of the meeting in the "Jubilee" volume, said: "The address of the Grand Master seems plain and simple enough at this distance of time and in the light of subsequent events, the craft throughout the length and breadth of the State having often since heard him upon the same theme, but it was not so on that day. Then, his propositions and conclusions appeared to be so bold and startling as to quite stagger his hearers for a time, and when he ended his address the interest was so absorbing that no one appeared willing to be the first to enter upon the discussion; whereupon he (Lawrence) began at his right and calling on each in turn, brought forth an expression of views from all. Every shade of opinion was voiced, from a full or partial concurrence with the Grand Master to the absolute declaration that, in some sections of the State the craft was heartily sick and disgusted with the whole subject, and that, therefore, it would not be possible to do anything whatever toward the end proposed; that in some, if not many, of the country districts there was not the slightest interest in the Temple or the Hall and Asylum fund, which were regarded as wholly city affairs.

"So absorbing became the discussion that all lost note of the drifting time, and thus the entire day was passed in a continuous session. Not a phase of the whole subject escaped dissection, and while nothing was 'set down in malice' surely 'nothing was extenuated.'

"Thus passed that memorable day to the craft of this State, and at its close, as night 'drew her mantle about the earth,' the Grand Master arose and addressed the assemblage substantially as follows:

Brethren, we have passed the day in counsel. We have fully and frankly interchanged views and discussed the subject to consider which I asked your presence here. The shadows of night admonish me that I should bring this protracted session to a close.

I feel assured, however, that we all understand each other on the subject we have so freely discussed better than we did when the morning brought us together.

And now, ere we separate, and as a fitting conclusion to our unreserved interchange of views and opinions—as many of you as feel that the time has fully come when a determined effort should be made for the reduction and speedy liquidation of the Hall and Asylum Fund debt, please manifest it by rising.

"There was an instant of pause, when, as though the heart of each had been touched by an electric spark, or drew inspiration from the subdued intensity of the Grand Master, every man present sprang to his feet; on the countenance of each there was stamped more than hope; there was stamped determination, confidence.

"There was a moment of profound silence; all present were deeply moved; and while all were yet standing, the Grand Master said:

Brethren: Our labor is already begun and, with God's help and blessing, shall cease not until we are forever free from debt. Within a few days I will forward to you a letter containing my suggestions as to our general plan of work, to the end that having a united purpose we may pursue a uniform method in its accomplishment. And now, committing ourselves to the guidance of an All Wise Providence, we will terminate our session.

"Thus closed the day—the beginning of the end; a day big with import to the Craft and blessed in its results without stint by that good

Providence, upon whom the Grand Master and all confidently relied, and to whose prospering guidance they appealed."

Having thus practically won the first skirmish in the campaign, the Grand Master on October 31, issued the following private circular to the Grand officers in general and to the District Deputy Grand Masters in particular, who, as he rightly foresaw, were to be his most active aides, and who (after a few changes at the close of his first term—good men in the old order of things, but useless ornaments in a working army being ruthlessly turned down), as a whole seemed to strive zealously to render what aid they could in the work.

R. W. and Dear Brother: I write this letter pursuant to the understanding at our meeting on the 21st instant. It is prepared in the hope that it may guide and assist the Grand Officers in the great work upon which we have unanimously resolved to embark.

By closely adhering to the general plan agreed upon, and following the suggestions here outlined, system and uniformity will be given to our labors throughout the State.

Leaving every Grand Officer to exercise his own judgment as to the best means whereby to attain success, I make the following suggestions:

1. The movement in each District should be carefully supervised by its District Deputy Grand Master. Each District Deputy Grand Master should keep in constant correspondence and communication, personally and through his assistants, with the Masters of the Lodges in his District. He should at once make known to the Grand Master any unexpected difficulty, want of interest or failure to carry out the order embodied in the Grand Master's circular letter. [Letter addressed by the Grand Master to all the Lodges, which follows this.]

2. In view of the large territory embraced in many of the Districts, each District Deputy Grand Master should select, as his immediate assistants, one or more active, capable brethren, willing to undertake the work. Every county should have at least one brother (preferably two or three) thus selected, who can aid the Grand Officers in the creation of an active, lively interest in out-work in every Lodge. The character of our task is such that many zealous brethren, with much capacity for work, can doubtless be thus enlisted without difficulty.

The brethren thus selected by the District Deputy Grand Master to assist him should be fully instructed by him, and furnished with all information likely to aid them. Their chief work should be to see that the Grand Master's recommendation, as to the appointment of a strong and numerous committee, is complied with in every Lodge. Please report to me at once the names of all brethren selected to assist in the work, so that they may receive proper mention at the meeting of the Grand Lodge.

3. Each District Deputy Grand Master should at once invite all his predecessors in office, and all other Past Grand Officers residing in his District, to meet him, acquaint them fully with the nature and purpose of our work, and ask their cordial and active help. This should not be delayed. The assistance of Right Worshipful brethren, who have held the office of District Deputy Grand Master within the past few years, will be found particularly valuable. If each of them will only see that a thorough canvass for subscriptions is made in his own Lodge, it will be a material aid; but most of the Past District Deputy Grand Masters will be willing to do more than this.

4. The several other appointed officers of the Grand Lodge are expected to co-operate fully with the District Deputy Grand Master in their respective districts. It has been arranged that the Deputy Grand Master and Grand Wardens will act in conjunction with Grand Master, in their respective portions of the State.

5. Each Grand Officer should begin active work in his own Lodge, unless particular circumstances render another course advisable.

6. Each Grand Officer should communicate to the Grand Master the names of any brethren in his District or vicinity with whom it may be thought advisable for the Grand Master to communicate direct. This should include both brethren likely to contribute liberal sums, and those having it in their power to render active assistance in any particular direction.

7. See that the recommendations of the Grand Master's circular letter are fully carried out in every Lodge, particularly that relating to the appointment of a strong and numerous committee, to obtain subscriptions from individual brethren.

Be most particular to see that the non-attending members are visited by these committees.

Among those best able and most willing to contribute liberally are often many who, for various reasons, do not often attend their Lodges. Our success largely depends upon bringing the subject

to the attention of this class of brethren, personally and directly. This can only be thoroughly done through the medium of Lodge Committees. Many a brother, too busy to attend his Lodge, will willingly contribute if personally visited by one or more members of a committee, and properly informed of the nature of our work.

8. As we all understand, there are in every Lodge active and inactive brethren. We must aim to interest the active members in each Lodge, and get them to interest their less active fellow-members.

Each Lodge should appoint a strong, numerous, active committee to circulate the subscription papers (say in the proportion of one member of the committee to every ten or twelve members of the Lodge). The committee should take the Lodge register, divide the work by allotting every brother whose name is upon it, so that every member of the Lodge will be seen by some member of the committee, so arranging that every brother will be visited by whatever member of the committee can best see him. Members at great distances should be reached by correspondence.

If we procure this to be done, there can be no doubt of our entire success.

Every Grand Officer should strive to the utmost to make each Lodge appreciate the importance of a thorough canvass made in this manner.

9. Contributions from the funds of Lodges, although most welcome, are necessarily limited in number and amount. Contributions from individual brothers are practically unlimited; at least, they will only be limited by the amount of work we succeed in doing and causing to be done.

10. Do not, under any circumstances, become discouraged. You will meet the apathetic and indifferent, and those who are ever ready to predict failure; but remember that there are drones in every hive, and it would be strange, indeed, were there none in so large a fraternity as ours.

11. In this, as in all other great undertakings, hard work, enthusiasm and activity are the secrets of success. In the end we shall find the result of our labor very fairly proportioned to the amount of energy and perseverance we have brought to bear.

12. The Grand Master expects to spare no personal exertion. He hopes that all the Grand Officers will freely communicate with him from time to time, as they may find expedient.

It is idle for brethren to cavil about the past. We have to deal, as sensible men, with things as they now exist.

Now, let us go forward in this noble and righteous work, leaving no effort untried until our glorious purpose is fulfilled.

Fraternally yours,
FRANK R. LAWRENCE,
Grand Master.

The circular (it and others were called by the more euphonious title of "encyclical") addressed by the Grand Master to all the Lodges, which was referred to in the personal letter to the Grand officers, was in the following words:

To the Masters, Wardens and Brethren of every Lodge in the State of New York:

Dear Brethren:—I address you upon a subject of vital importance to the Craft: the payment of the indebtedness of the Masonic Hall and Asylum Fund.

The debt, as stated in the report made by the Trustees to the Grand Lodge in June last, amounts to about $485,000, less than seven dollars to each affiliated Master Mason within our jurisdiction. The honor of the fraternity is pledged to its payment. The amount is being gradually reduced, yet with the present degree of progress it will not be fully paid for many years to come. It is drawing interest at a heavy rate, and the longer its payment is deferred, the greater the aggregate sum required for its complete and final liquidation.

Taking into consideration the extent and resources of our fraternity, the existence of this debt is an anomaly which should not longer be permitted to continue.

The benefits to result from its payment are many and obvious; they may be looked for in reduced Grand Lodge taxation, reduced Lodge dues, and, consequently, the placing of all the Lodges upon a more healthy foundation.

The cessation of the present annual drain upon your means will free a large yearly sum now required for principal and interest upon the debt, but which can then be disbursed through its natural channels for the ordinary purposes of the Lodges and their members. Upon the first mortgage bonds, which comprise the greater part of the debt, and which mature Sept. 15, 1891, the interest alone, between the present time and that date, will amount to the great sum of $165,900. The right to pay this indebtedness at an earlier time is reserved to us. By availing ourselves of it now we can escape this enormous charge.

Such are the benefits to result directly to ourselves from the payment of this obligation; yet we have far higher and less selfish reasons for hasten-

ing its discharge. Until the debt is paid the real purpose of the Hall and Asylum Fund cannot be accomplished. The Hall is merely a means to an end. From its revenues, when freed from debt, there will arise and be perpetually maintained, the great and noble charity, the Asylum, an abiding shelter for the widow and the orphan, the helpless and the dependent, who cry to us for aid in the name of God and humanity!

The Hall stands in the city of New York, where alone can a sufficient revenue be derived from its use. The Asylum will be erected at some convenient yet secluded spot in the interior of the State, where the aged and infirm may spend their declining years restfully and in peace, and the orphans of our brethren may be reared to useful and industrious lives.

Having carefully deliberated upon the subject with my associates in office, and believing that the brethren throughout the State are earnestly desirous, both of hastening the consummation of this glorious work, and of being relived from the burden of indebtedness, long and patiently borne, I now call upon them, one and all, to unite in an effort to discharge this obligation, once and forever. For this purpose I ask that contributions of money be made and procured

From the funds of Lodges,

By donations from individual brethren,

And by all other proper and lawful means.

Within thirty days after the receipt hereof, the Master of every Lodge will cause its members to be summoned to attend a Communication, (other than the Communication appointed for its annual election of officers,) at which he will cause this letter to be read, and the subject carefully presented for the fraternal consideration of the brethren.

It is earnestly requested that, in every Lodge, aside from whatever contribution may be made from its funds, a numerous committee of active brethren be appointed to obtain subscriptions, and that the effort do not cease in any Lodge until the subject has been fully laid before every individual brother, and his contribution and assistance fraternally asked.

In furtherance of this request, blank subscription lists will be furnished, through the District Deputy Grand Masters, to every Lodge.

All sums should be forwarded to the Grand Master, at Masonic Hall, New York City. His receipt therefor will be promptly returned, and all moneys received will be directly applied to the reduction of the debt.

Brethren: you have ever been active and generous in responding to the call of the afflicted or distressed. Now, when appealed to in a cause which is all your own, let your answer be worthy not only of the zeal and devotion, but of the material resources of the craft of the Empire State.

If every Lodge and brother will contribute an amount, small or large, according to their respective means, the day will not be far distant when the Masonic fraternity of the State of New York, relieved from the fetters of debt, which so long have bound it, may anticipate an era of prosperity and usefulness unexampled in its history.

The Hall and Asylum Fund, now representing an investment of many hundreds of thousands, originated in an offering of a single dollar, placed upon the altar of Masonry by a brother in humble circumstances. Therefore, while there are many among us certainly able and doubtless willing to contribute large and generous sums, let no one hesitate to give because his gift must needs be small.

With willing hearts, brethren, let one and all engage in this noble effort; inflexibly resolved that the work shall not cease or stand still until this great hindrance and injury to our usefulness and progress shall have been removed, and we can proudly feel that our beloved fraternity "owes not any man."

Fraternally yours,

FRANK R. LAWRENCE,

By the Grand Master, Grand Master.

E. M. L. EHLERS, Grand Secretary.

The following documents were then sent out to the fraternity in rapid succession:

Masonic Hall, New York, Jan. 1, 1886.

To the Master, Wardens and Brethren of every Lodge in the State of New York.

Dear Brethren:—The holiday season being over, and all the Lodges ready for the labors of the new year, I again address you, to ask that the work of procuring means to pay the indebtedness of the Masonic Hall and Asylum Fund, already begun, be everywhere continued and completed, with all energy and vigor. Substantial progress has already been made, and we have abundant reason for feeling encouraged to strenuous future endeavor.

Many generous contributions have been received from individual brethren, and from Lodges and other bodies. In most of the Lodges, committees have been appointed to obtain the subscriptions of the brethren, and are now at work. Their labors, wherever earnestly prosecuted, are meeting excellent and substantial success.

Several Lodges, have even now, raised more than their proportion of the debt, and are still continuing the effort, hoping to lighten the burden of those less able to meet the call made upon them.

In this generous, unselfish spirit, all should proceed: every Lodge and every brother contributing as liberally as their means permit.

The First Mortgage Bonds, which compose the greater part of our debt, are very largely held by Lodges. These bonds bear interest at seven per cent per annum. They were made Sept. 15, 1871, to run for twenty years, unless sooner paid. It was foreseen that the Trustees might sooner be able to pay off the whole or a part of these obligations; and a method was provided in the mortgage by which they are secured, and is referred to in the bonds themselves, by which this may be done. This subject was carefully examined before the date of my former letter, and the Trustees of the Hall and Asylum Fund were advised by counsel that the provisions for the pre-payment are valid and effectual, and that they have the right to call in and retire the bonds as rapidly as they have means to meet them.

With respect to many of the Lodges holding these bonds, I have received gratifying assurances of their willingness to surrender them, as soon as we are prepared to pay them off. Some Lodges intend to make their present contributions towards the payment of the debt by surrendering bonds instead of donating money. Others again, propose to surrender the bonds upon receiving a part of their value. Several of the first mortgage bonds have already been surrendered, and are now in my possession.

Aside from the first mortgage bonds, the remainder of the debt consists of a floating indebtedness, and of income bonds, soon to mature. These last mentioned items will soon be largely reduced; the balance then remaining can be retired as soon as the money is at hand.

We have paid already, for interest alone upon the bonded debt, a sum greater than the whole debt now outstanding.

If we make no special effort to hasten the payment of the debt, we shall have to pay future interest charges amounting probably to about $200,000, before the principal is paid.

Every first mortgage bond for $1,000, paid and retired now, carries with it coupons amounting to $420, representing interest which would become due in future, were the bond left outstanding. The first mortgage contains no provision for creating a Sinking Fund. We are laying aside no sum whatever to meet these bonds when they become finally due. When that time arrives we shall be able to meet them only in part, a fresh loan will have to be made, further charges for interest will be incurred, and the erection of the Asylum will be postponed into the still more distant future. All this we can avoid by paying the debt now.

Let us expend none of our energies in discussing real or supposed errors of the past. The debt affects us all alike; every brother and every Lodge. We have to deal, as sensible men, with the condition of things existing now. No criticism of the past will cancel our indebtedness, or reduce it a single penny. The practical question before us to-day is, how best and soonest to pay the debt, and obtain relief from its burdens! To this alone, let us address ourselves, having regard to past errors only to the extent of carefully avoiding their future repetition.

I now request that the work be, as far as practicable, completed, and that all money collected or subscribed from whatever source, be forwarded to me, with the subscription papers heretofore distributed, as soon as possible, and on or before the 31st day of March next; believing that if the intervening time be everywhere made a period of earnest and thorough effort, the subject can be brought fully to the attention of every brother in our jurisdiction.

All money received will be specially deposited with the Union Trust Company of New York, and will, as rapidly as possible, be applied directly to the extinguishment of our indebtedness.

All Lodges which have appointed committees to obtain contributions, are fraternally reminded that the appointment of the committee merely provides for the beginning of the work. To be successful, the efforts of committees must be energetic and unremitting. Their labors should be carefully supervised by their chairman, or if there be no chairman, by the Master; and it is suggested that the progress made be reported to the Lodge at frequent intervals.

It is my order that this letter be read in every Lodge at the regular Communication next following its receipt.

Fraternally yours,

FRANK R. LAWRENCE,

By the Grand Master, Grand Master.

E. M. L. Ehlers, Grand Secretary.

CIRCULAR OF GENERAL INFORMATION.

The Masonic Hall and Asylum Fund was founded in 1842, under the auspices of the Masonic fraternity of this State, represented in Grand Lodge; the purpose being the erection of a hall in the city of New York, from the revenues of which, when fully paid for, is to be established and maintained an Asylum for indigent Masons, their widows and orphans.

The first contribution to the fund was a single dollar, the offering of Bro. Greenfield Pote, Tiler of the Grand Lodge, a man in humble circumstances, who lived by the labor of his hands.

The property is held, in trust for the equal benefit of the entire fraternity, by a corporation created by the Legislature of the State, known as the Trustees of the Masonic Hall and Asylum Fund. The Trustees are three in number, and are chosen by the Grand Lodge. The present Trustees are R. W. Bros. Floyd Clarkson, William D. Nichols and John J. Gorman.

In 1870 the Fund amounted to $340,000. The property at Twenty-third street and Sixth avenue, New York, was then purchased, and the erection of the Hall was commenced.

The Hall was opened in 1874, and was dedicated to Masonic uses in 1875. The total cost of the land and building as reported to the Grand Lodge in 1876, was $1,243,953.78, besides large sums expended for furniture, and many incidental expenses.

For a detailed statement of the present condition of the Fund, see the report of the Trustees, as published in the Grand Lodge Transactions of 1885. Pages 65, 66.

From this report it appears that on June 1, 1885, the Fund was indebted as follows:

Bonded debt (net amount of principal and interest, as of June 1, 1885)	$466,549 55
Floating indebtedness, estimated (all bills for recent restorations not having been received at time of preparation of report) at about	19,000 00
Total	$485,549 55

The lower part of the Hall is rented for business purposes. The upper part is rented to Lodges and other Masonic bodies. There are in the city of New York 158 Lodges; of these, 65—or between one-third and one-half—meet in the Hall. The remaining 93 do not. Every Lodge or other body meeting in the Hall, pays rent, as the tenant of the fraternity at large, for the rooms it occupies.

The Hall contains eight Lodge rooms. They are now rented at the following yearly rates to each Lodge, the rent being graded according to size of room:

Clinton and Livingston Rooms, each	$240
Tuscan, Ionic, Corinthian and Composite Rooms, each	320
Doric Room	400
Austin Room	500

The amount paid by each Lodge is for the privilege of meeting twice a month in the room it occupies; each room being used by a number of Lodges.

Each Chapter, meeting twice a month in the Chapter Room, pays $320 a year, as rent.

Each Commandery, meeting twice a month in the Commandery Room, pays $500 a year, as rent.

The rents paid by Lodges and other bodies meeting in the Hall are considerably higher than are charged for Lodge rooms elsewhere in the city of New York.

The net income of the Hall, after providing for repairs and maintenance, and paying every expense, amounts now to over $32,000 a year. When every part of the building is completely tenanted, it will be $40,000 or more.

Every Lodge of the State now pays for the support of the Hall and Asylum Fund 50 cents every year, for each of its members, and $3 upon each initiate.

The "50 cent tax" now yields a revenue of about $36,000 per annum.

We are now paying for interest upon the debt about $32,000 per annum. Thus, the interest alone, as matters now stand, absorbs a sum within one-ninth as great as the whole amount realized from the "50 cent tax."

When the debt is paid, this taxation can be at once removed. Until the debt is paid, we must all go on bearing its burdens, and the trials and labors of the past forty years can bear no substantial fruit.

Further information, together with copies of the Grand Master's several letters upon this subject, and blank subscription papers, may be had upon application to the Grand Master, at Masonic Hall, New York.

Masonic Hall, New York, Jan. 2, 1886.

To all Brethren:—Several instances have been brought to my notice in which, when brethren have been asked to contribute toward the payment of the indebtedness of the Masonic Hall and Asylum Fund, they have replied, saying, "Let the New York City brethren take care of it, they have all the benefits of the Temple: let them pay the debt," or using some similar expression, signifying a belief that the presence of the Temple, or Hall, in the city of New York is in some way of benefit to the brethren of that city, or that the brethren of the city of New York have some advantage to gain by the payment of the debt, in which the rest of the Craft do not share.

To any who entertain such a belief as this, I wish to speak, plainly, as follows:

My brother, no matter in what part of the State you live, you have just as much interest in having the debt paid as though you lived in the city of New York. You are bearing the burden of the debt precisely the same as any member of a New York city Lodge is, and you will continue to suffer from it until the debt is paid.

Any idea that the Lodges or brethren of New York city gain a particle of benefit from the fact that the Hall is located in that city, is an utterly mistaken one. In entertaining such a belief or declining to help pay the debt for that reason, you are standing in your own light and prolonging the time during which the debt will rest upon you and your Lodge. You are unjust to your brethren of the city of New York and unjust to yourself. Let me tell you the plain facts, and I am sure you will acknowledge your mistake. I hope too, that you will work all the harder to help pay the debt because of the injury you may have done the cause by giving utterance to your mistaken belief.

Why does the Hall stand in the city of New York, and not somewhere else? Simply because the city of New York is the only place in the entire State where a sufficient number of Masonic bodies meet to provide tenants for so large a building.

Now, what relation do the Lodges in the city of New York bear to the Hall, different from the Lodges three or four hundred miles away? Simply this: sixty-five of the Lodges in the city of New York meet in the Hall as the tenants of the fraternity at large, and pay rent for the rooms they occupy. That is all.

There are in New York city 158 Lodges, 65 of them meet in the Hall; the other 93 do not,—mark the number,—65 out of 158,—considerably less than half; it will be plain to every one that if there were anything to gain by meeting there, all would want to do so.

The 93 New York city Lodges which do not meet in the Hall certainly are not benefited at the expense of the rest of the Craft. Now, are the 65 which do meet in the Hall thus benefited? I have heard it stated, that Lodges meeting in the Hall pay only a nominal rent, so I state the amounts paid, and then all can judge for themselves.

The Hall contains eight Lodge rooms, of four different sizes. The rents are graded according to the size of the room. Each Lodge pays for the privilge of meeting twice a month in the Hall, one of the following amounts of rent, according to the size of the room occupied.

For the use of Livingston or Clinton Room....$240
For the use of Ionic, Tuscan, Corinthian or Composite Room..... 320
For the use of Doric Room..... 400
For the use of Austin Room..... 500

Thus the smallest Lodge, occupying the smallest room, twice a month, pays $240 a year for that privilege, and the average rent charged to a Lodge for the use, the same number of times, of each Lodge room in the building, is $332.50. How does this compare with the rent paid by your own Lodge, or by any other you may know of? Proper inquiry will enable you to ascertain that Lodges meeting in the Hall pay considerably higher rents than are paid by our Lodges for equally convenient and comfortable rooms, close by.

Many Lodges meeting in the Hall would long since have moved away had they consulted their own inclination, but have remained, feeling it their duty to help support the Hall, even at some cost to themselves.

These are the plain facts: from them you can see that the Hall is of no more benefit to the brethren of New York City, than it is to you, however far distant from New York City you may reside.

The debt, brethren, is the debt of the fraternity of the whole State. All alike are suffering its charges. The only course open to us is to pay it, and purchase forever our freedom from its burdens. The sooner all abandon the error here spoken of and other similar prejudices, the sooner the debt will be paid.

Fraternally yours,
FRANK R. LAWRENCE,
Grand Master.

CHAPTER VIII.

THE CAMPAIGN OPENED.

THUS the campaign was fairly inaugurated, and during that winter, spring and early summer a most vigorous presentment of the debt question was made. Most of the district deputies were zealous in their furtherance of the Grand Master's design; and especially in the metropolitan districts a commendable amount of genuine enthusiasm was shown. The country continued to be the weak point, and many Lodges considered they had done their full duty and pacified the Grand Master when after serious debate they voted $10 or $15 from the lodge funds. Not a cent came from some Lodges (city as well as country); in many the Master was generous enough to subscribe a dollar just because he happened to be Master and to be done with the matter. Of course many Lodges subscribed nobly, some surprised even the Grand Master, and in other ways he received encouragement—encouragement from totally unexpected sources—but it is safe to say that while everyone wished the project well, while many thought that the result of the effort would be a sensible reduction of the debt, few outside of the Grand Master himself had any faith in the successful termination of the campaign. Some of the Lodges openly scouted the idea of taxing the brethren, some listened listlessly to the appeals of the Grand Master by his "encyclicals" or by himself or his Deputies; others bestirred themselves, with creditable results. The Grand Master visited nearly every district and met the brethren, listened to their arguments, objections and promises and so possessed himself of the views of the brethren much more thoroughly than he could have done had he trusted to correspondence or received his intelligence through a third party. He soon found that in the main the great obstacles to the effort for the removal of the debt were the very men under whom it was created and rolled up—the Past Masters and past officials of the Lodges. They recalled how often "the hat" had been passed round for the Temple, how many efforts had been made at reduction, told how much money had been wasted in one way or another, and how useless it all was. Not a few Lodges, naturally, took their advice and emulated their policy of penurious passivity. In many others the Grand Master's appeals were referred to the Board of Trustees or to some other authority, which was simply a dignified and perfect method of putting them out of sight forever. The plan of appointing a special committee in each Lodge for the purpose of soliciting and gathering in subscriptions, as it was virtually ordered by the Grand Master, was carried out in most instances and the committee duly appointed, but with the appointment the excitement ended. The order of the Grand Master was obeyed in form, but not in spirit. These things did not escape his notice. The arguments against his campaign were carefully noted and in his addresses he steadily kept before his auditors five points:

1. That most of the 50-cent tax, instead of going to the reduction of the debt, is devoted

to the payment of interest on the existing debt.

2. That there is no use of bringing up the past, its efforts, disappointments, intrigues and failures. We have to deal with a condition of things now existing. The debt on June 1, 1885, was $485,549.55 and the only way to wipe it off is to pay it.

3. That although the building was in New York the brethren there had no more interest in it than the brethren of Suspension Bridge. In fact, in their tenancy of the rooms in the building the New York brethren pay a larger rental than they could obtain similar accommodation for in other buildings.

4. There is no use of arguing on theories, or speculating about what might have been—the fund, the hall and the debt are actual facts.

5. When the debt is paid the long-looked-for asylum can be begun.

Keeping close within these lines he held the attention of the craft down to practical limits and gradually rendered quiescent, at least, the strong sentiment of opposition which it must be confessed he had met at the outset of his campaign. Take it all in all his opening campaign was a successful one. By the time of the meeting in June, 1886, when he first met the Grand Lodge and reported results, he had received as the result, practically, of seven months' work no less than $73,348.85. The bulk of this, to their credit be it said, came from Lodges—$58,568.90. Two districts in the metropolitan city contributed to this in almost equal proportions $20,761.72, and the most conservative district was represented by $70. It deserves to be specially noted that the German Lodges, although they had erected their own Temple to provide for the necessities among their own people, had contributed to the Grand Master's list no less than $4,727.40, when they might well have made a plea for exemption. The District Deputies in their reports to the Grand Master spoke most hopefully of the future and, indeed, in view of all the circumstances and especially in view of the fact that the country was just recovering from a financial crisis with an accompanying era of business depression, it must be admitted that as a whole the fraternity had nobly responded to the Grand Master's appeal. But he received aid from other quarters. The Grand Chapter of New York State contributed $2,500, and the gifts of subordinate Chapters raised that amount to $3,790. The Mystic Shrine gave $500, the Ancient and Accepted Scottish Rite (Northern Jurisdiction) in Brooklyn, $1,000, and three Commanderies voted $175. A song written by R. W. George Hayes and published by him for the benefit of the fund realized $1,000, an entertainment by the American Opera Company, $5,179; an entertainment by Monroe Commandery, Rochester, $319.95, and so on. Another entertainment and drill by Monroe Commandery in New York, at Madison Square Garden, afterward, netted $2,000, all of which was given to the fund. The result was that when the Grand Master met the Grand Lodge in June, 1886, while much remained to be done, he had made very substantial progress in his work. To a certain extent the progress of the movement had come to a standstill; the Lodges had been polled, the circulars of appeal had brought generous responses and the limit had been reached. But the experience of the year had been invaluable to the Grand Master, it had cleared the air in many directions, it had thrown down many theories, but, above all, it showed clearly the exact groove in which future work lay if the campaign was to be crowned with success. That groove was, before the meeting, discussed by the deputies, and at least one of them, Wright D. Pownall, publicly stated that had that groove been operative when he was engaged in his canvass for money, his district—the fifth—would have paid the full amount to which it was amenable. The groove indicated simply placed the matter before the fraternity in a business light, and as soon as it was thoroughly understood the end was in sight. But to get

into that groove the consent of the Grand Lodge and the subordinate Lodges had to be gained and that involved delay. So it was wisely kept in the background until individual effort had been fairly well exhausted and that time had come with the meeting of the Grand Lodge in June, 1886. As this is a matter of grave importance we may here reproduce that part of Grand Master Lawrence's address in which he referred to the entire subject, past, present and future:

No subject has for many years demanded the attention of the Grand Lodge, of such practical and immediate importance to the Craft of this State, as that so long embraced in the various questions relating to the Masonic Hall and Asylum Fund. Many years ago our Masonic fathers conceived the plan of erecting, with funds to be furnished by voluntary contribution, the Hall in which we now assemble, for the purpose of creating and maintaining from its revenues an Asylum for Indigent Masons, their widows and orphans. The project continued from year to year; fostered by the Grand Lodge, and largely encouraged and approved by the fraternity; and some sixteen years ago the first step was taken towards its practical consummation in the commencement of the erection of this edifice. The construction of the building occupied several years. A period of wide-spread commercial disaster came and found it unfinished. The original estimates of its cost proved entirely inadequate and were largely exceeded. Although appeals were made from time to time for voluntary contributions, and were responded to with great liberality, it was found necessary, while the building was in course of erection, to impose a tax upon the entire fraternity for its support; and even then, when finally completed, it was encumbered by an enormous debt, which exceeded any sum contemplated by its original projectors as being involved in the consummation of the entire enterprise.

For more than a decade of years we have been suffering the evils of this indebtedness, and its burdens have rested heavily upon all the Lodges. Great sums have annually been paid out for principal and interest, yet it has but slowly been diminished. Calculations as to its speedy extinguishment have proved delusive, and at the past rate of progress many years must have elapsed before the existing taxation might with safety be discontinued, or the great object of our labors could be attained. Yet the debt had been so far reduced that it seemed to your newly chosen Grand Master a year ago, that a time had arrived when an effort might profitably be made to lessen, if not remove, its burdens, and hasten the glorious consummation of our ultimate desire. This belief ripened into a settled conviction, and led to the making of the effort, through the methods and with the results down to the present time, which I now propose to lay before you.

When we separated a year ago, the indebtedness of the Trustees of the Masonic Hall and Asylum Fund amounted to somewhat less than five hundred thousand dollars, about four-fifths of which was represented by first mortgage bonds, bearing interest at the high rate of seven per cent. per annum. These bonds were made in 1871, to run for twenty years. No provision existed for a sinking fund to meet them at final maturity; it was manifest that when that time arrived the Trustees would be able to pay them only in part, and that a fresh loan must be contracted as to the balance; with the inevitable consequence of additional interest charges, to be added to the enormous sums already absorbed by demands of that description. The interest to be paid in future upon the existing bonds, should they remain outstanding till finally due, would amount to more than one hundred and sixty thousand dollars, and from a careful calculation it appeared that more than two hundred thousand dollars would yet be required to meet the demands of present and future creditors, for interest alone, ere the debt could be paid. If these charges, or even their greater part, could be avoided, the amount thus saved would go far toward building the cherished asylum, besides hastening the relief of the fraternity from existing taxation.

Yet the making of an effort, even, toward this desired consummation, was beset with many difficulties. Through long labor, weariness had come. The fraternity, whose hopes had been so long deferred and expectations so often disappointed, had largely reached the conclusion that the present burdens were to be of indefinite duration, and that it was practically useless to endeavor to diminish their extent.

A grave obstacle, too, lay in the fact, generally believed, that the conditions of the outstanding mortgage bonds were such that they could not be paid before their final maturity in the year 1891, and that even if the amount needful for their payment could be obtained, it could not be thus applied until the expiration of that period.

This question I proceeded to investigate anew. Upon an examination of the bonds, and of the mortgage by which they are secured, they were found to differ in many respects from the ordinary forms of similar instruments. It had evidently been

contemplated when these obligations were created that they might be paid off, either wholly or in part, before final maturity; for such a contingency was found plainly recited upon the face of both mortgage and bonds, and a distinct method was laid down in both instruments, to be followed by the Trustees of the Masonic Hall and Asylum Fund, if at any time before the expiration of the twenty years they desired to pay off the whole or any part of them. Yet, towards the close of this provision there were found some words, so inconsistent with this purpose, that, if taken literally, they would defeat the object plainly provided for just before, and which rendered the legal effect of the instrument uncertain and difficult of determination.

Hence it was, doubtless, that the belief had arisen that the bonds must remain outstanding for the full period of twenty years, and that their oppressive interest charges could not sooner be terminated or reduced.

Upon a careful examination, however, I became convinced that, despite its peculiarities of construction, the provision for prepayment was valid and enforceable, and that the Trustees of the Masonic Hall and Asylum Fund possessed the legal right to call in and retire the bonds, at such times, and in such amounts, as their ability might justify.

Upon communicating with the Trustees, they received with pleasure the announcement that there was even a prospect that this could be done, and consulted counsel upon the subject, whose opinion as to their legal rights was to the same general effect as my own.

Thus encouraged, I sought the advice and assistance of my official associates, and a meeting of all the officers of the Grand Lodge was called, which took place in this city on the 21st day of October. With scarcely an exception, every brother whose attendance was thus requested, including those residing in most distant parts of the State, punctually attended in response to this unusual call; many of them traveling hundreds of miles at great inconvenience and considerable expense; and I here record my warmest thanks to one and all, not only for their willing attendance and conscientious advice upon this occasion, but for their earnest and devoted labors, often amid circumstances of the greatest discouragement, in the prosecution of our further efforts.

As the result of the meeting of October 21st, which continued the entire day, and elicited many varying opinions, it was determined that the subject should be at once laid before the craft, and an earnest and continued effort made to procure funds to be applied toward the payment of the debt.

The Grand Officers separated, with an adequate comprehension of the difficulties with which their efforts were certain to be attended; yet determined to use every effort to induce the craft to look upon this subject in the light of the present rather than of the past, and with an abiding faith that through the righteousness of their cause, their labors would not be denied at least a reasonable measure of success.

On the 31st day of October an appeal was sent to all the Lodges, placing this subject earnestly before them, calling upon one and all to unite in an effort to relieve the fraternity from the fetters of debt, and requesting that contributions of money for this purpose be procured and forwarded to the Grand Master, from the funds of Lodges, through individual contributions, and by other means. Subscription papers in blank, to the number of nearly ten thousand, were printed and distributed, through the District Deputy Grand Masters, to all the Lodges, to be used in procuring the contributions of individual brethren. Statements affording a ready reference to the principal facts in connection with the Hall and Asylum Fund, were printed under my direction and freely circulated. The assistance of Past Grand Officers and other experienced brethren was, in many instances, requested and obtained. Visitations to the Lodges were freely made by most of the Grand Officers; the District Deputy Grand Masters, especially, being indefatigable in the discharge of this duty. The Grand Master went in person to various business and Masonic centers through the State, meeting large numbers of the brethren, responding willingly to all their questions, and striving to show them the utter futility of dwelling upon real or supposed errors of the past as a reason for not joining in the effort to relieve the craft at the present time from the debt which burdens all alike. A correspondence of large proportions sprang up, relating to this subject, and every inquirer was, as far as possible, given such information as he desired.

On the 14th day of November, M. E. James E. Morrison, Grand High Priest of Royal Arch Masons, and R. E. Sir Peter Forrester, Grand Commander of Knights Templars, met me by my desire, and I requested them to lay before the several bodies under their control the appeal which had been sent to the Lodges, and ask their fraternal co-operation in the work. To this request Bros. Morrison and Forrester returned a favorable response, and copies of the Grand Master's circular letter of October 31st, with appropriate letters of the Grand High Priest and Grand Commander, respectively, were sent to all the Chapters and Commanderies, with

substantial results, as will appear by the table of contributions appended to this address. The thanks of the entire fraternity are most warmly due the two officers named, and the brethren composing the Royal Arch and Templar bodies, for their contributions in our aid; it being remembered that all these brethren were already, as members of Lodges, bearing their due share of the burden and participating in our efforts.

At the commencement of the new year a second circular letter was sent to the Lodges, calling their attention more particularly to certain features of the subject, and supplying such additional information as seemed most in demand.

Notwithstanding our most active exertions, the work for a considerable time progressed but slowly. Many Lodges sent assurances of their willingness to pay their proportionate share of the debt if released from the per capita tax at present imposed; but only within the past few months have actual contributions of money been readily given.

Large sums were freely offered, to be applied to the immediate construction of the Asylum; and a far greater amount could, with much less effort, have been obtained for that purpose than has actually been received to be devoted to the payment of the debt; but the Grand Master did not feel at liberty to accept these generous proffers; considering that the only course consistent with wisdom is to complete the first branch of this undertaking, so long unfinished, before entering upon its final stage; fearing that to enter upon the construction of the Asylum now would be to incur risk of a repetition of our past experience with respect to the Hall, and being unwilling to lend the sanction of his official authority to a course which might ever, by any possibility, involve the fraternity in the meshes of another debt.

With respect to obtaining money to relieve existing burdens, it was found, as anticipated, that disappointing events in the past had generated a wide-spread distrust. Many who had originally entered upon the undertaking with ardor, now regarded it with aversion; and even where this feeling could be overcome, our task was replete with other difficulties.

The country had been passing through a period of great commercial depression. In many portions of the State labor troubles of serious extent existed or were impending. No assurance could be given that those who contributed would receive any advantage over those who did not; and the Grand Master's expression of opinion that the outstanding bonds could be retired before their maturity, was no more authoritative than other expressions in former years to the contrary effect.

I make no reference to obstructions placed in our path, which, for the preservation of our self-respect, had best remain unrecorded upon the pages of the Grand Lodge; but the real and unavoidable difficulties of the subject were sufficient to deprive us of the co-operation of many good brethren; and under the circumstances it is not astonishing that more has not been accomplished, but is rather a matter for surprise and congratulation that we should have attained the substantial result with which our labors have actually been crowned.

Some contributions of generous amount should be especially mentioned. The Grand Chapter of Royal Arch Masons, which has ever extended substantial aid to this enterprise, at its Annual Convocation in February, donated the sum of twenty-five hundred dollars, pursuant to the recommendation of the Grand High Priest, and upon the report of a committee of which our lamented Bro. William T. Woodruff was a member.

The representation of Grand Opera, given by the American Opera Company, in the city of New York, on the 12th day of April, for the benefit of the Fund, yielded upwards of five thousand dollars. For this contribution the fraternity is principally indebted to Mrs. Jeanette M. Thurber, a lady devoted to musical art, who is successfully engaged in the patriotic undertaking of establishing a National American Opera, and who became interested in our labors through the efforts of R. W. Washington E. Connor, Grand Marshal. Our brethren composing the Drill Corps of Monroe Commandery of Knights Templar, whose proficiency in Templar tactics is famous, gave two exhibition drills in aid of the Fund: one at the city of Rochester on the 14th, and the other at the city of New York on the 17th of May. The latter exhibition took place under the authority and direction of the Grand Commander of Knights Templars, and was participated in by many of the Commanderies in various parts of the State, who either directly or indirectly contributed to its result. These exhibitions together yielded between two and three thousand dollars.

Many other donations equally deserve especial mention, did space permit; and I invite your appreciative attention to the tabulated lists in which they are set forth. Many of these, if viewed aright, will be regarded as evidence of what can still further be accomplished by proper effort in similar directions.

At the commencement of the year there was no registry of the bonds, and their ownership was difficult to ascertain; but as time passed by, the extent to which they were found to be held by Lodges and by brethren interested in our success, became a

decided element of encouragement. In numerous cases their willing surrender was promised, and although many of these assurances as yet remain unfulfilled, still in a number of cases, bonds have been surrendered, either as donations outright, or for a part or the whole of their face value, which has been paid in cash. By the month of February, the contributions received in money amounted to the sum of twenty-five thousand dollars, and the Trustees of the Hall and Asylum Fund gave notice through the public press of their intention to pay first mortgage bonds to that amount, and of the time and place when such payment would be made, pursuant to the method prescribed by the mortgage. Soon after this publication the Trustees made a tender to a bondholder who had been emphatic in asserting his supposed rights, of the amount of the bonds held by him, and included in the advertisement, with interest to date, and demanded the delivery to them of the bonds. The tender was refused, and thereupon the Trustees, for the purpose of testing the question of their right to make advance payment, brought suit to compel the surrender of these bonds, that being the only method by which such right could be established without making default in the payment of interest.

The suit was pressed forward as expeditiously as possible. It has been brought to trial before Hon. Stephen D. Stephens, County Judge of Richmond County, sitting as referee, and I am pleased to inform you that a decision has been rendered in favor of the Trustees, confirming their right to make present payment of the bonds; and pursuant to this decision, judgment has been rendered for the surrender of the particular bonds here involved. It is understood that an appeal will be taken from this decision, though little apprehension is felt by the counsel for the Trustees as to its final result.

This judgment has been rendered so recently, and our attention has been so completely occupied in the effort to secure as large a part as possible of the fruits of our labors before the meeting of the Grand Lodge, that it has been impracticable as yet to make any extended effort to retire the bonds. Indeed, it has been deemed best that nothing further should be done in this direction than was strictly necessary to the ascertainment of the legal rights of the Trustees; and the entire subject, in so far as it hinges upon this question, is left completely open for your disposition.

The view has been expressed, that even if the right exists to pay off or refund the bonds, it should not be exercised. Yet, with the most scrupulous regard to the honor of the fraternity, it is difficult to discern any substantial foundation for this idea; and it is more difficult still to discover any reason founded in justice or good conscience, why the Trustees of the Hall and Asylum Fund should continue to pay interest upon these obligations at the rate of seven per cent., while other borrowers of money upon similar security are paying not more than four or five.

Not to unduly detain you, many interesting incidents must be passed over, without which the history of this work during the past year is not complete. For every payment made, my receipt has been given. Such receipts have been issued, to the number of some two thousand. As will be seen by referring to the appendix, the number of individual contributions is several times as great as the number of receipts; a single receipt frequently including the offerings of many of the members of a particular Lodge. When it is remembered that the greatest effort has sometimes been attended with the least result, and that the smallest contribution has sometimes involved the greatest sacrifice, the magnitude of the task will to some extent be understood. Hall and Asylum bonds of either kind now outstanding, have been received at their face value and accrued interest, and considered as cash.

The contributions which have come to my hands amount in the aggregate, to the time of the preparation of this address, to the large sum of $73,348.85. The additional sums paid in, to the time of the commencement of this Annual Communication ($6,100.95 and $1,663.40, mainly gifts of pay and mileage allowances made by brethren, making the total amount at the close of the Grand Lodge meeting $81,113.20) will doubtless amount to several thousand dollars more, embraced in a supplemental statement. It is confidently believed that but little difficulty will be experienced in applying this entire sum, or even a much larger amount, to the payment of outstanding bonds, without regard to questions of legal right.

Aside from the amounts actually received, and those which will be paid in the immediate future, conditional contributions have been made to a considerable amount, and will become available as various points are reached in the reduction of the debt; and I have been made aware of the making of several testamentary provisions of substantial amount, of which the fund will in due time receive the benefit. One conditional contribution, amounting to one thousand dollars, is included in the amounts which have come to my hands, the facts relating to which have been placed before the Committee on the Hall and Asylum Fund, in order that they may suitably advise the Grand Lodge with respect to its acceptance.

Such are the tangible results to the present time, of the effort to purchase our freedom from debt; but your Grand Master believes that this represents only a part of what has been accomplished; feeling that one of the principal results has been to arouse the craft to a livelier sense of what should be our aspirations and our efforts in this direction; and that what has been effected through the endeavors of comparatively a few, demonstrates that the speedy payment of every dollar of the debt is easily within our resources, under a united effort of the whole.

The Trustees have been able to effect a net decrease in the indebtedness during the year, amounting to about $36,000, so that taking into account the contributions received by the Grand Master, the condition of the fund at the present time is better to the extent of considerably more than one hundred thousand dollars, than it was a year ago.

It now remains, if such shall be your pleasure, to mark with your approval the efforts already made, and, if this work is to continue, to devise some practicable method whereby individual endeavor shall give place to concerted action under your sanction, to the end that the debt may soonest and most equitably be paid, the craft relieved from its burdens, and the great purpose of all our labors and sacrifices be rendered an accomplished fact.

In this connection the all-important question arises, what method shall be adopted?

Several plans have been suggested, and various requests have been received that they be placed before you.

The first of these, and one quite numerously recommended, is that of imposing upon all the Lodges, in proportion to their membership, an assessment sufficient in amount to meet the entire indebtedness, and to require its payment within a fixed time. Although this proposition emanates from a number of Lodges which declare themselves ready to conform to its requirements if adopted, it seems neither wise nor practicable. The burdens now placed upon the Lodges in this jurisdiction are sufficiently great. They should not be increased, and no proposition which enforces any greater payment than now required should receive your approbation.

Of the several methods which have been considered, that which seems least open to objection is a proposition to release from the existing per capita tax of fifty cents per annum, every Lodge which shall pay, upon the basis of its present membership, a sum equal to its proportionate share of the whole indebtedness; yet, even this measure, taken by itself, although urged by a large number of Lodges and brethren, is unsatisfactory and incomplete; for it provides only for the release of Lodges able to discharge their ratable portion of the debt, and leaves their less fortunate sisters open to the indefinite continuance of the present annual charge.

Any practicable means of treating this subject should provide a time when the annual charge of fifty cents per member, now imposed, shall come to an end as to every Lodge within our jurisdiction; and that time, if you agree with me, should be the day on which the existing indebtedness of the Hall and Asylum Fund is completely paid. If this be established as the initial step, all can alike look forward to a definite goal, which, when reached, will mark the liberation of the whole fraternity from a long-standing and irksome charge, burdensome in amount and obnoxious in principle; but which has been faithfully submitted to by the loyal craft of this jurisdiction, because of the unavoidable necessity for its original imposition.

If it be next provided that all Lodges shall have the right to pay a sum equal to their proportionate share of the existing debt, upon the basis of their present membership, and that thereupon they shall be at once released from further payment of the per capita charge of fifty cents per annum, it is difficult to perceive any just or reasonable objection that can be made to this enactment.

No additional burden will thus be imposed upon any Lodge. Every dollar paid will bring nearer the final deliverance of all. It will be to the interest of all alike that the largest possible number shall avail themselves of this privilege within the shortest possible time, and in view of the large number of assurances, many of them in writing, received upon this subject during the year, I cannot doubt that this course will soon be adopted by very many. Every payment thus made will diminish the principal of the debt; as the principal diminishes, the interest charges, now so heavy, will also decrease, and as these become less the revenues of the property itself will become a constantly increasing factor in the further diminution of the principal.

While under this method no Lodge can be released except upon the payment of its full proportion of the debt, every contribution from sources outside the Lodges and their members, and every donation from a Lodge in excess of its equal share, will in effect result to the benefit of those not able thus to pay; and when it is remembered that during the past year several Lodges have contributed sums larger than would thus be required of them, and that about one-quarter of the whole amount received came from sources outside the Lodges, it will be apparent that those unable to comply in full with the condition essential to entitle them to immediate

exemption, need have no doubt but that aid will be extended to them, nor need we fear that any portion of the debt will long remain unpaid.

If the Grand Lodge shall determine upon the adoption of such a method as this, or of any method similar in principle, provision should in justice be made for giving due credit for the several sums contributed by the Lodges or their members during the past year; for while these gifts have been voluntary and unconditional, it is but fair that those who in the fullness of their faith have given of their means in the face of obstacles by which others were deterred, should not be compelled to repeat such contributions, but that all such sums, in proportion to their amount, should result as favorably to the givers, as those hereafter to be paid.

And there is still another step, the wisdom of which has become strongly impressed upon my mind in the consideration of this subject. Though not a portion of the plan of providing for the liquidation of the present indebtedness, its adoption would greatly expedite and promote that end. It is the embodiment in the amendment to our laws, which will be necessary to any change in the existing system, of a provision that no future tax for the support of the Hall and Asylum Fund shall be imposed upon the fraternity, except with the concurrence of the Lodges themselves. Surely the Grand Lodge may deal thus generously with the craft; surely their past labors and sacrifices in behalf of this enterprise fairly entitle them to such an assurance as this! At present there is an apprehension, to the existence of which many of you can bear testimony, that when the present debt is paid, another similar burden will be created, in connection with the erection of the Asylum; and that its payment will be imposed upon the Lodges. Under a liberal and reassuring measure such as is now suggested, all feeling of insecurity from this source must at once disappear, and all the craft could with perfect confidence proceed to the fulfillment of the task immediately before them.

These four elements then: The abolition of the per capita tax upon the complete payment of the existing debt; the immediate exemption from that charge of every Lodge paying its ratable share; a provision to entitle Lodges which have contributed during the past year to the benefit of such contributions; and a further enactment requiring the concurrence of the craft before any future tax shall be created; form, as it seems to me, a just, safe and practicable plan, which, without imposing any additional charges, will provide for the sure and speedy lifting of this onerous and long continued burden, and for the restoration of the craft to the happy condition existing before its creation.

In recommending it, however, to your favorable consideration and adoption, I remind you that it is our duty to give to this or to any other method suggested in connection with this important subject, the most careful consideration; freely rejecting this or any other proposition which fails to stand the test of close examination, and not adopting any plan until it shall, as far as possible, have been freed from all just objection.

Propositions embodying the several methods to which reference has been made, have been presented and placed before the Committee on the Hall and Asylum Fund, by which they will doubtless be reported in proper season for your consideration.

Under a wise provision of our Constitution, the law regulating this subject cannot be amended at one Communication of the Grand Lodge; but must either be finally passed at a second Annual Communication, or must within the intervening time be submitted to and approved by a majority of the Lodges. If any method shall be devised and approved at this time, it seems desirable that it should take the latter course, in order that time may be saved, and also to afford the Lodges an opportunity for a direct expression of opinion upon this entire subject.

In presenting one of these methods thus favorably, the fact has not been overlooked that there may be greater difficulty than is now anticipated in retiring or refunding the outstanding bonds; but to whatever extent this may prove to be the fact, this contingency does not impair the safety of the course proposed. The property of the Trustees of the Hall and Asylum Fund is now self-sustaining; its revenues are amply sufficient to meet the interest charges upon the outstanding obligations, even at the present excessive rates; and the fraternity need but provide the principal, to insure the complete payment of the whole of the debt.

There is believed to be a willingness upon the part of some, highly creditable to those by whom it is entertained, that the annual charge of fifty cents per member shall continue even after the payment of the debt, to augment the revenues of the Asylum; but the Grand Master, after mingling extensively with the brethren in many parts of the State, is assured that such is not the general sentiment of the craft. The imposition of such taxation was not a part of the original plan. It arose and was approved as a measure of stern necessity, only after the commencement of the building of the Hall; and when it was seen that its completion could not be accomplished without the creation of a heavy indebtedness.

There need be no fear but that ample means will be provided for the erection and maintenance of the

Asylum, without the continuance of this tax. The craft do not require the coercion of law to compel their contributions toward a useful charity. They are generous; they are open-handed. For years they have poured their money like water into this enterprise; thus abundantly proving the benevolence of their impulses. Is it too much to say that after the existing debt shall have been paid, their further contributions shall be left to their own judgment? And can we not feel assured that when through wise management, the practicability and usefulness of the Asylum shall be fairly established, it will always receive the generous support of the fraternity, in full proportion as its utility shall merit?

To carry out the Grand Master's views the following amendments to the constitution, drawn up by him, were presented to the meeting.

Amend Section 40 of the Constitution by adding a new Subdivision, to be known as Subdivision 10, and to read as follows:

10. Whenever the indebtedness of the Trustees of the Masonic Hall and Asylum Fund, existing on the first day of June, 1886, shall be fully paid, the annual payment required by Subdivision 9 of this Section shall cease. Any lodge which shall have paid all sums due from it to the Grand Lodge may pay a sum equal to six dollars for each of its members, upon the number of members reported by it as of Dec. 31, 1885; and upon so doing shall from the end of the then current year be released and exempted from the said annual payment now required by said Subdivision 9.

Also amend said Section 40 of the Constitution by adding a further Subdivision, to be known as Subdivision 11, and to read as follows:

11. All sums paid by any Lodge or by any of its members, and included within the statements of the Grand Master, dated respectively May 24, 1886, and June 1, 1886, and all sums hereafter voluntarily paid or contributed by a Lodge or its members, to be applied to the payment of the indebtedness of the Masonic Hall and Asylum Fund, shall be deemed payments on account of the aforesaid per capita sum of six dollars; and whenever such contributions, made by any Lodge or its members, shall amount in the aggregate to the aforesaid sum of six dollars for every member of said Lodge, upon the basis of its membership on the 31st day of December, 1885, such Lodge shall, from the end of the then current year, be entitled to the exemption provided for in the last preceding Subdivision.

Also amend Section 40 of the Constitution by adding a new Subdivision, to be known as Subdivision 12; and to read as follows:

12. No new charge shall hereafter be imposed upon the Lodges or their members for the benefit of the Masonic Hall and Asylum Fund, except by an amendment to this Constitution, which shall not be valid until it shall have been submitted to and adopted by three-fourths of all the Lodges; and this Subdivision shall in no wise be amended except by the vote of the same number of Lodges.

These were approved by the Committee on Constitution. The Committee on Hall and Asylum also endorsed these proposed changes and recommended that instead of holding them over for a full year they should at once be sent to the subordinate Lodges, so that they might be immediately acted upon and then, if they met with approval, become at once operative. That this approval would be granted was evident from the practical unanimity with which the brethren present in Grand Lodge received them and with the closing of that meeting the campaign entered on its second and most practical period. Individual subscriptions were not lost sight of, but the craft was asked to listen to a plain business proposition, and sentiment to a great extent was given a merely secondary place on the Grand Master's programme. Within three months 592 Lodges had voted in favor of the adoption of the amendments to the constitution and they accordingly became law.

CHAPTER IX.

THE VICTORIOUS END—THE JUBILEE.

THE struggle, while it thus entered upon a new and more hopeful phase, did not find any of the Grand Master's energy or determination weakened, even although the end was in sight. Every dollar of debt meant an interest charge and the sooner the entire debt was discharged the less the amount necessary to be met in the final settlement. The aim now was to get the Lodges to pay up their quota of $6 per member with as little delay as possible. The new struggle was clearly set forth by the Grand Master, and his officers followed suit. Whenever possible the deputies held meetings of the Masters of Lodges in their districts and discussed the situation, this time from the purely financial standpoint of the Lodges themselves. There was no need of appeal to sentiment. Pay up the quota and get rid at once of the fifty-cent tax was the simple formula set down, and if any sentiment was to be evoked in the cause it was to be aroused in the subordinate Lodges in dealing with their wealthier members. Each member owed a debt of $6. That had to be paid and his Lodge had to pay it or virtually remain not only amenable for the debt, but for that privilege would pay fifty cents a year, rather a high rate of interest. Some of the Lodges, of course, were able to meet this demand at once from their reserve funds, while others raised it jointly by an appropriation from their Lodge resources and a subscription sheet passed among their richer members. Not a few netted a considerable part, if not the whole, of the amount by means of entertainments, some put a special tax of six dollars on their members, and many, especially in the first year of the new campaign, quietly tried to fold their arms and do nothing. But the energy of the Grand Master soon disturbed the inertia, dissipated the force of the arguments of the pessimistic brethren who still doubted the possibility of success, controverted all rumors calculated to influence the weaker or less well-informed brethren and soon in every Lodge the question of the payment of the quota was the main topic of discussion. The Grand Master continued his visitations throughout the State, learned through his Deputies the exact financial standing of every Lodge and devoted much of his time and a considerable degree of his natural finesse to inducing those able to pay with little or no trouble to do so at once. He felt assured that when half the Lodges had paid their quota the end was not very far off. At the meeting of June, 1887, he was able to report that 238 Lodges had paid and been released from the 50-cent tax. Not only that, but with what the Trustees had saved out of their income, and the receipt of donations the indebtedness had been reduced to $184,868.84. The Grand Master had received from all sources up to that date for the payment of the debt $232,206.12. In October, 1887, the campaign for that Masonic year was inaugurated by the issuance of another encyclical, stating anew the condition of the debt and urging the Lodges to co-operate to the end that the last dollar of indebtedness should be lifted. That year was productive of as much genuine hard work as either of its predecessors, and while

success was in sight not a single strain was relaxed on that account. Those who were associated with the Grand Master even now wonder at the extent of their labors, at their spending night after night and day after day, visiting, writing or consulting. The year's campaign had not long begun before 300 Lodges had paid their quota and from many others came a request that the time limit for the payment, which had been fixed for December 31, 1887, might be raised and they be permitted to subscribe their share as soon as possible. This was granted, subject to the approval of the Grand Lodge (which was duly given), and it may be said that from that time on the situation so far as that point was: pay when you can, and as soon as you can, but until you do pay the 50-cent tax will be kept up. There is no other way to get release from that. By June, 1888, 432 Lodges had paid in full, while of the 285 which had not thus contributed, 119 were credited with payment in part. The debt had then been reduced to $69,500, and toward meeting that $30,086.98 was in the hands of the Trustees. The end was in full sight. That was one of the most memorable meetings the Grand Lodge had ever held and signs of jubilation were on every side. The debt was practically paid off, the wonderful effort of the Grand Master seemed on the eve of accomplishment and the Asylum did not appear to be so very far off. No wonder that a resolution was passed declaring that should the debt be entirely cleared before the next meeting of the Grand Lodge, the Grand Master was "empowered to appoint such committee or committees and make and carry out such other arrangements as he may deem expedient to appropriately celebrate the consummation of this great undertaking." At the meeting of 1889 the Grand Master announced that not only was the entire debt cleared, but that a balance amounting to $18,033 had been paid over to the Trustees of the Hall and Asylum Fund. The following little table, then exhibited, showed the total amount which the Grand Master had received and the sources whence it came:

Lodges and individual members	$351,996.15
Grand Chapter and Chapters of Royal Arch Masons	3,815.00
Commanderies of Knights Templars	4,318.61
A. and A. Scottish Rite, Northern Jurisdiction	1,000.00
Order of the Eastern Star	564.50
Mystic Shrine	500.00
Entertainments	5,714.75
Interest	460.56
Miscellaneous	3,199.00
Total	$371,568.57

Out of 718 Lodges on the roll 503 had paid their quota in full and 90 in part. That left 215 which had not contributed, or apparently made no effort to contribute. It may be here stated that at the meeting of 1898 only 68 Lodges, it was announced, remained amenable to the tax. The other 628 Lodges had all paid their full quota.

This wonderful result, it must be confessed, was not accomplished without some painful experiences, painful because they show that honest, well-meant endeavor can be made the subject of falsehood, detraction and calumny, even on the part of those who by their obligations to the craft and their supposed devotion to its interests might have been expected to have been above using such means to thwart an effort which was simply in the interest of paying lawfully contracted debts. From time to time anonymous letters were circulated among the Lodges reflecting on the probity of the Grand Master and his associates and calling in question the singleness of his purpose. Old stories about the financial rottenness of the entire finances of the Hall were re-vamped and it was even alleged that the main object was to build and equip a new hall of palatial magnificence for the New York brethren. Then there were statements made that the whole movement was simply an advertising scheme, a bid for office on the part of many and a movement by a clique to control for

years to come the destinies of the Grand Lodge. Terrible stories were told of widows and orphans being deprived of their income by the calling in of the 7 per cent bonds, even the law was evoked to declare that they had to run to full maturity, and on the strength of this several petty brokers in the financial district endeavored to make a little money by speculating in them. Some of these scandalous reports found their way into the daily newspapers of the city and attracted wide attention outside the fraternity, while the most virulent appeared in a sheet published by a member of a city Lodge. These things were annoying, sometimes they called for explanation, as on Nov. 2, 1887, when the Grand Master issued a special encyclical bearing on some of them, and the publisher and editor of the Masonic newspaper in question found himself outside the Masonic breastworks. Even as the end approached the bitterness of such jackal-like howls seemed to increase in virulence and intensity, nor did they even cease when on April 16, 1889, the last debt resting on the building was declared satisfied and the craft was in full and free possession of a building which had cost over $2,000,000, and which that year had yielded a revenue, in the shape of rents, of $58,224.99.

But annoying as such charges and baseless assertions were, they amounted to little more than specks on the fair surface of the balance sheet of barely four years' determined effort and the heart of the fraternity was with the Grand Master. This was notably seen on April 24, 1889, when, in accordance with the orders of the Grand Lodge, the last dollar of indebtedness having been paid, the craft throughout the State held a jubilee or day of thanksgiving. It was a fitting expression of joy and one which was probably unique in the history of Freemasonry. The Grand Master, in setting aside the day, said:

> Upon the evening of that day let the brethren throughout the State assemble, either in their usual places of meeting, or elsewhere, as may be found most convenient, and let every part of our broad jurisdiction echo with one universal acclaim of praise and thanksgiving to the Most High!
>
> That one and all will joyfully unite in this celebration is not for a moment to be doubted, and conceiving it impossible to devise any form of commemoration which would be applicable to the widely varying circumstances that surround the Lodges in this great State, entire discretion is left to all as to the form of exercises which are to be held. It is, however, suggested that they be as far as circumstances will permit, uniform in their character, embracing appropriate addresses, music, and, above all, the offering up of our devotions to the Giver of every good and perfect gift.

The arrangements were in the hands of a committee composed of Frederick A. Burnham, William Sherer and Edward B. Harper, and, besides drawing up a programme which they desired the Lodges to follow, so as to insure uniformity to a certain extent, they caused a beautiful commemorative medal to be struck as an appropriate souvenir "of the great epoch in the history of the craft which this occasion is intended to mark." The programme submitted by the committee contained the following features:

1. Prayer.
2. Singing of "Old Hundred."
3. Reading of address by Grand Master.
4. Addresses, musical or literary exercises as may be arranged.

According to the memorial volume, 436 Lodges held meetings on the evening designated, but it is safe to say that there was not a Lodge which did not mark the day in some fashion. All the rooms in the Hall in New York were filled by joint meetings of the Lodges and in the Grand Lodge room was a brilliant gathering. All the meetings reported carried out in detail the programme submitted by the committee. At some the regular meeting of the Lodge or a special meeting was held, at others a public meeting was arranged for at which the speeches were the feature, at not a few the singing, but at all the same note of praise was struck of freedom from debt,

while the long-promised Asylum formed the theme of many voices. Many of the speeches were of the utmost interest, interest to a far wider circle than those who listened to them, and on every side the rare endeavor of Frank R. Lawrence was fittingly acknowledged. We would like to report the proceedings at many of these gatherings and to quote from a number of the speeches delivered, but such an attempt would be far beyond the purpose and limit of this history. A specimen must suffice, and for that purpose we select the one presided over by the Grand Master in person, as it was general in its composition and gave opportunity for him to close his extraordinary campaign and say to the brethren a parting word on its wonderful story. The programme prepared for the meeting was as follows:

1. Organ Voluntary.....Morgan.
2. Processional March, Organ and Band.
   Composed and dedicated to the Grand Master, by Geo. W. Morgan.
3. Prayer.....R.·. W.·. John M. Worrall, D. D.
4. "Old Hundred," Organ, Band and Chorus.

   Be thou O God exalted high,
   And as Thy glory fills the sky
   So shall it be on earth display'd,
   Till Thou art here as there obeyed.

5. Address, M.·. W.·. Frank R. Lawrence, Grand Master.
6. Hallelujah Chorus, Organ, Band and Chorus.. ..... Handel
7. Oration, R.·. W.·. Robert Collyer, Grand Chaplain.
8. Jubilee March, Band and Organ.
   Composed for the occasion by Geo. W. Morgan.
9. "Soldiers' Chorus," Organ accompaniment.... ..... Bristow
10. Benediction.

The Chorus from the New York Banks' Glee Club.
Conductor, Mr. H. R. Humphries.

The hall was filled and the Grand Master was accompanied to the chair by a representative throng of Grand officers, representatives of other Grand Lodges and others. After the cheering which accompanied his entry had subsided, the Grand Master said:

At this time the craft all over the State of New York are engaged in celebrating the happy event which interests us all so deeply.

It was deemed best that some form of exercises should take place in this hall in order that, without attempting to detract from the attendance of brethren at their own Lodges, there might still be a place where those who were not actively connected with any of the Lodges of the State might mingle and offer their rejoicings. It was for this reason, that the exercises to be held in this hall to-night were arranged, in addition to the many other events now in progress under the auspices of particular Lodges.

I invite, my brethren, your attention to the programme which has been placed before you, and I beg to introduce the R.:. W.:. John M. Worrall, who will offer the opening prayer.

The audience stood while the Grand Chaplain addressed the Throne in the following petition:

Almighty and ever-living God, who dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made Heaven and earth; Thou who keepest covenant and mercy with Thy servants that walk before Thee with all their heart, accept our service; we honor Thee, we thank Thee, and praise Thy glorious name. Thou hast made of one blood all nations of men to dwell on all the face of the earth; Thou hast taught them to call Thee Father, and to regard one another as brothers; Thou hast declared how good and how pleasant it is for brethren to dwell together in unity, so in the endeavor to realize, even ever so feebly, this unity and fraternity, by kindness, and brotherly love, and benevolence, the organization of which we are a part, and multitudes of whom stand before Thee in glad worship this day, has been long banded together, to disseminate truth, to inculcate the principles of charity and to do works of mercy. Grant Thou, to bless, and to preserve, and to purify, and make more perfect all our Order, and extend more widely its power and influence for good. We thank Thee for all that we have been enabled, by Thy help, to do for our brothers; for the helpless widows and destitute orphans. Not unto us, but unto Thy name be all the glory and honor.

Now we have special reason for thanks and praise, that in this great commonwealth Thou has

put into the hearts of those who love Thee and our cherished fraternity, not only to provide whereby all the burden of debt that has rested so heavily upon our common property and great central home has been removed, but also to make such offerings of love as shall secure a resting-place for the destitute and helpless, so that the widow's heart shall sing for joy, and the homeless orphans' cry be hushed.

Come Thou very nigh unto us in this assembly; bless with Thy rich favor our Chief Officer and Grand Master, who has wrought so diligently and so wisely in this good work; bless all who have, with eager earnestness and self-denial, contributed to this happy result; bless the whole order in our State and throughout the world. Help us rightly to appreciate the good for which we come to rejoice, and to express all our thoughts and feelings in a manner acceptable to Thee; and Thine the glory according to the wisdom and grace of Thine own eternal plan of love and mercy. Amen.

The Grand Master then addressed the gathering:

Brethren:

In the name of the Grand Lodge, and of all the fraternity, I extend a hearty and joyful greeting to every Mason in the State of New York!

We celebrate a most happy and important epoch in the history of the fraternity in this jurisdiction; the achievement of perfect freedom from a bondage which has long impaired our usefulness and diminished our strength.

At this time, many thousand brethren, in meetings far asunder, are gathered together, swayed by the same emotions. Many thousand voices are now raised in praise and thankfulness to the Most High.

In city, town and village; by the great lakes, upon the border of the ocean, and remote among the mountains, the members of our ancient craft assemble, to hail the termination of long years of sacrifice and endeavor, and to render purest homage to Almighty God for this, and all His mercies and blessings.

When, some three and one-half years ago, it was first my privilege to place the subject before you, the indebtedness of the Masonic Hall and Asylum Fund, for which our faith stood honorably pledged, amounted to but little less than half a million dollars. Its payment had long been deemed beyond our power, not more because of its large amount, than of many vexed and complicated questions which had arisen, and the natural weariness which followed years of fruitless effort.

The appeal to you for the means to liquidate this great obligation was made in full confidence in the fidelity of the craft to the dictates of duty. How nobly that confidence has been justified, the history of our recent past attests.

Despite discouragements, and they were many, the work, once attempted, went steadily on. Gradually the effort broadened. Faith in success, born of the righteousness of the undertaking, though at first shared by few, became at last the faith of all.

We now rejoice in the termination of this labor.

To-day the debt is paid.

Every bond which evidenced the debt is paid.

The mortgage lately upon our property is satisfied.

The Trustees of the Hall and Asylum Fund have now in their possession, for use as a building fund, more than $100,000, mainly resulting from the fair held in the city about a year ago; and the amount is being rapidly augmented by the revenues of our property.

Nothing remains of the debt, save its history. The labor attendant upon its payment vanishes from the present into the great and unalterable past; rich in memories of toil and sacrifice, never to be forgotten by those whose privilege it has been to take part in the endeavor, and who have demonstrated the depth of their devotion to the principles upon which Freemasonry is founded.

In the report of a committee, presented to the Grand Lodge in the year 1851, we read that the cost of the hall, as then projected, was estimated at $35,000, a sum much less than the income of the present edifice for a single year. Yet, ere the erection of the structure was actually begun, the amount at the disposal of the fraternity had reached nearly ten times the amount named by that committee, while even that sum, comparatively so large, was less than one-fourth the cost of the property when the building was finally completed.

When, nearly fifty years ago, the brethren formed the beneficent plan of establishing this institution, little did they dream of the scope which the project was to attain, or of the difficulties which were to attend its consummation!

As little can we foresee the real extent and grandeur of the work which may be accomplished through future generations, if the resources henceforward at our disposal shall be judiciously applied.

The property and revenues of the Masonic Hall and Asylum Fund form to-day the richest Masonic charity foundation in all the world. Wisely administered, their distribution can be made to merit and attract the benefactions of the philanthropic to an extent amply sufficient for the largest demand of the

sacred work, which is a glorious mission of our brotherhood.

For a single hour we give ourselves over to rejoicing. Yet, in this short life of ceaseless activity, the completion of one task is but the signal for pressing forward to that which lies next beyond. The undertaking in which it now becomes our duty and privilege to participate, the establishment of an asylum for the indigent Mason, the widow and the orphan, is of the highest and most sublime character. Although at this time unbounded prosperity appears before us, it must not for a moment be forgotten that in the future the necessity for wisdom and caution will be even greater than in the past. Let us so proceed that when the asylum is completed, it may fittingly accomplish our long-cherished purpose, and may in all its features attest not only the kindly and liberal impulses, but the intelligence and deliberate judgment of the craft as a whole.



JUBILEE MEDAL.

REVERSE.

By a provident application of the means at its command, the fraternity may establish an institution of charity which, for nobility and usefulness, shall not be surpassed by any within the imperial State of New York. This it is within our power to achieve; and less than this should not satisfy our just ambition.

The experience of the past exhorts us to prudence and moderation. When we proceed, let it, therefore, be with a clear understanding of the extent and limit of our existing resources, a wise adaptation of means to ends, and upon so clear and definite a plan of action, that, once formed, it may endure for centuries to come.

The traditions of our fraternity are as old, almost, as history itself. They form with us a constant source of glory and of pride. Yet, believe me, brethren, the golden age of Masonry is not behind us; it lies before! Upon its past no human institution can long maintain a useful existence. It is an inexorable law, as applicable to Freemasonry as to individual men, that through present worth and present deeds alone can the respect and approbation of mankind be deserved or maintained. Glorious as is the past, happy the present, how much more bright and glorious may be the future, if present opportunities shall be wisely grasped and improved!

The influence and usefulness of the fraternity are now felt and acknowledged all over the globe. As civilization advances, as knowledge grows, how greatly may not that influence and usefulness increase; and where, upon all the earth, does the coming time seem more rich with promise than within the great commonwealth of New York?

That all our hopes may be completely justified and fulfilled, and that through the mercy of Divine Providence, and the efforts of ourselves and of posterity, our craft may be preserved in strength and usefulness to the latest time, is the fervent wish of your Grand Master, who closes the record of a Masonic labor, perhaps unexampled, with a heart overflowing with gratitude to all his brethren for years of loyal support and generous devotion such as only noble men can yield.

The next speaker was the Rev. Robert Collyer, Grand Chaplain, who was warmly welcomed. He said:

There are not many questions about which the currents of opinion in this country cross each other so steadily and strike fire so easily as that which touches the worth in our life and time of The Ancient Order of Freemasons. There are great numbers of men on the one side who believe that the order is a perpetual peril to the free action of the citizen in a republic like this of ours, and, on the other, as many or more, who believe it is one of the safeguards of such free action. Some believe there is a Divine element and inspiration in the teachings and traditions of the order, and others are equally sure that these teachings and traditions are little short of infernal.

We know, what we believe who are Freemasons, that in any case, it is an order which pervades our whole life, no matter what others may think of its worth, and carries its signs and symbols to the remotest corners of the land and the earth; and wher-

ever you find Freemasons you find a certain binding brotherhood you may look for in vain even, as I think, in the churches.

And, if we may trust our far-reaching traditions, as we trust all traditions for the germs of truth which lie within their heart, we may fairly venture on the ground that our order, in some form, can be traced back into the mists and shadows of the ancient times, and in this primitive sense, was not something which came forth perfect from the brain of one man or body of men who formed the first brotherhood. It came out of the common heart and the common instincts of men in places and times far apart, and the brotherhoods were like the springs which break out in the high fastnesses of the mountains, and find their way toward each other by the trend of the land until they become great rivers. The rivers are the order as it exists to-day, the springs and rivulets were the order of the old times and in many lands. But wherever you find them you find a fellow craft and calling which answers perfectly to the name, and that held the Masons apart from the life about them as an order of free men. So their pass-words and signs were so many safeguards set about those who held the secret of building in the noblest fashion known to their time and land, and gave the order a deep and safe channel in which it could run.

And as Masonry is naturally one of the first arts —as that of the smith is also, I may say in passing, for I am a smith myself by education and twenty-one years of work at the anvil—as soon as men began to find they must not live from hand to mouth or in huts and stys, their higher and better life began to be enshrined in homes and temples. And then the men were wanted who could answer to the new demand; therefore, we find that the most wonderful remains of the old times are those that belong to the arts of carving and building in stone.

Then the time came in which I feel the deepest interest as I read the story of the Ancient Order of Freemasons. The time when our forefathers in England and elsewhere began to build those mighty and wonderful cathedrals which are to this day the great attraction to good Freemasons who go from the New World to the Old.

Some of you will go to York one of these days, I hope. Do not forget then to visit the great cathedral there, and especially to go down into the crypt, where you will find stonework laid bare within my day as crisp and fresh as if it was done yesterday. Beautifully jointed and so firm and true that you do not see why it should not stand another thousand years as strong and true as it has stood a thousand years already. This work was done by brethren of the order in the time of Edwin, the Saxon King, of whom it is said that: "When the ancient mystery of Masonry had been depressed in England by reason of great wars, then did the craft a great protector find in the royal Edwin, who held an assembly in the great city of York, and taught them again in the manner of Masons."

It is a long and splendid story then, that the order has to tell from this time down to our own. The workmen were serfs and slaves to the great lords after the conquest of England by the Normans, while those who were free men were held in contempt because they were workmen and would be "on the square," instead of going wherever their lords bid them with the battle-axe, to find out what man had the strongest arm and the thickest head. But just as the slaves could do no grand thing in the South while we held them down in bondage, so these serfs could do no grand things in the Old World while they were living in this black shadow.



JUBILEE MEDAL

OBVERSE.

Then the Freemasons, as I make out the story, came to the front with the secrets and signs of the fellow-craft and said: "We will build those cathedrals for you and make them the wonder and glory of the world on one condition. We will be Freemasons, and band brother with brother, and crown the lands with a beauty the eye has never seen."

So we trace the brotherhood through the dark ages. Freemasons going in bands over Europe and building up these matchless pæans in stone. They have their mysteries and signs and pass-words which are not for those who are still owned by the great lords, and these are the safeguards of the craft, and

they have left their mason-marks on every grand structure of those old times. Their whole soul went into their work, to do it beautifully and well. No scamping, no jerry building for them; it was a part of their religion and the noblest part; and while they did this they were free men, who felt and knew that not even a silken string was about the hands that held the mallet, the chisel and the square. It was nobly done, and as we say, it was all of a piece, because they were free men and Freemasons. In 1829, just as long ago as I can remember, that wonderful cathedral they built in York was set on fire by a lunatic and very sorely damaged. And when they went about to restore and rebuild it, and must find their way up to the mighty vaults of stone and make them good again, this was what they found. That the work up there, that no human eye had seen for more than 400 years was just as perfect and beautiful as the work close to your eye and hand. Every bit of carving, clean out of sight, perfect to the last leaf; every stone trim and true as when it left the builder's hands, and the poet's dream was true that:

"In the elder days of art
Builders wrought with the greatest care
Each minute and hidden part,
For the gods see everywhere."

And so we come, in this way, to the great and true foundations of the fellow-craft, to find that it holds two very noble ideas: First, it is a brotherhood of free men who have only one heart and one purpose; and, second, it stands within the peerless work which has been done by the brotherhood, as the proof of its worth to the world wherever you may find Freemasons. So it was in the old time and so it is, or should be, now, when the fellow-craft is confined no longer to the ancient lines and limits of the carvers and builders in stone, and is still bound together by its signs and secrets for this most noble purpose: that every Freemason shall be a whole man and master workman, no matter what the work may be God has given him to do; honest as the day, and sincere and true of heart and hand, and "on the square."

And so, in this New World it was natural, I think, that Washington should be a Freemason, and every major-general in the Revolution, because of the ideas and aims which belong still to the grand old order, and that Robert Burns should be a Freemason, who has done more for the brotherhood of humanity through songs such as "A man's a man for a' that," than we can ever measure. Men of this stamp, with more beside and like them than I can stop to name, who stood true to the ancient idea of a brotherhood in which each man should strike hands with his fellow-man for freedom first, and then for the power to do the best stroke of work he could do on this earth by the help of the brotherhood which would be true to him and to the order, true to him and through the order, no matter what might happen or who would say us nay.

This is the spirit and purpose of the order to-day as it has been always. We may be builders in stone or of life, of the temples made with hands or of character—homes, families, towns and states, churches, universities and schools, libraries, workshops, or whatever else absorbs our life; have only our hands and head to live by, or have a thousand hands ready to do our bidding, it is all the same; the old pull is on us all. This is our inheritance from the old time, each man to be a whole man, honest and true in his own degree.

But I pass on now, to touch the great and good occasion which brings us together this evening. The old reason for the fellow-craft does not hold good, I say, in our free republic as it did in the old bad times. I am no Mason of the old tenor, and doubt whether I could build a pig-sty so that the pig would lie down in it and go to sleep; while, if even our honored Grand Master should offer to do it for me, I should want to know something about his aptitude and training. So the thing stands as it touches the craft, but the brotherhood remains strong and sure as it ever was and reaches round the world. It stands strong and sure, and no where, I shall presume, is it stronger and firmer than in our own good city of New York, nor do I think the words of the ancient psalm can be more truly applied to the Freemasons in any city: "Behold how good and pleasant a thing it is for brethren to dwell together in unity." It is clear to me, also, that one great instinct of the old fellow-craft stays good, so far as the order is concerned in this city, and is revealed in this superb structure in which we may well take such pride; as noble and beautiful a structure in its simple and sincere splendor as our order, so far as I know, has to its name, and the fitting temple for our imperial city and State. Nothing less than this and nothing else would do, so you said before my time, who were the builders. It must be the very noblest temple we can build in every way and must answer to the old instinct for beauty and strength; the pillars of an order which still holds good in the heart of the great brotherhood of Freemasons. Well, then, you know the story of what befell us when it was done. It is the story of a great and noble church I helped to build once in a western city. There it was, the church after my own heart, built all of stone, and by a

good Freemason, honest and true as the day, and dedicated to the service of God and man; but we had made one great mistake. We had spent all the money on it we could rake or scrape together as it was building, and taken a collection of about sixty thousand dollars on the day of dedication; and then, when all this was done, there was still a debt on it big enough almost to scare Gabriel, the great Archangel, if he had stood in the shoes of the minister or the deacons, with the interest due twice a year before three o'clock on a certain day in London, and in gold, with our paper over here subject to such disasters as the elder men who hear me remember on that awful Black Friday long ago.

So I have what my old Methodist leader used to call "a feeling sense" of the misery which they have to bear who lie under such a load as that we lifted finally, and which is lifted now, thank God and Frank R. Lawrence, our Grand Master, and the good, generous heart and hand of the brotherhood in this city and all through the State. A load like that you have had to bear touches one like the old story of the slave who was ordered by the tyrant to forge a fetter for his own limb, and then a chain, and then to drag the thing along until he could go no farther and lay down in his tracks to die. While the interest, which must be paid prompt and on the nail, I used to think of—in our own case—as something like the Humboldt I followed once, I could not tell how far, until it sank into a slough, which seemed to me to be about as big as all out doors, called the Humboldt Sink, where it went to breed fever and ague.

I do not know how it was with the brethren here who had the great and sacred interests of this temple and its honor resting on their hearts. I only know that in the church where I learnt my lesson about such a debt, and learnt it well, we all got the fever and ague twice a year. The fever, when we had to raise that interest by hook or crook, and the ague when we had to shake with the fear that it could not be done so as to be ready on the day it was due in London. We started a Sinking Fund; it all went into our Humboldt Sink with the rest, and I lost more nights' sleep over that debt than over all the rest of my sins put together. It is the story some of you know, even better than I do, touching this grand temple, and one reason for our gathering here to-night. There were two of us ministers in about the same trouble; the other, a very dear friend, lived in St. Louis; he wrote me one day to say he was nearly out of the woods. He was a grand, strong leader among the temperance men of his city, but he said in his letter, "Just as soon as I get mine done I will come up to see you in Chicago, and we will go off and get drunk." It was the only promise I ever knew him not to keep, and so I stay a sober man too. But the day came when the last dollar was paid, and then we both got drunk—on joy, which is the choicest wine I know of and does not leave any headache or heartache after.

It is your own story. We drink the wine of joy to-night, thanking God, and call the health, as we do it, of our Grand Master, Frank R. Lawrence, who has rescued this temple by his genius and courage, his wisdom and untiring energy, from its vast and perilous load of debt which was drawing the life's blood away from the brotherhood in the shape of income which should go to noble uses, and sending it down into the Humboldt Sink. And so we may alter the old chronicle of Edwin the Saxon, in the mother-town from which ours takes its name, and make it read now: "When the ancient mystery of Freemasonry had been depressed in New York by reason of great debts, then did the brotherhood a great helper find in the royal Grand Master Frank R. Lawrence, who held an assembly in the city, after the manner of Masons, lifted the great load and set the temple free, for evermore to do its noble work."

And now, as I speak to you, I think of another river a few miles to the north of where I was born. A lovely stream which tumbles down from the hills and goes singing along in the sunshine, when there is any over there to sing in, and then suddenly leaps down into a great cavern and is lost. I think they call the place "the Hellpot." Leaps down and is lost. But then a few miles farther on it leaps out again into the sun and goes singing down the dale, watering the land, turning the mills, compassing the places where men live with blessings, and then at last strikes the great, rich plain and, flowing into a greater river, glides through the old city where Edwin restored the ancient brotherhood to splendor a thousand years ago, as the tradition runs, and so at last into the ocean that sends its salted sweetness round the world.

Brethren, this is the second and greater reason for our joy to-night and thanksgiving to God and the Grand Master, and to the generous heart and hand of the brotherhood in the city and State of New York. This temple of ours is to me as that river I see, as I talk to you, reflecting the stars, and whose sweet noises have not died out of my heart in all these forty years. The great and sweet beneficence which lay in the purpose of the builders—may I not keep to my figure—has been tumbling into the cavern of debt. The honor of the temple and the brotherhood must be maintained; it

has been maintained at this great and heavy cost. But now the waters of life leap out into the sun again, or shall I say you have closed the great cavern and made a new channel in which they will flow on through a time we cannot dream of, as the waters flow down my bonnie northern dale—blessing little children, blessing way-worn men, blessing widowed women, blessing wherever they flow. The channel is clean and sweet down to the sea—causing the flowers to bloom, causing the plants to grow, touching all things with its bounty, a River of the Water of Life. May God and good and faithful men have the beneficence in their holy keeping. May men be raised up, yes, and women, too, in the generations to come, as faithful to its true administration as our good Grand Master and his faithful helpers have been for its rescue from the yawning chasm—"the hell-pot of debt." May they sleep o' nights now sound and sweet, eight hours without waking, every one of them; and get up with wings on their feet to go forth to their labor for the brotherhood; and for their own homes and fortunes; for the highest interests of humanity and for God over all, whose name we praise for the inspiration and strength in the past, and on whose help we rely for the time to come. Amen.

The reading of telegrams and letters of congratulation were other features of the programme which commanded attention and the Rev. Dr. Worrell pronounced the benediction as the meeting terminated.

CHAPTER X.

ANOTHER FAIR—SITE FOR THE ASYLUM.

SHORTLY after Grand Master Lawrence started his debt-paying crusade many ladies whose husbands, fathers, or brothers, or cousins, maybe, belonged to the fraternity, and who therefore heard a good deal of the movement, determined to aid it in the most practical way, and a fair was suggested, possibly because on two previous occasions such a means of raising money had been successfully inaugurated and carried out, and because it was a scheme in which women could co-operate in every imaginable way. To get the matter out of the stage of informal talk a meeting of the wives of the resident Grand officers was held in the Grand Master's room, Masonic Hall, on the afternoon of April 2, 1887, when it was decided to proceed with the arrangements for a fair. It was on motion decreed that the proceeds should be turned over to the Grand Master "to be used by him in the payment of the quota, or such portion thereof, of the debt due from Lodges who are unable to pay their full quota." The money not so appropriated was to be devoted to the Asylum fund. Mrs. Lawrence was chairman of the Masonic Fair Association, Mrs. Frederick A. Burnham, vice chairman, and Mrs. E. B. Harper, secretary, and an executive committee of twenty-five ladies was appointed, headed by those first named. After several meetings of this committee had been held a meeting of the wives of Masters of Lodges in New York and Brooklyn was called and held in the Austin room on May 11. It was largely attended. As a result the fair was fully decided upon, and a committee appointed to bring the matter fully before the "wives, mothers, sisters and daughters of Masons in the cities of New York and Brooklyn," to solicit their co-operation and to devise means whereby sub-committees of ladies might be formed in connection with each Lodge.

The summer was busily spent in gathering contributions and perfecting arrangements. Circulars were sent out asking for co-operation and gifts of money, and when the practical details were fairly completed it was determined to ask the Grand Master to enlist the brethren in the scheme, to set them to work gathering in contributions and promote its success in other ways. This was done and an auxiliary committee of active members of Lodges was formed. The date for the fair was definitely fixed to begin on November 28 and John Boyd, Past Grand Treasurer, was elected Treasurer of the Association. As time went on, however, one important change was made in the scheme of the fair. The Grand Master had determined that the brethren of the Lodges ought to pay their proportion of the debt themselves, especially as the matter was now on the basis of a business transaction in which the Lodges were to be relieved of the fifty-cent tax and had no right to expect to have their quota paid as a result of an appeal to the generosity of the public or the brethren. Besides an idea had sprung up that the proceeds of the fair were to be devoted to paying the quota of Lodges which were in arrears

when the Grand Master's campaign closed, irrespective of the ability of such Lodges ultimately to pay the quota. This gave rise, as usual, to many absurd rumors, charges of favoritism, and it was said that some Lodges which had intended to pay were holding back, thinking that if a division of the proceeds of the fair was to be made they were as much entitled to a share in such assistance as were some others whose names in that connection were being mentioned. To settle all such errors, to carry out the Grand Master's ideas of



JOHN BOYD.

equal justice, and to have one clearly defined and single aim in view it was decided at a meeting of the ladies held on November 2 that "the proceeds of the fair shall be devoted exclusively to the Asylum Fund." This decision was regarded as eminently satisfactory on all sides.

Into all the details of the arrangements for the fair we need not enter. Those interested certainly had little time for rest or recreation throughout the summer of 1887, but there was a helpful feeling all round which from the very inception seemed to presage success. When the time came for receiving contributions goods poured into Masonic Hall from all quarters and of all sorts. Pianos, pictures, organs, sewing machines, groceries, jewelry, provisions, bric-a-brac, dry goods, knitted goods, fancy goods, furniture, and it is hard to tell what not were carried into the building until it looked like a wholesale emporium of no particular business. But deft and willing workers quickly arranged all this mass into orderly proportions, and when the day came for the opening the Grand Lodge room was found divided into forty-eight booths, all tastefully arranged and full to overflowing, while the main halls and corridors were used as annexes. The opening exercises were held on the afternoon of November 28, and, as was natural, they were made the occasion of considerable ceremony. The late Brother George W. Morgan presided at the organ and among other things rendered the "Hallelujah Chorus" with the accompaniment of a military band made up of members of St. Cecile Lodge, No. 568. The formal entry of the Ladies Committee and of the Grand officers was the occasion of hearty demonstrations, and when these preliminary exercises were over and the divine blessing had been invoked by the Rev. Floyd E. West, John J. Gorman, as chairman of the auxiliary executive committee, addressed the Grand Master as follows:

In the month of May, 1887, about forty ladies, wives of Master Masons, held a meeting and perfected an organization, having for its object the accumulation of money for the purpose of assisting the "Trustees of the Masonic Hall and Asylum Fund" in building an asylum in the near future for aged and decrepit Masons, their wives, widows, and orphans.

The ladies decided to hold a grand Masonic fair for that purpose, and at their meeting held October 5th, requested the Grand Master to call on the Freemasons to assist them. In compliance with that request Most Worshipful Frank R. Lawrence, Grand Master of Masons in the State of New York, called a meeting of the officers of Lodges located in

the cities of New York and Brooklyn, to be held in the Grand Lodge room on October 19, at which it was unanimously agreed to assist the ladies in their laudable undertaking. The Grand Master was requested to appoint an Executive Committee to take entire charge of the work. Such Committee was appointed, numbering about two hundred. They held their first meeting on October 22d, and organized by electing Right Worshipful John J. Gorman, Chairman; Right Worshipful E. B. Harper, First Vice-Chairman; Right Worshipful Theodore A. Taylor, Second Vice-Chairman; Right Worshipful John Boyd, Treasurer, and Brother Eugene S. Eunson, Secretary.

The Executive Committee was divided into twenty-one sub-committees, to which were committed all the details of the work. A meeting was held on October 24th, at which the sub-committees were appointed, and that same evening were in active discharge of their respective duties, the result of which is now before us in nearly fifty tables filled with most beautiful and costly goods, and nearly five hundred ladies in attendance at them, giving their valuable services gratuitously, with no thought of fee or reward except that which may come from the happy reflections consequent upon each having acted well her part in this great and noble work of charity. And now, Most Worshipful Sir, in behalf of the Ladies' Masonic Fair Association and of the Executive Committee, I have the honor to present to the Freemasons of the State of New York, through their Grand Master, the Masonic Fair of 1887.

The Grand Master responded as follows:

Brother Chairman, Ladies and Brethren:—It is not often that so pleasant a task falls to the lot of the Grand Master of Masons as that which I am now requested to perform. Looking about me at this bright and bewildering scene, this endless variety of objects, representing such great labor and such great value, I am amazed at what you have been able to accomplish.

I have been engaged in the work of paying what remains of the debt upon this property, feeling that until the last dollar of that indebtedness is actually paid the attention of the Grand Master and his official associates must not be diverted to any other object, however worthy. For this reason I have been able to spend but little time with those who have so earnestly labored for the success of your present endeavor, and I confess to having been a little skeptical at times as to some of the statements which came to me as to your progress; but now, beholding the results of your labor and your skill, I am ready to say, in the words of the queen of old, "Behold, the half of the greatness of thy wisdom was not told me, for thou exceedest the fame that I heard." Upon behalf of the Masonic fraternity of the State of New York, I accept with deepest appreciation this gracious and noble offering.

We take to-day the first decisive step toward the final stage of a great and glorious purpose which has long enlisted the highest aspirations of the Masonic craft.

The charity in behalf of which you labor, the Masonic Hall and Asylum Fund, originated nearly fifty years ago; its purpose being the establishment of an asylum for destitute Masons and for the widows and orphans of Masons. The building in which we now assemble was erected as a means to this end, it being intended that its revenues should form a fund from which the asylum might be perpetually maintained.

For more than a generation our brethren of that time prosecuted the task with the greatest ardor, giving of their means with a liberality worthy of so sacred a purpose, and in perfect faith that success would follow their efforts. Their hopes were doomed to grievous disappointment, for when at last this building was completed it was encumbered by a debt so large as not only to prevent the use of its revenues for their intended object, but also, for a time, to threaten ruin to the entire undertaking.

To meet this debt unusual burdens were placed upon the members of our craft, but even this did not suffice. The interest charges were enormous; the debt itself could be reduced but little from year to year; the ardent spirit which once prevailed in the fraternity was succeeded by a degree of apathy almost akin to despair; and for an extended period the debt lay heavily upon us, exhausting the resources of the Lodges and blighting the energies of their members. Some two years ago the debt amounted to but little less than $500,000. We then began an effort for its payment, and that endeavor is now being actively pushed forward to success.

At this time more than two-thirds of the debt has been paid, and the obligations by which it was represented have been redeemed and cancelled. Only about $160,000 now remains to be provided for, and that amount we may justly expect to receive through the efforts of those in our fraternity whose share of the debt has not yet been contributed. Many of our brethren, dispersed in every portion of the State, are now zealously laboring to accomplish this end, and the determination is general that the effort shall steadily be continued until the last penny of this obligation is finally extinguished.

We have now, at last, reached a point at which provision may wisely be begun for the erection of the Asylum, and to that purpose the proceeds of the fair which we are now about to open will be set apart. It is hoped that through your efforts and other generous aid a building fund will be created so that as soon as the fraternity shall have entirely freed itself from debt it may at once proceed to the consummation of its cherished purpose.

To the many ladies who have devoted months of patient toil to this undertaking, it is impossible to express in words the deep sense of obligation which the fraternity in whose behalf I speak must ever feel; while to the Lodges and brethren who have united with them no generous brother will deny the highest measure of praise. It seems but yesterday that these same Lodges were being appealed to to pay their proportion of our debt, a task which many of them regarded as beyond their means. To-day, having paid their part of the debt, they seem strengthened rather than exhausted by the effort, and hasten to demonstrate by this further purely free-will offering the reality of their devotion to the principles which, as Masons, we hold most dear.

Let those of their sister Lodges to whom the debt still seems a formidable obstacle take courage from this!

The success of the fair seems already assured, and something more than financial success will follow. This happy unison of ladies and brethren will give assurance to every Mason that the asylum, so long cherished and so long deferred, is at last to become a reality; while to the many Lodges and brethren whose proportion of the debt still remains wholly or in part unpaid, this noble example must surely afford an additional incentive to its speedy payment.

Within the past two weeks I have travelled about a thousand miles through different portions of the State, visiting the brethren of various localities. I find the fraternity, almost without exception, prosperous, united, keenly alive to the lessons of the past, and filled with brighest hopes for the future.

Upon one of these visits, while standing on the brow of a commanding hill overlooking a scene of rare beauty, near a thriving village which is the seat of a great institution of learning, I was shown a tract of fertile land which the brethren and citizens of the locality propose to offer as a site for the asylum. This was but one of numerous sites, each possessing many advantages and from among which the fraternity will be at liberty to choose when the time to make a selection shall arrive; but, looking upon that scene, the period was brought vividly before the mind when, in some convenient spot far from the noise of the city, the asylum shall arise to crown with success the labors of so many years, and to provide an abiding shelter for the destitute craftsmen, the widow and the orphan, the helpless and the dependent, who cry to us for aid in the name of God and humanity.

In a little time, if every Mason will but do his duty, not only will our time-honored fraternity stand free from debt, but with choice land in various localities awaiting our selection, with a building fund in readiness, with all the revenues of this splendid property at command, and such additions to them as charitably disposed persons will unquestionably make, it will be within the power of our craft to establish and maintain an institution which for nobility and usefulness shall hardly be surpassed by any other within this great and prosperous State. In the time of its prosperity the Masonic fraternity will never fail to hold in grateful remembrance the many generous and devoted women whose past and present efforts have been so freely given in its behalf. You are here not for speech, but for action, and I must not longer delay the commencement of your more interesting proceedings.

At the request of the "Ladies' Masonic Fair Association" and of the committee of brethren who have acted in conjunction with that organization, I have now the pleasure to declare that the fair is open.

The fair continued until December 17 and while it lasted the Masonic Hall was one of the most attractive spots and one of the busiest in New York. Its story is simply that of all other affairs of its kind, except that the ladies seemed to outdo such efforts by their zeal to swell the receipts. The object was so clear-cut and commendable and the certainty of the rigid application of every cent possible to the grand charity in view, that the visitors to the fair were willing victims to the pleasant traps set out for them not only in the Grand Lodge room, but throughout the building, and night after night, although the stock of goods was depleted, the receipts seemed to increase. Where all worked so well it would be invidious to present any details, so the whole may be summed up by stating that when the fair closed $75,000 was placed in the hands of the Grand Master for the Asylum fund and $1,352.37 was afterward added to that sum when the final settlement was made. Little

wonder is it that when the report of that fair was submitted to the Grand Lodge that the following resolution should be unanimously passed: "That the thanks of the Masonic fraternity of the State of New York are eminently due and are hereby most heartily tendered to the Ladies' Masonic Fair Association for the magnificent result which accompanied the labor of their hands, voluntarily and most cheerfully given in aid of the Asylum." To further acknowledge and at the same time to commemorate the memorable work done in aid of Hall and Asylum by the ladies in connection with this fair and its predecessors a memorial tablet with the following inscription has been placed in the main corridor of the Masonic Hall:

In
Grateful Recognition
of the
Voluntary Services
Rendered by the
Ladies' Masonic Fair Association,
1866—1873—1887,
in and of the
Masonic Hall and Asylum Fund.
"An absolutely unselfish task,
the outcome of a pure desire
to do good for the sake of
doing good."

As soon as the Asylum appeared possible by the certainty of the clearing away of the debt—the real rubbish of the Temple—the brethren seemed ready to rush forward to make it an accomplished fact, and but for the determination of the Grand Master that not a cent should be spent for Asylum purposes until the debt had been extinguished on the Hall it is hard to say what extravagances might not have been committed under the impulse of the prevailing enthusiasm. Indeed long before the clearance of the debt was an accomplished fact, gifts of money for the Asylum were received by the Grand Master, but these, like the sum received from the fair, were carefully laid aside until the main battle had been fairly won, when it would be time enough to enjoy the fruits of the victory. In 1888, however, the end was so clearly foreseen that the Grand Master appointed a committee to determine upon a site for the proposed Asylum. That committee included W. A. Brodie, C. Roome, C. M. Stafford, Charles W. Mead, Cyrus Stewart, Charles M. Williams, Myron W. Von Auken, Henry T. Dana, and Elton T. Ransom. While every member may be credited, should be credited, with honest work in connection with the duties of this committee, it must be stated that its moving spirit was Past Grand Master Brodie, and that in connection with it he spared neither time nor travel. The requirements for the site of the home were: First, centrality of location, as near the geographical center of the State as possible; second, accessibility by existing lines of travel; third, perfect water supply; fourth, sewerage facilities, and, fifth, perfect adaptability of the site for the purposes, present and future, of the Asylum. As soon as the committee was organized they found quite a number of sites offered by various parties and on various terms awaiting their consideration. Some of these were at once rejected, such as two on Long Island, on the ground that they did not fulfill the first requirement of centrality. To enable them to carry out their work impartially, the Grand Lodge had limited the time for receiving proposals for sites to Sept. 15, 1888, and when that date closed they had before them quite a number of propositions from which it seemed certain a selection would be made. These sites were at Auburn, Binghamton, Ithaca, Lockport, Rome, Syracuse and Utica. All the sites were offered on peculiarly advantageous terms and all had more or less recommendations peculiar to themselves, while in some instances the municipality nearest each added special inducements. But the most munificent offer was in connection with the site at Lockport, the homestead of Governor Washington Hunt, known as Wyndham Lawn, and comprising some eighty acres of land beautifully laid out, which was tendered

as a free gift to the fraternity by John Hodge, Junior Grand Warden, and afterward Grand Master, and it was with deep regret that the committee felt impelled to reject the generous offer solely because the site was not sufficiently central. After a careful study of all the others, a study which in each case was the result of personal inspection, the committee finally limited their choice to those sites offered at Auburn, Binghamton, Rome and Utica, and a sub-committee again visited those cities to make various inquiries, mainly as to what the respective municipalities were willing to do in regard to water supply, local transportation in the way of horse or electric cars, and the like, and when the whole committee met again and the sub-committee reported it was seen, by a ballot vote, that the majority favored the site offered at Utica. This was the Morgan Butler farm, 135 acres. In many respects it was not entirely satisfactory, and while the matter was waiting final adjudication, pending the final stages after which reconsideration would have been practically impossible, an offer was made to the committee on exceptionally advantageous terms of the property known as the Utica Driving Park. This was 160 acres, lying partly in the city of Utica, the magnificent site on which the Asylum now stands. The value of the property was $75,000, and towards this the owner, Hon. C. W. Hutchinson, a member of Utica Lodge, No. 47, offered to donate $25,000, the city of Utica $30,000, leaving $20,000 to be paid by the fraternity. A series of visits followed, at each of which it seemed more apparent that an ideal site had at length been discovered, and the purchase of the property was agreed to by the committee on the terms above stated. Their action was fully indorsed and concluded by the action of the Grand Lodge at the meeting of 1889, when the payment of the $20,000 necessary to acquire possession was agreed to. In connection with this report the committee submitted a series of practical suggestions for the government of the proposed institution and the general policy of its management, most of which were ultimately adopted when the building was completed and the long-expected Home (as it is called) became one of the attractions of Utica and the brightest gem in the Masonic history of the State.

CHAPTER XI.

SOME FEATURES OF LAWRENCE'S ADMINISTRATION.

THE leading features, the grand features, of Frank R. Lawrence's four years of administration were the clearing away of the rubbish of debt and the practical founding of the Asylum, and as the years recede and details are gradually being forgotten it will be by these achievements his name will be best remembered by the craft. Certainly throughout those years they overshadowed everything else, yet those who were members of the Grand Lodge at that time know that there were countless other matters which called forth attention, the very matters which had so fully engrossed the time and administrative efforts of so many of his predecessors. In fact, the four years under notice were more brimful of these details, for a new life seemed to spring up everywhere in the craft, its activities were branching out in every direction and this healthfulness, these activities naturally called into play more action on the part of the Grand Master, and, great though the exertions were which the debt question involved, or perplexing as were the cares attendant upon the Asylum question, not one of what might be called, for the time, minor details escaped the most careful attention, and no duty, however trivial, which had to be done was left undone. The writer of this history, being a member of the Grand Lodge during much of that time, can testify to all this from his own knowledge, but the records of the time are evidence enough.

To some of these details we may now briefly call attention for the sake of their historical import. The quality of the new spirit which the Grand Master infused in the craft may be best understood from the progressive number of initiations each year. In 1885 there were only 1,890; in 1886, practically the first of the debt-raising years, there were 3,312; in 1887, 3,593; in 1888, 3,973; in 1889, 4,212. For these years the number of Master Masons increased thus from 71,977 in 1885; in 1886, 72,113; in 1887, 72,625; in 1888, 74,065, and in 1889, 75,775. The extent of the increase was even much better than these figures show, for as soon as the debt-clearing scheme was fairly launched the Lodges by suspension threw off many whose names they had been carrying for years, names which virtually had ceased to be anything but names to their Lodges, while many lukewarm brethren in alarm secured their demits or got rid of all anxiety over the debt question by simply ignoring their obligations and allowing their names to be dropped from the rolls. The craft was all the better for being purged of such material, material which it should never have possessed. The increase in membership was in every way healthy, and experience has since amply shown was on the whole of a much higher standard than had been set in the past. There was something so chivalrous in the debt-clearing campaign that, even amid the early discouragements, marked it out for ultimate success and gave the institution a deeper hold than ever in the esteem of the community and attracted the attention of the profane. Then the increase was mainly directed so as to strengthen existing Lodges, for Grand Master

Lawrence, more than even his predecessors, set his face resolutely against the introduction of new Lodges on the roll. In his first year, as we have already remarked, he did not issue a warrant, or even a dispensation for a single Lodge. In his second year he issued one dispensation, that for Whitney's Point Lodge, No. 795, and in his fourth year, two, that for Dolgeville Lodge, No. 796, and that for Frank R. Lawrence Lodge, No. 797. In connection with this subject he said, in his closing address to the Grand Lodge in 1889:

> I most earnestly recommend to the Grand Lodge that the policy of recent years with respect to the erection of new Lodges be rigidly adhered to in the future. No one familiar with the subject can doubt that the number of Lodges is, with exceptions which are few and rare, sufficiently great to meet all proper requirements of the fraternity within our jurisdiction; and save as these exceptions shall from time to time present themselves it is my very firm belief that any increase whatever in the number of our subordinate Lodges is far more likely to be detrimental than advantageous to the true interests of the fraternity.

By refusing to issue a warrant for a new Lodge in Honduras, Central America, on the ground that a Lodge at such a distance could only be governed with difficulty and even at best might lead to foreign complications, the Grand Master established a precedent so clearly and so forcibly that we are not aware that even a suggestion to depart from it has since been made.

Probably no sterner rebuke was ever previously given to a Lodge of unworthy Masons —or rather a Lodge the working majority of which were unworthy Masons—than was administered by Grand Master Lawrence in 1887 in the case of Prudence Lodge, No. 632. This Lodge was what might be termed a strong one, having over 200 members, and in its earlier stages it was a reputable, hard-working and honorable body. But somehow it fell, gradually, into the hands of an unscrupulous gang who cared nothing for Masonry except the fact that membership in it gave them a certain standing in the community, a certain degree of respectability which their personal characters certainly did not warrant. Some even had a sort of vague idea that by the strength of their Masonic connection a certain protecting shield would be thrown around them should they cross the thin line that divided their lives from those of the recognized criminal classes. As these men assumed prominence in the Lodge the respectable members—by far the majority—gradually withdrew from all active participation, but retained their membership hoping, as many of them afterward said, that the disreputable element would somehow be retired or would turn their attention to some other fad and in time permit Prudence Lodge to resume its old-time staidness and the characteristics in keeping with its name. By this course, however, they simply rendered themselves liable to Masonic law, although their reasoning as to the short-lived interest of the disreputable workers in the Lodge was probably correct. But while the latter were in power they made the most of it. Professional gamblers and blacklegs, keepers of notorious resorts and shady characters of all grades were initiated, passed, raised and accepted as members. All this became notorious, some of its details even found their way into the public prints, until after the usual fraternal warnings the Grand Master became satisfied that for the best interests of Masonry summary action should be taken, and on Sept. 20, 1886, he ordered the warrant of Prudence Lodge to be suspended. This order was carried out by the Deputy of the seventh district, George W. Cregier, one of the most devoted of the Grand Master's aides for three years, and the warrant was duly placed in the hands of the Grand Secretary. Eight of the members of the Lodge were tried on charges and seven were expelled, the charges against the other being withdrawn, as he was about passing from the jurisdiction of all earthly judges. Then the Master of the Lodge and his predecessor were tried and ex-

pelled. These trials revealed such a disreputable condition of affairs that the Grand Master decided that the only effective way to purify the Lodge was to wipe it out altogether, and, accordingly, District Deputy Cregier preferred charges against all the members on the principle that the charter was in the custody of them all and that they were all equally responsible, by practically deserting it for its misuse. The Committee on Warrants, before whom the matter came, said: "While the offense of the existing members of the Lodge consists rather in acts of omission than of commission, yet we believe that for the good of the fraternity the warrant of the Lodge should be forfeited and the Lodge pass out of existence. In this way only can the stamp of condemnation of the fraternity be placed upon proceedings of a like nature." This view was entertained by the Grand Lodge of 1887 and Prudence Lodge was removed from the roll. It was certainly a piece of Spartan-like discipline for the majority of the members of the Lodge, but no one can say it was undeserved. Many believed that the punishment was too severe, but the fact that one of Frank R. Lawrence's most conservative successors, John Stewart, had to administer precisely similar discipline in connection with another Lodge, for precisely similar reasons, shows that even the drastic punishment inflicted was not severe enough to act as a deterrent. However individuals may have been hurt, the procedure in connection with Prudence Lodge redounded to the credit of the entire craft and increased its hold upon the better sentiment of the thoughtful classes in the community.

We turn with pleasure from the discussion of such blots upon the fair page of Masonic history to consider matters more in keeping with its teachings and policy and of such matters there are as many as would offset a hundred such contrary instances as that furnished by Prudence Lodge's single heinous example. For our purpose it is only necessary here to place in juxtaposition, as it were, with the dark story just told the bright one in connection with the establishment of a museum of antiquities in connection, more or less close, with the Library. That institution, thanks to the zealous care of Herman G. Carter, was now in fairly perfect working order—that is to say, its contents were arranged and available, the room in which the books were lodged was cozily fitted up as a reading room and the tables were well supplied with reading matter and writing material, while the whole was thrown open each evening to the use of the brethren. The Library was not then, it is not now, what one would expect the library of a Grand Lodge like that of New York ought to be, but it was a great improvement over what it had been. Several efforts were made to have the library open day and evening, but the efforts failed, mainly because the expense was more than the fraternity felt warranted in expending, but until that is done, the Library will not be regarded as practically useful and so fail to win the financial support from the Grand Lodge which it should receive.

However, under Frank R. Lawrence's administration the Library received much more encouragement than had been vouchsafed to it up to that time and he strove earnestly to add to its popularity. One of the means he adopted to that end was the appointment of a committee for the ingathering of a collection of Masonic relics—manuscripts, diplomas, medals, coins, jewels, regalia and the like, the committee consisting of William H. Andrews, Herman G. Carter, Edward H. Warker, Charles T. McClenachan, and Joseph M. Levéy. The story of the inception of this new committee was thus told by the Grand Master in his address before the Grand Lodge on June 1, 1886, in the course of his reference to the library:

> The free reading room established at the beginning of 1885, in connection with the Library in this building, has continued to be of great interest and has attracted large and increasing numbers of visitors. About a year ago the committee, through

whose efforts the reading room was established, determined to introduce an additional feature, and form a collection of Masonic antiquities and curiosities, by which both adornment and interest might be added to this edifice. Early in the year a circular was sent to all the Lodges, with the sanction of the Grand Master, requesting contributions of appropriate objects; and many such, consisting of ancient documents, rare and curious coins and medals, antique jewels and regalia, and kindred articles in great variety have been received, and are now in part displayed; though the committee has been considerably restricted in its labors through the want of secure and appropriate receptacles, some of the objects possessing considerable intrinsic value. Such an undertaking as this from its nature progresses but slowly, yet what has even now been accomplished gives ample promise that a collection of great historical and Masonic value will in due time be created within these walls. What has been done in this direction may properly be accounted one of the useful labors of the year. Its tendency is to make this building more attractive and desirable as a place of meeting for Masonic bodies, and consequently to enhance its tenantable value. The industrious committee who have had this work in charge merit our warm commendation.

The committee formally appointed in 1886 took possession of the antiquities which had been given to the committee referred to in the Grand Master's address and issued a new appeal to the Lodges and to prominent Masons for fresh contributions to the collection either in the way of gift or loan. This appeal was not as generously responded to as had been expected, mainly because the Grand Master's previous circular on the subject had gathered in all the material which lay around at hand and on the surface. At this the committee were disappointed, forgetting that such collections are necessarily of slow growth and that very frequently articles of the description wanted have often to be sought out and will not float into a collection as a result even of the most urgent appeals. Then, too, no matter how liberal the fraternity may be in the way of gifts, such a committee requires money to carry out its work properly, and this the Committee on Antiquities never possessed. In spite, however, of all such drawbacks, the committee got to work, arranged its treasures and submitted a report to the Grand Lodge in 1887 which not only showed wonderful progress in collecting, but considerable hard work in arranging. The coins and jewels (neatly displayed in cases, as, indeed, were all the exhibits) were both rare and curious, especially from a historical point of view, while the aprons and regalia seemed to cover every variety. Then there was a trowel used by Benjamin Franklin, the Revolutionary officer's sword given to Albion Lodge, No. 26, by Grand Master Daniel D. Tompkins and used by Greenfield Pote when Tyler of that Lodge, as well as many other relics from Albion's old stores; a mallet and square made from a plank in Cambuskenneth Abbey, Scotland, on which the coffin of King James III., one of the weakest and most ignoble of the "auld Stewarts," had rested; a number of curious and valuable diplomas; a true "bit" from one of the cedars of Lebanon; cocked hats once worn by the Master and Tyler of Albion Lodge, and a host of other objects which are certain to increase in interest as the years roll on and whose only chance of preservation lay in their finding a resting place in some such storehouse. Afterward the collection was enriched in many ways, notably by an original letter written by George Washington acknowledging the gift of Masonic jewels. "It is dated," said the committee, "Aug. 10, 1782, is accompanied with a fine medallion likeness and a lock of hair and bears a certificate of authenticity dated Jan. 1, 1800." Another remarkable bit of "treasure trove" was the addition of the "Yorktown Clock," which was found in a broker's shop covered with dust, soot and verdigris by Dr. A. B. Lyman, of Lyman's, Md. He managed to make out the dim outlines of a compass and square on the dial, bought the clock, and after a good deal of scouring and polishing found it to be no other than a timepiece with Masonic emblems that had evidently been ordered for Yorktown Lodge, Virginia, as an inscription

showed that it had once belonged to that Lodge. It was loaned to the Grand Lodge collection in 1893 and there still remains, one of the most noted objects in the library. In recording this addition Grand Librarian W. J. Duncan said:

> Yorktown Lodge was chartered by the Grand Lodge of England in 1755, but went out of existence in 1813. The workmanship of the clock denotes that it was made in 1781. Washington, Lafayette and other distinguished Masons of the American, French and British armies met in fraternal concord at Yorktown Lodge. It would not be too much of a stretch of imagination to presume, beyond all reasonable doubt, that they saw this clock and heard it strike, and may have noted the phase of the moon indicated under the blue starry-decked canopy which surmounts the dial.

The Committee on Antiquities still continues its existence, although for some years the additions to its collections have by no means been numerous. Still the exhibits in its care are interesting and instructive to all who study them.

CHAPTER XII.

THE CLOSE OF LAWRENCE'S GRAND MASTERSHIP.

ANOTHER notable direction in which Grand Master Lawrence strove to advance the higher interests of the Grand Lodge, strove to advance it by making its past better understood by the brethren, especially the younger brethren, was through the publication of its history. That work had been talked of in Grand Lodge circles for years. In 1856 a committee was appointed to collect the materials for a history of the craft in this State, but it somehow failed to unite upon a scheme, Several committees were subsequently appointed, but their labors had no result, and at length John L. Lewis, Jr., after leaving the Grand Master's chair, devoted considerable time to its study and collected a great amount of material with the view to the publication of some suitable record. There is no doubt that had Brother Lewis woven together the material in his possession, imperfect as it undoubtedly was, he would not only have given to the craft a work of surpassing interest, but would have preserved much interesting details, a knowledge of which, it is to be feared, is now lost forever. But he seemed to be disheartened at the many blanks in his records and permitted his labors to end with collecting. In 1885 most of his material was returned to the Grand Lodge. A year later another committee on history was suggested, but the Grand Master well knew that history could not be written by a committee and he gave the work into the sole charge of Charles T. McClenachan. That brother made such headway with the work that in 1887 Lawrence suggested that provision should be made for the publication of the history then in course of compilation, and of which the matter intended for the first volume was ready for the printer. This publication was authorized by the Grand Lodge that year and McClenachan, instead of being all by himself a "Committee on History," was formally appointed Historian. As a result, Brother McClenachan incorporated the general history of the Grand Lodge into the four handsome volumes bearing his name. But the work thus presented did not carry out his original design, and, to that extent at least, is incomplete. He proposed adding to it a series of brief histories of all the subordinate Lodges, but when, in 1894, he presented his fourth volume to the Grand Lodge, and so far brought his task to a suitable halting place, he felt the weight of years pressing too heavily upon him to proceed further and so craved a rest.

Charles T. McClenachan was born in Washington, D. C., April 13, 1829, of good American stock. His great-granduncle, Charles Thomson, was Secretary of the Continental Congress, while another ancestor, Blair McClenachan, one of the organizers of the First City Troop of Philadelphia, is credited with having given $50,000 in gold in 1780 to the Revolutionary army. After some experience as a teacher and as a soldier in the Seventh Regiment (New York) C. T. McClenachan studied law in New York and was admitted to the bar in 1867. His practice, however, never amounted to much and it may be said that his active years were wholly passed in the service

of the local Board of Public Works. He was, however, more distinguished as a Freemason than in any other walk of life. Initiated in 1854 in Munn Lodge, No. 190, he affiliated two years later in Howard Lodge, which was then revived, and served as its Senior Deacon and Master, subsequently transferring his activities to Chancellor Walworth Lodge. In Capitular, Cryptic and Chivalric Masonry he was also prominent, but his heart was in the work of the Ancient and Accepted Scottish



CHARLES T. McCLENACHAN.

Rite. For years his name was actively associated with the history of that organization and as a member of the Supreme Council of the Northern Jurisdiction his influence in its innermost circles was very great. As an author Brother McClenachan also enjoyed much prominence in Masonic circles for other publications than the history of the New York Grand Lodge—the work by which his memory will longest be preserved. His "Book of the Ancient and Accepted Scottish Rite" is not only recognized as a standard, but is a tribute to the variety and extent of his studies, while his scholarly additions to Mackay's great lexicon of Freemasonry demonstrated the wide range of his reading as well as his thorough grasp of all that pertains to symbolic, philosophical or historical Masonry. Brother McClenachan died on Dec. 19, 1896, and was succeeded in his office of Historian of the Grand Lodge by the writer of this book.

It may be briefly said that so far as foreign relations were concerned the four years' administration of Frank R. Lawrence were years of peace, or years in which the statu quo was preserved, for the Grand Lodge had too important and engrossing domestic work on hand to be much given to wandering into other jurisdictions in search of adventures. There was the little complication over the trouble between the Grand Lodges of Scotland and Quebec; Hiram Lodge, Connecticut, caused a flurry by proceedings which were plainly clandestine and excited a doubt of the correctness of the policy which permitted Lodges to retain, as historical relics, their old charters after new ones had been issued, and a negative opinion was given in regard to the suggestion of the Grand Lodges of Ohio, Illinois and other Western States for a Masonic convention. The only bit of serious trouble arose with the Grand Lodge of New Jersey over a question of jurisdiction, a question that may always be expected to invite trouble until it is settled by its absolute removal and a man be permitted to select the jurisdiction he prefers —so far as New York, New Jersey and Connecticut, in connection with New York is concerned. The present condition of things was perfectly right and proper in other times when population was sparse, but nowadays the business and social relations of the States named are so intimate, so interwoven, and the population in each has so increased that no valid argument can be adduced for maintaining the old barriers, so far as individuals are concerned. Briefly stated, the facts in the case were these: Daniel E. Lemm, a native of

Fort Edward, N. Y., desired to be initiated in Fort Edward Lodge. Along with a brother, Marion A., he was employed on the West Shore Railroad, and he boarded with the latter at Weehawken, N. J. Marion E. Lemm's home was in Weehawken, and he voted there, but Daniel claimed that his residence in Weehawken was only temporary and that his home was that of his parents at Fort Edward. The difficulty was at once seen by the brethren at Fort Edward and to get over it they asked Mystic Tie Lodge, New Jersey, the Lodge having jurisdiction over Weehawken, to waive whatever rights it might have in the premises. This was refused. So affidavits were presented to Fort Edward Lodge stating that Daniel's home was still there, and he backed these up with a disclaimer of his having any intention of settling in New Jersey, and on the strength of these he was accepted in Fort Edward Lodge and initiated. A protracted correspondence followed between the Grand Lodges of New York and New Jersey, and on April 24, 1888, the Grand Master of the latter declared Lemm's initiation unlawful and prohibited all intercourse between him and the New Jersey brethren. Grand Master Lawrence held that Lemm's initiation was regular, that he had established his claim to Fort Edward being his home, but was willing that the case should be settled by arbitration, provided that the interdict against the brother should be removed pending further proceedings. This suggestion caused a year or more of discussion and correspondence. As a result, the New York Grand Lodge enjoined Lemm from visiting any Lodge in New Jersey and then the Grand Lodge of that State suspended its edict and the case went to arbitration. In 1891 this tempest in a teapot was stilled by the arbitrators declaring that while Lemm and Fort Edward Lodge were not guilty of any intentional wrong, he was in fact a resident of New Jersey at the time of his initiation and within the jurisdiction of Mystic Tie Lodge, and in order to vindicate the outraged laws of New Jersey it was ordered that Fort Edward Lodge apologize to Mystic Tie Lodge and that Brother Lemm be "healed," all of which was carried out. The trouble had one useful result, for it caused all correspondence involving waiver of jurisdiction to be carried on through the Grand Secretary and since that time no serious difficulty has arisen on that score.

Like all things human, the administration of Frank R. Lawrence had to turn aside for a moment from its main purpose at frequent intervals to drop a tear over the grave of some of those devoted to its purpose and work, and a few of these may here be recalled. Such brilliant names as those of Joseph D. Evans and John W. Simons passed out of the records of the craft during this period, and in a great measure left the peculiar places they had won for themselves practically unfilled to this day. We have already referred to their careers, but others were removed whose services, hitherto unrecorded, we may fittingly pause for a little in the course of this history to consider. William T. Woodruff, long a prominent lawyer in New York city, was for many years one of the most noted figures in the Grand Lodge. In referring to his death, which occurred March 4, 1886, the Grand Master summarized his Masonic career in the following fitting words:

> He was made a Mason in New Jersey, but early in life transferred his membership to a Lodge within this State. From 1860 to 1867, he served as Master of Manhattan Lodge, No. 62, and subsequently, during the years 1873 and 1874, he was the Master of Montgomery Lodge, No. 68, remaining a member of the latter body until the time of his death. From 1865 to 1867 he was the Senior Grand Deacon of this Grand Lodge. Upon the formation of the Commission of Appeals in 1873, he was chosen as one of its members, and had held that office, with but little intermission, down to the time of his death, being last reappointed a year ago.
>
> In Royal Arch Masonry he had attained still higher honors, having held the office of Grand High Priest in 1880 and 1881, and discharged its duties with great ability.
>
> Bro. Woodruff had long been a conspicuous figure both in the Grand Lodge and in the craft at large. His life for a great many years had been one

of devotion to Masonry and unremitting attention to its duties. Possessing a clear intellect, with rare powers of mental analysis, and a marked fondness for debate, his voice was heard at almost every session of the Grand Lodge.

A Mason whose fame in mystic circles was much more widely diffused was Albert G. Goodall, who died in New York city Feb. 19, 1887, in his sixty-first year. As President of the American Bank Note Company his name was long a familiar one in the commercial circles in his home city and his shrewd management had much to do with the important position which that corporation gradually assumed. His life might be divided into two clear-cut sections—business in the bank note company and pleasure and intellectual profit in Freemasonry. Initiated in Montgomery Lodge, No. 19, Philadelphia, he served it as Master. Afterward he affiliated with Holland Lodge, No. 8, New York. In the Grand Lodge of this State he was appointed Grand Sword Bearer in 1880 and two years later received the appointment of which he was most proud—that of being the first representative in New York of the Grand Lodge of England, an honorary position which brought him prominently into notice on both sides of the Atlantic. He was also active in connection with Chivalric Masonry and was Deputy Grand Commander of the State at the time of his death. In Scottish Rite Masonry Goodall was peculiarly prominent and not only held its highest degree, but represented the Northern Jurisdiction abroad, and so rendering it services which, at the time, were invaluable.

A peculiar sadness fell upon the craft shortly after the meeting of the Grand Lodge in 1887, when it became known that James E. Morrison was dead, the unexpected event having occurred at Buffalo on June 14. He was only forty-five years of age and was apparently in the very prime of manhood and in the most robust health when at the meeting of the Grand Lodge, but a few days before.

James E. Morrison was elected Master of Atlantic Lodge, No. 178, New York City, in 1870, and from that time gradually made his influence felt in the fraternity until his name was frequently mentioned in connection with the succession to the Grand Mastership. In 1873 he was Junior Grand Deacon, in 1874 and 1875 Deputy for the fifth district, an office he also held in 1877, after serving as Grand Marshal in 1876, and he was for many years representative in New York of the Grand Lodge of Illinois. In every department of Grand Lodge work he was untiring and his services were always in demand. As a speaker he was exceptionally gifted and on all points of policy his views were so liberal and his ideas so independent that he was eagerly listened to in the Grand Lodge or elsewhere when he spoke on matters pertaining to the craft. At the same time, it must be confessed that his independent sentiment raised up against him many enemies, and thus to a certain extent at least retarded his advancement, but no one denied the perfect honesty of his every move or doubted the unselfish motives which dictated every sentiment he uttered. As Grand High Priest of Royal Arch Masons in New York he exhibited the possession of all the executive qualities necessary to successful leadership, while his many grand personal qualities endeared him to all who enjoyed his friendship and won him hosts of friends all over the State. "Possessed of high and unquestionable talent," said the Grand Master in announcing his death, "there seemed to have descended to him much of the ancient fire and zeal which animated the original founders of our institution. A distinguished appearance and dignified demeanor increased the respect with which his character inspired his brethren." Shortly after his death a suitable monument was erected over his grave through the combined gifts of a few of those who had known and loved him in Lodge and Chapter.

The Rev. John G. Webster, Grand Chaplain for nineteen consecutive years, died at Greenbush on Sept. 27, 1887, thus closing in

the quiet of the manse a life that had been devoted to bringing men closer to their Creator, a life that had passed without stirring incident, that was consecrated to the work of the Master and that was never weary in well-doing. Another noted removal was that of John S. Perry, who passed to rest at Troy, N. Y., May 18, 1888, at the age of eighty-five years. In 1826 he was initiated in Apollo Lodge, No. 13, and soon became one of the most active Masons in his section of the State, while as early as 1835 he received from the Grand Lodge the appointment of Grand Visitor. Afterward he was appointed Grand Sword Bearer and Deputy Grand Master for the twelfth district. Having been Master of a Lodge prior to 1849 he was a life member of the Grand Lodge, but did not avail himself of that privilege for many years prior to his death. In 1855 Brother Perry was Grand High Priest, Royal Arch Masons in this State and for twenty-nine years in succession he was Treasurer of the Grand Commandery.

At the annual meeting in 1889 Frank R. Lawrence, in fitting words, summed up the triumphant result of his four years' work and closed by saying: "Our fraternity within this State is stronger and more prosperous to-day than at any time in all its annals, and, as the future opens rich with promise, let us hope that the history of the craft through all the years that lie before may be broad, and grand, and noble, with the fulfillment of one high aspiration ever quickly followed by the birth of another to the latest time." When the hour came for the election of officers he was again elected Grand Master, but, feeling that his work was accomplished and that it was time that the progress of promotion, so long blocked, so profitably blocked, by his retention of office, should resume its sway he declined the honor and John W. Vrooman was thereupon elected. M. W. Brother Lawrence presided throughout the remainder of the sessions of that meeting and after the business was over and he had installed his successor and the other officers then elected, took leave officially of the craft in the following words:

Brethren of the Grand Lodge:

Another moment, and my voice shall be heard no more in this place, and how, my brethren, shall I speak to you the final words? Surely no man has ever been more greatly honored by his brethren than have I. Five times it has been your pleasure to call me, by your unanimous acclamation, to the chief station among you. During four years it has been my privilege to occupy that exalted position. Retiring now, I have the rarest happiness to do so at a time of the greatest prosperity, and bearing, I believe, the love of my brethren. Believe me, brethren, the events of the past four years will always be brightest in my memory, and, believe me, among the great body of the craft, there is no one who hopes more earnestly than I do, that the future which awaits the fraternity may be as bright as our hopes have made it; and surely, brethren, as the new day which has dawned upon the craft advances toward meridian through the exertions of all the brethren, and through the efforts of those whom you have now inducted into office and of their successors, under the blessing of Divine Providence, the work of our hands shall prosper, from year to year. Brethren, dear brethren, I bid you an affectionate farewell.

Almost as soon as he had retired, and the gavel was in the hands of Grand Master Vrooman, a committee which had been at work to express in fitting words the sense which the Grand Lodge entertained of the services of the leader presented the following resolutions, which, after being read, were adopted by a rising vote:

To the Grand Lodge:

Your committee appointed to draft for presentation to the M. W. Frank R. Lawrence, suitable resolutions expressive of the deep and lasting obligations under which our retiring Grand Master has placed the craft, respectfully present as its report, the following for adoption:

Whereas, The M. W. Frank R. Lawrence, after serving the craft of this jurisdiction for four years as Grand Master, with exceptional ability and fidelity, and receiving the unanimous suffrages of the brethren for a fifth term, has declined a re-election; and,

Whereas, The Grand Lodge is desirous of expressing the deep sense of its appreciation of his untiring energy and unselfish devotion to the welfare and interests of the fraternity; now, therefore, be it

Resolved, That we, the Grand Lodge of the State of New York, in the one hundred and eighth Annual Communication assembled, do offer, and hereby extend to the M. W. Frank R. Lawrence, our heartfelt thanks and gratitude for the great labors he has performed, the great work he has accomplished, and the great lesson he has so successfully taught the craft. He was called to the Grand East at a time when the fraternity was overwhelmed with a debt so appalling in its magnitude, that the most hopeful of the brethren turned from a consideration of its liquidation, as from a question impossible of solution. Nothing daunted by the immensity of the sum to be raised, the enormous labor required to be performed, nor by the general belief that the task, self-imposed, was beyond the hope of accomplishment, he manfully, earnestly, and with the courage of a dauntless faith, devoted with unflagging zeal the high talents with which he is endowed, to the noble and glorious work he had undertaken, which work, being now accomplished, redounds for all time to the glory of the craft, and justly entitles our beloved and devoted brother to be named as the foremost Mason of the present day. He has brought from the dream of our hopes, the establishment as a fact, of an asylum for our widowed and orphaned; a retreat for the worthy distressed brother Mason; and an abiding-place for those upon whom old age is stealing.

He has brought us to a demonstration that practical charity is a prominent object of, and not an idle theory with the fraternity. Notwithstanding these extraordinary labors, he has otherwise administered the affairs of his high office with conspicuous tact, ability and dignity.

These unselfish and unequaled labors need no record on metal or stone.

In the hearts of his brethren he has reared a monument more lasting than brass, more enduring than marble column; and be it further,

Resolved, That M. W. Frank R. Lawrence will carry with him through the days that shall remain to him of his earthly career, a warmth of affection and a fervent and confident expectation for his continued prosperity, which will deepen and increase with his increasing years, and which will broaden and intensify as our fraternity shall increase in number, and our magnificent charity shall develop and amplify.

Realizing that only the Grand Architect of the Universe can pronounce upon any mortal work the ultimate plaudit, "Well done, good and faithful servant, Enter thou into the joy of thy Lord," we offer to the Giver of all Good our heartfelt prayers for the continued smile of His Countenance upon the life and labors of him, for whom our affection has prompted these words.

Resolved, That these resolutions be suitably engrossed and presented to the M. W. Frank R. Lawrence.

Fraternally submitted,
JAMES G. JANEWAY,
WM. A. SUTHERLAND,
JOHN STEWART,
FRANK S. HENDERSON,
CARROLL WHITAKER,
GEORGE E. NICHOLS,
WILLIAM T. PRATT,
Committee.

So stands the record. Before that session closed a magnificent portrait in oil of the hero of the meeting was presented to the Grand Lodge, on behalf of many of those who had been associated with him during the four years' struggle, by R. W. Frederick A. Burnham and it now graces one of the halls of the building, along with the portraits of others of those who have held supreme command over the sons of light in the Empire State. But possibly the most noted expression of the gratitude of the fraternity is the marble tablet in the main corridor, which sums up the entire story and with the words of which we may fittingly close this chapter:

In
Acknowledgment
of the
Matchless Ability
and unswerving devotion of
M. W. FRANK R. LAWRENCE,
Grand Master of Masons
in the State of New York,
1885-1889,
under whose leadership,
assisted by
R. W. John W. Vrooman, D. G. M.,
R .W. James Ten Eyck, S. G. W.,
R. W. John Hodge, J. G. W.,
R. W. John Boyd, G. T., 1885-1887,
R. W. Washington E. Connor, G. T., 1887-1889,
R. W. Edward M. L. Ehlers, G. S.,
and the craft of this jurisdiction,
the debt upon this edifice
Was Fully Paid
and its revenues assured
to their destined purpose;
The Trustees,
pursuant to resolution of
GRAND LODGE,
have erected this tablet.
John J. Gorman, President,
John R. Schlick, Treasurer,
Ephraim W. Richardson, Secretary.
April 24, A. L. 5889, A. D. 1889.

CHAPTER XIII.

THE MEMORY OF ROBERT BURNS.

THE usual instances of pleasant relaxation in the way of cornerstone laying and the dedication of buildings and Lodge rooms occurred throughout this period. To describe these at length would be impossible, to speak of a selection would be invidious. We, however, select one, as it was the occasion of honor being paid to the memory of Robert Burns, the greatest of all Scottish poets, the most enthusiastic of Scottish Masons, and the author of the world's anthem of "Auld Lang Syne." One or two other matters in connection with this occasion add to its interest from an American point of view. An aged maiden lady—Mary McPherson—a native of Scotland, but for very many years a resident of Albany, acquired during her lifetime a very considerable amount of money. Having no heirs, her intention was either to leave all she possessed to the Kirk, by will, or to the State without a will. The latter would likely have been the outcome of her dislike to will-making, but fortunately her most trusted adviser in her closing years was her countryman, Peter Kinnear, a member and many years Treasurer of Ancient City Lodge, Albany. At his suggestion she had a will drawn up bequeathing generous legacies to deserving friends, to societies and institutions in Albany and the balance was devised to erect a monument in memory of her country's poet in the city where most of her life had been passed. Brother Kinnear and Brother John Dingwall were appointed executors, but soon after Miss McPherson died the latter brother also passed away, leaving Brother Kinnear alone in charge of the estate. When the legacies had been paid, Brother Kinnear determined to devote what remained to the erection of a monumental statue in Washington Park, which would in every way be worthy of the bard. The commission for the statue was given to Charles Calverley, N. A., and in due time Albany became possessed of what is beyond question the finest statue of the Scottish poet in the world. This is not only an assertion made from an artistic standpoint. In looking at the statue one feels that a real man is before him, not an ideal figure, and the sculptor has so cunningly studied the poet's features as represented by Nasmyth, with a hint from authentic sources, such as Buego, Reid and Taylor, here and there, to make up for some of Nasmyth's admitted deficiencies, that we can believe the likeness is as perfect as it can be made. Sculptors and artists have united in proclaiming it a masterpiece; we have never met a Scotsman who saw it and was not ready to admit that it did not better realize his ideas of what the bard must have looked like than anything else in print, or marble, or bronze he had seen, and it is gratifying to think that this creation owes its existence in reality to the perfect belief of Mary McPherson—miserly in her ways, suspicious of mankind generally, and with a poor opinion of human nature as she daily encountered it—in the sterling integrity of Brother Peter Kinnear. The monument was completed and unveiled on Aug. 30, 1888, and still stands

in Washington Park—the artistic gem of the good old city of Albany.

But some months before the statue was completed the cornerstone of the monument was laid with Masonic ceremonies, on June 30, 1888. A dispensation to lay the cornerstone was given to Deputy Grand Master Vrooman and the local brethren took the matter up with considerable enthusiasm. The proceedings opened with an imposing procession, in which the following Lodges took part: Guttenberg, No. 737; Ancient City, 452; Wadsworth, 417; Washington, 85; Temple, 14; Masters', 5, and Mount Vernon, No. 3. The cornerstone was duly laid, proved, and consecrated and Brother Vrooman was presented with the usual silver trowel by Brother Kinnear. Brother James Ten Eyck, who acted as Deputy Grand Master, toward the close of the proceedings delivered an address on the Scottish bard, which we here reproduce:

In an humble cottage near the banks of the Doon, two miles south of the village of Ayr, and not far from "Alloway's auld haunted kirk," made famous the world over in the poetic legend of "Tam o'Shanter," was born on the 25th of January, 1759, that simple yet immortal bard of Scotia and of the people, Robert Burns, our distinguished brother, in whose honor we to-day lay the corner-stone on which is to be erected a beautiful statue, so thoughtfully provided for among the bequests of that worthy daughter of Scotland, the late Miss Mary McPherson, whose wishes in this respect have been so faithfully borne out by her worthy executor, Bro. Peter Kinnear.

The poet's father, William Burnes, a native of Kincardineshire, a gardener by occupation, is said to have been a most remarkable man, and is described by his illustrious son as having been "thrown by early misfortune on the world at large, where, after many years' wanderings and sojournings, he picked up a pretty large quantity of observation and experience, for which I am indebted for most of my little pretensions to learning." He thoroughly understood men, comprehended their methods, but was possessed of a stubborn and rugged integrity that was almost ungainly, and had such a headlong and ungovernable irascibility of temper that he had hard work to make his way in the world, but he consequently remained always a poor man, respected, indeed, but feared as well.

Robert Burns' mother was Agnes Brown, the daughter of a Carrick farmer, and she has been described as "a very sagacious woman, without any appearance of forwardness or awkwardness of manner." The poet resembled his mother in appearance and address, but had more of his father's irritable and melancholy temperament, which sometimes brought him almost to the verge of insanity, and which undoubtedly accounts for the peculiarities



THE BURNS STATUE.

WASHINGTON PARK, ALBANY.

and even occasional excesses that marked and perhaps marred his otherwise honorable, blameless and singularly unselfish life.

From his earliest childhood to his dying day the great poet struggled with poverty and not infrequently with absolute want. He seemed to have had no suspicion of his own genius, or that it was too late, alas for his own comfort and consolation, to make him beloved by his countrymen and famous throughout the world. What he wrote came from the heart, and not from any expectation of attaining to wealth or fame.

It was this rare quality, linked with a tenderness of expression and a simplicity of diction, that brought him so close to the hearts and the affection of even the simple and the lowly, and made him "pre-eminently the poet of the people." And yet it

is not alone the humble and the lowly who worship at the shrine of his marvelous genius or bow low to do him homage. Kings and princes, warriors and statesmen, those of gentle birth as well as those of humble and obscure origin, all unite in acknowledging the irresistibleness of the charm which the simple Scottish lad threw around the subject concerning which he wrote or sung. In contemplating the work of this "sweetest of singers," as Burns has been not imappropriately styled, "the brotherhood of man" asserts itself and for the time being all distinctions of rank, and class and power are swept away and forgotten. Around them all the poet has thrown a magic spell that renders the peasant fit to stand before the king on his throne and brings down royalty to the plane of common humanity.

Burns taught democracy and equality, yet his reverent admirers are not confined to those in the humblest walks of life. True genius is always democratic; it recognizes, like our own ancient and honored order, the equality and the brotherhood of man. Burns would have been Burns still if he had been born heir to the proudest throne of Europe instead of the child of poverty he was. Nature would have asserted itself, and the poet-prince would have been as gentle and as full of love for his fellow men as the poet-peasant.

I have alluded to the fact that this great poet of the people was a brother in our ancient order of Freemasonry. In July, 1781, when only twenty-two years of age, he was initiated in St. David's Lodge, Tarbolton. A year later he joined St. James's Lodge, of which he afterwards became Deputy Master. It was the Masonic brethren who urged him to bring out his first volume of poems, and who largely assisted in making that venture a financial success.

To the brethren of St. James's Lodge, Tarbolton, while his chest was on the way to Greenock, where he was to embark for the West Indies, he addressed those well known lines commencing:

"Adieu! a heart-warm, fond adieu!
Dear brothers of the mystic tie!
Ye favored, ye enlightened few,
Companions of my social joy!"

So strongly did the Masonic brethren advise Burns to publish a second edition of his poems after the success of the first, and Provost Ballantyne, one of their number, having offered to advance the necessary funds, that the poet abandoned his proposed journey, and went instead to Edinburgh, where through his affiliation with the fraternity he became acquainted with many of the leading men, especially among the members of Cannongate Kilwinning Lodge. It was while in Edinburgh that Burns was hailed as "Caledonia's bard" by Grand Master Charteris at a meeting of St. Andrew's Lodge.

The month of January, 1787, was one of pleasure and festivity for the poet. Freemasons from all the country around flocked to every Lodge meeting where his presence was expected, and sought the honor of shaking him by the hand. In March of the same year an unusually brilliant meeting of Cannongate Kilwinning Lodge was held and the Master, Ferguson of Craigdarroch, conferred upon Burns the title of Poet Laureate of the Lodge, and placed upon his head a wreath of evergreen bays. It is probable that in Burns' own judgment that night was the climax of his career. His modest ambition for fame was more than realized. Honored by his brother Masons as no member of the craft of his time had been honored, publicly recognized and acknowledged as Caledonia's bard, he stood in a position such as no other Scotchman unaided by birth or fortune had ever reached.

But though his fame seemed to be now well assured, he continued to be in straitened circumstances financially, for his published poems, popular as they were, did not, notwithstanding their high order of merit, bring him much ready money. He tried farming and failed, not so much from lack of intelligence or industry, as because the work was not well suited to him, the land which he worked poor and sterile, and the rent more than he could pay. So in 1791 he left the country and settled down in Dumfries, then known as the southern capital of Scotland. Soon afterward appointed an officer of excise, he more than once displayed his pluck and bravery. Conviviality, it must be confessed, at times seemed to get the better of his judgment, though it is but charitable to believe that his habits in that direction were exaggerated by political opponents, who were no less bitter nor rancorous in those days than they are now. Let him not be judged too hardly. Conviviality was the rule in those days, and men of strictly temperate habits were exceptions. The poet was no worse than thousands of others who were considered eminently respectable, and who moved in the best of society. The morals of the Eighteenth were not so strict as are those of the latter part of the Nineteenth century, and it is but fair and just to give the bard the benefit of the statement.

From 1790 till the day of his death life was one continuous and weary struggle on the part of Scotland's "poet laureate" with poverty and failing health. Finally the struggle ended, as all such

struggles must, and on the 21st of July, 1796, at his house in Dumfries, his weary and stricken soul passed into the unknown, the infinite and the eternal.

Loving hands bore his body to its final resting place, and sad hearts followed in mournful procession.

A splendid mausoleum marks the spot, while overlooking the banks of the Doon a stately monument has been erected to his memory. Scotland and England and our own republic are dotted with other memorials of this "poet of the people," not least attractive among which will be the one erected on this spot.

But it needed not stately monuments nor heroic statues, nor "animated busts" to preserve the memory of this gifted son of Scotia; that is enshrined in the hearts of the people for which he wrote and of whom he was one. The man who writes the people's songs will ever be the people's hero, and so the fame of Robert Burns rests upon a secure foundation.

Death came to Robert Burns while he was still young in years, but not before he was weary and worn in body and spirit. And when at last it released him from his sufferings, it may have been said of him in his own beautiful words in "The Cotter's Saturday Night":

> "The care-worn cotter frae his labors goes,
> This night his weekly moil is at an end,
> Collects his spades, his mattocks and his hoes,
> Hoping the morn in ease and rest to spend,
> And, weary o'er the moor, his course does
> hameward bend."

This is not the only honor which had been paid to the memory of Scotia's bard in New York, for on Jan. 21, 1898, a beautifully framed copy of Nasmyth's painting from the steel engraving now owned by Brother Joseph Laing, of Scotia Lodge, No. 634, was publicly presented by a number of admirers of the poet to the Grand Lodge. The presentation was made by R. W. Andrew Patterson, representative of the Grand Lodge of Scotland, and was accepted by the Grand Secretary, Edward M. L. Ehlers, in whose office it now forms a conspicuous embellishment.

Book IX.

CURRENT HISTORY.

CHAPTER I.

CORNERSTONE OF THE ASYLUM.

WHEN Frank R. Lawrence laid down the gavel and returned to the ranks, he left the fraternity, as he said, more united and prosperous than it had ever been before. A presentation of a few figures will easily demonstrate this. According to the Secretary's report there were then 718 Lodges in the jurisdiction, and on Dec. 31, 1888, the number of Master Masons was 74,065. The receipts of his office from dues had been $59,772.25, and other payments had increased the amount to $66,107.57. The trustees of the Hall and Asylum fund reported that not only was the Hall clear of all indebtedness, but they had on hand $139,665.33, with $11,018.63 due for rent, the greater part of which they afterward collected. The money actually received during the year in the shape of rental from the Hall was $58,224.99. The expense of running the Hall and keeping up the repairs and furnishings had amounted to $20,328.37. These figures showed that the necessary cost of conducting the Asylum when it should be built was fully guaranteed and so the energies of the craft were now centered on that long-desired consummation.

John W. Vrooman, who, on June 7, 1889, was installed as Grand Master, was born in German Flats, Herkimer County, N. Y., March 26, 1844, and is descended from a well-known Dutch family. His father was a farmer and as the farm he held was not the most fruitful in the world the family had to observe the utmost economy in all things. But, like the Scotch, the Dutch were, and are, believers in the great value of education, and after the district school was utilized as far as it could go young Vrooman was sent to Little Falls Academy. While there he had to study hard, for vacation time meant for him a period of work —work which brought him the means of support. But he used his hours for study and for work so well that he completed enough of the academy course to enable him, in 1860, to receive a teacher's certificate. By this he was enabled to continue his course at the academy until, in 1862, he commenced the study of law in an office at Herkimer. He continued this study, supporting himself mainly by teaching until 1864, when he volunteered for service in the United States Navy and served until the close of the war, when he received an honorable discharge. Then he returned to his native State, resumed his legal studies, and was admitted to practice, hanging out his "shingle" at Herkimer. In 1868 he was appointed Chief Clerk of the Herkimer County Surrogate's Court and held that office until 1876, when he was appointed Deputy Clerk in the Assembly at Albany.

Getting tired of political life, Brother Vrooman organized a bank at Herkimer, and it may be said that henceforth he was to be known as a financier. In 1890 he was appointed Treasurer of the Mutual Reserve Fund Life Association and Chairman of its Executive Committee, and so remained until 1898, when he became Superintendent of another immense corporation. Since 1890 his home has been in New York City. He is a member of the Lotos Club, the American Yacht Club and several military societies and has

served a term as President of the St. Nicholas Society.

In the fraternity Brother Vrooman's record may be said to be solely associated with the blue Lodge. He is a member of Iroquois Chapter, No. 263, R. A. M., and of Utica Commandery, No. 3, K. T., but we have always thought that he belongs to these bodies simply for the sake of fashion, and not because he takes any interest in them. Of course he admires their principles, their work, their



JOHN W. VROOMAN.

teaching; nobody who ever entered their circles could fail to do that, but he has found enough in the blue Lodge circle to keep his mind busy with Masonic study, and to symbolic Masonry, therefore, he has mainly confined himself.

Initiated in Herkimer Lodge, No. 423, he became in time its Master, serving for three years. In the Grand Lodge he was appointed Senior Grand Deacon during five terms, and after four years' service in the Grand Warden's chair became Deputy Grand Master in 1885, holding the office through Frank R. Lawrence's reign and, as was eminently fitting and proper, succeeding him in the Grand Mastership. A man of deep religious views, one of those Christians who believe that religion enters into all things and should shed its light on all things, Brother Vrooman, in his addresses and recommendations to the fraternity, strove to set out in clearer light than ever the religious phases of Masonic teaching, to show that religious sentiment and practice were at the very foundation of Freemasonry, that its teachings were nothing more or less than a modern development and reduction into actual practice of the principles inculcated in the tenets contained in the Holy Scriptures. In doing so Brother Vrooman gave no opportunity for the application to his views of any term implying bigotry or narrowness on his part. Every utterance was broad and liberal and catholic, full of sentiments of fraternity and charity, of confidence in the present and hope for the future. His spoken words invariably charmed all who listened to them, and we often used to think that the fraternity lost a good deal by not hearing them read in all the Lodges—as a now long-neglected rule directed that they should.

Brother Vrooman was re-elected Grand Master in 1890 and was chosen a third time at the annual meeting of 1895. His two years' occupancy of the Grand East was virtually a continuance of that of Lawrence. The craft had made a mighty effort and to triumphantly complete that effort nothing was wanted but the building of the Asylum and to that end the years of Brother Vrooman's service as Grand Master were mainly devoted.

Under the zealous care of the Trustees, now increased from three to seven by act of the legislation, and consisting of John Stewart, Edward B. Harper and George Hayes, of New York; A. T. Goodwin and George H. Wiley, of Utica; Horace L. Greene, of Fort Plain, and Jerome E. Morse, of Brooklyn, the work sped on. Under their care the plans for

the Asylum were drawn up by William H. Hume, architect, New York City, and contracts in accordance with their requirements awarded to the respective classes of contractors. This preliminary matter occupied a great deal of time, involving even a lawsuit on the part of a disappointed firm, but in all their doings the Trustees enjoyed the legal services of Frederick A. Burnham, who voluntarily acted as their counsel, and so no step was taken without all its aspects being carefully considered. Work was diligently prosecuted on the foundation, sewerage arrangements, etc., throughout the fall and winter of 1890, and on Jan. 8, 1891, the Trustees notified the Grand Master that everything would be in readiness for the laying of the corner-stone on the following May. To this end every effort was made and at length the Grand Master named May 21 as the date for the ceremony, and a medal was ordered to be cast in remembrance of the event. Early in February Grand Secretary Ehlers was appointed Marshal of the day, and with his accustomed energy at once began making arrangements for the ceremonies taking place with all the eclat in keeping with this visible token of the consummation of the hope cherished for nearly a century.

The proceedings at Utica on the eventful day commenced with a parade in which 6,734 Master Masons—as such—took part. Besides there were Royal Arch Masons, Royal and Select Masters, Knight Templars and thirty-nine bands of music. Had the weather been favorable the parade would have formed a grand spectacle, but Utica is as famous for the variable nature of its climatic conditions as for anything else. The parade was reviewed by the Grand Master and a host of notables, Masonic or otherwise, on Rutgers Street, and after leaving what might be called the city of Utica proper and getting into the outskirts the paraders had often a vivid and realistic idea of the rugged road which ancient legends inform us about.

In spite of the rain the ceremonies were put through according to a prescribed form which had been drawn up for the occasion. When the brethren had arrived and were gathered in their assigned places the Grand Master commenced the formal proceedings by saying:

Bro. Senior Grand Warden: From time immemorial it has been the custom among the craft of Free and Accepted Masons to lay the corner-stone of churches, public buildings and monuments when requested so to do by those in authority. We have, therefore, here convened the brethren for that purpose; and it is my order that they give their attention and assistance in the work. This communicate to the Junior Grand Warden, and he to the brethren, that they having due notice, the corner-stone may be laid in ample form.

When this had been done by the Wardens the R.·. W.·. Robert Collyer, Grand Chaplain, offered up the following prayer:

O Thou God and Father of us all, we meet together in Thy name this day to lay the corner-stone truly and well of the home we would build for Thee, and for the shelter and succor of those who shall find a home here, as we trust, through the uncounted ages to come. May this stone be for a symbol of the sincerity and truth we would bring by Thy grace to the work we have to do for Thee here and for those we would help and bless as the almoners of Thy bounty.

Let Thy blessing rest upon our gathering together, and may this be a day of joy and gladness to us all, as when in the ancient time our brethren laid the corner-stone of the temple of Zion, and grant that this joyous gladness may abide in our hearts until the top stone is laid with a psalm of thanksgiving to Thee. We know that except Thou also build this house they labor in vain that build it; and do Thou grant, O God, that this work may be begun and continued and ended in Thee. And may we be co-workers together with Thee and be wise builders by Thy divine inspiration, from the Grand Master on whom Thou hast laid the heaviest burden of this good work, to the humblest helper who shall stand in this lot until the house is builded.

And may all the stones with which we build be living stones like the choice stone of the corner, and all the timbers be sound and good as the great cedars they brought from Lebanon in the former time for the building of the Temple. May all the lines be fair, and beautiful, and true, and all the

pillars as the pillars of Jachin and Boaz, the symbols of beauty and strength; and may there be no untempered mortar hidden away anywhere, to the shame and disgrace of the good building. And, as in the old time, all went well because the people put their heart into the work, and the heart inspired the hands to be strong and true to labor, so may it now be Thy grace from on high. Grant that those who work with us and for us, Thy free masons, may feel this a sacred work they have to do, sacred as prayer, and so may all sacredness be hidden in the doing from this time forth.

And as in the Temple they built unto Thee in the former time there was no noise or clamor, but like some fair palm it rose from the earth towards the heaven, so may it be with this house we would build. May there be no noise or clamor here, but only peace and good will between the workers and the watchers, the employers and the employed. And so may Thy great "Well Done" rest on us all when we meet for the dedication who may be spared to see that joyful day.

And grant, O God, that when this house is builded it may stand through the centuries as a symbol and a proof of the indwelling life of our great brotherhood in this State and this nation, strong and generous, tender, trusty and true, and make full proof of Thy promise to the tens of thousands of orphaned children: "When thy father and thy mother are no more, then the Lord will take thee up." So may we never see the righteous we can care for forsaken or his seed begging their bread, while these doors stand open to receive them.

Nobly and well we would build, nobly and well we would maintain this place by Thy help and Thy blessing, and then when we have done with earth and time leave this asylum perfect and entire to those who come after as our richest and choicest legacy, that they may take up the burden gladly we lay down and be partakers of our joy in the work and the reward. Amen."

An ode, "Brethren All," written by Brother the Hon. Wallace Bruce, then U. S. Consul, Edinburgh, Scotland, was then sung by the brethren to the air of "America." Its words were as follows:

To brethren hale and free
A line across the sea
  We fondly throw;
A pledge to one and all
Within our hailing call;
Let love all hearts enthrall
  And gladness flow!

From out the centuries vast
A ray of hope is cast,
  A beam divine;
May light that guides our way,
Which craftsmen true obey,
On well-wrought work for aye
  In glory shine!

To shield from pain and care
We build with faith and prayer
  A sure abode;
A refuge from the blast,
When skies are overcast,
And night is falling fast
  Upon life's road.

A Home! ah, blessed word!
What memories are stirred!
  God guard it well!
Thy smile upon our task,
Great Architect, we ask,
Till in Thy light we bask,
  And ever dwell!

The ashlars that we hew,
And set with plummet true,
  Our labor here;
A living Temple grand,
Not reared by human hand,
But by Supreme Command,
  Shall there appear.

Turning to the Grand Treasurer the Grand Master said:

It has ever been the custom of the craft, upon occasions like the present, to deposit beneath the corner-stone certain memorials of the period at which it was laid. Has such a deposit now been prepared?

After the usual affirmative reply the Grand Secretary read the list of articles contained in the box as follows:

Constitution and Statutes of the Grand Lodge of the State of New York.
Proceedings Grand Lodge of New York, 1890.
Proceedings Grand Chapter of New York, 1891.
Proceedings Grand Council of New York, 1890.
Proceedings Grand Commandery of New York, 1890.
Report of Ladies' Masonic Fair Association of 1887.
Jubilee Volume.
Order of the Day.
Order of Exercises.
Daily papers of city of Utica for May 21st, 1891.
The three immovable Jewels in silver.
Jubilee Medal.
Asylum Medal.

The usual ceremonies at cornerstone laying followed according to the prescribed ritual.

When all had been completed the Grand Master said:

May the Supreme Grand Architect of the Universe continue to guard and bless this place, and prosper the laudable works of all the inhabitants thereof; may He protect the craftsmen employed in this work from every harm, and bring them into all good; may He grant unto us all an ever bountiful supply of the Corn of Nourishment, the Wine of Refreshment and the Oil of Joy; and may our country continue in peace and prosperity throughout all generations.

And from the brethren came the time-honored response, "Amen; so mote it be."

The brethren of the Utica Lodges then sang the "Chorus of Pilgrims," a bit of music by Wagner, to the following words:

Once more, dear home, I with rapture behold thee,
And greet the fields that so sweetly enfold thee;
Thou, Pilgrim staff, may rest thee now,
Since I to God have fulfilled my vow.

By penance sore I have atoned,
And God's pure law my heart hath owned;
My pains hath He with blessings crowned,
To God my song shall aye resound.

Once more, dear home, with rapture I behold thee,
And greet the fields that so sweetly enfold thee;
Yes, Pilgrim staff, thy toil is o'er,
I'll praise my God forever more!

Then came what really was the central event of the day, the oration by Frank R. Lawrence, the leader whose work had made the proceedings possible.

It was as follows:

For generations to come, this day will stand conspicuous in Masonic annals. At this time, amid general prosperity and rejoicing, we begin the visible consummation of the steadfast purpose of half a century. In this happy hour, we plant the foundation stone of a structure which, when completed, will typify the most exalted principles of humanity and of Freemasonry.

Well may we all rejoice! For when, in all the centuries, has the craft enjoyed a moment more auspicious?

Not with us, but with our Masonic fathers, did this grand design originate. For more than one generation the plan to establish this institution has been sanctified by the sacrifices of the fraternity and its members; and we of to-day are privileged to partake in the triumphant termination of the long struggle and enter upon the erection of this noble asylum,—so long cherished, so long deferred,—upon a scale exceeding the largest expectations of those earlier brethren at whose instance the fraternity first became engaged in this exalted work.

At this time it might well be deemed appropriate to tell anew the familiar story of the Masonic Hall and Asylum Fund from its inception and through its various stages. But its history has often been spread before the craft, and our struggle to remove the great burden of debt and bring about the event of this hour is too recent to render necessary a repetition of the many facts then indelibly impressed upon our memories. Yet the present moment should not be allowed to pass without some brief glance at the state of the craft at and even before the birth of this elevated purpose and at the conditions under which it has been so faithfully pursued.

Masonic history in the State of New York has not always been bright or prosperous. In the period since the Grand Mastership of Chancellor Livingston, who, during the last fifteen years of the eighteenth century, presided over the fraternity, both joy and sadness, prosperity and adversity, have in turn been the lot of the craft. We behold it at one time so highly esteemed, so much sought after, that the most distinguished sons of the State contended in its counsels for the honors within its power to bestow; while, at another period, but a few years separated from the first, it had become the object of a prejudice so intense, a persecution so bitter, that none save the most devoted would acknowledge their adherence to Freemasonry.

When Livingston retired from office, his successors were, in turn, an honored Mayor of New York and an illustrious Governor and citizen, De Witt Clinton, who presided over the fraternity for the extended period of fourteen years.

At the meeting of the Grand Lodge in 1819, the Governor of the State and the Vice-president of the nation contended in friendly rivalry for the office of Grand Master.

Thus highly stood the craft in general esteem. But this was soon to change, for, suddenly, the storm of Anti-Masonry arose, and within a brief period our fraternity, lately so honored and exalted, was attacked, disrupted, and pursued, with a violence so extreme as to threaten its total annihilation. Originating in our own State, the conflict spread to other jurisdictions, while here in the

place where it began the storm continued for years with unabated fury. Because of their adherence to the craft men were proscribed and driven from public station. Lodges were abandoned, their lights extinguished, the sacred volume upon their altars closed to be re-opened no more. Only the true Masonic fire burning within the hearts of a comparatively small number of the brethren, only their unwavering fealty to their plighted vows, saved our ancient institution from utter destruction within this State during that long period of bitterness and gloom.

We have heard the words of the Grand Master concerning our revered brother and late Most Worshipful John L. Lewis, and heartily we echo the merited tribute to that ripest scholar and most ardent Mason. But at this time we should remember also another of the name, that brave old Revolutionary General, Judge and Governor, Morgan Lewis, for thirteen years Grand Master of the State, who through the darkest days in all its modern history guided with wisdom and firmness the destinies of the craft, and then, as the storm abated, in the language of his later namesake, "went tottering down to the tomb, but holding the gavel of authority with the firm grip of a master."

The Anti-Masonic agitation gradually passed away. The craft regained and indeed surpassed its former usefulness and respected position. For many years past its career has been one of steadily increasing honor and respect, and to the present generation of Masons, the old Anti-Masonic days seem as distant and unreal as the stories of the persecutions in the Middle Ages.

It was near the closing days of the administration of Grand Master Morgan Lewis that the project for establishing the Masonic Hall and Asylum Fund in substantially its present form, was first presented to the Grand Lodge and accorded its sanction. A project for the building of a hall had been brought forward years before; but it does not appear to have embraced the features of the present undertaking, which originated in, and not before, the year 1842.

The plan to establish the Masonic Hall and Asylum Fund originated at a period so near the close of the conflict which had been waged so bitterly against the fraternity, that while the brethren who first petitioned the Grand Lodge in favor of its establishment merely declared themselves "impressed with the desire of placing our institution in a position of permanent honor and usefulness," it has long seemed to me that this great benevolent idea may, in part at least, have been conceived in a spirit of thanksgiving for the then recent deliverance of the fraternity, coupled with a resolution to perform a work so great and unassailable, that not even the most virulent of its enemies should longer find cause to attack the usefulness of the craft.

In 1843 the Grand Lodge received the original petition for the establishment of the Masonic Hall and Asylum Fund, coupled with a gift of money, which was placed in the hands of Trustees, and to which additions were made from year to year. Through the existence of a schism in the Grand Lodge, the struggles of rival Boards of Trustees, and other causes, delays arose; but in 1870 the fund had grown to the sum of $340,000. The property at the corner of Twenty-third street and Sixth avenue in the city of New York was purchased, and the erection of the present Masonic Hall in that city was commenced. The Hall was completed in 1874, and was dedicated to Masonic uses during the following year. But it was so heavily incumbered with debt as to render impossible the application of any of its revenues to the charitable purposes for which they were designed. During the following ten years this state of affairs continued. The debt was diminished but little year by year, and the erection of the long-promised Asylum seemed distant and improbable in a very high degree.

In 1885 the debt amounted to a little less than half a million dollars, and an effort was begun to effect its payment. So weary and dispirited were the craft that this task was generally deemed impossible; yet, despite difficulties and discouragements, the endeavor, which, when once begun, was steadily persisted in, progressed so favorably that within less than one year after its commencement the speedy and total extinguishment of the debt was seen to be quite within the power of the craft to achieve. The Grand Lodge extended warmest encouragement. The Lodges and brethren, under a fair system, generally and freely contributed, and the work went steadily forward until, on the 14th day of March, 1889, the Grand Master had the unbounded happiness to announce to the fraternity that the great task was done, that the last dollar had been paid, that the freedom of the craft had been completely achieved.

This happy event was celebrated on the 24th day of April, 1889, in a manner never before attempted, perhaps never hereafter to be excelled, by the holding at an appointed hour in every portion of the State, of meetings of the Lodges and their members, in many instances attended by their families and friends, at which songs of praise were uttered by the lips, and prayers of thanksgiving to the Great Architect of the Universe were echoed in the hearts of many, many thousands. The 24th

day of April, 1889, is fresh in your memories; and no one who took part in that great demonstration of love between the brethren, and of gratitude toward Our Father, can ever forget it.

As soon as the speedy extinguishment of the debt was foreseen, and before that task was actually accomplished, measures were taken for the selection of a site for the Asylum, the home of the destitute brother, the widow, and the orphan, the erection of which was the ultimate purpose so long and steadily in view. That the means might be quickly forthcoming, many ladies of the cities of New York and Brooklyn united with the brethren in holding a Fair in the Masonic Hall in the city of New York, in the months of November and December, 1887; and this undertaking was upon so large a scale and was so successfully conducted, that it yielded a profit of more than $76,000 in money, which was delivered to the Grand Master and by him held until the completion of the payment of the debt, when it was paid to the Trustees of the Hall and Asylum Fund, to be by them used in the erection of the building whose foundation stone we deposit to-day.

Ungrateful should we be, indeed, did we in this happy moment forget that generous labor, that noble offering of those so near our hearts, and, as we proceed from year to year with this endeavor, our labors will be softened and sanctified by the thought that they, too, have been partakers in our toil.

With the debt paid, no time was lost in proceeding to the selection of a site for the Asylum. Many such were offered by brethren and citizens in different parts of the State, and many of these were eminently beautiful and desirable. After long deliberation, the spot upon which we to-day assemble was finally selected, and it is earnestly to be hoped that the judgment of the thousands who to-day for the first time behold this scene will approve, and that the experience of the future will vindicate the wisdom of the choice. At the session of the Grand Lodge in 1889, the selection was approved, and the Trustees of the Hall and Asylum Fund were empowered to acquire title to the property, which was shortly afterward done.

This tract of land, embracing about 160 acres, was valued by its owner, a respected member of the craft, at the sum of $75,000, but was conveyed by him to the fraternity upon the payment of two-thirds of that amount, of which $30,000 was raised and contributed by the brethren and citizens of Utica, the balance being paid by the Trustees from their own funds.

This brief enumeration of some of the principal events in the history of the Hall and Asylum Fund brings us to the present moment, when with our great property in the city of New York entirely freed from debt, and its revenues perpetually assured to charitable purposes, with this beautiful site completely our own, with money in our treasury more than sufficient to complete and furnish the stately edifice now begun, we have assembled to-day and laid the corner-stone of this Asylum.

The published transactions of the Grand Lodge for the year 1870, record in simple words that "The Grand Lodge formed in procession, and, accompanied by twelve thousand of the craft, repaired to Sixth avenue and Twenty-third street, and the Grand Master laid the corner-stone of the Masonic Hall in ample form."

Large as was that gathering, important as was that proceeding, how much more inspiring is the present movement. The twelve thousand brethren who attended at the laying of the corner-stone of the Hall mainly resided in the cities of Brooklyn and New York, and their assemblage, while great and striking, bore distinctly a local character. The vast concourse now assembled upon this spot is composed mainly of those who have traveled long distances from every portion of the State to participate in these proceedings. Every district, every county, is numerously represented; and in so general a gathering we see how warm the tie which binds the brethren of the lakes to those who dwell by the ocean, the craftsmen of the mountains to those who labor in the cities, and which from this day shall bind the city of Utica more closely to us all.

In this fraternal commingling of so great a number of the craft we see justified our hope and belief that the labors of recent years have bound us all more closely together, and that the 77,000 Masons affiliated in our Lodges stand to-day in sentiment, in feeling, and in purpose united as one man.

The sight of so many familiar faces brings to the mind a thought of those who are not here. Many we see who for long years have toiled to bring about the event of this day. The venerable Grand Master who laid the corner-stone of the Hall twenty-one years ago is still active in the craft, and many are with us to-day who for even a longer period have been stanch and true and tried. But of those who took part in the work at its beginning, all are gone; and of the leaders through its early stages, few remain. The list of gifted and distinguished brethren now departed, who gave to the Masonic Hall and Asylum Fund years of toil and sacrifice, is too long to be here enumerated. Ungracious it would seem to mention one and not

to mention all. But in this hour of triumph we turn with grateful recollection to the thought of those hearts of oak, those resolute and loyal brethren, those leaders, dead and gone, but never to be forgotten, by whose precept and example the craft was held steadfast to this lofty purpose, and but for whose labors our present gathering would never have taken place!

From this hour we shall watch with pride and interest the progress of the stately building whose design is depicted upon the medal worn to-day upon so many breasts; and we shall hope that at an early day the craft may again be summoned to attend its dedication.

Then indeed will the great work of practical charity begin. Then shall at last our doors be opened to receive the destitute brother and the widow, and, holiest task and highest privilege of all, to shelter from the world the orphans of our brethren, rearing them to lives of usefulness and worth.

But with the opening of the Asylum will come the most difficult problem yet before us, embraced in the questions relating to its system and management. And the perplexities to be connected with that subject we should strive from this time forward to realize and prepare for. In the past the effort has been to accumulate the means to establish and maintain this institution. In the future our duty will be to meet the responsibility imposed upon us by the means we now possess, in such manner as to prove that our cherished project is no Utopian dream, but that it can be made a great and permanent and practical means of serving the Almighty and of promoting humanity.

We are cheered by the knowledge that in England, the mother country, whence proceeded the authority now vested in the Grand Lodge of New York, and in some of our sister jurisdictions within the United States, there already exist institutions which the craft has established and is maintaining with great usefulness and distinguished success, similar in spirit to that which we are founding; and we believe with firmest faith that the Divine power which has hitherto removed from our path so many obstacles, each in turn apparently overwhelming, will continue so to guide us that success will attend our efforts, and that our labors will receive the approbation of mankind.

So broad is the field for Masonic charity that even the large means now at disposal will suffice to satisfy only a small portion of the just demands upon the benevolence of the fraternity. It is therefore greatly to be hoped that those means will in the future become largely increased. But this can only be looked for from the free-will offerings to be made from time to time by the members of the craft. For in purchasing our freedom from debt it was in effect determined that no new tax should be laid upon the brethren in connection with this undertaking, and the revenues of the Fund can only be augmented through the single, but by far broader and deeper channel of their voluntary benefactions.

We lay to-day the corner-stone of a single building, yet hope that in the not distant future others also will arise upon this spacious site. But we cannot realize too plainly that the proportions which this institution is in future to attain, must depend mainly upon the wisdom and good judgment which attends the use of the revenues now created and with which its career will begin.

Those therefore who stand at the head of the fraternity, the brethren entrusted with the administration of this fund, will henceforward stand charged with responsibilities even greater than in the past. Loyally will we support them and uphold their hands, for in them must be placed our reliance for the provident application of the revenues which have been founded as the result of a struggle extending nearly fifty years.

With intelligent judgment the fraternity will view the management of this great trust, and when it shall be made plain to them that the work here being accomplished is real and practical, and as great and as useful as we hope and intend it to be, believe me, brethren, there will scarcely be a limit to the liberality of their gifts, or to the generosity which they will lavish upon a charity so noble and so splendid.

This confidence of speech, this seeming extravagance of expression, is based upon a knowledge of the craft acquired through years of labor in their midst, during which there came with never-failing liberality their responses to one appeal after another for the payment of the debt—appeals which, however worded, after all depended for their success only upon the loyalty, the devotion, and the generosity of the brethren.

Most Worshipful Grand Master, you have made some allusion to events of the distant past; and it is well that at this time we should give thought not only to the lessons of the distant past, but to the probabilities of the coming future.

Here to-day, exposed before the view of all of us, lies a treasured memorial, which connects the far-away past with the living present so vividly that, quickened by its presence, we seem almost to behold that sublime event in history in which it played an important part. It is the Holy Bible

upon which, more than a century ago, Robert R. Livingston, then Chancellor and Grand Master of the State, administered the oath of office to our brother George Washington, as the first president of the United States of America. It was then, as it is to-day, the property of St. John's Lodge, No. 1.

There is not in all the world a relic more priceless or more justly revered. What patriot can gaze upon it without emotion, what Mason without exultation?

We cherish with natural pride the memory and the Masonic career of the immortal signer of the Declaration of Independence, who one hundred years ago was the Grand Master of Masons in this State. But how small and feeble was the body over which Livingston presided when compared with the great fraternity of to-day! And how different the condition of this commonwealth at that time and at this! At the beginning of this century, when Livingston laid down the Grand Mastership, to be succeeded by Morton, Western New York remained a wilderness, the city of Buffalo was not laid out, Rochester did not exist, and it is a matter of historical record that in the year 1799 what is now the thriving and prosperous city of Utica "contained fifty houses, mostly small and temporary."

These few brief illustrations indicate the swift and almost incredible changes wrought within less than a hundred years. Viewed in their light, who will undertake to prescribe bounds or set limits to the achievements of the future, whether in the State or in the Masonic craft? The world advances to an age of incredible greatness and knowledge and power. The worth and usefulness of our fraternity are no longer called in question, but are generally recognized and conceded. As knowledge broadens and enlightenment extends, may we not hope that its capacity for beneficence will become infinitely extended; and is it not possible that the institution we to-day assist in establishing will attain proportions as far beyond our present expectation as those which it has already reached exceed the designs of the original founders?

Here in the center of the great State of New York, upon the confines of a large and growing city, and on a spot of rare natural beauty, we begin to-day one of the noblest monuments to Freemasonry.

Here henceforth will be enshrined our purest Masonic aspirations.

Toward this spot the craft will turn as pilgrims toward a holy city year by year.

Here for consolation and assistance shall the poor and afflicted come; while from our gates we hope there will pass out and into the world beyond many of the young and pure in spirit, to practice through worthy lives the principles of rectitude and sound morality here implanted in their youthful breasts.

The story of the Temple of Solomon, its greatness and magnificence, is known to every Mason. "At its consecration," says the Jewish historian, "Israel set forth her thousands, and the assembled people beheld in solemn adoration the vast sacrifice of Solomon accepted. The flame descended upon the altar and consumed the offering; the shadow and the glory of the Eternal proclaimed His presence between the Cherubim, and the voice of His thunders told to the faithful of the craft that the perfectness of their labor was approved."

Even so may the flame of the Divine favor descend and be impressed upon this endeavor of our beloved fraternity. May it go forward, consecrated by the hopes, the endeavors, the offerings, and, if need be, by the sacrifices of our brotherhood. May it prove acceptable in the sight of the great Architect of the Universe, and may the benign and charitable labor for whose commencement these proceedings in part prepare the way continue through many generations, even to the latest time, to the elevation of man and to the glory of Almighty God!

In the evening a grand meeting was held in the Utica Opera House, at which several addresses were made of more than usual interest. It should be noted, however, that only a small proportion of the rank and file of the visiting brethren heard these addresses. By the time they reached Utica on their return from the Home grounds there was a wild scramble for something to eat and then in many instances the trains had to be at once boarded for home. There was much discomfort, in many instances serious deprivation was suffered, and there was not a little wild confusion, but everything was borne with the utmost good nature and "the boys" seemed anxious, like Mark Tapley, to be "jolly" under whatever circumstances might present themselves. Sometimes it seemed as if the bulk were doomed to remain floating around the depot all night, yet slowly but surely the railway officials were accomplishing the best results under the circumstances, and although

the host of departing ones was great, its numbers began to lessen steadily, until all who desired were sent rejoicing on their way.

Meanwhile the proceedings at the Opera House were being conducted in very different fashion from those at the railroad station. There dignity reigned in place of jollity, comfort instead of privation, and while others were struggling with railway officials the large and fashionable gathering was listening with rapt attention to a series of really eloquent speeches. After prayer by the Rev. Dr. Charles W. Camp, Grand Chaplain, and the singing of a Masonic hymn, several telegrams were read of congratulaton at results or regret for absence. Then followed an address of welcome by Mayor A. T. Goodwin, who spoke as follows:

One hundred and thirty years ago the wilderness where now stands the city of Utica received an army of 10,000 men. It was the expedition of Lord Amherst on its way to raise in triumph the flag of St. George over the gates of Montreal. It did its part in ending a contest of a century. It gave a final blow to French domination in America, and placed the development and destiny of a continent in the keeping of the English-speaking race. The wilderness thro' which it traveled has been made to blossom as the rose by the intelligent, virtuous, industrious people who inhabit this beautiful valley.

To day a second army of ten thousand men invade our homes. Utica rings with joy. Her streets are bright with decorations and illuminations. No bayonets glittering in the sunlight are seen. Blood and carnage neither go before nor follow after this grand army. The trowel, rather than the sword, is in the hand of its commander, and with the cement of brotherly love he has laid the corner-stone of a grand charity—a home from whose walls, to the end of time, shall perpetually flow "a blessing for the little child, a blessing for the widowed woman, and a blessing for the wear-worn man."

Utica welcomes the Masonic Home as the outcrystallizing of the ancient and honorable charity of your craft. This welcome is not a new fashion with us The slopes all about us are made sweet and beautiful with the homes of organized charity. The orphan finds four homes to shelter him, some of them made affluent by the generosity of the past generation. The sick rest in comfort and ease beneath the roofs of four well-equipped hospitals: the aged find nooks of peaceful rest and calm contentment, two of them founded and endowed by a member of your craft, the benevolent and lamented Faxton, and crowning all on the western hills the bounty of the State has provided and maintains its great hospital for her unfortunates.

Utica extends a hearty welcome to all who are present here to-day. To the Grand Lodge of Free and Accepted Masons of the State of New York; to the Grand Master who has laid the corner-stone; to the distinguished orator of the day, whose faithfulness and ability emancipated your fraternity from debt, and inspired and insured the erection of your Home; to the humblest member of your order, we say: Welcome, thrice welcome to Utica.

We are justly proud of the beauty of our city, its growth in wealth, intelligence, and refinement; of her sons distinguished in the professions, in public affairs, in art, science, and all manufacturing and industrial pursuits. We are proud of their names, of their deeds and of their influence in the development in the growth of the commonwealth which has become the Empire State of our grand Union.

We are justly proud of the high honor you have conferred in placing your grand charity in our keeping. We thank you that you have added one more jewel to our crown of noble charities "that soothe and heal and bless" so many of the afflicted.

Utica is always glad to welcome the orator of the evening in whose honor this vast assemblage has gathered. He needs no introduction to our citizens, to the citizens of the State or to the Masonic fraternity. His name is a household word, and one and all feel honored by his presence on this memorable occasion, and are impatient to listen to the distinguished gentlemen, Mr. Chauncey M. Depew, who will now address you.

The "oration" of the evening was delivered by Brother Chauncey M. Depew, of Kane Lodge, New York, who spoke as follows:

Fifty years ago a Freemason, who was rich in faith but poor in purse, contributed a silver dollar as the commencement of a fund for the building of a suitable home for the craft in the State of New York, and an asylum for its indigent members and orphans. No investment ever before yielded such magnificent returns. That brother must have had abounding hope and expansive imagination, and yet the results have surpassed his wildest dreams.

This last half century has been full of marvels beyond all other periods in the history of the world. It excels in intellectual and material progress. Inventive genius has so reduplicated the power of man and the forces of nature that the wealth of the world and the happiness and welfare of its people have been incalculably increased. Vast as are these exhibits of the development of the period, the best is the growth of this silver coin. From it has accumulated a fund from which over two millions of dollars have been expended in a hall suitable in solidity and grandeur for the craft in the Empire State, and hundreds of thousands have been added for the care of the aged and infirm and to provide the means for educating the orphans. We have celebrated the completion of that grand building in New York, which is an external sign of the power and permanence of Masonry, which is not only sufficient for the demands of the craft for the present and the future, but provides an income of over $50,000 a year for the charitable purposes of the order. To-day we celebrate the beginning of the practical application of the benevolent spirit of the brethren which has been their dream in this State for a hundred years.

There is no more important study for the statesman, the philosopher, or the generous man than the bestowal of gifts for the benefit of our fellow-men. Since St. Paul announced that the three cardinal virtues were faith, hope, and charity, and the greatest of them all charity, this sentiment has grown and expanded until now it finds expression in beneficent efforts all over Christendom, but the prodigal liberality of the United States places them in the front rank of humanitarian nations. From the enforced taxation of all, and the liberal purses of many, a golden stream constantly flows into the hospital, the asylum, the home, the school, and the work of churches and parishes. When the effort is so great and the distribution so vast, and in many cases so indiscriminate, we stand upon the danger line of pauperizing the recipients. The hospital which nurses, cures, or mends the sick and the injured, the asylum which cares for the incurable in body or mind, or provides a home and its influences, with an education, for destitute and orphan children, one and all complete the purest and highest purposes of benevolence.

But there is a help which harms. It is always proper to question whether the independence and self-reliance of the individual are to be weakened. Vigor, success, and good citizenship exist only among those who, being capable and in health, rely not upon charity but upon themselves for their own maintenance and support and that of those who are dependent upon them. Work is health, virtue, and conscience. It keeps the muscles strong, the mind clear, and the morals pure. It is the spur which God himself applies. It is the solvent of socialism, the motor of progress, the spirit of liberty. Without it weeds grow over the farmer's fields, his fences fall, his barns and buildings decay, his largest crop is a mortgage, and its foreclosure is his ruin. Without it the muscles of the mechanic become flabby and his tools rusty and worthless. Without it the merchant fails, and the spider safely weaves his web across the door of the professional man which neither client nor patient ever enters.

Masonry was founded by workingmen. Its whole mission and spirit is work. From the surplus of those who are able and willing to do their part for themselves and their brethren, the funds have been raised, and will continue in larger measure to be contributed, for the maintenance of those who are utterly helpless and have no relatives upon whom they can rely, and for that noblest of all efforts—the substitution, as far as human love can supply the want, of the care, the tenderness, and the thoughtfulness of father and mother for the children of the craft who have lost both. In the plastic years of youth the surroundings of the street and of the gutter, of the saloon and the slum, for helpless childhood trains it to crime and makes it a distinct danger to the perpetuity of the commonwealth. But the children rescued, placed in the asylum surrounded with proper influences, educated by competent teachers, will go out into the world as the sons and daughters of Masonry; the daughters to become the virtuous mothers of the citizens who are to uphold our liberty, and the sons to be the citizens who are to do their part in every good work, to shed honor upon their foster mother, the craft, and to be sources of power and influence in the republic.

When an organization runs back beyond historic records, and relies upon tradition for the story of its origin, its career during a known period either justifies or falsifies the tradition. An ancestry of virtue and good works is a liberal education in both. The power of the accumulated wisdom of the past is a resistless impelling force upon the present. The architects, the draughtsmen, the decorators, the wood carvers, the workers in precious metals, and the Masons who were building the famous Temple of King Solomon came from every nation in the then known world. Their union for mutual help, protection, society, and improvement was the marvel of an age when all navies were pirates and all nations enemies.

Institutions do not survive through the ages by

accident; they live only through the possession and operation of everlasting principles. Dynasties have disappeared; thrones have crumbled; whole races have been annihilated; governments have succeeded one another with a frequency beyond the power of the historian to record; civilization itself has risen to the highest excellence and then sunk in darkness and oblivion. But Masonry has continued through the centuries with the same spirit of universal brotherhood, of equal democracy, as existed by legend among its traditional founders. Belief in God and love for one's brethren are ideas founded in divinity and humanity which are absolutely indestructible. During all these ages there have been no trials for heresy or rewards for orthodoxy in Masonic Lodges. The disciples of Dr. Briggs and his adversaries are equally welcome. The followers of Heber Newton and those who would cast him out can find with us hospitable homes. The advanced students who claim they have found errors in the accepted translation of the Bible which necessitate a revision, and the associates of the good old deacon who remarked in regard to the translation by the authority of King James which we have, that the version which was good enough for St. Paul was good enough for him, can all take equal and fraternal rank with us. We are liberal enough to embrace all creeds and all sects who acknowledge one supreme and over-ruling Deity. How they shall worship Him, by what formula or under what diversity of doctrine, we leave to their individual and independent consciences.

When the world has been plunged in savagery and superstition, when continents have been drenched in blood, when cruelty has immured in dungeons and stretched upon the rack the disciples of civil and religious liberty, the Masonic sign of distress has always been recognized upon the battlefield or in the torture chamber, and with it the kinship of blood and brotherhood.

Secrecy is not potent for perpetuity. Secret societies, political, religious, social, labor, and national, have been created by the million and have lived their brief lives and expired. Organizations which have for their object the pursuit of a policy in government, the propagation of a creed or the improvement and strengthening of a craft, form and dissolve with the recurring years, and no trace of them is found in succeeding centuries. Organizations formed with the best intentions for promoting the welfare of mankind by community of property and interests, have flourished for a brief period, and then resolved into their orginal elements because of their practical denial of the truth that manhood and individuality are the eternal attributes of successful effort. The guild of the Middle Ages still exists, but it has lost its purpose and power, and survives only as an exhibit of mediæval mummeries and for the support of the corporators who thrive upon its accumulated funds. All societies save the one which celebrates to-day are the creatures of localities, nationality, or temporary emergency. But Masonry, marching under the leadership of God and the banner which bears the motto "Love thy neighbor as thyself," with the peasant and the prince, the mechanic and the merchant, the workingman and the millionaire, the learned and the unlearned, following in equal rank and common step, knows neither race nor nationality, neither caste nor conditions, as it proudly and beneficently moves down the centuries.

The chief factor in education and the conservator in society is association. The mighty movement of our century threatens the destruction of the individual. In the maelstrom of competition and crowded populations, each strives for himself at the expense of his neighbor. The old tie of acquaintance and sympathy is broken. Associations properly formed and cultivated are the barriers against the flood which would engulf the best elements of humanity. There is virtue in secrecy where no wrongs are contemplated behind the closed doors, but only the mutual benefit of the members. If the applicants are properly sifted, those who pass into the inner circle are the survivals of the fittest. In the attrition of ingenious minds, discussing freely all subjects under the rose, in the communings of warm hearts and liberal souls, each gains from the other a measure of strength, and the composite is a more perfect man. Associations of men and women engaged in similar pursuits accomplish most admirable results, but mainly in the direction of their material welfare. Trades unions have their mission and their sphere, which are essential to the proper working of a great industrial community.

No society, however, can long harmoniously live with increasing populations, unless there be some method by which those of different pursuits, conditions in life, intellectual acquirement, and success in the battle for supremacy can meet upon common ground. This is one of the missions of political parties. It is one of the great human benefits of churches. It is the best of the results of academic and collegiate companionship. Every institution, every organization, every association which tends to further the filling up of social chasms, the harmonizing of labor and capital, the bettering of the acquaintance of those whom cir-

cumstances have antagonized, but whose interest it is to be friends, is patriotic in its purpose and work. But the leveler which brings the heir to the British throne, when Grand Master of the order in England, upon the same plane with the humblest of his subjects, which causes the president, the cabinet minister, the governor of the State, the judge, the congressman, to sit satisfied within the Lodge under the authority of a worshipful master, who holds no public office, has no money, and lives by the labor of his hands and the sweat of his brow, is the Masonic order.

The rocks upon which all societies and organizations have split have been either church or State. An excursion into the fields of religion or politics has paralyzed the principles of their origin, and their members have fled from warring companionship. By heredity, tradition, education and affection men and women are anchored to the faith of their fathers. No Lodge can survive the introduction of a dispute as to creeds or the attempt to enforce one dogma as against another.

The stake no longer exists for those who would be burned rather than recant, but the candidates for martyrdom, for conscience sake, are as numerous in one age as another. Notwithstanding all that is said in regard to the loose tendencies of our time, each year is more securely religious than the past. Despite all the tributes which are paid to the liberalizing tendencies of our age, there is no loosening of faith upon the essentials of truth or doctrine. While few societies might attempt the hazards of religious discussion and difference, the venture into politics is always attractive. The ambitious aspirant for political favors is proverbially reckless of consequences in the use of methods by which he climbs to place and power. He will use his pastor, and hazard a schism in the church; he will cultivate his Lodge and risk its disruption. Broader than the ambition of the individual is the allurement which power holds out to an association comprised of great numbers of citizens to make themselves felt as an order in public affairs. They may secure the doubtful laurels of a first or a second election; they may exist for a few years as a disturbing element in political calculations, but they will dissolve and disappear as the Farmers' Alliance will, for what it did yesterday. The Farmers' Alliance was a grand organization, but in attempting to stand between the upper and nether millstones of the two great parties, which must always separate this people, it will be ground to powder in the whirl and crash and roar of a presidential election.

Masonry has been satisfied in all ages of the world to be loyal to all governments under which it might be, no matter what their form, but has afforded to each member the fullest liberty as citizen or subject to carry out and live up to his own ideas. It is only within the walls of his own temple that, regardless of autocracy, monarchy, or republicanism without, the Mason stands upon the plane and square of a pure democracy. Our order could live under Judaism, and upon the completion of Solomon's Temple carry its principles and faith into every part of the civilized world. It could thrive under the Roman Empire without exciting the hostility or the jealousy of the Cæsars. During the Middle Ages violence and bigotry had divided the world into masters and slaves. Voiceless humanity, denied a hearing before any tribunal, and groaning under untold wrongs, injustice and outrages, could only mutely appeal to heaven for help. The prayer to God for succor, for life, for liberty, must be made through temples builded in His honor. The serf, the vassal, or the slave could neither design nor erect them, but the brethren of the Mystic Tie, by the strength of their association, had preserved their manhood and independence. They were Freemasons. They designed, erected, carved, and beautified those superb cathedrals which were the religion of other centuries and are the wonder of ours.

A hundred years ago at Newburgh, when the Revolution had succeeded and the Continental army was disbanding, Washington and all his generals standing within the precincts of a Masonic Lodge, of which they were all members, could rejoice in the fact that the Masonic principle of the equality of all men before the law, had, at last, after unnumbered centuries, become the corner-stone of their republic. A century of the successful operation of this principle enables us to contemplate today a government of sixty-three millions of people possessing more power, enjoying more happiness, delighting in more liberty, and richer and more prosperous than those of any other nation upon earth. We turn from Washington and his generals and their great work in war, from the early Grand Masters of our State, Robert R. Livingston, who gave us our judiciary system, and De Witt Clinton, who created the Erie canal and wedded the lakes to the sea, to the duties of the hour. The past is superb and secure. The present is peace. The future, under the beneficent operations of the institution founded here to-day, and kindred asylums which will be established in the different parts of the State, will open with increasing years new avenues for charity and fresh reservoirs of benevolence.

The closing address was delivered by Grand Master Vrooman; he said:

The faith of a devoted brotherhood is to-day lost in sight.

The hope of a century is to-day ending in fruition.

The charity so long looked for is to-day cheering the heart of the needy brother, the unhappy widow, the helpless orphan, soon to enter this haven of fraternal affection.

We are to-day proving that a Mason's charity begins with faith, continues in hope, is perfected in works, and will extend through the boundless realms of eternity.

The Masonic fraternity has invited this distinguished audience to witness these interesting ceremonies, and we are grateful and proud that so many thousands have responded to the invitation.

We welcome, in the name of 723 Lodges and more than 77,000 members, the power of the Empire State represented here by its military and by many of its chief officials. Centuries ago Freemasons were charged to be peaceful subjects to the civil powers, and never to be concerned in plots or conspiracies against the nation; and we are pledged to be true to our government, just to our country, and to submit to legal authority.

We welcome, thrice welcome, our friends of the city of Utica, whether in official station or private life. The inhabitants of this beautiful "City of Philanthropy" are endeared to the Masonic heart of this great jurisdiction, because they have, one and all, given substantial aid and sympathy in promoting this beneficent enterprise.

To-day it can truly be said of philanthropic Utica that history repeats itself.

Thirty-one years ago this month, the cornerstone of the orphan asylum yonder was laid with Masonic ceremonies by John L. Lewis, Grand Master.

The address he delivered upon that occasion comes to us now like the inspired hope of a prophet. I repeat his thrilling words for the satisfaction and joy of our Utica friends and brethren who are anxious that the home and school here builded shall supplement the grand work of yonder noble institution. He said: "When shall we come forth in our strength, and lay the foundations of an asylum for a brother's little ones, worthy of the object, worthy of the craft, in New York? The feeble accents of him who addresses you now fall upon your ears probably for the last time; but if in coming years you shall cherish any kindly memories of your present Grand Master, remember that his latest words to you on such an occasion were a plea for the widow and orphan—his last admonition that caught from the loving and glowing lips of a Greater Master, to remember that 'ye have the poor always with you.'"

We fondly cherish the memory of John L. Lewis. We gladly and gratefully perpetuate his beautiful words of hope and courage.

But to-day the Masonic eye of New York is turned toward the living, and the Masonic heart of this imperial jurisdiction again welcomes with love and gratitude that genius of Freemasonry—Frank R. Lawrence.

Listen to his first official utterance as Grand Master, which was proclaimed to the craft Oct. 31, 1885:

"We have far higher and less selfish reasons for hastening its discharge. (Referring to the Masonic Hall and Asylum Fund indebtedness of $485,000.) Until this debt is paid the real purpose of the Hall and Asylum Fund cannot be accomplished. The hall is merely a means to an end. From its revenues, when freed from debt, there will arise and be perpetually maintained the great and noble charity, the asylum, an abiding shelter for the widow and the orphan, the helpless and the dependent, who cry to us for aid in the name of God and humanity."

Now listen to his last official utterance, which was prolaimed to the craft April 24, 1889:

"I have the unbounded pleasure to announce, as has already been informally made known to you, that the indebtedness of the Masonic Hall and Asylum Fund has been completely discharged.

"The great task is done. The last dollar is paid. We are free! * * * For a single hour we give ourselves over to rejoicing. Yet in this short life of ceaseless activity, the completion of one task is but the signal for pressing forward to that which lies next beyond. The undertaking in which it now becomes our duty and privilege to participate, the establishment of an asylum for the indigent Mason, the widow and the orphan, is of the highest and most sublime character."

Brother Lawrence equalled the most brilliant of his predecessors in the inspiration of beautiful words to urge the erection of an asylum. He excelled in practical deeds, to accomplish a fixed fact —the payment of a debt, the creation of a surplus, which prepared a way for these ceremonies.

God grant that the prophetic words of our Past Grand Master, "the Golden Age of Masonry is not behind us; it lies before!" may be gloriously fulfilled in the new era upon which we are entering today.

We welcome the friends and well-wishers of our cause from every county in the State, who to-day honor us with their presence.

We welcome and extend the hand of fraternal greeting to the seven hundred twenty-three Lodges, here represented by many thousands of brethren, who have come up to us from every quarter of this grand jurisdiction.

We devoutly ask God's benediction to rest upon all present, and, reaching over and beyond them, to the State, the family, the Lodge which they represent.

Thus assembled, it is your province to inquire: "What mean these things?"

We answer: that a brotherhood, bound together by fraternal ties, is seeking to provide for the needs of a common humanity, and to improve the moral and religious condition of God's great family.

The immediate enterprise before us may be regarded by some as too limited in plan and scope to provide for the wants of a great fraternity, second to none in the world.

This undertaking, however, like all others of magnitude, must have a beginning, and we firmly believe it will grow into larger and more magnificent proportions as the years go by.

Small beginnings have ever marked the mighty achievements of all ages.

A pious monk, single-handed and alone, dared to denounce wrong and battle for the eternal principles of right, and Martin Luther started the wave of reformation which has widened into a boundless ocean of good.

A handful of brave men on Plymouth Rock laid the foundation for civil and religious liberty; the corner-stone was placed by the patriots of 1776; the building was completed by the labors of loyalty, and dedicated to the service of God and a free people. It stands to-day the most superb model of civil and religious architecture that the world has ever seen.

A poor woman lived in humble circumstances. Her kind words and loving heart caused a step-son to feel, as he often said in after-life, "like a human being." The modest and gentle influence of that woman builded a character grander than she knew, and the sweet, unselfish devotion of Sally Bush gave to the world an Abraham Lincoln.

He it was whose inspired soul gave utterance to those undying words: "With malice toward none, with charity for all;" and, no matter whether in or out of the fraternity, Abraham Lincoln proclaimed the real, living, sublime principles of Freemasonry.

Thus does individual civil and religious life furnish a striking example of the truth I have stated—that little things produce great results.

My brethren, no great work was ever completed without great labor and sacrifice, and the illustrations just given apply with equal force to the Masonic world.

The plan and purpose of this asylum was not born in a day; it had its small beginning.

Eighty-three years ago twenty Lodges, representing a few hundred members, assembled in Grand Lodge Communication in the city of New York. A resolution was then adopted, "That a committee be appointed to devise and report a plan for the education of children of poor Masons." A few months later that committee reported, "That they are of opinion that a fund may be raised sufficient to defray the expense of an establishment to consist of fifty children; and, in order to ascertain the probable expense of education, including all articles necessary for that purpose, your committee applied to the Trustees of the Free School incorporated in the year 1805, who have agreed to educate in their seminary fifty children constantly for three hundred dollars annually." Although the Grand Lodge at that time was neither great in wealth nor numbers, it nevertheless was interested then, as we are now, in the dear children, and after considering the subject reported a plan "for the education of fifty poor children whose fathers are, or have been, members of the Ancient and Honorable Fraternity of Free and Accepted Masons."

The report was adopted, and on the 27th day of December, 1810, the "School Committee" delivered over to the Trustees of the New York Free School fifty children.

It is interesting to note, then as now, public confidence in the Masonic institution, as evidenced by the open arrangement made between the officials of the Free School of New York and the craft.

Mention is made from time to time of the progress of the scholars; their physical comforts were duly cared for by the brethren, and much good seems to have been accomplished. Without further detail concerning this, our first "Masonic Home and School" project, I will briefly state that record was made from time to time of its existence until June 4, 1819, when it appears that this most worthy charity in behalf of children came to an end.

The mere handful of seed thus sown in our Masonic vineyard seems to have been scattered and well-nigh lost. But, God, wiser than man, never permits the seed of unselfish endeavor to die. It may lie dormant for a season, but will surely sprout again.

The seed sown by our Masonic fathers did lie dormant from 1819 to 1842, when it again took root in the hearts of Greenfield Pote, James Herring, and other noble workmen, who will be forever re-

membered by a grateful brotherhood for bringing to Masonic light that most wonderful memorial, which prayed for the building of a hall and "the founding of an asylum for worthy decayed Masons, their widows and orphans."

The historic fact should be recorded that this memorial was conceived and written by James Herring, Grand Secretary, and the first subscription of one dollar was made and paid at that time by Greenfield Pote, Grand Tiler. Therefore, we properly claim that the "Hall and Asylum Fund" had its origin in the year 1842, although the interesting document did not officially reach the Grand Lodge until the 8th day of June, 1843.

At that Communication, representatives were present from forty-nine Lodges, which included a membership of a few thousand.

The first subscription was followed by others from time to time, until the memorial was presented to the Grand Lodge, signed, as we are told, "by one hundred brethren, and the amount subscribed upwards of three hundred dollars."

The glorious inspiration of James Herring, and the first contribution by Greenfield Pote, on that bright day for Freemasonry, in 1842, made possible, aye, certain, the ceremonies of this day.

Forty-nine years have passed since that memorable event; years full of marvellous growth and improvement.

The small beginnings of 1808 and 1842 have developed into the broad and grand field of May 21, 1891.

The seed sown by that original charity fund of three hundred dollars was scattered broadcast throughout this grand jurisdiction, and none of it has ever fallen on unfruitful ground. It has brought forth an hundred, aye, many hundred-fold. Among other good things, it has brought forth in money, $3,514,359.50, which has builded and furnished a Masonic Hall; paid a debt; purchased these broad and beautiful acres; placed in bank on the first of the present month $226,464.16, a sum more than sufficient to erect and equip this asylum, the corner-stone of which we have just placed with loving hands and grateful hearts.

Although we officially designate this building by the name "Asylum," let us vie with each other to make it a "Home," with all the endearments surrounding that sacred retreat.

Freemasonry thus plainly presents to its friends and supporters the character of its life-work. In it the brethren all labor as equals, but they teach the equality that elevates. Thank God, there is no aristocracy in our institution, unless it be that of faithful service, of honest merit; and so long as we remain true to our standard, Freemasonry will never need a defender.

But, my brethren, be not forgetful that the high character of an institution does not necessarily form the good conduct of its members; neither is an institution great or useful by reason of its boasted antiquity, but rather on account of its love and labor for the human family. Proudly can we boast that the Masonic institution is both great and useful, because its every thought is pure; its every teaching ennobling; its every effort dedicated to the service of God and a distressed brother. Measured by such standards, consecrated by such motives, do you wonder that we prosper? Do you wonder that we are united? Do you wonder that we are permanent? Do you wonder that the benediction of God rests upon us?

My beloved brethren, let not prosperity lessen our labor. Rather let it quicken us to greater love and broader charity, until no almshouse or other public institution shall record the name of a single unfortunate brother, widow, or orphan of the fraternity. Then, with one mighty acclaim, may we unite to celebrate the year of Masonic jubilee, not only in dedication of this magnificent structure, but in proclaiming liberty to every captive brother bound by the chains of intemperance, misfortune, or poverty.

The other exercises of the evening were mainly musical and the entire proceedings were such as to be fittingly in keeping with the dignity and importance of the occasion.

CHAPTER II.

THE DEDICATION OF THE ASYLUM.

BROTHER VROOMAN was succeeded in the Grand East by William Sherer, who had served under him as Deputy Grand Master and had previously done good service in the Grand Lodge as Commissioner of Appeals for eight years. Brother Sherer was born in Mead County, Kentucky, in 1837. In 1850 he took up his residence in Brooklyn and five years later entered the services of the Metropolitan Bank. In 1863 he was appointed to an office in the United States Sub-Treasury at New York and remained there for about twenty-five years, when he received a position in the New York Clearing House, of which he is now manager. In the fraternity his advancement was rapid. In 1868 he was made a Mason in Anglo-Saxon Lodge, No. 137, and was several times its Master. In 1878 he was Deputy Grand Master for the Third District. In Royal Arch Masonry he reached the most prominent State office, that of Grand High Priest, and his affiliations extended both to cryptic and chivalric Masonry. He also received the honorary 33d, and last, degree in the Ancient and Accepted Scottish Rite.

Brother Sherer's one year of office was simply one of waiting. He grasped the reins which had been gathered up by Frank R. Lawrence and held by Vrooman. It was the usual period of rest, which, according to the law of nature, a law that is equally applicable to man as to the elements, comes after each period of commotion. The eyes of the fraternity were directed to the building rising near Utica, to the troubles which the Trustees were having with belligerent or unworthy or thick-headed contractors and to various legal complications which confronted them. All these things were overcome, but they really formed the main topics of interest during Brother Sherer's term, and they were safely overcome, thanks to the prudence and cautious determination of the Trustees and to the excellent legal advice placed at their service by Frederick A. Burnham, as well as by other brethren belonging to the bar. In fact, nothing new, nothing startling in the way of legislation or initiative could that year have been undertaken by any Grand Master, and Brother Sherer, by pursuing a policy of masterly inactivity probably gave evidence of that shrewd common sense which has been his main characteristic.

At the meeting of June, 1892, Brother Sherer was re-elected, but declined further service, and James Ten Eyck, of Albany, was elected in his stead. This popular member of the fraternity was born in Albany, Feb. 16, 1840, and educated for a business career. His father was a banker and, possessing ample means, gave his son the best education possible. Ten Eyck developed considerable business tact, and for many years was regarded as one of the most substantial merchants in the old Dutch city. Soon after entering on his business career he sought for relaxation that would be pleasant and at the same time intellectual and, believing he would find what he wanted in the Mystic Circle, was initiated, passed and raised, in 1863, in Masters' Lodge, No. 5, Albany. The light he then received

and the instruction given in the philosophy, aims and principles of the grand old institution fully met the ideals he had formed and he at once became noted for his enthusiasm. He showed the possession of all the material necessary to make a good officer, and, passing through the subordinate stations and chairs, became Master in 1873, serving for five terms in succession. This brought him into membership in the Grand Lodge and there, in 1883, and again in 1884, he was



JAMES TEN EYCK.

elected Junior Grand Warden. While passing upward in Masters' Lodge he was also busily engaged in seeking Masonic light in all available and lawful methods. He was exalted in Temple Chapter in 1866, received the cryptic degrees the same year and completed the "York Rite" by passing through the chivalric degrees before the end of 1867. He also sought still more light by seeking admission into the venerable Ineffable Lodge at Albany, of which he afterward became Master, serving in that capacity for five years, and he was crowned an honorary member of the Supreme Council, Northern Jurisdiction, Ancient and Accepted Scottish Rite, in 1877.

Brother Ten Eyck was active in the arrangements for the dedication of the Hall in New York. As Grand Senior Warden for six years he was one of Lawrence's most active lieutenants in the debt-raising campaign and took part in laying the cornerstone of the Home under Grand Master Vrooman. In the course of the jubilee meeting, held in Albany, April 24, when all the Lodges in that city joined to celebrate the removal of the debt, Brother Ten Eyck delivered a notable address, from which we make a few extracts to show how fully he had become possessed of "the Masonic idea," as W. E. Henley, the London litterateur in a recent work so flippantly refers to Masonry, conveying his meaning in a silly, sarcastic strain—a strain which shows that he does not believe in the existence of any "Masonic idea" at all:

Our period of forty years' wandering in the wilderness, exposed to famine and temptations, pursued by enemies, and on every hand beset by powerful foes, is of the past; and at last we have entered that Promised Land of prosperity and peace which our elders foresaw with such a clear vision, even though they themselves were not, in any considerable number, to enter it. The bonds are broken; the debt is discharged; and the great Masonic fraternity of the State of New York has entered upon a new era, which, under God's good providence, we fondly trust and sincerely believe will be one of continued charity and good-will, undiminished loyalty to country and to God, the Supreme Architect, and of increased and constantly increasing usefulness to our fellow-men, be they members of the craft or not; for, Freemasonry, while it binds together more closely and by stronger ties those who have been admitted to its light and walk thereby, reaches out beyond its own mystic circle, and aims to improve and ennoble humanity in general, to ameliorate the sufferings of those in distress, and to elevate, so far as lies in its power, the entire human race.

Let us, first of all, with due reverence and with humble, but grateful hearts, return thanks to Almighty God for His graciousness towards us and for the favors He has so conspicuously showered

upon us. Our numbers have been wonderfully increased; our enemies have been either discomfited or changed into friends; persecution of our order has ceased in all enlightened lands; religion has become our ally, and the law has become our protector and defender, instead of our persecutor. Princes and potentates are proud to be reckoned as members of the great fraternity, and if they are found to be worthy and well qualified the fraternity welcomes them—not, indeed, as princes and potentates, but as fellow-men and brothers. For, while as Freemasons we recognize different degrees of excellence and exaltation in the craft, we also hold that all men and Masons are equal in the eye of the Supreme Architect; that all alike are His servants; and that, consequently, all are brethren in the largest sense of the word.

Divine aid is not vouchsafed to any great or good cause, except through human agencies. It was through such agencies that the seeds of liberty were early sown broadcast throughout our fair land. Our sturdy and phelgmatic, but still liberty-loving Dutch ancestors in this State of New York; the chivalrous and honorable, if, perhaps, sorely pecuniarily-pressed, settlers of Virginia and the Carolinas; the Pilgrim fathers who founded the colonies of Plymouth Rock and Massachusetts Bay; the Quakers, who aided William Penn to establish the great commonwealth which now bears his name; the devout Roman Catholics who followed the fortunes of Calvert and Lord Baltimore in Maryland, and the devoted adherents of Oglethorpe in Georgia—all these, as well as the earlier colonists of Rhode Island and Connecticut, New Jersey and Delaware, are entitled to and daily receive tributes of respect and veneration from the American people of the present generation. Just so we revere the memory of our ancestors of the Revolutionary period, who, through years of toil and sacrifice and deprivation, fought the good fight for principle which eventually guaranteed us the rights of "life, liberty and the pursuit of happiness," as well as our absolute independence as a nation. And while we make obeisance before and strive to do honor to the memory of that noble band of patriots collectively, we yet single out the name of the illustrious Washington as one worthy of marked and especial attention. We fondly call him "the father of his country," and with enduring and affectionate remembrance celebrate, with unflagging interest and fervor, the anniversary of his birth. This we do as citizens of this great republic for which Washington labored so unselfishly and so unremittingly and, as events proved, so happily and successfully.

In that same spirit, brethren, while we render homage and return thanks to the Supreme Architect for His wondrous goodness and beneficence to us as an order, let us also be mindful of the human agencies that have been so largely instrumental in bringing us to our present substantial and enviable standing in the eyes of the world. Our magnificent temple in the city of New York was constructed and furnished at an expense of more than $1,500,000, nearly all of which vast sum has been contributed by subordinate Lodges in this State. It is not assuming too much to say that there is no more imposing Masonic structure in the world, nor that its intrinsic value is far greater to-day than it was when first completed and dedicated. Four years ago, the amount still remaining due and unpaid upon it, including interest, approximated half a million dollars, and the annual interest charges upon this vast sum constituted a heavy burden upon the order.

Heroic efforts were made to reduce if not to entirely cancel the indebtedness, but it was not until those efforts were taken in charge of and directed by our present Most Worshipful Grand Master, Frank R. Lawrence, that we saw "the beginning of the end." Incessantly and untiringly he devoted himself to the herculean task of freeing the order from indebtedness, and his efforts were worthily seconded by those associated with him in the management of the affairs of the Grand Lodge, and also by the officers and brethren of subordinate Lodges. With a zeal and earnestness and enthusiasm that was never permitted to flag, his noble work was continued until success crowned his efforts, and the order of this State placed upon a foundation at once secure, independent and immovable.

The event of Ten Eyck's term of office, the incident which afforded his big, generous heart the most room for rejoicing and has since in the way of reminiscences given him the most intense satisfaction, was the dedication and formal opening of the Home at Utica—the placing of the keystone into the arch of Masonic charity, as some one expressed it. This was done on October 5, 1892, and was made the occasion of another Masonic demonstration in Utica. Grand Secretary Ehlers was Marshal of the day and the parade from Genesee Street to the grounds was taken part in by 8,524 Master Masons, besides Royal

Arch bodies, Knights Templars and others. It was a gala day in every sense of the word and in the addresses delivered on the occasion by the Grand Master, Deputy Grand Master Burnham and others there was a pardonable note of triumph. The dedication was performed with all the ceremonial prescribed for such occasions, and although the building was then incomplete so far as its internal appliances were concerned, enough was in evidence to show the craft that the Trustees had done their work well and that the idea of Masonic charity had received an embodiment in brick and mortar which was in every way worthy of the aims, dignity and teaching of the institution.

The building—buildings, rather—stand on high ground just outside the city of Utica,



MASONIC HOME, UTICA, N. Y.

although the city is rapidly reaching out toward the property. The view from any part of the grounds is remarkable for its beauty, and it is hard to imagine a more lovely scene than that which lies before the visitor as he stands in front of the entrance to the main building. A long stretch of fertile fields, backed by blue hills, on one side of the city, on the other, as far as the eye can reach, a succession of urban landscapes, each one seemingly framed by some development of nature. The whole scene is one which might be lingered over for weeks, it rests the eye, it delights the senses and stirs the imagination. The main building is more like a huge chateau, rising in the midst of a well-kept demesne than anything else. There is nothing of the institution-look about it, nothing to indicate that it is an asylum—indeed, the name asylum has long been dropped in connection with it and the truer designation of "home" applied in its stead. The building is of brick and Lake Superior sandstone, relieved with terra cotta trimmings. The central portion rises to a height of four stories, with flanking towers, while the side wings, less in height, have been treated with the same architectural features, and form one harmonious whole. The sky line is irregular, giving the structure, with its towers and high-pitched roof, a most picturesque and striking appearance, and it forms a most imposing-looking establishment when seen from the railway or from the road. The children's building beside it is similar in design. In the interior everything is arranged for comfort. The corridors are large and roomy, the sleeping rooms are light and cheerful and fitted up comfortably, while the rooms for work, for recreation, for lounging are each arranged and furnished so as to yield as much convenience as possible. Nearly all the dwellers in this mansion have with them in their rooms some little tokens of auld lang syne,—photographs, bits of bric-a-brac, or memento of one sort or other. The discipline maintained is no greater than is essential for the proper government of such an establishment. The children's building is admirably fitted up all through and thoroughly supplied with educational appliances. This department will repay the closest inspection, while of all the features of the Home the same may be said. The inmates are expected to "work around" if they are able, and, naturally, they are generally only too glad to be of any service. The

Superintendent of the institution, Past Grand Master Jesse B. Anthony, was appointed to that office Feb. 13, 1893, and his management has been commended year after year by the successive Boards of Trustees. The first inmates of the Home were admitted on May 1 following, and since then the establishment, while full, has never been crowded, and no one has as yet been long kept out on account of lack of accommodation, thanks to the judicious extensions which have been made to the original structure. It has been said that the Home is an expensive affair; that the cost of maintenance of the inmates is greater per capita when compared with similar institutions, but then there are no "similar" institutions to place in comparison with it, for the Masonic Home is not an almshouse. The Superintendent and most, if not all of the male inmates jointly contributed an equal share of the quota to the fund which made it possible. It is an institution founded by brotherly love, by men who stood equal in the sight of God and their brothers before the altar of Masonry. If, say, one hundred men agree to lay aside a certain portion of money to found an establishment so that whoever among their number might fail in the terrible struggle for existence could there seek shelter, those who do so seek shelter are hardly to be put on a level with paupers, seeing they have entered upon what they themselves helped to create.

The management of the Home is not perfect; there are many matters open to criticism. But for that this is neither the time nor the place. The Trustees are working out a great problem, and they have done so much in the past that we believe they will soon overcome the defects which undoubtedly exist. But a good deal will be gained when Trustees, Superintendent and inmates get a clearer understanding of their relative positions, when they study the philosophy of the noble address delivered in the Home by Grand Master Burnham on his official visit in 1895, when he said that he had co-operated in the rearing of the Home with the thought that perhaps he was helping to rear a place of refuge and rest for himself.

Before leaving the subject of the Home, which has occupied our attention through so many pages, it may be well to record here that in 1892 the Committee on Hall and Asylum Fund recommended the creation of a permanent fund for its support, so that however fortune might treat the fraternity the maintenance of the Home would be secure. Accordingly the Grand Lodge passed a resolution that the Trustees should set aside each year, from the net receipts of the Hall and Asylum Fund, 30 per cent of such receipts, until $300,000 had been accumulated. That fund now (1898) amounts to $182,529.67.

The craft, as usual, took part during this period in laying the cornerstones of many public structures, of which we might name the Washington Arch, New York (May 30, 1890), Home for Aged Men, Utica (Sept. 25, 1890).

One of the most curious "bits" of Masonic history was a little cloud which arose between Grand Master Sherer and the Grand Lodge of Indian Territory, over the representative of the latter body to the New York Grand Lodge. The representative in question was Alfred B. Price, a Past Master of Howard Lodge, New York, and a Past District Deputy Grand Master, Past High Priest of Phœnix Chapter, No. 2, and a member of Columbian Commandery, New York Consistory and Mystic Shrine. For some reason not publicly stated the brother became a persona non grata to the Grand Master. There was really, so far as the point at issue was concerned, no need for reasons being stated. Brother Price for some years had been representative of the Grand Lodge of Indian Territory at the Grand Lodge of New York, and when the Grand Master discovered that he was non grata he demanded that the appointment be revoked. This was declined, unless reasons satisfactory to the Grand Lodge of Indian Territory should be submitted, which Grand Master Sherer de-

clined to do. Thereupon the request was denied and Sherer declined to recognize the representative of the Indian Territory grand body. There the matter rested until 1897, when Grand Master Stewart accepted Price as the representative of that Grand Lodge, and peace was again restored.

The question assumed proportions far greater than had been foreseen and created considerable discussion in all Grand Lodges where the representative system was in vogue. The point at issue was not whether the Grand Master was arbitrary and high-handed, or whether the representative really was unworthy of the honor, but whether the Grand Master had a right to deprive a man of an appointment on account of unworthiness, when, if, unworthy, he ought to have had him tried for offenses in his Lodge or had him expelled from the Order. The point was also whether a Grand Master had a right to say that a brother in good standing was persona non grata to him. The old rigmarole about the similarity in position of a representative of a Grand Lodge and the ambassador of a foreign country was trotted out again, and the worthies who presided over the Committees of Correspondence seemed to pretty generally agree that the New York Grand Master acted within his sphere. In discussing the matter R. W. Thomas M. Reed, of Washington, said:

> In this unpleasant controversy we are forced to support the premises assumed by Grand Master Sherer, and cannot support Grand Master Bennett, of Indian Territory, in his unwarranted assumption of right. His attitude strikes at the first principles of Grand Lodge sovereignty, and surely there is no law to justify his position. The Grand Lodge or Grand Master of New York cannot for one moment submit his or her case to the Grand Master of Indian Territory, or any other Grand Master, for adjudication, or even review, for the Grand Lodge of New York, as well as the Grand Lodge of Indian Territory, is sovereign in all her own affairs and over her own members, regardless as to where or what they may be. If Bro. A. B. Price, the representative in question, were a member of the Grand Lodge of Indian Territory, the case would be different. Then it would become the duty of Grand Master Bennett to protect him against the abridgment or deprivation of rights and privileges by any other Grand Master or Grand Lodge. But Brother Price is not a member of Brother Bennett's Grand Lodge, but he is a member of the Grand Lodge of New York; and, therefore, if the Grand Master of New York deems it for the best interest of the craft and his Grand Lodge, to depose any functionary or dignitary or member of his Grand Lodge, he has the power to do so; that is a matter he must submit to his own Grand Lodge for concurrence and approval, but to no one else. The law governing the exchange of representatives between sister Grand Lodges is entirely different from the law which governs the interchange of representatives between nations. Nations send ambassadors to foreign courts. These ambassadors are citizens of the nation and country they represent. In Grand Lodge intercourse, the opposite rule obtains. We do not send representatives to other Grand Lodges, but if we desire representation near a sister Grand Lodge, our Grand Master asks the Grand Master of the jurisdiction where representation is desired to recommend some suitable brother to act for us, and when so recommended our Grand Master commissions him (and not until then) as our representative; and no brother can be commissioned as representative from any Grand Lodge unless he is a member of the Grand Lodge which accredits him and where he is to act; in which case it clearly follows that when a brother becomes objectionable to his own Grand Lodge or Grand Master, he cannot appeal to any other Grand Lodge or Grand Master for protection or maintenance in office.

This, however, does not discuss the key of the situation as we understand it, that if the brother is in good standing in the fraternity the Grand Master has not the right to dub him persona non grata. It was held by many that if Price was unworthy for one office, he was unworthy to be a member of the fraternity at all and Grand Master Sherer ought to have commenced his proceedings in Brother Price's own Lodge. On the whole, however, the topic was not an agreeable one then or now.

We may close this chapter by referring to the passing away in the earlier years of this section of many figures which had been prom-

inent in the Grand Lodge for years, many who had been the most enthusiastic workers in the marvelous debt-raising, asylum-building campaign. The names of four who had held the rank of Grand Master—J. L. Lewis, Isaac Phillips, John J. Crane, Edmund L. Judson, Ellwood E. Thorne, Charles Roome and J. W. Husted—were reverently removed from the active rolls. The story of these men's lives has already been told in this book and need not be again referred to, but at least reference should be made to the death of a tried and trusted servant—John Boyd, who died in New York City on Nov. 14, 1891—who had served the Grand Lodge faithfully as Treasurer for seven years, from 1880 to 1886.

CHAPTER III.

GRAND MASTER BURNHAM.

WITH the Hall free from debt, the Home built and in operation, with resources increasing on every side and the extent of the membership extending every year it was felt that the time had come when some of the rubbish which yet remained might be cleared away. This could most easily be done by a thorough revision and codification of the Constitution and statutes. These had not been overhauled since 1873, and not only had the craft made wonderful progress since then, but the prevailing conditions had materially changed. Additions to the constitution, new statutes and countless decisions had been made from time to time, pretty much all the time during those two decades and more, to meet each fresh contingency as it arose, and each of these interpolations and additions had served its purpose, but the result was that on many points the law was rendered obscure and on others what it laid down in one place was flatly contradicted by its dictum in another. Sometimes a point distinctly stated in the Constitution would be set aside by a decision printed several pages away from it in the printed volume of the law distributed for the use and guidance of the Lodges. With no other pressing question before the craft, it may be said that this was the reform toward which the administration of Frederick A. Burnham devoted itself. A trained and practiced lawyer, full of practical ideas on legislation, and thoroughly familiar with the Constitution and the legislative needs of the craft, he strove to show the need of radical improvement. In his address to the Grand Lodge at the close of his term he pointed out the need of a thorough revision in words which compelled even the most conservative-minded brother to endorse his opinion. The great number of proposed amendments submitted that year tended to add emphasis to his views, and in accordance therewith the Committee on Constitution recommended that "a committee on statutory revision be appointed by the Grand Master to consist of one member from each judicial district of the State and of two from the first judicial district, to which Committee shall be referred all proposed amendments, and which committee shall sit during the ensuing Masonic year and report to the next communication of the Grand Lodge their views and recommendations.

Frederick A. Burnham, who was elected Grand Master in 1893, after many years of devoted work for the craft, was born in Burrilville, R. I., Jan. 7, 1851. His father was a Methodist clergyman. After receiving his general training at Middletown, Conn., Brother Burnham studied law in Union University and the Albany Law School, graduating in 1873. He settled in New York with the view of building up a general practice, but his appointment as counsel to the Mutual Reserve Fund Life Association soon engrossed all his professional labors. On the untimely death, in 1895, of President E. B. Harper, of that institution, Brother Burnham suceeded to its executive chair.

Of the other officers elected at the 112th communication sketches will be found in other

places in this writing, or have already been referred to at length in the printed volumes of the late Historian. It may here be noticed, however, as a singular evidence of the wisdom of the Grand Lodge in the selection of its officials that all of what are termed in the craft as the "principal officers" succeeded, in time, to the position of Grand Master.

On entering upon the Grand Mastership, Brother Burnham held the gavel over 83,287 Master Masons. At the close of his term the number had increased to 86,214, gathered



FREDERICK A. BURNHAM.

in 730 Lodges. Dispensations were granted for the establishment of four new Lodges—Olympia, at Far Rockaway; Uriel, at Forestport; Urania, at Machias, and Berean, at Cattaraugus—and charters for all these were, in time, granted by the Grand Lodge. The number of new Lodges might easily have been increased, but the keynote of Grand Master Burnham's policy, like that of so many of his predecessors, was to, as he officially said, "build up and strengthen existing Lodges," to keep the craft steadily in the groove on which success had been attained, to strengthen its fences and develop to the uttermost its power for good. That he succeeded is beyond question and the evidence is easily seen by whoever chooses to study the records of his reign in the "Grand East."

His own Masonic career was in reality full of preparation for the Grand Mastership. In 1877 he was made a Mason in Excelsior Lodge, No. 195, of which Frank R. Lawrence was then Master. He extended his affiliation into Adelphic Chapter, R. A. M., and Palestine Commandery, and he sought additional Masonic light by taking the degrees of the Scottish Rite and became a member of the New York Consistory. His main Masonic work, however, was confined to what is generally spoken of as "the blue Lodge." He was Master of Excelsior in 1882 and 1883, and served as District Deputy of the Fifth District. His most notable services were rendered as Chief Commissioner of Appeals. Here his legal ability found ample scope and was frequently acknowledged. As unofficially the legal adviser of the Board of Trustees when the debt campaign was on and when the Grand Lodge became a purchaser of real estate and began the erection of the Home, his services were simply invaluable and it is impossible to estimate fully the amount of money, to say nothing of time and worriment, which he saved to the craft. At the annual meeting in 1890 the following resolution was adopted:

Whereas, R.·. W.·. Frederick A. Burnham has acted as the counsel to the Board of Trustees of the Hall and Asylum Fund and rendered them continuous and valuable services during the past year, refusing all compensation therefor save the pleasure and satisfaction which the true Mason finds in promoting the interests of our fraternity;

Resolved, That this Grand Lodge sincerely appreciates this additional evidence of the devotion of R.·. W.·. Brother Burnham to the interests of the fraternity and will ever hold the eminent services so generously rendered by him to the Trustees of the Hall and Asylum Fund in grateful remembrance.

After serving a year as Deputy Grand Master Brother Burnham succeeded Brother Ten Eyck on the latter's retirement from the Grand Mastership at the meeting of June, 1893. His year of office was a quiet one; he recognized that the fraternity needed a rest; that the work of accomplishment was over, and that before essaying further flights it was necessary that it should wait. But if the time was one of waiting, it was none the less one of great endeavor, and it is not too much to say that Brother Burnham left the craft more solid, more popular, more prosperous at the end of his term than it was at the beginning, and even at the beginning its power, popularity and cohesiveness seemed perfect. Early in the year 1894 it was thought that he would not seek re-election. Those who watched the wonderful progress of the institution of which he was counsel were aware that its interests imperatively demanded all his attention and that he could not consent to serve the Grand Lodge longer except as a figurehead, which he certainly would not do. At the same time he resolutely refused to state whether he desired re-election or not, believing that he had no right to express any opinion on this point, and it was for the Grand Lodge alone to say who should be its officers. He was determined not to serve, but he was equally determined not to express himself, for the reasons stated. But when, at the meeting of 1894, he was re-elected, he firmly declined to accept the office.

During Brother Burnham's term the Home may be said to have been fairly put in operation. During the few months which it had been open in Ten Eyck's reign it was in the experimental stage, but in the years 1893-4 it passed through all that and was in as perfect working order as it has been at any time since. Up to April, 1894, the number of admissions had been 92. Of these three had died during the year, six had left or been dismissed for one cause or another, and eighty-three remained in the institution. Of these forty-eight were men, twenty-two women, and thirteen children. This was not a great number, considering that the institution, by that time, had cost the fraternity $254,806, but the Trustees preferred to proceed cautiously, to extend the benefits of their charity so that what was done should not need to be undone and to strengthen the system of management, and test its details with small numbers rather than start out with the charge of a disorganized mass. It must be remembered that all through this work there was nothing at hand by which the Trustees could gain information or advice. Had they desired to manage a charitable institution, of course their labors would have been easy, for they could have found many well-managed places of that sort all over the State, any of which they might have adopted as a model and so rested content. But the Masonic Home was to be as the dower house of the craft. In many old English and Scottish families a house is set aside for the use of the widow of the late lord should he leave one, where she can reside until she, too, passes away, and it bears the name we have just mentioned. It is a house set aside for her, not as a charity, but as a moral right, and there she dwells. So with our home; it is set aside by the fraternity for those who by sickness, age, deprivation of natural protectors or bread-winners need a home, where they can be free from the terrors of want and privation, where the young may be educated and fitted for taking up the burdens of active life with the benefits of education and example. All these things had to be considered by the Trustees in the preparation of their plans and the consideration of their system, and the success of their efforts is seen in the very few reversals of policy which has been necessitated in the government of the Home after the test of actual practice. One useful example was set by Brother Burnham and that was in the annual visit to the Home of the Grand Master and his associate Grand officers. Such a fraternal visit is helpful all round and in a sense binds together the

chain of Trustees, hired help and inmates. It is pleasant to note, too, that many of the rooms in the Home were that year filled up by Lodges, including Mount Vernon Lodge, No. 3; St. George, No. 6; Adelphi, No. 23; Oriental, No. 224; Wadsworth, No. 417; Cassia, No. 445; Corinthian, No. 488, and Salt Springs Lodge, No. 520. The gifts of individual brothers were many and included a watchman's clock from the Grand Master, a safe from Wright D. Pownell, flowers, bulbs, crackers, neckties, fans, oranges and all sorts of useful things, while tobacco and pipes sufficient to keep each brother inmate going for a year was contributed by the Masonic Veteran Association of Brooklyn and the supply has yearly been renewed by the same generous hands. An effort was made to start a library in the Home and quite substantial progress was made. During the year several very valuable books were received, and as usual many books were presented which were not books at all, if we may be permitted to adopt an old saying. What service the good brother who donated "twenty-three bound volumes annual report of New York Produce Exchange" imagined he was doing to the reading proclivities of the people of the Home we are unable to conceive unless it should be to put them asleep.

The Grand Master, on Aug. 5, 1893, laid the cornerstone of a Hall of Records at White Plains; on Aug. 10 that of an Armory at Utica, and on May 19, 1894, that of the Pullman Memorial Church, at Albion. The services of the Grand Lodge were also frequently called into requisition to dedicate Lodge rooms, a fact which showed not only that the individual Lodges were continuing to progress in numbers and influence, but that instead of being patrons of the building art they were now adding to the architectural wealth of their respective localities by building the edifices destined for their own use. This is a policy which ought to be encouraged, and we trust the day is not far distant when throughout this vast jurisdiction there will not be a Masonic meeting held in any building which is not controlled from cellar to roof by the fraternity, and the more architecturally beautiful these buildings can be made the better it will be for the locality and the more honorable in it will be the position of the craft.

But it must be remembered that the winter of 1893-4 was not a good one for raising new buildings for Masonic or other purposes. The condition of business was lamentable. Reports of depression came from all over the country, old established commercial firms "went down" in the almost general crash and factory after factory, workshop after workshop, was closed. The destitution was widespread and the resources of Lodges were in many cases severely taxed to assist brethren who were struggling and suffering from the adverse tide of business. An instance of how generous Masonic charity can be when the necessity arises was given during the winter now under notice in Brooklyn. There the destitution was severely felt and great efforts were made by the citizens to relieve the suffering of the poor. To aid in this the Masonic brethren then came forward to lend a hand in the generous work, irrespective of Masonic affiliations, thus showing that Masonic charity is not confined to its own mystic circle, but is bounded only by the limitations contained in the Great Light of Masonry, which, as we read it, includes the entire human family. The initiatory step in this movement in Brooklyn was the following letter received Jan. 17, 1894, by R.·. W.·. John Miller, Deputy for the Third District:

> Dear Sir and Brother: In view of the great distress now prevailing in our city, I, in common with many brethren, beg to suggest to you the propriety of requesting the fraternity in this district to contribute, as their ability will permit, toward a fund to be given to the Society for Improving the Condition of the Poor.
>
> The brethren of Brooklyn have ever been ready and willing to extend aid to suffering humanity in distant parts of the land; now the cry of distress is

heard at our own doors. Families who have known want are now suffering for the barest necessities of life; children are crying with hunger; fathers and mothers are powerless to help them.

Shall we not do something for members of the human family in this destitute condition? A small sum from each brother, placed in the hands of this worthy and well-managed society, will be the means of saving and helping hundreds of our distressed people.

I, therefore, fraternally request that you lav this subject before the several Masters, asking them to earnestly request contributions of money from each member. The aggregate of small sums, even of one dollar from each, will be of great help, if given at once.

The Masonic fraternity is a charitable organization and our duty is plain.

Fraternally yours,
WILLIAM SHERER.

Three days after the receipt of this letter Brother Miller sent the following circular to the Lodges in his district:

Brethren: In view of the widespread suffering and distress now prevalent in our city, I fraternally suggest that this is the proper time for the Masons of Brooklyn to extend aid and assistance to those who are suffering for the necessities of life. We have ever been mindful to the cry of the helpless in distant parts of our land; now the cry is heard at our own doors. Brethren, let us demonstrate the fact that Freemasonry means something, and that we are, in fact as well as theory, a charitable organization.

In order that our donations for this noble cause may be at once available and judiciously administered, I advise that they be sent at once to the treasurer of the Society for Improving the Condition of the Poor. This well-known organization has been active in the cause of charity for more than twenty-five years. Its managers are men of unblemished reputations, and every dollar placed in their hands will be properly and wisely expended for the needy and destitute. The good work has already begun, and some of our Lodges have anticipated this circular and forwarded their donations to this Society. Will you help as you feel able?

With confidence in the cheerful hearts and ready hands of the brethren of the Third District, I am

Fraternally yours,
JOHN MILLER,
District Deputy Grand Master.

The result of this was a contribution of $1,000 to the general fund for the city's poor, and this, it must be remembered, was in addition of liberal gifts to those who had the peculiar claims of fraternity upon the brethren.

This business depression and its consequent results saddened the year, and the deaths of quite a number of prominent brethren added to the gloom. On September 23 Warren H. Burgess, Past Master of Republic Lodge and Past District Deputy of the Eighth District, died in New York city. Locally he was one of the best known brethren. He was an accomplished ritualist, and, in his earlier years as an exponent of middle chamber work and later in connection with the rendering of the work of the third degree, he was noted for the earnestness and beauty of his style and what might be called the amount of vitality he threw into his repeated efforts.

When he was Master of Republic Lodge his merits in these respects drew crowds of listeners to each communication and, to the end of his career, the fact that Warren H. Burgess was to assist in any Lodge room never failed to invest the occasion with more than ordinary interest. Another notable figure to disappear from the craft was that of Zachariah Dederick, who, from 1877 to 1884, was one of the Trustees of the Hall and Asylum Fund.

In the death, on November 18, of the Rev. Charles F. Deems, D. D., the church in New York, the cause of good citizenship and the Masonic fraternity equally sustained a loss. He served as Grand Chaplain, 1883-4, and was always outspoken in his advocacy of the principles and good works of our beloved institution. His long pastorate of the Church of the Strangers in New York was successful in every way and his usefulness in the community, in spite latterly of his weight of years, continued to be directly felt until he was laid aside by his last illness.

The opening days of 1894 brought a loss to the fraternity, on January 2, in the death of

Floyd Clarkson, Past District Deputy of the Sixth District. He was the grandson of William Floyd, of New York, one of the signers of the Declaration of Independence, and as an active member of Kane Lodge, No. 454, did good work not alone for that distinguished body but for the order at large. His career as a financier and banker was without a flaw. Another notable death was that of Edward L. Gaul, Grand Marshal in 1880 and for ten years a Commissioner of Appeals, which took place at Hudson, N. Y., on April 2. He was born in that town in 1837, graduated from Yale in 1860 and studied law. That profession he followed to the end, acquiring a large practice. Initiated in Hiram Lodge, New Haven, in 1860, he afterward affiliated with Kane Lodge, No. 454, New York, and was its Master throughout 1879 and 1880. He also was Grand Commander of the State in the Templar order in 1892, while in the Ancient and Accepted Scottish Rite he took an active part.. A useful citizen, a good man and an upright and enthusiastic Mason, his memory is still cherished in every circle which he once adorned.

The meeting of the Grand Lodge in June, 1894, over which Brother Burnham presided, was remarkable in many ways. There was a strong feeling on several matters and, as usual, a heated point in the election, but everything betokened that substantial progress had been made. The business proceeded from first to last without a hitch and when at the close he handed over the gavel of authority to his elected successor, John Hodge, it was with the consciousness that he had done his full duty to the craft, had maintained its dignity and added, in some measure at least, to its importance and influence in the community.

CHAPTER IV.

GRAND MASTER HODGE.

BROTHER JOHN HODGE, of Lockport, who thus was called upon as Grand Master to close the session of 1894, was a native of Jefferson county, N. Y. He was educated for a legal career, but drifted into business in early life, becoming associated with the Merchants' Gargling Oil Company of Lockport. Of that concern he became in time secretary and sole managing director and under his skillful hands its commodities became known all over the world. Its management occupied his entire business life, but, engrossing as the requirements of that life were, he found time to turn his thoughts and accomplish practical results in other fields, mainly fields in which he could benefit his fellow men, for practical benevolence was the keystone of his life.

Chief, and to him the most delightful of these fields, was that afforded by Freemasonry. His first impressions, gained when passing through Niagara Lodge, No. 375, of Lockport, were so fascinating that he sought further light by seeking and obtaining all that Chapter, Council or Commandery could give and then, having exhausted the York rite, turned into the Ancient and Accepted Scottish Rite and hearkened unto its teachings. In the fullest sense of the word he was a Masonic student—a student, at least, of its philosophy and its precepts, and he certainly strove to govern his life in full accordance with them. As Master of Niagara Lodge, in 1881 and 1882, he was its representative in the Grand Lodge. In the latter year he was appointed Deputy for the Twenty-fourth District and served until 1885, when he was elected Junior Grand Warden. The Lawrence campaign then commenced, blocking, for the best of reasons, all official advancement, and he continued to sit in that chair until 1891, when he was promoted by election to the office of Senior Grand Warden. His re-election in 1892 was a foregone conclusion, as was his advancement to the Deputy Grand Mastership in 1893. During all these years of faithful service Brother Hodge had shown his entire devotion to the craft in many ways. In the furtherance of the debt-raising campaign he was particularly active; his purse, his time, his influence were ever ready to be at the service of any movement which purported to aid, or was intended to aid, the great struggle, and when it was over, when the victorious hosts were looking around for a place in which to build the Home, he offered the fraternity, free of all cost a magnificent mansion and estate all ready for their use. The location of this property, as we have seen, alone prevented its acceptance, but that result did not detract from the kindliness implied in the offer or the munificence of the proffered gift.

In the town of Lockport he was long looked upon as one of the most enterprising and devoted citizens. In upbuilding its interests he never tired and in all movements for its betterment he was a recognized leader. He was president of the water company and its street railway company, founder of its opera house, and a member of the Board of Education. Brother Hodge was also active in several

commercial concerns as Director, but he took as much interest in the work of the Niagara State Reservation Commission, of which he was a member, as in any board whose business added to his own wealth.

Brother Hodge, at the annual meeting of June, 1895, was re-elected Grand Master, but declined. Two months later he died suddenly. The day of his funeral found business suspended in the city of Lockport and people of all parties and creeds joined in honoring



JOHN HODGE.

his memory. The funeral ceremonies of the craft were conducted at his open grave, while the brethren stood around as mourners. Solemn and pathetic as are the Masonic services the proceedings seemed invested with additional pathos when the orphan children of the Home for the Friendless passed the grave and each little one placed in it a bouquet of flowers.

The great work of revising the constitution was carried on industriously during Brother Hodge's term of office and in 1895 the result of this labor was seen in the complete work then submitted and which was then adopted pending its final ratification by the subordinate Lodges. It presented no great or radical departure from the Constitution adopted in 1873 and it fully incorporated all the more recent decisions sanctioned by the Grand Lodge since that time. The changes it made were in reality but the carrying out of lines of action which these decisions indicated. They were generally uttered to govern specific cases, and when given the force of statutory law, they had sometimes to be widened so as to make their application of general use. This was pretty much the nature of the revision effected. The submitted work had to wait for a year before final action was taken and before that was done the work of the committee was amended in several respects. To that we will refer in its proper place.

During the year the Grand Master engaged in several important public demonstrations, the most notable of which was the laying of the cornerstone of a new court-house at Rochester and a home for commercial travelers at Binghamton. Grand Secretary Ehlers laid the cornerstone of the public school at Mount Kisco. Junior Warden Ide dedicated a Masonic Temple at Gouverneur and Philip Keck, Deputy of the Fourteenth District, laid the cornerstone of an armory at Amsterdam. On all these and other occasions the flow of oratory was not only great but eminently interesting, and in reading over most of it in the course of researches for this work it seemed to the writer a pity that so much really interesting reading to the fraternity—reading generally so instructive, so thoroughly expressive of Masonic principles and practice—should be lost to the brethren as soon as it is delivered unto them. The scope of this book does not permit us to present such speeches extensively, and so we can do no more than refer to the subject in the hope that some method may be found whereby this annual outpouring of the highest Masonic thought can be preserved.

There is one instance which we must, however, here give not only as an example of Brother Hodge's addresses but for the historical information this particular one contains. The occasion was a notable one. On Oct. 17, 1894, Grand Secretary Ehlers laid the cornerstone of a new Masonic Temple at Poughkeepsie, and on Feb. 22, 1895, the completed building was dedicated by the Grand Master. When the usual proceedings incidental to dedication were over M.·. W.·. Brother Hodge said:

Brethren: By the solemn and impressive ceremonies in which we have been engaged on this occasion, we have added another Masonic Temple to the large number included in the jurisdiction of the Grand Lodge of Free and Accepted Masons in the Empire State. It is an event to be hailed with joy by every true Mason, as an evidence of the continuance of that advancement of the glorious principles of Masonry in this State during the last half century that has given her Masonic fraternity, by virtue of membership and character, a rank second to none in any other State in the Union, or any country on the globe.

This splendid Temple, an embodiment of wisdom, strength, and beauty, we have set apart and consecrated in the name of the great Jehovah, and by our consecration services have acknowledged our obligations to give Him the adoration and love of our hearts, and make our lives a daily witness of our devotion to Him, by an unquestioning and cheerful compliance with the requirements of the Divine Law. As the altar of this Temple is devoted to His service, every sincere Mason who attends the stated meetings of the Craft within these walls should experience in himself a development of that true piety of heart which makes a man's life an exemplification of the injunction of the lowly Nazarene: "Love the Lord with all thy heart, and thy neighbor as thyself."

All the traditions of the legendary lore of Freemasonry, as well as its admitted historic record, are of a nature that should inspire its votaries to strive to attain the best possible development of character. For it is true that whether we trace the origin of Masonry, according to the legends, back to a time anterior to the building of Solomon's Temple, or bring it down to the beginning of written history, there is an entire unanimity in the conclusion that it is a legitimate product of piety and culture. It is conceded that, at whatever date the first Masonic associations may have been organized, they were composed of artisans whose labors were devoted mainly to the building of churches. During all this early period of time, covered by legends and history relating to Masonry, the religious sentiment was dominant in nations boasting of any commendable progress in civilization; and architecture, one of the most fully developed sciences of the age, found its most elaborate and magnificent exemplifications in the erection of the noted historic churches of antiquity.

We are told that the Masons, engaged in this work of church building, organized for social intercourse and mutual assistance, and that their organization extended over many countries.

For their mutual protection and benefit they devised symbols and secret signs, to enable their members to make themselves known to each other in their travels from one country to another. The character of their work could not fail to make a deep religious impression upon them, and we are not, therefore, surprised to learn that as an association they acknowledged the existence of God as the Supreme Ruler of the universe, and cherished a belief in the immortality of the soul. Thus, at its beginning, Masonry was established upon the immutable basis of all-enduring religious life, and from this impregnable position it has never departed. The acknowledgment of God logically leads to a recognition of the brotherhood of man, and in the faith in the immortality of the soul do we find our hope of eternal life.

On account of their devotion to the building of churches, the early Masons were favored in a marked degree with the esteem of religious associations, and especially of those high in authority in the Church, while multitudes of churchmen, both lay and clerical, regarded it as a special honor to be permitted to become members of the Order.

Coming down to a later period, the historians who chronicled the development of Masonry in the British Isles tell us that in 1702 St. Paul's Lodge, in London, extended the privileges of membership in the Order to the learned professions, provided the applicants were regularly approved and initiated. In 1717 a Grand Lodge was formed of the English Lodges, for the purpose of bringing the separate Lodges into closer and more fraternal relations, and also for the satisfactory settlement of any differences which the Lodges, in their individual capacity, might be unable to adjust. Among the eminent Masters of the English Grand Lodge in its early days was the sovereign himself, Henry the Seventh.

The first Masonic Lodge in America, of which we have any record, was organized in Philadelphia in 1731, and after this they came into existence rapidly in all the colonies. But little, if anything at all, was done to bring the Lodges in the several colonies into Grand Lodges until after our independence was established, when Grand Lodges were formed in all the States. From such a beginning in this country Freemasonry has so surely commended itself to public favor, that to-day in the United States it has a membership of more than three-quarters of a million included in over ten thousand Lodges.

But while as Masons we rejoice over the growth of our Fraternity in the United States, it is with special pride and satisfaction that, as citizens of the Empire State, we note the pre-eminence New York has gained in Masonic development. The earliest historic mention of Masonry with which New York is connected is the statement that in 1730 the Duke of Norfolk issued a patent to Daniel Cox, constituting him Provincial Grand Master of the Provinces of New York, New Jersey, and Pennsylvania. This was accompanied by a recommenda-

tion that a general charity be established for the relief of the poor brethren in the jurisdiction named.

The record does not state the year of the organization of the first Lodge in the State, but it must have been prior to 1737, as in that year the Masons in the State held a representative meeting in New York City.

The present Grand Lodge of New York was organized in 1781 by a charter from the Grand Lodge of England, and in the next quarter of a century the Lodges included under its jurisdiction in the State increased to 175.

Among the Lodges included in this number was Solomon's Lodge, organized in this city on April 1, 1771.

It came under the jurisdiction of the Grand Lodge after the renewal of its warrant on March 2, 1797, and was designated No. 6.

Solomon's Lodge was constituted by Robert R. Livingston, Past Master of Union Lodge of New York City, who was afterward a distinguished Chancellor of the State, and for many years, as you know, Grand Master.

The first Master of the Lodge was James Livingston.

Another man of note who was one of the early Masters of the Lodge was Major Andrew Billings, a member of Washington's staff.

He was evidently an earnest worker in the cause of Masonry, as it is recorded of him that he organized Steuben Lodge, No. 18, at Newburgh, soon after the close of the war of the Revolution.

John Brush, Deputy Grand Master in 1821, was also a Past Master of Solomon's Lodge.

Another Deputy Grand Master, Richard Hatfield, was also a Past Master of this Lodge.

The Lodge included in its membership many who had distinguished themselves in the struggle of the colonies for independence, of one of whom special mention has been made, being Col. Abraham Swartwout, who commanded a regiment of minute-men.

A Lodge of Mark Masons was connected with Solomon's Lodge before it came under the jurisdiction of the Grand Lodge of the State.

Its Master was Cadwallader D. Colden, for many years Senior Grand Warden.

In this brief mention of eminent men noted also as Masons in the early days of the Order in Poughkeepsie, the historic name of Benedict Arnold must not be forgotten.

Prior to his treason he was a constant and welcome visitor at Solomon's Lodge, but it attested the loyalty and patriotism of its membership by ordering this entry upon its minutes at the first communication of the Lodge after his treason was disclosed: "Ordered, that the name of Benedict Arnold be considered as obliterated from the minutes of this Lodge, a traitor."

During the existence of Solomon's Lodge, which forfeited its warrant in 1832, sixteen Masonic Lodges were organized in Dutchess County.

There are at present in the country thirteen, of which Warren Lodge, No. 32, is the oldest.

The second oldest and also the largest in the 9th Masonic District is Poughkeepsie, No. 266, which is located in this city, after which the Lodge was named.

Triune Lodge, No. 782, was constituted June 6, 1879.

It is gratifying to be assured that the Masonic Lodges of Poughkeepsie are composed of men thoroughly imbued with the spirit of the fraternity, and are, therefore, harmonious and prosperous organizations.

Turning again to the progress of Masonry in the State at large, it is a matter of permanent history that during a period of thirty years, ending in 1836, the principles of Freemasonry in this State were subjected to a more severe test than they had ever been in any other State in the Union. This was due in some degree, to internal dissension, which divided the Grand Lodge for four years (1823 to 1827); but the most severe trial came from a political issue in the State being made of the incident of the disappearance of one William Morgan early in 1826. This precipitated an anti-Masonic crusade, and so vigorously was it prosecuted by unscrupulous politicians, aided by misguided religious zealots, that during the next ten years the number of Lodges in the State was reduced from 480 to 69, while their membership fell from over 20,000 to less than 3,000. But a wholesome reaction began in 1837, and from that date to the present the star of Freemasonry in the Empire State has been in the ascendant, ever growing brighter with the lapse of years, and so illuminating the noble principles of our Order as to attract a membership in the State numbering to-day over 86,000, included in 730 subordinate Lodges. Nor has this gratifying progress been limited to a remarkable increase in membership and Lodges. But from so many hearts leavened by the grand principles of the Fatherhood of God and the Brotherhood of Man has been evolved and carried to its consummation a system of philanthropy which may well be accepted as a pattern by our Order the world over. I refer to the magnificent Home and School in Central New York, established for worthy Masons and their widows and orphans, sustained by revenues received from rentals of so much of the Masonic Temple in New York City as is not required for the work of the Craft. These two institutions, representing about two millions of dollars, wholly paid for, stand as enduring monuments to the liberality of the Fraternity in the State. Its generosity, indeed, has been so exuberant as not only to pay in full for this valuable property, but also to create a fund of $135,000, bearing five per cent interest, and still leaving $70,000 in cash in the treasury.

Therefore, brethren of Poughkeepsie, in the light of this brief but gratifying historic sketch, it must be conceded that you have erected and furnished this beautiful hall in a most auspicious era in the life of Freemasonry in the world.

To the officers and members of the Lodges, by whose zeal and efforts this consummation has been attained, I extend my heartiest congratulations.

CHAPTER V.

A YEAR'S CHANGES AND BUSINESS.

PROSPEROUS as was Brother Hodge's term of office, the craft had to witness the departure from its circles of many active brethren. John Hoole, the Grand Tyler, "Uncle John," as he was called, who had served faithfully in that capacity for a quarter of a century, passed to rest on Dec. 19, 1894, and was interred in Mount Hope Cemetery, where a handsome monument has since been erected over his grave by the Lodges in New York. At his funeral ceremonies a touching address was delivered by his life-long friend, Robert Macoy, Past Deputy Grand Master, and in less than three weeks the friends were reunited by the inexorable fiat of Him who rules the heavens and the earth. Macoy died on Jan. 9, 1895.

As can be readily understood by all who have read this book, Robert Macoy was for years one of the most prominent figures in the craft in New York. Personally he was one of the best known Freemasons in the city. When he died, he was a member of Lebanon Lodge, No. 191, of which he was elected Master in 1850. In the Grand Lodge he was active for about forty years and in 1856 and 1857 was Deputy Grand Master. His services to chivalric Masonry were invaluable and he served the Grand Commandery as Recorder from 1851 until his death. Brother Macoy was born in New York in 1806. He began life as a printer, serving his apprenticeship in an office in Theatre Alley in his native city. Afterward he went into the printing business on his own account, but finally became a publisher and bookseller, having a store in the Astor House Building for many years. He was an active worker in Scottish Rite circles and was elected Grand Patron of the Order of the Eastern Star, and the author of its ritual. He was the author of many works on subjects pertaining to the craft, including a "General History and Cyclopædia," which was very useful in its day. Most of his writings, however, have passed out of current use with the exception, perhaps, of his monograph on the history of Knight Templarism in the State of New York. That compilation is an invaluable one and it has been reproduced in the section of this volume treating of the chivalric orders.

Another note full of sadness, just before the meeting of the Grand Lodge, reminded the gathering hosts of the uncertainties of human life and the transitoriness of mortal affairs, when the news spread that Past Grand Treasurer John J. Gorman died in New York city on May 21. Brother Gorman was born in New York city in 1828. He was apprenticed to a plumber early in life and after reaching the rank of journeyman went into business on his own account. He was more known for his activity in politics than for his business developments, however. In the fire department he was long a notable figure and he exerted himself to secure the passage of laws which reduced the chance of loss of life in theaters and other public places from conflagration and overcrowding. In 1882 he was appointed one of the Police Justices of the city and was holding that office in 1890 when

he was elected Sheriff of the county of New York. A stanch Democrat and an honest man, he was active in the reorganization of Tammany Hall in 1872, was elected a Sachem in 1877 and was Treasurer for many years.

In 1854 Brother Gorman was made a Mason in Hope Lodge and served as its Master in 1857, 1858 and 1859. In 1869 he organized Hope Chapter, Royal Arch Masons, and in 1871 became its High Priest. He was twice chosen District Deputy and he devoted four years of patient work to the business of the Board of Trustees of the Hall and Asylum



JOHN J. GORMAN.

Fund. In 1889 he was elected Treasurer of the Grand Lodge and was continuously re-elected until 1894 when, by a turn in Grand Lodge politics, another was chosen in his stead. His services at the great fair of 1887 were of the utmost value and during the three weeks in which it lasted he was at his post day and night as President of the Auxiliary Executive Committee and ready to answer any call, to render any assistance, to smooth out any difficulty or provide for any emergency which might arise. Such lives as his are illustrative of the value of Masonic influence and teaching. On his merits we might easily enlarge, but the following tribute passed by the Grand Lodge, a tribute indorsed by all who knew him, is better than any words we might indite:

> The sudden death of R.·. W.·. John J. Gorman, on the 21st day of May last, added greatly to the sense of loss and the bitterness of the sorrow which we as a Grand Lodge experience to-day. The withdrawal of his genial presence from our midst leaves a vacancy which cannot readily be filled. His cordial, unobtrusive, pleasant manner; the simplicity and business-like straightforwardness of his fraternal methods; his words, few in number, but always well chosen and clearly to the point; his wise and consistent zeal for Masonry; his fidelity and efficiency as Grand Treasurer of this Grand Lodge—these characteristic excellencies of our departed brother gave him a large and sure place in the hearts of all his brethren. Born in this city in 1828, he was yet in the prime and vigor of his manhood. His erect form, bright eyes, ruddy countenance, and manly bearing promised us his fellowship for many years to come; but the mortal blow descended, and our faithful brother fell.

In connection with Scottish Rite Masonry in its later controversial stages, Brother Gorman was a most prominent figure. But to that subject reference is made in a later section of this volume and it need not be dwelt upon here.

An active life, Masonic and otherwise, closed at Brooklyn on Aug. 13, 1894, when Gustave Dettloff, once District Deputy of the Twenty-eighth (German District) passed through the veil. He was an earnest Mason, a diligent worker in the quarries and a power for good in the craft, especially among the German Lodges. A few months later, on Jan. 3, 1895, the German District lost another once brilliant light in the death of another of its Deputy Grand Masters—Alfred Erbe. He was an exemplary Mason and a zealous laborer in every good cause. As much, at least, might be said of Henry Clay Buffington, who died at Dunkirk, Sept. 5, 1894,

while holding the office of Deputy in the Twenty-sixth District. He was a most devoted member of the craft and was prominent in Chapter and Council. "Honor, integrity and true manliness," said the Grand Lodge committee, were the very grain of his nature. His life was another name for usefulness and his character was above reproach."

At the meeting of the Grand Lodge on June 4, 1895, Grand Master Hodge, after speaking of those who had passed away during the year, delivered an address which was full of practical common sense, an address without much effort at eloquence, but rather a business man's report of the progress of a vast interest which had been confided to his care. He announced that he had given dispensations for the establishment of four Lodges: Arion, at Little Valley; Hebron, at William's Bridge; Sconondoa, at Vernon, and Naples, at Naples, and then in detail took up and reviewed all matters of general interest to the craft, especially those in which the Grand Lodge of New York was concerned. His business instincts led him to consider the question of the vast army of non-affiliates and the consequent loss to the Lodges, as he estimated it, of over $350,000 for ten years. To illustrate the importance of this question, he presented the following table, showing the number unaffiliated and the number of unaffiliates restored during a period of years:

Year.	Unaffiliated.	Restored.
1885	2,909	835
1886	2,890	992
1887	2,924	1,054
1888	2,403	1,049
1889	2,533	1,213
1890	2,114	1,022
1891	2,178	1,178
1892	2,162	1,244
1893	2,223	1,188
1894	2,608	987
	24,944	10,754

It is manifestly evident at this time that this is a question which sooner or later must receive very careful attention at the hands of the Grand Lodge. The evil of unaffiliation is not decreasing, but rather seems to grow as the craft progresses in wealth and influence. Here are the figures for the years that have passed since Brother Hodge spoke:

1895	2,625	1,097
1896	2,740	1,131
1897	2,789	1,133

As the number raised in the latter year was 5,757, it will be seen that the number of non-affiliations came within a hundred of being half that number. This is no place to enter into the much agitated question of non-affiliates or to suggest legislation on a matter that has occupied the thought and caused the framing of statutory provisions in every Grand Lodge in the country for years. But this army deserves still more consideration and the causes which in the majority of cases underlie unaffiliation and cause it deserve to be patiently inquired into. If we ask the ordinary Mason why so many should yearly be placed under the ban, virtually, of expulsion from the craft, he will unhesitatingly reply—poverty. But whoever has inquired into the matter and watched the circumstances of individual cases will not agree with this. Brother Hodge as a business man, knowing the Secretary of each Lodge was charged with the collection of dues, blamed the Secretaries in a great measure, but these officials, as a body, hardly deserved this implied censure. The trouble lies deeper than that—lies far away from the Secretary's desk. The law in New York on the subject is clear cut. If a man financially able does not pay his indebtedness to the Lodge he is unworthy to hold membership and suspension—non-affiliation—follows. That is the punishment. But we hold that the punishment fails when, as the figures show, it does not act as a deterrent, and when, in such small proportion, it shows repentance in the form of restoration.

One notable feature of the proceedings of

this meeting of the Grand Lodge was the retirement of George H. Raymond, the Grand Lecturer. In referring to this in his address, the Grand Master said:

That our Lodges have reached a higher plane of proficiency in the ritual is admitted by all, and that this is largely due to the untiring and unceasing labor of R. W. Bro. Raymond cannot be questioned. In a jurisdiction as vast as ours, and especially in view of the fact that changes take place every year in the officers of Lodges, in order to continue the proficiency of our work, it is essential that conventions for the instruction of new officers should annually be held in the several districts.

Our present Grand Lecturer has these many years been equal to the requirements of the duties incumbent upon him; but with him, as with us all, the "shadows are lengthening," and the time is rapidly approaching when his labors will end. Indeed, infirmities now prevent a discharge of all the duties expected of him. He has literally worn himself out in the service of the Craft, and I believe that in his old age we should relieve him of the cares of office and make ample provision for his comfort, and to that end would recommend that the matter be considered by this Grand Lodge.

The Committee on Finance thought that with the assistance of a corps of skilled Assistant Grand Lecturers Brother Raymond might still be able to perform the duties of the office he had filled for so many years with the best possible results to the fraternity. But Brother Raymond felt his own physical weakness too strongly to permit him to continue the work, and he again asked to be retired. Finally on motion of Past Grand Master Ten Eyck he was retired from active duty, appointed Grand Lecturer Emeritus, with a salary of $1,500.

In declining to accept a re-election to the office of Grand Master Brother Hodge thus summarized his service to the fraternity:

I would certainly be ungrateful and unmindful of my duty to you, as to myself, did I fail to appreciate and acknowledge this expression of your confidence, and this evidence of your approbation of my efforts to serve you.

I have endeavored in all my acts to do those things that would meet the approval of my brethren, and the reward that has been given me, in the many honors that I have received from your hands in the past, I trust has been fully realized by me, and the crowning honor which you conferred a year ago, by electing me to the highest office within your gift, is made more honorable by your present action in unanimously re-electing me as Grand Master.

I have served in office in this Grand Lodge a number of years, and to every position, at every annual election, it may be said with pardonable pride, I have been chosen by acclamation.

I was first elected as Junior Grand Warden in 1885, in which office I served six years; I was promoted to Senior Grand Warden, where I spent two years; as Deputy Grand Master I served you one year, and have just completed a year's service as your Grand Master.

These years have all been filled with important events in the history of this Grand Body.

The great debt which rested like an incubus upon the Craft, paralyzing its efforts and crippling its usefulness has been paid.

The Asylum, which for nearly half a century was only a hope, has been built, and to-day its sheltering roof is the realization of the labors of other days.

I have, in all this work of the past decade, the greatest and grandest in all our past glorious history, tried to perform my humble part.

But this was a labor of love. The most ambitious man could not desire greater distinction than to thus enjoy through a succession of so many years, in a time of such stupendous labors, the confidence and good-will of so noble a body of men as compose this Grand Lodge.

I feel it, and I hope properly appreciate it.

As long as life shall last, I shall recall with pride and satisfaction the years of official service I have enjoyed among you.

But, my brethren, my engagements in other avenues of life, the demands of business, and the requirements of other duties forbid my further service as your Grand Master, no matter how pleasant the duties may be, lightened by your unanimous support.

I must, therefore, decline the high honor conferred by this re-election.

The rest of that session was given over to routine matters, varied at the close by the presentation to the Grand Lodge of an oil portrait of Past Grand Master Burnham by a

number of the brethren who had been associated with him. The new Grand Master, John Stewart, in closing the proceedings, said:

Brethren of the Grand Lodge: Unwilling to depart from the example of my illustrious predecessors, I take advantage of the present moment to speak a word with you. I feel alike the honor and responsibility of the great office to which you have called me, and in return I offer intentions upright, a keen desire to advance the highest interests of the Craft with industrious zeal, as the best pledge of my appreciation of your confidence.

Our present position is indeed without parallel in our history. Prosperity such as ours has never before been vouchsafed to any people. Hence, my brethren, the importance of sleepless vigilance, lest our prosperity prove a source of danger. There must be no undue haste in the admission of new members. Better, infinitely better, to advance with steady step and slow, than build with improper material. With close inspection scan every candidate for Masonic light, and see to it that each applicant is of the measure and station of the perfect man. I would also remind you of the seeming laxity that exists in the admission of visitors. Too much is left to the discretion of the Tiler. The responsibility that properly rests upon the Master and Wardens is too often delegated to the guardian of the outer door.

In so large an organization as ours there must, of necessity, be differences of opinion. An honest difference of opinion indicates a healthy condition. If in all the world there does exist candor, here it should be found. We should, therefore, seek amicable adjustment rather than appeal to Trial Commissions, which course invariably leaves heart-burnings and discontent.

The first great duty of a government should be to secure for its people peace and happiness, and, so far as possible, lighten every burden. It seems to me, brethren, that something in this direction might, with impunity, be accomplished. Nobly have you responded to every call; some of you at a very great sacrifice. The Trustees of the Hall and Asylum Fund report about $200,000 in reserve, which is an evidence of the future maintenance and support of the Home. The Trustees of the Permanent Fund of the Grand Lodge report $31,000 in their possession, while the Grand Treasurer, after paying the legitimate expenses of the Grand Lodge, will have a substantial balance. It seems to me, therefore, an opportune time to suggest at least a careful consideration of the question of reducing the burdens now borne by the Lodges.

And now, my brethren, I ask of you a careful consideration of the suggestions I have made. Your earnest support and assistance I know I shall receive. Our pathway, illumined by illustrious example, and our trust in the guardianship of Almighty God, whose blessings have been so generous in the past, will be our future hope.

CHAPTER VI.

GRAND MASTER JOHN STEWART.

IN these closing chapters of the main section of this history we will have to enlarge a little for the purpose of referring to several matters which could more satisfactorily be treated in a general way in this place than by scattered references throughout the body of the work. The closing chapters in any historical work ought necessarily to be a review, a survey of what has been accomplished, just as the traveler in the Alps, when he reaches one summit, pauses to look back upon the path he has trod, measures the distance he has ascended and seeks to apply his experience in the journey, so that those who come after him may profit by what he has learned and essay to reach still higher planes.

John Stewart was born in Belfast, where his parents were residing temporarily, June 11, 1847. His father, Peter Stewart, was a native of Argyllshire, and his mother was born in Clackmannanshire, and they resided in Edinburgh prior to their removal to Belfast. His father and family left Ireland for America when the future Grand Master was a child, and the latter received his education in the public schools of the Ninth Ward of New York City. When still a boy he went to work—and work has been the leading feature of his career ever since. He has built up a valuable connection, mainly in the New York dry goods district, and possibly has more friends in that locality than any other of its daily frequenters. He has been trusted and tried time and again, his life story as a business man, a man of affairs, is without stain or reproach; his word is as good as a bond, his reputation for geniality and helpfulness of disposition, stanch integrity and progressiveness is general in business circles, while in private life he is everywhere welcomed as a friend whose friendship is won and retained by the possession of higher qualities than those of mere rank or station.

Brother Stewart was made a Mason in Albion Lodge, No. 26, New York, in 1874. In 1883 he became its Master and held that office continuously for six years. He served Manhattan Chapter, No. 184, as King, received the degrees of Knighthood in Columbian Commandery, No. 1, and in the Ancient and Accepted Scottish Rite received the degrees in the New York bodies under the Northern Jurisdiction and was crowned an honorary member of the Supreme Council, thirty-third and last degree, in 1895. But although naturally interested in whatever body his name is enrolled, John Stewart's active work has been devoted mainly to that connected with the Blue Lodge. In 1884 he was appointed by Grand Master Brodie as his Deputy for the historic Fourth District. In the successful effort to clear off the debt of the Hall by Grand Master Lawrence he rendered the most valuable assistance. His Lodge contributed in cash $1,000, the labors of the brethren at the last fair realized an equal sum and he personally collected another sum of $1,000 toward the grand cause. Toward the Asylum he showed the greatest interest. Grand Master Vrooman, in 1889, appointed him at the head of the advisory com-

mittee on Masonic Home and School, and in that connection it is not too much to say that his services were invaluable. In 1890 he was elected one of the Trustees of the Hall and Asylum Fund and continued a member of that board until 1894, when he was elected Deputy Grand Master. His election to the Grand Mastership followed in 1895, and to that high office he was again chosen in 1896. Since leaving the chair he has been as prominent as ever in the ranks of the fraternity. He is constantly going out and in among the brethren and by his judicious words, wise counsel and experienced judgment seems to add to his friends wherever he goes, as well as to strengthen each Lodge he visits.

The officers associated with John Stewart during his two terms as Master were in many respects as thoroughly devoted a body of craftsmen as ever served the Grand Lodge. William A. Sutherland, Deputy Grand Master during these years, and who in 1897 succeeded to "the purple of the fraternity" is one of the best known lawyers in the western part of the State. He was born May 30, 1849, near Canandaigua, N. Y., received his education at Genesee Wesleyan Seminary and Genesee College, at Lima, N. Y., and read law in the office of Edwin A. Nash, now a Justice of the Supreme Court; was admitted to practice in April, 1874, and, removing to Rochester, entered into partnership with W. Dean Shuart, ex-Surrogate of Monroe county, in January, 1884, which partnership continues to this day. He was many years Secretary of the Republican County Committee of Livingston County and has been a delegate to every Republican State convention for many years. In 1892 he was temporary chairman of the State convention which met at Harmanus Bleeker Hall, Albany, N. Y., and delivered the first philippic against Judge Maynard; in 1893 he was chairman of the Committee on Platform of the Republican State convention held at Syracuse, when the principal issue before the people was the opposition to the election of Judge Maynard to the Court of Appeals; he served as the member of the Republican National Committee for the State of New York from 1892 to 1896, and was a delegate from the Rochester district to the Republican National convention at St. Louis in June, 1896.

Mr. Sutherland's professional life has been a very active one, and he has been concerned in the argument of questions of wide and far-reaching interest; he was leading counsel on the Republican side in the management and argument of the cases growing out of the Senatorial election contest in 1891, and was also retained to institute for the Republicans the attack on the constitutionality of the re-apportionment act passed in 1892.

W. A. Sutherland is one of the most eloquent speakers before the bar of New York and his Masonic addresses have often thrilled vast assemblages. We would like to reproduce some of these, but space forbids. We, however, give one little gem, part of the address he delivered at Rondout on Decoration Day, 1898, when unveiling a monument over the burial plot of Rondout Lodge, No. 343:

> We are met in the city of the dead. We are engaged in a ceremony unique, if not unprecedented. That which we here dedicate is to commemorate the stranger from afar, as well as those whose remains were followed to the cemetery by the weeping faces of bereaved friends. About us are monuments erected by loving hands in memory of their departed kinsmen. These other stones speak of family ties that have been sundered, and of friends, relatives, and life-long companions, whose heads have been bowed in grief. To this plot Freemasons will come, bringing the stranger and the sojourner to his last earthly resting place. Surrounding us are mounds hallowed by the remains of those torn from family circles, which, nevertheless, can here convene to mourn their dead. But in this plot now lies one, and doubtless others will be laid, dying far from home and friends, save as brethren have been found in Rondout Lodge.
>
> Because the portals of the tomb are ever open; because the shadow of the coming throng ever falls athwart its gateway; because the sound of mourning is ever heard in some household; because the hand of death does every day touch the heartstrings

of some survivors as it snatches from sight beloved forms; because in the midst of life we are in death, this monument will always be a joy to some, pointing as the index finger of Rondout Lodge from earth toward heaven and saying: "The dead are not here, but yonder."

The stars that are not seen of day, and at night are ofttimes covered from our eyes by the overhanging clouds, do, nevertheless, move in their majestic march through space, held in course by the hand that made us all. Though not seen by feeble eyes of men they are there.

But they who builded this monument, the members of Rondout Lodge, who, forty-two years ago, purchased this plot of ground, the fair ones who so generously last winter aided your enterprise, aye, the six already buried here, believed in the life that is after this. Our friends that are gone we cannot see, and our puny hands cannot reach their touch, but the law that placed us here, the law that removes us hence, the law that sent us without our bidding, the law that calls us in an hour that we think not, that law and its Maker have taught us that beyond the reach of human hands, beyond the sweep of earthly eyes, we shall live.

William A. Sutherland was made a Mason Oct. 11, 1870, in Union Lodge, No. 45, at Lima, N. Y., was Junior Warden of Union Lodge in 1873; Master of Mount Morris Lodge, No. 122, in 1883-84, and first Master of Frank R. Lawrence Lodge, No. 797, in 1889. He was Deputy for the Twenty-second District from 1889 to 1891, in which year he was elected Junior Grand Warden. In 1893 he became Senior Grand Warden and was also elected Deputy Grand Master in 1895, and Grand Master in 1897 and 1898. In Capitular Masonry he received the Royal Arch degrees Feb. 22, 1871, in Morning Star Chapter 107, was High Priest of Ionic Chapter 210 in 1890 and 1891. He received the Knightly degrees March 14, 1884, in Cyrene Commandery, No. 39, and served as its Prelate from 1886 to 1891, inclusive. In the Scottish Rite he received the degrees in Rochester Lodge of Perfection, Council, Chapter of Rose Croix, and Consistory, and was Master of the Chapter from 1888 to 1892, inclusive. Brother Sutherland was elected to the thirty-third degree at Providence, Sept. 21, 1892, and was created a Sovereign Grand Inspector General Sept. 19, 1893, at the session of the Supreme Council of the Northern Jurisdiction then held at Chicago.

Charles E. Ide, elected Senior Grand Warden, is a constant seeker after Masonic light, a worker in every quarry which Masonry has opened up. He was born at Oaks Corners, N. Y., May 31, 1853, and educated at the Classical and Union School of Geneva. Indicating a preference for the legal profession, he studied law in the city of Syracuse, was admitted to the bar at Buffalo in 1874 and has since then practiced in Syracuse, of which city he is Corporation Counsel. An appointment like that is sufficient testimony to his local standing, but Brother Ide is known for his professional abilities over a wide circle of Central New York. He has conducted many important cases and his keen perception of legal points, his thorough knowledge of the intricacies of legal warfare, his scrupulous devotion to the interests of his clients and his sterling, rugged honesty have combined to widen each year his circle of business. Naturally Brother Ide takes a deep interest in politics, that is neither more nor less a duty incumbent upon every American citizen, and his ability as a public speaker, the fervor of his attachment to whatever he believes to be right and just, and his hearty, helpful, inspiriting manner make his services as a public man be invariably in demand.

But it is in the Masonic fraternity throughout the Empire State that Brother Ide is possibly best known. In 1878 he was made a Mason in Central City Lodge, No. 305, Syracuse, and, passing through Chapter and Crypt, completed the chain of "York" degree in Central City Commandery in 1882. He served in most of the offices of his Lodge up to that of Master. In 1891 he was appointed a Steward of the Grand Lodge, was reappointed in 1892, and in the following year was elected Junior Grand Warden, which he held until chosen to the Senior Chair in 1895. In the Ancient and

Accepted Scottish Rite he has been a familiar figure since he entered the Lodge of Perfection at Syracuse. He has been Master of that body, of the Council of Princes, and Chapter of Rose Croix, head of the Consistory and in 1892 was created Inspector General by the Supreme Council of the Northern Jurisdiction. In Chivalric Masonry he has attained the office of Deputy Grand Commander, and in that, as in all other branches of the order to which he has devoted himself, the highest honor seems within his grasp.

No Mason in Buffalo is held in more general esteem than Charles W. Cushman, Junior Grand Warden. He has served as Master of Washington Lodge, No. 240, Buffalo; is a member of Keystone Chapter, No. 163; of Keystone Council, No. 20, Royal and Select Masters, and has served as Commander of Hugh de Payens Commandery, No. 30. He served also as Grand Master, Palmoni Lodge of Perfection, Scottish Rite, and has been Commander-in-Chief, Buffalo Consistory, since its inception, in 1892. In the Grand Lodge, too, he has been very active. He has served as Junior Grand Deacon, as Grand Marshal and as Deputy Grand Master of the Twenty-fifth Masonic District. He received the thirty-third degree from the Supreme Council of the Northern Masonic Jurisdiction. As a veteran Brother Cushman is a member of Bidwell-Wilkinson Post, Grand Army of the Republic, having served in the War of the Rebellion, and was with Sherman's army on its march through Georgia and to the sea.

Of the others who surrounded Grand Master Stewart during the two years he held the gavel of authority mention will be found in other pages of this work.

It cannot be said that during these terms any startling changes were made. The fraternity prospered on all sides, the scope and capacity of the Home at Utica were widened and extended along the lines of the policy previously laid down, and the resources of the Grand Treasury were carefully husbanded. The Grand Master strove with all his ability, with all his powers of persuasion, to cement the craft more strongly than ever in the bonds of brotherly love, and it was to the development of this idea—the Masonic idea—that all his visitations, addresses and decisions tended. No one who ever heard him address a body of Masons could fail to understand that this was his primal policy, and his sentiments, so full of sound logic, practical common sense and love for the Institution generally, commended him to the heart of every listener. Wherever he went he made friends, in all quarters he enlisted workers who helped to broaden and deepen the ties of friendship, morality and brotherly love—the real threefold cord which should bind the fraternity together. No Grand Master was ever more active in promulgating a policy than was John Stewart in his efforts to make harmony be in fact, as in name, the grand characteristic of Masonry and all that to it appertains.

The chief legislative feature of his administration was the final adoption of the new constitution, after being amended in a few trifling respects. By the adoption of this code the New York Grand Lodge placed in the hands of the brethren a clearly digested, simply arranged and easily understandable body of statutes. The language in each paragraph is clear and unmistakable and there is no opportunity for the creation of a new race of Masonic lawyers whose dictum, as in past times of trouble, was necessary to establish any particular point by a process of reasoning on words which gave abundant scope for some other lawyer announcing a totally different conclusion. True, the work was not perfect, no body of laws, no constitution designed for a people, a society, an organization at all progressive ever can be considered perfect and final, for new conditions and enlarged constituency bring to the front new points demanding legislative treatment and new treatment of points already considered settled. Even in several particulars the "Constitution

of 1896" has already been amended; but the basis of all Masonic legislation is there, in words stripped of all obscurity and technicalities, a perfect mirror of Masonic law. It is a pity that the digest as printed is not made a theme for regular and independent discussion in all the subordinate Lodges throughout the jurisdiction, so as to make the principles of Masonic jurisprudence be thoroughly known and understood by all the brethren. Such a course might prevent many mistakes, many heartburnings might be avoided, and the wide and thorough knowledge of the principles of the fraternity which would thus be acquired would be the best safeguard in the future for the prevention of schism. Besides, the intimate knowledge might invite suggestions of improvement which would tend to make the Masonic code still more perfect and equitable.

In suggesting that this document was not so perfect as to be beyond the need of alteration, we are not reflecting in the slightest degree on the labors of the committee of revision—W. Sherer, Edward M. L. Ehlers, Rollin M. Morgan, Charles W. Mead, Philip Keck, Oscar F. Lane, William H. Rees, George McGowan, Edward J. Taylor. No group of men could have been selected who were better adapted for the work, and their accomplishment was all that could have been expected from what was virtually a commission of experts. Practice alone can make perfection, and a body of men, increasing in strength and influence every year and steadily widening and strengthening the foundations on which their structure rests, can never attain finality in minute details. It is in such details that changes have been, and will be found necessary.

During these two years the craft made many public appearances, the most notable of which were: The cornerstone of the Munson Williams Memorial Building of the Oneida Historical Society at Utica (July 29, 1895), the cornerstone of a Masonic Temple at Cohoes (August 21), and the cornerstone of a High School at Mount Vernon (May 22, 1897). At all of these the Grand Master officiated. The craft, however, was more immediately concerned in the laying of the cornerstone of the Memorial Building on the Home grounds at Utica. This structure, which stands beside the main building and is connected with it by a covered passageway, was and is devoted to the children, it being deemed best in their own interests that they should be separated from the older folks. The building has accommodations for sixty children and teachers and attendants. It has a frontage of sixty-two feet and is constructed of brick, with trimmings of sandstone. The internal arrangements are of the most substantial description and really include everything that can adduce to the comfort and advancement of the little ones.

While on the subject of the young wards of the fraternity, this may be the proper place to record another scheme undertaken for their benefit. Its origin, purpose and scope can best be learned by reprinting here a circular letter which R.·. W.·. James B. Gillie addressed to many of the Lodges and a few brethren in the metropolitan district early in 1896:

Dear Sir and Brother: In the summer of 1895, M.·. W.·. John Stewart, while visiting a Masonic Fair at Staten Island, spoke of the children in our Home at Utica. A lady, who was at that time unknown to the Grand Master, asked him a number of questions about the children. Very soon afterwards, the lady, who proved to be Mrs. A. D. Joyce, died. Just before she breathed her last, she requested her husband to send fifteen (15) dollars to our Grand Master for the benefit of the children of our Home. The Grand Master has confided the trust to me, and I have formulated the following plan for a fund. I am pleased to say that it has met with the approval of M.·. W.·. John Stewart.

First.—That a fund be created for the benefit of the children, the object being that the Trustees of the Masonic Hall and Asylum Fund shall pay over to each of the said children a sum that the judgment of the Trustees may deem necessary to give each of them a start in life, said sum to be paid

at such time or times as the Trustees may think best.

Second.—It is desired that as many Lodges or individual brothers as may feel able shall participate in the creation of such a fund; therefore any sum will be accepted, provided that no single subscription exceed the original one of fifteen dollars.

Third.—That the fund shall be known as "The Mrs. A. D. Joyce Children's Fund."

The idea was very favorably received and by June 1, 1896, the $15 given to the children under Brother Gillie's sympathetic management and able pleading, figured as the beginning of a fund amounting to $1,108. A year later it had increased to $1,505.

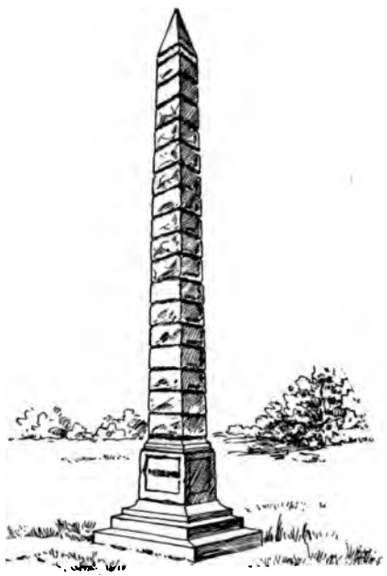
CHAPTER VII.

THE ALBANY TEMPLE—THE HERKIMER MONUMENT—NOTABLE MEMORIES.

MANY dispensations were issued to brethren to lay cornerstones, dedicate Lodge rooms during these two years. A noteworthy occasion of this sort was when, on June 24, 1895, M.·. W.·. James Ten Eyck, of Albany, laid the cornerstone of the new Masonic Temple in that good old Dutch city, the cradle of New York Masonry. It was made the occasion of a notable demonstration in a city which has seen many notable Masonic displays. The parade, of which Col. W. E. Fitch was Grand Marshal, included six divisions, and in it were represented all the Lodges in Albany and those of a wide circle—thirty-one Lodges in all—besides Knights Templars in sufficient number to make a most noteworthy escort. The site, at the corner of Maiden Lane and Lodge street, was that upon which, on May 12, 1768, the cornerstone of the first building in America devoted to Masonic purposes had been placed, a fact which is recorded in a tablet placed in the main entrance hall of the new structure. The ceremonies in the present instance were impressively conducted by M.·. W.·. Brother Ten Eyck and were witnessed by some 20,000 spectators. The trowel used was a gift to the Past Grand Master from Brother Lawtenslager. After the cornerstone had been found "well formed, true and trusty and correctly laid" and duly consecrated with corn, wine and oil, the Acting Grand Master delivered an address in which he said that the destiny of the stone was "to support an edifice sacred to the cultivation of all the Masonic virtues, and especially devoted to the diffusion of the great principles of liberty secured by constitutional law, of equality of rights maintained by public order; of fraternity, with due and lawful subordination; to the protection of the widow and fatherless and to the improvement and progress of humanity. In the name of loving kindness, which is the spirit and soul of all true religion; in the name of truth, which, sown in whatever barren and rocky soil, springs up and yields an hundredfold for use and blessing; in the name of toleration, to which Masonry erects its altars; in the name of faith in God and human nature, and of hope, the two chief blessings bestowed by Providence on man, we have consecrated this stone." R.·. W.·. Charles W. Mead then delivered an interesting oration full of historical references to the story of Freemasonry in Albany. In the evening the Albany Lodges all held receptions and entertained the visiting brethren. The building, one of the handsomest and most conveniently arranged of its kind in the world, was dedicated, on its completion, on Oct. 8, 1896, when Brother Ten Eyck again officiated at the ceremonies, Grand Master Stewart, although present, with that true courtesy which has always distinguished him, giving way to his predecessor in office. It should be stated that the structure, which is one of the architectural glories of Albany, was erected under the direction of an association mainly composed of members of the fraternity in that city. All the Lodges themselves, as such, contributed generously,

and it may not be invidious to state that Masters' Lodge not only gave $15,000 in cash, but contributed the historic site.

Another very notable occasion was that of the dedication of the monument erected by the State near Little Falls in memory of Gen. Nicholas Herkimer, on Nov. 12, 1896. This brave Revolutionary hero was born at Danube, N. Y., it is supposed, in 1717 (the year is disputed by his biographers), of German parents, the name originally being Herchheimer. In 1776 he led an expedition against



MONUMENT TO GENERAL HERKIMER, NEAR LITTLE FALLS, N. Y.

DEDICATED NOVEMBER 12, 1896.

Sir John Johnson's Tories and their Indian allies and did good service, mainly because of his knowledge of Indian fighting methods. His last battle was that at Oriskany, on Aug. 6, 1777, in which, after a stubborn fight, he and his troops were surprised by a host of Indians and British, but after a contest which lasted during five hours the Indians fled and the redcoats quickly followed. The German farmers who composed the bulk of Herkimer's troops had won a brilliant victory, a victory that was far-reaching in its results, for it not only saved their home territory from devastation, but it added prestige to the arms of the men who were then struggling to found a new nation. But the victory was dearly bought. Two hundred of the sturdy defenders lay dead on the field and the leader himself was carried from the scene of triumph, after the last shot had been fired, suffering from a wound in the leg from which he died ten days afterward, Aug. 16, 1777. On Aug. 6, 1884, a tall memorial column was erected through the efforts of the Oneida Historical Society on the field of Oriskany, and the birthplace of the hero was marked by the beautiful shaft erected by the legislature and which was dedicated with Masonic ceremonies on Nov. 12, 1896. It was eminently fitting that the fraternity should have been requested to perform this office, for, like most of the patriot leaders, the name of Gen. Herkimer was enrolled on the records of the craft. He was made a Mason in St. Patrick's Lodge (now No. 4) at Johnstown, receiving the first degree on April 7, 1768, when Sir William Johnson was Master, in old Johnstown Hall. Whether he was an enthusiast or not, whether he was regular in his attendance or otherwise, we cannot say, but we do know that his opportunities were not very great, for the Lodge held no meetings from May 5, 1774, until July 16, 1785, long after the brave Herkimer had passed to the Grand Lodge above. The ceremonies of dedication were very impressive. Col. Edward M. L. Ehlers acted as Grand Master and was presented at the outset with a beautiful gavel by John W. Vrooman, who was chairman of the commission appointed by the Governor [Morton] to have the monument constructed. After the formal ritual prescribed for such ceremonies had been gone through, the acting Grand Master spoke as follows:

Fellow-citizens: We come to-day to pay homage to the hero of Oriskany. Here, within the

shadow of the house in which he lived, and to which he was brought to die, the State of New York has erected the monument we now consecrate to the memory of Herkimer. The State, by this mark of respect to a splendid manhood, honors itself. No bronze or marble shaft, no splendor of ancient or modern tomb, and no play of immortal genius can adorn the memory of Herkimer. His life and his deeds are the monuments that will keep his name enshrined in the hearts of loyal men and women, while the flying moments are dimming with rust and dust the inscription on this monument of stone. The immortality of Herkimer's name does not depend upon the splendor of the monument which marks his resting place. The fidelity of his unswerving patriotism, the unsullied integrity of his personal character, and his undaunted courage have written that name in living characters upon the brightest page of the immortal record.

He was a type of that sterling manhood peculiar to those who wrought this nation. He stands, too, as the representative of the men who won the victory. What makes a nation? Not laws, nor systems, nor institutions, nor traditions, nor vast extent; but men—men in the true sense; that is, men of moral nerve, of sobriety, of intelligence, of industry, of morality.

"Eloquence," says Emerson, "is a speech in which there is a man behind every word." Victorious war, says history, is that contest in which intelligence and morality serve the guns. And how rich was the war of the Revolution in these personal qualities! How profound the influence of this day in reminding us that the heroic excellence of human character which we attribute to the remote past, and suppose to be the exclusive property of poetry and tradition, is as much of our own land as any other! We read Plutarch until our imaginations flame with the Grecian story. The trophies of Miltiades even now kindle us with enthusiasm. History and poetry and heroic legend make the names of Marathon and Thermopylæ names of unrivaled glory.

Oriskany, where Herkimer fell, was not less heroic. The mighty torrent of Asiatic barbarism which threatened for a time to sweep away Grecian civilization was not more formidable than that which threatened the independence of the colonies. If the heroes who stayed that earlier desolation and the fields on which their battles were fought are renowned and precious to Americans to-day, how much more precious are our own heroes and our own fields in that contest which gave freedom and independence to America, and deathless glory to her history.

What incident of history or poetic legend surpasses in resolution and heroism that of Herkimer at Oriskany? With the enemy swarming around him, half of his gallant command of patriotic Germans slain; mortally wounded, the red blood of life leaving his veins, he gives utterance to the words, "I will face the enemy," and fights the battle to a successful termination. The name of Herkimer is inseparably linked with a memorable epoch. He stood in the very forefront of the nation's life. Greater battles were fought in the American Revolution, greater skill and more consummate generalship were displayed in these battles than those possessed by Herkimer; but in no battle of that conflict was the success of the Continental troops so necessary as at Oriskany. On that blood-red field Herkimer held the key to the nation's life. On that summer day, in that deadly defile, enveloped in a storm of fire and death, hand to hand with rifle and knife, Herkimer and his invincible Germans, fighting for their homes and firesides, fulfilled a mighty destiny. They defeated the plan of the enemy by preventing the junction of the columns commanded by Burgoyne and St. Leger, the consequent devastation of the valley of the Hudson, and doubtless the overthrow of the cause of American independence. If there had been no Oriskany with its matchless heroism there would have been no Trenton, no Saratoga, and no Yorktown.

"Death hath this, also," says Bacon, "it openeth the fate to good fame;" but good fame in its turn conquers death. Herkimer is not dead. Behold how vast and varied is his existence! On this day he lives again. On the most heroic page of the world's history he moves and breathes. He is immortal in the deep splendor of the flag crimsoned by his blood. He is incarnate in the hearts of the people whose homes grace the hillsides and valleys of this imperial nation. He lives now and shall live through the centuries, natural, noble, beautiful, until the last moment of time in this free land of ours.

"Ours, from the eastern emerald sea
To Pacific's placid slopes;
Ours, by our father's history;
Ours, by our children's hopes.

Ours, from the North lakes' crystal waves
To the Southern silver foam;
Ours, by the changeless right of graves;
Ours, by the lives to come.

Ours, by the homes that deck the land;
Ours, by the pathways trod;
Ours, by the ages' stern demand;
Ours, by the gift of God.

Ours, by the patriot's holy love;
Ours, by his dying throe;
Ours, by the starry flag above;
Ours, by the blood below.

Ours, by the freeman's title deed
To the land of liberty;
Ours, by the freeman's sacred creed;
Ours, for humanity."

In the name of the commonwealth we dedicate this monument to the memory of General Nicholas Herkimer, the patriot, the Mason, the Christian gentleman.

In the evening the exercises attendant upon the dedication were continued in the Little Falls Opera House, where eloquent speeches eulogistic of the hero whose memory was that day honored were delivered by Past Grand Master Vrooman, Gen. Butterfield, and the Hon. Robert Earl.

One notable change effected at the beginning of Grand Master Stewart's term was the appointment of R. W. John R. Pope as Grand Lecturer in place of the veteran Raymond. Brother Pope was well known to the craft in New York city, mainly because of his long and disinterested work in connection with the local Board of Relief, and his appointment was hailed with much pleasure by those who were acquainted with his ample qualifications for the office. This pleasure was soon shared throughout the State, as Brother Pope, in his official journeys to exemplify the standard work, extended the circle of his personal friends. His courtesy, patience and desire to thoroughly instruct the brethren were everywhere marked, and in the several reports submitted by the District Deputies, in each of the years in which he held office, to the Grand Master all this was very frequently and unstintedly referred to in emphatic terms.

During 1895, 1896 and 1897 the craft had to bow in submission to the stern decrees of Providence many times when brethren more or less highly distinguished in the craft were "called home." Of these one of the most widely known was Edward B. Harper, founder and President of the Mutual Reserve Life Association of New York, who died July 2, 1895, while holding the office of President of the Board of Trustees of the Hall and Asylum Fund. Of him a Grand Lodge committee well said:

He was one whose presence in our deliberations grew to be as familiar as the annual convention of the Grand Lodge itself. He had a peculiar and forcible way of impressing himself upon one's attention, which absolutely forbade the possibility of forgetting him. He was a typical example of the American genus—aggressive, rugged, determined—and fully alive to the opportunities of his day. Energetic in business affairs, he was none the less so in those of the Craft. While he venerated all the duties and deeds of Masonry, he particularly bent the strength of his interest and energies in the direction of the Hall and Asylum Fund. How enthusiastically he worked you all well know. The beautiful monument of Masonic charity erected in the city of Utica may well become a memento of his zeal for the Craft and for its honor among the people of America, and, indeed, throughout the civilized world. Very touching are the accounts given of his last days among men, and of the last sad rites paid him by the "all sorts and conditions" of life, one vieing with another to testify their affectionate regard for him as a man, a Mason, and a Christian.

Reference has already been made to the death on Aug. 7, 1895, of Past Grand Master John Hodge. Little over a month later (Sept. 12) a peculiarly sad loss was sustained by the death of the Rev. Dr. Charles H. Hall, of Brooklyn, a Past Grand Chaplain. He was born at Augusta, Ga., in 1820, and was graduated from Yale in 1842, after which he studied theology at the Protestant Episcopal Seminary in New York city. After holding several minor pastorates, he became rector of the Church of the Epiphany, in Washington, D. C., in 1856, and remained there until summoned to the rectorship of Holy Trinity, Brooklyn, where he continued to the end of his career. He was a man of broad, liberal views, devoted to charity, and many of his warmest admirers were men beyond his church, his denomination. His friendship for

Henry Ward Beecher was most cordial, and the two spiritual teachers worked hand in hand for many years in philanthropic missions. It was at Beecher's own request that Dr. Hall officiated at the funeral of the grand tribune of Plymouth church. As a preacher Dr. Hall's sermons were always admirable and were invariably listened to by large congregations. His exposition of the Gospel was always clear, and while one felt that the preacher was a scholar, a student, the impression was always present that he was a man of the people, one whose knowledge of them was got from practical observation rather than from books. In other words, he had studied men as he had studied books. His sometimes gruff manner and brusque ways at times placed him, temporarily, in an unfavorable light to strangers, but such things were only on the surface and concealed one of the kindliest hearts that ever beat in human bosom. Of his Masonic affiliation and honors Dr. Hall was always proud, and to the end of his career he was ever ready to aid a distressed brother in any way which lay in his power, and to several instances of that the present writer could testify, were such testimony needed to prove a truth with which many hundred brethren in Brooklyn are well acquainted. Another student-Mason passed away in 1895 (December 6) in the person of Herman C. Carter, who for ten years held the honorable office of Grand Librarian. In that position he strove hard to make the library useful and popular among the brethren and, while it cannot be said that he was a beau-ideal official, he was a great advance upon some of those who had preceded him—men whose knowledge of books ended with their school days. During his incumbency many valuable additions were made to the collections on the shelves, the sets of transactions were brought nearer to completion, while his annual reports to the Grand Lodge gave the brethren an idea, at least, of the value of the literary treasures which the Grand Lodge possessed.

In the course of his address in 1896 Grand Master Stewart referred to the death of a former member of the New York Jurisdiction who had passed away at Fairfield, Conn., on Aug. 30, 1895. The passage is so touching that we are tempted to give it entire, although its subject—Ely S. Parker—had not had any active connection with New York Masonry for many years. Said the Grand Master:

> Brother Parker was the first Master of Akron Lodge, No. 527, of this jurisdiction, and a member of that Lodge at the time of his death. He was a full-blooded Indian, a grand-nephew of Red Jacket, and was chief of the Seneca tribe and titular king of the Six Nations, his Indian name being Do-ne-ho-ga-wa. He resided for a time in Galena, Ill., and there became acquainted with General Grant, upon whose staff he subsequently served in the capacity of private secretary, attaining the rank of Brigadier-General. It was he who copied the surrender of Lee at Appomattox from the pencil draft made by Grant. He was not only as brave as his celebrated uncle, but also as eloquent.
>
> In alluding to himself at a banquet in a Western city, he said: "I am almost the sole remnant of what was once a noble race, which is as rapidly disappearing as the dew before the morning sun. I found my race wasting away, and I asked myself, Where shall I find home and sympathy, when our last council fire is extinguished? I said, I will knock at the door of Masonry, and see if the white race will recognize me, as they did my ancestors, when we were strong and the white men weak. I knocked at the door of the Lodge, and found brotherhood around its altar; I went before the Great Light in the Chapter, and found companionship beneath the Royal Arch. I entered the Encampment, and found there valiant Sir Knights willing to shield me without regard to race or nation. I am happy to meet you in the Grand Councils of the gathering, and to share these greetings and hospitalities. I feel assured that, when my glass is run out and I shall follow the footsteps of my departed race, Masonic sympathizers will cluster around my coffin, and drop in my lonely grave the evergreen acacia, sweet emblem of a better meeting. If my race shall disappear from the continent, I have a consoling hope that our memory shall not perish. If the deeds of my ancestors shall not live in story, their memories will remain in the names of our lakes and rivers, your towns and cities, and will call up memories otherwise forgotten."
>
> Brother Parker was a man of fine physique, and

possessed, to a marked degree, the strong race characteristics of his people. Although his face in repose seemed stern and unrelenting, his nature in fact was as gentle and kind as a woman's.

The death of Charles T. McClenachan, the first Historian of the Grand Lodge, has already been referred to, and nothing more need be said here as to his career, which terminated in New York on Dec. 19, 1896. But it may be allowable here to reproduce the very just and particularly graceful tribute which the Committee on Deceased Brethren paid to his memory at the next meeting of the Grand Lodge. After simply mentioning the names of a few who had passed away, the committee said:

Of these, all worthy workmen in the Craft, a word or two is due R.·. W.·. Brother McClenachan. He may not have been as busy in Blue Lodge Freemasonry as in other of the arts built up upon it, but he was an enthusiast in whatever he did to promote Masonic principles. His knowledge of the "reasons why" and the origin and history of Masonry was simply marvelous. He was a walking encyclopædia, from whom no questioner ever failed in obtaining the information he desired. He was untiring in his efforts to build up, sustain, and expand the art which was dear to him almost as life itself. An unusually good presiding officer, his decisions were always respected. In conferring any of the degrees, he was always dignified and impressive. His command of facts and of ideas found convincing expression in his admirable command of the English language. In any attempt adequately to describe him as a Mason, difficulties at once present themselves; and it is a great source of regret to many among his brethren that so much valuable and unrecorded Masonic information has died with him. As a man he was always courteous, though somewhat reserved. He had neither time nor inclination for friends who were useless parasites or highly sweetened sycophants. Business and order, activity and honesty moulded his character, and he sought these, and these only, in the character of those whom he desired as Masonic companions. He is dead, but his memory flourishes in immortal green.

CHAPTER VIII.

SOME 1897 STATISTICS.

WE must now present some more or less statistical matter, as the time has arrived when we can gather together several features of the Grand Lodge work and business which have for some time been passed over in silence, mainly because these closing pages of this section were deemed the most appropriate place in which to dwell upon them. At the annual meeting in 1897 Grand Secretary Ehlers reported that the number of Master Masons in the State was 93,271, being an increase of 2,397 over the number for the preceding year, and as this ratio had been kept up pretty evenly for some years and as the fraternity seems to be steadily increasing in popularity, it is easy to predict that the figures will soon pass the one-hundred-thousand-mark. The permanent fund amounts to $53,353.49 and is being increased by $10,000 each year out of the funds in the hands of the Grand Treasurer, a sum which may be said to represent the "savings" of that office after meeting all expenses. That this saving is easily effected may readily be seen when we say that according to the last report submitted after meeting all expenses and paying over these "savings" the Grand Treasurer had the satisfactory cash balance on hand of $51,083.18 to start him on a new year's work. This permanent fund is destined to be an important factor in the future development of the New York Jurisdiction and its increase will be watched with interest by those who appreciate that its possession will be one of the stanchest bulwarks of safety which the craft can rely on should any storm ever again break over our Grand institution. We do not believe any such storm will ever come; we do not believe that the craft will ever give any occasion for the uprising of such a storm and that its recognized purity of design and rectitude of purpose will of themselves be sufficient to disarm ignorant clamor, equally ignorant bigotry or the wiles and machinations of unscrupulous politicians, but at the same time it is as well to be always prepared to meet them, and a "pickle sillar," as the Scotsman once said when he went to a law court in search of justice, "is a guid frien' in kittle times."

The Hall in New York, according to the report turned in in 1897 to Grand Lodge, yielded in the shape of rentals $60,439.37 during the fiscal year 1896-7. The expense of its maintenance during the same period was (including several items that might not, strictly, be regarded as necessary to the maintenance of the Hall alone) $24,044.97, leaving a surplus in round figures of $36,000, which, as near as can be calculated, is about the cost of the maintenance of the Home at Utica. That institution up to 1897 has cost the fraternity $323,633.93, all of which, of course, has been paid, and the trustees have on hand a reserve fund of $202,041.05, and at the last report (1897) a cash balance in their regular account of $13,717.77. Thus it will be seen that the finances of the fraternity are in a most satisfactory state and that its wealth is yearly increasing. On April 1, 1897, there were in the Home as inmates 94 men, 47 women and

45 children—186 individuals in all. This, of course, is not a very large showing considering the cost, but it should be borne in mind that it is a home rather than a charitable institution, and, above all that, it is a visible token of the real existence of that spirit of brotherly love of which the fraternity has been talking for years. It cannot be "run" on the same basis as the usual style of "homes for aged men." One distinguished brother said to the writer that the fraternity could with the interest on the money invested in the Home and the income from the Hall board the inmates at tariff rates in the best hotel in New York city and make money on the transaction. Possibly. But the money invested in the group of buildings at Utica was given for that specific purpose. Neither does the cost have anything to do with the rate per head for maintenance. We have no more right to calculate this grand and practical development of the holiest tenet of our profession in that way than we have to consider the lost interest represented by the pictures on our walls, the furniture in our parlors or the watches in our pockets.

Great and generous as is the institution at Utica, it is, after all, only the most public manifestation of the charity—the love, to give the real Masonic meaning of that now misconstrued word—of the craft. There is hardly a Lodge—we question if there be a single Lodge—which does not each year give more or less of its funds to help an unfortunate brother, to aid the sick, the widow or the orphan, or to bury the dead. In the city of New York the Board of Masonic Relief, in the year ending May 14, 1897, gave away nearly $2,000 in charity to worthy applicants hailing from all over the world and besides had some $10,500 on hand as a reserve fund for buying a house in the city which might serve as a temporary shelter for those in need—a temporary Masonic home, as it were. The Williamsburg Board of Relief (founded in 1859) reported as having given away over $500 in the name of charity. The Home of the German brethren, at Tappan, was reported to shelter 19 persons and in other ways the Home Association has done much practical humanitarian work. These are but submitted as evidences to show that the spirit of brotherly love still moves the heart of the fraternity and that it is a spirit that is ever present and ever dominant, and so it will remain so long as Freemasonry remains true to its own first principles, which we hope will be as long as poor humanity lasts.

The increasing number of Lodges and members led Grand Master Stewart to recommend, in 1896, a new arrangement of the Masonic districts into which the State is divided, and, if need be, an increase in their number. Acting on this suggestion the Grand Lodge sanctioned the appointment of a commission which carefully went into the entire subject and at the meeting of 1897 presented the following table, showing both a rearrangement and increase, and which was at once adopted by the Grand Lodge:

Dist.	County.	No. of Lodges.
1	Suffolk	9
	Queens	10—19
2	Kings as heretofore numerically arranged	22
3	Kings as heretofore numerically arranged	33
4	New York, 1 to 156 inclusive	24
5	New York, 178 to 271 inclusive	29
6	New York, 272 to 454 inclusive	26
7	New York, 457 to 641 inclusive	27
8	New York, 642 to 813 inclusive	27
9	Lodges working in German in New York, Kings, and Richmond Counties	28
10	Lodges working in French, Spanish or Italian in New York and Kings Counties	7
11	Richmond	4
12	Westchester	13
	Putnam	2—15
13	Rockland	4
	Orange	9—13
14	Dutchess	13
	Columbia	8—21
15	Ulster	5
	Greene	9—14
16	Sullivan	5
	Delaware	10—15
17	Albany	12
	Rensselaer	12
	Schnectady	2—26
18	Schoharie	6
	Otsego	13—19

19	Herkimer	8
	Montgomery	5
	Fulton	5—18
20	Saratoga	7
	Washington	10—17
21	Warren	4
	Essex	7—11
22	Clinton	6
	Franklin	7—13
23	St. Lawrence	21
24	Jefferson	16
	Lewis	4—20
25	Oswego	14
26	Oneida	19
27	Onondaga	14
	Madison	8
	Cortland	4—26
28	Chenango	8
	Broome	9—17
29	Tioga	8
	Chemung	8
	Schuyler	3—19
30	Tompkins	9
	Cayuga	12—21
31	Seneca	6
	Yates	4
	Ontario	6—16
32	Wayne	12
33	Monroe	18
	Livingston	8—26
34	Steuben	18
35	Allegheny	13
36	Wyoming	8
	Genesee	2—10
37	Orleans	5
	Niagara	11—16
38	Erie	21
39	Cattaraugus	12
40	Chautauqua	11

In advocating this change of districts the Grand Master made a suggestion, involving a departure from the old Compact which, although as yet unacted upon, should, we feel, be kept before the craft, for the day is not far distant when it will have to be very thoughtfully considered. He said:

> In this connection, it is proper for me to mention that very many of our Brethren who have given the matter serious consideration believe the best interest of the Grand Lodge demands that the present method of electing the Deputy Grand Master, when a resident of New York or Brooklyn, from the floor, should be changed so as to provide for advancement by regular gradation, alternating the election of the Junior Grand Warden, under the same provisions as those governing the election, under the present law, of the Grand Master and Deputy Grand Master.

On June 3, 1897, M.·. W.·. John Stewart installed as his successor William A. Sutherland, of Rochester, as well as Wright D. Pownell as Deputy Grand Master and the other officers elected at that communication. The first duty of the new Grand Master was to acknowledge the gift to the Grand Lodge of a beautiful portrait in oil of his predecessor, which now occupies a place among the portraits of earlier Grand Masters, which form so conspicuous a feature of the decorations of Masonic Hall. Brother Sutherland entered upon his high office with the best wishes of the entire fraternity, a fraternity more prosperous and united than it had ever been before. His long services to the craft, his high standing as a lawyer and man of affairs, his eminent social position in his home city, his prominence in the councils of his party and his often evidenced enthusiasm for Freemasonry are sufficient guarantees that while the gavel remains in his hands no backward step will be taken, and that nothing will be left undone to increase the ratio of progression of recent years. But the story of his administration is being made and the historian deals with the past rather than with the future. So we close this main section of this history with the Order flourishing in all its ways and schemes, with its hopes for the future strung to the highest pitch and with the purple of the fraternity resting on the shoulders of one who, we hope, will, when his work is done, take his place among the wisest and best of our chosen leaders.

CHAPTER IX.

THE 1896 CONSTITUTION.

THIS chapter is devoted to a reproduction of what may be distinguished as the Constitution of 1896, with, however, several important amendments, adopted in 1897, inserted in their respective places.

ARTICLE I.—THE GRAND LODGE.

Name.

Sec. 1. This Grand Lodge shall be known as "The Grand Lodge of Free and Accepted Masons of the State of New York."

Territorial Jurisdiction.

Sec. 2. This Grand Lodge has supreme and exclusive jurisdiction over all matters of Ancient Craft Masonry within the territorial limits of the State of New York.

Of Whom Composed.

Sec. 3. This Grand Lodge shall be composed of all its Grand Officers, the Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Treasurers, Past Grand Secretaries, and one representative from each Lodge, who shall be the Master, one of the Wardens in the order of seniority, or a proxy duly elected by the Lodge, the members of the Commission of Appeals, the Trustees of the Hall and Asylum Fund, and all Past Masters of Lodges under this jurisdiction who were elected and installed and served one year in the chair of Master prior to the 31st day of December, 1849, and the Trustees of the Masonic Hall and Asylum Fund who were elected and served as such from June, 1890, to June, 1894; but no one can be a member of this Grand Lodge unless he be a member of some Lodge within its jurisdiction.

Elective Officers.

Sec. 4. The following officers, namely: Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, and Grand Secretary, shall be elected at each Annual Communication of this Grand Lodge, by ballot, and by a majority of votes, unless there be but one candidate in nomination, when an election may be had by show of hands. Said officers shall be installed at the same Annual Communication or on the nearest convenient day thereafter, and shall hold their offices for one year, or until their successors are elected and installed.

Appointed Officers.

Sec. 5. The following officers, namely: A District Deputy, Grand Master for each Masonic District, three Grand Chaplains, Grand Marshal, Grand Standard Bearer, Grand Sword Bearer, four Grand Stewards, Senior Grand Deacon, Junior Grand Deacon, Grand Lecturer, Grand Librarian, Grand Pursuivant, and Grand Tiler, shall be appointed by the Grand Master at the Annual Communication, or within thirty days after the close thereof, to hold office during his pleasure, or until their successors are appointed.

Titles of Officers.

Sec. 6. The title of the Grand Master shall be Most Worshipful, and of the remaining Grand Officers, Right Worshipful, except the Grand Pursuivant and Grand Tiler, whose title shall be Worshipful.

The Commission of Appeals.

Sec. 7. The Commission of Appeals shall consist of a Chief Commissioner, who shall preside in said Commission, and six Commissioners, all of whom shall be Masters or Past Masters in good Masonic standing, and, when duly nominated and confirmed, they shall hold their office for three years. Said Commission shall meet at each Annual Communication, to consider and report upon such business as shall be referred to it. The Grand Lodge, upon the nomination of the Grand Master, shall appoint two Commissioners at each Annual Communication, and every third year, in like manner, the Chief Commissioner shall be appointed. A vacancy in the Commission of Appeals occurring during the recess may be filled by the Grand Master until the succeeding Annual Communication of the Grand Lodge.

Trustees of the Masonic Hall and Asylum Fund.

Sec. 8. The Trustees of the Masonic Hall and Asylum Fund, organized in accordance with Chapter 272 of the laws of New York, passed April 21,

1864, entitled "An Act to Incorporate the Trustees of the Masonic Hall and Asylum Fund," and the several Acts amendatory thereof, shall be elected at the same time and in the same manner as the elective Grand Officers. Vacancies in said Board shall be filled as provided in the Act of Incorporation.

Vacancies in Office—How Filled.

Sec. 9. Whenever a vacancy shall occur in any Grand Office, the Grand Master may appoint any Master or Past Master to discharge the duties of the office till the vacancy shall be filled at the next Annual Communication.

Elective Officers—Residence of.

Amendment Adopted 1897.

Sec. 10. The Metropolitan District shall be composed of the counties of Suffolk, Queens, Kings, Richmond, New York, and Westchester. When the Grand Master shall be chosen from the Metropolitan District, the Deputy Grand Master shall be chosen from some other portion of the State; and when the Grand Master shall be chosen from any portion of the State other than the Metropolitan District, the Deputy Grand Master shall be chosen from that District. The Senior Grand Warden and the Junior Grand Warden shall be chosen from some part of the State other than the Metropolitan District. The Grand Treasurer and the Grand Secretary shall be chosen from the Metropolitan District. A residence of four months immediately preceding such election shall be required to comply with this Section.

Communications.

Sec. 11. The Annual Communications of this Grand Lodge shall be held in the City of New York, commencing on the first Tuesday of June. Special Communications may be called by the Grand Master, but no legislation affecting the general interest of the Craft shall be made, repealed, or changed at a Special Communication.

Quorum.

Sec. 12. The representatives of ten Lodges, convened on due notice to all the Lodges, shall be indispensably necessary to open the Grand Lodge or transact business therein, except on occasions of ceremony, when the Grand Master or his representative, with a sufficient number of brethren, may open the Grand Lodge and transact the business for which it is called.

Votes and Voting.

Sec. 13. Each duly accredited representative of a Lodge shall be entitled to three votes, and one vote additional for each fifty members over the first fifty; and each of the other members of the Grand Lodge, except the Grand Tiler, shall be entitled to one vote.

Proxy Representation of a Lodge.

Sec. 14. A Lodge may, at a Stated or Special Communication, by a majority vote, elect one of its members who is a Past Master, as proxy, to represent it, in the absence of its Master and Wardens, at the next succeeding Annual Communication of the Grand Lodge. Such proxy shall not be permitted to act as representative in the Grand Lodge unless there shall have been filed with the Grand Secretary, prior to the opening of the Grand Lodge, a certificate of his election, signed by the Master of the Lodge, attested by its seal and the signature of the Secretary. Provided, that the presence of the Master or a Warden as representative vacates any proxy given by the Lodge for that purpose.

Visitors Prohibited—When.

Sec. 15. None but members of the Grand Lodge (the Grand Officers, Past Grand Officers and Representatives of other Grand Lodges excepted) shall be present at the opening of the same, or at an election, nor be admitted at any time, save by unanimous consent of the Grand Lodge.

ARTICLE II.—MASONIC GOVERNMENT, AND POWERS OF THE GRAND LODGE.

Sec. 16. The government of Free and Accepted Masons within this jurisdiction is reposed:

1. In the Grand Lodge; and,
2. In its Subordinate, or Particular Lodges.

Powers of the Grand Lodge.

Sec. 17. The powers of this Grand Lodge are:

1. Executive,
2. Legislative, and
3. Judicial.

Sec. 18. All general governmental powers, whether executive, legislative, or judicial, and all powers necessary to enforce or carry into effect the provisions of this Constitution, are reposed in the Grand Lodge.

Judicial Powers.

Sec. 19. The judicial powers of this Grand Lodge may be exercised by the Grand Lodge, or delegated, and are:

1. Original: Embracing all matters of controversy which may arise between any of the Lodges under its jurisdiction or the members of different Lodges, and the enforcement of discipline upon its own members and the Lodges under its jurisdiction, and upon unaffiliated and non-affiliated Masons.
2. Appellate: Embracing all matters of controversy and discipline over which it has or has not original jurisdiction.

ARTICLE III.—MASONIC LAW.

Sec. 20. The action of Freemasons in the Grand Lodge, or subordinate Lodges, is regulated and controlled:

1. By Ancient Landmarks;
2. By the Written Constitution; and
3. By Usages, Customs, Rules, Edicts, Resolutions, and lawful judicial action.

Ancient Landmarks Defined.

Sec. 21. The Ancient Landmarks are those principles of Masonic government and polity which are the only part of Masonic law or rule of government that may never be altered or disturbed, and such of them as are lawful to be written are usually, but not wholly, engrafted in a written Constitution.

Constitution Defined.

Sec. 22. The Constitution is a written compact or law adopted by Freemasons for the government of a Grand Lodge, and its subordinate Lodges, and their members, including fundamental provisions, constitutionally adopted, that are intended to be permanent in their character.

Usages, etc.

Sec. 23. Usages, Customs, Rules, Edicts, and Resolutions, are those Masonic rules of action adopted, by competent authority, for local or temporary purposes, admitting of change at convenience, and not embraced in the Ancient Landmarks or this Constitution.

ARTICLE IV—POWERS AND DUTIES OF GRAND OFFICERS.

The Grand Master.

Sec. 24. The Grand Master shall have power:

1. To convene any Lodge within the jurisdiction, preside therein, inspect its proceedings, and require its conformity to Masonic rules.
2. To require the attendance of, and information from, any Grand Officer respecting his office.
3. To suspend any elected Officer of a Lodge from the functions of his office for just cause.
4. To suspend the charter of any Lodge for just cause until the next Annual Communication of the Grand Lodge.
5. In case of vacancies in the offices of Master and Wardens of a Lodge, to grant a dispensation for an election to fill such vacancies.
6. To grant a dispensation to a Lodge to elect or install its Officers, when such Lodge may have failed to elect or install its Officers at the proper time.
7. To grant a dispensation for a new Lodge, under the restrictions of this Constitution.
8. To grant such other dispensations as may be applied for in accordance with this Constitution.
9. To appoint Representatives of this Grand Lodge near other recognized Grand Lodges, and to receive and accredit Representatives of other recognized Grand Lodges near this Grand Lodge. Provided, however, that no brother shall be received and accredited as the Representative of more than one Grand Lodge at the same time, and that, whenever a Representative shall fail to attend the communications of the Grand Lodge for two consecutive years, the Grand Master may request that a new appointment be made.
10. To do such other things as are inherent in and pertain to his office, and are not in conflict with this Constitution.

Sec. 25. It shall be the duty of the Grand Master:

1. To preside in the Grand Lodge; and,
2. To exercise all the executive functions of the Grand Lodge when it is not in session.

Sec. 26. In case of the death, absence, or inability of the Grand Master, or of a vacancy in his office, the Deputy Grand Master, Senior Grand Warden, and Junior Grand Warden shall in succession assume his duties, powers, and prerogatives, for all purposes.

The Deputy Grand Master.

Sec. 27. The Deputy Grand Master shall have power to discharge such executive functions of the Grand Lodge as may be delegated to him by the Grand Master, and such duties as may be imposed by this Constitution.

The Grand Wardens.

Sec. 28. It shall be the duty of the Grand Wardens to assist in the affairs of the Grand Lodge, and diligently to endeavor to preserve the Ancient Landmarks throughout the jurisdiction.

The Grand Treasurer.

Sec. 29. It shall be the duty of the Grand Treasurer:

1. To take charge of all the funds, securities, and vouchers of the Grand Lodge, depositing the funds and securities in the name of the Grand Lodge, payable on his order as Grand Treasurer, in some depository to be approved by the Grand Master.
2. To pay all orders duly drawn under the laws or special direction of the Grand Lodge, and certified to by the Grand Secretary.
3. To attend upon the Grand Lodge or its presiding officer, when required, with the books and all documents relating to his office; and, when required, upon the meeting of any Committee whose duty it may be to act in relation to the fiscal concerns of the Grand Lodge.

4. To report annually to the Grand Lodge the amount of his receipts and expenditures by items, and from whom and when received, and to whom and when paid, and the amount of securities in his hands for funds invested by the Trustees of the Permanent Fund.
5. To execute and file with the Grand Master an official bond, with sureties, in an amount to be approved by the Grand Master, at the commencement of each term of office, and to be renewed, as to amount or sureties, whenever required by the Grand Master, conditioned that he will pay or deliver, on demand, to the Grand Lodge, or to his successor in office, all funds and property of the Grand Lodge that shall come to his hands as Grand Treasurer and remain unexpended; and,
6. To pay and deliver, at the expiration of his term, to his successor in office, or such person as shall be designated by the Grand Lodge, all moneys, securities, evidences of debt, books, writings, and property of the Grand Lodge under his control, with all proper assignments.

The Grand Secretary.

Sec. 30. It shall be the duty of the Grand Secretary:

1. To record the transactions of the Grand Lodge.
2. To register all initiates and affiliates of Lodges under this jurisdiction returned to him for that purpose, with the particulars set forth in such returns.
3. To receive, duly file, and safely keep all papers and documents of the Grand Lodge.
4. To sign and certify all instruments from the Grand Lodge.
5. To receive and keep a proper account of all moneys of the Grand Lodge, with date of their receipt, and pay over the same promptly to the Grand Treasurer, taking his receipt therefor.
6. To report annually to the Grand Lodge the amount of money received by him, by items and dates, and the specific sources from which it was received; also the Lodges that have neglected to render proper returns, and such general information as to the state of the Lodges as may be proper for the information or action of the Grand Lodge.
7. To conduct the correspondence of the Grand Lodge, under the direction of the Grand Master.
8. To attend, with any books, papers or writings under his control, or in his custody, all meetings of the Grand Lodge, and also to attend upon the Grand Master, on Masonic business, when required.
9. To keep his office open, for the transaction of Masonic business, at least five hours each day, except Sundays and Legal Holidays.
10. To transmit to the several Grand Lodges, in correspondence with this Grand Lodge, a certificate of the election of Grand Officers, immediately thereafter, under the seal of the Grand Lodge.
11. To notify the Lodges, in each Masonic District, of the appointment of a District Deputy Grand Master for that District, and to furnish each District Deputy Grand Master with a list of the Lodges in his District, and to furnish blank forms for the annual statement of District Deputy Grand Masters.
12. To prepare and forward to each Lodge annually, blanks for returns of membership, returns of election of officers, and tabular statements to District Deputy Grand Masters. Also to prepare and furnish, when required, blanks for the election of proxies.
13. To keep an Alphabetical Register of all rejections officially reported to him from Lodges, specifying the date of such rejection, the age, occupation, nativity, and residence of the person rejected, together with the name and number of the Lodge from which received, and at all proper times to furnish the free inspection of said Register to all Master Masons in good standing.

The Grand Chaplains.

Sec. 31. It shall be the duty of the Grand Chaplains to attend the Grand Lodge and to conduct its religious services.

The Grand Marshal, Grand Standard Bearer, etc.

Sec. 32. It shall be the duty of the Grand Marshal, Grand Standard Bearer, Grand Sword Bearer, Grand Stewards, Grand Deacons, Grand Librarian, Grand Pursuivant, and Grand Tiler to perform such duties as pertain to their offices.

Additional Duties.

Sec. 33. It shall be the duty of the several Officers of the Grand Lodge, in addition to the duties herein specially mentioned, to perform such other duties as shall be prescribed by the Grand Lodge or Grand Master, under the provisions of this Constitution.

Masonic Duty Violated is an Offense.

Sec. 34. When a duty is imposed, its neglect or violation, without excuse, shall be considered an offense against Masonic law.

ARTICLE V.—MASONIC DISTRICTS AND THE POWERS AND DUTIES OF DISTRICT DEPUTY GRAND MASTERS.

The Districts.

Sec. 35. The Masonic Districts shall remain as now organized, subject to alterations by the Grand Lodge at any Annual Communication.

District Deputy Grand Masters—Qualifications of.

Sec. 36. Every District Deputy Grand Master shall be well skilled in the Standard Work of the three degrees of Ancient Craft Masonry, and in the customs and usages of the Craft; he shall be a Master or Past Master, and a member in good standing of some Lodge in the District for which he is appointed, and shall receive a warrant of his appointment, signed by the Grand Master and attested by the Grand Secretary.

Duties of.

Sec. 37. Each District Deputy Grand Master shall have power, and it shall be his duty:

1. To appoint Commissioners to hear and determine matters of controversy that may arise in his District, as provided in Sec. 126 of this Constitution.
2. To visit officially every Lodge in his District, at least once during his term, if practicable; and all necessary expenses incurred by him, while in the discharge of this duty, shall be paid by the Lodge so visited.
3. To preside in each Lodge upon the occasion of his official visit; to examine its books and records, and see if they are properly kept; to inform himself of the number of members, and the punctuality and regularity of their attendance; to ascertain the state and condition of the Lodge in all respects; to point out any errors he may ascertain in their conduct and mode of working; and to instruct them in every particular wherein he shall find they may require or may desire information, and particularly to recommend attention to the moral and benevolent principles of Masonry, and caution in the admission of candidates; to determine and order in what cases a member, alleged to have been illegally unaffiliated for non-payment of dues, shall be restored; and if he discover in his District any Masonic error or evil, to endeavor to immediately arrest the same by Masonic means, and, if he judge it expedient, to specially report the same to the Grand Master.
4. To take possession of the funds and property of any dormant or extinct Lodge in his District and transfer the same to the Grand Secretary.
5. To prepare on blanks, to be furnished by the Grand Secretary, a statement in tabular form of the condition of each Lodge in his District for the year ending on the 31st day of December, and transmit such report to the Grand Secretary on or before the 15th day of May, to be by him laid before the Grand Lodge.
6. To prepare a report for the year ending on the first day of May, on the general condition of Masonry in his District, and of his acts therein, with such particulars as he may deem necessary, including the names and numbers of the Lodges in his District not visited by him, together with the reasons therefor, and transmit such report to the Grand Master on or before the 15th day of May.
7. To perform such other services and executive duties as may be deputed or intrusted to him by the Grand Master or by the Grand Lodge.

ARTICLE VI.—WORK AND LECTURES.

The Grand Lecturer.

Sec. 38. The Grand Lecturer shall be a Master or Past Master, of Masonic skill and learning, and shall have power to appoint one or more competent assistants in each Masonic District.

Duty of Grand Lecturer.

Sec. 39. It shall be the duty of the Grand Lecturer and his assistants to impart the Standard Work and Lectures approved by the Grand Lodge, to the Lodges or brethren in this jurisdiction, in such manner as the Grand Lodge may prescribe.

Lodges Must Adopt the Standard Work.

Sec. 40. Every Lodge shall adopt and practice the Standard Work and Lectures imparted by the Grand Lecturer or Assistant Grand Lecturers, and no other; and any Lodge violating this provision shall be subject to punishment.

Irregular Lecturing Forbidden.

Sec. 41. Any Freemason not duly authorized, who shall impart any Work or Lectures, except in the instruction of an actual candidate, shall be subject to discipline; but this shall not apply to the Master or Wardens of a Lodge, or any Present or Past Master, or competent brother invited by them.

Ritual.

Sec. 42. The use of any written or printed, or written and printed, ritual of Work and Lectures by the Lodges of this jurisdiction is absolutely prohibited.

ARTICLE VII.—REVENUE AND FUNDS.

How Derived.

Sec. 43. The revenue of this Grand Lodge shall be derived from the following sources:

1.	For every Dispensation to form a new Lodge	$100 00
2.	And if a Charter shall be afterward granted, the additional sum of	20 00
3.	For every Grand Lodge Diploma	2 00
4.	For every Grand Lodge Traveling Certificate. On parchment	1 50
	On paper	50
5.	For every person Initiated into a Lodge $3 whereof shall be appropriated to the Hall and Asylum Fund.	3 50

6. For the affiliation fee of every Master Mason, Entered Apprentice, and Fellow Craft 50
7. For registry fee of every adjoining member or Entered Apprentice made 25
8. Every Lodge shall pay for each of its members annually 50
9. Every Lodge shall pay for each of its members annually, which shall be appropriated to the Hall and Asylum Fund 50
10. All sums hereafter voluntarily paid or contributed by a Lodge or its members, to be applied to the payment of its indebtedness to the Masonic Hall and Asylum Fund, shall be deemed payments on account, and whenever such contributions made by any Lodge or its members shall amount in the aggregate to the sum of six dollars for every member of said Lodge, upon the basis of its membership on the 31st day of December, 1885, such Lodge shall be released and exempted from the annual payment required by Subdivision 9.
11. All sums paid by any Lodge under Subdivision 9, of Article VII., Constitution, in the dues for the year 1887 and thereafter, as appears from the annual returns of said Lodge, shall be deemed voluntary contributions to the Hall and Asylum Fund.
12. No new charge shall hereafter be imposed upon the Lodges or their members for the benefit of the Masonic Hall and Asylum Fund, except by an amendment to this Constitution, which shall not be valid until it shall have been submitted to, and adopted by, three-fourths of all the Lodges, and this Subdivision shall in no wise be amended except by the vote of the same number of Lodges.

Lodge Dues—How Computed.

Sec. 44. Every Lodge shall pay a full year's dues on all members embraced in its last previous return, but no dues for members made or affiliated during the year for which the return is made.

The Permanent Funds.

Sec. 45. The management of the permanent funds shall be vested in a Board of Trustees, denominated the Trustees of the Permanent Fund, consisting of the Grand Master, Deputy Grand Master, Grand Wardens, and Grand Secretary, and all the invested funds of the Grand Lodge shall be placed under the management and stand in the names of the said Trustees, whose duty it shall be to take the best measures for the security and increase of said funds, and to invest from time to time, as a majority may decide upon, all money which shall come into the hands of the Grand Treasurer, after paying salaries, Representatives, and rent, and after leaving in his hands, for charitable and contingent purposes, such sum as the Grand Lodge may, from time to time, direct. The said Trustees shall deposit in the hands of the Grand Treasurer the securities and vouchers of the said invested funds, and shall not have the power to appropriate any part of the fund without a vote of the Grand Lodge at an Annual Communication.

Accounts of Grand Treasurer and Grand Secretary.

Sec. 46. The accounts of the Grand Treasurer and Grand Secretary shall be examined, and the items compared with the vouchers quarterly, by a discreet Committee of three brethren—Past Masters, Masters, or Wardens—from different Lodges, to be appointed by the Grand Master or the Deputy Grand Master, and such Committee shall make and certify their report to the officer appointing them.

Salaries of Officers.

Sec. 47. The Grand Treasurer, Grand Secretary, Grand Lecturer, Grand Pursuivant, and Grand Tiler shall each receive such stated compensation for his services as the Grand Lodge shall direct, which compensation shall be fixed before said officers or any of them are elected or appointed, and shall not be altered at any time so as to affect the incumbent in office. In the computation of time relative to salaries of said officers, the year shall be considered as commencing on the first day of June, and such salaries shall be payable in equal monthly installments on the last day of each calendar month, except the month of May, when salaries shall be paid on the fifteenth.

Mileage and Per Diem.

Sec. 48. The Representative from each Lodge shall be entitled to receive his traveling expenses directly from his Lodge to the Grand Lodge and returning thereto, as charged by the proprietors of public conveyances at the time, and also five dollars for each day's attendance at the Grand Lodge, and three dollars per day for time actually necessary for traveling to and from the Grand Lodge, not exceeding two days in going and returning. No Representative shall receive more than the amount of the dues paid by the Lodge he represents, provided, however, that a Representative shall be entitled to draw pay against two years' Grand Lodge dues paid by his Lodge, if the Lodge was not represented the preceding year.

Sec. 49. Grand Officers, who do not receive salaries as such, and Past Elected and Installed Grand Officers enumerated in Sec. 4 of the Constitution, the Commissioners of Appeals, and the Trustees of the Masonic Hall and Asylum Fund, shall be entitled to like compensation, provided they shall not have received pay as a Representative.

Forfeiture of Pay.

Sec. 50. Absence of a member of the Grand Lodge entitled to receive mileage and per diem, before the close of the Annual Communication, for any cause except sickness of or calamity to himself or his family, shall forfeit all claim to payment or compensation under the two preceding sections.

ARTICLE VIII.—SUBORDINATE LODGES.

Of Whom Composed.

Sec. 51. A Lodge consists of a Master, a Senior Warden, a Junior Warden, a Treasurer, a Secretary, a Senior Deacon, a Junior Deacon, a Tiler,

and as many members as may be convenient, congregating and working in pursuance and by virtue of a charter or dispensation held under the authority of this Grand Lodge.

Powers, Duties, and Privileges.

Sec. 52. The powers, duties, and privileges of a chartered Lodge under this jurisdiction shall be such as are defined by its charter, by the Constitution of this Grand Lodge and the Ancient Landmarks.

They are divided into:

1. Executive: The Master has the primary executive power of the Lodge.
2. Legislative: Over all matters relating to its internal concerns, not in derogation of the Ancient Landmarks, the Constitution of the Grand Lodge, or of its own particular By-Laws.
3. Judicial: In the exercise of discipline and the hearing and determining of controversies.

Election and Installation of Officers.

Sec. 53. The Master, Senior Warden, Junior Warden, Treasurer, and Secretary of a chartered Lodge must be chosen annually by ballot, and by a majority of votes, at the last Stated Communication of such Lodge in the month of December, summoned as required by the charter, and be installed on or before the next Stated Communication thereafter by an actual Master or Past Master of a Lodge.

A Lodge may provide in its By-Laws for additional officers, to be either elected or appointed.

If, at the time prescribed, a Lodge shall fail to elect, or within the time prescribed shall fail to install, its Master and Wardens, or any of them; or if, having elected its Master and Wardens at the prescribed time, any of them shall fail or refuse to be installed within the prescribed time, the Grand Master may grant a Dispensation to such Lodge to elect or to install such officer or officers as the exigencies of the case may require.

Sec. 54. Previous to his installation, the Master-elect of the Lodge must be put in possession of the secrets of the chair.

Sec. 55. Officers reëlected must be installed after each election.

Sec. 56. A member of a Lodge may be installed by proxy, at the discretion of the installing officer, in any office of which he has signified his acceptance, except that of Master.

ARTICLE IX.—QUALIFICATIONS FOR OFFICE, AND VOTING.

Membership in Lodge Necessary.

Sec. 57. Membership in a Lodge is necessary to constitute eligibility to office therein, except in case of a Tiler, who must be a member of some Lodge, but need not be a member of the Lodge for which he tiles.

Members in Good Standing Entitled to Vote.

Sec. 58. Every member of a Lodge in good standing is entitled to one vote; provided, however, that a Lodge may enact and enforce a By-Law which will disfranchise a member, at an election of officers, for non-payment of dues. Every voter is eligible to any office in the Lodge except that of Master.

Master Must Have Served as Warden.

Sec. 59. No member can be the Master of a chartered Lodge unless he has previously served as an installed Master or Warden, except at the constitution of a new Lodge.

Good Standing Defined.

Sec. 60. To be in good Masonic standing within the meaning of this Constitution, requires that a brother shall have been initiated, passed, and raised in a just and duly constituted Lodge of Free and Accepted Masons; and is not unaffiliated, suspended, or expelled.

ARTICLE X.—MISCELLANEOUS PROVISIONS.

By-Laws—Power to Make.

Sec. 61. A Lodge has full power and authority to enact By-Laws for its own government, in conformity to the Constitution of this Grand Lodge and the principles of Masonry, and any By-Law inconsistent therewith is absolutely void.

Must be Signed.

Sec. 62. Every member must sign the "Book of By-Laws" of his Lodge, with his full name, at the time of receiving the third degree, and every affiliating member must likewise sign the By-Laws, to consummate his membership.

Assessments.

Sec. 63. A Lodge may, at a Stated Communication, when previously summoned for the purpose, tax or assess its members for strictly Masonic purposes, but for no other. A failure to pay such an assessment is a failure to perform a Masonic duty, punishable upon conviction thereof.

Visitation of Lodges by Brethren Regulated.

Sec. 64. No visitor shall be admitted into any Lodge without due inquiry and satisfaction as to his good Masonic standing; nor shall he be admitted if his admission will disturb the harmony of the Lodge or embarrass its work. An honorary member of a Lodge has not the right to visit said Lodge when a member of it objects thereto.

Precedence of Lodges.

Sec. 65. Lodges shall take precedence according to the order in which they stand upon the Roll of the Grand Lodge.

Changing Location.

Sec. 66. A Lodge shall not remove its place of meeting from the town, village, or city named in its charter, nor from one place to another in such town, village, or city, without the affirmative vote of two-thirds of the members present, at a Stated Communication, to attend which they shall have been required by a summons, served at least ten days previously, stating the subject to be acted upon at such Communication. The removal of a Lodge from the town, village, city, or portion of a city named in its charter, must receive the sanction of the Grand Lodge previous thereto.

Lodge Seal and Books.

Sec. 67. Every Lodge shall have a seal, and shall keep the following books, to wit:

1. A Copy of the Constitution of the Grand Lodge.
2. A Book of By-Laws, with the signatures of the members.
3. A Record Book of the proceedings of the Lodge.
4. A Register containing the name of each member, consecutively numbered, his Grand Lodge number, his age, occupation, nativity, and residence, with the dates of his initiation, passing and raising or affiliation, and also the date of the termination or suspension of his membership, with the cause thereof, as the same may occur.
5. An alphabetical list of expulsions, suspensions, and rejections.
6. Such books as may be necessary to present clearly the receipts and accounts of the Treasurer and Secretary.

It shall be the duty of a Lodge to preserve in its archives a copy of the proceedings of the Grand Lodge, as published from year to year.

Failure to Meet—Penalty for.

Sec. 68. Every Lodge shall hold a communication at least once in each year, and the neglect of a Lodge to do so, or to make returns and pay dues for two consecutive years, shall subject it to forfeiture of its charter. A Lodge failing to pay its annual dues shall not be entitled to be represented in the Grand Lodge.

CHARITY.

Right To, and How Furnished.

Sec. 69. All members of Lodges in good standing, their wives and minor children, and the widows and orphans of deceased members who died in good standing, have a right to charitable relief from such Lodges upon presenting satisfactory evidence of their Masonic character or relations, and that they are in necessitous circumstances.

Appeals for Donations of Money.

Sec. 70. Lodges shall not issue or send out any circular or appeal to other Lodges for donations of money for any purpose whatever unless the same shall have been submitted to, and officially approved by, the Grand Master.

Division of Funds, Intoxicating Liquors, and Clandestine Lecturing Prohibited.

Sec. 71. No Lodge shall distribute its funds among its members, or introduce intoxicating liquors within its Lodge-room, or any room adjoining, or countenance or permit clandestine lecturing.

Masonic Labor on Sunday Prohibited.

Sec. 72. No Lodge shall meet on Sunday for Masonic labor, other than the obsequies of a Mason.

Insignia of Lodge Officers.

Sec. 73. The jewels of the officers of Lodges are to be of silver or white metal; the color of their aprons is to be white, except as otherwise specially ordered or allowed by this Grand Lodge.

ARTICLE XI.—OFFICERS OF LODGES—POWERS AND DUTIES.

Master's Duty.

Sec. 74. The Master of a Lodge has power, and it shall be his duty:

1. To congregate the members of his Lodge upon any emergency.
2. To issue summonses, which must be issued over his written signature, or by his order, and attested by the written signature of the Secretary under the seal of the Lodge; and such summons must be addressed to the brother summoned, and either be handed to him or sent through the post-office to his last known address.
3. To see that the duties of the Secretary are faithfully and punctually performed, and that all reports and returns are promptly made.
4. To discharge all the executive functions of the Lodge; and,
5. To remove any appointed officer for just cause.

Vacancy in Office of Master.

Sec. 75 In case of the death, absence, or inability of the Master, or a vacancy in his office, the Senior and Junior Wardens shall, in succession, succeed to his prerogatives and duties for all purposes, except such as pertain to the installation of officers. In the absence of the Master and Wardens a Lodge cannot be opened.

No Appeal from the Chair.

Sec. 76. From the decision of the Master, or Warden presiding in the absence of the Master, there shall be no appeal except to the Grand Master or Grand Lodge.

Treasurer's Duties.

Sec. 77. It shall be the duty of the Treasurer of a Lodge:

1. To receive from the Secretary all moneys paid into the Lodge, and give his receipt therefor.
2. To keep a just and regular account thereof; and,
3. To pay them out by order of the Lodge when so certified by the Master and Secretary.

Secretary's Duties.

Sec. 78. It shall be the duty of the Secretary of a Lodge:

1. To record the proceedings of the Lodge, under the direction of the presiding officer.
2. To receive all moneys paid into the Lodge, and pay the same to the Treasurer.
3. To keep a register of the members of the Lodge, with a permanent number affixed to each name, corresponding with the return for registry required by the Grand Lodge.
4. To register alphabetically, in a suitable book, all expulsions, suspensions, and rejections.
5. To report immediately to the Grand Secretary the name, age, occupation, nativity, and residence of every rejected candidate for initiation, with the date of such rejection.
6. To make a full and correct return to the Grand Lodge annually of all Entered Apprentices, Fellow Crafts, and Master Masons made during the year for which the return is rendered, with the Lodge number, age, occupation, nativity, residence, and dates of receiving such degrees; also of all affiliates during the year, with the Lodge number, age, occupation, nativity, residence, date of affiliation, and name, number, and jurisdiction of the Lodge from which dimitted, together with full information as to all changes that occurred in the membership of the Lodge during the year, which return shall be made upon blanks furnished by the Grand Lodge, be certified to by the Secretary, approved by the Master, and transmitted to the Grand Secretary before the fifteenth day of January in each year.
7. To transmit, immediately after every election, a certificate of the names and residences of the officers elected to the Grand Secretary, and to the District Deputy Grand Master of the District in which the Lodge is located.
8. To make a full and correct return annually to the District Deputy Grand Master of the condition of the Lodge on the thirty-first day of December, in the form prescribed by the Grand Lodge, to be transmitted on or before the fifth day of May.
9. To report immediately to the Grand Secretary the expulsion or suspension of a member by the Lodge, stating the cause of such expulsion or suspension.
10. To certify and affix the seal of the Lodge to all returns and certificates of election made to the Grand Lodge, and to the District Deputy Grand Master; and,
11. To attest the official signature of the Master to all other Masonic documents, when necessary.

Officers of Lodge Generally.

Sec. 79. The officers shall be subject, in all things relating to their official duties, to the direction of the Master or presiding officer.

ARTICLE XII.—MINUTES APPROVED, NOT TO BE CHANGED.

Sec. 80. The minutes of every Communication, stated or special, shall be read, corrected, if necessary, and approved by the Lodge before it is closed, and when so approved they cannot be altered or expunged. Should it appear that an error had been made in the record, a minute explaining or correcting the same may be added thereto by vote of the Lodge at a subsequent Communication.

Sec. 81. The proceedings of a Lodge shall be submitted to the Grand Lodge whenever required.

ARTICLE XIII.—RESIGNATIONS, VACANCIES IN OFFICE, HOW AND WHEN SUPPLIED.

Tenure of Office.

Sec. 82. Neither Master nor Wardens can resign, and every officer shall hold his office until his successor shall have been installed, unless his office becomes vacant, as provided in the next section.

Vacancies—How Made.

Sec. 83. A vacancy in office in a Lodge can only occur—

1. By death.
2. By resignation of another than Master or Wardens.
3. By election and installation of the holder of such office to fill another office in the Lodge, but this shall not apply to Master and Wardens.
4. By expulsion, or by suspension for a time extending beyond the next annual election, or by removal from office.

Vacancies—How Filled.

Sec. 84. A vacancy in an elective office, except that of Master or Wardens, may be filled by ballot at any Stated Communication, upon due notice to the members. A vacancy in an appointed office may be filled at any time. In case the offices of Master and Wardens become vacant, the Secretary shall immediately notify the Grand Master of that fact, who shall issue a dispensation to the District Deputy Grand Master of the District in which the

Lodge is located, directing the assembling of the Lodge, the holding of an election to fill the vacancies, and the installation of the officers.

ARTICLE XIV.—DISSOLUTION OF LODGES, AND SURRENDER OF AND FORFEITURE OF CHARTERS.

Sec. 85. A Lodge can be dissolved only by the surrender or forfeiture of its charter.

Sec. 86. The charter of a Lodge can be surrendered only when there cannot be found among its members seven brethren, duly qualified, desirous of retaining the same.

Sec. 87. A Lodge may forfeit its charter by:

1. Contumacy to the authority of the Grand Master or Grand Lodge.
2. Departure from the original plan of Masonry and Ancient Landmarks.
3. Disobedience to the Constitution or Laws.
4. Ceasing to meet for one year; and,
5. Neglecting to make returns and pay dues for two consecutive years.

Sec. 88. The charter of a Lodge shall not be declared forfeited except upon charges regularly made in Grand Lodge, at its Annual Communication, of which charges due notice shall be given to the Lodge, and an opportunity afforded it of being heard in its defense.

Sec. 89. The surrender of a charter, when approved, or the forfeiture of a charter, when declared by the Grand Lodge, shall be conclusive upon the Lodge and its members, and all the property of the Lodge shall become the property of the Grand Lodge, and must, on demand, be surrendered to the Grand Lodge, or its authorized agent, by the person or persons having its custody.

Sec. 90. The charter of a Lodge may be suspended by the Grand Lodge or Grand Master at any time, upon proper cause shown; which suspension, when made by the Grand Master, shall not extend beyond the next Annual Communication of the Grand Lodge.

ARTICLE XV.—LODGES UNDER DISPENSATION.

Dispensation for New Lodge.

Sec. 91. A Dispensation to form a new Lodge in the State of New York shall not be issued to a less number than seven Master Masons; nor without the recommendation of all the Lodges whose jurisdiction would be affected by such new Lodge, except in cities; nor in any city except upon the recommendation of at least a majority of all the Lodges in such city, unless such city shall consist of more than one Masonic District, in which case the consent of a majority of the Lodges in the District in which it is sought to locate such new Lodge shall be sufficient; nor within four months next preceding an Annual Communication, nor without the certificate of a chartered Lodge, whose jurisdiction would be affected by such new Lodge, that the proposed Master and Wardens of such new Lodge have exhibited their work in the three degrees of Ancient Craft Masonry in said chartered Lodge, and that such proposed Master and Wardens are well skilled in the said work, and are competent to confer said degrees and impart the lectures thereof, nor without a good and sufficient certificate that each of the affiliated petitioners for such Dispensation has paid all dues to the chartered Lodge of which he is a member, up to the close of the year in which the next Annual Session of the Grand Lodge is to be held; nor unless the certificate of dimission, or its equivalent, of each of the unaffiliated petitioners accompanies such petition, provided that where a single Lodge refuses to give its consent to the establishment of a new Lodge, the Grand Master may, in his judgment, issue a dispensation without such consent.

Petition for Dispensation—Who May not Join In.

Sec. 92. An elected officer of a Lodge shall not be a petitioner for a Dispensation to form a new Lodge, and a member of a Lodge under the jurisdiction of another Grand Lodge shall not be a petitioner for a Dispensation to form a new Lodge in the State of New York.

Powers of a Lodge under Dispensation.

Sec. 93. A Lodge under Dispensation cannot elect or install its officers, or be represented in Grand Lodge, but it possesses all other powers and privileges, and must perform all the other duties of a chartered Lodge, except that it need not have a seal.

Expiration of Dispensation.

Sec. 94. All Dispensations to form new Lodges shall expire on the 15th day of May in each year.

Effect of Petitioning for Dispensation.

Sec. 95. If a member of a chartered Lodge join in a petition for a Dispensation to form a new Lodge; and such Dispensation be granted, his membership in such chartered Lodge shall be in abeyance until the expiration of the Dispensation; unless before that time he shall have resumed full membership in the chartered Lodge by withdrawing from the new Lodge. If he shall not have withdrawn from the new Lodge before the expiration of the Dispensation, and the new Lodge shall not be continued by a charter, his membership in the first above-mentioned Lodge shall be resumed. The Grand Secretary, immediately on such new Lodge being constituted, shall notify all chartered Lodges to which any of its members belonged when joining in the original petition aforesaid, of the granting of such charter and of the constitution of the Lodge thereunder, with the names of such original petitioners as continued their membership in such newly constituted Lodge.

Membership in New Lodge.

Sec. 96. All members of a Lodge under Dispensation at the time of the expiration of the Dispensation, shall be deemed members of such Lodge when it shall be duly chartered and constituted.

When Charter May Be Granted.

Sec. 97. No charter shall be issued for the constitution of a new Lodge unless such new Lodge shall have given proof of its skill and ability by Work under a Dispensation, which shall be certified by the Grand Lecturer or Assistant Grand Lecturer, and District Deputy Grand Master of the District in which the Lodge is to be located; nor unless said Dispensation and an attested transcript of all the proceedings of such Lodge, including a copy of the By-Laws thereof, shall have been delivered to the Grand Lodge; nor unless they shall show that, as a Lodge under Dispensation, they are clear of all indebtedness, and that they have secured and prepared a suitable and safe place for meeting as a Lodge.

ARTICLE XVI.—LODGE MEMBERSHIP.

How Acquired.

Sec. 98. Membership in a Lodge shall be acquired by a brother in the following manner:

1. By having been named one of the persons to whom was granted the Charter under which the Lodge is constituted.
2. By having been accepted by the Lodge as a candidate, and afterward having received the third degree.

   And every brother receiving that degree shall be deemed a member of the Lodge by which he shall have been accepted (if it shall then exist), and it shall be his duty, immediately after receiving such degree, to sign the By-Laws of such Lodge.
3. An Entered Apprentice or Fellow Craft made by a Lodge which shall have ceased to exist may apply to any Lodge within the jurisdiction of which he resides for the remaining degrees or degree; and, if the Lodge accept his application, shall become a member of such Lodge, and sign its By-Laws on receiving the third degree; and,
4. By regular affiliation; but no Master Mason shall become a member of a Lodge other than that in which, or at the request or upon the consent of which, he received the third degree, unless it shall appear that he is not indebted to any Lodge for dues or assessments, and that no charges of unmasonic conduct are pending against him.

   The petition of a non-affiliated Mason for membership must be accompanied by a dimit or other satisfactory evidence of honorable discharge from the Lodge of which he was last a member.

Dual Membership Forbidden.—Honorary Membership Permitted.

Sec. 99. No Mason shall be a member of two Lodges at the same time; provided, however, that a Lodge at a Stated Communication, and by unanimous ballot, upon a proposition received at the previous Stated Communication, may confer honorary membership upon any Master Mason who, at that time, shall be a member in good standing of some Lodge; but an honorary member of a Lodge shall not vote therein.

Honorary Membership Dependent on Active Membership.

Sec. 100. Honorary membership in a Lodge depends entirely on active membership in some other Lodge. It carries with it no rights or privileges in the Lodge wherein it is conferred, and imposes no duties; an honorary member who gives up active membership is subject to the disabilities of an unaffiliate, the honorary membership being held in abeyance until he is again affiliated.

Change of Membership.

Sec. 101. A member of a Lodge may present his petition to another Lodge for affiliation therein, and such last-mentioned Lodge may receive the petition, and if received it must be referred to a Committee of Investigation, and upon the report of the Committee may take a ballot, and if thereupon such petition be accepted, the brother shall become a member of the Lodge so accepting him when it shall receive a certificate that such brother has been regularly discharged from membership in the first-mentioned Lodge, and he shall have signed the By-Laws of the Lodge accepting him. Failing to sign the By-Laws of the accepting Lodge within three months from the date of the dimit, the dimit shall become null and void. The Secretary of the accepting Lodge shall at once notify the Lodge granting the dimit when the brother has consummated his membership, or return the dimit if the brother has not consummated his membership within the prescribed time.

Dimits—How Issued.

Sec. 102. No member shall be permitted to Dimit from the Lodge of which he is a member until he shall present a certificate from some Lodge that he has petitioned for membership and been elected therein. On presentation of such certificate, and upon the written request of the brother, the Lodge, at a Stated Communication, shall, if the member is not an elected officer of or indebted to the Lodge, or under charges, issue a certificate of Dimit, which shall not be delivered to the brother, but shall be transmitted by the Secretary, to the Lodge from which such certificate of petition came; which Dimit shall not become operative, or the brother's membership in the Lodge issuing the Dimit terminated, until notice has been received that the brother has consummated membership in the other Lodge by signing the By-Laws thereof. Provided, that when any member shall become a resident of another Grand Lodge jurisdiction, a Dimit may be granted to him direct and without compliance with the foregoing provisions.

Withdrawal from Membership.

Sec. 103. Any member of a Lodge against whom charges are not pending, and whose dues and indebtedness to the Lodge are paid, may withdraw

from membership by presenting a written application therefor at a Stated Communication. The Lodge shall grant the request of the brother by dropping his name from the rolls, and his membership shall thereby be terminated, and he shall be subject to the disabilities of a non-affiiliated Master Mason. A brother thus dropped from the roll of a Lodge shall be entitled to a certificate setting forth the fact.

Non-Affiliation for One Year and Over.

Sec. 104. Any brother who shall remain a non-affiliated Mason within this jurisdiction one year or more shall not be allowed to visit any Lodge, or join in a Masonic procession, nor be entitled to receive Masonic relief or burial.

Lodge Dues—Penalty for Non-Payment.

Sec. 105. A Lodge shall have power to enact By-Laws requiring and regulating the payment of Lodge dues, and providing a penalty for non-payment thereof, which penalty shall be unaffiliation; but such penalty shall not be inflicted except for the non-payment of at least one year's dues, nor until the brother shall have been duly summoned thirty days previous to pay said one year's dues. Any such unaffiliated brother may be restored to membership at any Stated Communication, by a majority vote, taken by show of hands, provided the amount due at the time of such unaffiliation shall have been paid; but until so restored, the brother so unaffiliated shall not be allowed to visit any Lodge, or join in a Masonic procession, or be entitled to receive Masonic relief or burial.

Suspended Members Liable for Dues.

Sec. 106. Suspension, after due Masonic trial, shall not relieve the member from payment of Lodge dues, or the Lodge from Grand Lodge dues upon such member.

ARTICLE XVII.—CANDIDATES.

Jurisdiction Over.

Sec. 107. The jurisdiction of a Lodge over candidates for initiation extends over all persons residing nearer to it by an air line than to any other Lodge within this jurisdiction, except that if there be more than one Lodge in a village or city, those Lodges shall have equal jurisdiction; and that Lodges in the counties of New York and Kings, as said counties were constituted Jan. 1, 1897, shall have jurisdiction only over all candidates resident in those counties, which jurisdiction shall be equal.

Sec. 108. A Lodge shall not initiate any candidate who is a resident of the State of New York, unless he has been such resident for twelve months next preceding the date of the petition for such initiation, and for four months a resident within the jurisdiction of the Lodge to which he petitions; and no Lodge shall initiate any candidate who is not a resident of the State of New York and has not been a resident of its jurisdiction for at least four months, without the consent of the Lodge under the jurisdiction of which such candidate resides or has last previously resided; provided, however, this section shall not apply to persons in the United States Military or Naval service.

Petitions.

Sec. 109. A Lodge shall not initiate a person except upon his petition. A petition for initiation must be signed by the petitioner, and by a member of the Lodge petitioned, and shall not be received unless the petitioner shall have answered therein the following questions:

What is your full name?
What is your age?
Where were you born?
Where do you reside?
What is your occupation?
Have you resided in the State of New York the twelve months last past?
Have you ever, to your knowledge or belief, presented a petition to any Masonic Lodge? If so, when and in what Lodge?
Have you ever, to your knowledge or belief, been rejected in any Masonic Lodge? If so, when and in what Lodge?
Do you believe in the existence of one ever living and true God?
Do you know of any physical, legal, or moral reason which should prevent you from becoming a Freemason?
Have you resided in the town, village or city in which you now reside for four months last past?

Petitions Received Only at Stated Communications.

Sec. 110. A petition for initiation or affiliation shall not be received by a Lodge except at a Stated Communication, and when received it shall be referred to an Investigating Committee of not less than three members, whose report thereon must be in writing in terms "favorable" or "unfavorable"; and no report of an Investigating Committee shall be received until at least two weeks after such petition shall have been referred.

When Petitions Cannot be Withdrawn.

Sec. 111. A petition for initiation, after having been received and referred, cannot be withdrawn, but must be acted upon by report of Committee and a ballot; and an adverse ballot cannot be reconsidered under any circumstances in less than twelve months thereafter, and then only on a new petition of the candidate.

A petition for affiliation may be withdrawn before it has been balloted upon.

A petition wrongfully presented and referred must be returned as soon as the error is discovered.

Ballot Must be Unanimous, and at Stated Communication Only.

Sec. 112. The ballot on a petition for initiation, or for affiliation, can be taken only at a Stated Communication, and unless the ballot is unanimous in favor of the petitioner he shall be declared rejected.

Every Member Must Vote.

Sec. 113. Every member of a Lodge present at any balloting therein for initiation, advancement, or affiliation must vote.

Discussion of Petitioners Forbidden.

Sec. 114. No discussion upon the merits of a petitioner for initiation, passing or raising shall be allowed in the Lodge.

Balloting Begun Must be Completed.

Sec. 115. The balloting on a petition cannot be postponed or adjourned, but when once commenced must be completed, and the result thereof declared.

Rejected Candidate.

Sec. 116. A Lodge shall not initiate any person without due inquiry into his character, nor without being satisfied, in a Masonic manner, that he has not been previously rejected. If it shall be ascertained that a person, being a petitioner for initiation, has been rejected, then no Lodge shall initiate him until the expiration of twelve months after such rejection.

Ballot for Each Degree.

Sec. 117. A ballot for each degree is an undeniable right if demanded, and if after a candidate has been accepted, and before he has been initiated, a new ballot be demanded, it must be taken, and if such ballot result in a rejection, it shall have the same effect as if it had occurred when such candidate was accepted. If, after a brother has been initiated, any member shall demand a ballot upon his advancement, and such ballot result in a rejection, the brother may be proposed for advancement at any subsequent Stated Communication of the Lodge; the proposition must lie over at least to the next Stated Communication, and a clear ballot must be had before the brother can be advanced. No written or verbal objection shall have the effect to reject the petition of a candidate or the advancement of a brother. An objection, however, must be respected, and will defer the initiation of a candidate or the advancement of a brother until a subsequent Communication of the Lodge. The name of a brother objecting or making a demand for a new ballot, as herein provided, shall not be entered on the minutes.

Violating Secrecy of Ballot a Masonic Offense.

Sec. 118. Any brother who shall in any way make known the kind of ballot cast by himself or another on an application for the degrees of Masonry, or any of them, or for affiliation, or if, after any such balloting as aforesaid, at which such application has been rejected, any brother shall in any way declare that he or any other brother cast a certain kind of ballot at such balloting, or shall declare that any specified or indicated number of white balls or ballots, or black balls or ballots, was cast at any balloting as aforesaid, it shall be deemed a Masonic offense, and such brother so offending may, on conviction thereof, be suspended for a period not exceeding one year. On the trial of a brother for any offense specified in this section, it shall not be permitted to prove the kind of ballot cast by any brother, nor the number of white balls or ballots, or black balls or ballots, cast at any such balloting.

Misrepresentation Punishable by Suspension or Expulsion.

Sec. 119. If at any time it shall be charged that a Mason made any misrepresentation to the Lodge in which he shall have been initiated, or to a Committee of Investigation appointed by such Lodge, or used any concealment or deceit in relation to his initiation, he may be tried therefor, and, if found guilty, may be punished by suspension or expulsion. If, however, such concealment or deceit relates in any wise to any previous application for initiation in this or any other Masonic jurisdiction, the punishment therefor shall be expulsion.

ARTICLE XVIII.—CONFERRING DEGREES.

Fees.

Sec. 120. A Lodge shall not make a Mason for a sum less than twenty dollars, or upon credit. The second and third degrees shall be conferred without fee.

Number of Candidates Limited.

Sec. 121. A Lodge shall not initiate, pass, or raise more than five candidates in one day.

Two Weeks' Interval Between Degrees.

Sec. 122. A Lodge shall not confer the second degree or the third degree on the same candidate at a less interval than two weeks from the time of conferring the preceding degree.

Suitable Proficiency Required.

Sec. 123. A brother shall not be passed to the degree of Fellow Craft, or raised to the degree of Master Mason, without proof of suitable proficiency in the preceding degree, ascertained from an examination in open Lodge, or by a Committee appointed for that purpose.

Advancement in Other Lodges Restricted.

Sec. 124. An officer or other member of a Lodge shall not be permitted to procure the advancement of a brother in any other Lodge than that in which such brother was initiated, except by direction of the Lodge, in writing, and over its seal.

E. A. and F. C. from Without Jurisdiction—How Raised.

Sec. 125. An Entered Apprentice or Fellow Craft, of any other Grand Lodge jurisdiction, shall not be passed or raised in any Lodge under the

jurisdiction of this Grand Lodge, unless the consent of the Lodge in which he was initiated or passed shall have been obtained, provided said Lodge continue in existence.

ARTICLE XIX.—DISCIPLINE.

Jurisdiction of the Grand Lodge.

Sec. 126. The Grand Lodge shall have original jurisdiction to enforce the provisions of its Constitution and Laws, and to hear and determine charges which may be preferred against an unaffiliated or non-affiliated Mason, and all matters of controversy which may arise between Lodges, or between a Lodge and its Master, or between a Lodge and a member or the members of another Lodge, or members of different Lodges; and when charges are preferred in any of the foregoing cases, it shall be the duty of the Grand Master, or District Deputy Grand Master of the district in which the offense or controversy shall arise, to appoint by his warrant a Commission, consisting of not more than five nor less than three disinterested brethren, who shall have attained the rank of Master, and shall hail from at least three different Lodges, to hear and determine the same.

Charges Against the Master.

Sec. 127. Charges against the Master of a Lodge for official misconduct, while holding the office of Master, shall be presented to the Grand Master or the Grand Lodge only during the term of said Master or within one year thereafter.

The Trial.

Sec. 128. After service of the charges against a brother, the Commissioners shall appoint a time and place for the trial, convenient to the parties, and cause the parties and their witnesses to be summoned; and any Master of a Lodge may issue a summons for witnesses at the request of either party.

Report of Commissioners.

Sec. 129. When the trial is concluded the Commissioners shall, as soon as possible, make their report of the facts found by them, and their determination upon the matter, and give notice thereof to each of the parties, and a majority of the Commissioners must concur in the judgment of the Commission, a copy of which report must be filed with the Grand Secretary.

Appeal.

Sec. 130. The decision of the Commissioners shall be final unless an appeal shall be taken therefrom to the Grand Master or Grand Lodge within six months; in which case it shall be the duty of the Commissioners, upon receiving notice of such appeal, to transmit their report, together with all the papers and proceedings in the case, to the Grand Secretary, unless they have already filed a copy. The appellant shall also, within thirty days after notice of the decision, give notice of intention to appeal to the opposing party. The decision of the Grand Master shall be final, unless a further appeal be taken within thirty days after notice thereof.

Appeal—Papers Referred to Chief Commissioner.

Sec. 131. When notice of appeal to the Grand Lodge shall have been filed with the Grand Secretary, that officer shall immediately, or as soon as received, send to the Chief Commissioner all papers and reports having reference to the case.

Decision of Grand Lodge Final.

Sec. 132. The appeal shall be heard before the Commission of Appeals during the session of the Grand Lodge, and the decision of the Grand Lodge upon the report of said Commission shall be conclusive upon all parties.

Jurisdiction of a Lodge.

Sec. 133. A Lodge shall have, with the Grand Lodge, concurrent jurisdiction over any unaffiliated or non-affiliated Mason residing within its territorial jurisdiction, and original jurisdiction over any Entered Apprentice made or Fellow Craft passed therein, and over any of its members except its Master, and members against whom charges are preferred by members of other Lodges. After charges have been preferred and received by a Lodge, a Commission shall be appointed by the Master, consisting of not less than three nor more than five members of the said Lodge, to take testimony in the case and report the same to the Lodge for its judgment. The decision of the Lodge shall be final, unless an appeal be taken therefrom to the Grand Master or the Grand Lodge, and proceeded with in manner prescribed in Sec. 130.

Expenses of Trial.

Sec. 134. The expenses which may be incurred by the Commissioners in conducting a Masonic trial shall be borne by one or both of the parties to the controversy, as may be determined by the Commissioners and set forth in their report, and payment of such expenses may be enforced by proper Masonic discipline, subject to a like right of appeal, to be taken by an aggrieved party within the time, and proceeded with in manner prescribed in Sec. 130.

Charges May be Dismissed.

Sec. 135. Charges preferred, which if proven would not constitute a Masonic offense, may be and should be dismissed by the Lodge or officer to whom the same may have been preferred.

Trials and Appeals—How Conducted.

Sec. 136. All trials of charges preferred and appeals taken in pursuance of the provisions of this Constitution, shall be conducted in accordance with "The Code of Procedure" of the Grand Lodge.

Penalties.

Sec. 137. The penalties for a violation of Masonic law shall be: First, reprimand or censure; second, suspension from all the rights of Masonry, which shall be for a definite time; and, third, expulsion.

Lodge May Restore Expelled Member.

Sec. 138. A Lodge having expelled a member, may restore such expelled Mason to the rights of Masonry at any Stated Communication and by a majority vote, notice of a motion to do so having been made at a preceding Stated Communication, and a Lodge may terminate a sentence of suspension at any Stated Communication. Provided, however, that such restoration shall not be made when the Grand Lodge shall have affirmed the decision on appeal.

After One Year Grand Lodge May Restore.

Sec. 139. The Grand Lodge shall have power to restore an expelled Mason to the rights of Masonry after the expiration of one year from the date of the sentence, provided he shall have filed with the Grand Secretary, at least thirty days before the annual session of the Grand Lodge, a petition which shall contain a copy of the complaint upon which he was tried and a statement of the grounds upon which he seeks restoration; and provided, further, that the petition be accompanied by the favorable recommendation of the Lodge from which he was expelled, obtained at a Stated Communication to which the members thereof had been duly summoned.

Membership After Expulsion.

Sec. 140. Any brother who has been expelled, and afterwards restored to the rights of Masonry, may present his petition for affiliation to any Lodge.

ARTICLE XX.—OF AMENDMENTS.

Sec. 141. No amendment to this Constitution shall be made, or have any effect, until it shall have been proposed in Grand Lodge at its Annual Communication, and had been adopted by the Grand Lodge at the same Communication, and then again adopted in like manner by the Grand Lodge at the next succeeding Annual Communication—or, in addition to the adoption thereof at one such Annual Communication, it shall, during the next year succeeding, and before the next Annual Communication thereafter, be adopted by the affirmative vote of a majority of the Lodges within this jurisdiction—to take effect as soon as such consent is promulgated by the Grand Master. If any such amendment be adopted, it shall be appended to the published proceedings at the end, under the caption "Proposed Amendments to the Constitution," and sent with the printed proceedings to all the Lodges in the jurisdiction. Provided that sub-division 12, of Section 43 of this Constitution shall only be amended as therein specified.

All former Constitutions, statutes, and decisions are hereby repealed.

Book X.

THE HOLY ROYAL ARCH.

CHAPTER I.

HISTORICAL INTRODUCTION.

IN taking a historical survey of Freemasonry in the Empire State there is no part so utterly barren of details, so unreliable, so unauthentic as that connected with the introduction and early history of the Holy Royal Arch. In one of his many Masonic sketches the late Robert Macoy wrote:

> There was a Royal Arch Chapter in Philadelphia as early as 1758, the offspring of the Athol Grand Lodge. * * * The conclusion is that Royal Arch Masonry was invented by some ingenious ritualist about 1750, and introduced upon the plan known in this country as "side degrees." Morris, in his Dictionary, uses the term "unsystematized degrees," which is better. The first movement toward their legitimation was to make it an addendum to the Blue Lodge; the next step was to form a system of Chapters, and finally of Grand Chapters. About 1795 Thomas Smith Webb took the matter in hand, composed new and most elegant rituals, and set it forth as we now have it.

We present this as the conclusion reached by a man of common sense, near the close of his life, a life which had been devoted to Masonry. But Macoy was not an exact student of history by any means, and much of what he has written in the few lines quoted above will not bear critical scrutiny. The main purpose of the extract is, in fact, to show how little was known on the matter by one whose long connection with the craft, as a ritualist, as a writer, and as an official, ought to have given him the knowledge of an expert. But if we turn to men whose claims to historical knowledge—claims founded, be it said, on the best foundation, that of actual work and inquiry—we will find that the result of their investigations is equally unsatisfactory. The story told often seems fair enough on its surface, but examination reveals such safeguards as "it is said," "it seems," "it is evident" and "undoubted," all of which means that the statements they accompany are merely suppositions, and unsupported by direct evidence. We accept or reject such qualified statements according to our ideas of the judgment and experience of the historian. Certainly if he be a zealous student, and a fair-minded, liberal man, his assumptions are deserving of being received with all due respect; but even then such assumptions can never have the value which attaches to demonstrated facts. Of this class of student, of historian, none stands higher in the estimation of American Masons than the now venerable Josiah H. Drummond, of Portland, Me., and when he gives the following account of early Royal Arch Masonry in America it is entitled to the utmost consideration:

> It has been understood that the "Modern" (old) Grand Lodge did not tolerate the conferring of this degree by virtue of a Lodge warrant. But it is now well settled that while in 1765, they established a separate body for conferring this degree, previous to that date it was conferred in a Lodge or Chapter appurtenant to a Lodge, and under a Lodge warrant.
>
> As in 1758, when the "Ancients" established their first Lodge in America, at Philadelphia, the Royal Arch was cultivated by them, there can be little doubt that it was understood, as a matter of course, that this degree should be conferred under that warrant. This conclusion is strengthened by the name of the next Lodge chartered, "Royal Arch

Lodge." The records of this Lodge from 1767 have been preserved, and they contain references to the Royal Arch degree in 1768. Undoubtedly the degree was occasionally conferred in the Pennsylvania Lodges until 1795. * * *

On December 15, 1760, George Harrison, Provincial Grand Master of New York, under the old Grand Lodge, granted a warrant for Independent Royal Arch Lodge in the city of New York, whose name certainly indicates that it conferred the Royal Arch degree. Other circumstances point to the same conclusion. Harrison had already, Dec. 7, 1757, granted a charter for a Lodge (St. John's, now No. 1) in New York City, with the power of conferring the Mark degree.

Many military Lodges conferred the Royal Arch degree, and in all probability more frequently than the local Lodges.

In this brief extract, it must be observed, there are more assumptions than actual facts.

There is no authority whatever for saying that the Moderns ever tolerated the Royal Arch in their few American Lodges—with British Lodges we have nothing to do, although their Royal Arch connection there is, to say the least of it, very doubtful. There is no evidence in existence which would make us select the date of the introduction of the Royal Arch in America in 1758. Hughan, a much more recent historian than Drummond, has pointed out that the earliest record of a Royal Arch degree in this country was 1753, in Virginia, and the date might be thrown back further, only we have no actual evidence to justify us in doing so, although, in the circumstances, a little surmise would be justifiable. The first known Ancient Lodge in America was not that established at Philadelphia in 1758 but one at Nova Scotia in 1757. There is no evidence on record for the statement that Grand Master Harrison warranted "Independent Royal Arch" (No. 2, New York), in 1760; indeed, as shown in an earlier chapter, the evidence we have tends to show that he did not, and that the age of that Lodge must be placed somewhat earlier than 1760. Nor is it to be assumed that because a Lodge was styled "Royal Arch" it worked the Royal Arch as a separate degree. There are "Royal Arch Lodges" in Scotland dating from the middle of the eighteenth century which never had, so far as is known, a clear-cut Royal Arch degree in their system. Neither is there the slightest evidence that the New York Royal Arch Lodge even worked any separate Royal Arch degree. What the "circumstances" are that "point to that conclusion" we are unable to fathom after a considerable time spent in investigating its early history. Neither can we accept the statement that when Grand Master Harrison granted a warrant in 1757 to St. John's Lodge, New York, he "threw in" a warrant for the Mark degree. Brother Drummond took his information on this point, very probably, from the printed history of that Lodge, which says that to its original charter "was also annexed a warrant with power to make Mark Masons." There is no evidence in support of this statement, and no evidence that at any time in St. John's Lodge was any sort of ceremony that might be termed a Mark degree ever undertaken. Unfortunately the early minutes of this Lodge have been lost which might have thrown either positive or negative light on this point.

We have quoted these short paragraphs from Brother Drummond, not with any view of presenting the labors of that grand Masonic student in any unfavorable light—the length and value of his term of service raises him far above the reach of criticism, were it disposed to be unfriendly—but simply to show how much uncertainty exists regarding the early history of Royal Arch Masonry in this country. The same uncertainty applies to its ritual. As we have it now it is a beautiful, impressive and complete system of four degrees—Mark Master, Past Master, Most Excellent Master and Royal Arch—but how much of it was in vogue, in America, say, in 1760, is a question which, it is to be feared, will ever remain unanswered. Certainly it was very different from what we have now, and while we express no opinion as to whether

or not its most striking degree—that of Most Excellent Master—was the sole work of Thomas Smith Webb, we are within bounds when we say that a good many brethren have held that to him was due the entire credit for its beautiful teachings. Certain it is that it is purely an American production and peculiar to its Royal Arch system.

So far as we can learn the early Royal Arch Chapters were by no means interesting. Few of the earliest of the records of the pioneer American Chapters have been preserved and those which have come down to us are in such fragmentary condition that they are of little practical use. We have, however, some transcripts of proceedings of Royal Arch meetings in Georgia taken from the minutes of "Royal Arch Chapter, No. 1, under the sanction of Forsyth's Lodge, No. 14, on the registry of Georgia," which met in Augusta. As these records bear the date of 1796—before there was any possibility of the introduction of Modern work by Webb or any one else in America—and give us a tolerable idea of what then was regarded as Royal Arch Masonry. The notes, it may be said, were extracted from the minute book by the late Dr. Albert G. Mackay, the first of the modern Masonic historians of America—that is to say, of those who refuse to accept mere tradition as truth and who build their conclusions on facts rather than on legends:

At a meeting of the subscribers, Royal Arch Masons, at Forsyth's Lodge room, the 29th February, 1796.

Read a petition from Brothers Joseph Hutchinson, William Dearmond, and John McGowan, Master Masons of Forsyth's Lodge, praying to become Royal Arch companions; and, the same being agreed to, a Master's Lodge was then opened.

Present: Thomas Bray, Master; Thomas Davis, S. W.; D. B. Butler, J. W.; Joseph Hutchinson, Tyler; William Dearmond, John McGowan.

Brothers Hutchinson, Dearmond and McGowan were regularly passed the chair, and obtained the degree of Past Master, and returned thanks for the same. The Lodge was then closed.

A Royal Arch Chapter was then opened in ancient form.

Present: Thomas Bray, H. P.; Thomas Davis, C. S.; D. B. Butler, K.

Brother Hutchinson (attending) received the preparatory degrees; also Brothers Past Masters Dearmond and McGowan. They were then in rotation raised to the super-excellent degree of Royal Arch Masons, and returned thanks for the same.

A committee, consisting of the M. E. H. P., C. S., and K., were appointed to prepare by-laws for the regulation and government of this Chapter, and to submit the same for consideration at the next regular meeting, which it was agreed upon should be the third Saturday in March.

After some pertinent charges were given to our new companions by the M. E. H. P., the Chapter was closed in love and ancient form.

THOMAS BRAY, H. P.
THOMAS DAVIS, C. S.
D. B. BUTLER, K.

The record of the next meeting is as follows:

At an extra meeting of the Past Masters of Forsyth's Lodge, No. 14, on the 9th of April, 5796.

Present: Thomas Bray, M.; Thomas Davis, S. W. pro tem.; William Dearmond, J. W. pro tem.; Joseph Hutchinson, Sec. pro. tem.; John McGowan, Treas. pro tem.

A Master's Lodge was opened in ancient form. The minutes of the Past Master's Lodge that met on a similar occasion were read. The petition from Brother Samuel William Jones and Abner Davis was now agreed to, and, they attending, were regularly passed the chair, and returned thanks for the same.

The Lodge was then closed by the W. M. in harmony and ancient form.

JOSEPH HUTCHINSON, Sec. pro tem.

At an extra meeting of the R. A. C. No. 1, under sanction of warrant No. 14, Forsyth's Lodge, on the registry of Georgia, held at the State house the 9th April, 5796.

Present: Thomas Bray, H. P.; Thomas Davis, C. S.; John McGowan, K.; William Dearmond, R. A. C.; J. Hutchinson, Sec.

The Chapter was opened in ancient form, and the minutes of the last Chapter read. The petition of Samuel William Jones and Abner Davis, praying to be admitted companions of this Chapter, was read and unanimously agreed to. Brother Jones and Brother Davis, attending, were accordingly raised

to the super-excellent degree of Royal Arch Masons, and returned thanks for the same.

In a subsequent part of the records of this meeting it is mentioned,

That a Royal Arch Chapter has lately been opened in Savannah, under the sanction of warrant No. 10, Union Lodge, and that most of the officers of the Grand Lodge have been raised to the super-excellent degree of Royal Arch Masons in that Chapter.

The Chapter proceeded to elect officers to serve until next St. John the Evangelist's day, when the following were duly appointed:

Thomas Bray, H. P.; Thomas Davis, C. S.; D. B. Butler, K.; William Dearmond, R. A. C.; John McGowan, Treas.; Joseph Hutchinson, Sec.

The Chapter at Savannah having announced its intention of applying to the Grand Lodge of Georgia for a dispensation or warrant, a letter was written to the companions of Savannah by the Chapter at Augusta, on the 27th May, 1796, in which the following declaration appears:

If there is any rule or by-law that requires a Royal Arch Chapter to apply for a special dispensation or warrant, it is unknown to us. We conceive that the warrant given to Forsyth's Lodge was sufficient for the members thereof to confer any degree in Masonry agreeable to the ancient usages and customs.

After several meetings, very similar in character and proceedings to those just recorded, we find the Mark and some other degrees mentioned for the first time in the minutes of November, which are as follows:

At an extra meeting of Forsyth's Lodge, convened by the order of the W. M., and held at the court house on Tuesday, 29th November, 5796.

Present: Thomas Bray, Master; Thomas Davis, S. W.; Wm. Dearmond, J. W. pro tem.

A Masters' Mark Lodge was opened, for the purpose of conferring the degrees of Fellow Craft's, Mark, and Master Mark, on Brothers John McGowan, Lawrence Trotti, and John B. Wilkinson, when they, attending, received the same, and returned thanks to the Lodge; which was then closed. A Past Masters Lodge was then opened.

Present: Thomas Bray, M.; Thomas Davis, S. W.; William Dearmond, J. W. pro tem.; John McGowan.

The Lodge was opened for the purpose of conferring the degree of Past Master on Brothers Lawrence Trotti and John B. Wilkinson, when they, attending, were regularly passed the chair and obtained the degree of Past Master, and gave thanks for the same. The Lodge was then closed in ancient form. The Royal Arch Chapter was then opened.

Present: Thomas Bray, H. P.; Thomas Davis, C. S.; John McGowan, K.; William Dearmond, R. A. C.

The minutes of the last Chapter were read. The M. E. H. P. informed the companions present that the Chapter was called for the purpose of conferring the super-excellent degree on Brothers Lawrence Trotti and John B. Wilkinson, who were then attending. Brother Trotti was then duly prepared and received the preparatory degrees of R. M. and R. A., also Brother Wilkinson. They were then raised to the super-excellent degree of Royal Arch Mason, and returned thanks. The Chapter was then closed by order of the M. E. H. P.

Commenting on these extracts, Dr. Mackay said:

These records supply us with several curious facts as to the peculiar organization of Royal Arch Masonry in 1796.

The Chapter degree was then, as we before knew, conferred under the sanction of the warrant of a Lodge.

Nine Royal Arch Masons were not, it seems, necessary to the opening of a Chapter.

The only officers mentioned are a High Priest, Chief Scribe, King, Royal Arch Captain, Treasurer, and Secretary; and the Scribe in those days took, or appears to have taken, precedence of the King.

The Mark degree was divided into two parts, and was conferred subsequently to the Past Master; and the preparatory degrees of the Royal Arch seem to have been given in the following order: Past Master, Fellow Craft's, Mark, Master's Mark, R. M. and R. A. These last two degrees are never recorded throughout the book, except by the initials, which were intended, I suppose, to denote Royal Master and Royal Ark, or Royal Ark Mariner. The former now follows the Royal Arch,

and the latter has been discontinued in this country, though mentioned by Cole as late as 1826.

The ceremony of passing the chair, or conferring the Past Master's degree, seems from the record of 29th February, 1796, to have been performed in a Master's Lodge. The same usage was pursued at several subsequent meetings; but on the 26th December, 1796, for the first time, I find it recorded that the Master's Lodge was closed, and a Past Master's Lodge opened for this purpose.

These records show in marked degree a resemblance to the system of the Royal Arch as practiced in Scotland. We are not aware that the Royal Mariner degree ever obtained currency in Ireland—the other great starting point of Royal Arch Masonry, so far as its early settlement to this country is concerned. Of course I do not wish it to be inferred from this that I hold any idea of putting forward a claim for the prevalence of the Scotch system in America, it is more probable that the Scotch and Irish work was equally divided. It seems certain that in those days the Royal Arch was simply a development out of the Master Mason's Lodges, and its honors were confined to those who had passed the presiding officer's chair either by election and actual service, or by formal advancement to that position and prompt retirement after being duly elected, invested and installed. There is no evidence on record of any warrant other than that held in a Master's Lodge, no document purporting to confer the right to work the system, whichever it may have been, from anybody assuming to hold distinct authority over Mark Masters, or Past Masters, or Royal Arch Mariners, or any other of the degrees. Those who possessed their secrets bestowed them upon others as they pleased, the only prerequisite to their acquirement being the possession at one time or other, for a full term or for ten minutes, after regular election and installation, of the Master's Chair. Possibly at first a three months' actual service in the East was essential. There may of course have been a formal warrant, but if so it is not in evidence. We know that the Royal Arch was an inherent part of the "Ancient" system, but the "Ancient" system at one time consisted of four degrees, and the Georgia minutes show that there were others in 1796. At all events, and so far as documentary evidence shows, they were simply conferred without special warrant.

We have many evidences, negative evidences to be sure, but none the less suggestive, in the early notices we have of the existence of the Mark degree. Several Lodges conferred this without any other, and the story of the introduction of it is always clouded in mystery. We have seen that St. John's Lodge (No. 1) claimed to have a warrant for conferring the Mark degree, but beyond bare assertion there is nothing but tradition to support the claim. Neither is there extant any evidence of the brethren having enrolled and marks; nor in the earliest extant by-laws (1772) is there any provision made for it or even any reference to it. Several other early Lodges claimed to possess a mark warrant, but none has yet been seen, although in New York State alone many Lodges were in 1798 said to have power to confer such a degree. Take another case by way of illustration. The Otsego Mark Lodge claimed March 7, 1797, as the date of its foundation, but its history confesses that "the authority for its establishment is somewhat obscure." Certainly it is, although there seems no reason to doubt that it existed prior to April 3, 1798, the date of its warrant from the Grand Chapter of New York. Of what it calls its charter members—five in all—only two were Master Masons, and apparently in possession of a mark when Otsego Lodge received its warrant Aug. 14, 1795, so we may conclude that whatever ceremony—if any—was attached to the taking of this mark of distinction was performed by these two brethren on their own responsibility and of their own volition. Even when most of the early Grand Chapters were formed they do not seem to have claimed any jurisdiction over the mark, or to have recognized it as

anything except a side issue, but in this New York seems to have been an exception to the extent, at least, of recognition. Its Grand Chapter was organized March 4, 1798, and within a month had issued a warrant to Otsego Mark Lodge, and undoubtedly, for the Mark degree alone, for it was not until Feb. 9, 1809, that a regular warrant was issued to Otsego Chapter, No. 26, the charter members of which were all members of the Mark Lodge.

The origin of the Past Master's degree, as such, is equally obscure. From the earliest date in America, as in the British Isles, it was undoubtedly held as a prerequisite to the conferring of the Royal Arch that the brother should have passed the chair, thus making the exalted degree simply the fourth and last in Masonry. That position was taken by all the Ancient Lodges in America prior to the formation of Sovereign Grand Lodges, but probably the Royal Arch was bestowed in much the same manner as the Past Master's degree is still conferred in Blue Lodges in jurisdictions where the possession of "the secrets of the chair" is deemed essential, in homage to the traditions of the past, certainly for no other reason, to precede the installation of an elected Master. If in the early times there was any "work" associated with this degree, what it may have been beyond election, obligation and installation is not very clear, although in England, in 1723, there seems to have existed some secrets or modes of recognition which were transmitted by an outgoing Master to his successor. Practically the degree has no bearing on Royal Arch teachings, but as in the early history of that branch of the craft the possession of the secrets of the chair was essential to its bestowal, the essential has been kept up by the recognition of honorary Past-mastership through this degree. The early Grand Chapters in America all adopted it, but while in modern Masonry it has attained the dignity of a working degree, in early times in America it consisted of nothing more than a ceremony. Of all the degrees in the various steps of the York or American Rite it is the weakest, and the time occupied in its presentation might be used to better advantage by devoting more attention to the inculcation of the many beautiful lessons which are presented in the degree of Most Excellent Master. A few minutes in the ante-room would suffice to convey the secrets of the Chair and install a brother sufficiently to keep up the spirit of the landmark, now that its strict interpretation has long been a matter of past history. As we have it now in Chapter work it is as a degree almost entirely modern, and within the memory of many brethren now living great and striking changes have been introduced into its details—changes which have undoubtedly made it more impressive than its original framers possibly intended.

After the formation of Grand Chapters some friction, or feeling, took place between them and the Grand Lodges, owing to the retention by the latter of this degree as a prerequisite to the installation of a brother in the Chair. Several Grand Lodges have since abandoned this provision, but in the case of that of the State of New York it has ever been zealously guarded and administered on the ground that so far as its requirements go it is not a degree but simply a ceremony. On this point the late John W. Simons, in his treatise on "Masonic Jurisprudence" (1860) says:

> The degree of Past Master, as conferred in a Chapter, is a prerequisite to the reception of the next higher grade, and can only be conferred on those who have received the preceding, or Mark Master's, degree, a qualification not necessarily possessed by the Master elect, who is about to be qualified for installation by the reception of the Past Master's degree. In one case it is merely a ceremonial qualification for a higher degree; in the other it is part of the installation by which the Master is invested with power to govern an actual Lodge. Again, it is the year of service in the chair which makes him a Past Master, and not the degree; while in the Chapter it is the degree and not any service whatever.

The earlier proceedings of the Grand Lodge contain many references to this degree or ceremony, call it what we will, for I believe the difference which exists to be modern and immaterial, and the whole subject was so clearly stated in a report adopted by the Grand Lodge in 1851 that we deem it historically worthy of preservation:

We look upon this degree as nothing more than the installation service of a Master embellished for the use of Chapters. That, as an installation service, it is necessary to a Master before acting in that office. That as an installation service, it is under the control of any one or more of those who have received it, and may be conferred by any one or more of them; and they may ask the aid of, or allow Chapter Past Masters to be present. That as a degree and an installation service, it differs somewhat in ceremonies. That, as a degree it is solely under the jurisdiction of Chapters; but as an installation service, it is solely under the legitimate jurisdiction of the Grand Lodges, and the conferring jurisdiction of those who have received it as elected Masters. We do not believe a Grand Lodge ought to confer it, as a Grand Lodge, nor prescribe upon whom, nor how much of it may or shall or shall not be conferred, short of the whole, for we think it an old usage before 1717, that every Master elect is entitled to it, and must have it before he can serve in his office. We do not think a Chapter Past Master can legally confer it on a Master elect, unless he who confers it has served as an elected Master. His having received it in a Chapter will be no objection, and make no difference, if he has served as a Master in the chair by election in a Lodge, and understands the difference in the ceremonies. The Grand Master of a Grand Lodge, when installing a Master elect, or any one deputed by him to perform that ceremony, being a Past Master by election in a Lodge, can confer it.

But, the Chapter degree should never be conferred except in a Chapter. The rules of Chapters forbid it. But there is no rule of the installation service that forbids a Chapter Past Master being present; although he cannot confer it, unless, having received it in a Chapter, he has afterwards been elected and served as Master of a Lodge; for then his Chapter degree serves in place of it. The installation service will not answer in a Chapter in lieu of taking the degree, because the Chapters confer their own degrees, and charge for them, and because the Chapter degree contains more than the installation service. The difference we pointed out in a former report.

We think it no objection to a Warden's acting as Master pro tem. in conferring degrees, in the absence of the Master, that he has not received a Master's installation, nor a Past Master's degree in a Chapter; for he acts upon his knowledge of his Master's degree and under his own installation. In the 9th section of the Master's degree, he learns the ceremony of installation, as far as he is permitted to know it, in the Grand and subordinate Lodges and the qualifications of our rulers. It is monitorial and he can study it. The charges to a Master and what relates to the Charter, Constitution of the Grand Lodge, and By-Laws of the Lodge, is publicly given in his presence. Should he err he will be judged in kindness, according to the degree of his instruction.

Nor does this militate against the propriety of the rule in either case, for in both it rests upon ancient usage, which no true Mason will wish to reject or disregard. How long the present peculiar ceremony in installing a Master elect has existed, of course, no one now living can tell, but we have before us, in Preston, page 81, a verbatim copy of the Ancient Charges, used at the installation of a Master, in the time of Charles the Second, 1665-6, preserved in the old Lodge of Antiquity, No. 1, in London; which Lodge has records of its own meetings, which go back fifty-nine years before 1717, that is, to 1658; eight years before the great fire in London. So that the authority of the manuscript cannot be reasonably doubted.—Preston says, that "several records of the society of this and the preceding reign," those of Charles I. and James I., "were lost at the time of the Revolution." This may account in part for our lack of more specific written information. Others were destroyed in 1717, one of which was written by Mr. Nicholas Stone, the Grand Warden, under D. G. M. Inigo Jones, who flourished from 1603. Had the Account of Masonry written by that learned man been preserved, we should probably be in possession of full information. And when it is remembered that the first Grand Lodge held in the South of England was in 1567, and that all the records of importance, previous to that, except such as a few Lodges might have, were preserved and kept in York, and have never seen the light of ink and types, brethren should not be hasty in denying or doubting this being an ancient usage, though, for any reason, they may not agree with us that it is as old as Masonry.

The beautiful degree of Most Excellent Master, in spite of the many protests to the contrary, must, as we have it, be credited solely to the genius of Thomas Smith Webb, the founder of the York, or, more properly, the American Rite. However much we may resent all claim to the work he performed in connection with the symbolic degrees on account of sillily conceived notions as to the literal antiquity of the ritual, it is generally conceded that it is to his genius we owe the lectures, arrangement and divisions of Capitular Masonry in the United States. To him is due the entire separation of the Royal Arch



THOMAS S. WEBB.

from the Blue Lodge, the cessation of the conferring of the Royal Arch degree, so far as working it under a symbolic Lodge warrant was concerned, and at the volition of the brethren who possessed the degree, the raising of it from the simple standing of a sort of informal fourth degree, sometimes conferred and sometimes not, to the dignity of a distinct branch of Masonic work. Of course we do not wish to present this grand Masonic student as an innovator; he was rather a restorer, and his reverence for the past, his poetic genius, and his undoubted religious sentiment made each of his steps in the way of restoration be retained within due bounds. He found the idea of the Mark degree ready to his hand, as was that of the Past Master, and he grouped their teachings, their significance, elaborated them, if we like the word better, and fitted them so as to be steps leading to the Holy Royal Arch. In his opinion, one step was wanting, one step was necessary to complete the way—one which should refer to the dedication of the Temple by King Solomon—and to this end, with undoubted history for his foundation, he compiled, or wrote—invented if you will—the third degree in the Royal Arch, the sixth in the American Rite, that of Most Excellent Master. In many respects it is the most beautiful of the series, although somehow it has never been a favorite, not even as much so as the Fellowcraft degree. It is difficult to account for this lack of popularity except that it may have arisen from an undefined idea—for few really studied, or even now study the matter—of its being merely a modern interpretation. It is moreover peculiar to America and has not been accorded a place in any other Royal Arch system, a fact that has also been used to its detriment. It is only fair to state that the claim to Webb's invention of this degree has been strenuously opposed by many Masonic writers, but without proof. The degree was not known in America until Webb gave it to the world, and it has never met with favor, or, at all events, with acceptance elsewhere.

This brings us to consider the capstone of the system, the Holy Royal Arch, "the root, heart and marrow of Masonry," as the pugnacious Dermott called it. It seems a pity that of this, as indeed of all the older degrees, some idea of the original work had not been preserved, as it would have filled up many a blank and settled many a now disputed point in Masonic history. With the traditional story of the beginning of this degree, or rather the introduction of the Royal Arch into the Ma-

sonic system as part of the third degree, or whether in what may be called primitive Masonic times it formed in reality the culminating point of Masonry teaching or degrees, the present work has nothing to do, for, unlike the Most Excellent Master, its origin is not to be placed to the credit of America. Nor are we here concerned as to whether it was first brought before the world by the Chevalier Ramsay, or even invented and hammered into shape by the fertile and ingenious and indefatigable brain of Laurence Dermott, but we may admit that the introduction of the Royal Arch as a distinct feature in English Masonry was certainly due to that great, though sometimes erratic, builder, and that it was the leading difference between the system which he built up, that of the "Ancients," and that of the "Moderns."

There seems no doubt that prior to 1717, when modern Masonry begins, the Royal Arch did not exist in any of the old Lodges then working in Scotland or England as a distinct degree. That its teachings were part of the Lodge work we have no doubt, but we have nothing on record by which to prove it, but we do know that up to 1740 its essential element was a part of the third degree as given in "Ancient" Lodges. After that, by a gradual process, it was itself elevated to the dignity of a degree, and that solely by the manipulation of Dermott. I am not certain that the date for this change has been exactly determined, but the change seems to have been complete in 1756. In that year, in an address to "the Gentlemen of the Most Ancient and Honorable Fraternity" in which he shows the superiority of the Ancient over the Modern Grand Lodge and the certainty of the former's antiquity and regularity as "whether it is possible to initiate a Modern Mason into a Royal Arch Lodge, the very essence of Masonry." But the "Ancient" Mason who had passed the chair was eligible for the degree, a degree which was not in the power of a Modern Mason to obtain, because allegiance to the Ancient system was a prerequisite. There is no actual evidence that the "Moderns" recognized the Royal Arch degree in any shape or form until the union of 1813, when it was jointly declared that the Royal Arch was a legitimate part of Ancient Masonry.

It has been claimed that the Royal Arch as a degree was first brought to this country by Stephen Morin in or about 1764. We doubt whether he is entitled to that honor, so far as the Royal Arch of the York Rite (so called) is concerned, and consider the assertion was originally made simply in connection with Scottish Rite work. That the secrets of the Royal Arch were known before that among American Masons seems undoubted, but they were simply a supplement, if not an integral part of the third degree as given in the "Ancient" Lodges and were passed along without particular notice among "Modern" brethren. For there is no reason to suppose that all the Ancients really knew in connection with the Royal Arch was not known among the Moderns, although the latter did not make any special feature of it. In 1758 there was established under the "Ancients" at Philadelphia a Royal Arch Lodge, but in that case, and others like it, the name had no special significance on the part of the work. To the Lodge a Chapter seems to have been attached in 1767; at all events, it is in that year that separate minutes were kept, or, to put it in another way, it is in that year that the earliest extant minutes of that Chapter, now Jerusalem, No. 3, commence. The old minutes were carefully examined in 1873 by Charles E. Meyer, then Grand High Priest of Pennsylvania, and from an address which he delivered at the close of that year and which presented the result of his researches we get many glimpses of the early condition of Royal Arch Masonry in this country. From that able address, invaluable from a historical point of view, we extract several paragraphs.

We can gain some idea of the customs of that

day from the minutes of Dec. 27, 1773, St. John's Day, which say, the brethren of the Royal Arch belonging to our Lodge, No. 3, and all the rest of the brethren present, are unanimous in their opinion of our late Worshipful Master, Alexander Kidd, that he has merited and is worthy of the dignity of the Royal Arch being conferred upon him.

It will here be noted that only those who had passed the chair, and were duly recommended, were entitled to the Royal Arch, and that it did not require three actual candidates as is claimed at the present time by some jurisdictions.

The Royal Arch Lodge then possessed the following articles: The Vails, an Arch, two Triangles, a Pedestal with a lid, two Floor Cloths, three Crowns, three Sceptres, two Coronets, and one Mitre.

During the year 1783, efforts were made to have the meetings of the Royal Arch separate from those of the Lodge, and finally, after considerable discussion, the efforts were crowned with success.

From the earliest date it was made the qualification of the Royal Arch, that the candidate should have passed the chair, either by election or by a dispensation granted by the Grand Master.

In the minutes of Feb. 10, 1783, the R. W. Grand Master, W. M. Aldcock, being present, six brethren having passed the chair, "were initiated in this most sublime degree."

Royal Arch Masonry could not have been the same in Europe as here, for we read on the same date as the foregoing that Bro. George Read, having been made a Royal Arch in Scotland, but not being able to make himself known in some of the most intéresting points, he was (in consequence of his certificate) granted the privilege of a second initiation. It would be interesting to know what these points were that Brother Read did not possess.

The officers of a Chapter were very different then from what they are now. On Feb. 17, 1783, the office of High Priest is first mentioned, the other officers being Senior and Junior, Treasurer and Secretary. And the work appears to have differed from that of Scotland, at least, as on two occasions Royal Arch Masons from that country were compelled to submit to a second initiation before they could be admitted to visit the Chapter.

The prerequisite of having "passed the chair," from which, indeed, we have derived our Past Master's degree, as preparatory to the Royal Arch, is repeatedly alluded to in these records. Thus we find the following minute:

At a Lodge of emergency, held April 19th, 1783, it was unanimously agreed that any brother that shall hereafter apply for this degree previous to his having regularly passed the chair, must procure from the officers then pending in the Lodge he belongs to a recommendation, with a dispensation from the Royal Grand Master of this Lodge, and if, upon presenting such recommendation, he is approved of, he shall pay into the hands of the Treasurer double fees, viz: six pounds.

On December 7th, 1786, there occurred rather a novelty to us of the present day. It was debated whether the Royal Arch body should walk as such, in their proper clothing (in procession), to church. It was resolved that a committee, consisting of the Worshipful and the two Deputies, should wait on the Grand Master for his approbation, and make report accordingly.

The committee reported on December 23rd, 1786, when "it was unanimously resolved, that this body shall walk, in uniform, on Wednesday next, in procession to St. Paul's Church, to meet at Mr. Duplesse's Room, in Church Alley, at 9 o'clock that morning. No brother to wear a crown that has not a sash agreeable to the color of the trimmings of the aprons belonging to this body. It was agreed that this body should wear their crowns in the church till the minister begins the prayers, then to uncover and remain so till he takes his text, and then cover and remain so till the finishing of the sermon."

The furniture appears also to have been different, for in January, 1789, a committee was appointed for "having an arch made in order to bear three lights."

On Sept. 5, 1789, the by-laws were adopted, the sixth of which clearly sets forth the proper qualifications for exaltation. That rule is as follows:

No Mason shall be exalted by this Chapter to ye dignity of a Companion of ye order, unless he can shew by authentic documents, yt he has been at least three years a Master Mason, and has presided six months as Master of some regular warranted Lodge, or has passed ye chair by dispensation; and when any Mason of this description, who

may be desirous of exaltation, shall petition ye Chapter for yt purpose, such petition must be countersigned by three members of the Chapter, and be accompanied by a recommendation from some regular Lodge, of wc Lodge ye petitioner must be a member at ye time of his petitioning, and this recommendation shall be signed by ye Master and Wardens of such Lodge, and set forth yt ye petitioner has paid all his dues to yt period; upon wc he shall be balloted for by ye Companions present, and if ye ballots are unanimous, he shall be exalted to ye dignity of a Companion of ye Order, paying to ye Treasurer three pounds for ye use of ye Chapter, one dollar to ye Secretary, and one dollar to ye Tyler.

On May 18th, 1795, we have the first written record of the Mark degree. The Lodges were doubtless authorized to confer the Mark degree under their warrants, or else as a side degree; be that as it may, the records read, Companion Secretary received sixteen dollars and a half for the Exaltation and Mark fees.

On November 5th, 1796, Companion Wood paid for his Mark and Most Excellent Master's degrees $1.25, showing the small amount of fees required in those days.

The Most Excellent Master's degree must have been conferred in the same manner as the Mark. On March 3d, 1798, petitions were received from John Dorson and John Smith, Past Masters and Most Excellent Masons, thus proving the fact of their possessing that degree. On July 17th, 1799, the same form of entry occurs.

In the State of New York several Chapters existed for several years before March 14, 1798, the date of the formation of the Grand Chapter, and there seems to have been quite a number of Mark Lodges. These latter, indeed, were so numerous as to force the suggestion that as soon as a Lodge of Master Masons became fairly prosperous some of the more enterprising brethren managed to have a Mark Lodge established in connection with it. It is fair to suppose that these bodies, Chapters and Mark Lodges were just and regular—that is, that they worked under written authority received from some body then recognized as entitled to confer such power, even although that authority should have been some previously existing Chapter or Lodge. We have a notable and often quoted illustration of this in the first warrant given to Union Lodge, No. 1, Albany. Mackay's contention that the Royal Arch Chapters were formed on warrants issued by Athol Lodges seems untenable, as all that the Athol Lodges did concerning the Arch was in connection with their own work. However this may be, no clear evidence exists to show where the warrants for the early charters and Mark Lodges came from, and on that point there is really nothing to offer but surmise and theory. Theory is often accepted as history. In the annals of Ancient Chapter, No. 1, New York, we find the following:

In 1763 the Grand Lodge at London, England, granted a warrant to several members of the craft, in the city of New York, to form themselves into a Masonic body, to work the Entered Apprentice, Fellow Craft, Master Mason and Royal Arch degrees, with authority to issue warrants for the establishment of other Lodges and Chapters.

Under, and with the said warrant from the Grand Lodge of England, a Chapter of Royal Arch Masons was constituted, the companions of which, by virtue of the power conferred upon them, assumed the title and exercised the prerogatives of a Grand Chapter.

They also continued for a number of years to confer the R. A. degree, the only degree, beyond the symbolic degrees recognized at that time in this country, as a part of Ancient Craft Masonry, and bestowed upon none but Master Masons who had been elected, installed and served as Masters of Lodges of Ancient Free and Accepted Masons.

In the course of time, when the number of Royal Arch Masons increased in the province and afterwards State of New York, it was determined by many of the members of that Grand Chapter to leave it, and under its auspices to establish other Chapters, which they did and to which the names of Independent, Rising Sun, Fredonia and Washington were given.

Later than 1804 no traces of the four Chapters can be found. The inference to be drawn is that they either came in under this jurisdiction, or that they were dissolved and their members affiliated with the Chapters that received charters from the Grand Chapter of the State of New York.

This Chapter appears to have been known as "Old Chapter" until in 1806 it took a charter from the Grand body and became known

as Ancient Chapter, No. 1, the name it now bears. The information, however, so succinctly set forth in the quotation above is mainly founded on tradition. That it existed before the formation of the Grand Chapter at Albany is certain, but there is no record of the issuance of the warrant in 1763, referred to, by the Grand Lodge [Ancient] of England. The minute books in existence of Ancient Chapter commence with November, 1806, but it contains a copy of that agreement made in 1804 between its members and the Companions of Washington Chapter. In the same record we are told that "Companion James Wood was, in consideration of his having been the first officer of the Old Grand Chapter, elected Deputy Grand High Priest of the Grand Chapter in March, 1807, and was re-elected to the office three consecutive years." Could the early history of this Chapter be told, could its primal charter be printed, what a positive gain to our knowledge of the beginning of Capitular Masonry in this State would be the result! But as we have said, as seems to be acknowledged by the authorities of Ancient Chapter, most of what is contained in the above extract is based on tradition. In spite of what it says, we have to fall back on theory, and the one we feel most disposed to entertain is that the Royal Arch and the Mark were first introduced here by the military Lodges, that they issued copies of their warrants to whomsoever they liked, as was the case at Albany, and that these in their turn issued warrants to other bodies on formation and request. This, of course, was delightfully informal and altogether opposed to our notions of regularity, but modern Masonry was then in its infancy and things were tolerated then, nay, were perfectly right and proper, which would not now be so regarded.

When on March 14, 1798, the Deputy Grand Chapter was organized in the rooms of Temple Lodge, Albany, the Lodges which met and took part in the proceedings were:

Hudson, Hudson, Columbia county.
Temple, Albany, Albany county.
Horeb, Whitestown, Oneida county.
Hibernian, New York, New York county.
Montgomery, Stillwater, Saratoga county.

These were only apparently a fraction of the Chapters then existing in the State, for a resolution was adopted at the meeting appointing a committee "to receive applications from different Chapters and Mark Lodges within this State for warrants of constitution to confirm them in their proceedings according to the resolution of this Convention, and to grant such warrants to all Chapters and Lodges aforesaid that are under the authority of this Deputy Grand Chapter."

The invitation thus issued was not, however, either very promptly or very cordially accepted. In New York city two notable Chapters appeared determined to stand aloof. Of these the Old Chapter was admitted, seemingly, to all the dignity which is associated with seniority in point of age, but Washington Chapter—the Mother Chapter it used to style itself—was, so far as we can determine, the most influential and important. It was apparently looked upon as a Grand Chapter in itself, if it did not regard itself in that light, as did the Old Chapter. At all events, we do know that it issued warrants, or charters, to several chapters, among them being:

Hiram Chapter, No. 1, Newton, Conn., April 29, 1781.

Franklin Chapter, No. 2, New Haven, Conn., May 20, 1795.

Washington Chapter, No. 3, Middleton, Conn., March 15, 1796.

Franklin, No. 4, Norwich, Conn., March 15, 1796.

Solomon Chapter, No. 5, Derby, Conn., March 15, 1796.

"Hiram Chapter," says J. H. Drummond, "kept two records for many years, one for the Chapter proper and one for the Mark Lodge, which exercised jurisdiction over the degrees of Mark Master, Master in the Chair and Most Excellent Master; Washington, No. 3,

had had a previous continuous existence since 1783, acting under the warrant of St. John's Lodge, and Solomon's Chapter had been in existence previously to the date of its charter, but how long cannot be ascertained." It will be seen from this that Brother Drummond is not a believer in the degree of Most Excellent Master being an invention of T. S. Webb. Washington Chapter undoubtedly, as we have indicated, chartered other bodies than those named, but the records are gone. We do know that in the very year the Grand Chapter was formed it issued a charter to Van der Broeck Chapter.

In spite of the multiplicity of Chapters and Mark Lodges there is no doubt that Royal Arch Masonry, as we have it in America, had its origin in 1797, when T. S. Webb, then a resident of Albany, published the first edition of his Freemason's Monitor. On Oct. 24, 1797, a meeting of members of or representatives of Chapters was held in Boston for the purpose of considering the advisability of forming a Grand Chapter for the Northern States. Webb presided at this convention and it was through his efforts undoubtedly that the matter was favorably received and the Grand Chapter finally organized in January, 1798. A year later that body assumed the title of General Grand Chapter, leaving the title of Grand Chapter to be assumed by the State divisions, when formed. "It is," says Mackay, "undoubtedly to the influence of Webb that we are to attribute the disseverance of the degree [Royal Arch] from that jurisdiction [Lodge] and the establishment of independent Chapters." As we have shown even in these pages, this statement is not correct, for we have seen that Washington Chapter, for instance, not only had a separate existence, but granted power to others to exist, but there is no doubt that Webb was the means of establishing Royal Arch Masonry as an independent yet integral part of what is called "York" Masonry. But for his genius the Royal Arch system in America would never have had an existence, and at best we would have to have sought for the stone which the builders rejected according to the method in vogue in England.

CHAPTER II.

THE GRAND CHAPTER.

THE Deputy Grand Chapter formed at Albany in 1798 "agreeably to the sixth article of the constitution of the Grand Chapter of the Northern States of America." The Companions present and Chapters represented were:

Samuel Edmonds, Jr., H. P. } Hudson
Thomas Frothingham, K. } Chapter.

John Hanmer, H. P. } Temple
Gideon Fairman, K. } Chapter.
Sabastian Vischer, S. }

Caleb B. Merrill, H. P. } Horeb
Jedediah Sanger, K. } Chapter.
George Kasseck, S. }

Thomas Smith Webb (proxy), Hibernian Chapter.

Daniel Hale, Jr., H. P. } Montgomery
Ashbel Meacham, K. } Chapter.

Of course the moving spirit in the formation of this Deputy Grand Chapter—which became a Grand Chapter in the following year—was Webb. But the real introducer of what might be called "standard" Royal Arch work was the High Priest of Temple Chapter, Thomas Hanmer. In his interesting sketch of Royal Arch Masons in the appendix to the American reprint of Gould's History, Drummond says: "In 1793 John Hanmer came to Albany from England bearing a certificate that he was well skilled in the Ancient work and lectures. He soon became acquainted with Thomas Smith Webb, Ezra Ames and others to whom he imparted his lectures and mode of work. They at once adopted his system, and the institution in that vicinity was substantially reorganized under his supervision and instruction. He remained in this country until 1800, when he returned to England. But his pupils and disciples remained to perfect his system and teach his work; the most conspicuous among these was Thomas Smith Webb and Ezra Ames, although tradition tells us that Ezra Ames was deemed the most reliable for verbal accuracy. On Nov. 11, 1796, a charter was granted for Temple Lodge at Albany, with Hanmer for Master, Webb for Senior Warden and Gideon Fairman for Junior Warden. But their work was not confined to the symbolic degrees. On Feb. 4, 1797, a meeting of nine Royal Arch Masons was held, a symbolic Lodge being opened. Companion Hanmer presented the subject of opening a Royal Arch Chapter and urged the importance of it so strongly that those present voted unanimously in favor of his views. Companion Webb was elected High Priest and 'regularly installed in Ancient form.' The Chapter was then opened. Three brethren, 'after being passed by the chair [by Brother Hanmer] and acknowledged as Past Masters' were exalted. The following week the Chapter met and opened as a Master's Lodge and these three candidates were installed as Past Masters. A Lodge of Most Excellent Masters was then opened by Webb, and the degree conferred on several candidates, including Hanmer. Then followed the Royal Arch. The Chapter continued during the summer to confer these three degrees.

"On Sept. 27, 1797, a Mark Master's Lodge

was held with Webb presiding and Hanmer as Senior Warden, thus reversing their positions in Temple Lodge. Candidates, a part of whom were Royal Arch Masons, received the degree. Meetings were regularly held till Jan. 17, when the Lodge was practically, though without any special vote, consolidated with the Chapter." In the proceedings at Hartford, on Jan. 24, 1798, which led to the formation of the Grand Royal Arch Chapter of the Northern States of America it should here be said that New York was represented by the Chapters of Hudson, Temple and Whitestone."

Outside of Hanmer and Webb very little is known of anything of the personality of the other brothers mentioned in the above pioneer roll, with one exception—that of Jedediah Sanger, whose personal popularity, enthusiasm for Masonry and social position must have been very helpful in giving strength to the movement thus inaugurated on a legitimate basis for extending the lines of symbolic Masonry. He was born at Sherburne, Mass., in 1751, but settled in the northern part of New York State when a young man, probably after graduating and being admitted to the bar. He was one of the founders of New Hartford and he also was one of the promoters of Hamilton Oneida Academy, the cornerstone of which was laid with Masonic ceremonies in 1794. In that year Sanger was a member of the Assembly and two years later a member of the State Senate. In 1798 he was appointed the first judge of Oneida county and he held that office until 1810, when he was disqualified through age. He died in 1829 and was buried in New Hartford, but his remains were afterward removed to Forest Hill cemetery, Utica. New York never had a more enthusiastic Mason than Judge Sanger. For many years Amicable Lodge met in his own house with himself as Master. It might well claim to be called a mother of Lodges. His name is yet kept fresh in Masonry by Sanger Lodge, No. 129, at Waterville, and by the town of Sangerville, both of which were called in his honor.

When the preliminary business of organization had been completed, the following officers were chosen:

DeWitt Clinton, Deputy Grand High Priest.

Thomas Frotheringham, Deputy Grand King.

Jedediah Sanger, Deputy Grand Scribe.

John Hanmer, Deputy Grand Secretary.

Ami Rogers, Deputy Grand Chaplain.

Thomas S. Webb, Deputy Grand Treasurer.

John C. Ten Broeck, Deputy Grand Marshal.

Benjamin Whipple, Deputy Grand Sentinel.

Isaac Sturges, Deputy Grand Tyler.

DeWitt Clinton was at once installed and in turn installed his associate officers. Then we are told he "delivered a pathetic and affectionate address on the laudability of this institution and the necessity of adopting the same." The Deputy Grand Chapter was then opened in "ample form." The proceedings lasted over three days, and the business done—by-laws, warrants and the like—was purely formal. A committee was appointed "to receive applications from different Chapters and Mark Lodges within this State for warrants of constitution, to confirm them in their proceedings according to the resolution of this convention and to grant such warrants to all Chapters and Lodges aforesaid that are not under the authority of this Deputy Grand Chapter.

It is the custom nowadays to throw doubt upon the devotion of DeWitt Clinton to Masonry and that mainly because, although accepting high office at the hands of the brethren, he rarely attended meetings after his political position had been assured. Readers of this history have had many evidences of the close and devoted attention he paid to symbolic Masonry until he became Grand Master, and if his practical share in the work was not

so great after that, it must be remembered that he was a busy man in other matters and that his life was one long-continued struggle to maintain his political supremacy. Besides it should be borne in mind in estimating Clinton's conduct in all the high offices he filled that, following the English custom, which made an office like that of Grand Master be exalted above the necessity of devotion to details, the Grand Master or head of any branch of Masonry was made more an honorary than a practical office, and that it was considered beneath the dignity of the holder of it to take part in the routine of the business affairs of any of the orders. In England their main purpose was to invest the craft with the dignity of their title, to give it standing in the community, and, if needed, to afford it protection by the powerful influence which the one selected as leader possessed or was supposed to possess. In this country, where we fortunately have no titled personages in our body politic, these places in our fraternity were taken by men with brains, and with influence won through their own exertions, and these were made Grand Masters, but the idea underlying the office on both sides of the Atlantic then (it is different on this side now) was that the Grand Master was, in fact, little more than a Grand Patron. This was virtually all that the Duke of Montagu, the Duke of Wharton, the Duke of Richmond, the Duke of Norfolk or a score or more of the early Grand Masters of England really were; it was what the early Grand Masters in New York were intended to be, but men like Chancellor Livingston, Daniel D. Tompkins, Jacob Morton, DeWitt Clinton, and Morgan Lewis were not meant by nature to be figureheads, and while maintaining the dignity of their Masonic offices, strove to make their influence fully felt in many ways. But presiding at meetings was not then regarded as one of the imperative duties of a Grand Master, nor was it deemed essential he should devote the same care to minute details, to write letters on all sorts of questions and to make periodical visits, as is incumbent upon most of our American Grand Masters in these modern and more democratic days. We find in the records of the Grand Chapter of the State much evidence of the interest which DeWitt Clinton took in Capitular Masonry, both by his presence and by his influence, and it seems to us that he really had a warmer heart to the Chapter than to anything else connected with the institution which claimed him as a member. To some this may seem heterodoxy, but it is an honest opinion.

In spite, however, of the prominent names thus early associated with Royal Arch Masonry—organized Royal Arch Masonry—in this State, the progress of the Grand Chapter at first was decidedly slow. At the meeting held in Temple Lodge room, Albany, on Jan. 29, 1799, when the dignity of a Grand Chapter was fully assumed, the following officers were elected:

DeWitt Clinton, Grand High Priest.
Thomas Smith Webb, Deputy Grand High Priest.
Thomas Frothingham, Grand King.
Jedediah Sanger, Grand Scribe.
John Hanmer, Grand Secretary.
Ezra Ames, Grand Treasurer.
John C. Ten Broeck, Grand Marshal.
John F. Ernst, Grand Chaplain.
Benjamin Whipple, Inside Sentinel.
Isaac Sturges, Grand Tyler.

The proceedings of the meeting, with the exception of the issuing of warrants, were unimportant and it cannot be said that in that respect the amount of business done was very promising. The most important item was the issuance of a charter to "several Royal Arch Masons in the city of New York by the name of Jerusalem Chapter," for which $40 was paid and warrants were issued for the institution of Mark Lodges at Granville, Bennington, Stillwater and Fort Edward. The receipts of the meeting amounted to $73.45, including the $40 paid for Jerusalem's char-

ter. It is worthy of notice that the Mark degree was exemplified. The meeting of 1800 was even less productive of additions to the roll; the minutes give no sign of increase of either Chapters or Lodges, and in the election of officers the most notable changes were the retirement of Jedediah Sanger and of Thomas Smith Webb. The latter was succeeded in his office of Deputy Grand High Priest by Ezra Ames, who was also elected Grand Visitor, and so started on that influential career in connection with red Masonry which continued for so many years. In 1801 a slight improvement in the strength of the Grand Chapter was noticeable. Dispensations were granted to open Chapters in Granville and Schenectady and Mark Lodges at Coeymans and New Lebanon. A year later a pre-existing Chapter, St. Andrew's, at Stamford, asked to be admitted, and the request was granted; the preliminary steps were taken for constituting a new Chapter at Albany, and while the strength of the Grand body was not much increased, a much more sanguine feeling seemed to prevail for the stability and endurance of the new organization. Various items contained in the minutes point to that. A committee was appointed to draw up a complete constitution; a series of regulations for the costumes of the Grand officers were adopted, elaborate enough in the required details to show that the brethren did not fancy themselves crippled for want of funds or had any idea that they were legislating for an institution whose permanency was doubted. The requirements then put forth will at least be found interesting now and are well worthy of being preserved in a historical treatise. They read as follows:

I. The garments of the Most Excellent H. P. which, if entire, should consist of three coats, and two girdles or sashes, viz:

1. The under coat, to be made of fine white linen or striped dimity, covering the body from neck to feet, narrow to the waist, then widening gradually to the border, with narrow sleeves, etc., etc. Around this a girdle or sash ought to go, of four fingers in breadth and of sufficient length, made of fine white linen, hollow inside throughout, and, as far as it may be, exposed to sight, to be ingeniously embroidered with crimson, purple, and azure.

2. The middle coat to reach from the neck to a little below the knees, sufficiently wide so as to show numbers of plaits, to be made of light blue. Around its broad hem are to be placed alternately small silver bells and globules in the shape of pomegranates, covered with crimson, azure and purple. The number of each ought not to be less than twenty-five. In lieu of the bells pomegranates may altogether be put on it.

3. The upper coat must reach from the neck down to nine inches below the hips, without sleeves. This should be made of a rich brocade, interwoven with gold and silver threads and spangles. Unto this is incorporated the upper girdle or sash, four fingers in breadth, and so long as to wind round the body three times, and hang down in a handsome bow knot. This ought to be made of white silk, double, and richly embroidered with crimson, azure and purple silk, and with threads and spangles of gold and silver.

In lieu of brocade a crimson silk damask may be substituted. On the girdle the two lower corners of the breast plate are to be fastened with silver chains, as the same is hung or fastened above.

The dress of the Most Excellent D. G. H. Priest to consist of about similar to the High Priest; under coat with a grand girdle similar to the Most Excellent G. H. P.'s outer girdle.

II. The garments of the Excellent King should consist of:

1. A purple mantle or cloak, lined with white flannel, and spotted with black to resemble ermine, with a large cape covering the shoulders made of white rabbit skins tipped with black fur, and a broad facing of the same from the neck down to the border before, with a pair of silver clasps to fasten it.

2. A waistcoat of light blue silk with sleeves and small cuffs of crimson silk, with an embroidered belt or girdle of crimson silk, and a suitable buckle to it in front.

3. A pair of overalls considerably large, made of fine striped dimity.

4. A pair of boots of yellow or red morocco, bound with gold or silver lace on the top, with a tassel of the same in front.

5. A suitable coronet and scepter neatly trimmed and gilded.

III. The garment of the scribe is to consist

of a coat or gown made like the High Priest's under coat, of white linen or striped dimity, with a girdle or sash of suitable chintz, if it can be had, if not it must be linen and embroidered, his head to be bare, in his right hand holding a parchment roll.

IV. The garments of the Secretary and Treasurer to be gowns reaching from neck to feet made of white linen, sleeves somewhat wide and drawn, with crimson silk capes, cuffs and borders before, and their crimson sashes over them.

V. The gown for the chaplain ought to be made of black silk, in the shape of a bachelor of arts gown, with a white band and black silk girdle.

VI. All the members having seats and votes in the Grand Chapter ought to appear in proper uniform, viz: in plain white gowns, with red sashes over them.

VII. The committee further beg leave to remark that the habiliments of this Grand Chapter ought to excel the dresses of all other Royal Arch Chapters in grandeur, elegance, and artfulness, wherefore neither labor nor cost ought to be spared to procure the fittest and best materials, etc.

Such care in detail under the circumstances shows that the companions appreciated the fact that they were legislating for the future. But the most significant evidence of this is found in the following resolution, which showed that the Grand Chapter felt strong enough to begin to assert its authority over the Chapters and Mark Lodges throughout the State which as yet had not placed themselves under its jurisdiction. The resolution was as follows:

That the Grand Secretary be and he is hereby directed to write to the two chapters in New York at present not under this jurisdiction, and inform them that if they come in by the first day of September next, they will rank as was mentioned in a former communication; but if they refuse, all correspondence will be cut off from them and all Chapters under their jurisdiction.

The Lodges here referred to were the Old Chapter and Washington Chapter, and the wording of the resolution would seem to show that they continued then, as they undoubtedly had for a long time before, to act as Grand Chapters themselves, so far at least as the issuing of warrants to institute new Chapters was concerned. This resolution had no effect. In 1803 a direct blow was aimed at them in the following resolution, which the Grand Chapter then adopted:

That all communication, either public or private, is hereby forbidden between any Chapter or Lodge under this jurisdiction, or any member of either of them, and any Chapter, Lodge or Assembly which has not complied with Article III., Section 2, of the General Grand Constitution, or with any member or person exalted in or advanced in such illegal Chapter or Lodge, and that the Grand Secretary be directed to forward the said resolution to every Chapter and Mark Lodge under this jurisdiction, and also communicate it to the several Grand Chapters in the northern States.

This did not have the desired effect, and, indeed, it would seem that the New York brethren were all inclined to be contumacious, for at the same meeting the Secretary was instructed to write to the two metropolitan Chapters then on the roll—Jerusalem and Hibernian—and inform them that they were not represented among the brethren present and their dues seem not to have been paid. This latter delinquency, however, seems to have been rather the fault of the brothers who had been appointed representatives than of the Chapters themselves.

Meanwhile the committee at work on the constitution had been engaged diligently at their labors, and at the meeting of 1805 presented the result in the following, which was duly adopted and promulgated:

CONSTITUTION.

Adopted February 7, 1805.

We, the several Chapters of Royal Arch Masons, created and established by the authority of the Grand Royal Arch Chapters of the State of New York, and being within the jurisdiction thereof, duly represented by our respected High Priests, Kings and Scribes, or their proxies, fully empowered, in Grand Chapter, at the city of Albany, duly convened on the seventh day of February, one thousand, eight hundred and five, pursuant to the powers vested in us by the Constitution of the General Grand Royal Arch Chapter of the United States of America, for the purpose of insuring good order, promoting harmony, and supporting broth-

erly union, advancing the interest of pure Ancient Masonry, perpetuating and handing down to posterity its beneficial principles, for diffusing Masonic instruction, and inculcating good morals among the craftsmen, and regulating their labors by one uniform standard, do ordain and declare the following articles to be the Constitution of this Grand Chapter, subject to no alteration or amendment, unless altered and amended as hereinafter described.

ARTICLE I.

Section 1. This Grand Royal Arch Chapter shall consist of a Grand High Priest, a Deputy Grand High Priest, a Grand King, a Grand Scribe, a Grand Secretary, a Grand Treasurer, a Grand Chaplain and Marshal, and the Past Grand High Priests, Past Deputy Grand High Priests, Past Grand Kings, and Past Grand Scribes, together with the High Priests, Kings and Scribes, for the time being, of all subordinate Chapters under the jurisdiction of this Grand Chapter, or their proxies, duly empowered, who shall be the only members and voters in this Grand Chapter.

Sec. 2. All Masters and Wardens of Mark Master's Lodges, or their proxies, within this jurisdiction, and holding warrants under this Grand Chapter, shall be entitled to a seat, and be lawful voters in the same, at all times when opened in the Mark Master's degree, and there to represent their respective Lodges, and to transact any business in their behalf, as fully as the members in the first section hereof named are entitled in any degree, anything above mentioned notwithstanding.

Sec. 3. The Grand Officers aforesaid shall be annually elected by ballot, in open Chapter, and the companion having the greatest number of votes for any of the offices aforesaid, shall be declared duly elected. The said ballots are to be canvassed by the Secretary and Treasurer, in presence of the Chapter.

Sec. 4. Each subordinate Chapter shall be entitled to three votes on all questions, and no more, whether represented by one or more companions; each permanent or standing member hereof shall have one vote, and the Grand High Priest two votes, when the number of votes happen to be equal, otherwise he shall have but one vote; and no companion or brother can represent more than one Chapter or Lodge at the same time.

Sec. 5. Every companion who shall offer himself as proxy for any High Priest, King or Scribe of any Chapter, or any brother who shall offer himself as a proxy for any Master or Warden of any Mark Master's Lodge, under the jurisdiction of this Grand Chapter, before he or they shall be permitted to take a seat, shall produce to the Grand Secretary a warrant in the following form:

I, A. B., High Priest of.....Royal Arch Chapter, No....., holden in the.....of .....in the County of....., do, by these presents, constitute and appoint my beloved Companion, W. S., my proxy, to represent me and the Chapter aforesaid in the Grand Royal Arch Chapter of the State of New York, at their next meeting at the city of Albany, hereby conferring on my said proxy all the powers vested in me, by virtue of my said office. Given under my hand, and the seal of the said Chapter, this.....day of .....580.....A. B.

Which said warrant shall be sealed with the seal of the Chapter or Lodge whereof the companion or brother making the same shall be an officer, and attested by the Secretary of the said Chapter or Lodge, in the margin, or on the back of the said warrant, in the form following:

I certify the seal hereunto affixed to have been made after the name of A. B. was subscribed to this warrant.

Z. S., Sec'y.

Sec. 6. In case of the death or absence of any of the said officers, the Chapter or Lodge whereof he was an officer, may authorize any companion or brother in regular standing, in any Chapter or Lodge within the jurisdiction of this Grand Chapter, to represent them as aforesaid, as fully as such deceased or absent officer might have done were he alive or present, by a resolution of said Chapter or Lodge; which shall be certified by the Secretary thereof, and exemplified with the seal of the same, and he shall also certify the death or absence of such officer upon the back or margin of the same resolution.

Sec. 7. Every Companion or Brother offering himself as a representative of any Chapter or Lodge, as proxy or otherwise, before he shall be permitted to act as such, shall produce to the Grand Secretary a certificate of the Secretary of such Chapter or Lodge, in the following form:

I certify that A. B. was, on the.....day of.....last, duly elected High Priest, C. D. King, and E. F. Scribe, of.....Chapter No..... (or Master and Wardens as the case may be). In testimony whereof, I have hereunto annexed the seal of the said Chapter (or Lodge) and subscribed my name officially thereto.

J. K., Sec'y.

ARTICLE II.

Sec. 1. The Grand Chapter shall be holden at the City of Albany, in the State of New York, on the first Tuesday in February annually, for the purpose of transacting business; and the Grand High Priest or his Deputy shall have the power to convene the members thereof, whenever either of them shall, for any special purpose, deem it necessary, by giving sufficient notice thereof to the Grand Secretary, in writing, whose duty it shall be to give immediate information to all the subordinate Chapters and private members under the jurisdiction thereof, by mail or otherwise, as he may think most sure of giving timely notice.

Sec. 2. It shall be the duty of the Grand Secretary to determine the qualifications of each person presenting credentials for a seat, claiming the right of membership, before the same shall be opened; and if he entertains any doubts, in respect to the propriety or validity of any such document, or if any dispute shall arise between him and any such person touching the same, it shall be the duty of such Secretary to refer the same to the three first officers present, whose determination shall be final, unless the person shall feel himself aggrieved, and petition, either in writing or by some member, for a hearing before this Grand Chapter, who shall, in such case, have power to confirm or reverse the

decision aforesaid, or make such order on the subject as they may think proper.

Sec. 3. As the institution of Masonry acknowledges revealed religion and inculcates the devout worship of the Supreme High Priest, whose creatures we are, and by whose bounty we subsist, and on whose mercy we ought always humbly to depend for present prosperity and future happiness; and being thus dependent, it well becomes us to acknowledge our obligation for his beneficence, to confess our sins, to invoke his blessing, and return our thanks with heartful gratitude, in all humility, for favors received; therefore, after the opening of this Grand Chapter, and before any business shall be proceeded upon, a suitable address may be made to the Deity by the Grand Chaplain (if present), and the same be followed by an appropriate address to the members present, unless dispensed with by order of the Chapter.

Sec. 4. This Grand Chapter shall not have power to proceed to the election of officers, or any other business, on the first day of the season, unless to open and adjourn, except there shall be present the representatives of three regular Chapters, which shall be a sufficient number at all times to form a Grand Chapter; but if that number shall not appear on the second day of the session, within one hour after the time appointed for meeting, then those present may proceed to any business as though the whole was represented.

Sec. 5. For the convenience of Mark Master's Lodges, this Grand Chapter shall be opened on the second day of the session, at the meeting thereof, in the Mark degree, and continue open until the whole of the business of that degree shall be completed for that session, unless the election, in case of a deficiency of numbers on the first day, may interfere, in such case, the business of the Marks shall immediately follow the elections and installations. All the proceedings in the Mark degree shall be ratified by the Grand Chapter, when opened in the Royal Arch degree, before they shall be considered binding.

Sec. 6. The moneys paid into the funds of the Grand Chapter, being to defray the necessary expenses in the administration of its government, and to support the dignity and respectability thereof, and also for charitable purposes, it is therefore declared that no disbursements shall be made unless by a vote of the Grand Chapter.

ARTICLE III.

Sec. 1. This Grand Chapter being the highest source of legitimate Masonic authority, and only subject to the obligations contained in the Constitution of the General Grand Royal Arch Chapter of the United States of America, can and of right ought to have the government and superintendence of all Chapters and Mark Master's Lodges within its jurisdiction: It therefore may grant Warrants and Dispensations for constituting Royal Arch Chapters, Lodges of Most Excellent Masters, Past Masters and Mark Masters; and when expedient, revoke and annul the same. It may make laws, pass regulations, and at pleasure repeal, amend, or alter the same. It may censure, suspend or expel Chapters, Lodges, or members, for violation or disobedience of its laws, regulations, or rules.

Sec. 2. All Royal Arch Chapters, or Lodges of Most Excellent Masters, Past Masters, or Mark Master Masons, within the jurisdiction of this Grand Chapter, which have not already acknowledged the authority thereof, and subscribed to its government, shall do the same within the term of two years, or be considered by this Grand Chapter, and all subordinate Chapters and Lodges, as acting contrary to the true principles of Masonry, and working without constitutional authority, and be deprived of all benefit of Masonic intercourse with either this Grand Chapter or any Chapter or Lodge under its jurisdiction, or with individual members of the same; and to carry the same into effect, all Chapters and Lodges as before mentioned, and under this jurisdiction, as well as all members thereof, are hereby strictly charged and forbidden holding any Masonic intercourse with any such offending Chapters, Lodges or Member, after the first Tuesday of March, in the year of our Lord one thousand eight hundred and seven, under the penalty of forfeiting the rights and privileges of Masonry under this Grand Chapter.

Sec. 3. No Warrant shall be granted by the Grand Chapter for the creation of any Royal Arch Chapter, unless upon the petition of at least nine regular Royal Arch Masons, directed to this Grand Chapter, praying that a Warrant may issue to authorize the creating a new Chapter, which said petition shall be recommended by the Chapter nearest to the place where the same new Chapter is to be erected, and which said recommendation shall vouch that the petitioners are all Royal Arch Masons, in good standing as such, and that they are men of good morals, and of fair reputations. And the petitioners shall pay, upon the granting of the said Warrant the sum of $60.00 for a Warrant for the degree of Royal Arch, Most Excellent Masters, Past Masters, and Mark Master Masons.

Sec. 4. No Warrant shall issue for the purpose of erecting a Mark Master's Lodge, unless upon the petition of at least five respectable Mark Master Masons, recommended as in the section last aforesaid; and also upon the payment of the sum of $15.00.

Sec. 5. The Grand High Priest and Deputy Grand High Priest, during the recess of this Grand Chapter, shall have power and authority to grant Dispensations for holding Chapters of Royal Arch Masons, Lodges of Most Excellent Masters, Past Masters, and Mark Masters, on a regular application to either of them for that purpose, accompanied with the same number of petitioners and recommended in all cases as would be necessary to obtain a Warrant for either of those purposes, and on paying the same sum or sums of money thereof; such Dispensation, when thus granted, shall be as valid as a Warrant could be, until the next meeting of the Grand Chapter, at which time it shall be the duty of the officer granting the same to make report, in writing, to the Grand Chapter, of his doing thereon, pay over the money received by him for said Dispensation, into the hands of the Secretary, and produce the petition and other documents accompanying the same, whereupon it shall be the duty of the Grand Chapter to confirm the power and authority of said Chapter or Lodge, by grant-

ing them a Warrant, or annul the same by their special act, in which last case the said petitioners shall receive back such sum or sums of money which they have heretofore paid, after deducting the sum of $5.00 for the expense of granting the Dispensation.

For the government of Subordinate Chapters and Lodges under the jurisdiction of the Grand Royal Arch Chapter of the State of New York.

ARTICLE IV.

Sec. 1. A Royal Arch Chapter shall consist of a High Priest, a King and Scribe, Captain of the Host, a Principal Sojourner, Royal Arch Captain, three Grand Masters, a Secretary and Treasurer, and as many members as may be found convenient, not less than nine regular Royal Arch Masons, including the officers; and no Chapter shall be opened in the degree of Royal Arch without that number; and every Mark Master's Lodge shall consist of a Master, a Senior and Junior Warden, a Secretary and Treasurer, and shall never be opened without the number of five regular Mark Master Masons present; and no Chapter or Lodge can be held under this jurisdiction without a Warrant from this Grand Chapter.

Sec. 2. That the election of officers in all Chapters or Lodges under this jurisdiction shall take place on the regular meeting of such Chapter or Lodge next preceding the festival of St. John the Evangelist, in each year, and be installed in their respective offices at the same meeting, before any other business can take place, to be determined by ballot in manner and form as laid down in article the first, section the third.

Sec. 3. Every Chapter of Royal Arch Masons, holding under this Grand Chapter, shall pay into the funds thereof the following sums, viz.: For the exaltation of every Companion to the degree of Royal Arch Masons, the sum of $2.00, and for every member thereof the annual sum of fifty cents; and every Mark Master's Lodge shall also pay into the funds of this Grand Chapter, for every Brother advanced to the degree of Mark Master Mason, the sum of fifty cents, and for every member thereof the annual sum of twenty-five cents; which said several sums shall be punctually paid during the session of this Grand Chapter at their regular annual meeting; and every Chapter or Lodge which shall neglect or refuse to pay the said sums at the time aforesaid, and continue so to refuse or neglect, without good reasons shown to the satisfaction of a majority of the members present of this Grand Chapter, until the next regular session thereof, shall be deemed the violators of this Constitution, and unwholesome members of this Grand Body, and shall therefore be punished by forfeiture of their Warrant and expulsion from this Grand Chapter and only restored by paying up all dues, and a sufficient and satisfactory apology for the breach of good rules.

Sec. 4. And for the better carrying the preceding section into effect, the Grand Secretary shall, on the last day of the session of this Grand Chapter, inform the same what Chapters or Lodges are deficient, and how long they have been so in the payment of their dues aforesaid, that the Grand Chapter may make such order thereon as the members thereof shall deem right.

Sec. 5. No one can be exalted to the degree of Royal Arch Mason in any Chapter under this jurisdiction, without being regularly proposed in open Chapter, by petition (which petition shall lie over at least one meeting, that the character of the candidate may be fairly investigated by the members), and paying not less than $16.00 into the treasury thereof; and for the degree of Mark Master, whether in a Chapter or Lodge, not less than $4.00, to be paid into the treasury thereof, and having his character investigated in like manner as above.

Sec. 6. Every Chapter and Lodge holden under this Grand Chapter shall have a seal, the device thereof to be made at the pleasure of the person for whom it shall be made, and shall be engraven, with the name of the Chapter or Lodge aforesaid, and the number thereof in figures or numeral letters; an impression of which said seal shall be deposited with the Grand Secretary, and the device of the same described in writing, in a book to be kept by him for that purpose; and no papers or documents presented to this Grand Chapter, as credentials or evidence from any such Chapter or Lodge, shall be received as such, unless there is a sufficient similarity between the impression thereon and the one deposited as aforesaid, to be determined by the Grand Secretary, or in case of doubt or controversy on the subject, to be determined as is heretofore pointed out for the admission of members, in article second and section second.

Sec. 7. It being the duty of every Chapter and Mark Master's Lodge belonging to this Grand Body to be represented at an early period of each session thereof, in order to support its respectability, and to become informed of all proceedings and doings, and to aid by their wisdom in the deliberations and counsels, that the general interest may be advanced, good order prevail, and the true state of every branch of this Grand Chapter well understood. It is therefore hereby declared, that an omission of a duty so important to the well being of this institution deserved severe censure; it is therefore hereby strongly enjoined on all such persons to be prompt in the performance of the duties aforesaid, to be early at the said sessions, with their returns of the officers, members, and dues, of the respective Chapters and Lodges aforesaid.

Sec. 8. If any Companion or Brother of any Chapter or Lodge under this jurisdiction shall be guilty of a Masonic misdemeanor, by breaking the rules and regulations thereof, or by betraying the trust reposed in him, the Chapter or Lodge to which such offender may belong (but in case he belongs to no Chapter or Lodge, he may be called on by the nearest Chapter or Lodge having cognized thereof) shall have full power of punishing the same by reprimand, suspension or expulsion, as they may deem proper. But if by expulsion, the nature of the offense, with a copy of the proceeding thereon, shall be transmitted to the Grand Secretary without delay, who shall lay the same before the Grand Chapter at their next meeting, who shall ratify or annul the same: Provided always, the person so offending, and being expelled, feeling himself aggrieved thereby, shall have the privilege of an appeal to this Grand Chapter, if in session,

and during the recess, to the Grand High Priest or his Deputy, who shall appoint a committee to investigate the facts in the proceedings, and make report at the next meeting thereof; which shall have the power of restoring him to the general privileges of Masonry, but not to membership within the body from which he has been expelled, without their own consent, nor can there be a Dispensation in this case; for every Masonic body ought to have the power of determining its own members, for the better maintenance of harmony and good order therein.

Sec. 9. That no candidate residing in or near any city or town where a Chapter of Royal Arch Masons, or a Lodge of Mark Master Masons is holden under this jurisdiction, shall be exalted or advanced in any Chapter or Lodge in any other place, without a recommendation from the Chapter or Lodge nearest the place where said candidate may reside.

Sec. 10. That no candidate, whose application may be rejected in any Chapter or Lodge under this jurisdiction, shall be exalted or advanced in any other Chapter or Lodge which shall have received official notice of such rejection, without an appeal to the Grand Chapter.

Sec. 11. That no Royal Arch Mason shall be admitted as a member or visitor in any Royal Arch Chapter under this jurisdiction, unless he shall have regularly received the several degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master Mason, Past Master, Most Excellent Master and Royal Arch Mason.

Sec. 12. That whenever a Warrant shall be issued to authorize the holding a Chapter, and in the same to hold a Lodge of Most Excellent Masters, Past Masters and Mark Master Masons, the High Priest, King and Scribe of such Chapters shall, ex officio, be the Master and Wardens of said Lodge.

Sec. 13. It shall be the duty of the Grand Secretary, at the expense of this Grand Chapter, to cause to be printed a sufficient number of blank warrants and certificated, agreeable to the form in this Constitution, and also devise a suitable form for annual returns; cause blanks to be printed, and from time to time, as need may be, to transmit them to the several Chapters and Lodges belonging to this Grand Body.

Sec. 14. The Grand High Priest, or his Deputy, may annually appoint one or more discreet and well informed Royal Arch Masons, Grand Visitors, whose duty it shall be if required by any Chapter or Lodge belonging to this Grand Body, to visit such Chapter or Lodge, and instruct them in the lectures of the degrees which they have taken, and the mode of work; and such Chapter or Lodge shall pay such visitor a reasonable compensation for the same.

Sec. 15. No Chapter shall be removed without the knowledge of the High Priest, nor any motion made for that purpose in his absence; but if the High Priest be present, and a motion is made and seconded for removing the Chapter to some more convenient place (within the limits prescribed in the Warrant), the High Priest shall immediately cause notifications to be issued to all the members, informing them of the motion of removal, and the time and place when the question is to be determined, which shall be issued at least ten days previous to the appointed meeting; but if the High Priest, after motion duly made as aforesaid, should refuse or neglect to cause the notices to be issued as aforesaid, the officer next in rank who may be present at the next regular meeting following, upon motion duly made for that purpose, may in like manner issue the said notice.

Sec. 16. All Mark Master's Lodges, in case of removal, shall be governed by the same rules as prescribed in the foregoing section.

Sec. 17. Whenever a Warrant shall issue to authorize the holding a new Chapter, the same shall be installed by the Grand High Priest, or the Deputy Grand High Priest, unless where the distance is such that they or either of them, cannot conveniently attend, in which case they or either of them, may appoint some capable High Priest or Past High Priest of a Chapter, by a Dispensation under their hands and seals, or the hand and seal of either of them, to perform the services aforesaid; and the installation of Mark Master Lodges shall be done in the same manner, excepting a Dispensation may be granted in like manner to any Master or Past Master of a Mark Lodge, although a High Priest or Past High Priest is to be preferred; and the form of installation in those cases shall be agreeable to that directed by the General Grand Constitution.

Sec. 18. No person shall be permitted to sit in this Grand Chapter, as a visitor, without the unanimous consent of all the members present.

Sec. 19. Every Chapter or Lodge under this jurisdiction ought to assemble at least once in three months, for the purpose of perfecting themselves in working in their respective degrees; and such as shall not meet for the space of one year forfeit all their privileges under this Grand Chapter, and the name of their Warrant shall be struck from the record of the same, unless some sufficient reasons be offered to induce a forbearance.

Sec. 20. Whenever it shall be deemed necessary to alter or amend this Constitution the same shall be done in the manner following: The Grand Chapter in session may propose any alterations or amendments, reduce them to form, the consideration of which shall lie over until the next session of the Grand Chapter, and if then voted by two-thirds of the members present, they shall become a part of this Constitution.

CHAPTER III.

EARLY STRUGGLES—MARK LODGES.

THE year 1807 may be regarded as the beginning of the upward progress of the Grand Chapter. Ezra Ames, who in 1002 had succeeded DeWitt Clinton as Grand High Priest, was a member of Temple Chapter, Albany, and, with the possible exception of Webb, was the most enthusiastic Royal Arch Mason in the State. This is amply evidenced by his being elected to its highest office for over twenty-four terms and for his having been for some twenty-six years tne most active power in its circles. In saying this we do not desire to detract one iota from the fame of Webb, but the work of tnat Masonic genius extended over the field of Masonry, and the Royal Arch by the time Ames became its foremost figure in New York occupied a secondary place in his thoughts to the Chivalric degrees.

This, however, is a matter of opinion; the fact which we stated at the outset remains—that 1807 marked the real beginning of the upward progress of red Masonry in the State of New York. The High Priest was able to announce that the two early Chapters in New York—Ancient and Washington—had at length waived their objections and accepted charters from the Grand body. The Chapters represented at the meeting were:

1. Ancient—J. Disbrow, proxy.
2. Washington—Charles Parsley, proxy.
3. Hibernian—J. Disbrow, proxy.
4. Montgomery—Daniel Hale, P. G. K., proxy; E. Child.
5. Temple—Christopher C. Yates, J. F. Doty, Daniel Jones.
8. Jerusalem—J. C. West, proxy.
9. De La Fayette—Salem Town, proxy; —— Caswell, proxy; —— Cook, proxy.
10. Federal—A. Skinner, proxy; —— Robbins, proxy.
13. Lebanon—Enos, proxy; —— Gillett, proxy.
14. St. Andrew's—Abner Peck, proxy.
16. Rising Sun—Charles Parsley, proxy.

To modern readers a certain amount of weakness might be observable in this list on account of the preponderating number of proxies. But then it should be remembered that traveling in those days was by no means so expeditious, so comfortable or so regular as now and that the discomforts of a journey in February (the month the Grand Chapter selected for its meetings) were greater than at almost any other period of the year. Then the business to be transacted was small, comparatively, and the influence of the body itself by no means appreciated. True, the representatives were paid at the rate of $1.50 a day, but even that was not sufficient inducement to impel men to undergo the discomforts of a midwinter journey.

At the meeting a dispensation which had been granted by the High Priest to a new Chapter in New York—Freedonian—was indorsed and warrants also were issued for Chapters in Onondaga and New Concord. No fewer than nine warrants for Mark Lodges were issued, as follows:

Ames Mark Lodge, Schoharie.
Steuben Mark Lodge, Painted Post.
Hiram Mark Lodge, Aurelius.
Harmony Mark Lodge, Windham.
Montgomery Mark Lodge, Johnstown.
Middleburgh Mark Lodge, Middleburgh.
Madison Mark Lodge, Hamilton.
Hoosack Mark Lodge, Hoosack.
Apollo Mark Lodge, Troy.

In all of the places named above, or at least in the territory Masonically covered by them, there already existed Blue Lodges, and it is not to be supposed from the fact that in 1807 warrants were granted to those named that the Mark Lodges designated were then brought into existence. That would be the case undoubtedly with one or two of them, but of the majority it seems likely that in the year 1806-7 they simply acknowledged the supremacy of the Grand Chapter.

Of course this is purely surmise, for we have nothing, unfortunately, to guide us to a correct understanding or a definite conclusion. In fact, we find it difficult to trace the beginning of Mark Masonry in this State, although the evidence tends to show that it was represented in many of the early homes of the craft, and there is no doubt that long after the Grand Chapter was formed it was more popular, numerically speaking, than the Royal Arch itself. In those times, as now, a man had to be an actual or honorary Past Master before being exalted, but the Mark degree was conferred without this period of servitude, and so any Master Mason was eligible to receive it. At all events, one might judge from the early minutes of the State Grand Chapter, its officers for some years appeared to be more busily engaged in founding Mark Lodges than Chapters, and were zealous in their prerogatives and suzerainty in this matter. Undoubtedly their main idea was that by founding Mark Lodges they were laying the foundation for future Chapters, and in this they were right, for most of these Lodges, when they displayed any sort of vitality at all, did so develop. So important a factor did these Lodges become that the Grand Chapter for years opened for business on the Mark degree, although the business done was generally adopted pro forma when the Royal Arch degree was opened, and the ritual of the Mark degree was exemplified by the officers more frequently than any of the others.

After a time the number of Mark Lodges on the roll of the Grand Chapter began to cause trouble and gave rise to some dissension. In the first place, the Lodges themselves were a source of annoyance, due in great part to the fact that the members were divided between their allegiance to the Grand Lodge and to the Grand Chapter. This was especially the case in those instances when a Mark Lodge was formed out of members of a Blue Lodge, and was run as a sort of annex to it.

Take the case of that warranted in New York in 1809 in connection with St. John's Lodge, No. 1, the warrant being issued to three of its Past Masters, Elam Williams, James Wood, and Thomas Richards. Its existence never amounted to much, there is no record of its having paid any money into the Grand Chapter beyond the fee of $15 charged for its warrant, and, while we know that it gave marks to its members, there is no evidence that it ever worked the Mark degree. It was in reality a source of weakness rather than of strength, it entailed a lot of needless correspondence on the part of the Grand Secretary, and probably it was a relief to all concerned when, in 1816, its warrant was declared forfeited, along with those of eighteen other similar Lodges, for non-payment of its indebtedness. In the same year that St. John's Mark Lodge received its warrant one was granted to brethren belonging to Independent Royal Arch Lodge, No. 2, under the designation of "Independent Royal Arch Mark Lodge, No. 57." Like its sister Lodge in old St. John's, it does not appear to have led a very useful or a very active life. In fact, it gives us little or no sign of life at all

until the very close of its career, in 1813, when, probably in answer to the importunities of the Grand Secretary for returns, or dues, it sent that official a letter which when read to the Grand Chapter was ordered to be returned because it was "couched in indecorous terms" and not fit to be placed on file. The words of the letter are unknown to us, but they seem to have included an offer of a surrender of the warrant, and that offer was gladly accepted. I mention these Lodges on account of their prominence, from their numerical position, if from nothing else, in the craft, but there were many others scattered throughout the State of which a similar record could be presented.

It was early seen that Mark Lodges were likely to become increasingly troublesome if not actually detrimental, to red Masonry, and in 1811 we find the first steps taken toward limiting their power and causing their functions to cease as distinct bodies from the Mark Lodges which were worked in connection with Chapters—Lodges which were merely so formed as part of the plan of the first degree in the Royal Arch system. At that time the latest Chapter admitted was numbered 30, while the latest Mark Lodge was No. 66. These figures do not show the exact strength of each, for many of the numbers were blank on both rolls, but they serve very clearly to show the relative strength, and this is borne out by the fact that at the same meeting a warrant was granted for one new Chapter while two new Mark Lodges were sanctioned. At that meeting the following resolution was adopted:

> That although authority be given by a Warrant constituting a Chapter to open a Mark Lodge and confer that degree, yet that a Chapter of Royal Arch Masons and a Mark Master's Lodge are, notwithstanding, two separate and distinct bodies; and that although by immemorial usage, Mark Lodges have been under the immediate jurisdiction of Grand Chapters, there is still as definite a distinction between a Chapter and a Mark Lodge as there is between the latter and a Lodge of Master Masons. The Committee are therefore of opinion that it is unconstitutional; * * * that members of a Mark Lodge, constituted by exclusive and special Warrant, should also be members of a Mark Lodge held under the authority of a Chapter Warrant. * * * Members of a Mark Lodge constituted by special and exclusive Warrant may also be members of a Chapter, although the Warrant of such Chapter give authority for holding a Mark Lodge, and that such members, if they have received the higher degrees, may, when said Chapter is open in the higher degrees, have all the privileges of other members; but that when such Chapter is opened on the Mark degree, the privileges of members belonging to any other Mark Lodge entirely cease and they can be considered in no other point of view than as visiting brethren.

The effect of this was threefold—it not only reduced the financial prosperity of the Lodges by removing the necessity heretofore in some cases understood of membership in them as an adjunct to Royal Arch Masonry, but it cut off from their rolls many active workers. Its most serious effect lay in its limitation of the power and influence of the Lodges themselves by placing them in an abnormal position. It, in fact, divested them of all power outside of the immediate limits of their warrants; they were outside the blue Lodge and subordinate to, but not of, the red one. But it took some time for these effects to be fully seen and meanwhile Mark Lodges continued to be formed. In 1817, as "serious evils" had arisen "in consequence of the unusual multitude of Mark Lodges," a resolution was passed recommending that no dispensation for such bodies should be issued during the recess of the Grand Chapter, and no fewer than twenty-three were reported delinquent.

Slowly, however, the sentiment against such Lodges began to form throughout the State and applications for such warrants gradually lessened until they ceased either because they were not encouraged by the Grand Chapter or because of the unpopularity of attempts to create them among the members of the craft. Probably both these features operated to bring about an end to a condition of things

which was sure in the long run, if continued, to cause, to say the least, confusion. At all events, we find the Grand Chapter diligently recalling the charters of those in arrears for dues until, in 1822, only eight Mark Lodges were on the roll, and some of the eight were under warning that their financial shortcomings required to be made good or they, too, would follow in the wake of so many of their sisters and go down into forgetfulness—unwept, unhonored and unsung. In 1823, when the roll of Chapters had increased to eighty, a committee was appointed "to inquire into the expediency of revoking and annulling the warrants of all Mark Lodges held under the jurisdiction of this Grand Chapter at the same place or in the immediate neighborhood of Chapters." The committee found that only two Lodges were likely to be affected by this resolution, and as the Grand Chapter had right to revoke a warrant when it pleased, it declined to interfere with that prerogative, but presented three resolutions, which were carried. The first directed the Grand Secretary to write to the two Lodges near Chapters and request the surrender of their warrants; the second that no Mark Lodge warrants should henceforth be issued except with a provision that they be annulled when a Chapter should be found in the same place, and the third ordered that all Mark Lodges in arrears should at once surrender their warrants unconditionally. At the same meeting the old decision was reiterated that a man could not at the same time be a member of an independent Mark Lodge and of a Royal Arch Chapter. All this "heroic" legislation proved the beginning of the end and "Mark Masonry" as a separate institution, although it lingered for some time, finally died of inanition.



CHAPTER IV.

AN ERA OF SUCCESS.

FROM the first, at least from the foundation of the Grand Chapter, the brethren of the Royal Arch deemed themselves superior in Masonic standing and the possession of light to those whose sphere was limited by the blue Lodge. Of course that superiority was not acknowledged by the Master Mason then any more than it is acknowledged now, when, after all that is said and done, blue Masonry is admitted to be the ruling factor in all matters connected with the craft in the Empire State. It guards the portals of the temple, none can pass in without its sanction, and if its laws are violated, the violator must stand or fall by its edict. This supremacy of "Ancient Craft Masonry" has in fact been maintained unimpaired from the beginning in this jurisdiction and so it undoubtedly will continue.

But while any aspirations of superiority on the part of other sections of the American Rite were speedily squelched by the superior numbers of the blue Lodge brethren, as well as by the example shown by other Grand Lodges, there is no doubt that red Masonry soon developed in many essential matters a more liberal tendency than did the representatives of the primary degrees. This was shown, very conclusively, we think, by the manner in which they welcomed the press to aid them in their progress. The Grand Lodge sternly set its face against the assistance of the printing press, even denounced on one occasion an effort to form a Masonic library for the use and information of the brethren, and apparently rested content with printing Grand Chaplains' sermons as the only needful or fitting contribution of Masonry to literature. But almost from its beginning Royal Arch Masonry exhibited a very different spirit. In 1800 we read in the minutes, "Companion Witmore stated that it was the intention of Companion Hanmer and himself to publish a treatise on Masonry in the Royal Arch writing, which work would be attended with much expense, and in order that it might meet with a ready and extensive circulation they humbly solicited the sanction of the Grand Chapter in the publication thereof." The request was referred to a committee with instructions that sanction should be given to the proposed publication if it should prove all right and as doubtless the companions constituting the committee were already aware of the quality of the work a favorable conclusion was quickly arrived at. Another bit of evidence of literary encouragement is found in the fact that the Grand Chapter, when it had fairly passed out of its swaddling bands, made a feature of the annual address of the Grand Chaplain and, as soon as it began to acquire the means, presented that official with $25, along with a formal vote of thanks. The beneficiary of these favors was the Rev. Salem Town, whose name yet lingers among us as one of the most hallowed in New York Masonry, and in 1816 the heart of the good man was flattered by a request that he should gather into a volume the various Masonic addresses he had delivered. Flattered by this he delivered an address the following year which so aroused the hearts of the companions that

in handing him the usual tribute of $25, a committee presented him with a resolution which thanked him specially "for his eloquent and impressive address on Speculative Masonry" and assured him that the "highest opinion" was entertained of its merits "in opening to view new beauties in the vast field of Masonry which he has so happily exhibited to the mind of the Christian, the philosopher and the philanthropist." This was very handsome, but the Grand Chapter did better than that. When in the course of the proceedings Brother Town announced that he had prepared his discourses for the printer, the patronage of the Chapter was cordially given, along with a special gift of $150. Nay, more—in order to help him to put the volume through the press it was provided that if he got a sufficient number of subscribers he was to be privileged to get a loan of $300 from the treasury of the Grand Chapter. The book was duly published and was so successful that within a year the edition was disposed of and a new edition was put to press. This so pleased the companions that they voted that a service plate should be presented to the author. This was done in 1819, the closing year of his first series of terms as Grand Chaplain, when four tumblers, suitably inscribed, were presented to him. It would seem, however, that the profits made on the first edition of his book were more than swallowed up by the losses on the second, for the loan of $300 remained charged against him, in the assets of the Grand Chapter. The debt remained standing for many years, adding to its amount by interest charges, although kept within bounds by a payment of $100. Finally, in 1833, the Grand Chapter generously canceled the obligation and thereby released the worthy man from what had doubtless been to him, during many years, an unpleasant dream. It is to be noticed to their credit that while the debt was open it never occurred to the brethren to cease paying his yearly gift of $25 for his address—a feature that had become one of the most noteworthy items in their proceedings. This kindliness of disposition toward the literary side of Masonry has ever been prominent in the red Lodges of New York, and so continues. Even in the dark days of 1829, when the funds were not in a flourishing condition and the future was ominous and dark, they deemed it proper to donate $50 to Luther Pratt, the author of a pamphlet entitled "A Defense of Freemasonry," while recommending it to the kindly attention of the brethren.

Another evidence of the upward tendency of the Royal Arch Fraternity was the early desire for the possession of a hall of their own. Of course, this desire is inherent in the breasts of Masonic workers all through the district groups of degrees, but one would have thought that the Royal Arch brethren in New York might have allowed many years of successful operation of the Grand Chapter to have passed before taking up such a scheme. But we find, instead, that it had been early talked about and in 1811 (when the funds amounted to $2,883.73), a committee was appointed "to ascertain the best means of employing the funds for the purpose of increasing the same." The business of this committee, as they understood it, was "the purchase of a suitable lot of ground for the purpose of erecting thereon a commodious building for the use and convenience of the Grand Chapter," but in 1812 the committee reported that they could do nothing until the Grand Chapter was incorporated and so be legally entitled to possess real estate. In 1812 a committee was appointed to prepare a petition to the Legislature praying for corporate rights, while a subsidiary committee of one Royal Arch or Mark Master Mason from each county was appointed to aid them, probably through each bringing personal influence to bear on the members of the Assembly. A year later no progress evidently had been made, but a committee was appointed to push the incorporation business through the Legis-

lature, and, if it was granted, another committee was named, with power to purchase "a suitable lot in the city of Albany for the site of a Masonic Hall for the use of this Grand Chapter" and to that end they were authorized to draw on the Treasurer for all the money in his hands "not otherwise appropriated." In 1814 the Legislative Committee presented their petition to the meeting of the Grand Chapter, and had it signed by each officer and representative. It was not, however, until March 31, 1818, that the Legislature passed an act of incorporation giving the Chapter, through its Trustees, the right to hold real estate to the value of $50,000. By that time the funds had increased to $7,607.83, but of that $4,589 was in notes not available, neither was one item of $840.68. Having secured the right the Grand Chapter had not the means to build, and so the whole subject virtually lay fallow until 1826. Then its available funds were $7,700, and the total funds about double that much, and a proposal to proceed with the erection of a hall costing between $60,000 and $100,000 was urged. The proposal would have been adopted but for the limitation in the act of incorporation of $50,000. So it was decided to apply to the Legislature for an amendment of the act, permitting a larger limit, and after that was obtained to proceed with the erection of a State Masonic Hall. Then the Morgan cloud burst and for the time all thoughts of halls, and of most things else, had to be abandoned in the grim struggle against popular clamor which followed.

It is in one way fortunate that the structure was not begun, for not only would the funds of the Grand Chapter have been completely dissipated by it, but it would have added to the bitterness which then prevailed in Masonry and made reconciliation between the city and country Lodges very difficult, if not impossible. The capital the Grand Chapter possessed was not enough to float a $60,000 building and maintain it—that is a statement of fact which must be apparent to all men, and it was a complete departure from the modern ideas of those who first agitated the matter of possessing such a structure. But Albany was held to be the home of Masonry, the place in which it had its origin—so far as known in New York, and the opinion had grown that Albany and not New York should be the Masonic headquarters of the State. In advocating the immediate erection in 1826 of an edifice so greatly in excess of their means the brethren of the Royal Arch had more than their own immediate purposes in view. They had a desire to strengthen the then declining energies of the Country Grand Lodge and by installing it into a temple fit for its use in the Capitol City, not only endow it with a new lease of life, but give a pre-eminence over the City Lodge in New York. They looked to the revenues which the business of the Grand Lodge and the influence of the Grand Lodge would yield to maintain the structure and pay off its indebtedness; while, thus established, the Country Grand Lodge could not only assert its claim to recognition, but would be placed on an eminence from whence it could dictate terms to the New York body as a successful rival. In fact, the modest hopes of the originators of the building scheme were being used to widen and deepen the confusion existing in the craft and the schemes thus promulgated might have been successful had not the wiser counsels prevailed and union been effected.

We must remember, however, that at that time political sentiment, that is to say, Masonic political sentiment, ran high; that the leaders of the Country Grand Lodge were also the leading spirits in the Grand Chapter, and there was an honest sentiment on the part of the rural brethren throughout the State that the Masonic center should be more conveniently settled than in New York. In the present day we look at these things more calmly because our mode of traveling is so different from that of 1823 that distance and time cut

only a small figure in our calculations, because we understand the Masonic institution better, and because we are less in the habit of bringing the methods of practical politics to bear upon its schemes, but our predecessors in the century's third decade did not place themselves on so high or so moral a pedestal.

At the same time we question much whether outside of the leaders in the Grand Chapter—leaders like Enos and Wadsworth and Cole and Cozier, and Fitch and Eights, who wanted to perpetuate the County Grand Lodge for the sake of vindication—after the first inception of the idea, the question of a hall ever became a burning one at the meetings or in the councils of the Grand Chapter. As we read the early minutes we discover that the companions were more zealously engaged in strengthening their institutions in other and more amiable ways. As became workers in what was essentially a religious rite they frowned on every modern innovation which was likely to bring religion into contempt. Thus, in 1824, the Grand Chapter came out sturdily as a defender of the amenity of the Sabbath by prohibiting Chapters from meeting for work or instruction on that day. Its utterances were clear and emphatic:

> Whereas, The Holy Bible is the universal standard for the rule and guide of the faith and conduct of all Chapters of Royal Arch Masons; and
>
> Whereas, The practice set forth [meeting on Sundays] is an infringement of the principles and spirit of the Masonic institution, and has a tendency to injure and degrade it in the eyes of the religious community; therefore
>
> Resolved, That no subordinate Chapters under the jurisdiction of this Grand Chapter be allowed to hold Communications on the Sabbath either for actual labor or for the purpose of lecturing on any of the degrees.

As early as 1818 the Grand Chapter set its face against the convivial practices which had so long been so marked a feature at all Masonic gatherings here and elsewhere and recommended that such refreshments be entirely dispensed with in the future in Chapters and Lodges. It also maintained a strict watch over the amenity of the degrees, and more than once warned the brethren against the introduction of spurious matter, or of any matter in a way that was likely to lower the tone of the institution or from the hands of "persons whose conduct is degrading to the Masonic character." Its own constitutions and rules were distributed with a lavish hand among those entitled to receive them, and the Grand Visitors not only exhibited the degrees in their entirety at the meetings of the Grand Chapter, but carried a knowledge of them throughout the State under a similar arrangement to that which the Grand Lodge found so expensive and unsatisfactory from a financial standpoint.

Everything possible was done to place the work of the Chapter on a high level, to cause the ritual to be fittingly exemplified, and to give the body the pre-eminent position in the craft its adherents claimed for it. In the matter of presenting the degrees alone it was attempted to make a sharp contrast by uniformity of work with the rather slovenly method which prevailed in many Lodges. This was strikingly shown by the care which was taken, especially by the Grand Chapter to properly "clothe" the officers and some of those who assisted in exemplifying the work. As early as 1801, for instance, $31.50 was paid for a mitre and breastplate by the Grand Chapter. At the meeting of 1803 the sum of $100 was appropriated to purchase fitting costumes for the officers. It was announced at the succeeding meeting that $100 was not sufficient for the purpose, that $350 was needed, and the consideration of the subject was laid over until the following year, when, presumably, it was granted. In 1817 the officers were again furnished with "habiliments," the cost then being $600.

On October 8, 1823, Royal Arch Masonry

for the first time, in this State at all events, took part in a public function, when the Grand Chapter laid the capstone of the lock which united the Erie and Champlain Canals with the Hudson River. This pre-eminence was then awarded it by De Witt Clinton, then General Grand High Priest, and while he regarded it as a means of forwarding the interests of the part of the Masonic system with which he was then most actively connected, there is every reason to suppose that, wanting Masonry to crown the great work to which he had given so large a share of thought, he selected the Royal Arch, because thereby he avoided taking part directly in the struggle then being waged between City and Country Grand Lodges. As the occasion was a historical one we may be excused for dwelling upon it at some length. The Chapters which, in response to the Grand High Priest's call met in Temple Chapter Hall, Albany, on the morning of Oct. 8, 1823, were:

Temple, No. 5—Albany.
Hudson, No. 6—Hudson.
Jerusalem, No. 8—New York.
De la Fayette, No. 9.
Lebanon, No. 13.
Warren, No. 22—Bridgeport-Brookfield.
Warren, No. 23—Ballston Spa.
St. Lawrence, No. 24.
Otsego, No. 26—Otsego.
Solomon, No. 31—Poughkeepsie.
Cyrus, No. 57—Schenectady.
Cherry Valley, No. 74—Cherry Valley.

This, it must be confessed, was rather a poor showing, considering the exceptional nature of the opportunity for making an impressive public appearance and the nature of the occasion, but then we must remember that Masonic councils were then, unhappily, divided. After the meeting the following letter from De Witt Clinton, dated "Albany, 27th September, 1823," was read:

Most Excellent Grand High Priest:

The solemnities which are about to take place in consequence of the union of the Erie and Champlain canals with the Hudson river will be greatly enhanced by the countenance of the Masonic fraternity. I have, therefore, to solicit from you the attendance of the Grand Royal Arch Chapter on that occasion and of all the Companions and Brethren who can conveniently assemble. And I am persuaded that you will, with your uniform devotion to the honor of Masonry, attend to this invitation, which I give you as President of the Canal Board, and with my sanction as presiding officer of the General Grand Chapter of Royal Arch Masons for the United States of America.

DE WITT CLINTON.

The Chapter indorsed the action of the Grand High Priest in accepting the invitation and "then adjourned to the Arsenal, where a procession was formed, which moved to the lock, where the ceremonies were performed in a dignified and splendid manner," and the Grand Chapter returned to the Hall, where, after awarding votes of thanks, among others, to "Delta Grand Lodge of Perfection, No. 1, of the City of Schenectady," the Grand High Priest was "requested to make a detailed report of the day's proceedings at the next annual meeting of this Grand Chapter." This he did, and as the report is well worth preservation in a historical work we here present it in full:

To the Most Excellent Grand Chapter of the State of New York:

M. E. Companions:—I have the honor to submit to you an official report of the Masonic ceremonies which took place on the 8th of October last when the first vessel passed from the Erie and Champlain canals into the Hudson river. This solemnity, performed at my request, has conferred great honor on the Grand Royal Arch Chapter, was perfectly well adapted to the occasion, and made the most favorable impression on the assembled multitude. The record of the proceedings will, of course, be preserved in your archives, and such publicity given to it as your wisdom may prescribe.

I avail myself of the opportunity to express my entire approbation of the proceedings, and to communicate my grateful acknowledgments to the Grand High Priest, and the other officers and Companions, for their compliance with my request, and in a manner so honorable to themselves and to the character of our institution.

I am, most respectfully and truly,

Your Friend and Brother,

DE WITT CLINTON.

Pursuant to public notice, the Grand Chapter of the State of New York assembled on the 8th day of October, A. L. 5823, at the Masonic Hall of Temple Chapter, in the City of Albany, and was opened in ample form by the Grand Officers and Companions. The Grand High Priest read the following communication from the General Grand High Priest of the General Grand Chapter of the United States of America:

(Here follows the letter of De Witt Clinton, printed on another page of this work.)

Whereupon it was unanimously

Resolved, That this Grand Chapter accept of the distinguished honor of performing the solemn ceremonies of celebrating the Cap-stone on the Lock which unites the Erie and Champlain canals with the Hudson river.

The Grand Chapter then adjourned to the State Arsenal, where the Grand Officers clothed themselves with the splendid robes of their order, and the subordinate officers and Companions were arrayed with the proper insignia of their respective stations, when a procession was formed in the following order, viz.:

The Grand Marshal of the day with a drawn sword.
Band of Music.
Two Tilers with drawn swords.
Two Stewards with white rods, mounted.
Visiting Companions.
Members of the Grand Chapter.
A Companion carrying a silver vessel of corn, supported by two Stewards with white rods.
Two Companions with silver vessels, one containing wine, the other oil.
Two Grand Architects with the proper implements.
Grand Secretary and Treasurer.
Grand Visiting Companions.
Holy Bible, Square and Compasses, carried by a Companion supported by two Stewards with rods.
Grand Chaplain.
Grand King and Scribe with an engraved plate and scroll.
Grand and Deputy Grand High Priests, supported by four Stewards with rods.
Grand Marshal of Grand Chapter with a drawn sword.

The procession moved down Lawrence street, and passed over the bridge above the basin at the same instant that the canal packet boat, the "De Witt Clinton," passed under with the Canal Commissioners, the Committees of Arrangements, and municipal authorities of the City of Albany.

On arriving at the Lock, the procession opened to the right and left, and the Grand Officers passed through to the front and once around the Lock to the triumphal arch on the north side. Previous to the celebration there was a superb triumphal arch erected for the occasion, comprising three arches. Its structure consisted of one large arch embracing the width of the Lock, flanked by two others of smaller dimensions. These arches were supported by eight massive columns composed of the trunks of trees; their capitals, wreathings, etc., of the different orders of architecture, were composed of rich foliage and evergreens, as were the decorations of the arches and compartments. The ceremony of laying the Cap-stone of the Lock was performed directly under one of these arches (which were constructed and built by direction of Comp. Philip Hooker). The Companions then formed themselves on each side of the Grand Officers, with the Grand Marshal on the left, and the ceremonies commenced as follows:

1st. Prayer by Comp. the Rev. William B. Lacey, acting Grand Chaplain, in the words following:

Great Architect of the universe! Maker and Ruler of all worlds! Deign from Thy celestial Temple, from realms of light and glory, to bless us in all the purposes of our present assembly.

Permit us, O Thou Author of Light and Life, great Source of Love and Happiness, to erect this work, and now solemnly to consecrate it to the honor of Thy glory.

Bless all the inhabitants of the earth wheresoever dispersed, and grant speedily relief to all who are either oppressed or distressed.

We affectionately commend to Thee all the members of Thy whole family. May they increase in the knowledge of Thee, and in the love of each other.

Finally, may we finish all our work here below with thine approbation, and then have our transition from this earthly abode to Thy Heavenly Temple above, there to enjoy light, glory, and bliss, ineffable and eternal!

2d. Invocation by the Grand High Priest:

The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart, who hath not lifted up his soul into vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O God of Jacob. Selah.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in.

Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.

3d. A part of the celebration ode was chanted while the procession passed three times around the Lock under the triumphal arches.

4th. The Grand Scribe then presented to the Grand High Priest, for the examination of the Grand Council, an engraved plate which was designed to be placed under the Cap-stone, in order to perpetuate the memory of the splendid celebration of this magnificent structure. The device meeting the approbation of the Grand Council, the Grand Scribe read the inscription, which is as follows:

Laus Deo.

This stone was laid by the Most Excellent Ezra Ames, Grand High Priest of the Grand Royal Arch Chapter of the State of New York, in the presence of the Canal Commissioners, the Corporation of the City of Albany, the Grand Royal Arch Chapter, and an immense concourse of citizens of the State, on the 8th day of October, 1823, the auspicious day on which the first vessel passed through this Lock from the Junction Canal (formed by the union of the Erie and Champlain Canals) into the Hudson River.

Canal Commissioners.

De Witt Clinton.....President
Stephen Van Rensselaer,
Samuel Young,
Myron Holley, ...Treasurer
Henry Seymour, ...Secretary
William C. Bouck.
Benjamin Wright.....Chief Engineer
George W. Young.....Assistant Engineer
Peter Stewart..... Builder

The Grand Scribe, by order of the Grand High Priest, then laid the engraved plate under the Cap-stone.

5th. The Cap-stone was then laid in ample order by the Grand High Priest, assisted by the Grand Architect. The Grand High Priest then applied the plumb, square, and level, in the proper positions, and pronounced it well formed, true, and trusty.

According to an ancient custom adopted among Masons, the Grand High Priest consecrated upon the Cap-stone: The corn of nourishment, the wine of refreshment, and the oil of joy, saying:

May the all Bountiful Creator of the universe bless the inhabitants of this State with all the necessaries, conveniences, and comforts of life. May the Supreme Architect protect and preserve this stupendous structure from accident or decay, and may it ever continue and remain a monument of the genius, spirit, and liberality of its founders.

Response by the Companions: Amen. So mote it be. Amen.

The Companions then chanted the following:

Almighty Jehovah,
  Descend now and fill
This world with thy glory,
  Our hearts with good will;
Preside at our meetings,—
  Assist us to find
True pleasure in teaching
  Good will to mankind.

Thy wisdom inspired the great undertaking,—
  Thy strength shall support it till nature expire;
And when the creation shall fall into ruin,
  Its beauty shall rise through the midst of the fire.

6th. The celebrating ode was renewed and continued while the procession moved again three times around the Lock, under the arches. In passing around the first time, the officers deposited their jewels on the altar, when the Companions chanted:

There's no more occasion for level or plumb line,
  For trowel, or gavel, for compass or square;
Our works are completed, the Cap-stone is placed,
  And we shall be greeted as workmen most rare.

The Grand High Priest then closed the ceremonies of laying the Cap-stone, with the following:

Brethren, Companions, and Fellow Citizens:

We do now, in behalf of this State Grand Chapter, and the whole fraternity of Free and Accepted Masons, congratulate you on the auspicious termination of this great work, and we will ascribe glory to God on High, and on earth peace and good will toward man. As it was in the beginning, is now and ever shall be, world without end. Amen.

The close of the Masonic ceremonies was announced by the discharge of nine cannon, by three times three, with a flourish of music between each three. The lower culverts of the lock were then opened, and the boat descended into the waters of the Hudson, amidst shouts and acclamations of

joy from thousands of citizens who had assembled to witness this great event.

The officers of the Grand Chapter, from its beginning until the close of the period covered in this chapter of this section—the beginning of the Morgan controversy—were not, with few exceptions, men of prominence in the community or even in Masonic circles generally. The exceptions were De Witt Clinton and Jedediah Sanger, in public life, and, in the Masonic field, Thomas Smith Webb, Joseph Enos, Christopher C. Yates, Richard Hatfield and John Brush, Ebenezer Wadsworth and Salem Town. Some at least of the latter, as we know, were distinguished rather for the confusion they caused in the craft than for any real services they rendered, but they all occupied a very prominent position in the eyes of the craft generally. Whatever their defects or demerits might have been it seems certain that with the exception of Yates their connection with the Royal Arch Masonry was as honorable and consistent and as beneficial as could be imagined. The first Grand High Priest, as we have seen, was De Witt Clinton, but in 1802 he was succeeded by Ezra Ames, who was returned to the high office continuously until 1826, when he retired. We know little of this man's personal life story; except for his interest in red Masonry it is not probable that his name would to-day be remembered in Masonic circles, but his services to that system alone deserve to give him a high place among those who have advanced the craft in North America. That he was not abundantly endowed with this world's goods we gather from the fact that when, in 1811, the Grand Chapter determined to reward his services with a service of plate "of the value of a sum not exceeding $150." mention was made in the resolution which was the means of sanctioning the gift of "his having generously preferred the welfare of this institution to his own personal emolument." His long tenure of office passed along without blemish, without the exhibition of anything but that harmony which should pre-eminently be associated with the Royal Arch, and he had the satisfaction of seeing the weakling over which he assumed command grow into a strong, and vigorous, and progressive and influential body of Masons. To his endeavor, of course, full credit be given, for his success illustrated what the blue Lodge had not then begun to perceive, that in America it was not necessary to success to have as a leader a man distinguished for his official or social position, and that a good Mason had in his own person and his own attainments all that was necessary to a successful guidance of the institution. Excepting Clinton and Enos none of the early workers in the Royal Arch system attained much of a measure of fame outside its circle, but the success of red Masonry fully proves the devotion, the ability, and the willingness of the brethren to follow a fitting leader irrespective of the position he held in the outside world—the world of the "prophane."

When we look over the list of officers for these years, however, we are struck by the fact that the city was never very greatly represented among them, that from the first the Grand Chapter was a country institution, that it was used to strengthen the hands of those who wanted Albany instead of New York to be the capital of Masonry as well as of politics, and that when the time came, in 1823, when it was necessary for the brethren to declare themselves it mainly, if not completely, became an ally of the Country Grand Lodge. With the exception of De Witt Clinton, no city Mason then had any prominence in its councils. The New York Chapters were, of course, represented in its meeting, but the institution was ruled by the country brethren, and in 1826 the feeling ran so high that anything likely to cause trouble to the New York brethren or their Lodges would have been hailed with pleasure by such leaders of the Grand Chapter as Ames, Enos, Pennell, Fitch and Wadsworth. It seems an unkindly

thing to say, but the truth must be said. The redeeming feature of the situation was that the great heart of Masonry remained unchanged and that the bulk of the brethren—the rank and file—still regarded each other with as much affection and brotherly love as though paltry ambition on the part of a few had never raised its disturbing head in their midst.



ALBANY, 1826.

CHAPTER V.

THE MORGAN STORM.

THE meeting of 1827, which was held on Feb. 6, and, as usual, in Temple Chapter Hall, Albany, was one of the most noteworthy which, up to that time, had been held in connection with Chapter Masonry. The schism which had divided the State, Masonically, into two factions, was weakening, and union seemed not far off; the Morgan trouble had broken out, it is true, but the fraternity had no conception of its hideous power, and it is questionable if even the professional politicians were quite aware of the latent strength of the flame they were then zealously engaged in fanning—the flame of popular misconception and wrath. It was then, as it were, giving out smoke enough to form a cloud on the horizon, but to most the cloud appeared no bigger than a man's hand. Such, certainly, was all it seemed to the brethren of the Grand Chapter, as they gathered in greater numbers than ever to strengthen the bonds of union, to lengthen the fraternal chain and "raise the Royal Arch." There was an air of hopeful expectancy about the meeting which the circumstances surrounding it fully warranted. A new Grand High Priest, Asa Fitch, of Salem, was to give an account of his year's stewardship, the funds were in good shape, barring one unfortunate "note," but even of that a new hope had sprung up, the membership of the Chapters had steadily increased, and it was known that quite a number of new ones were awaiting the judgment of the meeting.

When the roll was called, ninety-seven Chapters, through their delegates, were announced as represented, as well as six Chapters working under dispensations since the last meeting, and two Mark Lodges—Canajoharie and Fort Ann. At the meeting six new charters for Chapters were authorized, including one bearing the name of Batavia, a name that was so soon to become conspicuously unpleasant in the Masonic annals of the State, and one from New York City, to which was given the name of Greenwich Chapter and the number 128. On the question of granting a charter to another New York Chapter—Fidelity—decision was reserved. When the meeting was fully opened the minutes tell us, "The M. E. De Witt Clinton, General Grand High Priest of the General Grand Chapter of the United States and Past Grand High Priest of this Grand Chapter and the E. Lebbeus Chapman, General Grand Secretary of the General Grand Chapter of the United States, were received with due honors. The Grand Chaplain [Rev. Joseph Prentiss] delivered an eloquent and highly instructive address." The funds were reported as $16,520.80, but as $4,150 were represented by a note which never was paid and $280 was represented by another note, which was afterward wiped off (honorably) by the action of the Grand Chapter, the actual assets were less by just that much. The entire available funds were reported at $11,500, and although the Chapter was warned of the risk it ran in loaning its assets on personal security alone and had a practical illustration before it of the danger of such financiering, it

would seem from the records that the system was not abandoned. It is as well, however, to keep in mind the exact state of the finances at this period, because when the Morgan blast gathered strength and was at its height wild sums of money were mentioned as having been paid by the Grand Chapter out of its overflowing treasury to thwart legal proceedings, to influence juries and to corrupt Judges! That blast was then beginning to blow and some of its fitful opening gusts crept through the tiled doors of the Chapter room. It was known that public agitation had been disturbed by the disappearance of William Morgan, and that the fraternity was loudly accused of having brought about his death. To answer such charges and to put themselves publicly on record in the matter the Chapter had appointed a committee of investigation, and that committee's report was unanimously adopted. It read as follows:

That they [the Committee] have attended to the duties assigned to them and that from the highly agitated and inflamed state of public feeling on this subject and from the false and undeserved imputations which have been thrown upon Freemasons and the Masonic order generally, your Committee deem it proper that this Grand Chapter should make a public expression of its sentiments in relation to the affair alluded to. Your Committee, as expressive of their views on this subject, would offer for the consideration of the Grand Chapter the following preamble and resolutions:

Whereas, The rights of personal liberty and security are guaranteed by the free Constitution under which we, the members of this Grand Chapter, in common with the rest of our fellow-citizens, have the happiness to live; and

Whereas, We esteem the preservation of these rights of vital importance to the perpetuity and full enjoyment of the blessings of our republican institutions; and

Whereas, The community has lately witnessed a violation of the same under the alleged pretext of the Masonic name and sanction in the case of William Morgan; and

Whereas, The principles of our ancient and honorable fraternity contain nothing which, in the slightest degree, justify or authorize such proceedings; but on the contrary do in all their tenets and practices encourage and inculcate a just submission to the laws, the enjoyment of equal rights by every individual, and a high and elevated spirit of personal as well as national independence; therefore

Resolved, By this Grand Chapter, that we, its members, individually and as a body, do disclaim all knowledge or approbation of the said proceedings in relation to the abduction of the said William Morgan, and that we disapprove of the same as a violation of the majesty of the laws, and an infringement of the rights of personal liberty secured to every citizen of our free and happy republic.

This honest and straightforward declaration, this square and unequivocal platform on the subject, proved of no avail to turn aside or quell the gathering storm of popular madness which had been adroitly raised and was then being as adroitly manipulated by a gang of the most unscrupulous politicians—patriots in search of pennies—that ever disgraced the political history of the Empire State. According to Thurlow Weed (Autobiography, p. 247), this resolution, "considered in connection with the well-known fact that a large number of 'individual' Masons from Western New York who were concerned in 'the violation of the majesty of the laws' were members of the Grand Chapter present and voting for the foregoing resolution, added fuel to the flames that had been previously kindled." In another section of his ingenious story of his career, Weed said:

Even as late as February, 1827, at a meeting of the Grand Chapter at Albany, its charity fund was largely increased and placed at the disposal of the Masons at Rochester for the protection of "persecuted" brethren. This money was given * * * to men who took Morgan from the jail at Canandaigua and conveyed him to Fort Niagara; and with this money they fled, three to New Orleans and one to England. And yet I have information which satisfies me that a large number of Royal Arch Masons from other parts of the State, who voted in favor of that increased charity fund, did so in good faith, being entirely ignorant of the facts in the case and of the motives of those who moved it.

The basis of this extraordinary charge is

a resolution which was passed at the 1827 meeting to the effect that "the sum of $1,000 be placed at the disposal of the Trustees, to be by them at their discretion applied to charitable purposes." Now, believing, as the brethren did, that a large number of the brethren around the scene of Morgan's abduction were being prosecuted by Weed and others in their search for political capital, there is no wonder if the Grand Chapter chose to devote some of its means to aid them. It would have been false to one of its own fraternal teachings had it not done so. But supposing that this $1,000, or even also the $1,500 appropriated in 1829, had been wholly spent among the persecuted brethren, how many could it have assisted in the way implied by Weed of evading the laws. We know that the anti-Masonic craze involved thousands in ruin; that under its impulse innocent men were sent to jail and left there without means to aid their defense, while their families suffered. For relief in such cases $2,500 was but a drop in the bucket—a couple of smart lawyers of the Albert H. Tracy type would easily have swallowed it all in fees in six weeks. The minutes do not say what the money was for, doubtless some of it was expended in relieving distress among the families of those who were persecuted and in aiding the brethren to have legal assistance in their defense, but we do not believe in the Weed theory that one penny was used to defeat the course of justice. There is nothing to show that in the records or anything to indicate it in the history of the time, and its assumption by Weed is purely gratuitous.

To any Masonic reader of Weed's "Autobiography" it must be refreshing to notice the smug complacency of the manner in which he reveals the secrets of the Lodge room and Chapter, how he describes what took place behind tiled doors, how even a whisper of DeWitt Clinton in a Chapter room became as completely known to him as though it had been a signed communication in the columns of the Albany "Argus." His prescience is remarkable; his influence seemed to be exerted everywhere at once, and it is astonishing how many brethren confessed to him their share in the abduction and "murder" of Morgan, which they confessed to no one else, and it is wonderful how near he came on many occasions to have legal proof of the details of the whole conspiracy, but somehow invariably missed it! In fact, the story of the conspiracy now rests wholly on his own unsupported testimony, his hearsay evidence and his own deductions; rests, in fact, on his own words, his own sworn statement, and when he was an active politician neither his word nor his oath would have been believed even by his fellow workers for the politicians' standard, "the ticket." That in his later years he came under the influence of the Gospel we believe, that he tried to make amends for a life of wrong-doing, chicanery and falsehood we know, but his autobiography was penned in 1854, long before his public career was over. That shortly before his death he submitted under oath a statement of his version of the Morgan affair we also know, and have reprinted it, but it is the peculiarity of such minds as his by constant dwelling to certain themes to come to believe in their truth. The anti-Masonic crisis was the turning point in Weed's personal fortunes, it gave him influence and standing, it put money in his purse, it became as time went on a part of his creed, a part of his very being, and, although he lived to see the institution rise to a higher place in the affections of the people than it had ever occupied, although he saw it acquire wealth and influence and numbers and march hand in hand with the church in promotion of all the influences at work to elevate the Commonwealth he never ceased, like the mongrel cur on the highway on the approach of a stately carriage, to bark when it crossed his path. Fortunately, his bark in his later years amounted to nothing more than noise.

But in the years from 1827 to 1832 he could

bite as well as bark. We do not desire here to write in detail the story of the anti-Masonic madness—that has already been fully done in a previous chapter—but, in connection with Royal Arch Masonry, some of its particular effects must be told. There can be no doubt that when the Morgan craze began the ire of the opponents of Masonry was chiefly directed against the brethren associated with Royal Arch Chapters. All who were popularly supposed to have been most active in the abduction and disappearance of Morgan were known to belong to that body. "We discover in the ceremonies and obligations of the higher degrees of Masonry principles which deluged France with blood and which tend directly to the subversion of all religion and government" were the words indorsed at one of the anti-Masonic meetings of 1827, and, although in the minds of the indorsers the higher degrees included the Knights Templars, there is no doubt that the heinous sinners mainly referred to were the Royal Arch brethren. Of course the sentiment soon became rancorous against all Masons, but while the craze lasted there is no doubt that if in the popular mind, or even in the educated, anti-Masonic mind, there was any degree of wickedness in the Masonic system the Chapter members were by all odds the blackest, the most unregenerate, the most dangerous to the community. There is no doubt of that. Soon the effect of this was visible and on every side the Royal Arch banners were laid aside and the altars deserted. No better indication of this can be found than in the state of the representation at successive annual meetings. In 1828 it had fallen to 81 Chapters (two under dispensation) and one Mark Lodge. In 1829 the list showed 55 Chapters; in 1830, 43; in 1831, 35; in 1832, 24; in 1833, 16; in 1834, 17; in 1835, 14; in 1836, 13, and from then on until 1847, when it may be said the modern upward progress was begun, the figures ran about the same, the number in 1847 being 16, with, for the first time in many years, the question of the issuance of a new Chapter in the State one of the matters of discussion.

The year 1833 may be taken as the time when the storm was at its worst. It did not begin to lessen in intensity then or for some time—a long time it seemed to those interested—afterward, but the overwhelming defeat of Wirt, the Masonic candidate for the Presidency, had removed the anti-Masonic craze from the calculations of the politicians, and, as the bogey was of no further use, they ceased to move the springs which gave it movement and it gradually ceased to frighten and finally was removed from human sight—let us hope forever. The fire which these schemers had raised burned brightly in 1833, but they ceased to add fuel and it slowly began to lose its brightness.

With this year we find that the funds had dwindled to $8,126.71; that the Treasurer had on hand $790; that he only received $178.75 in the shape of dues from Chapters; that the expenses had been $1,072.33, leaving a deficit in the year's transactions of $103.58. This was more than made up by the receipts from the dividend and interest account, but still the figures were by no means encouraging. The roll call of 1833 was as follows—a melancholy one when the past was considered:

1. Ancient—New York.
5. Temple—Albany.
7. Horeb—Whitestown.
22. Warren—Bridgewater.
29. Washington—Homer.
30. John the Baptist—Moravia.
45. Montgomery—Ransomville.
46. North East—North East.
50. Cyrus—Hamilton.
57. Oneida—Utica.
59. Watertown—Watertown.
78. Johnstown—Johnstown.
93. Olive Branch—Frankfort.
103. St. John's—Greenfield.
105. Cazenovia—Cazenovia.
130. Coeymans—Coeymans.

This must not be regarded as a full or by any means as a perfect list. These were cer-

tainly not the only Chapters in existence, nor were they even the strongest—for many of their representatives were proxies resident in Albany—nor were they all solid, for many of those here mentioned were doomed to go down before the storm abated, but they make a fairly representative list. In such times it is difficult to determine what Chapters went completely out of existence or the slenderness of the thread which attached some to life. We can only keep on certain ground by taking the returns of the Grand Chapter and weighing the condition of the whole by the facts they give us, and these facts are dreary enough—sixteen Chapters out of over 100 and $178.75 the amount of a year's receipts!

Still, dreary as this showing was, a sentiment of hope had sprung up in the hearts of the brethren. The breaking up of the political forces in the anti-Masonic warfare consequent on the defeat of the Presidential notions of Wirt and the reassuring words of the brethren who gathered at the meeting of the General Grand Chapter in Baltimore in the previous November doubtless had much to do with bringing about this feeling, although no practical evidence of the lessening of the storm was visible to Royal Arch Masonry for several years; in fact, not until 1842 was the storm fairly at an end, and it was not until 1847 that the wind began to blow in the other direction and Royal Arch Masonry fairly started out on the career of prosperity which now so happily distinguishes it. During the interval, as might be supposed, its story was simply a grim battle for life, but it was well guided. Even over such troubles and pitfalls as those placed before it by such movements as the Atwood Grand Lodge of 1837 it moved with wary feet, holding fast to the principle of regularity, but endeavoring to offend none by harsh words of precipitate action. In such times, legislation was not a matter of much account and little was attempted. A man struggling in the ocean for life does not think much about the niceties of the art of swimming.

At the meeting of 1847 (held in Temple Chapter Hall on Feb. 2, 1847) fourteen Chapters were represented, as also two reported under dispensation, but which were in reality applications for restoration and were so treated. When their claims were adjusted the full roll of the Grand Chapter, the real survivors of the Morgan storm, was as follows:

1. Ancient—New York.
2. Phœnix—New York.
5. Temple—Albany.
6. Hudson—Hudson.
8. Jerusalem—New York.
23. Warren—Ballston Spa.
30. John the Baptist—Moravia.
*36. Geneva—Geneva.
42. Elmira—Elmira.
48. Apollo—Troy.
57. Oneida—Utica.
59. Watertown—Watertown.
62. Hamilton—Rochester.
*100. Penn Yan—Penn Yan.
103. St. John's—Greenfield.
105. Cazenovia—Cazenovia.
109. Nassau—Brooklyn.

While these were the survivors, it should be noted that several of them were grievously wounded, and it was only the indefatigable confidence of the brethren that pulled them through. That confidence prevailed all round. In his opening speech Ezra S. Barnum, the Grand High Priest, said: "It affords me pleasure to announce to you that since our last communication there appears to have been a manifest improvement, not only in the work, but in the more frequent meetings of most of the subordinate Chapters under the jurisdiction of this Grand Chapter; many old and respectable members are uniting with Chapters at work, or organizing new Chapters under favorable circumstances." The Rev. Salem Town, in his address as Grand

*These were only revived at this meeting, as was Dansville, No. 91, but it was not added, for some reason, for another year.

Chaplain, spoke of the craft having passed through a "characteristic dispensation," and the reports from sister Grand Chapters all conveyed equally hopeful words. It was this year that the Committee on Foreign Correspondence was first formed, and so the New York body fell into more active touch, through that committee's annual reports with the other Chapters throughout the country. But the business done formed the most hopeful sign of the times. The fee for a new charter was reduced from $100 to $60, and one new charter was granted—that to Rising Sun, No. 131, in Saratoga Springs—others were revived and the dues of several, including Phœnix, No. 2, were remitted and $120 was expended in charity. At the beginning of the meeting the Treasurer reported having $1,156.55 on hand, while the invested funds were placed at $11,510.00. Before its close, however, a mortgage for $6,000 and a note for $1,000 were practically written off as worthless, and the actual assets, cash and securities, were then placed at $4,756.55. The receipts of the meeting itself in the shape of dues amounted only to $290.33—less than the cost of the gathering—but the receipts for interest, dispensations, etc., gave a profit on the year's finances of $201.53. A year later the tide of success was found to have continued. Three Chapters—Lebanon, No. 13; David's, No. 34, and Niagara, No. 71, were formed, and a new warrant was issued for a Chapter at Canton, under the designation of St. Lawrence, No. 132. The receipts from dues were reported at $554 and the balance for the year was $327.07, and the situation was eloquently summed up by Chaplain Town in these words:

> We are all aware that the eyes of the world have looked on our institution with no small degree of suspicion, while the lives of its members have been subjected to the severest scrutiny. Not knowing precisely what was actually done within the walls of the Lodge-room, men have been prone to indulge in the most extravagant and visionary conjectures. These conjectures have been studiously disseminated among the credulous and oftentimes so exaggerated by repetition as to assume a veritable existence of the most alarming character both to the civil and religious institutions of the country. A most fearful exhibition of such a state of things has transpired within our own recollection. But the storm has passed, and while the floods of popular commotion have swept away the rubbish of the temple, not a foundation stone has been rolled from its bed, nor a well wrought material broken from the superstructure.

With these words we may close the chapter. Truly, as the good man pointed out, Masonry emerged from the storm without in the slightest degree changing its methods or altering its teachings, and thereby gave the world another illustration of the fact that it is founded on a rock, the rock of truth—the rock from which Divine Providence never ceases to shine.

CHAPTER VI.

TWENTY-ONE YEARS' UPBUILDING.

THE scope of this work will not permit a thorough presentation of the history of Royal Arch Masonry in the Empire State. To do that thoroughly would alone require a volume of equal size with this. We hope such a volume will yet be written, the sooner the better, and so give to the Masonic literary world a contribution of the greatest historical interest, some chapters of which would read like the pages of a romance. Here, after having detailed the early story of red Masonry, described the effects of the Morgan storm, and seen the Grand Chapter once again on the high road of success, we can only stop here and there on that high road and review the advancing column. The march is a wondrous one, on account of its success, its steadily increasing strength, but the evenness of that success, the steadiness of that advance and the continued story of accessions deprives the historian of much that would, in less happy circumstances, lend variety to his pages.

No better idea of the progress of Royal Arch Masonry can be formed than by comparing the statistics of the meeting of 1868 with those we have just given of 1847. There were in 1868 139 warranted Chapters on the roll, but a significant reminder of the havoc of the Morgan unpleasantness was that the last number on the roll was 217. The difference, it must be stated, was not altogether due to the breaks caused by the anti-Masonic crusade, but then many of those which went down in that crisis were afterward permitted to be revived on, we fear, very slender evidence of continuity. Our last list closed with No. 109—Nassau Chapter, No. 109, Brooklyn—and the whole list only showed seventeen Chapters. In 1868 from No. 1 to No. 109 contained fifty-five Lodges, so that in that section of the roll alone thirty-eight pre-Morgan Lodges had been re-established and awarded their old numbers, and there were several others so accepted among the numbers immediately following. The complete list for 1868 is here given:

No.	Chapter.	Town.	County.
1	Ancient,	New York,	New York.
2	Phœnix,	New York,	New York.
5	Temple,	Albany,	Albany.
6	Hudson,	Hudson,	Columbia.
8	Jerusalem,	New York,	New York.
10	Federal,	Salem,	Washington.
13	Lebanon,	New Lebanon,	Columbia.
22	Warren,	Waterville,	Oneida.
23	Warren,	Ballston Spa,	Saratoga.
24	St. Lawrence,	Potsdam,	St. Lawrence.
25	Champlain,	Whitehall,	Washington.
26	Otsego,	Cooperstown,	Otsego.
28	N. Constellation,	Malone,	Franklin.
29	Washington,	Homer,	Cortland.
30	St. John Bapt.,	Moravia,	Cayuga.
34	David's,	Auburn,	Cayuga.
35	Western Sun,	Batavia,	Genesee.
36	Geneva,	Geneva,	Ontario.
39	Plattsburgh,	Plattsburgh,	Clinton.
42	Elmira,	Elmira,	Chemung.
47	New Jerusalem,	Owego,	Tioga.
48	Apollo,	Troy,	Rensselaer.
50	Cyrus,	Hamilton,	Madison.
52	Highland,	Newburgh,	Orange.
53	Hiram Union,	Canajoharie,	Montgomery.
55	Glens Falls,	Glens Falls,	Warren.
57	Oneida,	Utica,	Oneida.
58	Eagle,	Ithaca,	Tompkins.
59	Watertown,	Watertown,	Jefferson.
62	Hamilton,	Rochester,	Monroe.
63	Ogdensburgh,	Ogdensburgh,	St. Lawrence.
64	Aurora,	Aurora,	Cayuga.
67	Western Sun,	Jamestown,	Chautauqua.
68	Sacketts Harbor,	Sacketts Harbor,	Jefferson.

70	Central City,	Syracuse,	Onondaga.
71	Buffalo,	Buffalo,	Erie.
72	Manlius,	Manlius,	Onondaga.
75	Mount Horeb,	Kingston,	Ulster.
76	Fredonia,	Fredonia,	Chautauqua.
77	Fidelity,	Trumansburgh,	Tompkins.
78	Johnstown,	Johnstown,	Fulton.
79	Palmyra Eagle,	Palmyra,	Wayne.
80	Vallonia,	Afton,	Chenango.
81	Amsterdam,	Amsterdam,	Montgomery.
85	Coxsackie,	Coxsackie,	Greene.
88	Ames,	Lockport,	Niagara.
91	Dansville,	Dansville,	Livingston.
92	Ovid,	Ovid,	Seneca.
95	Bath,	Bath,	Steuben.
96	Cape Vincent,	Cape Vincent,	Jefferson.
100	Penn Yan,	Penn Yan,	Yates.
101	Steuben,	Hornellsville,	Steuben.
103	St. John's,	Greenfield,	Saratoga.
106	Greene,	Greene,	Chenango.
107	Morning Star,	Lima,	Livingston.
109	Nassau,	Brooklyn,	Kings.
116	Sacandaga,	Northampton,	Fulton.
117	Newark,	Newark,	Wayne.
131	Rising Sun,	Saratoga Springs,	Saratoga.
132	St. Lawrence,	Canton,	St. Lawrence.
133	Phœnix,	Lansingburgh,	Rensselaer.
135	Mexico,	Mexico,	Oswego.
136	Forestville,	Perrysburgh,	Cattaraugus.
137	Mount Morris,	Mount Morris,	Livingston.
138	Orient,	Brooklyn,	Kings.
139	Binghamton,	Binghamton,	Broome.
140	Metropolitan,	New York,	New York.
141	Zetland,	New York,	New York.
142	De Witt Clinton	Williamsburgh,	Kings.
143	Wellsville,	Wellsville,	Allegany.
144	Darius,	Camden,	Oneida.
146	Addison,	Addison,	Steuben.
147	Zerubbabel,	New York,	New York.
148	Brooklyn,	Brooklyn,	Kings.
149	Theresa,	Theresa,	Jefferson.
150	Olean,	Olean,	Cattaraugus.
151	Harmony	Norwich,	Chenango.
152	Genesee River,	Belfast,	Allegany.
153	Fort Stanwix,	Rome,	Oneida.
155	Nunda,	Nunda,	Livingston.
157	Mohawk,	Schenectady,	Schenectady.
158	Adelphic,	New York,	New York.
159	Corinthian,	New York,	New York.
160	Amity,	New York,	New York.
161	Astorogan,	Little Falls,	Herkimer.
163	Keystone,	Buffalo,	Erie.
164	Excelsior,	Canandaigua,	Ontario.
165	Lake Ontario,	Oswego,	Oswego.
167	Fulton,	Fulton,	Oswego.
168	Cohoes,	Cohoes,	Albany.
169	Waterford,	Waterford,	Saratoga.
170	Empire,	New York,	New York.
171	Fort Edward,	Fort Edward,	Washington.
172	Poughkeepsie,	Poughkeepsie,	Dutchess.
173	Salem Town,	Seneca Falls,	Seneca.
174	Buckingham,	Sing Sing,	Westchester.
175	Orleans,	Albion,	Orleans.
176	Home,	Schuylerville,	Saratoga.
177	Nepperhan,	Yonkers,	Westchester.
178	Unadilla,	Unadilla,	Otsego.
179	Union Springs,	Union Springs,	Cayuga.
180	Union	New York,	New York.
181	Wyoming,	Pike,	Wyoming.
182	Watkins,	Watkins,	Schuyler.
183	Le Roy,	Le Roy,	Genesee.
184	Manhattan,	New York,	New York.
185	Delta,	Stamford,	Delaware.
186	Neversink,	Port Jervis,	Orange.
187	Deposit,	Deposit,	Broome.
188	Sylvan,	Harlem,	New York.
189	Sandy Hill,	Sandy Hill,	Washington.
190	Corning,	Corning,	Steuben.
191	Dunkirk,	Dunkirk,	Chautauqua.
192	Hartford,	Hartford,	Washington.
193	Doric,	Oneida,	Madison.
194	Cortland,	Cortlandville,	Cortland.
195	Suwassett,	Port Jefferson,	Suffolk.
196	Staten Island,	Tottenville,	Richmond.
197	Deer River,	Lawrenceville,	St. Lawrence.
198	Progressive,	Brooklyn, E. D.	Kings.
199	Naples,	Naples,	Ontario.
200	Niagara,	Niagara Falls,	Niagara.
201	Griswold,	Clyde,	Wayne.
202	Croton,	Croton Falls,	Westchester.
203	Copestone,	New York,	New York.
204	Rockland,	Piermont,	Rockland.
205	Adams,	Adams,	Jefferson.
206	Pentalpha,	Flushing,	Queens.
207	La Fayette,	New York,	New York.
208	Gate of Temple,	Brooklyn,	Kings.
209	Constellation,	Brooklyn,	Kings.
210	Ionic,	Rochester,	Monroe.
211	Putnam,	Cold Spring,	Putnam.
212	Washington,	New York,	New York.
213	King Solomon's,	New York,	New York.
214	Banner,	Long Island City,	Queens.
215	Americus,	New York,	New York.
216	Sithra,	Greenport,	Suffolk.
217	Geneseo,	Geneseo,	Livingston.

This list is eloquent of progress to the student, but to the general reader a much more easily grasped comparison lies in the financial returns. The receipts from dues in 1868 were $10,466.10, and while the funds altogether amounted to only $9,438.87, that amount was invested as securely as could be devised, with the exception of the money in the hands of the Treasurer, and for his intromissions a bond was then demanded, the death (on July 27, 1867) of William Seymour, of Albany, who had held that office for eighteen years, rendering it possible to pass a law demanding a bond before the election of his successor at the meeting now under notice.

In the interim the remnant of the first generation of Royal Arch workers had disappeared from the scene and the places of Enos, Gilbert, Wadsworth, Cuyler and many others knew them no more. Of the leaders of 1848 none remained in harness, the longest holder

of office—the venerable Dr. Salem Town—having been compelled by the exigencies of age, and, it is to be feared, of fortune, to retire only in 1864, after having served as Chaplain for some forty-five years, although these were not consecutive. In continuity of service Dr. Town was surpassed by Grand Secretary John O. Cole, of Albany, who succeeded Wadsworth in 1825 and retained the office until 1866, when he was succeeded by the present incumbent of the office Christopher G. Fox. These long terms of service were nearly matched by the record of John Bull, Jr., who was Grand Marshal for thirty consecutive years (1818-47), which we mention to show that the Royal Arch fraternity thoroughly appreciate a faithful servant.

But if the original workers had all passed away, many of those who may be described as of the second generation were still to the fore and continuing to take a most active interest in the work of the Chapter. Foremost among these in many respects was Ezra S. Barnum, who held the office of Grand High Priest in 1846 and 1847. In many ways we have often been disposed to think this devoted craftsman was one of the best representative types of the Royal Arch Mason which the Chapter has given to the world. He did not occupy the exalted station in life as did DeWitt Clinton, he did not hold office as long as Ezra Ames, but whatever he was called upon to do he did well, whatever station his lot called him to fill he filled gracefully and well and although his term as Grand High Priest was only two years there were more aspirants for the office than in Ames' time, and he continued to be active in the councils of the Grand Chapter to the meeting before his death, at Utica, on Feb. 20, 1878. Ezra Barnum was born at Danbury, Conn., June 21, 1792. In 1809 he was indentured as apprentice in a shoe-making, tanning and currying establishment in Utica and removed to that place—destined to be his life-long home. In 1812, when the war with Great Britain was on, he volunteered for service as a minute man and took part in the first taking of Fort Erie. But his active service was short, and in 1813 he entered into business with his old employer as a maker of shoes. His business career had its ups and downs for a time, but he gradually sailed into smooth waters and



EZRA S. BARNUM.

his connections ranged through various trades —farming, confectionery, grocery, and it is hard to tell all what—but he won a measure of success in them all. Brother Barnum was more than a business man; he was active in many respects as a citizen. On this point the Utica Herald said:

> Mr. Barnum bore an important part in public affairs during his long residence in Utica, and in every position discharged his duty with ability and painstaking fidelity. He was first elected to office in 1817, and put into triple harness as it were—being elected constable, collector and coroner. While holding these offices he was appointed under-sheriff, and, without his knowledge, justice of the peace. Concerning this appointment Mr. Barnum was wont to say, he never had "been able to find out who was so kind as to recommend him to Gov. Yates for the office." The newspapers of the day facetiously remarked, regarding the appointment,

that Utica had an officer possessing rare powers as well as qualifications: he could issue his warrant as justice, serve it as constable, try the prisoner as judge, hang him as sheriff, hold an inquest on his remains as coroner, and sell his clothes for taxes as collector. If he had been an undertaker he could have finished the job. Of course, the other offices had to be laid down on accepting the justiceship. Mr. Barnum undertook the business of justice with many misgivings as to questions of law. He told his friends he had little claim to education and none to law, but he had an idea of justice. He qualified, and so satisfactory was his administration that he was re-elected term after term, till at the end of seventeen years of service he absolutely declined to be a candidate. How well he did, notwithstanding his ignorance of law at the start, may be inferred from the fact that during his justiceship of seventeen years only two cases were appealed from his decision. One of these was reversed by the County Court, but on being carried to the Supreme Court the judgment of the County Court was reversed, and Justice Barnum's affirmed. The second case was never tried on appeal.

On retiring from the justiceship in 1835, Mr. Barnum was appointed Deputy United States Marshal and Commissioner of Deeds. In one or other of these offices he served over thirty years. In 1832 he was elected to the Board of Aldermen, and was several times re-elected.

At the organization of the Oneida Bank, in 1836, Mr. Barnum was chosen one of the directors. He served two years as Vice-President and one year as President of the Board, and attended over four thousand meetings of the directors.

He was for forty-two years a member of the Mechanics' Association, and was one of the subscribers to the old hall fund. He held the presidency of that Association, and for a long time was one of its trustees. He was one of the original subscribers to the Clinton Liberal Institute Fund, and was elected a member of the first Board of Trustees. He has been re-elected every year thereafter till his death, a period of forty-six years. He attended nearly every meeting of the Board, often making the journey to Clinton under difficulties which are strangers to these later days. He was also one of the original subscribers to the Utica Academy fund. In his earlier days he "ran with the machine," his name appearing on the roll of one of the first fire companies formed in Utica.

When Utica was set off from Whitestown, Mr. Barnum assisted in running out and establishing the boundaries of the village. The line on what is now Kimball street, was run through a forest so dense that a path had to be cleared with an axe to enable the signal flag to be seen at the distance of half a chain. The obstructions elsewhere were not so difficult to overcome.

During General La Fayette's triumphal tour through this country in 1824-5, Mr. Barnum was a member of the Utica committee sent out to Whitesboro to meet the committee from the West, having General La Fayette and son (George Washington La Fayette) in charge. In speaking of this incident Mr. Barnum said: "We brought the party to Utica through a new street just opened, which in honor of the General was called Fayette street." Twenty-five years later he met George Washington La Fayette in Paris, presented him with the plans of the Washington monument, and visited General La Fayette's monument in the cemetery of Piepus. * * *

Concerning his Masonic record the Utica Herald printed the following, mainly from dates furnished by Brother Barnum about a year before his death:

There remains to add a chapter of long and eminent service and high honors in the Order of Free and Accepted Masons. Few living Masons have been so long connected with the order. Fewer, if any, have been so highly honored. None have been truer to its principles, or cherish its tenets and associations with warmer appreciation.

He was elected a member of Utica Lodge, No. 47, F.:. A.:. M.:., in January, 1817. The following March, Oneida Chapter, No. 57, of Royal Arch Masons was chartered, and Brother Barnum was one of the first to take the Chapter degrees. The same years, 1817, he joined Utica Council, No. 28, of Royal and Select Masters. In February, 1823, Utica Encampment, No. 7, (now Utica Commandery, No. 3,) of Knights Templars, was chartered, with Sir Richard Sanger, Illustrious Grand Master, (or, as the title now is, Eminent Commander). The first conclave was held February 17, and among those elected to membership then was Ezra S. Barnum. In the bodies named he was early inducted into official position.

During the first year of his membership he was elected Royal Arch Captain. He was first elected to office in Utica Lodge in 1819. At the first election following his reception into the Commandery he was made Standard Bearer. In each of these bodies he was promoted from year to year, till the highest honor in its gift was bestowed on him. He served as Master of the Lodge three years, High Priest of the Chapter ten years, and Commander of the Commandery, five years of which record is made and several years of which no record has been preserved, in all probably twelve. Progressing rapidly he was elected successively Junior and Senior Warden and Deputy Grand Master of the Grand Lodge of the State. The last named office he was obliged to decline, both on account of ill health and a projected trip abroad. He has held almost all of the offices in the Grand Chapter, R.:. A.:. M.:., of New York, and has twice held the office of Grand High Priest. He has also filled nearly every office in the Grand Commandery of Knights Templars of the State, of which body he was Grand Master (Grand Commander) during the years 1835-41 inclusive. He has held several offices in the old Grand Council of High Priests.

In 1838 Mr. Barnum's Masonic merits were further recognized by his election to the office of Very Eminent Grand Sword Bearer in the General Grand Encampment of Knights Templars of the United States, at the encampment held in Boston. This office he held for six years, when he was advanced to Junior Warden. At the next encampment, 1847, he was elected Senior Warden, and in 1853 he was elected Grand Captain General. During the time of his service in the Grand Body of the United States, its meetings were held triennially, twice in Boston,

once each in Columbus, O., Hartford, Ct., Lexington, Ky., New Haven, St. Louis, Washington, New Orleans, New York and Utica. Each of these Mr. Barnum attended, except the meetings in St. Louis and New Orleans. Also, in 1838, Mr. Barnum was elected an officer in the General Grand Chapter of Royal Arch Masons of the United States, and for twenty-one years served in one office or another in that body. For many years he was an officer in the Grand Council of Royal and Select Masters, and continued in office in that body so late as 1873. During one year he held nine different offices in Masonic organizations, viz.: Grand Captain General of the Grand Encampment of the United States, Knights Templars; General Grand Scribe of the General Grand Chapter of the United States; Grand Master of the Grand Commandery of New York; Grand High Priest of the Grand Chapter of New York; Warden in the Grand Lodge of New York; Eminent Commander of the Utica Commandery; High Priest of Oneida Chapter, and an officer in Utica Lodge and in Utica Council. In all these positions it is recorded that Mr. Barnum served with distinguished ability and fidelity. Medals, certificates, and complimentary resolutions in his possession testify to the appreciation of his services by the various bodies. Each testifies to the esteem in which the faithful worker and counselor was held.

In the troublous Anti-Masonic or "Morgan" period, Ezra S. Barnum was one who recanted nothing, but held to the principles of the Order, and labored to keep alive the organization in Utica. An idea of what the life of a faithful Mason in those days was, may be gathered from the following extract from the address of Sir Knight J. B. Andrews, delivered at the Opera House in 1873, at the celebration of the semi-centennial of Utica Commandery:

"Sir Ezra S. Barnum was, in 1835, Grand Master (Eminent Commander), which position he held during the years 1836, 1837, 1838, 1839 and 1840. This covers the period of the Anti-Masonic or Morgan excitement, during which Masonry rapidly declined. The fraternity was then the object of such suspicion, and even hatred, that the attempt to hold their various assemblages was attended with difficulty, and in some places danger. In central and western New York the feeling was especially strong, and throughout the State the subject of Masonry was made a political issue. Masons, Anti-Masons and Masons' Jacks were the well-known names of different party divisions. Most Masonic bodies were broken up, their charters forfeited, and their records and furniture scattered and destroyed. In Utica the excitement was great, and though we have no record of personal violence being offered, still the public sentiment could not be disregarded. The recantation and renouncing of solemn vows marked the want of courage of many in our ranks, and after the revival of Masonry, we find the record 'renouncing Mason' placed opposite the names of some of the members of our own Order. To add to the feeling in Utica, several Anti-Masonic publications were issued here; among them 'Giddins' Almanac,' which was published opposite Masonic Hall. In the midst of these difficulties there were those who dared do what they conscientiously believed was right.

"It is to such men, actuated by such motives, that we owe our continued existence as a body, and are able to-night to celebrate our fiftieth anniversary as a great Commandery."

The Masonic organizations were kept alive in Utica by a few men, among whom Mr. Barnum was a leading spirit. He went about personally to members who stood firm, but were almost persuaded to give up their charters and wait for fairer skies, and, by unwavering zeal and earnest representations, was always able to get a quorum together in an emergency. Expenses were light, but with no money in the treasury they were too heavy for it, and private offerings were made to meet obligations to the Grand Bodies. Those who know, say Ezra S. Barnum paid these several times out of his own pocket during that period.

At this time he held the office of District Deputy Grand Master under the Grand Lodge. He says of his services in that capacity and as an officer in the Grand Chapter: "I visited all the Lodges and Chapters in my district, collected all of the forfeited warrants I could get hold of, and I believe since that time and during my continuance in that office, I visited and worked, or installed the officers, in every Lodge and Chapter in my district." He helped install the officers of the old Encampment at Cherry Valley, at Auburn, Troy, Syracuse, Oswego, and Watertown. He has presided or assisted at numberless consecrations, dedications, layings of corner-stones and funerals. He attended the laying of the corner-stone of the Washington monument at Washington, the completion of the Bunker Hill monument at Boston, and the Worcester monument at Danbury, Conn., the inauguration of the Franklin monument at Boston, and, in 1849, he was present at the completion of the great monument to Brother Frederick the Great, at Berlin, Prussia, and during that visit he was honored with a seat in the "East" in the Grand Lodge of Germany.

Robert R. Boyd, John L. Lewis, Dr. James M. Austin and Horace S. Taylor were also among those who followed Brother Barnum in the office of Grand High Priest during this period, and of the last three biographical mention has already been made. Boyd's personal career, like his Masonic one, was full of trouble and, although he was a man of very considerable ability, he cannot be said to have made much of a success of life. Misfortune seemed to dog his footsteps all through. He had served two years as Grand High Priest when the Grand Lodge, for good cause, suspended him from Masonry, and his position in the Grand Chapter faded away much as the popular song used to say the morning star did. In two years, through the exercise of Masonic clemency, he came back much as the same star manages to do, but with his bril-

liancy sadly dimmed. In the Grand Commandery he attained the office of Grand Master and held it from 1845 till 1849. Of his personal career little is known, and even John W. Simons, who was his personal friend many years, could furnish no particulars when referring to his death, which took place in Connecticut, Sept. 3, 1878. Long before that he had taken no practical interest whatever in Masonry. In an earlier part of this work we have referred to Brother Boyd's Grand Lodge record, which was certainly very prominent, whatever else it may have been.

It is fitting that here we should speak of the career of John Orton Cole, who was Grand Secretary from 1825 to 1867 and whose active work in the quarries and the Temple closed with the last-named year, although he lingered on life's stage for over ten years longer, or until Jan. 4, 1878, when he passed to his rest at Albany. The record of the Grand Chapter sums up his character thus:

> A man of virtue, honor and integrity; a citizen of exalted worth; an efficient public officer of unspotted reputation; a Christian and a Mason; beloved and respected by his brethren, companions and fellow-citizens for his amiable disposition, blameless life, many virtues and unswerving fidelity to every trust.

This high eulogy was in every way deserved, and it is in the story of the careers of such men as John O. Cole that the members of the fraternity find their best earthly example. For that reason we are more than justified in reprinting the following account of his life work, drawn up, we believe, by John L. Lewis and recorded in the Transactions of 1879 as part of the report of the Committee on Memorials of the Dead.

> The biography of John Orton Cole is a conspicuous part of Masonic history for half a century; his high reputation as a Mason, his spotless character as a man, is a valued portion of our common Masonic inheritance. Coming to the Grand Secretaryship of the Grand Chapter of New York in 1825, he found the capitular branch in the brilliancy of its renown and prosperity, and strove to add to its high character by unceasing personal and official labors. With him it was a labor of love, whether he wrought in the quarry or advised in the Council; and with abilities of the highest order, and zeal and energy never flagging, never failing, he received in its proud position amongst craftsmen, a laborer's reward. But the bright sunshine of favor was of brief continuance; the clouds were already darkening the horizon, and in three years the sky was overspread with blackness. It was well for the Grand Chapter of New York then that it had an officer so skillful, so devoted, so undaunted as John O. Cole; for, although the duties of his office were apparently only ministerial, in reality he wielded the right hand of executive direction and influence. During the darkest period of the Anti-Masonic crusade which followed, he stood firm and undismayed; and that keen, piercing, eagle eye, and those clear, decisive, ringing tones of his seemed to be seen and heard, like those of Henry of Navarre on the battlefield, shouting to his shrinking companions: "Rally around my white plume!" Carefully gathering the fragments of that which seemed to be lost, watching and encouraging Chapters beset with difficulties and trials, preserving the memorials of the past, and guarding with untiring watchfulness the diminished finances of the Grand Chapter, that body was a rallying point upon which the faithful and true-hearted could fall back, and be encouraged to persevere.
>
> Who of our veteran companions has forgotten, who can forget, the tone, stern and sharp almost to fierceness, with which he rebuked and sought to check every wasteful and every needless expenditure of the smallest sums? Who does not remember the clear, incisive logic, expressed in few well chosen words, with which he exposed a fallacy on the one hand, or disarmed opposition to some just and proper measure on the other? Who, even of our younger members, does not remember with admiration, almost wonder, that powerful, retentive, accurate memory, that astonishing self-possession, which enabled him to read from a blank sheet of paper the minutes of a session, everything in the order in which it had occurred, nothing omitted or misstated, when the occupations of the time, steady and unremitted, had called his attention elsewhere, and prevented the record being in fact made?
>
> And he lived to have his further reward. He lived to see the fires which had been quenched on myriad altars, rekindled with yet brighter blaze; he lived to see many of his nurslings that he had cherished in their weakness, regain their pristine strength; he lived, in abundance of instances, to affix his well-known signature to certificates of renewal and revival of forfeited warrants, for whose custodians the Anti-Masonic contest had been too great, the opposition too powerful, the odds too unequal.
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> And after these brief allusions to his forty-two years of successive and continuous labor as Grand Secretary—a term of years which it would be difficult to say reflected the most honor upon the body which so justly appreciated the merits of such a servant, or the officer whose integrity, zeal and fidelity receiyed such unanimous recognition—there is but little for us to add, for the fact unfolds his character. If it be thought the incidents sketched depict too much sternness and severity, be it remembered they were only official. When charity was to be extended, that flashing eye put on a milder

lustre, and that powerful voice was subdued to a gentler tone; when a question of moral duty was involved, he was unsparing and unflinching for the right; for his life was one of charity and high moral duty. Those who knew him best knew him as the courteous Christian gentleman; the friend and champion of all that pertained to social or intellectual culture; the diligent co-worker with those who sought their advance; the upright and fearless civil magistrate; the active and enterprising citizen in the city of his abode, and affectionate and true in all his domestic relations. Such was the character of John O. Cole. Let us give a brief outline of his personal and Masonic history.

He was born in Sharon, Conn., on the 5th day of October, 1793, and died in the city of Albany, January 4, 1878.

He came to Albany in 1806 to pursue his occupation of a printer, or rather to learn the trade, and, singularly enough, entered the printing office of the once famous Solomon Southwick, of Anti-Masonic renown. During his apprenticeship he studied law, and was in due time admitted to the bar. He continued the practice of law successfully, till on the 21st February, 1821, he was appointed police justice of Albany, and continued to hold it all the time consecutively (except for two years) till his voluntary resignation, May 9, 1870, in consequence of failing health. After 1846 the office was elective; but so faithfully did he discharge its duties, and so greatly was he respected and esteemed, that in his case party ties were overlooked, and he was usually elected without opposition. The remarkable fact that he continued to hold both his civil and Masonic offices, by unanimous consent, each for over forty years, is an instance almost without parallel.

He was a volunteer in the war of 1812, and at a later period was on the staff of Gen. Stephen Van Rensselaer, and in that capacity accompanied Gen. La Fayette in his tour through the State. On the organization of the Albany Burgesses Corps, in 1833, he was chosen captain, and continued his connection with them during life, frequently attending their meetings, and always cordially wecomed.

In the same year he was elected an alderman, and in 1842 clerk of the Assembly, holding each office one year, and discharging their duties to the satisfaction of all. He was also one of the foremost in establishing the Albany Medical College, and was one of its trustees. In 1844, by act of the Legislature, the Board of Commissioners of the Albany District Schools was created, and May 4, 1844, the board was organized with John O. Cole as one of its members, and he was afterwards its president for many years. He was as usual active, capable and faithful, being earnestly devoted to the cause of education. He resigned his position as a member of the Board of Public Instruction October 4, 1869, and thereupon was unanimously chosen its secretary and superintendent, and continued to fill that place till his death. In June, 1873, the board gave him a vacation, which he spent in a voyage to Europe for his health. At the meeting of the board held on the day of his death, to do honor to his memory, a friend related that he completed his annual account of receipts and expenditures of the board, as superintendent and secretary, on the last day of December, 1877, rejoicing that the year's work was not only done, but its report finished on that last day of it.

He was first married in 1817, to Miss Sharp, by whom he had four children. She died in 1830, and in 1831 he married Miss Dougherty, who survives him, and by whom he had thirteen children. Ten of his children are still living. He was the oldest member of the Fourth Presbyterian church at his death.

He was initiated as an Entered Apprentice in Temple Lodge, No. 14, March 21, 1820, and raised on the 27th; and in December following elected Senior Warden, and at the end of the year Master. He held that office for five successive years, and was subsequently elected thereto five successive times, two of the terms being in the darkest days of Anti-Masonry. In that position he attended with Temple Lodge the funeral of De Witt Clinton, P. G. M., in February, 1828. He was always an active member and regular attendant of the Lodge meetings.

Comp. Cole received his first degree in Capitular Masonry December 6, 1820, in Temple Chapter, No. 5, and was exalted to the Royal Arch, January 31, 1821. In December of that year he was elected Principal Sojourner, and the Secretary notes that he acted as such during the year. No man but with the remarkable memory of John O. Cole could have done it. In 1822 he was elected King, and continued in the Council till 1827, when he was chosen High Priest, serving one year; and then taking the place of Captain of the Host, holding that office six times, and some other subordinate office each year till 1850. As King he represented his Chapter in the Grand Chapter in 1823, and also in 1824 and 1825, having been at the time of his death a member of the Grand Chapter for fifty-five years.

Comp. Cole was created a Knight Templar in Temple Commandery, No. 2, but the minutes prior to 1839 being lost, the date cannot be given. September 6, 1839, he was elected Captain General, and June 5, 1840, Grand Captain General of the Grand Encampment of New York. He held some subordinate place in the Commandery frequently till 1855, when he was chosen Generalissimo, and then he ceased to hold office. He was, however, E. Commander prior to 1839.

In 1826 Comp. Cole, with Hon. Eli Perry and others, assisted in founding Clinton Lodge of the Independent Order of Odd Fellows, and was its first Noble Grand. The Lodge in five or six years surrendered its charter, but revived in 1840, and he continued an active member till 1855, when he withdrew. Unquestionably the object of the revival in 1840 was to pave the way for Masonry—an expedient resorted to by eminent Masons through the State in order to "feel the public pulse."

We have been thus minute in the history of John Orton Cole; for no member of the Grand Chapter since the days of De Witt Clinton is more deserving of having his life history and materials for his biography spread upon the pages of our Transactions.

CHAPTER VII.

COUNCIL OF HIGH PRIESTS—THE COLOR QUESTION.

IF we follow the business details of the meeting of 1868 we will get a clearer idea of the condition of the craft than by any other method. These details cover many matters of importance then and now and seem to have been handled by the brethren in a most business-like fashion. Indeed, at the meetings of the Grand Chapter, until within a few years, the flow of oratory was very limited, even the annual address of the Grand High Priest being mainly devoted strictly to business affairs, while considerable time was devoted to the exemplification of the ritual in the various degrees which make up the system.

Early in the session a Past Grand High Priest's jewel was presented to Horace S. Taylor, and as the report of the committee which prepared the decoration shows considerable thought, discrimination and study, it may be of value and so is worthy of preservation. The jewel, they said:

> Is of fine gold, and weighs sixty-seven pennyweights. It consists of a High Priest's mitre suspended within an equilateral triangle—the triangle being surrounded by a broad circle of gold—the whole of which is enclosed by a wreath of oak leaves, with acorns interspersed among the foliage. The jewel is suspended by a scarlet ribbon two inches long, and one and a half inches wide, with heavy gold clasps across the center and each end thereof, with a pin attached to the upper clasp for the purpose of fixing the jewel to the lapel of the coat.
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> It may not be out of place to call attention to the symbolism of the different parts of this jewel. The mitre represents the priesthood; the equilateral triangle, within which the mitre is suspended, is considered as symbolical of the principal attributes of Deity—the three equal sides of which represent His Omnipotence, Omniscience and Omnipresence; the circle surrounding the triangle is symbolical of Eternity,—time without beginning or end. The oak wreath or garland surrounding the whole has also its significance; the oak was held in peculiar veneration by the ancient Gauls and Britons. The Druids worshipped the Supreme Being under the name of "Esus" or "Hesus," and the symbol of the oak; and had no other temple than a wood or grove, where all their religious rites were performed. Nor was any person permitted to enter that sacred recess, unless he carried with him a chain, in token of his absolute dependence on the Deity. Indeed, their whole religion originally consisted in acknowledging that the Supreme Being, who made his abode in these sacred groves, governed the universe; and that every creature ought to obey his laws and pay him divine homage. They considered the oak as the emblem, or rather the peculiar residence of the Almighty, and chaplets of it were worn by their priests and the people in their religious ceremonies; the altars were strewed with its leaves and encircled with its branches; the fruit of it was thought to contain a divine virtue, and to be the peculiar gift of heaven.
>
> It will thus be observed that there is a peculiar fitness in selecting the oak with which to form a chaplet or wreath to surround this emblem of the Priesthood, and thereby designate the honor and dignity to be conferred upon that companion who has worthily filled the position of Grand High Priest.

Interesting as this is, a matter which was of infinitely more importance to the members of the Grand Chapter was introduced in a motion offered by Thomas C. Cassidy, of New York (afterward, in 1873 and 1874, Grand High Priest), asking what legislation was necessary to incorporate the Cryptic degrees

with those of the Royal Arch system. The reason for this was that branch of the Masonic system was then languishing and in the opinion of many was doomed to decay unless, as had been done in some jurisdictions, it was incorporated with the Royal Arch, in connection with which, many believed, its proper place would be found. This matter will come up before us in a subsequent chapter and need not be dwelt upon here. Companion Cassidy's motion, however, is important, as he doubtless shadowed the opinions of a vast majority of the Royal Arch brethren in suggesting incorporation. At the next annual meeting, however, Seymour H. Stone, Grand High Priest, put the matter on a fraternal as well as a business footing when he said:

> The initial step for such legislation (union or incorporation) should be taken by the Grand Council of Royal and Select Masters of the State of New York, who are now, and have long been, the acknowledged custodians of the work of said degrees and have thus far manifested no desire to be relieved from their responsibilities. Should they at any future time offer to surrender their trust, in our opinion it would be necessary before said degrees could be merged with our work, to amend the Constitution of the General Grand Chapter, which now declares that the Mark, Past, Most Excellent and Royal Arch are the only degrees recognized by it, to be conferred by Chapters under its jurisdiction.

This settled the matter then, for it seemed very improbable that all these conditions could ever be met, and so the Council was left alone. In time it entered on a period when depression was not so complete.

By far the most important business of the meeting was the abolition of the Council of High Priests, which had retained charge of the degree of High Priest.

The early history of this degree is, like most others, full of mystery, and it seems wasting of time in speculating upon its origin or tracing its story. Those curious can find the known particulars summarized in Mackay's invaluable Encyclopædia. That it should be in reality an integral part of Royal Arch Masonry and yet be subject to a separate Council composed of those who had received the degree and to a certain extent without the jurisdiction of the Grand Chapter had slowly become recognized on all sides as an untenable position. As a result, the following report was submitted by a committee which had been considering the entire subject:

> Whereas, so far as we can learn, there is no record on the books of this Grand Chapter of the degree of High Priesthood ever having been recognized as a part or parcel of the degrees conferred under the authority of the Grand Chapter of the State of New York, and
>
> Whereas, The degree has been conferred as far back as the memory of the oldest member of the Grand Chapter extends, by the Grand Lecturers, under the direction of the Grand Council, and for which they have made a trifling charge, sufficient to cover the expense attending the same, they being permitted to retain the surplus, if any, and
>
> Whereas, There appears to be a manifest propriety in the Grand Chapter assuming a positive jurisdiction over the same, therefore
>
> Resolved, That from and after this date the Grand Chapter shall assume entire control over the degree of High Priesthood within its jurisdiction, and confer the same on all High Priests elected or appointed, and on those who have not already received the same.
>
> Resolved, That it is the imperative duty of a High Priest elect to receive the order of High Priesthood; and no High Priest shall be permitted to preside over his Chapter after the Annual Convocation of this Grand Chapter next succeeding his election, until he shall have received the order—which shall be conferred under the direction of this Grand Chapter immediately after the opening, and without fee; none being present but regularly anointed High Priests. And, in the event of a Companion entitled to the degree being unavoidably absent, the Grand High Priest shall issue his dispensation to have the degree conferred in such manner as his judgment shall dictate.
>
> Resolved, That the duty above enjoined shall not be enforced by any act of discipline, until after the next Annual Convocation of this Grand Chapter.
>
> All of which is respectfully submitted.
>
> JOHN L. LEWIS,
> ROBERT R. BOYD,
> D. A. OGDEN,
> SEYMOUR H. STONE,
> WM. T. WOODRUFF.

This being adopted by the Grand Chapter and it being supplemented by a motion that the Chapter should that same night confer the degree of High Priesthood on those entitled to receive it, brought to an end the "Grand Council of High Priests," which had opened its deliberations at Albany on the day before, Wednesday, Feb. 5, 1868.

But it died gracefully. On its opening night it conferred its degree upon twenty-three candidates, who were anointed, consecrated and solemnly set apart to the office of High Priest, and the cash on hand was announced as $184.35. It elected officers, the High Priest appointed his staff and an amendment to the by-laws was gravely referred to a committee; so also was a motion to the effect that the control of the order of High Priesthood should be surrendered to the Grand Chapter. On the following evening the Council met again and when the resolutions which had been adopted by the Grand Chapter were read, as printed above, the following was submitted by John L. Lewis:

Whereas, The Grand Chapter of the State of New York has assumed the control and government of the degree or order of High Priesthood within its jurisdiction, and

Whereas, We fully concur in the eminent propriety of that body becoming its custodian, therefore,

Resolved, That this Grand Council do hereby forever cede and surrender to the Grand Council of said Grand Chapter all and any rights which we have or may have had over said degree or order, or of conferring the same; and as the necessity of our organization as a Council has ceased to exist, we do hereby declare that when said Council shall have ceased its labors at this session this evening, it be forever dissolved and its existence terminated, and that its records and papers be delivered to the custody of the Grand Council of the Grand Chapter.

This was adopted, the funds on hand were distributed in various legitimate ways, the fee of $5 being, for instance, returned to the twenty-three who had paid that amount for the honor on the previous day, the balance going to the Tyler, the minutes were read and approved and then "the Grand Council of High Priests of the State of New York was closed forever." That same evening the degree was conferred in a Council of High Priests in the Chapter. Thus was terminated wisely and conservatively and without, so far as we can see, the slightest symptom of ill-feeling an inner organization which might in unscrupulous or incompetent hands have become a source of trouble, annoyance or confusion to the Grand Chapter. The Council's records became the property of the Grand Chapter, the exact business of the Chapter was retained—the business of conferring the degree—but a resolution was passed that when the Grand Chapter held a convocation for that purpose "no other business should be transacted at such convocation." The Grand Secretary was instructed to prepare a list of all those on whom the degree of High Priest had been conferred by the Grand Council from its establishment in 1848, and, previous to that, by the Grand Lecturers, who found in the degree a chance of adding to their limited remuneration.

The list thus prepared is an interesting document in many ways, and deserves to be printed in full, for its value will grow in importance with the lapse of years and its presentation outside of the transactions of the Grand Chapter has never yet been attempted. There it is practically buried, for, unfortunately, the printed transactions of our Chapters, as well as of our Lodges, are rarely studied, or even read, by the bulk of the brethren:

LIST OF ANOINTED HIGH PRIESTS.

[Name of High Priest is given first, followed by name and number of Chapter, location and year.]

Ames, Ezra; Temple, 5; Albany.
Alcott, Amos; Warren, 23; Ballston Spa.
Ackley, Aaaron; Ontario Temple, 66; Canandaigua.
Allen, Richard M.; Delphi, 44; Delphi.
Austin, Abner; Federal, 10; Salem.
Ayers, Daniel; Hiram Union, 53; Canajoharie.
Allen, James M.; Amber, 69; Otisco.
Atwood, Henry C.; 1828.
Adams, Platt; Friendship, 56; New Durham, 1828.

Allen, Frederick P.; Northern Constellation, 28; Ezraville, 1828.
Andrews, Ephraim; Coeymans, 130; Coeymans.
Ames 2d, Joseph; St. Lawrence, 132; Canton, 1851.
Austin, Benjamin H.; Buffalo, 71; Buffalo, 1855.
Austin, James M.; Orient, 138; New York, 1856.
Allen, Richard L.; Rising Sun, 131; Saratoga, 1857.
Alger, John; Hudson, 6; Hudson, 1857.
Atkinson, George W.; Otsego, 26; Cooperstown, 1857.
Aikin, John J.; Chamberlain, 166; Little Valley, 1857.
Adams, Sanford; Fort Stanwix, 153; Rome, 1859.
Albro, W. W.; Binghamton, 139; Binghamton, 1859.
Alwell, R. S.; Home, 176; Schuylerville, 1864.
Anderson, Jno. R.; Le Roy, 183; Le Roy, 1865.
Angel, M. B.; Otsego, 26; Cooperstown, 1866.
Brush, John; Solomons, 31; Poughkeepsie.
Belden, William T.; Solomons, 31; Poughkeepsie.
Bartlett, Jonathan; Richfield.
Bronson, Ebenezer.
Bronson, Greene C.; Verona.
Bingham, Charles.
Billings, Livingston; Waterloo, 98; Monticello.
Bushnell, Campbell; Hudson, 6; Hudson, 1820.
Blank, Thomas; Hudson, 6; Hudson, 1821.
Baldwin, William; Salina, 70; Salina.
Bennitt, John; 1823.
Barker, Leverett; 1823.
Beardsley, Levi; Cherry Valley, 74; Cherry Valley.
Brewster, William; Hamilton, 62; Rochester.
Bigelow, Samuel; St. Lawrence, 24; Massena.
Bontlett, Joel; John Baptist, 30; Owasco Flats.
Barker, Thomas; Fredonian, 19; New York.
Bradley, Joshua; Western Star, 35; Caledonia.
Benjamin, Elijah P.; Solomons, 31; Poughkeepsie.
Brigham, Simeon; Mt. Vernon, 43; Vernon.
Barnum, Ezra S.; Oneida, 57; Utica.
Beach, Henry A.; Unadilla, 73; Unadilla.
Bedell, Gilbert C.; Washington, 49; East Town.
Berry, William; Cyrus, 50; Eaton.
Bills, Lewis; Bradley, 95; Bath.
Brown, Harvey; Morning Star, 107; Avon.
Beebe, Hosea; New Concord, 21; New Concord.
Bigelow, Joel; Springville, 118; Springville.
Beers, Cyrus.
Bell, Frederick; Columbia, 115; Columbia, 1828.
Bull, George G.; Lebanon, 13; New Lebanon, 1828.
Bartlett, John F.; Coxsackie, 85; Cocksackie, 1828.
Beeman, Ephraim; Washington, 49; East Town.
Bosworth, Stephen; Olive Branch, 93; Frankfort, 1832.
Beecher, Ely; Sachondaga, 116; Northampton, 1832.
Barker, Daniel; Cyrus, 50; Eaton.
Brown, Seba; Cazenovia, 105; Cazenovia.
Bull, John, Jr.; Lebanon, 13; New Lebanon.
Boyd, Robert R.; Jerusalem, 8; New York, 1844.
Brown, Lysander H.; Watertown, 59; Watertown, 1848.
Baker, Elijah; St. Lawrence, 132; Canton, 1849.
Batcheler, James; Hudson, 6; Hudson, 1849.
Brown, Merritt; Dansville, 91; Dansville, 1850.
Babcock, Minard V.; Aurora, 64; Aurora, 1850.
Bingham, Samuel P.; Phœnix, 133; Lansingburgh, 1850.
Bascom, Edward S.; Champlain, 134; Whitehall, 1851.
Beers, Ashel S.; Hamilton, 62; Rochester, 1851.
Brewer, Peter; Oneida, 57; Utica, 1852.
Boynton, Paul; St. Lawrence, 132; Canton, 1853.
Boardman, Cyrus; Champlain, 134; Whitehall, 1853.
Barney, Vincent G.; Newark, 117; Newark, 1854.
Bloss, Richard; Apollo, 48; Troy, 1854.
Bortle, Cornelius; Hudson, 6; Hudson, 1855.
Baker, William; Hiram Union, 53; Palatine, 1856.
Beardsley, Henry G.; Cyrus, 50; Hamilton, 1856.
Buchanan, S. S. Roberts; Mohawk, U. D.; Schenectady, 1856.
Bull, Hampton C.; Lebanon, 13; New Lebanon, 1856.
Boyce, Arthur; Zetland, 141; New York, 1856.
Barber, William C.; Geneva, 36; Geneva, 1857.
Burritt, John; Hiram Union, 53; Palatine, 1857.
Benjamin, Nathan O.; Adelphic; New York, 1857.
Breed, Enoch P.; Phœnix, 2; New York, 1858.
Borden, T.; Hudson, 6; Hudson, 1858.
Beardsley, A.; Aurora, 64; Aurora, 1859.
Babcock, George; Apollo, 48; Troy, 1859.
Blakslee, B.; Addison, 146; Addison, 1860.
Blaisdell, J.; St. Lawrence, 24; Potsdam, 1860.
Bicknell, George F.; Fort Stanwix, 153; Rome, 1861.
Bullard, Gardner; Rising Sun, 131; Saratoga, 1862.
Button, Levi H.; Apollo, 48; Troy, 1862.
Bourne, R. K.; Harmony, 151; Norwich, 1863.
Burn, G. F.; Cyrus, 50; Hamilton, 1863.
Bigelow, Niram; Penn Yan, 100; Penn Yan, 1863.
Boardman, D. L.; Fort Stanwix, 153; Rome, 1864.
Barray, C. H.; Bath, 95; Bath, 1864.
Barto, Henry D.; Fidelity, 77; Trumansburgh, 1864.
Beach, Allen C.; Watertown, 59; Watertown, 1864.
Baker, R. I.; Western Sun, 67; Jamestown, 1864.
Bates, Orlando W.; Crocker, 165; Oswego, 1864.
Budlong, William H.; Corinthian, 159; New York, 1864.
Burt, Charles S.; Ogdensburgh, 63; Ogdensburgh, 1865.
Baker, Norman Z.; Champlain, 25; Whitehall, 1865.
Burnham, Theodore A.; Brewer, 161; Little Falls, 1865.
Baker, George W.; Greene, 106; Greene, 1866.
Barber, Thad. B.; Davids, 34; Auburn, 1866.
Babcock, W. H.; Washington, 29; Homer, 1866.
Bedell, Gilbert; Coxsackie, 85; Coxsackie, 1867.
Barnes, Lemon; Champlain, 25; Whitehall, 1868.
Bunting, Henry F. L.; Sylvan, 188; Harlem.
Coggshall, Gideon; Bethlehem, 60; New Rochelle.
Curtiss, Amos.
Cardell, William S.
Clark, Asahel; Glens Falls, 55; Glens Falls.
Cleaveland, W. M.; Northern Constellation, 28; Malone.
Clitz, John; Sacketts Harbor, 68; Sacketts Harbor.
Crofoot, Joseph; Washington, 29; Homer.
Colt, William; Hamilton, 62; Rochester.
Calking, Nathaniel; Horeb, 7; Whitestown.
Cozier, Ezra S.; Oneida, 57; Utica.
Clark, William A.; Warren, 23; Ballston Spa, 1823.
Chamberlin, Benjamin; Johnstown, 78; Johnstown, 1823.
Chase, D.; Palmyra Eagle, 79; Palmyra.
Cuyler, Joseph; Johnstown, 78; Johnstown.
Cook, Noah; Hiram Union, 53; Palatine.
Christie, John; Mohawk, 83; Danube.
Cushing, Enos; Cazenovia, 105; Cazenovia.
Congdon, Hanford; Genesee, 119; Attica.
Cleaveland, Stephen; Solomons, 31; Poughkeepsie.
Cook, Joseph.

Campbell, Harvey W.; 1828.
Cole, John O.; Temple, 5; Albany, 1828.
Cook, Charles H.; Coeymans, 130; Coeymans.
Candee, Joel G.; Apollo, 48; Troy, 1840.
Crane, Ithamer B.; Watertown, 59; Watertown.
Copeland, Alexander; Coeymans, 130; Coeymans, 1831.
Coles, Oscar; Jerusalem, 8; New York, 1847.
Cuming, Charles G.; Hamilton, 62; Rochester, 1849.
Curtiss, Ziba; Western Star, 35; Batavia, 1849.
Cook, Baltus; Hiram Union, 53; Canajoharie, 1851.
Case, Nehemiah; Buffalo, 71; Buffalo, 1852.
Camp, Albert H.; Forestville, 136; Forestville, 1852.
Church, Charles L.; Zetland, 141; New York, 1853.
Clark, Darius; St. Lawrence, 132; Canton, 1854.
Clark, Zenas; St. Lawrence, 24; Potsdam, 1854.
Cobb, Charles; De Witt Clinton, 142; Williamsburgh, 1854.
Clark, Abijah; Western Sun, 67; Jamestown, 1854.
Churchill, R. E.; Temple, 5; Albany, 1855.
Camp, Moses; Mount Morris, 137; Mount Morris, 1855.
Comstock, John C.; St. Johns, 103; Greenfield, 1856.
Crocker, Thomas R.; Brooklyn, 148; Brooklyn, 1856.
Crandall, William B.; Palmyra Eagle, 79; Palmyra, 1856.
Cleveland, William P.; Warren, 22.; Waterville, 1857.
Craig, Charles; Ames, 88; Lockport, 1858.
Chamberlain, Frank; Temple, 5; Albany, 1858.
Colvill, W.; Forestville, 136; Perrysburgh, 1858.
Cook, C.; Bath, 95; Bath, 1859.
Cleveland, G. W.; Warren, 22; Waterville, 1859.
Caldwell, Stephen D.; Fredonia, 76; Fredonia, 1859.
Cooley, Jesse L.; Elmira, 42; Elmira, 1860.
Chaffee, Joseph B.; Vallonia, 80; Afton, 1862.
Crandall, H. H.; Hudson, 6; Hudson, 1862.
Conklin, Luther H.; Mexico, 135; Mexico, 1864.
Cassidy, Thomas C.; Zetland, 141; New York, 1864.
Curran, G. H.; De Witt Clinton, 142; Williamsburgh, 1866.
Cole, Chester S.; Corning, 190; Corning, 1867.
Crane, Stephen S.; Progressive, 198; Brooklyn, E. D., 1868.
Dox, Jacob; Geneva, 36; Geneva.
Davis, Thomas L.; Solomons, 31; Poughkeepsie.
Dunning, Thomas H.; North East, 46; Spencer's Corners.
Duel, John; North East, 46; Spencer's Corners.
Dwight, Joseph H.; Warren, 22; Bridgewater.
Downer, Abner P.
Dimmick, Samuel G.; 1828.
Dubois, Ira; Catskill, 90; Catskill.
Davis, Charles M.; Hoosic, 112; Hoosic Falls.
Dix, John; Warren, 22; Bridgewater.
Dakin, Ebenezer K.; Solomons, 31; Poughkeepsie.
Duncan, ——; Sachondaga, 116; Northampton.
Dibble, Orsamus; John Baptist, 30; Owasco Flats.
Dugan, Thomas; Phœnix, 2; New York.
Dakin, David; North East, 46; Pine Plains.
Dixon, Abram G.; Phœnix, 2; New York.
Day, Samuel E.; John Baptist, 30; Owasco Flats, 1843.
Dibble, Orange H.; Buffalo, 71; Buffalo, 1848.
Daggett, John; Newark, 117; Newark, 1850.
Dusenbury, Lancaster; Penn Yan, 100; Penn Yan, 1854.
Drummond, Malonzo I.; Brooklyn; Brooklyn, 1854.
Dickinson, Suel H.; Fredonia, 76; Fredonia, 1855.
Drew, William H.; Keystone, U. D.; Buffalo, 1857.
Day, David F.; Keystone, 163; Buffalo, 1863.
Dickerman, John S.; Temple, 5; Albany, 1864.
Driggs, Frederick F.; Dunkirk, U. D.; Dunkirk, 1866.
Dederick, Zachariah; Jerusalem, 8; New York, 1866.
Doubleday, Rufus C.; Otsego, 26; Cooperstown, 1868.
Enos, Jr., Joseph; Cyrus, 50; Eaton.
Edmonds, Samuel; Hudson, 6; Hudson.
Enos, Joseph; Lebanon, 13; New Lebanon.
Enos, Benjamin.
Eights, Jonathan; Temple, 5; Albany.
Ennis, Abram; Solomons, 31; Poughkeepsie.
Edgcomb, Jonathan; Warren, 23; Ballston Spa, 1822.
Ellwood, Isaac; Mohawk, 83; Danube.
Elderkin, Anthony T.; 1828.
Eddy, Samuel; St. Johns, 103; Greenfield, 1854.
Edwards, Thomas C.; Elmira, 42; Elmira, 1854.
Evans, Ellicott; Buffalo, 71; Buffalo, 1857.
Evans, S.; Zerubbabel, 147; New York, 1863.
Erwin, C. H.; Corning, U. D.; Corning, 1866.
Ennis, E.; 1866.
Edgerton, Hiram; Unadilla, 178; Unadilla, 1866.
Fitch, Asa; Federal, 10; Salem.
Fairman, Gideon; Temple, 5; Albany.
Fitch, John V.; New Concord, 21; New Concord.
Faulkner, William; Geneva, 36; Geneva.
Ford, Simeon; Herkimer, 27; Herkimer, 1822.
Fraser, Alexander; 1823.
Fay, Jedediah; New Jerusalem, 47; Owego.
Fairchild, Tallmadge; Coxsackie, 85; Coxsackie.
Fonda, Alexander P.; Williams, 37; Whitehall.
Finch, David; Manlius, 72; Manlius.
Farr, Levi; Greene, 106; Greene.
French, James S.; Elmira, 42; Elmira, 1847.
French, Jarius.
Farnham, Leroy; Buffalo, 71; Buffalo, 1854.
Ferren, Kimball; Western Star, 35; Batavia, 1855.
Fox, Christopher G.; Keystone, 163; Buffalo, 1858.
Fox, A.; Western Sun, 67; Jamestown, 1858.
Fairchild, J. H.; Ogdensburgh, 63; Ogdensburgh, 1860.
Fellows, J.; Temple, 5; Albany, 1863.
Ford, James D.; Newark, 117; Newark, 1865.
Fisher, Erastus; Vallonia, 80; Afton, 1865.
Ford, Wallace D.; Steuben, 101; Hornellsville, 1865.
Fordyce, B. A.; Union Springs, 179; Union Springs, 1866.
Gilbert, Elisha; Lebanon, 13; New Lebanon.
Gurney, George W.
Godfrey, Abel F.; Montgomery, 45; Ransomville.
Gilbert, Sylvester; Ogdensburgh, 63; Ogdensburgh.
Gray, William B.; Oneida, 57; Utica.
Grosvenor, Stephen K.; Niagara, 71; Buffalo.
Gould, Jacob; Hamilton, 62; Rochester.
Garlick, H.
Garnsey, Sylvanus; 1828.
Gingrich, Jacob; Temple, 5; Albany, 1841.
Gray, Alexander; Temple, 5; Albany, 1847.
Gifford, John; St. Johns, 103; Greenfield, 1849.
Graves, Samuel; Davids, 34; Auburn, 1855.
Gray, Alfred W.; Western Sun, 67; Jamestown, 1856
Gates, F.; Lebanon, 13; New Lebanon, 1858.
Goff, A. J.; Cohoes, 168; Cohoes, 1859.
Gutchess, A.; Morris, 156; Port Byron, 1859.
Greig, G.; Nunda, 155; Nunda, 1860.

Gurney, Norman; Sacketts Harbor, 68; Sacketts Harbor, 1860.
Gage, E. D.; Geneva, 36; Geneva, 1860.
Gifford, J. P. S.; Temple, 5; Albany, 1861.
Gibson, James; Champlain, 25; Salem, 1862.
Gilbert, Henry E.; Metropolitan, 140; New York, 1863.
Goodrich, Horace; Mohawk, 157; Schenectady, 1864.
Gay, H. D.; Lebanon, 13; New Lebanon, 1865.
Gregory, George W.; Croton, 202; Croton Falls, 1867.
Hatfield, Richard; New York.
Hempsted, Isaac; Temple, 5; Albany.
Howe, Estes; Temple, 5; Albany.
Hall, Nathaniel; Williams, 37; Whitehall.
Hulse, Uriah; Orange, 33; Minisink.
Hayden, Augustin F.; New Concord, 21, New Concord.
Hale, Daniel; Temple, 5; Albany.
Hart, Joel; New York.
Herring, James; Bethlehem, 60; New Rochelle.
Hicox, Reuben; Hiram Union, 53; Palatine.
Hotchkiss, Lemuel; Friendship, 56; New Durham.
Howard, Nathan; Lebanon, 13; New Lebanon.
Hawkins, William; Warren, 23; Ballston Spa.
Horner, David; Davids, 34; Auburn.
Hogarth, Richard; Geneva, 36; Geneva.
Hurd, Curtis J.; North East, 46; Spencer's Corners.
Hungerford, Orville; Watertown, 59; Watertown, 1823.
Herrick, William S.; Lebanon, 13; New Lebanon, 1823.
Hays, Isaac; Unadilla, 73; Unadilla, 1823.
Hay, Jr., William; Glens Falls, 55; Glens Falls.
Hitchcock, A. M.; Northern Constellation, 28; Ezraville.
Holbrook, Calvin; Western Star, 35; Caledonia.
Halsey, Nicoll; Fidelity, 77; Trumansburgh.
Hudson, Samuel E.; New Concord, 21; New Concord.
Hall, William; Sherburne, 38; Sherburne.
Hunt, John; Hudson, 6; Hudson.
Hoxie, Joseph; Jerusalem, 8; New York.
Herring, Jr., James; New York, 1828.
Hall, Thomas S.; Sacketts Harbor, 68; Sacketts Harbor, 1828.
Haskell, A.; 1828.
Holmes, John; Mohawk, 83; Danube.
Hoxie, Jr., Benjamin; Montgomery, 45; Fondas Bush.
Holdridge, Thompson; Warren, 22; Bridgewater.
Hall, Samuel; Warren, 22; Bridgewater.
Hoffman, Lewis G.; Temple, 5; Albany.
Humphrey, Charles; 52; Newburgh, 1846.
Hughes, John M.; Temple, 5; Albany, 1846.
Hegeman, James; Apollo, 48; Troy, 1849.
Harris, Oliver; Warren, 22; Bridgewater, 1850.
Hill, Harvey N.; Warren, 23; Ballston Spa, 1850.
Hurlbut, John N.; Mount Morris, 137; Mount Morris, 1852.
Horr, Peter; Watertown, 59; Watertown, 1852.
Huntington, Wait T.; Eagle, 58; Ithaca, 1853.
Hull, Henry; Lebanon, 13; New Lebanon, 1854.
Heminway, Truman; Palmyra Eagle, 79; Palmyra, 1854.
Harding, Morrison; Steuben, 101; Hornellsville, 1854.
Hawley, Burton; Oneida, 57; Utica, 1855.
Haile, H. H.; Plattsburgh, 39; Plattsburgh, 1856.
Holbrook, Edwin M.; Ogdensburgh, 63; Ogdensburgh, 1857.
Hays, W. M.; Mount Horeb, 75; Kingston, 1858.
Hayford, Riley; Buffalo, 71; Buffalo, 1859.
Hasbrouck, J. D.; Mount Horeb, 75; Kingston, 1859.
Hand, G. W.; Brooklyn, 148; Brooklyn, 1859.
How, Thomas Y.; Davids, 34; Auburn, 1860.
Hull, A. W.; Forestville, 136; Perrysburgh, 1860.
House, J. C.; Waterford, 169; Waterford, 1861.
Hays, Edmund B.; Empire, 170; New York, 1861.
Hoag, R. B.; Ames, 88; Lockport, 1862.
Hard, L. P.; Bath, 95; Bath, 1862.
Holmes, William F.; Hamilton, 62; Rochester, 1862.
Houghton, Francis W.; Amity, 160; New York, 1862.
Hyatt, Eugene; Phœnix, 133; Lansingburgh, 1862.
Hendrick, W. J.; Rising Sun, 131; Saratoga Springs, 1862.
Hall, Elias; Forestville, 136; Perrysburgh, 1862.
Hoole, John; Orient, 138; New York, 1863.
Hinckley, G. D.; Fredonia, 76; Fredonia, 1864.
Hilton, Charles; Temple, 5; Albany, 1866.
Hudson, Charles G.; Morning Star, 107; Lima, 1866.
Hopgood, S.; Johnstown, 78; Johnstown, 1866.
June, Zabud; Washington, 32; North Salem.
Judd, Solomon; Otsego, 26; Cooperstown, 1822.
Jillson, Calvin; De La Fayette, 9; Granville.
Judd, Silas; Lenox, 111; Lenox.
Johnson, Benjamin P.; Rome, 102; Rome.
Jones, William; Oneida, 57; Utica.
Judson, Pliny; New Concord, 21; New Concord, 1828.
Johnson, Samuel; 1828.
Jarvis, Jonathan; Ancient, 1; New York, 1842.
Jenkinson, James; Temple, 5; Albany, 1850.
Judd, George B.; Olive Branch, 93; Frankfort, 1851.
Judd, Charles G.; Penn Yan, 100; Penn Yan, 1852.
Johnson, Nathaniel; Wellsville, 143; Wellsville, 1854.
Johnson, Arthur S.; Eagle, 58; Ithaca, 1854.
Jones, L.; Addison, 146; Addison, 1859.
Johnson, D. M. K.; Fort Stanwix, 157; Rome, 1863.
Jenkins, J. F.; Nepperhan, 177; Yonkers, 1866.
Johnson, I. G.; St. Johns, 103; Greenfield, 1866.
Jones, Henry S.; Addison, 146; Addison, 1867.
Ketchum, Gilbert; Solomons, 31; Poughkeepsie.
King, William; Sacketts Harbor, 68; Sacketts Harbor.
Kenyon, Barber; 1823.
Kingsbury, Abiram; Ogdensburgh, 63; Ogdensburgh.
Kenny, Alvah; Sacketts Harbor, 68; Sacketts Harbor.
King, Thomas F.; 1828.
Kelsey, Heman; Bainbridge, 80; South Bainbridge.
Kilborn, Jesse; Cazenovia, 105; Cazenovia.
Kittle, Simon; Washington, 49; Greenwich.
Kimball, William; Horeb, 7; Whitestown.
Kelly, Luther; Geneva, 36; Geneva, 1848.
Kittle, Simon D.; Hiram Union, 53; Palatine, 1852.
Kinne, John; Ovid, 92; Ovid, 1854.
King, Daniel; Phœnix, 133; Lansingburgh, 1854.
King, Finlay M.; Morris, U. D.; Port Byron, 1856.
Knapp, Daniel A.; Genesee River, 152; Belfast, 1856.
Kellogg, Porter; Nunda, 155; Nunda, 1857.
Kukuk, N. B.; Zetland, 141; New York, 1859.

Ketchum, C.; Penn Yan, 100; Penn Yan, 1860.
Kimball, G. F.; Hiram Union, 53; Canajoharie, 1863.
Kelly, Harman; Forestville, 136; Perrysburgh, 1864.
Kuran, M.; Delta, 185; Stamford, 1865.
Karn, Henry W.; Nassau, 109; Brooklyn, 1866.
Lownds, Thomas; Jerusalem, 8; New York.
Lee, Isaac; Watertown, 59; Watertown.
Lyon, Silas; New York.
Livingston, Anthony R.; Catskill, 90; Catskill.
Langworthy, Lyman B.; Warren, 23; Ballston Spa.
Lawrence, Lionel U.; Hudson, 6; Hudson.
Lobdell, Nathan B.; Sacandaga, 116; Northampton.
Lee, Daniel F.; 3.
Lee, Roswell T.; Rising Virtue, 96; Cape Vincent, 1828.
Lownds, Oliver M.; Jerusalem, 8; New York, 1828.
Lewis, John L.; Penn Yan, 100; Penn Yan, 1849.
Lyon, Philemon; Oneida, 57; Utica, 1850.
Ladd, Thomas C.; Western Star, 35; Le Roy, 1850.
Lathrop, William E.; Hamilton, 62; Rochester, 1852.
Lewis, M.; Sacandaga, 116; Northampton, 1858.
Lewis, G. T.; Glens Falls, 55; Glens Falls, 1863.
Luther, Martin B.; Unadilla, 178; Unadilla, 1865.
Loomis, H. L.; Warren, 22; Waterville, 1866.
L'Amoreux, J. S.; Warren, 23; Ballston Spa, 1866.
Lee, P.; Neversink, 186; Port Jervis, 1866.
Mann, Alban; Northern Constellation, 28; Malone.
McAuley, John; Temple, 5; Albany.
Maynard, Windsor; Herkimer, 27; Herkimer.
McChesney, Robert; St. Lawrence, 24; Potsdam.
Morgan, William D.; New York.
Mather, A. M.; Fondasbush.
McCottee, Alexander; Plattsburgh, 39; Plattsburgh, 1823.
Morse, Horace; Herkimer, 27; Herkimer, 1823.
Mott, Samuel; 1823.
Maxwell, Thomas; Elmira, 42; Elmira, 1823.
Morgan, Jedediah; Aurora, 64; Aurora.
Murdock, John; Lebanon, 13; New Lebanon.
Moore, Joseph B.; Wadsworth, 108; Rensselaerville.
Merriman, John; New Concord, 21; New Concord.
McIntyre, Alexander; Palmyra Eagle, 79; Palmyra.
Martin, Cornelius; Penn Yan, 100; Penn Yan.
McFarland, William; Federal, 10; Salem.
McClure, George; Bradley, 95; Bath.
Martin, Robert; Temple, 5; Albany, 1828.
Merchant, Bradley; Delphi, 44; Delphi.
Marshall, Dan P.; Temple, 5; Albany.
Morse, Ellis; Cyrus, 50; Eaton.
Myers, Mordecai; New York.
Maxwell, Henry; Ames, 88; Lockport.
Miller, Jr., James; Ancient, 1; New York.
Morse, Nelson D.; Horeb, 7; Whitestown.
Meeker, Abel; Warren, 23; Ballston Spa, 1849.
Mack, Daniel; St. Lawrence, 132; Canton, 1850.
Madan, Edward S.; New Jerusalem, 47; Owego, 1852.
Mosher, Davison; Ovid, 92; Ovid, 1853.
Murphy, Peter P.; Ames, 88; Lockport, 1853.
Matteman, David I.; Fredonia, 76; Fredonia, 1853.
Morrison, S. M.; Geneva, 36; Geneva, 1855.
Marvin, Langdon I.; Sacandaga, 116; Northampton, 1855.
Munger, E. A.; Warren, 22; Waterville, 1856.
Moak, John; Theresa, 149; Theresa, 1857.
Miner, Ebenezer; St. Lawrence, 132; Canton, 1858.
McNair, John; Crocker, 165; Oswego, 1859.
May, T. T.; De Witt Clinton, 142; Williamsburgh, 1859.
Millard, Royal G.; Corinthian, 159; New York, 1860.
McCredie, James; Buffalo, 71; Buffalo, 1860.
Mersereau, T. J.; Aurora, 64; Aurora, 1861.
Morris, J. M.; Davids, 34; Auburn, 1861.
Morton, Robert; Morning Star, 107; Lima, 1862.
McGonegal, H. W.; Geneva, 36; Geneva, 1863.
Moore, L. T.; Salem Town, 173; Seneca Falls, 1865.
Moon, John; Zerubbabel, 147; New York, 1866.
Marshall, Francis H.; Hamilton, 62; Rochester, 1866.
Mather, George; Orleans, 175; Albion, 1866.
Murray, James Byron; Johnstown, 78; Johnstown, 1867.
McIntire, Hamden W.; Elmira, 42; Elmira, 1867.
McCoy, Warner H.; Ames, 88; Lockport, 1868.
Norris, Joseph; Orange, 33; Minisink.
Noyes, John.
Newcomb, John; John the Baptist, 30; Owasco Flats.
Nichols, 2d Samuel.
Nichols, Luther; 1823.
Nexsen, William W.; Jerusalem, 8; New York, 1842.
Newcomb, Hiram K.; Watertown, 59; Watertown, 1843.
Nexsen, Elias W.; Jerusalem, 8; New York, 1846.
Norris, William H.; Ancient, 1; New York, 1851.
Newberry, John; Morning Star, 107; Lima, 1851.
Nicks, John J.; Elmira, 42; Elmira, 1855.
Newman, W. I.; Phœnix, 133; Lansingburgh, 1857.
Nichols, Samuel C.; Buckingham, 174; Sing Sing, 1864.
Noyes, William P.; Harmony, 151; Norwich, 1865.
Northrup, Daniel B.; Amity, 160; New York 1866.
Nichols, J. R.; Elmira, 42; Elmira, 1866.
Norton, George W.; Western Sun, 67; Jamestown, 1868.
Oakley, Thomas J.; Solomons, 31; Poughkeepsie.
Odell, Collins; Montgomery, 42; Fondasbush, 1828.
Oliver, Andrew F.; Penn Yan, 100; Penn Yan, 1850.
Ogden, Darius A.; Penn Yan, 100; Penn Yan, 1851.
Owens, Matthew; St. Johns, 103; Greenfield, 1857.
Osborn, Joshua W.; Nassau, 109; Brooklyn, 1861.
Patrick, William; Stillwater.
Palmer, George; Stillwater.
Paige, John K.; Cyrus, 57; Schenectady.
Powers, Blanchard; Western Star, 35; Batavia.
Powers, Cyrus; Sempronius.
Powers, Gershom; Davids, 34; Auburn.
Pendergast, Jedediah; Western Sun, 67; Mayville.
Pomeroy, Paul; Apollo, 48; Troy.
Pitcher, Samuel; Apollo, 48; Troy.
Peck, Benjamin; New York.
Pierce, Harry; Lebanon, 13; New Lebanon.
Pierson, David; Mount Vernon, 43; Vernon.
Parsons, Warren; John the Baptist, 30; Owasco Flats.
Powell, John; Penn Yan, 100; Penn Yan.
Palmer, Henry; Warren, 22.
Potter, Job; Otsego, 26.
Porter, James W.; 1828.
Perry, Josiah; 1828.
Parr, Richard; Temple, 5; Albany, 1848.
Perry, John S.; Apollo, 48; Troy, 1850.
Purdy, Jotham; Elmira, 42; Elmira, 1850.
Parks, Lucius; Western Star, 35; Batavia, 1852.
Powell, James W.; Dep. Grand High Priest; New York, 1853.

Powers, Warren; John the Baptist, 30; Moravia, 1855.
Peck, Nehemiah; Zerubbabel, 147; New York, 1855.
Phillips, J. S.; Northern Constellation, 28; Malone, 1856.
Partridge, James; Sacandaga, 116; Fish House, 1857.
Pratt, J. Richmond; Excelsior, U. D.; Canadaigua, 1857.
Park, George; Binghamton, 139; Binghamton, 1857.
Platt, H.; Eagle, 58; Ithaca, 1858.
Platt, Z. C.; Plattsburgh, 39; Plattsburgh, 1858.
Parker, Bradley; Brooklyn, 148; Brooklyn, 1858.
Purple, W. D.; Greene, 106; Greene, 1859.
Pinner, M.; Keystone, 163; Buffalo, 1859.
Pardee, Stephen; Fulton, 167; Fulton, 1860.
Peck, A. J.; Dansville, 91; Dansville, 1860.
Putnam, W. L.; St. Johns, 103; Greenfield, 1860.
Phillips, Henry F.; Corinthian, 159; New York, 1861.
Peck, Marvin R.; Glens Falls, 154; Glens Falls, 1861.
Pringle, Benjamin; Western Star, 35; Batavia, 1861.
Parkman, Freeman T.; Apollo, 48; Troy, 1861.
Paige, Clinton F.; Binghamton, 139; Binghamton, 1862.
Pinckney, Walter S.; Amity, 160; New York, 1863.
Pollard, James D.; Salem Town, 173; Seneca Falls, 1866.
Parker, Edward H.; Poughkeepsie, 172; Poughkeepsie, 1866.
Rousseau, Achille J.; Apollo, 48; Troy, 1823.
Risdon, Orange; 1823.
Randall, Perry; Harmony, 25; Oxford.
Remington, Illustrious; Manlius, 72; Manlius, 1825.
Rosa, Isaac; Monticello, 98; Monticello.
Rider, John; Friendship, 56; New Durham.
Russ, Ephraim B.; Wadsworth, 108; Rensselaerville, 1828.
Rhodes, James A.; Warren, 22; Bridgewater.
Roberts, Joseph P.; Olive Branch, 93; Frankfort.
Rogers, Henry; Warren, 22; Bridgewater.
Rhodes, Robert R.; Oneida, 57; Utica.
Ryckman, Garret W.; Temple, 5; Albany.
Richards, Samuel; Warren, 22; Bridgewater.
Russ, John A.; Oneida, 57; Utica.
Rowell, Charles S.; Jerusalem, 8; New York, 1840.
Robertson, Alex. H.; Phœnix, 2; New York, 1842.
Rogers, Ichabod; Hudson, 6; Hudson, 1851.
Robinson, Tracy; Binghamton, 139; Binghamton, 1852.
Richmond, Charles H.; Aurora, 64; Aurora, 1852.
Ripley, John; New Jerusalem, 47; Owego, 1854.
Robinson, H.; Davids, 34; Auburn, 1858.
Rider, G. L.; Harmony, 151; Norwich, 1860.
Royce, J. R.; Lebanon, 13; New Lebanon, 1863.
Russell, T. Frank.; Wellsville, 143; Wellsville, 1864.
Redfield, James H.; Zerubbabel, 147; New York, 1865.
Root, Jr., Oren; Fort Stanwix, 153; Rome, 1865.
Root, Thomas L.; Palmyra Eagle, 79; Palmyra, 1865.
Rogers, William F.; Buffalo, 71; Buffalo, 1865.
Richmond, Frederic D.; Aurora, 64; Aurora, 1865.
Richards, R. G.; Metropolitan, 140; New York, 1866.
Raymond, George H.; Amity, 160; New York.
Skinner, Adonijah.
Shepherd, Zebulon R.; De La Fayette, 9; Granville.
Stranahan, Ferrand; Otsego, 26; Cooperstown.
Smith, Alexander; New Concord, 21; New Concord.
Smith, Doddridge; Montgomery, 45; Fondasbush.
Smith, Jr., Daniel; New Concord, 21; New Concord.
Sargeants, John; Horeb, 7; Whitestown.
Sudam, John; Mount Horeb, 75; Kingston.
Stratton, Isaac G.; Horeb, 7; Whitestown.
Schermerhorn, J. M.; Cyrus.
Smith, Richard L.; Davids, 34; Auburn.
Smith, Jarvis L.; Geneva, 36; Geneva.
Stearns, Ebenezer; Hoosack, 112; Hoosack Falls.
Skinner, St. John B. L.; Plattsburgh, 39; Plattsburgh.
Smith, Munson; Montgomery, 4; Schaghticoke.
Smith, Burrage; Hamilton, 62; Rochester.
Stephens, John R.; Steuben, 101; Hornellsville.
Starkey, Lewis G.; Harmony, 25; Oxford.
Spencer, Thomas; Lenox, 111; Lenox.
Savage, Eli; Horeb, 7; Whitestown.
Scott, Lewis; St. John's, 103; Greenfield.
Snyder, John W.; North East, 46; Pine Plains.
St. John, Ansel; Cherry Valley, 74; Cherry Valley, 1828.
Sax, Rensselaer; St. John's, 103; Greenfield, 1828.
Stratton, George; 1828.
Shean, Robert M.; Olive Branch, 93; Frankfort, 1830.
Slade, Thomas; Olive Branch, 93; Frankfort.
Strong, King; Horeb, 7; Whitestown.
Stiles, Martin; Horeb, 7; Whitestown.
Smith, Asa T.; Philanthropic of Georgia, 23; 1842.
Stimpson, Orrin; Washington, 29; Homer, 1842.
Stark, Argalus W.; Temple, 5; Albany, 1842.
Stone, Eliphalet G.; Franklin, Conn., 2; New Haven, 1842.
Seymour, William; Temple, 5; Albany, 1849.
Scholley, Charles; Phœnix, 2; New York, 1850.
Sickels, Daniel; Orient, 138; New York, 1851.
Sittser, Matthew; Davids, 34; Auburn, 1852.
Stephens, Nelson T.; John the Baptist, 30; Moravia, 1852.
Sartwell, Henry P.; Penn Yan, 100; Penn Yan, 1853.
Sykes, Lorenzo A.; Phœnix, 2; New York, 1854.
Sommers, J. B. Yates; Metropolitan, 140; New York, 1855.
Sands, William G.; Harmony, U. D.; Norwich, 1855.
Sanders, Joseph F.; Northern Constellation, 28; Malone, 1856.
Skinner, Avery; Mexico, 135; Mexico, 1857.
Scranton, William C.; Oneida, 57; Utica, 1857.
Stevens, M.; Addison, 146; Addison, 1858.
Smiley, R. E.; Fort Stanwix, 153; Rome, 1858.
Sheville, John; Metropolitan, 140; New York, 1859.
Surre, William J.; Ancient, 1; New York, 1861.
Stone, Seymour H.; Syracuse, 70; Syracuse, 1861.
Safford, S. Jedediah; Zerubbabel, 147; New York, 1861.
Sutton, Daniel; Penn Yan, 100; Penn Yan, 1862.
Smith, Jr., Aden; Adelphic, 158; New York, 1862.
Sherwood, Thomas N.; Fort Edward, 171; Fort Edward, 1862.
Seaver, David; Western Star, 35; Batavia, 1863.
Saxton, S.; Mount Horeb, 75; Kingston, 1863.
Sands, T. W.; Phœnix, 133; Lansingburgh, 1863.
Salisbury, S. W.; Excelsior, 164; Canandaigua, 1863.
Snyder, Theodore; Hudson, 6; Hudson, 1864.
Stanbrough, John B.; Highland, 52; Newburgh, 1864.

Sanford, Halsey; Ovid, 92; Ovid, 1864.
Smith, Harry; St. Lawrence, 132; Canton, 1864.
Shaw, John S.; Olean, 150; Olean, 1864.
Smith, Franklin E.; Penn Yan, 100; Penn Yan, 1866.
Stevens, T. E.; Manlius, 72; Manlius, 1866.
Simons, John W.; Manhattan, 184; New York, 1866.
Stevens, Philo H.; Fredonia, 76; Fredonia, 1868.
Shaw, John B.; Olean, 150; Olean, 1868.
Town, Salem; De La Fayette, 9; Granville.
Tolcott, Matthew; Connecticut.
Tubbs, Noah; Salina, 70; Salina.
Thompson, Calvin; Rensselaer, 114; Sand Lake.
Tobey, William H.; Lebanon, 13; New Lebanon.
Tolford, Robert; Nassau, 109; Brooklyn.
Town, Henry; Phœnix, 2; New York, 1846.
Torrance, Ashur; Ames, 88; Lockport, 1846.
Thatcher, George L.; Nassau, 109; Brooklyn, 1850.
Thatcher, George H.; Temple, 5; Albany, 1852.
Thayer, Bazaleal; Mexico, 135; Mexico, 1852.
Tracy, Horace C.; Ovid, 92; Ovid, 1855.
Trowbridge, A.; Darius, 144; Camden, 1856.
Tiffany, Avery C.; Glens Falls, 154; Glens Falls, 1857.
Tindale, John J.; Amity, 160; New York, 1857.
Tanner, Nelson; Lebanon, 13; New Lebanon, 1859.
Tyler, A. W.; Binghamton, 139; Binghamton, 1861.
Taylor, Horace S.; Jerusalem, 8; New York, 1862.
Trowbridge, John; Poughkeepsie, 172; Poughkeepsie, 1862.
Taylor, G. H.; Fort Edward, 171; Fort Edward, 1864.
Townsend, Gideon; Nunda, 155; Nunda, 1864.
Tomlinson, Charles W.; Otsego, 26; Cooperstown, 1865.
Tompkins, E. D.; Watkins, 182; Watkins, 1866.
Tremain, Jr., Porter; Manlius, 72; Manlius, 1868.
Upham, Ebenezer P.; Western Sun, 67; Mayville.
Underhill, A. L.; Bath, 95; Bath, 1863.
Van Duzen, John G.; Hiram Union, 53; Palatine.
Van Benthuysen, Jacob; Solomons, 31; Poughkeepsie.
Van Rensselaer, David; Otisco, 69; Otisco.
Van Veighten, Jac., T. B.; Temple, 5; Albany.
Van Derlip, Jr., Elias; Temple, 5; Albany, 1843.
Van Hoesen, Philip; Ancient, 1; New York, 1848.
Van Buren, John; Mount Horeb, U. D.; Kingston, 1853.
Van Derlip, John A.; Dansville, 91; Dansville, 1856.
Van Deusen, J. B.; Jerusalem, 8; New York, 1856.
Van Horn, J.; Ovid, 92; Ovid, 1857.
Van Dorn, H. A.; Rising Sun, 131; Saratoga Springs, 1864.
Van Hovenburgh, D. M.; Waterford, 169; Waterford, 1864.
Van Vliet, George; Phœnix, 2; New York, 1866.
Vosburgh, S. L.; Eagle, 58; Ithaca, 1866.
Wadsworth, Ebenezer; Lebanon, 13; New Lebanon.
Wells, Ira M.; Apollo, 48; Troy.
Wadsworth, Joseph; Delphi, 44; Pompey.
Wadsworth, John; Delphi, 44; Pompey.
Wallace, Epenetus; Washington, 32; South East.
Walker, Thomas; Oneida, 57; Utica.
Worden, Nathan; Warren, 23; Ballston Spa.
Wooster, Lyman L.; New Concord, 21; New Concord.
Welch, Augustus C.; New Berlin.
Walworth, Reuben H.; Plattsburgh, 39; Plattsburgh.
Weeks, Jacob; Solomons, 31; Poughkeepsie.
White, Charles; Glens Falls, 55; Glens Falls.
Wait, Josiah; Lebanon, 13; New Lebanon, 1822.
White James; Glens Falls, 55; Glens Falls, 1823.
Wells, Daniel; Amsterdam, 81; Amsterdam.
White, Daniel; Western Star, 35.
Wright, Josiah N.; Bainbridge, 80; South Bainbridge.
Wheeler, Almon; Northern Constellation, 28; Malone.
Wing, Elihu; St. John's, 103; Greenfield.
Watson, Arnold B.; Unadilla, 73; Unadilla.
Wilber, Nathan B.; Delphi, 44; Pompey.
Wright, Henry D.; Lebanon, 13; New Lebanon.
Wells, Gideon W.; Watertown, 59; Watertown.
Whitney, Parkhurst; Benevolent, 121; Lewiston, 1829.
Wheeler, William; Coxsackie, 85; Coxsackie.
Wiltsey, Ferdinand L.; Union, 94; New York.
White, Moses H.; Washington, 49; East Town.
Willis, Jabez; St. Lawrence, 24; Massena.
Wright, James R.; 1828.
Williams, Ezra S.; Cazenovia, 105; Cazenovia, 1837.
Wager, David; Oneida, 57; Utica.
White, Joseph; Otsego, 26; Cooperstown, 1839.
Willard, Augustus; Greene, 106; Greene, 1841.
Weed, John S.; St. John's, 103; Greenfield.
Welch, Orson M.; John the Baptist, 30; 1846.
Westcott, Reuben; Warren, 23; Ballston Spa, 1847.
Wheeler, Joseph M.; Rising Sun, 131; Saratoga Springs, 1847.
Wilson, Harvey; Davids, 34; Auburn, 1849.
Wetmore, Pythagoras; Hiram Union, 53; Palatine, 1850.
Wade, William; John the Baptist, 30; Moravia, 1851.
Waring, Nathaniel W.; Nassau, 109; Brooklyn, 1851.
Williams, George N.; Syracuse, 70; Syracuse, 1851.
Wilber, Jeremiah; Cyrus, 50; Hamilton, 1851.
Warren, Horace; Western Star, 35; Batavia, 1853.
Wright, Dan S.; Champlain, 25; Whitehall, 1855.
Wilson, Edward; Genesee River, 152; Belfast, 1857.
Welch, Orrin; Syracuse, 70; Syracuse, 1857.
Wright, H.; De Witt Clinton, 142; Williamsburgh, 1858.
Warford, J.; Genesee River, 152; Belfast, 1860.
Williams, Rees G.; Oneida, 57; Utica, 1861.
Wing, Daniel; St. John's, 103; Greenfield, 1861.
Wilcox, N. P.; Olean, 150; Olean, 1861.
Weeks, John M.; Nassau, 109; Brooklyn, 1862.
Williams, John D.; Elmira, 42; Elmira, 1862.
Warriner, W. A.; Addison, 146; Addison, 1863.
Winchell, W. R.; Rising Sun, 131; Saratoga Springs, 1863.
Wolff, Daniel; Ancient, 1; New York, 1864.
Watson, Charles W.; Hamilton, 62; Rochester, 1864.
Willmarth, Abel C.; Brooklyn, 148; Brooklyn, 1865.
Woodruff, Hurlbert H.; Darius, 144; Camden, 1865.
Williams, J. N.; Federal, 10; Salem, 1866.
Wood, Austin C.; Central City, 70; Syracuse, 1866.
Wait, J. William; Sandy Hill, 189; Sandy Hill, 1866.
Wood, A. A.; Manlius, 72; Manlius, 1867.
Wright, Zenas B.; Naples, 199; Naples, 1868.
Yates, Christopher C.; Temple, 5; Albany.
Yeomans, Prentiss; Olive Branch, 93; Frankfort.
York, Hiram; Wellsville, 143; Wellsville, 1855.

In a note the compiler of the list said that the "records of the Grand Council were found very imperfect, especially as to the names of Chapters and

their location; these have been supplied in many cases by reference to the records of the Grand Chapter, and it is possible that some errors may have been committed in the preparation of the list.

"The names of the following were not appended to the by-laws, and were accidentally omitted in the preceding list:"

Bate, Vincent W.; Ancient, 1; New York, 1859.
Brumfield, Peter A.; Hiram Union, 53; Canajoharie, 1860.
Baldwin, William A.; Wellsville, 143; Wellsville, 1867.
Brown, William A.; De Witt Clinton, 142; Williamsburgh, 1868.
Colton, Aaron; Hudson, 6; Hudson, 1868.
Chase, Jackson H.; Palmyra Eagle, 79; Palmyra, 1868.
Davis, Thomas; Oneida, 57; Utica, 1866.
Dixon, William; Zetland, 141; New York, 1867.
Douglas, C. W.; Neversink, 186; Port Jervis, 1867.
Edington, W. F.; Geneva, 36; Geneva, 1867.
Flower, Roswell P.; Watertown, 59; Watertown, 1867.
Fifield, Franklin F.; Darius, 144; Camden, 1867.
Gardner, Jerome B.; Corinthian, 159; New York, 1867.
Hendrick, Joel; Genesee River, 152; Belfast, 1867.
Hayes, W. E.; Geneva, 36; Geneva, 1868.
Hurley, Richard; Zerubbabel, 147; New York, 1868.
King, Alexander B.; Apollo, 48; Troy, 1868.
Lombard, Lorenzo; Davids, 34; Auburn, 1867.
Lake, Edwin R.; Glens Falls, 55; Glens Falls, 1867.
Lawrence, Seth R.; Home, 176; Schuylerville, 1867.
McKenzie, A. R.; Doric, 193; Oneida, 1867.
Morange, J. W.; Temple, 5; Albany, 1868.
Root, Rueben H.; Deposit, 187; Deposit, 1867.
Reed, Jeriah H.; Lebanon, 13; New Lebanon, 1868.
Rowe, W. H.; Hartford, 192; Hartford, 1868.
Shumway, C. F.; Lebanon, 13; New Lebanon, 1867.
Shattuck, Sewell E.; Steuben, 101; Hornellsville, 1868.
Seger, E. L.; Nepperhan, 177; Yonkers, 1868.
Tiechman, Isaac; Metropolitan, 140; New York, 1867.
Tremper, John; Griswold, 210; Clyde, 1868.
Wiltsie, G. Fred.; Highland, 52; Newburgh, 1867.
White, C. C.; Aurora, 64; Aurora, 1867.
Webb, Geo. N.; Plattsburgh, 39; Plattsburgh, 1868.

This list is curious for its omissions as well as for what it contains. Many names are missing which we would expect to find on such a roll. Notable over all is the name of DeWitt Clinton. Are we to infer from this that that active Mason was never anointed. He surely was a High Priest of a Chapter. Had his name appeared in this list it might have indicated the body to which he primarily owed his exaltation or, at least, the one in which his name was enrolled as a member. The assumption that he was a companion in Hibernian Chapter, New York, is merely an assumption, without, so far as we can see, any substantial foundation. Then we miss the name of Webb—the Master—and many others, but with all its imperfections, and these are many, we are thankful for possessing such a list and fully appreciate the amount of work its production must have entailed upon the compiler.

From a perusal of the report of the Committee on Correspondence for 1867 we see that about this time the question of colored Chapters of Royal Arch Masons was the occasion of some discussion in the Chapters of most of the States. New York had its share of the question of colored Masonry in one way or another, and it was a question which until the exact position of affairs was thoroughly understood created quite an unnecessary amount of opprobrium to be called down upon all American Masonic governing bodies by their sister authorities in Europe. We find many references to this whole matter in the printed proceedings of the Grand Chapter, and as late as 1879 there was quite a large amount of space devoted to it in the section devoted to "Foreign Correspondence." One part of that report is worth while presenting it gives some idea of the condition and strength of colored Royal Arch Masonry—or what passes for it, since we have no means of judging just what it is—in the country at that time, and we here reproduce it slightly condensed in a few unimportant details:

We find a pamphlet, entitled "First Independent African Grand Royal Arch Chapter of the State of Missouri," on our table; precisely how it came there we cannot say, but think it came with others from the Grand Secretary's office, but of this we are not quite sure.

Exactly how we are to place and regard "The First Independent African G.:. R.:. A:. Chapter of the State of Missouri," we are at some loss to determine; we hardly think, strictly speaking, it is a clandestine body, at any rate not in any very wicked sense; nor do we suppose it conflicts with or disturbs the Grand Royal Arch Chapter of Missouri, which for over thirty-two years has existed and exercised jurisdiction over Capitular Masonry in Missouri.

"The Independent African Grand Chapter" is an irregular body, but we think nevertheless a Masonic

body. It exists under peculiar circumstances, and those peculiar circumstances exist in all the States of the Union where the African race is found in any great numbers. While we do not propose to review the proceedings of this African Grand Body as a regular Grand Chapter in affiliation with us, we may, we think, state the facts in the case as a matter of interest to all, and as of particular interest to quite a body of Masonic citizens of African descent, who claim equal political and constitutional rights with citizens of other than African descent.

This African Grand Chapter held its Fifth Annual Convocation in St. Louis, Nov. 27, 1877, and hence we infer it was organized about five years ago. It has a regular constitution, printed by-laws, rules, etc., all very good. We suppose that prior to this Grand Chapter, subordinate Chapters existed, composed exclusively of negroes or Africans, but whether self-constituted or under any regular organization we are not advised.

While this "Independent African Grand Chapter of Missouri" exists in that State, its jurisdiction is not limited to it, for we find it claims jurisdiction over twelve subordinate Chapters in Kansas, Kentucky, Iowa, as well as in Missouri; and in its Report on Correspondence claims to review the proceedings of Grand Chapters of colored persons in the District of Columbia, New York, and two in Pennsylvania. The following is curt and sharp, and gives some information touching the history and working of African Grand Chapters:

"We have reviewed the following colored Grand Chapters: District of Columbia, Ohio, New York, and two in Pennsylvania—the Rising Sun, and the First Independent African of North America.

"District of Columbia, held at Washington City, do not print their proceedings. Although we have tried very hard to find out when or where they held their Annual Convocation, we have not succeeded. We could only ascertain who the High Priest is. We would say to him, come and help us to bring about a closer union, that we may know more about one another.

"Maryland.—We have been informed that this State has a Grand Chapter, although we have been unable to ascertain when or where they hold their convocations, or who are the officers, as they do not print their minutes. We are very sorry to see this state of affairs existing. We truly hope that they will wake up and come to the front.

"New York held a special convocation June 20. Business transacted, local. M. E. Comp. Robert McDougalls, Grand High Priest, presided.

"We have not been able to learn when they hold their annual convocation, for they do not print their proceedings. The Grand High Priest says they are in a prosperous condition, and would like to exchange representatives. We would suggest that this Grand Chapter be represented at their convocations. We would say to Companion McDougalls, by all means print your proceedings, so that the Masonic world can see what you are doing, and that you are yet alive.

"Ohio held their seventh annual convocation at the city of Cleveland, August 14—M. E. Comp. Samuel W. Clark, Grand High Priest; R. E. Comp. John R. Blackburn, Grand Secretary. Peace and harmony prevailed during their transactions. The proceedings for 1876 and 1877 are in the hands of the printer. We have had several interchanges with Companions Wm. T. Boyd and Justin Holland, and find them to be both good workmen. They present good work, square work—just such work that we wish to receive. We acquired a great deal of information from them; they are filled with that true feeling of fraternal love that should exist in every Mason's heart. This is the only Grand Chapter that is making any show towards keeping pace with the age. They are prosperous, and hold their light up before the world that it may see that they are not dead, but living. We say, go on, and may the God of love be with you and guide you.

"We do earnestly hope that the companions of the several State Grand Chapters will wake up to the progress of the times. Do not let us go back, but advance and come to the front and let us be Masons.

"Pennsylvania.—We are sorry to say that two Grand Chapters exist in this State, and that neither publish their minutes. They both appear to be very uncommunicative. We have used every means in our power to draw them closer to us. The Rising Sun gave us a little encouragement, but the First Independent African Grand Chapter of North America have not extended to us that fraternal love that should exist among us, although Companion W. H. Miller, the Grand Secretary, offered to do all he could in that direction. We have not heard from him since, although we have written several times to him.

"The First Independent African Grand Chapter is our mother. It is to her we owe our existence; it was her who led us by the way we knew not, and we have a deep interest in her prosperity. We are grieved to see her lagging behind and have no goa-headedness about her. They taught us that the East was the place of light, and when we wanted light that it was the place to get it. We have done as you told us to do, but you have failed to give it to us. It appears to us since the death of our esteemed and worthy companion, Jonathan David, that this Grand Chapter has gone backward; they have not that same life in them. We would say, Companions, quit quarreling among yourselves, and devote the precious time that you are now wasting to something that will benefit you. We want harmony among ourselves. How can we accomplish anything, divided as we are? Let us use our exertions to bring this about, for it is a shame on us and our institutions. It is not enough for us to say that we are Masons, we must put it into practice, that the world can see that we love our institution and one another, and rejoice at their prosperity. Print your minutes and let us hear from you.

"Rising Sun.—Do not print their minutes. We have exchanged several letters with the Grand Secretary, but we have not been able to find out when they hold their annual convocation. They appear to be prosperous, and in peace and harmony among themselves. We hope that our companions in the East will come up to the front and print their minutes so that we, who are out in the West, may see how they are getting along, and use means to bring about a closer relation; for in union we stand, and divided we fall. We desire to see every colored Grand Chapter exchange representatives; we cannot bring about a close union until this is accomplished."

We have given these extracts to indicate the ex-

tent of African Royal Arch Masonry in this country. It is evidently in a somewhat chaotic state as yet; nor is it easy to fix its exact status; but we cannot forget that there are four or five millions of Africans and their descendants in this country: that they now form an integral portion of the citizenship, the voting and governing power of the country, and so will remain in the future. In some of the States they are equal in number and more than the whites, and in many others they form a large part, and that everywhere a distinct mark, a dark skin, characterizes them. Besides, nine-tenths at least were once, or now are, the descendants of slaves. Has Masonry no mission to this large class of our people, and shall not the wise and discreet pale-faced Masons think seriously, and judge liberally, and act wisely, as to the best and wisest action in view of all the facts in the case? It is perhaps hardly time yet to mature and settle down on a plan, but we can think of it and by-and-by the way will come with the will; perhaps the best of all ways will be non-action, simply to treat kindly and by word and advice encourage, and thus give them courage, hope and success; not turn from them scornfully as clandestine, but look upon them in charity and give to them the word of cheer; working with material which we do not court, there need be no strife or bad blood between us.

At this time (1897) there are, it is claimed, 5,000 colored men in the United States who are members of Royal Arch Chapters and in New York they have a Grand Chapter which was organized in 1879. But although this colored question then created some commotion it never really caused much serious perturbance in this jurisdiction. The close relations existing between the Grand Lodge and the Grand Chapter really removed the matter from the possibility of action on the part of the latter. The Grand Lodge could not be brought to recognize colored Lodges, considering their origin as anything but clandestine, and this position effectually kept the question of recognition of colored Royal Arch Masonry from ever being open to discussion or consideration. The colored brother was never repulsed from New York Masonry on account of his skin, but for the reason that, being otherwise eligible, he tried to get into the Temple by unlawful means. The writer of this history has sat in a Lodge in New York with a brother who was born in Georgia and as black as though he was the eldest son of the patriarch Ham—that is, if it be right to regard Ham as a patriarch. The colored brother was as heartily received as though his skin had been as white as snow—more royally received, in fact—but then he was a member of a legitimate Lodge in Scotland, in which country he had lived for some thirty years before.

CHAPTER VIII.

A REVIEW OF THIRTY YEARS.

IN the thirty years covered by this chapter the number of Royal Arch Chapters did not increase in the proportion which was anticipated. The number of Chapters in 1868 was 139, in 1897 it was 188. But if the growth was slow it was healthy, and there were few years that did not show an increase in the number of Chapters and of companions, and of the last there were in 1897 19,400. One Chapter had 663 members and one only seventeen. Several Chapters were reported by the Grand Secretary as "on the verge of dissolution," but these were few, and the great bulk of the Chapters could justly be described as flourishing, while the outlook for the future was exceedingly bright. The roll of Chapters continued from 1868 was as follows:

218	Morris,*	Port Byron,	Cayuga.
219	Tyrian,	W. New Brighton,	Richmond.
220	Crescent,	New York,	New York.
221	Mohegan,	Peekskill,	Westchester.
222	Richfield Springs	Richfield Springs,	Otsego.
223	Lowville,	Lowville,	Lewis.
224	Hillington,	Morris,	Otsego.
225	Evening Star,	Brooklyn,	Kings.
226	Black River,†	Booneville,	Oneida.
228	Mount Vernon,	Mount Vernon,	Westchester.
229	John L. Lewis,	Cobleskill,	Schoharie.
230	Constitution,	New York,	New York.
231	Mount Zion,	New York,	New York.
232	Valley Point,	Cuba,	Allegany.
233	Gouverneur,	Gouverneur,	St. Lawrence.
234	Adirondack,	Rouse's Point,	Clinton.
235	Adytum,	Buffalo,	Erie.
236	Iroquois,	Ilion,	Herkimer.
237	Altair,	Brooklyn,	Kings.
238	Ivy,	New York,	New York.
239	Westfield,	Mayville,	Chautauqua.
240	Midland,	Middletown,	Orange.
241	Triune,	New York,	New York.
242	Capital City,	Albany,	Albany.
245	Cayuta,	Waverly,	Tioga.
246	Wawarsing,	Ellenville,	Ulster.
247	Charles H. Platt	Skaneateles,	Onondaga.
248	Raymond,	Hoosick Falls,	Rensselaer.
249	Delhi,	Delhi,	Delaware.
250	Mountain,	Windham Centre,	Greene.
251	Delaware,	Walton,	Delaware.
252	Standard,	New York,	New York.
253	Chenango,	Sherburne,	Chenango.
254	Oxford,	Oxford,	Chenango.
256	Germania,	Buffalo,	Erie.
257	Montgomery,	Stillwater,	Saratoga.
258	Shehawken,	Hancock,	Delaware.
259	Carthage,	Carthage,	Jefferson.
260	Riverside,	Baldwinsville,	Onondaga.
261	Horseheads,	Horseheads,	Chemung.
262	Hudson River,	Watervliet,	Albany.
263	Ridgewood,	Brooklyn,	Kings.
264	Kinderhook,	Kinderhook,	Columbia.
265	Chaldean,	Brooklyn,	Kings.
266	Salamanca,	Salamanca,	Cattaraugus.
268	Irving,	Tarrytown,	Westchester.
269	Cedar Point,	Port Henry,	Essex.
270	Oswego River,	Phœnix,	Oswego.
273	Melchizedek,	Glen Cove,	Queens.
274	Greenbush,	Greenbush,	Rensselaer.
275	Springville,	Springville,	Erie.
276	Wayne,	Sodus,	Wayne.
277	Oneonta,	Oneonta,	Otsego.
278	Tonawanda,	Tonawanda,	Erie.
279	Pulaski,	Pulaski,	Oswego.
280	Bolivar,	Bolivar,	Allegany.
281	Medina,	Medina,	Orleans.
282	East Aurora,	East Aurora,	Erie.
283	Greenville,	Greenville,	Greene.
284	Noah,	Altamont,	Albany.

*Changed to No. 156.
†Changed to No. 145.

The real progress of the Grand Chapter—of Royal Arch Masonry—in the State is seen in the financial returns. The cash on hand and invested funds amounted to $7,381.58, while the receipts of the Grand Secretary's office were, for dues, $13,972.50, and other receipts increased this amount to $14,136.81. The expenditures were on a liberal scale, and possibly $1,000 might be regarded as the surplus for the year, or, to be definite, the Treasurer began the year with a balance of $4,059.07 and closed it with $5,381.58.

The changes in the official roll of the Grand Chapter between 1868 and 1897, as might readily be imagined, were many—a new generation virtually having risen up in the interim to carry on the heat and burden of the day. Of the officers of 1867 only one remained in harness in 1897—the venerable Grand Secretary, Christopher G. Fox. The Grand Chaplain, the Rev. James B. Murray, of Moravia, came next in point of service, having served since 1870, but the others on the roll of 1897 were but as boys compared with these veterans. The Treasurer was only changed twice during the period, John S. Dickerman serving until 1885, when the present incumbent, Herman H. Russ, took charge of the figurative "strong box," and the present Grand Tyler has served since 1877. Outside of these the official changes were many and a continuity of promotion seems to have been the rule. In the office of Grand High Priest the days of long tenure seem to have gone forever, and while most of those who have been called to that dignity during the period included in our summary have served two terms, a goodly proportion have only held supreme authority for one year, and if we estimate the trend of sentiment in the past two or three years, the preference is for elevating a brother to the supreme office for only a single term. But, limited though their tenure of office was, most of the brethren who have held sway in the period were the equal in every respect to any of their predecessors. No more gifted Mason than John W. Simons ever came to the front in New York—a man who in his prime was a perfect living encyclopædia on the literature and the jurisprudence of the craft in all its variations; Rees G. Williams, of Utica, was a polished scholar and an honor to the fraternity in many ways, and the name of James E. Morrison, the gifted orator, the accomplished ritualist and the firm friend, still brings up many kindly, though sad, memories to thousands of craftsmen throughout the State. John B. Chaffee was also a distinguished ritualist and a devoted student of red Masonry, and of such men as Thomas C. Cassidy, William J. McDonald, Frederick E. Barnes, men who are still with us and still active in the councils of the Grand Chapter, what need be said, what should here be said, but that they were in every way worthy of the confidence of the brethren and that they rendered Royal Arch Masonry in the Empire State the most faithful service prior to and after, as well as during, their reign as Grand High Priests.

At the meeting of 1897—the one hundredth convocation—there were representatives present from 183 Chapters and the proceedings were held in the magnificent Temple on Maiden Lane and Lodge Street, Albany. It was the first time the companions had been honored in that beautiful mansion. It was therefore eminently fitting that the Grand Chapter should be welcomed into the new structure by him who was the leader of the Albany brethren in its erection, James Ten Eyck, Past Grand Master of Masons and a companion of Temple Chapter, Albany. When the Grand Chapter met on what was probably the oldest Masonic ground we know of in America and after it had been opened in ample form and Grand Chaplain Murray had offered up prayer, Companion Ten Eyck delivered the welcome to Albany in the following words:

M.·. E.·. Grand High Priest:

Accept my grateful thanks for the privilege you have been pleased to grant me, of discharging the pleasant duty imposed on me by the Masonic Hall Association of this city, representing the fraternity of Albany, of speaking a few words of welcome to you and to this distinguished body of the Royal Craft of the State, at this, your first convocation in this Temple—your future home and ours.

We view, with great pride and gratification, your annual assemblage among us, and we give you our assurances, that in all that we may conceive, plan and execute, your comfort, your convenience and all that can render your stay pleasurable to yourselves, and profitable to Capitular Masonry, are of commanding importance to us.

While the stone of which this building is composed was not brought from the ancient quarries, nor the wood from the forests of Lebanon, we trust you will find that the material has been fit for the

builders' use, and that this Temple is meet for your indwelling—a Temple befitting the seat of the Royal Craft of the State—a jurisdiction—imperial among its sister Grand Jurisdictions.

We may be permitted at this time, the One Hundredth Convocation of this Grand Chapter, to recur, with pardonable pride, to the historic fact, that companions of Albany were important factors in the establishment of Grand Chapters, and in the organization and institution of this Grand Chapter. Thomas Smith Webb, a name familiar to every student of American Freemasonry, and whose valuable contributions to its literature as an enduring monument to his memory; then a resident of this city, was chairman of a convention, held in the city of Boston, Mass., on the 24th day of October, 1797, composed of delegates from Royal Arch Chapters of the Northern States, convened for the purpose of considering the expediency of organizing Grand Chapters in those States.

In the following year our Grand Chapter was organized. Its first convocation was held in the rooms of Temple Lodge, in this city, at No. 486 South Market Street (now Broadway), in the year 1798.

During the years that have followed, its convocations have continuously been held in the places occupied by our local bodies; and it is a fact worthy of expression on this occasion that the fraternity of this city, with a warm love for our Grand Chapter, and an abiding interest in its welfare, has ever had in view its service, comfort and convenience, in every change which has been made in the place of assemblage. And when in the fullness of time, the long cherished desires of the brethren of Albany, ripened into action, and action stayed not, until this edifice stood complete from foundation to cap-stone, there were mingled with our pride and gladness that at last we had a home of our own, an equal pride and gladness, that at last the Grand Chapter of the State of New York had a home befitting its peerless station.

Most Excellent Sir, there are many distinguished names on the long roll of Grand High Priests of this Grand Chapter. The first name we find is that of De Witt Clinton, who presided over the deliberations of this body from 1798 to 1801, inclusive. The stability of any institution is due greatly to the character of those who give their time and energy to its inception, and the prosecution of its high purposes. What wonder then that we are now on a solid basis, for the corner-stone of our present strength and stability was laid by him to whose wise and far-reaching wisdom the waters of the great lakes were united to the ocean. The records of 1823 recite that "when the line of boats arrived at the termination of the canal at Albany, the cap-stone of the locks was laid with Masonic formalities. So we see that this Grand Body is associated with one of the grandest works of the Empire State. No words of mine can add lustre to the name of Clinton; his memory will always be revered, and we can point with pride to the fact that he was the first M.·. E.·. Grand High Priest of the Grand Chapter of the State of New York.

Ezra Ames, a member of Temple Chapter of this city, succeeded him, serving as Grand High Priest from 1802 to 1825, inclusive, a long and useful official career, covering almost a quarter of the period of your existence.

Illustrious names follow, names that have found honorable place in the civic history of the State and in the annals of Symbolic and Capitular Masonry. Among the dead, John L. Lewis, Darius A. Ogden, and James E. Morrison, who enriched Masonic literature with the productions of their brilliant minds. And it was given to John L. Lewis, Horace S. Taylor and John W. Simons to have served the Craft as Most Worshipful Grand Masters of the Grand Lodge of this State. And the General Grand Chapter laid tribute upon your rich treasury of material, and from your Grand High Priests called John L. Lewis, James M. Austin and David F. Day, to be its General Grand High Priests.

Of the living, Most Excellent Companions Cassidy, Van Vliet, Day, Pollard, Huntington, Sherer, Parker, McDonald, Lambert, Barnes and Greenwood, are familiar figures to those who attend your convocations; and the history of their pre-eminent services to the Royal Craft is written year after year in the records of your deliberations; and I doubt not, Most Excellent Sir, that when you shall have concluded your labors as Grand High Priest, your work will have been such as to pass the Overseer's square, and give you a sure passport to that distinguished company.

Two of your living Past Grand High Priests are permanent members of the Grand Lodge of the State of New York. Most Excellent Companion William Sherer, has held the office of Most Worshipful Grand Master of that body—a position in no way inferior to any in the world, and in the discharge of its varied and important duties he exhibited a skill and judgment rare and consummate. To his many acts of personal kindness and of friendship, I wish at this time, to make due acknowledgment. The other permanent member is Most Excellent William J. McDonald, its Grand Treasurer. A friendship of many years prompts me to say of him—loyal to every duty, loyal to the Royal Craft, loyal to his friends.

The list of Grand Secretaries shows that the revered and beloved John O. Cole, filled the office from 1825 to 1867, and from that time to the present the worthy incumbent, Christopher G. Fox, has filled the position with honor to himself and the perfect satisfaction of all companions. In the list of Grand Treasurers, we find the courtly William Seymour from 1850 to 1867, and who does not remember the genial John S. Dickerman, who met all of the Companions with pleasant words from 1868 to 1884; and our Herman H. Russ, whose name is a synonym of honor and integrity?

It was my intention to speak of the work of this body; but your time is too valuable. Still I do wish to say that in my judgment, one of its best acts was that proposed by the gifted James E. Morrison, when this Grand Chapter gave to the Grand Lodge a sum, which not only assisted in enabling it to discharge the indebtedness on the Masonic Hall, in the city of New York, but made possible the erection of the Home at Utica, which will forever stand as an example of Masonic charity. Fearing I have trespassed on your kindness, permit me now to say, following the resolution of the Trustees of the Masonic Hall Association, on this important occasion, mindful of all its importance, as the mother to her sons, who have been away for a time, as brethren in a common cause, with the kindest wishes for

your future prosperity and usefulness, I do, most sincerely and fraternally, welcome you to this new home; and may God in his good wisdom, exalt you from all the lower planes of life and raise you to more extended ways of usefulness and good to your fellow-men.

Again, Companions, welcome! welcome!! welcome!!!

In response, George E. W. Stivers, Grand High Priest, said:

Companion Ten Eyck:

In behalf of the Grand Chapter, I thank you for the cordial and hearty welcome which you have so eloquently extended on the occasion of this, its first convocation within the walls of this magnificent structure, which, through the instrumentality of the Masonic Hall Association of the city of Albany, whom you have the honor to represent, may properly be regarded as the future home of this Grand Chapter.

In calling to our remembrance the honored names of Webb, Clinton and Ames, among the founders of this Grand Body, alike distinguished for their learning and usefulness to Masonry in the distant past, and your generous allusion to my predecessors, and other companions, whose names, among the Masons of this commonwealth, yea beyond its confines, are as familiar as household words, is peculiarly fitting at such a time as the present, and awaken in our minds kind remembrance of those who having finished life's journey, are among the blessed in that house not made with hands, eternal in the heavens, and at the same time turn our thoughts to the living, whose work for Masonry, and whose exemplary lives all should emulate.

The Grand Chapter is about to enter upon the second century of its existence as a governing body of the Royal Craft, with brilliant prospects of success and usefulness, and among the most pleasing incidents attending the outlook for its future is the fact that, for some time, perhaps for the next hundred years, it will be provided with ample and fitting accommodation in this building.

In conclusion, I ask you to convey to the Masonic Hall Association of the city of Albany, our sincere thanks, not only for the provision it has made for our comfort and convenience, but that it has employed a companion so gifted as yourself to tender its welcome to these beautiful apartments.

The Grand High Priest in his annual address referred to the historical character of the convocation in the following words:

Another milestone on our Masonic pathway has been reached. Once more upon our holy altar we rekindle the fires of hope and charity; once more in the providence of Almighty God, we are permitted to assemble, under the most favorable conditions (and in our new Home), to render an account of our stewardship, and to legislate for our future. We bring to you assurances from every part of the jurisdiction of renewed interest in our beloved institution. The returns of a majority of our Chapters show an increase of membership, and I congratulate you upon the fact that we have reached the high mark at which we aimed at the beginning of the year—a substantial growth of our community.

Almost one hundred years ago a number of faithful Craftsmen met in this city and instituted this Grand Chapter, and like the great strong oak which from little acorns grow, it has grown and flourished, and now, after the lapse of these many years, this noble tree of ours, strong in body, with its one hundred and eighty-seven branches, from which have sprouted twenty thousand leaves, is spreading its benign influence almost everywhere in our great State.

The founders of this body builded better than they knew, conspicuous among whom was De Witt Clinton, the gentleman and scholar, its first Grand High Priest, whose subsequent career as a statesman added lustre to his name—a beloved Companion, whose memory will always be honored and revered by the Royal Craft.

We can readily imagine from the indestructible character of Masonry, a small number of earnest workers thus coming together for its common good, with a determination to foster its interests and perpetuate the principles of the Royal Craft by the organization in this State of a Grand Chapter. They were men influential in society, of great worth, brainy men, men of affairs, yet willingly gave a sufficiency of their valuable time to securely plant, and to protect for a time, the broad and deep foundations of the grand edifice which we, and those who shall come after us, as their successors will strive to complete.

We look back with gratitude to those founders of our institution with a peaceful happiness in the present, and stimulated by their example and encouraged and strengthened by the success of their undertaking, we greet with feelings of pleasure and satisfaction the beginning of our second century, confident from its past history, of the future advancement, and of the coming greatness and glory of Capitular Masonry in this jurisdiction.

We must not rest upon the achievements of the past. Let us continue in the paths of rectitude and honor, and rejoicing that the principles of Masonry have been our guiding star, pass on to our destiny with the courage of our convictions.

In no way is the prosperity of the Royal Arch system more clearly shown than in the attention which is paid to the working out of the ritual in each degree. At each annual convocation each is fully exemplified by the Grand Lecturer, and that official or his assistants are constantly on the move, keeping the work in the subordinate Chapters up to the standard. Costume is less tnought of than formerly, but more attention is given to the teachings of the various degrees. Slowly but steadily much of the details of the work which formerly afforded much scope for by-play has been eliminated and all that formerly was unpleasant to the neophyte has been removed, until now, whenever the work is done properly, it is in a manner that divests the mind of the onlooker, or the minds of those taking actual part, of everything except the lessons taught. Even the humorous situation which sometimes arises in connection with the Past Master's degree soon is forgotten in the wholesome lesson it teaches. Everything in connection with Royal Arch Masonry in the Empire State is on the highest plane and its influence is yearly increasing, its popularity is steadily growing and its sphere in the Masonic firmament more clearly defined, more generally recognized. In all that tends to strengthen red Masonry New York seems to lead the way, and when we remember that New York was practically the home of the Royal Arch as we have it to-day the fact must be gratifying to every Freemason within its bounds of whatever degree.

PRINCIPAL OFFICERS OF THE GRAND CHAPTER.

Year.	Grand High Priest.	Deputy Grand High Priest.	Grand King.	Grand Scribe.
1798	De Witt Clinton		Thomas Frothingham	Jedediah Sanger.
1799	De Witt Clinton	Thomas Smith Webb	Thomas Frothingham	Jedediah Sanger.
1800	De Witt Clinton	Ezra Ames	Thomas Frothingham	—— Wetmore.
1801	De Witt Clinton	Ezra Ames	Warren Smith	Zebulon R. Shepherd.
1802	Ezra Ames	Zebulon R. Shepherd	Samuel Edmonds	John Butler.
1803	Ezra Ames	Samuel Edmonds	Elijah Porter	James Adams.
1804	Ezra Ames	Zebulon R. Shepherd	Daniel Hale	Ephraim Allen.
1805	Ezra Ames	Zebulon R. Shepherd	Elijah Gilbert, Jr.	William Patrick, Jr.
1806	Ezra Ames	Samuel Edmonds	Asa Fitch	Ebenezer Wadsworth.
1807	Ezra Ames	James Woods	John E. West	Abner Peck.
1808	Ezra Ames	James Woods	Benjamin Prince	Adonijah Skinner.
1809	Ezra Ames	James Woods	Jedediah Sanger	Samuel Edmonds.
1810	Ezra Ames	James Woods	Jedediah Sanger	Samuel Edmonds.
1811	Ezra Ames	John C. Ludlow	Samuel Edmonds	Joseph Enos, Jr.
1812	Ezra Ames	Thomas Lownds	Samuel Edmonds	Joseph Enos, Jr.
1813	Ezra Ames	Thomas Lownds	Samuel Edmonds	Joseph Enos, Jr.
1814	Ezra Ames	Thomas Lownds	Joseph Enos, Jr.	Augustus F. Hayden.
1815	Ezra Ames	Joel Hart	Joseph Enos, Jr.	John Brush.
1816	Ezra Ames	Joel Hart	Joseph Enos, Jr.	John Brush.
1817	Ezra Ames	Richard Hatfield	Joseph Enos, Jr.	John Brush.
1818	Ezra Ames	Richard Hatfield	Joseph Enos, Jr.	John Brush.
1819	Ezra Ames	Richard Hatfield	Joseph Enos, Jr.	John Brush.
1820	Ezra Ames	Richard Hatfield	Joseph Enos, Jr.	John Brush.
1821	Ezra Ames	Richard Hatfield	Joseph Enos, Jr.	John Brush.
1822	Ezra Ames	Richard Hatfield	Joseph Enos, Jr.	John Brush.
1823	Ezra Ames	Richard Hatfield	Joseph Enos, Jr.	John Brush.
1824	Ezra Ames	Richard Pennell	Joseph Enos, Jr.	John Brush.
1825	Ezra Ames	Richard Pennell	Joseph Enos, Jr.	Ezra S. Cozier.
1826	Asa Fitch	Ezra S. Cosier	Orville Hungerford	Jonathan Eights.
1827	Asa Fitch	Richard Pennell	Orville Hungerford	Jacob Gould.
1828	Asa Fitch	Richard Pennell	Orville Hungerford	Benjamin Enos.
1829	Richard Pennell	Ezra S. Cosier	Benjamni Enos	Jacob T. Van Vechten.
1830	Richard Pennell	James M. Allen	Benjamni Enos	Jacob T. Van Vechten.
1831	Ezra S. Cozier	Mordecai Myers	Jacob T. Van Vechten	John F. Hubbard.
1832	James M. Allen	Mordecai Myers	Jacob T. Van Vechten	John F. Hubbard.
1833	James M. Allen	Mordecai Myers	Jacob T. Van Vechten	John F. Hubbard.
1834	Mordecai Myers	Jacob T. Van Vechten	Joseph Cuyler	Nathan Gillett.
1835	Jacob T. Van Vechten	Richard Pennell	Joseph Cuyler	Nathan Gillett.
1836	Jacob T. Van Vechten	Richard Ellis	Joseph Cuyler	Nathan Gillett.
1837	Jacob T. Van Vechten	Richard Ellis	Joseph Cuyler	Nathan Gillett.
1838	Jacob T. Van Vechten	Richard Ellis	Joseph Cuyler	Ebenezer Wadsworth.
1839	Jacob T. Van Vechten	Richard Ellis	Joseph Cuyler	Jonathan Eights.
1840	Richard Ellis	Benjamin Enos	Joseph Cuyler	Ezra S. Barnum.
1841	Richard Ellis	Benjamin Enos	Joseph Cuyler	Ezra S. Barnum.
1842	Richard Ellis	Benjamin Enos	Joseph Cuyler	Ezra S. Barnum.

Year.	Grand High Priest.	Deputy Grand High Priest.	Grand King.	Grand Scribe.
1843	Richard Ellis	Benjamin Enos	Ezra S. Barnum	Achille J. Rousseau.
1844	Benjamin Enos	Robert R. Boyd	Ezra S. Barnum	Achille J. Rousseau.
1845	Elisha Gilbert	Robert R. Boyd	Ezra S. Barnum	Achille J. Rousseau.
1846	Ezra S. Barnum	Robert R. Boyd	Achille J. Rousseau	Lewis G. Hoffman.
1847	Ezra S. Barnum	Robert R. Boyd	Achille J. Rousseau	Lewis G. Hoffman.
1848	Achille J. Rousseau	Robert R. Boyd	Lewis G. Hoffman	William Brewster.
1849	Robert R. Boyd	William Brewster	Orsamus Dibble	James S. French.
1850	Robert R. Boyd	Orville Hungerford	John L. Lewis, Jr.	James S. French.
1851	Orville Hungerford	Oscar Coles	John L. Lewis, Jr.	John S. Perry.
1852	John L. Lewis, Jr.	James W. Powell	John S. Perry	Sylvester Gilbert.
1853	John L. Lewis, Jr.	James W. Powell	John S. Perry	Sylvester Gilbert.
1854	John L. Lewis, Jr.	Charles L. Church	John S. Perry	Peter P. Murphy.
1855	John S. Perry	Charles L. Church	Peter P. Murphy	Sylvester Gilbert.
1856	Charles L. Church	Peter P. Murphy	Sylvester Gilbert	George H. Thacher.
1857	Peter P. Murphy	James M. Austin	Sylvester Gilbert	Augustus Willard.
1858	Peter P. Murphy	James M. Austin	Sylvester Gilbert	Augustus Willard.
1859	James M. Austin	Sylvester Gilbert	Augustus Willard	George N. Williams.
1860	James M. Austin	Sylvester Gilbert	Augustus Willard	George N. Williams.
1861	Geofge H. Thacher	Arthur Boyce	Darius A. Ogden	Dan S. Wright.
1862	George H. Thacher	Arthur Boyce	Darius A. Ogden	Dan S. Wright.
1863	Darius A. Ogden	Horace S. Taylor	Seymour H. Stone	Rees G. Williams.
1864	Darius A. Ogden	Horace S. Taylor	Seymour H. Stone	Rees G. Williams.
1865	Horace S. Taylor	Seymour H. Stone	Rees G. Williams	Joseph B. Chaffee.
1866	Horace S. Taylor	Seymour H. Stone	Rees G. Williams	Joseph B. Chaffee.
1867	Seymour H. Stone	John W. Simons	Rees G. Williams	Joseph B. Chaffee.
1868	Seymour H. Stone	John W. Simons	Rees G. Williams	Joseph B. Chaffee.
1869	John W. Simons	Rees G. Williams	Joseph B. Chaffee	David F. Day.
1870	John W. Simons	Rees G. Williams	Joseph B. Chaffee	David F. Day.
1871	Rees G. Williams	Thomas C. Cassidy	Joseph B. Chaffee	David F. Day.
1872	Rees G. Williams	Thomas C. Cassidy	Joseph B. Chaffee	David F. Day.
1873	Thomas C. Cassidy	Joseph B. Chaffee	David F. Day	James D. Pollard.
1874	Thomas C. Cassidy	Joseph B. Chaffee	David F. Day	James D. Pollard.
1875	Joseph B. Chaffee	George Van Vliet	David F. Day	James D. Pollard.
1876	Joseph B. Chaffee	George Van Vliet	David F. Day	James D. Pollard.
1877	George Van Vliet	David F. Day	James D. Pollard	Richard H. Huntington.
1878	David F. Day	William T. Woodruff	James D. Pollard	Richard H. Huntington.
1879	David F. Day	William T. Woodruff	James D. Pollard	Richard H. Huntington.
1880	William T. Woodruff	James D. Pollard	Richard H. Huntington	Richard H. Parker.
1881	William T. Woodruff	James D. Pollard	Richard H. Huntington	Richard H. Parker.
1882	James D. Pollard	James E. Morrison	Richard H. Huntington	Richard H. Parker.
1883	James D. Pollard	James E. Morrison	Richard H. Huntington	Richard H. Parker.
1884	James E. Morrison	Richard H. Huntington	Richard H. Parker	J. Leavitt Lambert.
1885	James E. Morrison	Richard H. Huntington	Richard H. Parker	J. Leavitt Lambert.
1886	Richard H. Huntington	William Sherer	Richard H. Parker	J. Leavitt Lambert.
1887	William Sherer	Richard H. Parker	J. Leavitt Lambert	Marvin I. Greenwood.
1888	William Sherer	Richard H. Parker	J. Leavitt Lambert	Marvin I. Greenwood.
1889	Richard H. Parker	William J. McDonald	J. Leavitt Lambert	Marvin I. Greenwood.
1890	William J. McDonald	J. Leavitt Lambert	Marvin I. Greenwood	John Webb, Jr.
1891	William J. McDonald	J. Leavitt Lambert	Marvin I. Greenwood	John Webb, Jr.
1892	J. Leavitt Lambert	Frederick E. Barnes	Marvin I. Greenwood	John Webb, Jr.
1893	J. Leavitt Lambert	Frederick E. Barnes	Marvin I. Greenwood	John Webb, Jr.
1894	Frederick E. Barnes	Marvin I. Greenwood	John Webb, Jr.	Philip M. Nast, Jr.
1895	Marvin I. Greenwood	George E. W. Stivers	John Webb, Jr.	Philip M. Nast, Jr.
1896	George E. W. Stivers	John Webb, Jr.	Philip M. Nast, Jr.	Joseph A. Crane.
1897	John Webb, Jr.	John W. Palmer	Joseph A. Crane	J. Harris Balston.

Book XI.

CRYPTIC MASONRY.

CHAPTER I.

ROYAL AND SELECT MASTERS.

IT is one of the mysteries of Masonry, a mystery which few Masons have been able satisfactorily to explain, why the beautiful degrees of what is generally spoken of as "Cryptic Masonry" should awaken so little enthusiasm in the craft generally. We are not aware that their authenticity has been doubted by any except the most devoted adherents to the theory of the Masonic completeness of the symbolic degrees, yet somehow they have never assumed a position at all equal in popularity with the other parts of the system which are generally regarded as included in the American Rite. They have their place in the system, it is true, and their place is fully recognized, but the ordinary Masonic mind seems to regard them with no more consideration than is extended to what are undoubtedly side degrees, such as "the Knight of the Mediterranean Pass" or "Secret Monitor," or "Brothers of Asia."

Yet these two degrees are an integral part of the system, a necessary complement to the others and essential to a complete understanding of the doctrines or teachings, historical or otherwise, of the rite. Their legitimacy is everywhere acknowledged in the United States, those who have passed its veils speak in the most glowing terms of its ritual, most of the foremost Masons of the day are loud in its praise and yet in the State of New York at the last meeting of the Grand Council the entire membership was reported at only 4,099. Of course it would be easy for the writer to hazard an opinion as to the reason for this—to present his solution of the mystery—but for many reasons this would be out of place, might with truth be deemed impertinent. A historian has to deal with facts, where facts are possible, and no amount of explanation or mere writing could alter the grim truth that Cryptic Masonry in the Empire State has never met with the success which its position as an integral part of the American Rite should have won for it, apart altogether from its historical value and its ritualistic beauty.

The usual imperfect knowledge of the origin of the two degrees, Royal Master and Select Master, which make up "Cryptic Masonry," has, to state a historical fact, been the cause of much of their misfortune. For many years, in fact until 1870, the Southern Jurisdiction of the Ancient and Accepted Scottish Rite claimed sole jurisdiction over them, and equally determined were the claims of the Grand Councils, and, in some of the States, of Grand Chapters. The late Dr. Mackay said:

> The degrees themselves, in this ritual, will prove from what body they have emanated for their obligations, as originally conferred, provided for a pledge of submission to the Supreme Council of the 33d degree, though we are obliged to confess that, as a part of the system of spoliation which took these degrees out of their proper control, that part of the obligation is now omitted except when the degrees are conferred by an Inspector of the 33d. * * * The degrees of Royal and Select Master were originally brought to this country by an Inspector General of the Scotch Rite and deposited by him in the archives and placed under the control of the Princes of Jerusalem at Charleston, whose

rights and powers were afterward merged in the Supreme Council of the 33d at Charleston. The Inspectors of this Council disseminated these degrees over the country, conferring them on any qualified persons they pleased, but always requiring a pledge of allegiance to the Supreme Council. Charters were granted by the Supreme Council or its officers for the establishment of subordinate Councils of Royal and Select Masters, which subordinate Councils afterward united in the formation of State Grand Councils and threw off their allegiance to the Supreme Council.

This was written in 1850 and in the last edition of his "Encyclopædia" Dr. Mackay still expressed the same view as to the origin of the degrees, although some years before (1870) the Scottish Rite authorities had abandoned all jurisdiction over them.

This story of the origin of the degrees has been disputed, as has been nearly every statement in connection with early Masonic history, no matter how substantially backed up by indubitable evidence. The main argument against it does not seem to supply any circumstantial account to take its place, and leaves us to infer that the degrees, like Topsy, simply "grow'd," or, as one elegant Chicago writer expresses it, they were "detached degrees floating in the Masonic nebulæ." If we accept this theory we must indorse the view that Jeremy L. Cross was the Moses of Cryptic Masonry, for it was he who led it out of the vicinity of the "Masonic nebulæ" and landed it on the solid ground of the United States.

In an address at Galesburg, Ill., on Sept. 5, 1895, George W. Warvelle thus summarizes Cross' connection with Cryptic Masonry. He is evidently no believer in the theory of the Scottish Rite origin of the degrees:

> Dismissing from our consideration the apocryphal story of the transmission of the degrees from Frederick the Great and their subsequent exploitation by the Inspectors General of the Rite of Perfection, it may be said that the history of Cryptic Masonry, as a coherent and connected system, commences with the year 1818, and that it owes its present existence to the zeal or cupidity, or both combined, of Jeremy L. Cross. It has been clearly established that Cross received the degree of Select Mason from Philip P. Eckle, at Baltimore, in May, 1817, and thereupon actively entered into the work of its dissemination; that early in 1818 he, in some manner, became "possessed" of the degree of Royal Master Mason, which, prior to that time, had been mainly controlled by Thomas Lownds and his associates, and that he then conceived the project of uniting the two and forming a new system, to which he gave the name of Royal and Select Masters. The exact time when this was consummated has never been definitely ascertained, but Bro. Josiah H. Drummond, who has carefully run down the early Cross charters, fixes the event at some period between May and August of the year 1818. It does not seem, however, that the plan was fully perfected until the year following. From this period, then, may be dated the commencement of the Cryptic Rite and its existence as an organized branch of Freemasonry.
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> But in order to obtain a more intelligent conception of the development and progress of the Cryptic degrees during the years which have intervened since Cross first gave them publicity, it will be necessary to indulge in a brief retrospect of the high degrees, generally, during the same period, and to institute a few comparisons between the United States and other countries where they are practiced.
>
> The original purport of all "high degrees" was superior knowledge; the possession of some part of the mysterious arcana unknown by or denied to the great mass of the initiated. As a necessary corollary, membership was limited in point of numbers, and the exclusive character thus imparted formed one of the earliest and strongest incentives for their acquisition. This was the general condition of high-grade Masonry in the United States at the time Cross entered upon his Cryptic mission, and which so continued for many years, and this, practically, is its special characteristic in England and Continental Europe at the present time. It was not expected that the multitude would either desire or appreciate the more profound philosophy of the high degrees, nor was it intended that they should participate in the ultimate secrets, and in all countries, except our own, this policy has never been departed from. During those early years many initiates failed even to attain the Master's degree, while the number who were admitted to the mysteries of the Royal Arch were few indeed. In the chivalric orders the same rule prevailed. The Knights Templar was then, as now, the popular branch of these orders, but as they appealed at that time only to the intellectual and religious element of the craft, their numbers were ever of the most limited character. If we may judge from the published transactions of the first thirty years of the present century, I think I make no misstatement when I say, that, in point of numbers and influence, the Cryptic Rite equalled, if, indeed, it did not exceed, that of the Order of the Temple: and this was its comparative standing when, in 1828, the blight of Morganism fell upon the Masonic world. From 1830 to 1840 the high degrees, generally, were in a dormant condition. From 1840 to 1850 there was a period of convalescence, but it was not until 1860 that full recovery was effected. About this time the Ancient and Accepted Scottish Rite commenced to relax its theretofore exclusive character, by the creation of working bodies; two years later

the Grand Encampment gave impetus to Templarism by discarding the ancient badge of a Mason—the apron—which, prior to that time, had always been worn, and adopting a showy uniform and the mimicry of military usages. The Council, which, in the general awakening, had measurably kept pace with other organizations, then commenced to suffer by comparison; yet at all times its numbers have been fairly in proportion to the number of Master Masons in the country, and gauged by the standards which prevail elsewhere, and to which I have just alluded, its growth, though not large, has yet been eminently satisfactory and in keeping with its traditions and declared exclusive character.

Aside from a few unauthenticated instances of communication by certain of the "Inspectors General," the primary dissemination of the degrees, in organized bodies and under constitutional authority, must be conceded to Wilmans and Eckle at Baltimore, and Lownds at New York, the former controlling the Select, the latter the Royal degree. The Baltimore body, if indeed it can be called a body, never seems to have developed into a permanent organization, but rested rather in the caprice of the "chiefs" who controlled, or assumed to control, the degree of Select Mason. By these men temporary councils were organized whenever it was deemed expedient and the degree was conferred upon persons of their own selection. During the entire period of its exploitation by Wilmans, Eckle, and Niles, commencing at about 1795 and ending with the assumption of jurisdiction by the Grand Chapter of Maryland in 1824, it does not seem that any body bearing any similitude to those then or subsequently established to control or confer the other degrees of Masonry, was ever organized. There was indeed a vague and ill-defined something known as the Grand Council over which Eckle was supposed to preside as "Grand Puissant," but this body never materialized sufficiently to afford a good view, and from all that we can now learn it would seem that Eckle, as Grand Puissant, held and conferred the degree in a sort of proprietary right.

Lownds, on the other hand, subjected his degree of Royal Master Mason to constitutional authority by the organization in 1810, of a permanent body for its control and diffusion, and this body, which has successfully withstood all the mutations of time and the vicissitudes of fate, is still in existence as Columbian Council, No. 1, New York.

From these two bodies, mediately or immediately, is derived the Cryptic system instituted by Cross in 1818, and promulgated by him and his "deputies," as well as appropriated and imitated by others who came after him.

For a number of years Cross was very active in establishing Councils and conferring degrees. The common report says that he found the business very lucrative, and as none of his charter fees ever found their way to his reputed principal, the "Grand Council of the Select," at Baltimore, there is much reason to believe that these rumors were not altogether unfounded. Finding the growing demand beyond his power to supply without aid, he deputized one Cushman to assist him in the work, and a number of Councils were organized by his lieutenant. Rival peddlers afterwards appeared upon the scene, the most active of whom was John Barker, who worked as an "agent" of the "Supreme Council of the United States," and by virtue of the "high power" in him vested by the "Grand Constitution of the Thirty-third Degree," sold Cross' lectures and organized Councils. The combined efforts of these organizers, together with others of lesser note, soon had the effect of producing a very thorough and widespread diffusion. Cryptic Masonry became popular; it was cheap and at the same time "way up," and had nothing interfered to stop its onward march we may reasonably assume that it would in time have developed the full beauty of its still latent symbolism and have become one of the great Masonic expositors of the world. But being an exotic, it was acutely sensitive to every depressing influence, and when, by 1830, the fires of fanaticism had been fanned to their fiercest heat nearly every Council in the country had ceased its labors and passed into a condition of dormancy. For a period of ten years, or from 1830 to 1840, the Cryptic page is almost a blank. Then came a slow awaking, but in many localities dormancy had passed into death, and so complete was the extinction that even the memory of Councils and Grand Councils was lost until, in after years, the student, groping amid the debris of long-forgotten days, discovered and brought to light the old records and other evidences of former life. From 1840 to 1850 may be termed the period of the revival, and from this latter date until the present time the Rite has made substantial progress, but with periods of depression that can be better explained in connection with other topics embraced in this review.

From this view, if it be accepted, we would necessarily raise Cross to a level with Webb as a perfecter of Masonic ritual work, and we are also to infer that Lownds—an official of the New York Grand Lodge—did a little business on his own account while acting as Grand Visitor by bestowing on the brethren a degree of which he was the owner.

It is not the object of this work to add to the confusion in the craft by increasing the amount of speculation which confronts the investigator into our early history, or even to take up any position on a disputed point which is not absolutely demanded by the requirements of our history. We therefore leave the decision of the origin of these degrees, so far as we are concerned, to one side and take up their history after they had been accepted as genuine parts of the Masonic system.

In 1826 the Grand Chapter of Maryland issued a circular letter to its sister bodies throughout the United States in which the propriety was suggested of their assuming

jurisdiction over the Cryptic degrees. Among others, this circular was considered by the Grand Chapter of South Carolina, whose committee, in reporting adversely to the proposition (and which report was sustained by the Chapter), gave such a thorough analysis of the early history of the degrees that we give it here almost in full:

They have ascertained that the respectable brothers and companions, Dr. F. Dalcho, Dr. Isaac Auld, Dr. James Moultrie, Sen., and Moses C. Levy, Esq., with many others, received these degrees in Charleston, in February, 1783, in the Sublime Grand Lodge of Perfection, then established in this city (Charleston), of which body three of the above named brothers are still living, venerable for their years and warm attachment to the glorious cause of Freemasonry, and highly respected and esteemed in the community where they have so long and so honorably sojourned, and they are still members of the same sublime body.

Your Committee have further ascertained, that at the original establishment of the Grand Council of Princes of Jerusalem, in this city, on the 20th of February, 1778, by the illustrious Brothers Joseph Myers, Barend M. Spitzer and A. Forst, Deputy Inspectors General, from Frederick II., King of Prussia, Brother Myers then deposited in the archives of the said Grand Council of the Princes of Jerusalem, certified copies of the said degrees, from Berlin, in Prussia, which were to be under the future guidance and fostering protection of the government of the above named presiding body. The above named three respectable brethren and companions are, and have steadily been, members and officers of the said body of Princes of Jerusalem; their evidence, therefore, must be conclusive upon these points.

Your Committee are informed that the above named Brother Myers, previously to his return to Europe, while pursuing his mercantile concerns, resided some time in several of the cities of Virginia and Maryland, where he communicated a knowledge of the degrees in question.

The Committee further state, that the Grand officers and the Sublime Council of Inspectors General have been, since 1783, steadily in the habit of conferring the degrees in question, under their authority, in the Southern and Western States. Your Committee have seen and perused the first copy of these degrees that ever came to America, and old copies of Charters that have been returned by Councils in States, where Grand Councils have been formed, and the bodies surrendering have taken other charters for conferring the degrees from such Grand Councils of Royal and Select Masters thus formed.

From these statements the Grand Royal Arch Chapter will readily perceive that these degrees have been under a regular and independent Masonic protection and authority for more than forty-six years, and that they were thus circumstanced in the United States of America, at a period long antecedent to the establishment of Grand Royal Arch Chapters, or even of Chapters of Royal Arch Masons, in any part of the world.

The matter continued to come up before the Grand Chapters in various forms until 1853, when the General Grand Chapter, which met that year at Lexington, Ky., adopted the following report on the subject:

The undersigned, a special Committee, to whom was referred the subject of Degrees of Royal and Select Master, commonly called the Council Degrees, respectfully report: That they have examined the several very able reports and resolutions which have been made upon the subject of these degrees in various State jurisdictions, and attentively considered the positions taken by them, and have availed themselves of the light and information which they shed upon the history, character, and value of them. The subject is one which has claimed a large share of the attention of the fraternity for many years, and loud calls are made upon this G. G. Body to definitely settle the various questions which have grown out of the discussion. We have regarded these demands as rightly and properly urged, and have aimed to arrive at such conclusions as are just as well as satisfactory; and although we cannot flatter ourselves that we have entirely succeeded, as a reflection of the views of Companions, we think it will meet the just expectations of the larger number, and give offense to none.

The important question is that of jurisdiction, and to that single point we have directed attention. We have not aimed to reconcile contending claims, as from the conclusion to which we have arrived it is not necessary. We regret to state that past action and past legislation on the part of this M. E. Body has given rise to many misapprehensions, and induced a belief that the Royal and Select Master's Degrees were within the pale of jurisdiction of Royal Arch Masonry, and hence looking at this Body as the Common head, G. Chapters and Subordinates of this Body have come to the conclusion that they were under their control where Councils did not exist. But when we come to trace the common source of title, we are unable to discover how this Body has or ever had any rightful jurisdiction over them; and it must be borne in mind that it is

incumbent on this Body to prove title affirmatively and conclusively, and not rely upon the weakness of the title of any other claimant. We think there will be found an utter failure of proof on this point; and when we examine the G. G. Constitution, and find no allusion to these degrees, and on the contrary a distinct recognition of the four degrees conferred in R. A. Chapters, and those alone, and that Companions R. A. Masons are affiliated with us throughout the land, without reference to their possession of them, we are led to the conclusion that no governmental jurisdiction in Royal Arch Masonry has any control over them. And if this strong position needed any confirmation in the existing state of things in the fraternity, we shall find that in those States where they are cultivated to any considerable extent, they are under the government of Councils where these degrees and no others are conferred, and there we are content to leave them.

The conclusions to which we have arrived will render it unnecessary for us to examine any of the other questions which have grown out of the discussions relative to these degrees; for if we have no jurisdiction, we have no right to pass upon them, and we do not here assume to state who has jurisdiction, but only to state that, in our judgment, we have not. The subject has been examined so thoroughly and elaborately, and the features of it have been so fully canvassed by the whole fraternity that we have not deemed it expedient to recapitulate any of the various positions which have been taken, and to defend or deny them. We trust that this M. E. Body will concur with us in opinion that the demands of justice and the claims of expediency both require a settlement of the whole matter, and that it be hereafter excluded from the consideration of the R. A. Masons as such.

We subjoin the following resolutions, expressive of our conclusions, for the consideration of the G. G. Chapter:

Resolved, That this G. G. Chapter, and the governing bodies of Royal Arch Masonry, affiliated with and holding jurisdiction under it, have no rightful jurisdiction or control over the Degrees of Royal and Select Master.

Resolved, That this G. G. Chapter will hereafter entertain no question or matter growing out of the government or working of those degrees while in their present position.

Respectfully and fraternally submitted.

JOHN L. LEWIS, JR.,
EDWARD A. RAYMOND,
J. A. D. JOSLIN,
PHILIP T. SCHLEY,
AMAND P. PFISTER.

Lexington, Sept. 16, 1853.

This report, evidently written by John L. Lewis, put the subject on a practical basis, to-wit—that the degrees were being taken care of by a recognized body and it would be time enough for the Grand Chapter to consider fully the government of Cryptic Masonry when the Grand Councils neglected it. This was the view taken in the New York Grand Chapter when the matter came before it later on, and that action mainly holds to-day. Wherever a Grand Council exists its authority over the two degrees is supreme; where it does not now exist, but has existed, the control is found vested, generally temporarily, as in Virginia and other places, in the Grand Chapter of the State.

Turning to New York, the first evidence of the existence of the degree meets us in 1804, when it was conferred upon Royal Arch Masons (so it is presumed) by a certain Abraham Jacobs, who had received some of the Ineffable degrees at Charleston and completed the course at Jamaica. Among the papers held by Jacobs was a certificate signed by Moses Cohen, head of the Consistory at Jamaica, which stated that he (Jacobs) had been initiated into the degree of "Select Masons of Twenty-seven." This document was dated Nov. 9, 1790, and was the first evidence, in writing, so far as known, of the existence of the Cryptic degree. Jacobs was a Hebrew schoolmaster and got his first glimpse of Masonic light in St. Andrew's Lodge, Boston. He seems to have eked out his income by acting as a professional Freemason, having wonderful powers. In 1803 or 1804 he took up his residence in New York and continued to reside there until his death, in circumstances of dire poverty, about 1840. He was ready to confer degrees of any kind on anybody, although he does seem to have drawn the line at gentlemen who had served a term in State prison. Among his pupils for the higher degrees was Thomas Lownds, who was active in the formation of the first New York Grand Council in 1807, an organization that, so far as we can

see, was mainly gotten up to afford an air of regularity to the peddling of degrees. In 1810, when the Gourgas and Cerneau dispute was "on," Lownds started the "Columbian Council of Royal Master Masons." Cross, who seems to have become as great a peddler of degrees as Jacobs, began conferring the Select Master's degree in 1817. In 1823 Columbian Grand Council constituted itself as the guardian of the degrees in New York Stateand issued warrants for the establishment of Councils not only within its bounds but in Ohio, Massachusetts and elsewhere. It subsided in the Morgan times, but was apparently revived after the storm. In 1854, under the shelter of St. John's Grand Lodge, another Grand Council was organized and the spectacle of Royal and Select Masters hailing from different camps was presented until 1860, when a union was happily effected. Since then harmony and peace have prevailed; too much of the latter, unfortunately, for the degrees were often lost sight of altogether and it seemed as if all attempts at preserving their independent control, if not their exemplification, would have to be abandoned simply from the lack of interest which they excited in the Masonic mind. The degrees are essentially intellectual and Masonic workers know how difficult it is to preserve the interest of the brethren generally in such degrees as the Fellowcraft or that of Most Excellent Master.

We cannot follow the Grand Council through its history since 1860. It presents a long, dreary flow of seemingly unproductive labor and it is only within a few years that anything like success has been achieved. Of course the business of the body has been confined to the supervision of the degrees under its charge and it has added nothing to the general history of Freemasonry beyond the lesson it teaches of the pertinacity with which all that is true and beautiful holds on to life and survives, if it does not surmount, the tempest and the storm. So far as we can understand the reports submitted to the last meeting (1897) of the Grand Council of New York, the immediate prospects for the success of the body are not very bright, yet nowhere do we detect any signs of faintheartedness, any sentiment but that of a determined struggle to keep upheld the banner of Cryptic Masonry with a complete assurance that at some time in the not distant future a turn in the tide will be experienced and the craft be no longer struggling in the breakers. There is plenty of life in the grand bark and one sign of this is to be seen in the fact that during the year mentioned its strength increased by 134 members. This is not much, but it is a sign, and a hopeful one. With twenty-seven Councils scattered all over the State there is at least the nucleus of an army which is ready to take advantage of every opportunity that can turn the present somewhat dreary march into triumphal progress.

The truth is that the Cryptic degrees are intellectual rather than spectacular and present nothing to attract the brethren who are not thinkers. Their paucity of numbers renders their titles at present of little value to those who have a weakness for such advancement, they make little noise in the Masonic world, their degrees are barren of commotion and afford no scope for humor. The brethren are not infected with the rage for costume, they never appear on parade, and, while the degrees have a long—and, we fear, somewhat distorted—history, no one delves into it with the same eager interest that the students of, say, the Scottish Rite, have delved into its troublous and appalling archives. At the same time it has escaped all the bitterness of controversy and internal strife. Its story is mainly one of peace, and so, when the tide turns—as turn it will—it may catch the breeze of popular Masonic approval all the more readily because it will have no opposing winds to contend against, no hidden shoals to impede its progress.

The hope of Cryptic Masonry lies in elevating the brethren into thinking and studious rather than into parading, post-prandial, knife and fork degree or parrot-ritual Masons. When we get Masons to speculate about the intellectual and spiritual parts of the institution, rather than devote themselves to its social opportunities, we may expect to hear of the revival of our councils—but not before. This is sufficiently understood by the companions in the various councils. In the address of Grand Master John F. Baldwin at the meeting of the Grand Council of New York in 1897, the following significant pasage occurs in connection with a meeting at Peekskill, when he said he "listened with interest to a thoughtful and intelligent address by the veteran companion, G. Dickenson Bates, the subject being 'The Needs of the Craft for a Masonic College in the Empire State.' The advantage to the craft of such an institution needs no argument. In the language of the earnest speakers 'Complete this college and you place in the Masonic crown the largest, the brightest and the best jewel that was ever set there.' He also said: 'The zeal of this enterprise is eating me up, yet I take great pleasure, and do it with cheerfulness, in subscribing for the erection of a Masonic college $100 in gold.'" Nothing could hasten the advance of the cryptic degrees more than the establishment of such an institution and toward such a consummation the best energies of the companions of the councils should be directed. Then their body would not only be benefited, but all Masonry would feel the impulse, and its success would raise the entire craft to a higher plane of influence in the community than it has ever yet enjoyed.

Book XII.

CHIVALRIC MASONRY.


GRAND COMMANDERY OF THE STATE OF NEW YORK.
IHS

CHAPTER I.

CHIVALRIC MASONRY.

THE real historian of Knights Templarism in the State of New York was Robert Macoy, the distinguished Mason whose name has already occurred several times in the course of this work. It might be said that chivalric Masonry was his own particular favorite department and his service as Recorder of the Grand Commandery of the State from 1851 until his death, in 1894, gave him abundant opportunity, backed by his own natural inclination for such study, for inquiring into the history and tracing the progress of chivalric Masonry in the State of New York. He became, in fact, the one authority on the subject. In the Proceedings of the Grand Encampment for 1882 he inserted as complete a history, so far as the State was concerned, of Knights Templarism, and as anything we should write would necessarily be based upon that valuable contribution to Masonic history we have deemed it best to present it to our readers. It is somewhat abridged, so far as leaving out many names of merely local and passing interest are concerned, and here and there a slight, unimportant change has been made, but practically the story is left as it was presented to the Sir Knights by its author:

We are impressed with the conviction that the introduction of the Order into this country was brought about somewhat in this wise: That a few Sir Knights, having received the order in England, Scotland, or Ireland, and having emigrated to this country, met together as they became known to each other, by appointment, in a secluded place, in New York and other parts of the country; and after testing each other by the best evidence in their possession, organized themselves into "Encampments" or "Conclaves," and assumed control of "territorial jurisdiction," conferred the Orders, elected officers, issued diplomas, etc.

For the present, or until something more reliable than any "statement" yet presented can be accepted, we can offer nothing better as authentic history for the introduction of the Order of Knights Templar upon this continent. Nor do we deem it derogatory to the legitimacy of the "transmission," or of the merits of the system of Templarism, to admit these conclusions. During the early period of the



ROBERT MACOY.

institution there was no organized body that possessed absolute authority to issue warrants, hence it was recognized as legal for any number of Sir Knights, having the inherent right, to assemble in a secure place, apply the essential tests to each other, open an Encampment, receive petitions, and create Knights Templar.

In fact, and strange as it may appear, during the last century, the assumed prerogative of an Eminent

Knight Templar, Sovereign Grand Inspector General, or other high grade Mason has been frequently exercised by no other right than with uplifted hands, or glittering sword, and potential exclamation, "By virtue of the power and authority in me vested, I dub and create you a Knight of the Temple," etc. This was, we have been informed, a common and oft-repeated practice of making Templars in former times.

Sir Theo. S. Gourdin, Commander of South Carolina Encampment, No. 1, in 1855, said: "I have been unable to ascertain at what period, by what authority, and under what particular circumstances, the first Encampment was established in our country." Pennsylvania proudly claims the distinction of having inaugurated the Orders of Knighthood in the United States. This question must be settled by facts. The Keystone State insists that Templarism had its beginning there in 1793, and that the first Grand Encampment was established in Philadelphia, May 12, 1797, which has rendered "the name of Pennsylvania eternal in the annals of Templarism"—(vide "Creigh's History," page 29). This testimony is now contradicted. Massachusetts, from recent discoveries, shows, by the records of St. Andrew's R. A. Chapter, of Boston, that on the 28th of August, 1769, "Brother Wm. Davis received the four steps (degrees) of Excellent, Super-Excellent, Royal Arch, and Knight Templar," and that that body continued to confer the step of Knight Templar until 1797—(vide, "The Liberal Freemason" for May, 1881, page 47). Charleston, S. C., presents her claim for an early existence of Templary; that an Encampment was established in that city in 1780, but offers no proof, except an old seal in possession of some one; a great fire having destroyed their records. Baltimore, Md., is tenacious of its claim to antiquity in Templarism, and gives its birth in that city in 1790, of which the documentary proofs are forthcoming; while New York, ever true to the principles of justice, produces incontrovertible evidence that Templarism existed and flourished in the city of New York previous to 1785—(vide old newspapers New York city).

Upon whatever authority the foregoing statements are predicated, they do not relieve the present difficulty. They neither furnish the facts, nor aid us in the general search for the local habitations of our Templar Forefathers. The questions—Whence did they come, and where were the first Encampments organized? are still unsolved. As there are reasonable doubts on this point, we must claim for New York the honor of priority and original sovereignty, "with jurisdiction belonging thereto," as being pure in legitimacy as any jurisdiction in the United States, the claims of others to the contrary notwithstanding.

There were (per se) no Templar associations authorized to grant warrants for Encampments at the period cited. Sir Knights anywhere in the United States could, and probably did meet, as we have said, and increased their numbers, or dignified their worthy companions by the authority of "inherent right," keeping few and probably no records. Of one fact we are certain, viz.: that those who lived and labored in the days referred to have passed to their final rest, and have left few traces behind.

At this point we offer some interesting and valuable conclusions of Sir Knight W. J. B. MacLeod Moore, the Grand Prior of Canada. There is no writer of the present day who has gone more profoundly into the subject of Templar history than Col. Moore. His annual addresses to the Grand Priory of Canada are always perused with interest. The results of his investigations, his readings of the old records, and his personal experience in this department of Freemasonry, never fail to receive a flattering consideration from us all.

In relation to the connection between Masonic Templarism and that Templarism which defended Christian pilgrims, and fought the battles of the Cross, here are some of Col. Moore's conclusions, excerpted and abbreviated from his addresses:

"Templary in Scotland cannot establish any other claim than that which England and Ireland enjoy."

"I regard our Templary not as a degree of Masonry, but a revival of the Chivalric Order, preserved with Freemasonry only for convenience and security's sake. The tradition is, that at the suppression of the Templars in 1313, some of their number found refuge and held councils in the society of Freemasons, and that those meetings are represented in our present institution. My own conviction leads to the correctness of this tradition, for there does not appear any other way to account for the existence of small bodies of Templars being attached for so long a period to Masonic Lodges, except the theory that some of the Knights sought Masonic protection as above."—1873.

"There appears sufficient evidence to show that the Templar Order was never entirely suppressed. Its legitimacy was preserved by its connection with the Masonic Society."—1874.

"The reason why so little is known of the preservation of the Templars by the Freemasons may be found in the fact that none but Masons could then join the Order, and they preserved the strictest secrecy concerning everything Masonic. But when Freemasonry took a high and strong position in England, the fact of the continued existence of the Templars became public."—1875.

"The animosity that sprang up in the Romish church against Masonry in the last century, may have been occasioned by their discovery that their old antagonist, the Temple Order, was perpetuated in the secret recesses of the Masonic Order."—1876.

"In former times there were two separate classes of Knighthood, the earliest (now extinct) originated with the Crusaders, being independent military fraternities, which the modern Templars represent. The second class, or titular Knighthood, established long afterwards by Royal authority, still survives, and is a distinction of high honor, resting in the hands of Sovereigns, granted for distinguished services to the State.

"Masonry has no power, nor ever had, of conferring Knighthood; the only authority for so doing is a self-constituted one, in imitation of the early practices of Chivalry, which authorized one Knight to create another by giving the accolade to any worthy aspirant.

"With respect to the amalgamation of the Templar Order with Freemasonry, all the evidence that can be collected tends to show that in the middle,

if not in the early part of the eighteenth century, the Knights Templar Order was in possession of the English Masonic body, * * * but that the old Knightly fraternities were in nowise Masonic."—1878.

"My views with respect to the connection of the Templar Order with Freemasonry have been considerably modified. I cannot agree with the learned author of 'A Concise History of the Templar Order,' that Templary never found shelter in the Masonic body, for he holds that speculative Masonry did not exist until the time of Elias Ashmole. I think in the early days of the Templars there was a connection between Freemasonry and Templarism, and that in erecting their houses and their preceptories they employed the Freemasons, whose chief patrons were the Benedictine Monks. Now these monks were the same who had drawn up the Rule for the Templars, and this affinity probably tended to promote a feeling of sympathy for the Templars at the time of their persecution. No doubt the Freemasons were proud to assist men who had belonged to an Order so famous as the Templars, and who are still capable of rendering themselves useful to the secret Fraternity of Builders, whose intercourse with people of various nations, views, and beliefs, disposed them to offer shelter to a body of men persecuted for the more liberal opinions they had entertained in advance of the age. By this connection, the usages and ceremonies of the Templar Order were preserved from complete annihilation."—1880.

Passing from these considerations, which are of a general historical character, and sketching the origin and progress of the Order as it has been diffused in various parts of the world, we still encounter the difficulty of discovering the precise date of the introduction of the Order of Knights Templar into this State—the grand object of our investigation. In proof of the incoherent condition of the Order near the close of the last century, we quote from the records of the Grand Encampment of the State of New York, at its organization in June, 1814. Sir Elias Hicks, the Grand Orator of the day, on that occasion, said:

"The numerous Encampments of Knights Templars now existing within this State, being self-created bodies, are consequently governed by their own private and individual laws, acknowledging no superior authority, because, in fact, none heretofore existed. A longer continuance of this state of things could not but be productive of ill consequences, inasmuch as it was to be apprehended that these sorts of unconstitutional associations, so rapidly increasing in number, would, sooner or later, have lessened, if not entirely destroyed, that commanding respect due to so dignified a degree as that of Knight Templar. The want of a superior authority, which alone can regulate and preserve order in the proceedings of subordinate Encampments, not only might have induced such isolated corps to encroach upon prerogatives not their own, but must have ended in producing some serious misunderstanding among themselves, thereby occasioning a schism equally injurious to the prosperity and the glory of exalted Masonry."

In our examination of the old newspapers during the last century, in the city of New York, we copy the following from the Independent Journal, Wednesday, Dec. 28, 1785:

"The anniversary of St. John the Evangelist was yesterday celebrated with the most respectful deference and splendor, by the brethren of every Lodge of the ancient and truly honorable society of Free and Accepted Masons in this city, and by great numbers of very respectable gentlemen from several European nations.

"A numerous and well-conducted procession moved about 12 o'clock through the principal streets, with the insignia of their several ranks, to St. George's chapel (this building was located at the northeast corner of Beekman and Cliff streets), in the following order:

Tyler. Tyler.

KNIGHTS TEMPLARS.

Lodges.

Grand Lodge.

KNIGHTS TEMPLARS.

"Rev. Mr. Beach preached an excellent sermon, adapted to the solemn occasion; after which the charity children performed a hymn, with great influence on the passions of the audience; after which the brethren retired to their several Lodges, dined, and passed the evening very agreeably."

While the members of the Masonic fraternity celebrated the natal days of their patron saints, St. John the Baptist and St. John the Evangelist, the Sir Knights, as a body, seldom appeared in public.

A few years later, the following notice appeared in the New York Daily Gazette, June 25, 1789:

"Yesterday being the anniversary festival of St. John the Baptist, the same was celebrated by the ancient and honorable Society of Free and Accepted Masons in this city. A number of Lodges under the jurisdiction of the Grand Lodge of this State, met at the Coffee-house (corner of Wall and Water streets), at 11 o'clock in the morning, and went in grand procession to St. Paul's Chapel (Broadway, between Vesey and Fulton streets), in the following order:

[Here follow the officers and members of several Lodges, officers and members of the Grand Lodge, with columns of Knights Templars surrounding them, thus making three sides of a square. To do this there must have been not less than fifty men in each column, or more than one hundred in all, in Templar uniform.]

"A sermon was delivered by the Rev. Dr. Beach. After the exercises at the chapel, the brethren returned in like order to the Grand Lodge room in the Coffee-house, and at 5 o'clock p. m. sat down to an entertainment at the City tavern."

The editor thus comments upon the spectacle:

"This Order, consecrated to benevolence, has had on its rolls the most distinguished characters of society; and on this occasion many members of Congress and other characters of the highest distinction, were seen in this philanthropic band. The day was spent with that harmony and order which ever distinguish the Masonic fraternity.

"To the true children of sentiment and benevolence the distresses of the unfortunate are never forgotten, and in the festivities of this day the sor-

rows of the confined debtors were remembered by this society, and a handsome collection was sent to them by direction of the Grand Lodge."

The organization here referred to was known as "Old Encampment," "Grand Encampment," and sometimes as "Morton's Encampment," of which Gen. Jacob Morton was for many years Grand Master. The date and circumstances under which this Encampment was established are not definitely known to us. The general belief is that this was the body of Knights Templar that participated in the celebrations of St. John's day, December 27, 1785, June 24, 1789 and 1795. In the early days of the Masonic fraternity in this city, and particularly among Templars, there was a decided aversion to the publication of the affairs of the Order in the public papers. Hence the absence of information from that source. The first published list we find was in 1796, when the officers were Jacob Morton, Grand Master; John Abrams, Gen.; Martin Hoffman, Capt.-Gen. In 1798 the officers were Jacob Morton, G. M.; John Abrams, Gen.; Andrew Smith, C. Gen.; Nicholas G. Carmer, Std. Br., and William Richardson, Sec. In 1799 and 1800, with the same Master, were Andrew Smith, Gen.; Peter Irving, C. Gen.; and John Jacob Astor, Sec., Richardson having been made Scribe. From 1801 to 1806 the officers, with little alteration, were General Jacob Morton, G. M.; Peter Irving, Gen.; Wm. Cutting, C. Gen.; John J. Astor, Treas.; Edward W. Laight, Aid-de-Camp; N. G. Carmer, Std. Br.; John Bleecker and John H. Moore, Commissaries; Benjamin Jones, Sentinel. In 1806 the prefix "Grand" appears before the word "Encampment," and Samuel Jones as Captain-General.

In 1807 a change of officers was made, except Grand Master Morton; Samuel Jones became Gen.; Peter Irving, Capt.-Gen.; Alex. S. Glass, Std. Br.; John Speyer, Aid, and Ezra Weeks, Treasurer.

The Stated Meetings were held on the fourth Friday of March, June, September and December. The Annual Meeting was held on Trinity Sunday, when the election and installation of officers took place. On that day, between the hours of 12 and 1 o'clock, a moral discourse was delivered by the Grand Master, or by a Sir Knight deputed by him for the purpose, in the Encampment room, at which discourse all Master Masons were invited to be present.

Little is known of this Encampment after 1807, and in 1810 it passed out of sight. In 1815 Gen. Jacob Morton was admitted an honorary member of the Grand Encampment.

For some time previous to 1790 a body of Knights Templar, known as St. Peter's Encampment, flourished in the city of New York. Its source of authority we have been unable to discover, except that it was an offshoot from several of the self-constituted bodies that then existed in the city. Its officers in 1799 were John West, Grand Master; Thos. Megary, Gen.; Alex. Stewart, Capt.-Gen.; T. H. Kennedy, Thos. Holmes, Robt. Steele, Std. Bearers. The same officers appeared in 1800-01. When this Encampment ceased its operations we are not informed.

The early Encampments were distinguished by name only. At a later period a numerical designation was appended in addition to the title.

Rising Sun Encampment, No. 1, of which much of a contradictory character has been said and written of its origin, progress, and death, was established in the city of New York in the early part of the present century, by a number of Knights of the R. S. H. R. A. C. (the signification of these initials we are unable to give). It has been stated that this Encampment subsequently became Columbian Encampment, No. 1. This statement cannot be correct, because Columbian was known for several years without a number (the custom in former years), and subsequently was known as No. 5, which numerical designation was held until in the redistribution of numbers by the Grand Encampment in 1823, when Columbian was awarded No. 1. Doubtless several Sir Knights of Rising Sun assisted in organizing Columbian Encampment No. 5; besides, the two Encampments had co-existence for several years. Rising Sun Encampment passed away about 1817. This Encampment was not recognized by the Grand Encampment of the State of New York.

Rising Sun Encampment, No. 1, was represented in the Convention of Knights Templar which met in Philadelphia on the 15th day of February, 1814, for the purpose of organizing a Grand Encampment of Knights Templar in Pennsylvania. It received a Charter of Recognition May 3, 1814, from the Grand Encampment of Pennsylvania. By the Constitution of this Body they were accountable for their proceedings to, and bound to acquiesce in, the regulations of the first regular Grand Encampment of the State or the United States that should be formed. This Encampment conferred the degrees of Ark, Mark, Mediterranean Pass, Red Cross, Knight Templar, and Malta. The following were the first officers: James McDonald, M. E. H. P.; William B. Hatfield, E. G. Master; William Cowan, Capt.-Gen.; Michael Rafferty, Gen.; James McConkey, G. Stand. B.; Dr. Stephen D. Beekman, G. Sword B.; James McComb, Rec.; Peter Dob, Treas.; Lewis Weaver, Sentinel. Besides these it had a Court of Inquiry of five Sir Knights, in like manner as had "Old Encampment."

In 1809 the same officers were elected, except that Elias Dob was chosen E. Gr. Master, and Thomas Lownds was his successor in 1810. In 1812, the officers were Dr. Stephen D. Beekman, First Chief or H. P.; M. Hughes, E. G. Master; Archibald Bull, Capt.-Gen.; Wm. Harrison, St. Bearer; M. Rafferty, Gen.; H. Willet, Treas.; J. McDonald, Recorder; Artemus Brookins, Herald; Lewis Weaver, Sentinel.

May 3, 1814, Elias Dob was elected E. Gr. Master, and a committee was appointed to wait on the Grand Encampment of Pennsylvania to procure a warrant of Recognition.

Elias Dob was re-elected Grand Master in 1815; on May 17, 1817, Samuel Maverick was elected E. Gr. Master, and was representative to Gr. Encampment at Philadelphia on the 13th of June.

What has been herein stated pertaining to Jacob Morton's "Old Encampment," "St. Peter's Encampment," and that of "Rising Sun," up to the establishment of the Grand Encampment of New York State, 1814, is obtained from a perfect set of the City Directories of New York from the year 1785. Their evidence in our Courts is esteemed most highly. The population of the city was com-

paratively small during that period, and the "Directory" was an annual compendium and depository of all such information. Nevertheless, "Jerusalem Encampment," which is mentioned in "Webb's Monitor of 1802, is not spoken of in the Directories unless it was St. Peter's," which is recorded in 1799 to 1802, and to which Webb does not refer.

1816—June 20, and continuing several days. Representatives from eight Encampments and one Council met in convention in the city of New York, when they organized the General Grand Encampment, Knights Templar, of the United States. In this convention were representatives from three Encampments located in the State of New York, viz.: Temple, of Albany; Montgomery, of Stillwater; and Ancient (a title not before known to Templar history), of New York City.

1822, and for several years previous, there were bodies of Knights Templar located at Salem and Granville, Washington county, and Stillwater, Saratoga county, claiming to hold warrants from the "Grand Encampment of England, Randcliffe, G. C. N.," bearing date 1803.

As a matter of some interest to the present generation, the following document (warrant) is inserted to show the quality of authority on which the fratres of former days acted:

RANDCLIFFE, G. C. N. [Seal]

Wm. Jones, G. J. Robert Gill, A. G. C. N., G. S.

Mason's Lodge,

No. 2.

A Grand Warrant granted for the State of New York, United States of America, to be held at New York or elsewhere. We do hereby authorize and empower our trusty and well beloved Brother Isaac Moseley, M. D., Past Acting Grand Master, Rev. Samuel Peters, LL. D., and Stephen Thorn, Esq., of Granville, county of Washington, State of New York, from this time to assemble and hold Lodges in all the Superior degrees and Sections in Masonry above Symbolic, except that part of the Royal Arch, as acknowledged by the Grand Lodge, under this Grand Warrant at New York, or elsewhere, on all lawful occasions and reasonable times, to make and install Masons in all Superior degrees above Craft Masonry, except the Royal Arch. Provided the above brothers pay a due respect thereto. Otherwise this Grand Warrant to be of no force or virtue.

Given under our hand and seal this fifth day of September, 1803, and for Masonry 5803, and the year after the flood, 3355.

(Signatures not legible.)

The few foregoing facts and statements, collected from a wide and by no means thoroughly explored field, are diffidently offered as a slight and earnest contribution to the settlement of an interesting subject, in the hope that other and more competent laborers may be induced to give their efforts to the discovery of further information, and thus aid in dissipating the uncertainty that surrounds the question of the beginning of the Order of Knights Templar in the United States, and particularly of its introduction into the State of New York.

But whatever differences of opinion may exist on rival claims to original authority, first establishment, or inherent right, let us hope that all will unite in the grand effort to ascertain the truth, and when found sustain it in its full integrity, that the facts may be transmitted to future generations as true and unsullied as the bright and God-like principles of the Noble and Magnanimous Order of Knights Templar.

Here follows a brief account of the origin, progress and development of the several Encampments (Commanderies), in the State of New York, gathered from the best sources at our command.

GRAND ENCAMPMENT OF THE STATE OF NEW YORK.

The Grand Encampment of Knights Templars and Appendant Orders for the State of New York, regularly constituted by the Sov. Grand Consistory of the Chiefs of Exalted Masonry for the United States of America, its Territories and Dependencies, sitting in New York.

This day, the 18th of the 4th month, A. L. 5814, answering to June, A. D. 1814, and of the foundation of the Order of Knights Templars, the 696th year, a competent number of Sir Knights, being agreeably to notice, assembled at the place assigned for their deliberations, this Grand Encampment was opened with all due form and becoming solemnity:—Bro. Jonathan Schieffelin officiating as Thrice Illustrious Grand Master, James B. Durand as Senior Warden, and Toussaint Midy as Junior Warden.

The object of this meeting was next announced by the Thrice Ill. Grand Master, to be that of hearing the report of the committee appointed for the special purpose of drafting Constitutional Laws.

Whereupon the Grand Orator delivered a short, but animated discourse, in which he gave a historical sketch of the foundation of the Order of Knights Templars. And in order to perpetuate the motives that led to the establishment of this Grand Encampment as the groundwork of future operations in this branch of Freemasonry, he gave a concise account of the proceedings and the ceremonial that took place at its foundation by the Sov. Grand Consistory of Chiefs of Exalted Masonry for the United States of America, its Territories and Dependencies, held in the city of New York, January 22, 1814.

Accordingly, the Sov. Grand Consistory, fully impressed with the necessity and importance of this subject, did at that session of the 22d day of January, A. D. 1814, as aforesaid, Decree by a unanimous vote, the establishment of a Grand Encampment of Knights Templars and Appendant Orders for the State of New York, and immediately proceeded to its formation by choosing the Grand Officers thereof, when the majority of votes then cast proving in favor of

De Witt Clinton, for Thrice Ill. Grand Master.
Martin Hoffman, for Grand Generalissimo.
John W. Mulligan, for Grand Captain-General.
James B. Durand, for Grand Senior Warden.
Jacob Schieffelin, for Grand Junior Warden.
Elias Hicks, for Grand Orator.
Anthony Rainetaux, for Grand Recorder.
Joseph Gouin, for Grand Treasurer.
Jonathan Schieffelin, for Grand Marshal.

They were accordingly installed into their respective offices, and the establishment of the Grand Encampment of Knights Templar and Appendant Orders for the State of New York was next proclaimed in ample form.

A constitution for the government of Grand and Subordinate Encampments was then adopted, the first section of which defined who should be officers and members thereof, viz.: the Grand Officers and members of the Supreme Council of Grand Inspectors General of the thirty-third degree, the Grand Officers and members of the Sov. Grand Consistory, and all Past Thrice Illustrious Grand Masters, Grand Generalissimos and Captains General, together with the Grand Master, Generalissimo and Captain General of all Subordinate chartered Encampments, and one delegate from each independent Council of Knights of the Red Cross.

The officers of a Subordinate Encampment shall consist of a Grand Master, a Generalissimo, Captain General, Senior Warden, Junior Warden, Orator, Treasurer, Recorder, Standard Bearer, Herald and Watch.

The jurisdiction extended to any State or Territory wherein there was no Grand Encampment regularly established. The other articles and sections are much the same as usually compose documents of this character.

From its organization to the present (sixty-eight years), the Grand Encampment of this State has held its annual, and frequently special conclaves with notable regularity, under favorable and varying circumstances, transacting its business regularly, electing and installing its officers, and performing such other duties as of right belonged thereto. Space, even for a brief recapitulation of the various important measures which have been enacted for the benefit of the Order in this jurisdiction, can not well be afforded in this compendium.

At no time during its long existence, and especially while the Anti-Masonic crusade flourished with its rancorous malignancy, did the fratres of the Grand Encampment falter in their fraternal devotion to the Order, or neglect an important duty imposed whereby the institution might be benefited. When men of great repute in civil and political life could not withstand the shock of unjust demands, unrestrained opposition and falsehood, the founders of this Grand body and their immediate successors, who have long since "passed through nature to eternity," adhered boldly and triumphantly to the noble cause they had espoused. To them is justly due our acknowledgments of gratitude for upholding and protecting our standard through the fierce struggle of ignorance and fanaticism.

During the sixty-eight years of its active service, 58 warrants for the establishment of Subordinate bodies have been granted, of which 54 are now in existence, with a total membership of 6,596.

Columbian Commandery, No. 1, City of New York.—Of the origin of this ancient body we can find nothing satisfactory; our first information dating back to its organization as Columbian Encampment, No. 1, December 1, 1810, which was some four years anterior to the formation of the Grand Encampment of this State, to which, at its conclave of 1815, Columbian petitioned for admission, and from which it received a warrant as Columbian Encampment, No. 5, bearing date February 4, 1816, signed by De Witt Clinton, M. Em. Grand Master; Martin Hoffman, Ill. Dep. Gr. Master; John W. Mulligan, Ill. Gr. Gen'mo; Ezra Ames, Ill. Gr. Capt. Gen.; James Durand, Ill. Gr. Senior Warden; Jonathan Schieffelin, Ill. Gr. Junior Warden; Joseph Gouin, Ill. Gr. Treasurer, authorizing and empowering Thomas Lownds to be the first Ill. Gr. Master; John Telfair to be the first Generalissimo, and Gerrit Morgan to be the first Captain General, who, with balance of officers, elected and appointed, were invested with full power to constitute Knights of the Red Cross, dub Knights Templar, create Knights of Malta, and to install Knights of the Christian Mark and Knights of the Holy Sepulchre.

The old warrant, seal of 1810, and records from 1826 to 1862, the Commandery again became possessed of in 1878, through the decease of Robert B. Atterbury. After due process of law (aided by Peter Forrester, Edward M. L. Ehlers, G. W. Millar and James McGee), the party who held them when Em. Sir Kt. Atterbury departed this life, was compelled to deliver them over to their rightful owners.

On examination of the returns on file in the office of the Grand Recorder, and documents in possession of the Recorder of Columbian Commandery, together with information gleaned from old City Directories, and other sources, we find that conclaves were held in St. John's Hall (of which Ill. Thomas Lownds was proprietor), at 8 Frankfort street, as far back as 1813-1814, on second Thursdays of May, August, November, and February, and constitutional meetings on Good Friday and Trinity Sunday. In addition to the officers of the present day, there were an Orator, a Conductor and a Herald.

1815-16.—The place of meeting was changed to Masonic Hall, 55 Nassau street. Sir Robert Emmet was the Generalissimo. At the Annual Conclave of the Grand Encampment in 1816, P. G. C. Thomas Lownds was selected as the delegate of the Grand body to represent its interests at a convention to be holden in Philadelphia, for the purpose of forming a General Grand Encampment of the United States.

An appended page in tabular form presents the first four officers as far as it is possible to obtain them from 1810 to date (1882).

1824.—December.—The Grand Encampment changed the numerical designation of Columbian Encampment, No. 5, to Columbian Encampment, No. 1. An important event occurred during this year respecting Templar and National history. August, 1824, the Marquis de Lafayette, as the guest of the nation, arrived in the city of New York. Among the Encampment's officers and members were many prominent and influential men in civil and military walks tof life. The chief officer of this Encampment conceived the idea of honoring this distinguished man and Mason by creating him a Knight Templar. With this intention in view he waited on Lafayette. The meeting was a cordial and pleasant one; the Encampment's wish was expressed and accepted, he consenting to be present and receive the Orders. It so happened that the chief officer of Morton's Encampment, No. 4, who was alike a prominent and influential gentleman, also became imbued with the same spirit, and laid

siege and claim, and quite a controversy took place, culminating in Morton meeting in conjunction with Columbian, at an afternoon session, specially called, notices being sent to Sir Knights by Sir A. B. Hays, Recorder of Columbian, and in the presence of a large assemblage of prominent Sir Knights, Gen. Lafayette was created a Knight Templar in full form. The punch bowls used on the occasion of the banquet, and from which the distinguished Sir Knight drank, are now in possession of this Commandery, and can be seen at the banquets of its regular conclaves. They are imported bowls of the period, appropriately decorated with Masonic emblems. They were carefully treasured through these many years by Sir A. B. Hays, who, on his re-entre to Columbian several years since, returned them to the "Old Guard." In the succeeding year, 1825, George Washington Lafayette (son of the Marquis) and M. Levasseur (both of whom had accompanied the Marquis on his visit) were knighted in this Encampment. This being a disputed matter for years past between Morton and Columbian Encampments, it was our intention to have allowed the matter to rest without notice in this sketch; but in our researches, such uncontradictable facts, statements of eye-witnesses, and records have presented themselves that our natural pride of priority in the welfare of Columbian would not permit us to allow so important an event in its history to have passed into further doubt and obscurity.

1826.—A resolution was adopted presenting each P. Em. Commander of this body, together with the widow of P. Gr. Commander Thomas Lownds with a piece of plate to the value of fifty dollars.

June 23, of this year, Sir Robert B. Folger was received and constituted a Red Cross Knight, Columbian, No. 1, and Morton, No. 4, working in conjunction, and on the 30th of the same month he was created a Knight Templar. We refer to this for the purpose of remarking that he and Sir Robert A. Robertson (among the older members) are the only Sir Knights who are known to us to be now (1882) living.

September 1.—Columbian, No. 1, in conjunction with Morton, No. 4, appropriated an amount sufficient for the fitting up of a Chamber of Reflection, and on the 22d, again met in conjunction with Morton, No. 4, and conferred the orders of Knights of Christian Mark and Holy Sepulchre. The hour of meeting during the winter was 6:30 p. m. Fees for the orders were twenty dollars, and annual dues fifty cents.

1826-27 were exceedingly successful years; harmony prevailed, and the records show there was an abundance of good men added to the ranks. The exchequer, when balanced at the expiration of the Templar year, showed a considerable remainder, with all claims liquidated.

1828.—P. G. Commander Samuel Maverick, of Rising Sun Encampment, No. 1 (which claimed birth in the latter part of the last century, and held allegiance to the Grand Encampment of Pennsylvania up to 1817), petitioned for membership in this Encampment, and was regularly and constitutionally healed. In November, 1842, he petitioned the Grand Encampment to be placed as a P. G. Com. of Columbian Encampment, No. 1. The matter was referred to this Encampment, and by them acted upon; by resolution his wish was granted, which was ratified by the Grand Encampment.

1829.—From this time the affairs of the Encampment were conducted with earnestness and propriety; the officers were annually elected, apparently without contention. In some years the increase of membership was encouraging and satisfactory.

1832.—Here we find the first record of an honorary member in the person of Sir Frederick Hadfeg.

1833.—December 13.—Sir Fitz Greene Hallock, the distinguished poet, renewed his membership.

1838.—Sir William W. Nexsen, at present the oldest member of Columbian Encampment, received the Order of Red Cross.

1839.—February 19.—By dispensation, met in Brooklyn, in conjunction with Clinton, No. 14, and conferred the Order of Temple on Sirs Wm. W. Nexsen and Harvey F. Lombard. At the Annual Conclave of the Grand Encampment, held this year, a resolution was passed that the installation of officers of the Grand Encampment, together with the officers of Columbian Encampment, No. 1, Morton, No. 4, and Clinton, No. 14, take place at the next regular meeting of Columbian Encampment, No. 1, in the city of New York.

1840.—March 6.—The Grand Commanders of Morton, No. 4, and Clinton, No. 14, each requested to be present with such of their Sir Knights as had not received the Orders of Christian Mark and Holy Sepulchre, at conclave held in Barnes' Building, No. 33 Canal street, December 11, at which a large number of the Sir Knights of the several Encampments were present and received the Orders. Columbian's staff officiating.

1841.—Columbian Encampment, No. 1, in conjunction with Morton Encampment, No. 4, and the following Royal Arch Chapters, Ancient, No. 1, Phenix, No. 2, and Jerusalem, No. 8, rented and fitted up rooms at 33 Canal street for their meetings.

September 16, united with Morton, No. 4, and Clinton, No. 14, as an escort to the M. W. Grand Lodge, of the State of New York, the occasion being the reception by that body of the General Grand Chapter and the General Grand Encampment of the United States, which bodies held their triennial meetings in this city. The reception took place in the Broadway Tabernacle, which stood on Broadway, near Anthony, now Worth street. The Templars on this occasion led the procession through the streets of New York, as cavalry and infantry. The following was the Templar order of uniform: "Dress—Black, black stock and gloves, plain black scarf over the left shoulder, chapeau with black satin cockade, black apron of triangular form, and straight sword. Officers and members of the Grand Encampment to wear the trimmings of the chapeau, apron and sword of gold, all others silver. No feathers to be worn by any one."

1842.—Sir B. Gleason, of Boston, delivered a lecture on the Red Cross Degree, which was listened to with great interest.

1843.—There were four conclaves held during the month of March—work at each. These conclaves were held in Warren Hall, corner Henry and Oliver streets.

October 20.—Agreeably to a request by circular

from the M. W. Grand Lodge of this State, Sir S. Maverick was appointed a delegate to unite with M. W. Grand Lodge Committee and delegates from other Masonic bodies to consult on the subject of taking a building and fitting up rooms for the accommodation of the craft.

1844.—Sir Richard Ellis, Gr. Master of the Grand Encampment, Gr. High Priest, Gr. Chapter, Grand Treasurer of the Grand Lodge, and P. G. Commander of this Encampment, died at the advanced age of 71. The asylum was ordered to be draped in mourning for six months.

1845.—The Encampment removed to Warren Hall, corner of Oliver and Henry streets.

1848-58.—Election of officers. There was a dearth of work compared with former years. During this period the difficulties known as those of 1849 existed. They seemed to have exercised influences over all branches of the Masonic family, creating a dormant feeling.

1858-59.—Interest revived in the affairs of Columbian. The Grand Lodge difficulties had been amicably settled.

1860-61.—In the winter the property and books were destroyed by the burning of the rooms, No. 8 Union Square. Joined with Morton, No. 4, Clinton, No. 14, of Brooklyn, Palestine, No. 18, and De Witt Clinton, No. 27, in a parade and grand reception to Washington Commandery, of Washington, D. C., which Commandery presented Columbian with a beautifully engrossed set of resolutions, and an invitation to visit their city, promising a knightly greeting.

1861.—Conclaves held in Odd Fellows' Hall, corner Centre and Grand streets. During this year trouble arose in the Commandery, which culminated in the expulsion of Sir Robert B. Atterbury, Em. Commander, at a conclave held Oct. 17, 1862. He retained possession of the warrant, etc., of the Commandery, which he positively refused to surrender. The time for the election of officers having lapsed without an election having taken place, the Gr. Com., Zenas C. Priest, ordered an election to be held April 4, 1862. Sir Pearson Mundy, G. C. Gen., presided, when Sir John Costello was elected Em. Commander; Sir Virgil Price, Gen.; Sir Titus M. Evans, Capt. Gen.; Sir George A. Hunter, Treas., and P. S. Van Houten, Recorder. At the annual Conclave of the Grand Commandery a substitute warrant was granted to enable the Commandery to continue its work.

1862.—Although considerable work had been done, yet the principal business of this year was in reference to Fm. Sir Robert B. Atterbury, who (by reference to his records, now in possession of the Commandery), with a number of Sir Knights held several conclaves at a meeting-room in Avenue D.; also in 79 Essex street; also held an election and conferred the orders, all of which was declared irregular by Sir Zenas C. Priest, G. C.

1863—Jan. 2.—Seemed to be another gala night, for we find assembled Sir Geo. B. Edwards, G. C., of N. J.; Sirs John Shepley and S. B. Atwood, of St. John's Com., R. I.; Sir U. H. Chase, of Texas; Sir E. Brooks, of Hugh de Payens, N. J., and many others. Order of the Red Cross was conferred upon four companions, after which the following were created Knights Templars: Sirs Gen. Robert Anderson, Alfred A. Valentine, Wm. H. Hall, R. B. Wilson, D. C. Minton, P. Sexton, Samuel Martin, and J. Dewitt Brinkerhoff.

1864—Feb. 12.—Communication of deep sorrow received from the Grand Commander in reference to decease of Sir William H. Burtis, D. G. C., also a communication in reference to Tactics and Drill, both signed by Sir Orrin Welch, G. C.

May 23.—Sir Enoch P. Breed, P. G. C., visited the Com., and was thanked for the able manner in which he performed the ceremonies. Sir Amos S. Rogers was about sailing for Cadiz; he invited the Sir Knights to visit his ship at Pier 19, E. River. The invitation was accepted and a neatly engrossed certificate of membership was presented him. A sumptuous feast was spread on board the vessel, of which the Sir Knights partook; speeches, toasts and good wishes were also served up—all happy.

1865—April 24.—Sir A. T. C. Pierson, Grand Capt. Gen., and a number of visitors from afar were present. A committee was appointed to draft suitable resolutions on the untimely demise of the chief magistrate of the United States, Abraham Lincoln. The attendance at the conclaves during this year was uniformly large, and great interest was shown in Templar matters.

Nov. 13.—Information received by communication from John Hancock Lodge, No. 70, stating that Captain Sir Thomas P. Stetson (of this Commandery), of the ship Mercury, for heroic conduct at sea, in the saving of forty-three lives, from the burning ship William Nelson, had been honored with a magnificent set of Masonic regalia, and was made an honorary member of Lodge de l' Amitié, Havre. He was also honored by the Knights Templar of Havre, and the ladies of Paris presented him with an elegant gold medal. He had likewise been honored by the British Government through the British Minister, in 1862, by being presented with a magnificent gold chronometer for a similar service, in saving forty-seven lives from the ship Spartan. Columbian honored her valiant Sir Knight, upon his arrival from Havre, with a set of commendatory resolutions for his meritorious conduct.

April 13.—Very encouraging report was received from the Standing Committee, in which congratulations on the harmony prevalent, good work performed, and efficiency of the officers, together with the growing interest shown by the Sir Knight, calling upon all to redouble their successful efforts for the succeeding year. $73.13 in Treasurer's hands, and all claims paid; report eighty-six paying and three life members; ten were knighted and one affiliate.

May 11.—Decided to pay a visit to St. John's Commandery, No. 2, of New Haven.

June 11.—Departed for that city, where an exceeding happy intercourse was experienced with the fratres of New Haven.

1869—April 26.—Officers were installed by Sir John A. Lefferts.

May 24.—Regular Conclave held at asylum, No. 456 Sixth avenue. Rooms leased corner Bowery and Bleecker street.

June 28.—E. Com. Alfred A. Valentine, called attention to the death of Sir Titus M. Evans, P. C., in a very feeling manner.

Nov. 22.—A petition of Sir Knights asking con-

sent for the forming of Constantine Commandery. Sir Thos. Chandler, G. C., of Georgia, was elected an honorary member.

1870—March 28.—Commandery ordered in mourning for thirty days, out of respect to the memory of Sir Robert D. Holmes, P. G. M. of the Grand Lodge. Alfred A. Valentine, Em. Com., made a few eulogistic remarks, and requested each Sir Knight present to join him in a silent prayer to the Giver of all good for consolation to the widow and fatherless.

April 25.—There were present sixty-six Knights of Columbian, together with an array of celebrities from this and other jurisdictions. Receipts the largest for any one year to date, amounting to $1,087.79. At this Conclave Sir Isaac Simonson received a full Knight Templar outfit, as a token of esteem. Officers installed, Sir Chas. T. McClenachan, of Palestine, acting Grand Marshal.

July 11.—Large attendance of members and visitors. Sir Chas. Roome, J. G. W., was present and addressed the Commandery.

1871—April 24.—Installation of officers by Sir Geo. Van Vliet.

Sept. 15.—Complimentary resolutions presented to Damascus Commandery, No. 5, Newark, N. J., for attentions paid to Sir Fred. W. Herring, Em. Com. of Columbian Commandery, during the recent visit to Baltimore. The Commandery proceeded to Newark for the purpose.

Oct. 31.—Announcement of the death of Sir Robert Anderson, Major General of U. S. A. Suitable letters of condolence ordered to be sent to his immediate relatives.

1872—Feb. 20.—Sir Knights and their ladies invited to visit the Rink in Newark, and participate in a public reception tendered by Damascus Commandery, No. 5.

1873—Nov. 19.—Application for recommendation of York Commandery, in this city.

April 15.—Sir Walter M. Fleming, elected Em. Com. Officers installed by Sir Chas. Roome, Gr. Capt.-Gen., Sir Albert G. Goodall, acting Gr. Marshal.

May 6.—The attendance at this Conclave was the largest held by the Commandery for many years. Sir Knights form all the city Commanderies, other parts of the State, New Jersey, Pennsylvania, and many Grand officers were present. Order of the Red Cross was conferred in full Persian costume.

June 3.—Sir Frank L. Stowell, R. E. Grand Commander, officially visited the Commandery, and gave a Knightly address.

Columbian united with other Commanderies, Masonic and Civic societies of this city in the obsequies of Bro. James Orr, Major-Gen., of South Carolina, late Minister to Russia.

Sept. 16.—Invited by the Knights Templars of Philadelphia, to participate in the consecration of their new Masonic Temple. Conclaves held this year in Odd Fellows Hall.

1874—April 7.—Annual election of officers. Sir Geo. W. Southwick, G. Std. B., visited officially, presided during the election, and installed the officers. Receipts during the year nearly $1,500.

June 2.—First Conclave held in Masonic Temple, Sixth Avenue and Twenty-third street. Very large attendance of members, Grand and Past Grand officers, Sir Knights from city and country Commanderies; from New Haven, Conn., New Jersey, etc. 119 on the roll of members.

1875—March 16.—Announcement of the death of Sir Jonathan Jarvis, P. G. Treas., and life member of this Com. Ordered that the asylum be draped in mourning, and letters of condolence be sent to his relatives.

April 20.—Sir Peter Forrester, in behalf of his father, Dr. James C. Forrester, presented to the Commandery a beautiful silk Beauseant, which was afterward (June 2) displayed in the dedicatory ceremonies of the Masonic Hall, Sixth avenue and Twenty-third street. On this occasion Columbian Commandery was assigned the right of the procession, one of its Past Commanders being selected as chief of the first division.

1876—May 31.—Pilgrimage to Philadelphia, and participated in "Centennial" parade, June 1.

Nov. 9.—Attended the funeral of one of its most zealous officers, Sir John A. Moore, late Treasurer. 143 members on the roll.

1877—April 17.—Public installation of officers; Sir Chas. Roome, P. G. C., officiating; Sir Peter Forrester, Em. Commander. During the evening a beautiful copy of the Holy Scriptures, a memorial of Sir John A. Moore, was presented by Dr. James C. Forrester (father of the E. C.), and Dr. Griswold. Sir John A. Collins presented Sir Walter M. Fleming, P. C., with a beautiful gold ring.

Oct. 16.—Sir E. M. L. Ehlers, in feeling and appropriate language, announced the death of Sir and Gen. John E. Bendix.

Dec. 18.—Interest of this evening was heightened by a number of presentations. 1st. Sir Peter Forrester presented the Commandery with a beautiful banneret, with the badge of the Commandery emblazoned thereon, and the motto "Patria et Ordo." 2d. Banneret, ancient crest of the Forrester family, gift of Sir A. P. Moriarty. 3d and 4th. Bannerets to Sir Edward Martin Luther Ehlers, Generalissimo, and Sir William Douglas May, Captain-General. Membership, 163.

1878—March 5.—Large attendance of Templar celebrities. Notice of the death of Sir Ezra A. Barnum, P. G. M. Historical address by Sir George W. Walgrove. Interesting addresses were delivered by several of the distinguished Sir Knights present.

May 7.—Annual Conclave. Death of Sir Orrin Welch, P. G. C., announced. Sir Geo. W. Millar elected a life member. Officers installed by Sir W. M. Fleming.

June 18.—Sir E. M. L. Ehlers, Gen., announced that Sir Peter Forrester, Em. Com., had been elected to the position of Grand Warden at the last conclave of the Grand Commandery. Death of Sir Henry Clay Preston, P. G. C., was announced.

1879—Feb. 19.—This conclave was made memorable by the renewal of the membership of Sir Aaron B. Hays. He received the orders in this Encampment April 12, 1824. His recollections of Templarism and labors of the Encampment in the olden times were exceedingly interesting.

April 1.—Commandery placed under renewed obligations to Sir Peter Forrester, by the presentation of an exquisite set of solid gold and silver jewels for the three Council officers. Announcement of the death, at an advanced age, of Sir James Jenkinson.

After a harmonious election the new officers were installed by Sir Peter Forrester, Grand Warden.

1880—Jan. 20.—A fraternal visit from Morton Commandery, No. 4. The Order of the Red Cross was conferred by Sir Albert G. Goodall, Em. Com. of Morton, and his efficient corps of officers.

Jan. 29.—Commandery acted as escort to M. W. Chas. Roome, Grand Master of Masons of New York, on the occasion of an official visit to the Second Masonic District at Greenpoint, Kings County, and were the guests of St. Elmo Commandery, No. 57, at that place.

April 6.—Election resulted in returning same officers as preceding year.

Oct. 9.—Paraded at the ceremonies of laying the foundation stone of the Egyptian Obelisk in Central Park. The Templar bodies acting as escort to M. W. Jesse B. Anthony, Grand Master of Masons of New York.

Oct. 19.—Sir George W. Walgrove, R. E. Gr. Com. of the Gr. Commandery, installed Sir Peter Forrester as the Gr. Junior Warden of the Grand Commandery, to which position he had been elected at the last annual conclave.

PRINCIPAL OFFICERS OF COLUMBIAN COMMANDERY, NO. 1.

Date.	Commander.	Generalissimo.	Capt.-General.	Recorder.
1810-11	Thomas Lownds	Jacob Friday	Samuel C. Smith	Robert Hayward.
1812	Thomas Lownds	Jacob Friday	Peter Roome	Robert Hayward.
1813	Thomas Lownds	John Utt	Samuel C. Smith	Francis Dubaur.
1814	Thomas Lownds	Robert Young	Nicholas Roome	Francis Dubaur.
1815	Thomas Lownds	Robert Emmet	John Telfair	Resolvent Stephenson.
1816	Thomas Lownds	John Telfair	Gerrit Morgan	.....
1817	Thomas Lownds	.....	.....	.....
1818	Thomas Lownds	John Telfair	Gerrit Morgan	William Carlisle.
1819-20	Thomas Lownds	.....	.....	.....
1821	George Howard	Gerrit Morgan	John G. Munn	J. Jones.
1822	George Howard	.....	.....	.....
1823	Gerrit Morgan	.....	.....	.....
1824	O. M. Lownds	George Scriba, Jr.	Wm. H. Wetmore	Aaron B. Hays.
1825	George Scriba, Jr.	.....	.....	Richard Ellis.
1826	James Herring	Robt. B. Atterbury	Geo. W. Hyer	Richard Ellis.
1827	Robt. B. Atterbury	Richard Ellis	Aaron B. Hays	John G. Haight.
1828-29	Richard Ellis	Richard Rudd	Thos. G. Potter	Thomas Slade.
1830	Richard Rudd	Chas. Mowatt	Charles Colgate	Thomas Slade.
1831	James Herring	Chas. Mowatt	Geo. Arnold	Thomas Slade.
1832	Chas. Mowatt	Geo. Arnold	Robt. R. Boyd	Thomas Slade.
1833	Geo. Arnold	Robt. R. Boyd	Thomas Slade	Chas. Mowatt.
1834	Richard Ellis	Robt. R. Boyd	Henry Marsh	Chas. Mowatt.
1835-36	Richard Ellis	Robt. R. Boyd	Henry Marsh	Thomas Slade.
1837	Richard Ellis	Robt. R. Boyd	John Telfair	Alex. M. Nicoll.
1838	Richard Ellis	Robt. R. Boyd	John Telfair	Aaron B. Hays.
1839	Richard Ellis	Robt. R. Boyd	Wm. C. Burnett	Wm. W. Nexsen.
1840	Richard Ellis	Robt. R. Boyd	James Miller	Wm. W. Nexsen.
1841-42	Robt. R. Boyd	James Millar	Jonathan Jarvis	Wm. W. Nexsen.
1843-44	Robt. R. Boyd	Jonathan Jarvis	O. Newcomb	Wm. W. Nexsen.
1845	Jonathan Jarvis	O. Newcomb	Wm. Dinneford	Wm. W. Nexsen.
1846	Wm. Dinneford	O. Newcomb	Wm. W. Nexsen	Wm. L. Hall.
1847	Oscar Coles	Wm. C. Burnet	Anthony Chappell	Samuel Gelston.
1848	Oscar Coles	Wm. C. Burnet	C. W. Carpenter	Samuel Gelston.
1849	C. W. Carpenter	O. Newcomb	Wm. H. Norris	Chas. L. Church.
1850	C. W. Carpenter	O. Newcomb	Wm. H. Norris	Chas. Klett.
1851	Wm. H. Norris	O. Newcomb	Wm. H. Youngs	Wm. W. Nexsen.
1852	O. Newcomb	Wm. H. Youngs	C. W. Carpenter	Wm. W. Nexsen.
1853-56	R. B. Atterbury	Wm. H. Youngs	Wm. W. Nexsen	Chas. Klett.
1857	R. B. Atterbury	Robert Roberts	Wm. W. Nexsen	Vincent W. Bate.
1858-59	R. B. Atterbury	Wm. W. Nexsen	John G. Beck	Vincent W. Bate.
1860	R. B. Atterbury	Henry C. Banks	John M. Smith	Geo. Raymond.
1861	R. B. Atterbury	Virgil Price	John Costello	P. S. Van Houten.
1862	John Costello	Virgil Price	Titus M. Evans	P. S. Van Houten.
1863	Titus M. Evans	Chas. L. Church	Leonard Burnnam	P. S. Van Houten.
1864	Henry C. Banks	Robert Prothero	Wm. H. Holt	P. S. Van Houten.
1865	A. W. Budlong	Wm. H. Holt	Jas. Lidgerwood	Wm. J. Surre.
1866	James A. Reed	John Martin	Dan'l B. Northrup	Wm. J. Surre.
1867	James A. Reed	John Martin	Henry E. Gilbert	W. J. Holbrorow.
1868	John Martin	Henry E. Gilbert	Wm. F. Evans	W. J. Holbrorow.
1869	A. A. Valentine	Fred W. Herring	Peter Forrester	Isaac Simonson.
1870-71	Fred. W. Herring	Peter Forrester	Geo. W. Millar	Isaac Simonson.
1872	Fred. W. Herring	Peter Forrester	Geo. W. Millar	Arch. McLean.
1873	W. M. Fleming	Peter Forrester	E. M. L. Ehlers	Robt. G. Richards.
1874-76	W. M. Fleming	Peter Forrester	E. M. L. Ehlers	Fred. W. Herring.
1877-78	Peter Forrester	E. M. L. Ehlers	Wm. D. May	Fred. W. Herring.
1879	E. M. L. Ehlers	Wm. D. May	Chas. A. Benedict	Fred. W. Herring.
1880	E. M. L. Ehlers	Chas. A. Benedict	John P. Wall	Fred. W. Herring.
1881-82	Wm. D. May	Chas. A. Benedict	John P. Wall	Fred. W. Herring.

1881—April 5.—Invitation from Palestine Commandery, No. 18, to unite with them in Good Friday service, which was accepted. Sir William D. May was unanimously elected Em. Com. Officers installed by Sir E. M. L. Ehlers, P. C.

April 20.—An Easter Festival was held at Lexington Avenue Opera House. The affair was a great success, socially and financially. The net re-

sult, added to receipts of dues, almost cleared away the entire debt of the Commandery.

July 19.—The Commander announced the death of Columbian's old friend, Sir John A. Lefferts, P. G. C. of the Grand Commandery of New York. Suitable resolutions of condolence were ordered to be sent to his sorrowing family, and Palestine Commandery, No. 18, who had lost one of its most faithful Past Commanders.

Sept. 20.—Sir Townsend Fondey, P. G. C., and other prominent Templars were present. The Em. Commander announced for the second time, in the asylum of Columbian Commandery, the taking off by death, through violence, of the Chief Magistrate of our country. In the first instance it was President Abraham Lincoln; in this it was President and Sir James A. Garfield. In the latter case the loss was made doubly great, for Templarism lost a noble Soldier of the Cross. Suitable resolutions were ordered to be sent to the widow, and to Columbia Commandery, No. 2, Washington, D. C., of which the deceased was a member. Announcement was also made of the death of the father of Sir Peter Forrester, P. C., for whom a letter of condolence was ordered.

Oct. 3.—Pilgrimage to Poughkeepsie, accompanied with their ladies, on the occasion of the annual conclave of the Grand Commandery. The Commandery acting as escort to the resident Grand officers. They were accompanied by their famous Vocal Quintette, who, during the opening ceremonies of the Grand Commandery, assisted with the strains of sweet music, and for which it is recorded in the Grand Commandery proceedings, they received a vote of thanks. On arrival at the wharf they were met by Poughkeepsie Commandery, No. 43, and escorted to their quarters. From the time of departure until the safe arrival home in New York city, nothing was omitted that would afford an enjoyable and satisfactory pilgrimage for Columbian and her guests.

1882.—This year has been one of the most prosperous and harmonious known in the history of the Commandery. The conclaves have been largely attended by visitors and members. Ample arrangements have been made for a pilgrimage to San Francisco, Cal., during the triennial conclave of the Grand Encampment, in August, 1883.

At the annual conclave in April, Sir Wm. D. May, E. C., and other officers, were unanimously re-elected, and publicly installed May 8th, before a large assemblage of Sir Knights and their ladies.

Sir Tristam Burges, G. J. W. of Gr. Com., and Em. Com. of Golden Gate Commandery, and Sir Edwin W. Newhall, of California Commandery, San Francisco, Cal., visited the Commandery.

The roster shows a membership of 115.

And thus closes Columbian's history, here briefly chronicled, down to the annual conclave of the Grand Commandery of the State of New York, for the year 1882. With unfeigned pleasure we announce that the Commandery is in a sound and flourishing condition, with bright and pleasant prospects for the future, an active membership of 115 Sir Knights, and thankful for the fact that she is free from debt. May prosperity and tranquillity ever remain with and abide in the hospitable Asylum of "The Old Guard."

TEMPLE COMMANDERY, No. 2, ALBANY.

The early records of this Commandery are not, unfortunately, to be found—probably not in existence. Through the courtesy of the Recorder, Sir Thomas P. Way, who furnished us with such items as were in the archives of that body, we are enabled to supply the following brief history of this Commandery:

In 1796 Temple Encampment was organized in the city of Albany, by John Hanmer, Thomas Smith Webb, Gideon Fairman, Ezra Ames, and others.

By what authority this body was established, and who were its officers in its early days, we have no knowledge. It is fair to presume that this, like other Templar bodies formerly existing in this State, was organized by the self-creating authority then in vogue.

The work of this body was continued in its independent character until 1823, when they petitioned the Grand Encampment for a warrant, which was granted to Sir Estes Howe, Grand Commander, and others, with the title of Temple Encampment of Knights Templars and Appendant Orders, No. 2.

This number was left blank at the formation of the Grand Encampment, in anticipation of the adhesion of Temple Encampment, which was then in existence.

From this period to 1839 the Encampment had a varied existence; the anti-Masonic epidemic produced its blighting influence in this part of the State. As the effects of that political tornado passed away, the members of the Masonic fraternity, in its several branches, began again to assemble to clear away the rubbish from the temple, and renew their labors.

At the Annual Conclave of the Grand Encampment, June 7, 1839, the following resolution was unanimously adopted:

Resolved, That the proceedings of Temple Encampment, No. 2, of Albany, be sanctioned by this Grand Encampment, and that that body be restored to all the privileges of the Order.

From this time the Encampment has held its meetings with only occasional interruptions.

In 1840 the petition for a warrant to establish an Encampment, to be called Apollo, at Troy, was endorsed.

1853.—The Grand Encampment met at Albany, to which Temple Encampment devoted much attention, extending kindness and hospitalities.

1854.—From this date the Encampment began to meet twice a month, which has been kept with great regularity. Sir John A. Goewey was elected Grand Commander. A fresh and earnest revival took place during this administration. It was the custom of this Encampment to attend some place of religious worship on Good Friday, which practice has been steadily adhered to.

In 1863, under the administration of Sir Cornelius Glenn, the Commandery began to uniform and practice the tactics and drill of the Order.

In 1869, with fifty Sir Knights, in connection with Apollo Commandery, No. 15, and other Commanderies, celebrated St. John's Day, at Troy.

1870.—The Commandery received and entertained Damascus Commandery, No. 5, of Newark, N. J.

1871.—Acted as escort to the Grand Lodge, F. and A. M., of the State, on the occasion of laying the corner-stone of the new Capitol building.

1872.—Escorted Sir Townsend Fondey, Grand Junior Warden, to Rondout, and assisted in the ceremonies of constituting Rondout Commandery, No. 52.

1873—Oct.—Pilgrimage to Newburgh, participated in the parade, review, and other ceremonies at that place during the conclave of the Grand Commandery.

1875—June.—Proceeded to the city of New York, in full uniform, ninety-eight swords, and participated in the dedicatory services of the Masonic Hall, in that city.

September of the same year, participated in the dedicatory ceremonies of the Masonic Hall, in Albany.

1877—Oct.—Sir Townsend Fondey, Past Em. Commander, was elected Grand Commander at the Annual Conclave of the Grand Commandery, held in the city of Troy. Temple Commandery, appreciating the honor conferred upon one of its Past officers, proceeded to Troy and escorted the distinguished Sir Knight to his home.

1878—Oct.—The Commandery escorted R. E. Sir Townsend Fondey to Syracuse on the occasion of the annual Conclave of the Grand Commandery.

1879.—The Commandery performed escort duty, to an emergent Grand Lodge, on the occasion of laying the corner-stone of the Government building, in Albany.

1880—Oct.—The Commandery went to New York and took part in the ceremony of laying the foundation stone of the Egyptian Obelisk.

UTICA COMMANDERY, No. 3, UTICA.

On the 24th of January, 1823, in the village of Whitesboro, four miles northwest of the present city of Utica, at the residence of Sir Richard Sanger, the following Sir Knights, Richard Sanger, John H. Hardy, Thomas Latimore, Owen McGee, Benjamin Gleason, and William B. Gray, convened for the purpose of considering the propriety of petitioning for a charter to establish an Encampment in the village of Utica, Oneida county. Richard Sanger was called to the chair, who stated the object of the meeting, when the following resolutions were unanimously adopted:

Resolved, That an application be made to the Grand Encampment of Knights Templars and Appendant Orders for the State of New York for a charter to hold an Encampment in the village of Utica.

Resolved, That a petition be forwarded by Sir Benjamin Gleason to Sir Thomas Lownds, Deputy Grand Master, and request a charter; and, if obtained, that Sir Benjamin Gleason return with it, and give the necessary instruction.

The minutes having been read and approved, the convention adjourned.

WM. B. GRAY, Secretary.

At a conclave of the Grand Encampment, held Feb. 8, 1823, the petition above referred to was presented and duly considered, when the following resolution was unanimously adopted:

Resolved, That a warrant be issued to the petitioners, and that their title shall be Utica Encampment of Knights Templars and Appendant Orders, No. 7, and that Richard Sanger be First Commander; Elijah F. Willey, Generalissimo, and Thomas Latimore, Capt.-Gen.

The first meeting under this document was held in Masonic Hall, Feb. 17, 1823, at 3 p. m., at which the following Companions were proposed and elected: William Jones, Thomas Walker, Francis D. Grosvenor, W. B. Gray, Owen McGee, Timothy Hunt, Jared E. Warner, and Ezra S. Barnum.

Frequent meetings were held, and many other estimable citizens, who were afterward well known Templars, joined the Encampment. Among them were John A. Russ, Ezra S. Cozier, Holmes Hutchinson, Rev. Samuel C. Aiken, John E. Pease, Otis Manchester, and Eli Savage.

1823.—At 9 a. m., on Good Friday, the first election of officers was held, and resulted in the choice of Sirs Matthew Talcott, Gr. Commander; Thomas Walker, Gen.; Thomas Latimore, C. G.; Ezra S. Cozier, Prelate; Julius Pond, S. W.; William Jones, J. W.; Wm. B. Gray, Treas.; Francis B. Grosvenor, Recorder; Ezra S. Barnum, Std. Br.; B. Everson, Sword Br.; J. E. Warner, W., and J. A. Russ, Sentinel.

June 17.—It was resolved that all members of the Encampment should appear in full uniform, except chapeaux, on St. John's day, June 24. On the day specified the resolution was fully carried out.

In December of this year (1823), the Grand Encampment, in readjusting numbers, changed Utica from 7 to 3, and by the latter number the Commandery (known as Encampment until 1857) has since ranked.

1825—August 26.—Sir Knight Talcott presented to the Encampment a sword worn by Baron Steuben during the war of the Revolution, which was accepted with thanks by the Encampment. This interesting relic is in possession of the Commandery.

At this time the jurisdiction of Utica Encampment included the whole of the State west and east to a line midway between Utica and Albany, hence numerous were the applications for its consent to establish Encampments in other sections of the State. The first of these was from a number of Knights in and near Cherry Valley, Sept. 5, 1825; the second, Nov. 18, 1825, for Genesee Encampment, at Le Roy; the third, Feb. 3, 1826, for Watertown Encampment; the fourth, April 22, 1840, for Apollo Encampment, at Troy; the fifth, Oct. 17, 1848, for Salem Town Encampment, at Auburn. Nearer by, and in later years, the chartering of Commanderies at Binghamton, Syracuse, Little Falls, Rome, and Norwich took members and territory from the roster and jurisdiction of Utica Commandery, which, nevertheless, ranks third to-day in the number of its members.

Prior to August, 1827, the meetings were regularly held, and much Templar work accomplished; but after that date to 1847, no work was done. The Encampment met in May, 1828, and elected Matthew Talcott Commander. Annually thereafter, by service of notice, the members met and elected officers, until 1833. Although there are no local records of the proceedings to be found covering that period, the records of the Grand Encampment show that the Encampment retained its warrant and paid

dues regularly to the Grand body during the term of its apparent sleep through the anti-Masonic period.

In 1838 an attempt was made to reorganize the body, which was partially successful for a period of two years; but the tide of opposition was too powerful and the Encampment again slumbered from 1840 to May, 1847.

At the latter date an election of officers was held, which resulted in the choice of Ezra S. Barnum, Commander; John A. Russ, Gen.; Jared E. Warner, C. G.; John B. Pease, Prelate; Holmes Hutchinson, S. W.; Peter Brewer, J. W.; F. D. Grosvenor, Recorder; Otis Manchester, Treas.; Collin Locke, Warder; George H. Feeter, Std. Br., and Eli Savage, Swd. B.

In addition to the Orders of Red Cross, Knights Templar, and Knights of Malta, the Encampment under its warrant conferred the order of Christian Mark and Holy Sepulchre, and at a conclave held Feb. 13, 1849, Sirs John L. Lewis and Jarvis M. Hatch received the two latter orders from Sir Ezra S. Barnum.

1849—March 20.—Sir Wm. E. Lathrop, Grand Generalissimo, on invitation, attended the meeting at this date, and on the following day, and conferred the Orders of Knight Templar and Knight of Malta, for instruction.

1853—July 19.—Consent was given to the application for dispensation of Sir Clinton F. Paige and others to form an Encampment at Syracuse. Moderate prosperity attended the business of the Commandery for the succeeding few years, and we come to the golden age of Utica Commandery, which dates from the installation of Zenas C. Priest as Eminent Commander, April 2, 1858. Up to that time the Commandery had existed, by the devotion and often heroic work and sacrifices of valiant Knights, chief among whom was Ezra S. Barnum, of cherished memory; thenceforth it lived. Gen. Priest embodied enthusiasm, pride in his office, devotion to its requirements, and zeal for the Order. Year after year he was re-elected. At times he would fain retire, but his fratres would not give him release, and for thirteen years—till 1871—he filled the office of Eminent Commander. That period was pre-eminently the golden age of Utica Commandery, No. 3, and the pen of the historian would be very neglectful of its duty which failed to give full credit to the magnificent services of Sir Zenas C. Priest. Did space permit, many stirring incidents of his long service could be related, and many interesting transcripts made from the records. But the limits of this chronicle are too narrow, and it is perhaps as well to let the record of his work speak for him. That is eloquent, and doubtless unequalled in the State.

The year previous to his election the Commandery reported to the Grand Recorder 74 members. When he was installed the treasury was nearly empty, the asylum furniture indifferent, the commissary department a name. Crackers, cheese, and water were served for banquets. During his term as Eminent Commander 374 members were added to the roster—independent of the number affiliated—an average of nearly 29 every year. At its close, though at least four Commanderies had been formed of members drawn chiefly from Utica, No. 3, the membership was 357; the asylum was well furnished; the commissary department contained an outfit that cost fully $1,500; the treasury held abundant cash, and invested funds amounting to between $3,000 and $4,000 were in the hands of the trustees. Besides, Commander Priest found time in these years to visit, by invitation, the Commanderies in Albany, Troy, Syracuse, and Little Falls, and confer the Orders of Knighthood on nearly a score, all told. Match this record who can!

It may well be doubted if the Grand Commandery or the Grand Encampment ever honored a Sir Knight who more thoroughly had earned preferment by work in a subordinate body.

At last, in 1871, pleading age and long service, Sir Knight Priest was released, and Sir Walter Kempster, who had been elected Grand Warder of the Grand Commandery the previous year, while holding the office of Capt.-General in No. 3, was chosen to succeed him. This highly cultured and popular Sir Knight removed to Wisconsin before the year for which he was elected expired, and Utica and the Grand Commandery lost an officer who was an honor to them both, and the community a highly valued citizen.

Utica Commandery, during the 59 years of its existence, has had 15 Eminent Commanders, as follows:

*Richard Sanger	1823
*Matthew Talcott	1824-28
*Ezra S. Barnum	1838-48 and 54
*Peter Brewer	1849-53 and 55-56
*Philemon Lyon	1857
Zenas C. Priest	1858-71
†Walter Kempster	1872
Harvey Barnard	1873
George Kincaid	1874
James H. Brand	1875-76
*Thomas Davies	1877
Joseph A. Johnson	1878
*John H. Douglass	1879
John H. Cunningham	1880
Rees G. Williams	1881
Byron S. Frisbie	1882

*Deceased. †Removed from jurisdiction.

Among the names high on the roll of honor in Templar Masonry, few are more conspicuous than that of Ezra S. Barnum; in Utica Commandery none are more revered. Made a Mason in Utica Lodge, No. 47, Feb. 17, 1817, he was an active worker among the craft till the time of his death. Lodge and Grand Lodge delighted to honor him. He joined Oneida Chapter, R. A. M., No. 57, March, 1817. His companions bestowed on him all of the honors within their gift. The Grand Chapter of the State did likewise, and of the General Grand Chapter of the United States he was Scribe for several successive terms of three years each. As we have seen, he was among the first to receive the orders of Knighthood in Utica Commandery, and to him largely is due the credit of the retention of their charters by the Masonic organizations of Utica during the anti-Masonic period. The record of his years in the East of the Commandery is succinctly given in this history. He was elected to office in

the Grand Encampment of New York in 1834. In 1835 he was chosen Grand Master, and for five years successively was re-elected. De Witt Clinton, whose service lasted 14 years, alone of the Grand Masters and Grand Commanders of New York, served longer in the first office. At the conclave of the Grand Encampment, held in Boston in 1838, Sir Knight Barnum was chosen Grand Standard Bearer. He was continued an officer of the Grand Encampment till 1856. Sir Knight Barnum, while giving much of his time during the active years of his life to the advancement of Masonry, was always attentive to his business affairs, and was prosperous in material things. His death occurred Feb. 20, 1878. His funeral was under the auspices of Utica Commandery, the services being rendered by Sir Townsend Fondey, then Rt. Em. Grand Commander, and Em. Sir Thomas Davis as Prelate.

When Z. C. Priest left the chair in 1871, Ezra S. Barnum and he were the only Past Commanders of this Commandery. Since that time the Commandery has been fairly prosperous, its disbursements exceeding its income in only one year. Its jurisdiction has, however, been so curtailed by the formation of new Commanderies that it can hardly hope to hold its present rank as third in the number of its affiliates.

MORTON COMMANDERY, No. 4, NEW YORK.

The warrant for this Encampment was issued by the Grand Encampment of the State, August 16, 1823, and two days later the body was duly constituted, with Wm. F. Piatt, Commander; Richard Pennell, Generalissimo; Jared L. Moore, Captain-General, and a constitutional number of Knights, no names being given.

It is said that the Encampment at once entered upon a career of success, though the loss of its early records from the fact of the Recorder, a single man, and living in chambers, dying, the books and records of the Encampment were confounded with other property, and carried off by some persons unknown, render a detailed history of this part of its career an impossibility; still, it is known that in the year 1824, at the time of his second visit to this

PRINCIPAL OFFICERS OF MORTON COMMANDERY, No. 4.

Date.	Commander.	Generalissimo.	Capt.-General.	Recorder.
1823....	Wm. F. Piatt.....	Richard Pennell	Jared L. Moore.....	Lebbeus Chapman.
1824....	Richard Pennell	Jared L. Moore.....	Lebbeus Chapman	Wm. F. Piatt.
1825....	Jared L. Moore.....	Lebbeus Chapman	F. L. Wilsey.....	Wm. F. Piatt.
1826....	Lebbeus Chapman	F. L. Wilsey.....	James Mowatt	....
1827....	F. L. Wilsey.....	James Mowatt	Henry M. Western.....	....
1828...	James Mowatt	Henry M. Western.....	F. L. Wilsey.....	....
1829...	Henry M. Western.....	F. L. Wilsey.....	Jared L. Moore.....	....
1830....	Jared L. Moore.....	Sylvester Spencer	Jno. C. Hurd.....	James Thompson.
1831....	Sylvester Spencer	F. L. Wilsey.....	Chas. S. Rowell.....	James Thompson.
1832....	Oliver Whittlesey	F. L. Wilsey.....	Chas. S. Rowell.....	Sylvester Spencer.
1833...	John R. Bailey.....	Joseph P. Pierson.....	Robt. B. Folger.....	Sylvester Spencer.
1834-35.	John V. Greenfield.....	Jonathan Dodge	Jonathan Marshall	Sylvester Spencer.
1836-37.	F. L. Wilsey.....	Jonathan Dodge	Jonathan Marshall	Sylvester Spencer.
1838....	Robt. B. Folger.....	Jonathan Dodge	Wm. R. Goulding.....	Sylvester Spencer.
1839 &	Jonathan Dodge	Joseph P. Pierson.....	Wm. R. Goulding.....	Sylvester Spencer.
1840...	Joseph P. Pierson.....	Robt. B. Folger.....	Chas. S. Rowell.....	Sylvester Spencer.
1842-43.	Thomas Pitts	Chas. S. Rowell.....	James Alcock	Sylvester Spencer.
1845....	Chas. S. Rowell.....	F. L. Wilsey.....	Robt. B. Folger.....	Sylvester Spencer.
1846...	Wm. R. Goulding.....	James Alcock	Robt. B. Folger.....	....
1847-50	James Alcock	Wm. R. Goulding.....	Joseph P. Pierson.....	....
1851...	Robert Macoy	Stephen Meers	John W. Simons.....	Samuel Drummond.
1852...	John W. Simons.....	Fitzgerald Tisdall	Porter Kellogg.....	Samuel Drummond.
1853...	John W. Simons.....	M. J. Drummond.....	A. G. Bagley.....	Samuel Drummond.
1854...	M. J. Drummond.....	A. G. Bagley.....	Charles F. Newton.....	Wm. N. Buckley.
1855...	H. F. L. Bunting.....	Charles F. Newton.....	Charles H. Cornell.....	Geo. C. Webster.
1856...	J. B. Y. Sommers.....	John J. Tindale.....	Nehemiah Peck	Henry Hunter.
1857...	John J. Tindale.....	N. O. Benjamin.....	Sam'l B. Tobey, Jr.....	Josiah Shove.
1858...	H. F. L. Bunting.....	Nehemiah Peck	Thomas Moon	Josiah Shove.
1859-61	N. O. Benjamin.....	Abm. B. McKeon.....	Warrell Shattuck	Josiah Shove.
1862...	Walter T. Marvin.....	Adon Smith, Jr.....	J. W. Middleton.....	Josiah Shove.
1863-64.	Adon Smith, Jr.....	John H. Moon.....	John Cameron	Josiah Shove.
1865....	Adon Smith, Jr.....	John H. Moon.....	Charles S. Belcher.....	Josiah Shove.
1866....	Geo. H. Chase.....	Jerome B. Gardner.....	Sam'l R. Kirkham.....	Edwin M. Alford, Jr.
1867....	Thomas C. Cassidy.....	Jerome B. Gardner.....	John Lowe.....	Stephen E. Gardner.
1868-69.	Thomas C. Cassidy.....	Frederick Berry	William Edwards	Stephen E. Gardner.
1870...	Thomas C. Cassidy.....	George Smith	William Edwards	Stephen E. Gardner.
1871....	William Edwards	George Smith	Matthew Glenn	Stephen E. Gardner.
1872....	Albert G. Goodall.....	George Smith	Matthew Glenn	Stephen E. Gardner.
1873....	Albert G. Goodall.....	George Smith	Oliver G. Brady.....	Stephen E. Gardner.
1874....	George Smith	Jere. S. Baker.....	Oliver G. Brady.....	Stephen E. Gardner.
1875....	Oliver G. Brady.....	Jere. S. Baker.....	James A. Jewell.....	Stephen E. Gardner.
1876....	Jere. S. Baker.....	W. F. Costenbader.....	Edward H. Kent.....	Wesley B. Church.
1877...	W. F. Costenbader.....	Chas. H. Housley.....	James Maxwell	Wesley B. Church.
1878...	W. F. Costenbader.....	John Scott	Oliver G. Brady.....	Wesley B. Church.
1879....	Albert G. Goodall.....	John Scott	Oliver G. Brady.....	Wesley B. Church.
1880...	Chas. H. Housley.....	John W. Graham.....	Calvin D. Hayward.....	Wesley B. Church.
1881...	John W. Graham.....	Calvin D. Hayward.....	Eugene A. Gerdy.....	Wesley B. Church.
1882...	Calvin D. Hayward.....	Chris. Johnson	Wm. H. Housner.....	Wesley B. Church.

country, the Marquis de la Fayette was received and created a Templar in this Encampment, one witness still (1882) surviving.

In 1841 the Encampment took a very active part in the reception tendered the General Grand Encampment and General Grand Chapter at their triennial meeting in the city of New York.

It will be noticed that the organization of this body of Templars was closely followed by the anti-Masonic excitement, and it may be readily surmised that the effects of the storm were well-nigh fatal to its existence; but there were heroes among the membership who faced the battle without blenching, and among whom should be mentioned the first three above named, as well as James Alcock and Chas. S. Rowell, who were, however, able to do but little more than keep a safe custody of the warrant.

In March, 1851, negotiations were entered into by the then few remaining members of Morton Encampment and certain members of Palestine Encampment, and an agreement being reached, the warrant was transferred to the new members, who had previously withdrawn from Palestine, No. 18, and been duly elected to membership in Morton, No. 4, and Sir Edmund B. Hays was chosen Commander. His reign was, however, brief, for, owing to some misunderstanding not now of record, and before his installation, a small number of those who had lately joined, including Sir Knight Hays, withdrew, leaving a full quorum to assume the responsibilities of conducting the future labors of the Encampment. Among those who remained were Robert Macoy, John W. Simons, M. J. Drummond, Jos. C. Pinckney, H. S. Sloan, and others.

Sir Knight Macoy was placed in command, and from that moment dates the prosperity that has ever since attended the labors of the Encampment. Candidates presented themselves in ever increasing numbers, until the membership reached the hundreds, and to-day it stands in this respect at the head of the list in this State.

The history of a constant and unvarying success, an ever forward movement, must of necessity be monotonous; and, in fact, no occurrence of special note took place until Aug. 24, 1855, when the Encampment celebrated its 32d anniversary, in the presence of a large attendance of the members and visiting Sir Knights.

The exercises consisted of an address by the then Grand Master of the State, Sir John W. Simons, a banquet and symposium, the whole passing off with satisfaction.

COLUMBIAN ENCAMPMENT, No. 5.

This body was known in early days as No. 5. In the readjustment of numbers by the Grand Encampment in 1823, its numerical title was changed to No. 1.

INDIVISIBLE FRIENDS ENCAMPMENT, No. 6, NEW ORLEANS, LA.

1816—May 3.—The Grand Encampment granted a warrant to a collective body of Knights Templar, Royal Arch Masons, and members of the Sov.:. Grand Council of Princes of the Royal Secret for the State of Louisiana, sitting at New Orleans, under the title of Indivisible Friends Encampment, No. 6.

1838—Sept. 12.—The Grand Encampment of New York transferred its jurisdiction over Indivisible Friends Encampment, No. 6, to the General Grand Encampment of the United States.

LAFAYETTE COMMANDERY, No. 7, HUDSON, COLUMBIA CO.

In 1824, and for some years previous, Freemasonry was very popular throughout the State, and particularly was its good influences realized in towns bordering on the Hudson River. This fact was manifested by the wish of a number of Sir Knights residing at Hudson and the adjacent towns, to establish an Encampment of Knights Templar at Hudson.

In accordance with this desire, Sir Knights Lionel U. Laurence, Orrin E. Osborn, Gordon Dickson, Richard Carrique, O. N. Folger, Richard Hill, and Samuel Corbet petitioned the Grand Encampment of the State, Sept. 6. 1824, for a warrant to establish an Encampment of Knights Templar at the city of Hudson, by the name of Lafayette Encampment, and the prayer of the petitioners was granted.

The first Conclave of which we have any record was held Oct. 16, 1824, when a Council of Red Cross Knights was opened, and petitions for the Knight Templar degree were received from the following persons: Cyrus Curtiss, Anthony R. Livingston, Peter Van Deusen, Ed. C. Thurston, John J. Tobey, which were "ordered to stand" on the minutes for benefit of ballot.

It was the custom among the fratres of this period to transact business in the degree of Red Cross.

Oct. 23.—The ballot being favorable, the Orders of Red Cross and Knight Templar were conferred on the above-named Companions.

Oct. 25.—Sir Lionel U. Laurence, Gr. Com., and other officers were installed. An excellent address was delivered by Sir Geo. Howard. Resolutions of thanks were tendered to Sirs Geo. Howard and Edward Higgins, for "forming us into an Encampment and giving us proper instructions."

Nov. 5.—By-Laws were adopted and Sir Knight Higgins made an honorary member.

1828—Feb. 13.—Resolutions adopted in commemoration of the death of Sir De Witt Clinton (Gov. of the State), R. E. Grand Master of the Grand Encampment of the State of New York, Grand Master of the Grand Encampment of the United States, etc.

From this time stated and special Conclaves were held as occasion required, until April, 1841. The baleful spirit of anti-Masonry hovered around this section of the State as it did elsewhere to the injury of the several Masonic bodies here, and for many years this Encampment was dormant.

1841—March.—The following Sir Knights petitioned the Grand Encampment for authority to renew their labors as an Encampment: Cyrus Curtiss, Richard Carrique, P. Van Deusen, E. Gifford, Lionel U. Laurence, F. I. Curtiss, E. Taylor, Hiram Reynolds, John B. Livingston, O. E. Osborn,

Gordon Dickson, George Duckworth. Dispensation dated April 5, 1841, was granted by Sir Richard Ellis, D. G. M.

April 9.—The Sir Knights convened in St. John's Hall, Hudson, to re-organize Lafayette Encampment, No. 7. At a subsequent meeting the officers were elected and installed.

April 28.—Special Conclave, at 8 o'clock a. m., candidate was elected, constituted a Knight of Red Cross and created a Knight Templar. Again at 2 o'clock p. m., when other candidates were elected, constituted Red Cross Knights and created Knights Templar. Adjourned and met again at 6 p. m., when much important business was transacted. From this time occasional Conclaves were held until

1850, when regular Conclaves were held, and the Commandery from this time has enjoyed a remarkable degree of prosperity.

PLATTSBURGH ENCAMPMENT, No. 8, PLATTSBURGH.

1825—Dec. 16.—William F. Haile, John Bleecker, Samuel Emery, John McKee, and others petitioned the Grand Encampment and received a warrant to establish an Encampment at Plattsburgh, Clinton county, under the title of Plattsburgh Encampment, No. 8. This body flourished for a few years until the anti-Masonic excitement, when its Conclaves were less frequent.

1849.—A terrible fire occurred which consumed nearly the whole village. The building in which Conclaves were held, with the charter, records, regalia, and decorations were entirely destroyed, hence no more meetings were held.

1857.—At the annual conclave of the Grand Encampment seven of the original members petitioned for renewal of the warrant. The petition was denied for want of constitutional number, nine being required.

CHERRY VALLEY ENCAMPMENT, No. 9, CHERRY VALLEY, OTSEGO COUNTY.

1825—Dec. 16.—At the annual conclave of the Grand Encampment of the State, Levi Beardsley, Lucius H. Allen, Adolphus W. Flint, Ansel St. John, Franklin May, William Campbell, and James F. Coggswell petitioned and obtained a warrant to establish an Encampment at Cherry Valley, Otsego county, under the title of Cherry Valley Encampment, No. 9. This body held but few meetings until the anti-Masonic excitement began. This desperate and unjustified crusade was felt with marked force in every branch of the institution in this section of the State. The subjoined letter will convey some idea of the condition of the Encampment at the date thereof:

"Cherry Valley, June 29, 1835.

"Dear Sir:—In answer to your favor of 24th inst., I will state that the warrant for our Encampment remains (as I suppose) in the Lodge room or Encampment chambers.

"Since the Morgan excitement we have suffered the Lodge, Chapter, and Encampment to run down, and I am not aware that there is an individual in this town or county who desires or would consent to revive either.

" I am, sir, yours, etc.,

"LEVI BEARDSLEY.

"R. R. BOYD, Esq.,
G. R., G. E. State of New York."

GENESEE COMMANDERY, No. 10, LOCKPORT.

This Commandery, the oldest in Western New York, has had an experience entirely different from any other in this jurisdiction. Commencing under fine auspices, it was successful until the occurrence of the famous "Morgan affair" of 1826. Located in the very hot-bed of anti-Masonry, its members suffered every variety of contumely and persecution for their adherence to the fraternity. Nothing daunted, however, they held together and survived the revolution, and in doing so were kindly fostered by the Grand Encampment, which, knowing well their forlorn and perilous condition, from time to time remitted their dues, and rendered such other parental assistance as lay in its power.

Its title, originally Encampment, was changed to Commandery by edict of the Grand Commandery, in 1857.

Genesee Encampment owes its origin to Sir Knights Henry Brown, Orange Risdon, Frederick Fitch, and Abraham Mattison, all of whom were pioneer settlers on the "Holland Land Purchase," and so far as is known at the time of which we write, these four persons were the only Templars in Western New York. For the express purpose of aiding them in its formation, Companions James Ganson, Calvin Holbrook, John Hascall, and Cephas A. Smith, of Le Roy, N. Y., made a stage-coach journey of over 200 miles, and made due petition to Utica Encampment, No. 3, for the Orders of Knighthood. An emergent Conclave of that body was convened for the benefit of the Companions referred to, on the 18th of November, 1825, their applications favorably acted upon, and they were immediately invested in due form with all the honors of Masonic Knighthood.

1825—Dec. 16.—The Grand Encampment granted a warrant to Henry Brown, Gr. Com.; Orange Risdon, Gen.; Frederick Fitch, Capt.-Gen.; Abraham Mattison, John Faulkner, James E. Brown, James Ganson, Cephas A. Smith, Calvin Holbrook, and John Hascall, for the formation of a body in the village of Le Roy, Genesee county, under the title of Genesee Encampment, No. 10.

The first Conclave was held at Le Roy, Jan. 28, 1826, and attended by Matthew Talcott, of Utica, Grand Capt.-General of the Grand Encampment, who then instituted the Encampment, etc. He remained with them about a fortnight; almost daily sessions were held; officers installed and instructed; candidates were knighted, and the Encampment put in thorough working order. Thereafter the Conclaves were held once a month, and by the end of the year 1827 thirty-five more Companions were admitted to Templar honors, thus bringing the muster-roll up to sixty-one members.

A crisis here occurred in the affairs of the Encampment caused by the abduction of the notorious William Morgan, and the subsequent anti-Masonic crusade. Regretfully do we note that about ten members were recreant to their vows, renounced Masonry, and seceded from the institution. A second cause just here imperiled the life of the body, inasmuch as the Encampment had financially involved itself in the construction of a Masonic Hall building, later known as the "Old Round House," of Le Roy; and thus the fortunes of the Encampment were at their very lowest ebb.

At this juncture the Sir Knights generously came forward and paid the debt. It was then deemed expedient to remove the Encampment to Batavia, ten miles westerly, the county seat. Permission was granted by the Grand Encampment in 1827, and the Conclaves were held at that place. There, for the succeeding twelve years, the Encampment, now composed of fifty adherents, maintained a bare existence. It was impossible to stem the anti-Masonic current, and despite the utmost exertions during that period but little business was transacted or new members admitted. Sparse records were kept, but the valiant fratres maintained their organization intact, and did not surrender their warrant. During all this time, however, the rank of this little half hundred had become so depleted by deaths, removals, and withdrawals that by May, 1839, its roster consisted of Ebenezer Mix, Gr. Com.; William Sheldon, Gen.; Zeno Terry, Capt.-Gen.; Calvin Holbrook, Prelate; Ezekiel Hall, S. W.; Ira Danolds, Rec.; Frederick Follett, Treas.; Daniel Biddlecome, Std. B.; William Wright, Swd. B.; Jonas S. Billings, Warder; Lilly Fisher, Israel Rathbone, Daniel Le Barron, and Consider Warner.

All honor, then, to those fourteen Knights, who were the forlorn hope of chivalric Masonry in Western New York, who never suffered themselves to be placed hors de combat.

Passing to 1838-40, we find that a new era was beginning to dawn in the history of the fraternity; much of the antipathy against the Order had passed away, political anti-Masonry had died out, the institution began to revive, and amongst the subordinate bodies thus benefited was Genesee Encampment. The flourishing village of Lockport, Niagara county, twenty miles distant, had re-established a Lodge and Chapter; Masonry was now popular and on the high road to success. To meet the requirements of the body at large it was decided to change the headquarters of the Encampment to Lockport.

May, 1839, a petition was made by the 14 members, and on June 7, 1839, was referred by the Grand Encampment to Sir James Herring, with power to make the change, if expedient. A month or two later Sir Knight Herring visited the ancient battleground, marshaled "ye belted knights," and surveyed the situation. Giving the requisite consent, he changed the headquarters as desired, and on Aug. 21, 1839, the first Conclave was held at Lockport. Now commenced a new departure; accessions were made, the Encampment began to show proof of living and healthy progress, and for the last 40 years has been in the full tide of prosperity.

Seeing now their ancient nursling rejuvenated with new blood, the Batavia members gladly retired from active duties, and soon turned over all the offices to their Niagara associates, nevertheless aiding with pen, purse, sword, and candidates. Gradually they dropped off, and for thirty years Genesee Encampment has virtually been a "Niagara County Institution."

The period of the anti-Masonic crusade was an era peculiar to itself. The entire atmosphere of Western New York was filled with denunciations of the fraternity, and there was veritably music in the air. Masons were persecuted and ostracised; all sorts of schemes were concocted to bring the Order into disrepute; and every conceivable advantage taken of all who happened to be members of the craft.

Connected with all the unpleasant features were numerous ridiculous demonstrations and laughable incidents, which we have no space to record here.

Suffice it, however, the Sir Knights of Genesee who held together during the evil days of 1826-40 were true men, citizens of influence and good repute. They were fratres who left the comforts and elegancies of cities and large towns, and made for themselves names and fortunes. They established and fearlessly maintained a body of which the present members are proud and will endeavor to hand down to posterity.

Digressing for a moment we turn to make some biographical memoranda of a few whose names are intimately connected with the first regime, viz.:

HENRY BROWN,

its first Commander (1826-1830), was a native of Gilead, Conn., and became an early resident of Batavia, N. Y., where he practiced law. Tall in stature, portly in physique, and affable in manner, he adorned the East and presided over the Encampment with dignity. In 1831 he removed to Chicago, Ill., followed his profession, and at one time was elected a judge in one of its courts. He was the author of a "Narrative of anti-Masonic Events," published at Batavia in 1829. This work, though truthful in every particular, was published too early to throw full light on those unfortunate transactions, or detail the final developments which came out two or three years later. His Masonic record at Batavia was a creditable one, and his services were esteemed by the Grand Encampment, in which body he was elected Grand Senior Warden in 1826, Grand Warder in 1828, and Grand Captain-General in 1830. Judge Brown died at Chicago, May 16, 1849.

ORANGE RISDON,

first Generalissimo of this Encampment (1826), was a native of Rupert, Vt., and was born Dec. 28, 1786. Educated to the profession of civil engineer and surveyor, for fifty years he continued in the same, and in every sense of the word was an "American Pathfinder." He became a resident of Western New York in 1807, and in 1809 located at Le Roy. Commencing when that region consisted of forests, openings, swamps, and fens, he saw it bloom into a "fruitful country."

In 1829 he removed his family from Le Roy to Saline, Mich. In 1855 he retired from active business.

His Masonic career was full of incident and interest. He was a contemporary with Ames, Wadsworth, Enos, Salem Town, and other men of that stamp, and was considered in his day to be not only the brightest Mason, but most accomplished ritualist in Western New York. He was the first W. M. of Le Roy Lodge, No. 260, in 1816; also the originator of Western Star Chapter, No. 35, in 1813. As the main spoke in the wheel of Genesee Encampment, he gracefully did his share in the rendition of the ritual and performance of knightly courtesies during its earlier years, and only with change of residence did his connection therewith cease. But once only thereafter did he have opportunity (1870) to revisit his early home. Forty years had elapsed since he had seen his ancient brethren and companions. He found most of them dead or gone, yet our now venerable Sir Knight, though with 85 years upon his head, still possessed the vigor and elasticity of prime manhood. Gratified, indeed, was the writer of this then to receive a visit from him, and the fund of information possessed by Sir Knight Risdon in regard to "Antique Masonic Folk Lore" and unwritten early history of the fraternity in the "Genesee Country" was cheerfully imparted to the compiler. His brief sojourn was most opportune, for in a short period thereafter Sir Orange Risdon was gathered to his fathers.

FREDERICK FITCH,

the first Captain-General (1826) of the Encampment, was a popular physician at Le Roy. In 1827 he was elected Grand Standard-Bearer of the Grand Encampment. Removing to Michigan, 1830-35, he ceased to be a member. He was the father of Hon. Graham Newell Fitch, who several years since was United States Senator from the State of Indiana.

JAMES GANSON,

the first Recorder of the Encampment, was one of the very earliest pioneers of Western New York; his residence dates back to 1791-92. He was a far-famed old-time landlord, and presided over noted "Taverns" at Le Roy, Stafford, and Batavia. Conspicuous in public affairs, he held numerous offices, and represented Genesee county in the State Legislature during the years 1812, '13, '14, '16, '17 and 1824. While a man of stern purpose and undaunted courage, yet in a certain way he was also a most decided character, possessing an individuality wholly dissimilar from his Masonic compeers. Full of quaint aphorisms and "wise saws," his numerous "Gansonianisms" were widely quoted, and are repeated to this day. A volume might be written of his "quips, quiddets, and quillets," and for sarcastic repartee he was unequalled.

His wealth, together with the prominence of his political and social positions, pointed him out as a fair target upon which to wreak the vengeance of political anti-Masonry. Although innocent in every respect, it was openly assumed and asserted that he was one of the "murderers of Morgan," and should be made an example of. Several indictments followed, and the subsequent legal trials, though annoying in the extreme, resulted in a triumphal acquittal, and thereafter Major Ganson was let alone. To show the manner of man that he was, and his inflexible will, it may not be inapt to cite a single instance, viz.:

At the close of one of the trials referred to at Batavia, upon being duly acquitted by the jury, he returned to a village inn; here he was taunted by some of his persecutors with all sorts of opprobrious epithets, and finally challenged by a boisterous blacksmith to give the Masonic Token. Major Ganson had up to this time kept silent, but goaded beyond endurance, he finally consented. Unknown to his tormentor Ganson possessed a vise-like grip. Extending his dexter, and looking his vis-a-vis squarely in the eyes, the Major commenced shaking and gradually closed down on the hand of the profane; proceeding from the genial press to a vigorous squeeze he continued to enhance the embrace with his iron hand. The victim, now wriggling and twisting, begged for leniency, but without avail. The token continued with such tremendous power that soon the blood burst from out under the ends of the blacksmith's finger-nails, and not until then was he released from the Major's grasp. The "Ganson Grip" soon became known, and no more tokens were asked for thereafter.

Major Ganson removed to Michigan about the year 1835, and died at Jackson, May 2, 1858, at an advanced age. His sons were leading bankers at Batavia and Buffalo.

COL. ABRAHAM MATTISON,

of Darien, N. Y., another of the charter members of Genesee Encampment, was prominently identified with public affairs. A soldier of the war of 1812, he was taken prisoner, and for a long time held in British confinement. In civil life he succeeded Major James Ganson as member of the Legislature, and served as such in 1818-19. He filled the office of Supervisor of the town of Pembroke several terms, and occupied other positions. Aside from his connection with Genesee Encampment, he was in 1816 a charter member of Alleghany Lodge, No. 277, at Pembroke, and its W. M. in 1820.

WILLIAM SHELDON,

of Le Roy, though not a charter member, was one of the first Sir Knights created in this Encampment at its initial session in 1826, and for years was a leading spirit at its Conclaves. For a long period he occupied the office of Generalissimo, and in 1831 was Grand Warder of the Grand Encampment.

A surgeon during the war of 1812, like Sir Abraham Mattison, he was taken prisoner, but eventually released. He served as sheriff of Genesee county in 1816 and 1817, but thereafter devoted himself exclusively to the practice of his profession. Like his fellow schoolmate and townsman, Orange Risdon, of Rupert, Vt., he was a genuine "Green Mountain Boy," full of courage and vim. Graduating as a doctor of medicine, he struck out for himself, and the year 1810 found him making a horseback pilgrimage to Western New York, then the El Dorado for young Americans. Locating at the hamlet of Le Roy, he made for himself a name, and for a long time occupied a front rank in his profession. His

attachment for Masonry was lifelong, and he died with knightly armor on, in 1873, aged 85 years. His decease was appropriately alluded to, and proper notice taken by the Grand Commandery at its session in that year.

EBENEZER MIX,

the second Commander of Genesee Encampment (1831-41), was born in New Haven, Conn., in 1788. Reaching his majority, visions of wealth induced him in 1810 to venture into the wilds of Western New York. His pilgrimage was made on foot and on arriving at Batavia, he possessed little else than a well-worn pair of sandals and an empty scrip. His fine mathematical abilities were attracted by the agent of the Holland Land Company, and he entered the main office of that wealthy association, at Batavia. Employed in various duties he was soon promoted to be the chief salesman of the company's lands, and continued with them thirty years. His knowledge of men and things, topography and details relating to the early settlement of that region, was unsurpased, and in all disputed questions he was considered "standard authority." In addition to his landed engagement he filled the office of Surrogate of Genesee county for nineteen successive years (1821-1840).

His Masonic career does not date back so far as some of the Sir Knights already mentioned, but as W. M. of Batavia Lodge, No. 88, and H. P. of Western Star Chapter, No. 35, he creditably presided over the same. His penchant, however, was for Chivalric Masonry, and most worthily for ten years of the most trying hours did he stand at the head of Genesee Encampment ready to receive the "buffets" of anti-Masonic persecutors. In 1831 and 1832 he was elected Grand Captain-General, and in 1840 Grand Generalissimo of the Grand Encampment of New York, in the proceedings of which body he took great interest. The later years of his life were passed with his children at Cleveland, Ohio, where he died January 12, 1869, aged 81.

PETER P. MURPHY,

the third Commander of Genesee Encampment, was an eminent physician, residing at Royalton, a short distance from Lockport. His connection with the Encampment commenced with its removal to Lockport in 1839. In 1840 he was chosen Generalissimo, and in 1841 was elected Commander. For twenty-two years he was continuously re-elected, and again in 1865-66, making his total term of office as such twenty-four years, a length of service seldom equaled by one individual. For sixty years he was an enthusiastic Mason: during the last two score of which he was one of the most prominent members of the craft in all his section. The compeer of Barnum, Lathrop, Brewer, Lewis, Simons, Town, and others in the different Grand Bodies of the State, and repeatedly was present at their annual meetings. Wise in council, he was chosen Junior Grand Warden of the Grand Lodge in 1862. In the Grand Chapter he was elected Grand Scribe, 1854; Grand King, 1855; Dept. G. H. P., 1856, and Grand High Priest for two terms, 1857-58. In the Grand Commandery he was elected Grand Generalissimo in 1853-54; Deputy Grand Commander, 1855, and he adorned every one of those stations.

In civil life he was called to fill various public positions. He was State Senator for Niagara, Genesee, and Orleans counties in 1860-61. During the rebellion he was examining surgeon for the enrollment of troops in the 29th Congressional District of New York. In his profession he was among the very best, and in private life a warm friend and genial companion. As time grew apace and the infirmities of age crept on he gradually withdrew from active participation in Masonic and general affairs, and died suddenly at Royalton, Jan. 20, 1880, aged eighty years. In his demise the western portion of the State lost a historic character, and the fraternity a devoted member. An eloquent tribute to his memory was paid by the Grand Chapter in 1880, and a lifelike portrait prefixes its printed proceedings for that year.

ELISHA D. SHULER,

the fourth Commander, possessed great force of character and good executive ability. He was a man of strong prejudices and positive convictions, coupled with large-hearted generosity. He located in Lockport in 1830, and his business career as a merchant and contractor is a part of the history of that place. An enthusiast in military matters, he was appointed adjutant of the Sixty-sixth Regiment N. Y. S. N. G., Nov. 1, 1849, and promoted to its colonelcy April 17, 1857. Other public positions were also held by him.

In private life Colonel Shuler was lavish in hospitality and liberal to a fault. His Masonic record dates from Oct. 6, 1835, when he was initiated in Lockport Lodge, No. 73. He was exalted in Ames Chapter, No. 88, and in 1863 was elected Em. Com. of Genesee Commandery. Business engagements and absence limited his term of service to one year. Col. Shuler died at Lockport, Aug. 14, 1880, in the sixtieth year of his age.

Thus have we made brief mention of a few of the founders and prominent members in "days of yore." The sketches might be continued, but enough has been given to show something of the original formation and composition of the Commandery.

During the past 56 years Genesee Commandery has had but eight different presiding officers; rotation has been almost an unknown term; efficiency only was regarded, as will be seen by reference to the terms of service, viz.: Henry Brown (1826-'30), 5 years Ebenezer Mix (1831-'40), 10 years: Peter P. Murphy (1841-'62, '64, '65, '66), 24 years; Edward D. Shuler (1863), 1 year—all of whom are deceased. The remaining four Commanders are Charles Craig (1867-'71), 5 years; Charles P. T. La Roche (1872-'76), 5 years; George A. Torrance (1877-'78), 2 years, and Perry Stowell, the present incumbent, 1879, '80, '81, '82. Of these last we shall speak later on.

At Lockport, its history has been prosperous and progressive, its growth healthy and substantial. Its finances are in good condition, and the membership, composed of the very best citizens of Niagara county, numbers 109. Numerous reunions, receptions, parades, field-days, etc., have been observed, thus tending to preserve social bonds and fraternal

intercourse. On Jan. 28, 1876, it celebrated the fiftieth year of its existence. That occurrence was a day long to be remembered. It was most truly a "Golden Time," and the outlook for the coming half century is exceedingly propitious.

It is far more difficult to speak of the living than the dead; but were omission to be made in this historical summary, in not calling attention to the admirable administrations of Em. Sirs Craig, La Roche, Torrance, and Stowell, it would not only be a palpable error, but gross dereliction on the part of the compiler. Turn we then to that quartette of thoroughgoing, active, ardent, and living Masons, To their efforts mainly as zealous craftsmen and indefatigable workers is chiefly due the prosperity attendant upon the Commandery during the last two decades. Each of them possesses an individuality differing from the others, but happily were blended so as to make "harmonious music in the camp."

First comes Charles Craig, an officer who has filled almost every station in Lodge, Chapter, and Council. As a Templar he officiated for 11 consecutive years (1855-'66) as Prelate; following that he presided as Commander (1867-'71), 5 years, and subsequently served as Recorder (1872, '3, '4) 3 years, making 19 continuous years of first-class service. He dimited March 2, 1877.

Next appears Charles P. T. La Roche, with 12 years of knightly office-bearing, viz.: Warder in 1868, '69, '70; Senior Warden 1871, and Commander (1872-'76) 5 years. He still continues in harness, and as Recorder 1879, '80, '81, '82, wields both pen and sword. His administration is distinctively marked as inaugurating a new phase in the esprit de corps, and giving impetus to the "gentle blood" of some of the sluggard adherents. Under him three-fourths of the Sir Knights on the roster provided themselves with the new uniforms prescribed to be worn. Then instituting a thorough system of drilling, he infused additional life and increased vigor. To him may be ascribed the credit of originating the noted field-days and banquets which have since become so popular; upon every repetition of which, additional numbers are found in line, and show higher proficiency in drill. Notable, indeed, was the "first field-day," Sept. 4, 1874, when nearly 50 Sir Knights gave an exhibition drill and street parade. The reviewing officer was the venerable Peter P. Murphy, and the display closed with a banquet, etc., in the evening. The event was a most decided success, and has been annually repeated with eclat and furor.

The third member of the quartette was George A. Torrance, the seventh Commander, the worthy son of a worthy sire and esteemed Sir Knight, Asher Torrance, one of Lockport's ancient Masonic Romans and prominent citizens. The record of George A. Torrance shows 10 years of service in various stations. Commencing in 1869 as Standard-Bearer, he was promoted to Captain-General, and served as such (1870, '71, '72, '73, '75, '76) 6 years; Generalissimo, 1874; and Commander (1877, '78), 2 years. Sir Kt. Torrance was one of those officers who could adapt himself to any position, and always rendered excellent service wherever placed. Possessing a peculiar aptitude for the art militaire, to him in a great measure, while Captain-General, may the Commandery ascribe its perfection in soldierly accomplishments.

And now we come to make note of Perry Stowell, the eighth and present Commander, with 9 continuous years of knightly office, viz.: Junior Warden, 1873; Senior Warden, 1874, '75, '76; Generalissimo, 1877, '78; and Commander, 1879, '80, '81, '82. It is due to Sir Kt. Stowell to say, that whatever stations called to, he has performed the duties imposed upon him with eminent success; and to him must be attributed a large modicum of the credit for the splendid condition of the Commandery.

Accompanying this resume of the leaders and vanguard of Genesee Commandery, our sketch would be incomplete were no heed taken of that "old man eloquent," Jason Collier, its honored Prelate. Fain would we make "gratulatory speech and modest compliment" of him as a man of peace, good counsel, and generous sympathy. Of all the present officers he is the oldest, not only in years, but in point of service. Commencing in 1867, for 15 successive years has he graced the Prelacy and adorned its Council-chambers. Possessing an excellent voice, a knowledge of elocution, and thorough understanding of the work, added to an enthusiastic love of the Order, his rendition of the Ritual is peculiarly impressive and imposing, and he surrounds it with so much dignity, earnestness, and solemnity, that its effect is seldom or never forgotten by his auditors. It is not too much to say that he is the "idol" of the Commandery. Long may he live to enjoy the love and friendship of its members.

In concluding this sketch, it may be well to note that Genesee Commandery, while prospering at home, has contributed its members toward the original formation of three other Commanderies, viz.: Salem Town, No. 16, at Auburn; Lake Erie, No. 20, at Buffalo; and Batavia, No. 34, at Batavia. The roll shows 109 members.

WATERTOWN COMMANDERY, No. 11, WATERTOWN.

In the beginning of the year 1826, Sirs Orville Hungerford, Adriel Ely, Isaac H. Bronson, and others applied to Sir Oliver M. Lownds, Deputy Grand Master of the Grand Encampment, for a dispensation to organize an Encampment of Knights Templar at Watertown, which request was granted, and a dispensation issued to them on the 22d day of February of that year, naming as the first three officers the above-named Knights.

The first meeting under dispensation was held March 24, 1826, in the room of Watertown Lodge, at which were also present with the above, Sirs T. B. Brayton, who was appointed Prelate, and George C. Sherman, who was named as Recorder.

A Council of Knights of the Red Cross was then opened in due form, and proceeded to the dispatch of business.

At the annual meeting of the Grand Encampment, June 9, 1826, a warrant was authorized and issued to the officers named in the dispensation.

Good Friday, April 13, 1827, the following Sir Knights were elected for the ensuing year, and also continued in 1828: Orville Hungerford, G. Com.; Adriel Ely, Gen.; Isaac H. Bronson, Capt.-Gen.;

T. R. Brayton, Prelate; George C. Sherman, Sen. War.; Abner Baker, Jr., Jun. War.; Andrew Newall, Treas.; B. G. St. John, Recorder; Pelatiah Gleason, Std. Br.; Gideon M. Wells, Swd. Br.; Sylvester Reed, War.; James H. Meigs, Sent.

Under the administration of Sir Orville Hungerford, from March 24, 1826, to April 17, 1829, the order of the Temple had been conferred upon twenty-one persons.

The anti-Masonic crusade against all the orders of Masonry, organized and engineered for political purposes during the three preceding years, became so strong at this time that it was useless to attempt longer to resist its force, and our brethren were compelled, from motives of wisdom and prudence, to stoop—while the hurricane raised by political demagogues and fanatics would pass over—to conquer when reason and common sense should again assert their supremacy over the minds of men.

On or about the 1st of February, 1850, Orville Hungerford, James M. Meigs, Solomon Robbins, Jr., Joseph C. Patridge, John Mullin, Sen., John Mullin, Jr., Pitt Morse, Hugh Wiley, J. Whitby, Sylvester Reed, and John McQuillon, petitioned the Grand Encampment of the State for a reissue of their former warrant, which petition was granted.

On the 25th of February, 1850, Robert R. Boyd, Grand Master of the Grand Encampment, issued a dispensation to the above Knights, stating, "that whereas, a warrant had been issued by the Grand Encampment of the State of New York, Feb. 26, 1826, to hold an Encampment at Watertown, and said Encampment in consequence of the anti-Masonic excitement ceased their labors in 1831; and, whereas, they are now desirous of resuming their labors, and their petition having been duly recommended by Utica Encampment, No. 3, do hereby authorize and empower our Past Grand Captain-General, Sir Orville Hungerford, with the assistance of eight other Sir Knights, to proceed and organize said Encampment, No. 11, set them at work, and preside at their next election of officers on Good Friday, the 29th March." The following officers were elected: Orville Hungerford, E. C.; Sylvester Reed, Gen.; Solomon Robbins, Capt.-Gen.; Pitt Morse, Prelate; J. Whitby, S. W.; J. H. Meigs, J. W.; John Mullin, Treas.; Joseph C. Patridge, Recorder; E. Barney, Std. Br.; Francis Wooley, War.; John McQuillon, Sent. During that year the Knightly Orders were conferred upon several candidates, and since then the Commandery has been actively at work.

MONROE COMMANDERY, No. 12, ROCHESTER.

Our thanks are cordially tendered to Sir Thomas Gliddon, Recorder, for documents from which the annals of this flourishing Commandery are gathered.

The pioneer settlers of Rochesterville (as that locality was first called) were prominent in the early introduction of Freemasonry in the lovely Genesee Valley. In 1817 a Lodge of Free and Accepted Masons was established, and the following year Royal Arch Masonry likewise flourished here. As the village grew in population and importance, the enterprising brethren and chivalric companions enlarged the sphere of their labors by introducing the Orders of Christian Knighthood. The first date in the original book of records (which is intact) relating to the organization of Monroe Encampment of Knights Templar, is June 14, 1826, and "pursuant to a notice given," the Sir Knights assembled in first regular conclave on the 10th of July, 1826, and completed the organization by the election and appointment of the following:

Rev. Francis H. Cuming, Gr. Com.; Jonathan Child, Gen.; Abelard Reynolds, C. G.; Jacob Gould, Prelate; Edward Doyle, Treas.; Henry B. Williams, Rec.; Simson P. Allcott, Sen. War.; Ebenezer Watts, Jun. War.; Chas. G. Cumings, St. Br.; Joseph Frazer, Sw. Br.; Chas. C. Lathrop, Warder; Hezekiah Eldridge, Sent.; Burrage Smith, James Truesdale, John Whitney, and Geo. Fisher were the additional members present.

1826—July 13.—The officers were publicly installed in the Episcopal (St. Luke's) Church, of which Rev. and Sir Francis H. Cuming was the rector. The ceremony was conducted by Nathan Beers, M. E. Grand Commander, of New Jerusalem Encampment, stationed at Ithaca.

There appears to have been some irregularity in regard to the formation of this Encampment. The Sir Knights residing at Rochester applied to Genesee Encampment, No. 10, then stationed at Le Roy, for consent to organize. This was withheld, possibly in conformity with a resolution of the Grand Encampment, passed at the annual conclave, June 9, 1826, to wit:

Resolved, That no warrant or dispensation for an Encampment shall hereafter be issued to form such a body within the distance of thirty miles of any regularly constituted Encampment.

Authority, of some kind, they would have, which was obtained from a body located at Ithaca.

From what source this so-called New Jerusalem Encampment at Ithaca obtained its warrant or power to authorize the organization of Templar bodies, is not known to us. We do hope, however, that the means of enlightenment will soon be given to the cause of Templar history in this State.

To overcome all difficulties, and whatever controversies existed at that time, the Grand Encampment, at a special conclave held Sept. 18, 1826, adopted the following:

Resolved, That the Grand Encampment authorize the M. E. Grand or Deputy Grand Master to issue a dispensation to form and hold an Encampment of Knights Templar in the village of Rochester, to the Sir Knights, who are united in a body, and conferring the Orders of Knighthood, under authority derived from a body styling themselves to be an Encampment, by the name of Jerusalem Encampment, at Ithaca, in this State, obtained from them in consequence of a refusal on the part of Genesee Encampment to recommend them for a warrant.

1827—June 8.—At this annual conclave of the Grand Encampment the following is found upon the record: A dispensation having been granted to Sir Francis H. Cuming, Sir Jonathan Child, Sir Abelard Reynolds, together with others, their associates, to form themselves into an Encampment in

the village of Rochester, by the name of Monroe Encampment, No. 12, the same (dispensation) having been returned to this Grand Encampment, together with a copy of their proceedings:—it was

Resolved, That a warrant be forthwith issued in conformity to the prayer of the members of said Encampment.

Thus was the Encampment regularly and constitutionally organized, and the warrant then issued is still held by the Commandery, in the possession of which the body is justly proud.

The fees, in the early days, were divided in this manner: for Red Cross degree, $5.00; for Knight Templar degree, $9.00; for Knight of Malta degree, $6.00=$20.00. The dues were $1.00 a year, paid quarterly, in advance.

1828.—For some time the fanatical war of anti-Masonry had been waged against the fratres. Day by day the troubles increased in fierceness, especially in this part of the State; but rather than continue the warfare and intensify the bitterness of passion and folly of their fellow-citizens, the fratres discussed the subject of returning their charter and disbanding their organization, which was done on the 27th of February, 1829. Herewith is the conclusion reached:

Whereas, We, the officers and members of Monroe Encampment, holden in the village of Rochester, county of Monroe, being deeply impressed with our duty, both as men and Masons, to use our best endeavors to restore harmony to the distracted community in which we live, and as it appears to us that by returning our charter and abstaining from our regular meetings that we will effect that sensible object, therefore

Resolved, That we as citizens, but more particularly as members of our ancient and honorable institution, the first principles of which are to promote the harmony and good of society, deem it our duty to return the charter of this Encampment to the Grand Secretary of the Grand Encampment of this State, and that the Secretary be and is hereby instructed to return the same.

Notwithstanding the fratres had consented to abandon their organization, to avoid the extravagant howlings of a political party who had found "a good enough Morgan until after the election," they also had a strong desire to retain the document which was legitimately their own. Hence the cherished warrant was not formally surrendered until August 15, 1839.

This action was accomplished through a sincere belief that by so doing "harmony might speedily be restored to our distracted community."

As a further evidence of the coercive methods adopted by those who were influenced by the clamor of the time, Sir and Rev. Francis H. Cuming became a noted victim. He was among the originators of the Encampment. The breaking out of the anti-Masonic war in the year 1829 changed all his plans as a Christian minister in this community, but he was firm in his adherence to the Masonic institution. This course on his part appears to have embittered several of the leading members of his church congregation, and it is said that they demanded his resignation. On the advice of Bishop Hobart, he reluctantly gave up the charge of St. Luke's Church and removed from the city to the West. He died in the city of Grand Rapids on the 26th of August, 1862.

For a period of eighteen years the Encampment slumbered quietly, yet with a determination that so soon as the opportunity afforded the resuscitation would take place.

That day finally came—Jan. 28, 1848, a period memorable in the annals of this Commandery. A meeting was held by the resident Templars, who had previously petitioned for the restoration of the charter of Monroe Encampment, No. 12, which was granted, and the original warrant was returned to the home of its usefulness.

In the work of reorganization, Sir William E. Lathrop took an active part, and at the election of Jan. 28, 1848, he was chosen Commander, with a full corps of associate officers, chiefly from among the Sir Knights of the Encampment of former days.

At this time the jurisdiction of this Encampment was quite extensive: Genesee, No. 10, at Lockport; Monroe, No. 12, at Rochester; and Salem Town, No. 16, at Auburn, dividing the territory of entire Western New York.

The conclave of May 25, 1848, reveals an interesting incident. There were present at that conclave a large number of the brightest Masonic lights of that day in Western New York. The occasion was conferring the Orders of Knighthood upon the distinguished Mason, John L. Lewis. Soon after he engaged in the work of organizing Jerusalem Encampment, No. 17, at Penn Yan.

From this time onward the Encampment proceeded with its duties in peace and harmony, receiving petitions for the Orders of Knighthood with remarkable frequency.

On the 14th of April, 1854, Monroe Commandery made the happy choice of Abelard Reynolds for Prelate, which office he continued to hold till his death, Dec. 19, 1878. In his prolonged history as a Mason, which began with his initiation, Jan. 25, 1820, he was ever a favorite among the chivalric fratres, who kept him continuously in office in Monroe Commandery; first, as Captain-General; second, as Generalissimo; third, as Treasurer; and fourth, as Prelate—an office which, by nature and character, he was eminently qualified to fill.

Another of the most prominent and energetic of the older fratres was Em. Sir William F. Holmes. In this eminent frater was for many years embodied one of the most conspicuous Masonic figures in the city of Rochester. Devoted and enthusiastic by nature, he displayed these wonderful characteristics in all that pertained to the honor and prosperity of our noble craft during the long period of his active connection with it, which embraced a period of thirty years, and ended only through his sudden death in Owego, N. Y., March 19, 1876, aged 69 years. He was born in Amherst, N. H., in January, 1807, removed to Rochester in early life, and made that city his permanent residence.

February 4, 1851, John C. Robinson passed through and conformed to the ceremonies of the Order, and for some time remained on the roll. He afterward removed to Binghamton. For two years he served the State of New York as Lieutenant-Governor. Previous to this he had distinguished himself in the army, losing a leg during the war. The Supreme Council of the Northern Juris-

diction in 1874 conferred upon him the honorarium of the 33d degree. [He died at Binghamton, in 1897.]

Sept. 23, 1853, William H. Burtis accepted the vows of Knighthood. From that time onward he manifested great zeal in the development of this chivalric Order, and on March 26, 1858, was chosen Em. Commander as the successor of William F. Holmes. In 1860 he was elected Gr. Capt.-Gen. of the Grand Commandery of New York, and in 1863 he reached the high position of Deputy Grand Commander. After a brief illness, he died Dec. 4, 1863.

June 15, 1855, Jackson H. Chase, of Palmyra, came hither for the Knights Templar order. He subsequently took an active part in the formation of Zenobia Commandery, No. 41, becoming its first Em. Commander. His chief distinction was in the Capitular and Cryptic rites, the Grand Bodies of both having appointed him Grand Lecturer, in which capacity he served till his death, August 14, 1875.

An important accession to the membership of this command was Sir Jarvis M. Hatch, formerly of Utica, who was elected July 12, 1850. Before this, however, he was an active Templar, and had appeared in the annual conclaves of the Grand Encampment, in which body he took a conspicuous part, and in 1851 and two subsequent years was elected Grand Captain-General.

Seven hundred and fifty-three R. A. Masons have been knighted in this Commandery. This extended roll reveals the names of many who have been useful and honored citizens of the city and State. The office of Mayor has several times been filled by Sir Knights of old Monroe; from its ranks have been chosen repeatedly members of the Legislature and of Congress, and Justices of the Supreme Court. Since 1841 the work of adding to the number of valiant and magnanimous Knights has progressed, augmenting chiefly from the younger members of the fraternity, hence they have an abiding faith that a still more brilliant future is opening up for tnis Commandery of Knights Templar, which has already had a potent influence in the progress and welfare of that lovely city of the Genesee.

Three successful and thriving Commanderies, viz.: Batavia, Cyrene, and Zenobia, are offsprings of Monroe.

On two occasions the Grand Commandery of the State held its annual Conclaves in the Asylum of Monroe Commandery, viz.: Sept. 14, 1858, and Oct. 12, 1875. During the latter occasion a great throng of Sir Knights from all parts of the Jurisdiction were present, who were received and entertained by the fratres in the most substantial manner, rendering it an event long to be remembered. This fact was manifested in the subsequent action of St. Omer's, No. 19, of Elmira, and De Witt Clinton, No. 27, of Brooklyn. These Commanderies sent special committees to Rochester, bearing appropriate testimonials, with suitable expressions of respect for the Sir Knights of Monroe, for courtesies and hospitalities bestowed on the above occasion. Perhaps the grand success of this week's entertainment was chiefly due to the harmonious working of the several committees under the leadership of Em. Sir George F. Loder.

June 14, 1876, the Commandery celebrated its semi-annual anniversary in the Asylum, in which Cyrene Commandery, No. 39, participated. Addresses were delivered by R. E. Sir William E. Lathrop and Sir Thomas Gliddon. The remarks of the former were wholly reminiscences of the trials and triumphs of Templarism in the early days in this Jurisdiction. It is unfortunate that no report of this address was ever made. In his declining years, General Lathrop realized that he was one of the few surviving Templars in this State whose connection with the Orders of Christian Knighthood reached through a period of half a century.

Sir William E. Lathrop was created a Knight Templar in Morton Encampment, No. 4, New York city, and shortly after went to South Carolina, where he assisted in organizing an Encampment, in which he held several prominent offices. Subsequently he removed to Rochester, which he made his permanent abiding place, until his death, April 22, 1877, and finally, among the sylvan shades of Mount Hope Cemetery his honored remains rest in solitude, in close proximity to his illustrious chivalric associates, Abelard Reynolds, Jonathan Child, Jacob Gould, Ebenezer Watts, and William F. Holmes. Truly

"Their feet the path of duty trod."

On various occasions the Sir Knights of this command have attended, in fatigue uniform, religious services on Easter Sunday evening. At two different times, at the First Universalist Church, Rev. and Sir Knight Asa Saxe, D. D., officiating. On April 17, 1881, at the Second Baptist Church, Rev. T. Edwin Brown, D. D., conducting the services. A memorable occasion was one Good Friday evening, when the Sir Knights repaired to the First M. E. Church, in full uniform, Rev. and Sir Knight R. M. Stratton, D. D., preaching the sermon.

Among the many practical tributes to charity is the annual visit of the members of Monroe Commandery (in citizen's dress) on the first day of the year, to the Orphan Asylum, located near that city, bearing with them useful contributions to make glad and happy the hearts of the dwellers in that institution. The custom is thoughtful and in harmony with the generous impulses of the valiant Sir Knights of this Commandery.

This loving deed, O Architect Divine,
In Thy good pleasure graciously approve,
May this fraternal act forever shine
A star of beauty in the sky of Love.

Many interesting pages might be written on the incidents of the various pilgrimages undertaken by this Commandery, which include a journey to Montreal and through New England in 1865; to Detroit in 1870; to Baltimore and Washington in 1871; to Auburn in 1873; to Batavia in 1874; to Buffalo in 1876; to Cleveland in 1877; to Albion in 1880; to Chicago in 1880, and to Poughkeepsie in 1881. As was observed by those in attendance at Chicago, during the famous 21st triennial Conclave of the Grand Encampment, there is no superior in equipment and drill to Monroe Commandery, No. 12, of Rochester, N. Y.

On frequent occasions this Commandery has been officially visited by Grand Officers of the Grand Commandery of the State of New York, but the visit of Em. Sir Theodore E. Haslehurst, Grand Standard-Bearer, at the stated conclave of Oct. 8, 1882, is connected with an episode that will long be cherished as one of the most pleasing events in their annals. The occasion referred to was the friendly visit of an authorized delegation from Apollo Commandery, No. 15, of Troy, to Monroe Commandery, for the purpose of presenting an elegant and costly silk Beauseant. We can not close this sketch in more appropriate terms than by adopting a portion of the knightly and beautiful remarks of Em. Sir Jesse B. Anthony, who was justly selected as the eloquent representative of the generous donors. He said:

"As the Banner of Knighthood is the rallying point in time of danger, always to be guarded with jealous care and protected with our lives, in the warfare of life, so may the Beauseant represent to us the rallying point of friends, the center around which the best feelings of life are to be strengthened

"'Be true unto your sacred trust;
Ne'er let your blades grow weak from rust:
Be pure in motive, sound in soul,
For only strong hearts win the goal.
Be faithful to the Red Cross still,
And you shall win on Zion's Hill
A laurel crown—all stainless, pure,
Which through God's ages shall endure.'

"As Knights of the Temple, brave and true, may your progress be ever onward and upward, and your reputation as valiant, magnanimous, and courteous Knights continue spotless and brilliant, and the glory of your organization reflect its brilliancy and lustre far and wide."

PRINCIPAL OFFICERS OF MONROE COMMANDERY, No. 12.

Date.	Commander.	Generalissimo.	Capt.-General.	Prelate.	Recorder.
1826.....	Francis H. Cuming..	Jonathan Child.....	Abelard Reynolds...	Jacob Gould.....	Henry B. Williams.
1827.....	Edward Doyle.....	Jonathan Child.....	Abelard Reynolds...	Francis H. Cuming..	Elbert W. Scranton.
1828.....	Jonathan Child.....	Abelard Reynolds....	Robert Martin.....	Edward Doyle.....	Chas. C. Lathrop.
* *	* * * *	* * * *	* * * *	* * * *	* * * *
1848.....	Wm. E. Lathrop.....	Samuel Richardson..	Chas. G. Cumings...	William Brewster....	Elbert W. Scranton.
1849.....	Wm. E. Lathrop.....	Samuel Richardson..	Chas. G. Cumings...	Asahel S. Beers.....	William F. Holmes.
1850.....	Wm. E. Lathrop.....	C. T. Chamberlin...	Nicholas E. Paine...	Asahel S. Beers.....	William F. Holmes.
1851-52...	Wm. E. Lathrop.....	C. T. Chamberlin...	Nicholas E. Paine...	Jarvis M. Hatch.....	William F. Holmes.
1853.....	Wm. E. Lathrop.....	Jarvis M. Hatch.....	Nicholas E. Paine...	C. T. Chamberlin....	William F. Holmes.
1854.....	Wm. E. Lathrop.....	Jarvis M. Hatch.....	C. T. Chamberlin....	Abelard Reynolds....	William F. Holmes.
1855.....	Wm. E. Lathrop.....	Jarvis M. Hatch.....	Robert King.....	Abelard Reynolds....	William F. Holmes.
1856.....	Carlton Dutton.....	Robert King.....	Wm. S. Thompson..	Abelard Reynolds....	William F. Holmes.
1857.....	William F. Holmes..	Charles Vaill.....	Herman Miller.....	Abelard Reynolds....	William W. Bruff.
1858.....	William H. Burtis...	Charles Vaill.....	H. S. Fairchild.....	Abelard Reynolds....	William W. Bruff.
1859.....	William H. Burtis...	Charles Vaill.....	Thos. Granniss, Jr..	Abelard Reynolds....	William W. Bruff.
1860.....	William H. Burtis...	Horace Tuller.....	Daniel Warner.....	Abelard Reynolds....	William W. Bruff.
1861.....	Charles Vaill.....	Horace Tuller.....	Robt. K. Lothridge..	Abelard Reynolds....	William W. Bruff.
1862.....	Horace Tuller.....	John F. Whitbeck...	S. A. Hodgman.....	Abelard Reynolds....	William W. Bruff.
1863.....	Horace Tuller.....	Chas. W. Watson....	Wm. B. Crandall....	Abelard Reynolds....	William W. Bruff.
1864.....	John F. Whitbeck...	Chas. W. Watson....	Geo. W. Aldridge....	Abelard Reynolds....	William W. Bruff.
1865.....	Wm. B. Crandall....	Chas. W. Watson....	Henry B. Knapp....	Abelard Reynolds....	Darius Cole, Jr.
1866.....	Wm. B. Crandall....	Henry B. Knapp....	Geo. W. Stebbins....	Abelard Reynolds....	Wm. R. Dryer.
1867.....	Chas. W. Watson....	Roswell H. Smith...	William Shelp.....	Abelard Reynolds....	W. S. Sherman.
1868.....	Chas. W. Watson....	Roswell H. Smith...	Wm. F. Holmes.....	Abelard Reynolds....	A. M. Ostrander.
1869-70...	F. H. Marshall.....	Geo. H. Goodman....	L. D. Patterson.....	Abelard Reynolds....	A. M. Ostrander.
1871.....	William Shelp.....	Henry M. Plant.....	S. V. McDowell.....	Abelard Reynolds....	A. M. Ostrander.
1872.....	William Shelp.....	Henry M. Plant.....	S. V. McDowell.....	Abelard Reynolds....	Daniel T. Hunt.
1873.....	Henry M. Plant.....	S. V. McDowell.....	George F. Loder.....	Abelard Reynolds....	Daniel T. Hunt.
1874.....	S. V. McDowell.....	George F. Loder.....	Jas. L. Brewster....	Abelard Reynolds....	Daniel T. Hunt.
1875.....	George F. Loder.....	James L. Brewster..	W. Lincoln Sage....	Abelard Reynolds....	Wm. J. McKelvey.
1876.....	W. Lincoln Sage....	Daniel T. Hunt.....	Isaiah F. Force.....	Abelard Reynolds....	Wm. J. McKelvey.
1877.....	Daniel T. Hunt.....	J. B. Southworth....	Wm. J. McKelvey...	Abelard Reynolds....	George F. Loder.
1878.....	J. B. Southworth....	Wm. J. McKelvey...	Fred. F. Boorman...	Abelard Reynolds....	George F. Loder.
1879.....	Wm. J. McKelvey...	Fred. F. Boorman...	Samuel C. Pierce....	John G. Allen.....	George F. Loder.
1880.....	George F. Loder.....	Fred. F. Boorman...	Samuel C. Pierce....	John G. Allen.....	Thomas Gliddon.
1881.....	Fred. F. Boorman...	Samuel C. Pierce....	John A. Davis.....	John G. Allen.....	Thomas Gliddon.
1882.....	Samuel C. Pierce...	John A. Davis.....	Thos. C. Hodgson....	John G. Allen.....	Thomas Gliddon.

and perpetuated—a token of those ties of knightly friendship which have grown with our acquaintance and strengthened with our years.

"May the history of Monroe be even brighter in the coming years than it has been in the past; let the individual preferences and opinions be subordinate to the interests of the whole, and as followers of an order grand, rally around the standard as did the Sir Knights of old, in actual combat.

NEW JERUSALEM ENCAMPMENT, No. 13, ITHACA.

This Encampment was originally established about 1809, under the auspices of some irregular authority, and was known as Jerusalem Encampment, in the town of Danby, Tompkins county. On the 8th of June, 1827, a petition from the members of this body was presented to the Grand Encampment of the State for a new warrant, when the following resolution was adopted:

Resolved, That a warrant to hold an Encampment of Knights Templar, etc., in the town of Ithaca, Tompkins county, be issued, and that Sir Cyrus Beers be the first Gr. Com.; Sir Nathan Beers the first Generalissimo, and Sir Benjamin Jennings the

first Capt.-Gen., and to be known by the name of New Jerusalem Encampment, No. 13.

The manner of the surrender of authority and decease of this body are not known to the fratres of the present generation. It was never represented in the Grand Encampment of this State, and records of its officers or members have not been found. It was located in a sparsely-populated part of the State, performed no particular service or benefit in Templarism that has been transmitted. It is, therefore, presumable that the organization succumbed to the power, for evil, of the anti-Masonic cyclone.

CLINTON COMMANDERY, No. 14, BROOKLYN.

After various preliminary meetings of Sir Knights, held in the village of Brooklyn, with a view to organizing an Encampment of Knights Templar in that locality, there assembled at Military Garden, on the 10th of April, 1828, Sir Knights Lebbeus Chapman, T. F. Cooke, E. B. Ward, John B. Johnson, Jno. F. Walton, S. Hartt, L. De Forrest, J. G. Mosart, E. M. M. Clark, and Wm. C. Lee.

Sir Knight Chapman read a dispensation from the Grand Encampment of New York, authorizing the establishment of Clinton Encampment (named for the late governor De Witt Clinton), and proceeded to open the body in due form. An order from the Deputy Grand Master authorizing Sir Knight Chapman to install the Encampment and its first three officers was then presented and the service performed. Sir T. F. Cooke, Grand Commander; Sir E. B. Ward, Generalissimo; Sir J. B. Johnson, Capt.-General, being the council officers.

At a subsequent meeting, the following Sir Knights were elected to the subsidiary positions, namely: John Van Dyne, Prelate; Wm. C. Lee, Sen. Warden; E. M. M. Clark, Jun. Warden; J. F. Walton, Recorder; Saml. Hartt, Treasurer; Lewis De Forrest, Warder; J. G. Mosart, Sentinel.

Two propositions were received and referred.

It may be remarked in passing, that at the meetings of the body the usual business now required to be observed in a Commandery of Knights Templar was transacted in a Council of Knights of the Red Cross.

April 23, 1829.—This being the night of annual election, Sir T. F. Cooke was re-elected Commander; Sir Edward B. Ward, Gen.; Sir J. B. Johnson, Capt.-Gen.; and Sir John Van Dyne, Prelate. During the remainder of this year nothing was done, and but few stated meetings opened.

April 29, 1830, Ed. C. Ward was elected Grand Commander; John B. Johnson, Gen.; and John Van Dyne, Capt.-Gen.; and nothing further appears to have been done during the year, and, in fact, save occasional meetings without result, matters remained in the same condition until April, 1833, when Nathaniel F. Waring, who subsequently became a Past Grand Master of the Grand Lodge, of New York, was proposed, and the same council officers re-elected. Sir Knight Waring received the Order of the Temple in due course. The rest of the year was barren of results.

Feb. 29, 1832, the first Commander was expelled. During this year the Recorder died, and the minutes of meetings, if any, were lost.

Dec. 5, 1833, a special Conclave was held under the direction of E. Sir James Herring, Deputy Grand Master, assisted by his associate Grand Officers, and under his dispensation the Encampment proceeded to elect officers, the Council being John Van Dyne, Edward C. Ward, and Nathaniel F. Waring.

No further meeting occurred until April 1, 1836, when Sir Edward C. Ward was elected Commander; Samuel Hartt, Gen.; and John B. Johnson, Capt.-Gen.

May 11, 1838, no meeting having intervened, Sir Knight Ward was re-elected Commander; Sir Geo. L. Thatcher, Gen.; and Sir L. De Forrest, Capt.-Gen. Some meetings were held this year, but nothing of importance transpired.

1839—April 26.—Under dispensation, the following were elected officers, to wit:

Lewis De Forrest, Commander; John Van Dyne, Gen.; N. B. Morse, Captain-General.

March 3, 1840.—Sir Knights L. De Forrest, John Van Dyne, and G. L. Thatcher, were elected as the council officers.

1841—April 9.—Geo. L. Thatcher, John Van Dyne, and M. S. Church were elected to the commanding offices.

1842—March 25.—The same officers were again elected.

April, 1843.—At a meeting in conjunction with Columbian, No. 1, of New York, Sirs Geo. L. Thatcher, John Van Dyne, and Lawrence Powers were severally elected as council officers.

1844—April 5.—Sir R. R. Boyd, Grand Master, being present, the same officers were again elected.

Feb. 13, 1846.—John Harron was proposed, and on April 10, following, Lawrence Powers, N. F. Waring, and Alexander Kissam, were elected council officers. May 8, John Harron was made a Knight of the Red Cross.

1847—April 2.—Nathaniel F. Waring, Lawrence Powers, and Samuel Hartt, were elected to the first three positions as officers of the Encampment. April 8 of the same year John Harron received the Order of the Temple. Three companions were dubbed Knights of the Temple this year.

1848—April 21.—Election of the same officers as last year.

1849—April 6.—Sirs Samuel Hartt, N. B. Morse, and Lawrence Powers were elected as principal officers.

1851—April 18.—Sir Knights Nathan B. Morse, Lawrence Powers, and Samuel Hartt were respectively elected Commander, Generalissimo, and Capt.-Gen.

1852.—Same officers re-elected.

1853—March 25.—John Harron, Lawrence Powers, Samuel Hartt, elected principal officers.

It is proper to remark that the meetings for some years previous to this date had been held in conjunction with Columbian Commandery, No. 1, in the city of New York, under dispensation, and the record goes to show under what adverse circumstances and with what indomitable perseverance the organization had been maintained.

From the meeting of 1853 to 1859 no records appear, although undoubtedly meetings were held,

since we find names present at later meetings of whose entrance to the Order nothing appears.

Oct. 24, 1859.—A regular conclave was held, E. Sir John Harron presiding.

1860—March 25.—Sirs Bradley Parker, John B. Harris, and J. S. Swan were elected to the council and installed on the 23d of April following.

1861—March 25.—John B. Harris; J. S. Swan, Genl.; C. A. Marvin, Capt.-Gen.

1862—March 24.—John B. Harris, Geo. B. Flanders, and John M. Reilly were elected to the council. Occasional meetings were held, and candidates received and advanced.

1863—March 21.—John B. Harris, H. S. Vining, and John M. Weeks were elected to the principal offices. During this year the conclaves were attended with considerable regularity, and a number of companions were admitted to the honors of Knighthood.

1864—March 15.—Sirs H. S. Vining, John M. Weeks, and A. C. Willmarth elected principal officers. During this year the conclaves were held with great regularity, and a fair amount of work was performed.

1865—April 4.—H. S. Vining, A. C. Willmarth, and Edward Cooper elected principal officers. During this year the meetings were regularly attended, and more work done than in all the previous existence of the body.

1866—March 20.—A. C. Willmarth, Edward Cooper, and William Post were elected to the principal stations.

June 19, of this year, M. E. Sir John W. Simons, P. G. M., was elected as an affiliating member.

1867—April 16.—Edward Cooper, Wm. M. Post, and A. W. Shadbolt were elected. The year had been exceedingly prosperous, with a large addition to the roll of membership, and indeed it may be said that from this time forward an unexcelled degree of prosperity waited on the labors of the Commandery. During this year 46 members were added, making in all 149 on the roll at its conclusion. The receipts had been 1,158, and there was a balance on hand of $237.

1868—April 21.—Wm. M. Post, A. W. Shadbolt, and W. R. Leonard were elected the council officers.

1869—January 19.—The last honors were paid to the remains of E. Sir Bradley Parker, P. C.

March 30.—The Recorder reported the number on the roll 167. At this meeting A. W. Shadbolt, W. R. Leonard, and Robert Black were elected the council.

1870—April 19.—The roll was increased the last year by addition so as to make its enumeration 174 members. The Treasurer reported a balance of $402.

This year, Sirs Robt. Black, Judson Curtis, and C. Y. Beecher were named as the council. During this year, new By-Laws were adopted. The year was reasonably prosperous.

1871—April 18.—Recorder announces 208 members in good standing on the roll. Sirs Robert Black, Claudius F. Beatty, and John Scrimgeour were selected to be the council for the ensuing year.

Jan. 17.—The Commandery having been advised of the death of the wife of R. E. Sir Jno. W. Simons, resolved to do no work at that meeting. Resolutions of condolence were also presented and adopted, and a committee named to present a floral tribute.

1872—April 2.—The Recorder presented his report, showing 206 members on the roll, and a balance of $248 in the treasury. The election resulted in the choice of Sirs Claudius F. Beatty, J. Scrimgeour, and S. D. Curtis, as the council officers.

1873—April 15.—According to the annual report of the Recorder, there were at this time 233 Knights on the roll, and a balance of $126 in the treasury.

C. F. Beatty, Judson D. Curtis, and John C. Heineman were elected to form the council.

June 3.—E. Sir Geo. W. Walgrove was elected an Honorary Member.

The Commandery united with others in forming an escort to the Grand Lodge on the occasion of the funeral ceremonies in honor of James L. Orr, late Minister to Russia.

1874—April 7.—At this meeting the Recorder stated that there were 255 Knights on the roll, and the Treasurer, a balance of $30 in his hands.

Sept. 28.—The Commandery met at its Asylum with the other Brooklyn Commanderies, and after organizing proceeded to the ferry, where the New York Commanderies were received and escorted to the Prospect Park parade-ground. The turnout was exceedingly gratifying, and the exercises all that could be wished. After a trial of skill in the tactics, the judges awarded the prize of superiority to Clinton Commandery, drilled under the orders of Sir James T. Hamilton.

1875—March 30.—274 Knights on the roll is the report of the Recorder at this time, while the treasury is a blank.

Jacob Steiner, James T. Hamilton, and Achim Johnson were elected as chief officers.

June 2.—The Commandery paraded as escort to the Brooklyn Lodges on the occasion of laying the corner-stone of the Masonic Temple in New York, having as its special guest Salem Town Commandery, No. 16, of Auburn.

1876—April 18.—E. Sir Wm. A. Blanck, with fifty Sir Knights, appeared, and in their behalf M. E. Sir Jno. W. Simons presented to the Commandery a pair of silk guidons, which were accepted in behalf of the Command, by Sir John M. Reilley.

The Recorder reported 303 Knights on the roll. Sirs James T. Hamilton, Henry J. Smith, and Wm. Henry White were named as the council.

June 1.—The Commandery went to Philadelphia, and took part in the Centennial parade.

October 7.—The Commandery tendered M. E. Sir Robert Black, recently elected Grand Commander of the State, a complimentary banquet, which was largely attended. The speeches at the table, by John W. Simons, Charles Roome, Robert Black, Rev. W. B. Bowdish, Geo. W. Walgrove, De Witt G. Ray, and Jas. L. Farley, were models of eloquence, and elicited the hearty applause of the assembly.

1877—April 3.—The Recorder, in a lengthy report, shows the membership to be 284, and the treasury somewhat under the weather. Henry J. Smith, Wm. H. White, and James W. Birkett were chosen as the council.

1878—April 30.—The Recorder reported 244 members on the roll. Treasury in the shade. Wm. H. White, James W. Birkett, and A. W. Peters were selected as the council.

June 25.—The Commandery celebrated the fiftieth

anniversary of its foundation by an excursion to West Point, the privileges of the Post being courteously granted by the authorities. The affair was exceedingly pleasant, and no incident occurred to mar the festivities of the day.

1879.—James W. Birkett, A. W. Peters, and A. E. Leach compose the council. 224 members on the roll.

1880.—Augustus W. Peters, A. E. Leach, and B. F. Adams, placed in command. Number of members, 225.

1881.—A. E. Leach, Jno. D. Anderson, and Wm. Sherer elected the council. 218 members on the roll.

1882.—C. F. Beatty, Frank J. Donaldson, and George Nicholson are the council. 216 members.

During the past years, the Commandery gave a number of public receptions at the Academy of Music in Brooklyn, all of which were successful, to the extent of making them recognized social events, attended by the elite of Brooklyn society. The knightly dead were buried with the solemnities of the Order. Sister Commanderies visited, and all the duties of the Order faithfully discharged. Today it stands among the leading Commanderies of the State, and upon its banner might well be inscribed, "Excelsior."

APOLLO COMMANDERY, No. 15, AT TROY.

(By Sir Jesse B. Anthony.)

In presenting a history of Apollo Commandery, No. 15, we labor under the disadvantage of a loss of all records of the earlier years between 1839 and 1858—the same having been destroyed by fire—and hence the very facts of chief importance to us as a body are wanting.

In the year 1837 several Sir Knights, including Sirs Thomas T. Wells, Daniel M. Fraser, Joel G. Candee, Benjamin Marshall, James Hinds, Abel Wetherbee, Richmond Jones, and Geo. W. Hicks, of Troy, met with several Sir Knights of Albany; and at a meeting of Temple Encampment, No. 2, Comps. Joseph C. Taylor, Rev. W. F. Walker, John S. Perry and Geo. B. Glendenning, of Troy, petitioned for the Orders of Knighthood, and were subsequently elected and received the orders. In the year 1838, the Sir Knights in Troy having become more numerous than the Sir Knights of Albany in Temple Encampment, proposed to the Albany members to hold alternate conclaves of Temple Encampment in Troy. This request was not acceded to, and in 1839, the Sir Knights of Troy petitioned the Grand Encampment for a dispensation to organize a body in the city of Troy, to be known as Apollo Encampment.

The application for a dispensation was signed by Sirs Thomas T. Wells, Joel G. Candee, Joseph C. Taylor, Benjamin Marshall, James Hinds, George W. Hicks, Jacob Danker, John S. Perry, Richmond Jones, Simeon Rowell, Stephen C. Leggett, Harris W. Bates, D. M. Fraser, Abel Wetherbee, and Geo. B. Glendenning; and on the 12th of August, 1839, R. E. Sir Ezra S. Barnum, Grand Master of the Grand Encampment, issued a dispensation, authorizing Fm. Sir James Herring to constitute the aforesaid Knights into an Encampment, under the title of Apollo Encampment, with the following officers:

Sirs Thomas T. Wells as Grand Commander; Daniel M. Fraser as Gen'o; Joseph C. Taylor as Capt.-Gen.

Accordingly, on the 26th of August, 1839, the petitioners met in St. John's Hall, and were by Em. Sir James Herring duly constituted, and the officers installed.

The following additional officers were then duly elected: Sirs Joel G. Candee, Prelate; Abel Wetherbee, Sen. W.; James Hinds, Jun. W.; Simeon Rowell, Treas.; Stephen C. Leggett, Rec.; Benjamin Marshall, Std. B.; George W. Hicks, Swd. B.; John S. Perry, Warder; Richmond Jones, Jacob Danker, and Harris W. Bates, Guards.

The membership of Apollo at the annual return of 1840, comprised thirty-seven Sir Knights, and the fees and dues to the Grand Encampment were fifty dollars.

At the annual conclave of the Grand Encampment, 1840, the letter of dispensation was returned to the Grand Body, but there being a difference of opinion as to the power of granting a warrant, owing to the proximity of the two cities, Albany and Troy (having been formerly a regulation, which forbid the granting of a warrant to a new Encampment within thirty miles of a duly warranted Encampment), the subject of granting a warrant was finally put over until the next annual conclave of the Grand Encampment, and the dispensation ordered to remain in full force and effect.

It being found necessary to obtain the consent of surrounding Encampments, application was made to Temple Encampment, N. 2, who at first declined to give consent, but finally, on the 12th of June, 1840, recommended the application. Utica Encampment, No. 3, also gave its recommendation. On June 4, 1841, all the constitutional requirements having been complied with, a warrant was granted by the Grand Encampment to Apollo Encampment, with the following as officers:

Sirs Joel G. Candee, Gr. Com.; Joseph C. Taylor, Gen'o; Benjamin Marshall, Capt.-Gen.; and the Encampment was duly constituted, and the officers installed by R. E. Sir Ezra S. Barnum, Grand Master of the Grand Encampment, in August, 1841.

1840, June 24, St. John's Day was celebrated by the fraternity of the city of Troy, the exercises consisting of a public parade; address by R. W. James Herring, Grand Secretary of the Grand Lodge of the State of New York, and a dinner at Morris Place Hall. Apollo Encampment, with Lafayette Encampment, of Hudson, acted as escort to the Lodges and Grand Lodge on that occasion.

Sir Abel Wetherbee succeeded Sir Joel G. Candee as Grand Commander, and at the Annual Conclave of 1842, the following officers were elected: Sirs Archibald Bull, Grand Com.; James Hegeman, Gen'o; Benj. Marshall, Capt.-Gen.; John B. Colegrove, Treasurer; Stephen C. Leggett, Recorder.

By the code of By-Laws, adopted June 4, 1841, we find the fee for conferring the Orders to have been twenty dollars, and the yearly dues of the members one dollar.

1844—Annual Conclave, Sir James Hegeman was elected Gr. Com.; Sir Benjamin Marshall, Gen'o; and Sir Stephen Bosworth, Capt.-Gen. Number of

members at that time, 40. Succeeding Sir James Hegeman as Grand Commander, was Sir John S. Perry, in 1848, and Sir Richard Bloss in 1851, Sir Riley W. Kenyon in 1855, Sir John S. Perry in 1856, and in 1858, Sir Richard Bloss.

1850.—June 24.—Apollo Encampment, Sir J. S. Perry, Com., visited Burlington, Vt., and united in the celebration of St. John's Day by the fraternity of that place.

July 31st of the same year, exercises were held to commemorate the death of Gen. Zachary Taylor. The procession under the direction of Sir Archibald Bull, as Grand Marshall, consisted of the Lodges of Troy, Lansingburgh, West Troy, Ballston Spa, Cohoes, Saratoga Springs, and Whitehall, with Apollo Encampment, Sir J. S. Perry, E. C., and Utica Encampment, Sir Peter Brewer, E. C., as escort. A delegation of Knights Templar from New York city were also present, and acted as escort to the pall-bearers. There were present many distinguished Masons, among whom may be noted M. W. Wm. H. Milnor, Grand Master of the Grand Lodge, and M. E. Sir Ezra S. Barnum, P. Grand Master of the Grand Encampment of the State of New York.

1852.—Nov. 4.—Apollo Encampment visited Ballston Spa, and acted as escort to the Masonic fraternity on the occasion of the celebration of the centennial of the initiation of George Washington into Masonry. Chancellor Walworth acted as Grand Chaplain, and Bro. A. K. Hadley, of King Solomon's Primitive Lodge, No. 91, Troy, delivered the oration.

1855.—June 24.—Anniversary of St. John was celebrated by the fraternity. Sir Archibald Bull acted as Grand Marshal, and the procession embraced about 1,000 members, including delegations from Albany, New York City, Vermont, etc. The officers of the Grand Encampment of the State were present, and among the names we notice, with pleasure, Sir John W. Simons, Sir Robert Macoy, R. W. Charles L. Church, R. W. James M. Austin, R. E. John O. Cole, and others. The orator of the day was Rev. Sir Wm. H. Goodwin, Grand Prelate of the Grand Encampment.

At the annual election of 1859, Sir F. T. Parkman was elected Em. Com., with an entire change in the other officers.

In 1860 the Commandery ordered the purchase of books of drill, and also that the services of an instructor be secured, by which we conclude that the Commandery was about to take a new departure.

At this date many new members had been added, and they were anxious to place the Commandery in the first rank, not alone for inside work, but for out-door drill as well, and hence, under Sir Geo. Babcock as E. C., the Commandery in 1863 secured the services of Sir Sewall T. Fisk, Grand Lecturer, in order to perfect them in the ritual, and his labors were of great benefit to the Commandery. The Commandery up to this time had been going on in the old familiar way, and we recognize this period as the dividing line of the old from the new. Not content with perfectness in the work of the Asylum, attention was paid to the subject of uniforms for the members, and the subject of Templar Drill in the tactics was taken hold of with earnestness, and resulted in Apollo Commandery being able to turn out upon any occasion with a full complement of swords, and present an appearance as a body which entitled them to commendation. In September, 1863, the Grand Commandery held its annual conclave in the city of Troy—at which time Sir Geo. Babcock was elected Grand Warder. During this year, Sir Richard Bloss, P. C., died, and suitable action was taken to express the feelings of the Commandery in the loss sustained.

1864.—The Commandery recommended the establishment of a new Commandery at Saratoga Springs, to be known as Washington Commandery.

During the past year the Commandery had created thirty-five Sir Knights, and at the annual conclave petitions were received from seventeen companions for the Orders. Thirty-six were created in 1864, and the membership at that time was 133.

In 1866, the Commandery recommended a new Commandery at Schenectady, to be known as St. George's Commandery, and in 1867 the said Commandery was instituted by Sir Geo. Babcock, Gr. Capt.-Gen., assisted by Apollo Commandery in the work of the Temple.

In 1868, the Commandery visited Springfield, Mass., and united in the celebration of St. John's Day at that place.

In 1869, resolutions were adopted on the death of Sir Chas. H. Platt, Grand Prelate of the Grand Commandery, and one hundred dollars appropriated toward the erection of a monument over his remains.

St. John's Day was duly celebrated by a procession and banquet: Washington, No. 33, St George's, No. 37, Lafayette, No. 7, and Temple, No. 2, being present as guests.

Sir Geo. Babcock having been elected Grand Commander at the annual conclave of the Grand Commandery, 1870, the Commandery paraded, received, and escorted him to his home.

August 2, 1871.—The corner-stone of the new Masonic Temple was laid by the fraternity of the city of Troy, Apollo Commandery acting as escort. Sir Geo. Babcock acted as Grand Master, and the oration was delivered by Sir Jesse B. Anthony.

The number of members in 1872 was 216, of whom 56 were life-members, having paid forty dollars each into the funds of the Commandery, in accordance with the provisions of the By-Laws.

1873.—October 13.—The Commandery had a field day, being a public parade and exhibition drill on the Fair grounds, concluding with a banquet in the evening. The officers of the Grand Commandery and other invited guests were present on the occasion, and after the conclusion of the banquet the representatives present were escorted to the train for Newburgh, to attend the annual conclave of the Grand Commandery.

1874.—May 4th.—Sir Henry B. Harvey, one of its most active members, who had just been re-elected and installed as Em. Commander (at a previous meeting), died, and was buried with knightly honors by the Commandery.

1875.—April 23.—The officers were publicly installed by Sir Charles Roome, D. G. C. of the Grand Commandery, assisted by Sir Townsend Fondey, Gr. Capt.-Gen., and Sir Chas. H. Holden, Gr. S. W.

In 1877 the Grand Commandery held its annual conclave in the city of Troy, and were entertained by Apollo Commandery in a suitable manner.

1878.—April 12.—The Commandery adopted memorials on the death of Sir Orrin Welch, P. G. C., and Sir Ezra S. Barnum, P. G. M., of the Grand Commandery.

September 6 a meeting was held to take action on the yellow fever sufferers, and two hundred dollars was appropriated for their relief.

1879.—Good Friday was duly observed by divine service, the sermon being delivered by Rev. F. L. Norton, rector of St. John's Church.

1880.—February 6.—The Commandery was the recipient of a beautiful Beauseant from De Witt Clinton Commandery, No. 27, in recognition of courtesies extended them on the occasion of the Montreal pilgrimage; and also of resolutions of thanks from Clinton Commandery, No. 14, in token of their appreciation of the same.

June 25.—The Commandery was honored by an official visit from Sir. Geo. W. Walgrove, D. G. C. of the Grand Commandery, together with many visiting Sir Knights from out of the city.

October 9.—The Commandery visited New York city, acting as escort to M. W. Jesse B. Anthony, Grand Master of Masons in the State of New York, and participated in the ceremonies of the laying of the foundation stone of the Egyptian Obelisk.

At the annual conclave of the Grand Commandery, held at Ithaca, 1880, Sir Theo. E. Haslehurst, P. C. of Apollo, was elected Grand Warder.

1881.—September 26.—Apollo Commandery held a special conclave, and adopted resolutions in memory of Sir James A. Garfield, President of the United States, and afterward participated in the ceremonial services held by the city, at Beman Park. From the institution of the Commandery in 1839 to 1855, one hundred members had been added to the roll, and of these, at the present date (1882), sixty-four are known to have died, and only five remained as members in good standing, viz.: Sirs H. K. Smith, Feb. 1, 1840; Otis G. Clark, March 21, 1845; Samuel Tappin, May 18, 1855; F. C. White, Jan. 18, 1856; and Sir John S. Perry, who is the only surviving charter member. The total number created since the organization of the Commandery has been 550, and the present membership is 291.

In a sketch of this nature, we cannot specify in detail the various occasions in which the Commandery has taken part in public exercises or ceremonials, but within the past ten years (besides those particularly specified) we may mention (1871), at the laying of the corner-stone of the capital at Albany; (1872), laying of the corner-stone of the new court house at Sandy Hill; pilgrimage to Norwich, N. Y.; (1873), laying of the corner-stone of new town hall at Waterford; (1875), at the parade at the dedication of the Masonic Temple in New York city, and also at the dedication of Masonic Temple, Albany, N. Y.; (1877), at the laying of the corner-stone of the Schuylerville Monument; (1879), at the laying of the corner-stone of the United States government postoffice, at Albany; pilgrimage to Plattsburgh, Montreal and Burlington, Vt., and in (1881), pilgrimage to Poughkeepsie, at the annual conclave of the Grand Commandery. All of which have been pleasant and satisfactory to those who participated.

The Commandery is in good financial condition, owning stock in the Troy Masonic Hall Association, and having an invested fund in the hands of the trustees.

Glancing over the roll of membership, we note a few of the most prominent who have been honored by official positions in the Grand Bodies of Masonry. Sirs John S. Perry, James Hegeman, Benjamin Marshall, Archibald Bull, Richard Bloss, George Babcock, James Gibson, Henry B. Harvey, Alex. B. King, Theo. E. Haslehurst, and Jesse B. Anthony.

The following have served as Eminent Commanders:

1859, Sir F. T. Parkman.
1860, Sir Marcus Ball.
1862, Sir John S. Perry.
1863, Sir George Babcock.
1866, Sir George F. Sims.
1868, Sir R. W. Roberts.
1869, Sir Lewis A. Rousseau.
1871, Sir James W. Cusack.
1873, *Sir Henry B. Harvey.
1875, Sir Jesse B. Anthony.
1876, Sir Julius R. Pettis.
1877, Sir George B. Smith.
1878, Sir Theo. E. Haslehurst.
1880, Sir Henry B. Thomas.
1881-82, Sir Henry Stowell.

* Died, May 4, 1874, and office filled during the year by J. B. Anthony, Generalissimo.

SALEM TOWN COMMANDERY, No. 16, AUBURN.

In October, 1848, a petition bearing the names of Sir Knights Salem Town, Samuel Graves, Frederick Follett, Ezekiel Hall, Horace Naramore, Blanchard Powers, George Wight, Luther Kelly, and P. Robinson, and indorsed by Utica Encampment, No. 3, was presented to Sir Robert R. Boyd, Grand Master of the Grand Encampment, for a dispensation to organize an Encampment in the city of Auburn.

November 4, 1848, Sir Robert R. Boyd, G. M., granted a dispensation to the above named Sir Knights to establish a body of Knights Templar in the city of Auburn, to be known as Town Encampment, and named Sirs Salem Town, Grand Commander; Samuel Graves, Generalissimo; and Frederick Follett, Capt.-General.

Soon thereafter, Sir Salem Town was installed Gr. Com. by Sir Wm. E. Lathrop, Gr. Com. of Monroe Encampment, No. 12.

The following were duly elected, and received the several Orders at the first conclave of the Encampment, viz.: John Holmes, John Morse, Warren Cronk, Mathew Sittser, Harvey Wilson, Caleb L. Candee, Daniel M. Seaver, Thos. C. Pollard, H. Robinson, Chas. A. Hyde, and Wm. F. Trowbridge. Of the foregoing named Sir Knights only three are now living: Sirs John Moore, Thomas Pollard, and H. Robinson. Sir Chas. A. Hyde was appointed Recorder.

February 9.—Title changed; to be hereafter known and distinguished as "Salem Town Encampment, No. 16."

September 10.—The Commandery held their first meeting in the new Asylum; paraphernalia, etc.,

all new and complete. Large attendance of members and visiting Sir Knights. Sir Salem Town delivered an eloquent address. An elegant banquet formed a part of the evening's enjoyment. Sir Salem Town presented a "document," called the "Constitution of the Ancient and Honorable Fraternity of Free and Accepted Masons." Dedicated to and approved by George Washington. Eleven Sir Knights created this year.

1864.—March 11.—At this conclave a committee was appointed to present resolutions of condolence as the sense of this Commandery on the death of Past Gr. Commander Salem Town, who died February, 1864. Twenty Sir Knights were added to the roll of members this year.

This Commandery has, from the beginning, pursued an even tenor, with very satisfactory results. One hundred and sixty-nine companions received the Templar Orders within its asylum. Several of its members have been distinguished in the annals of Freemasonry and Knighthood. Sirs Orrin Welch and A. Eugene Lytle attained the position of Grand Commander in the Grand Commandery. Sir Salem Town (in whose honor the Commandery was named), performed the duties of Grand Prelate many years, and his successor, Sir John G. Webster, graduated here. Sir Samuel Graves served as Grand Standard Bearer; removed to California, where he filled the position of Grand Prelate until he died. Sir Hiram T. Graves, his son, knighted here, removed to California, and was elected to the office of Grand Commander of that State. Sir Finlay M. King was honored with the position of Grand Master of Masons, and Grand Senior Warden of the Grand Encampment. Many of its members removed from the place; several dimitted to organize other Commanderies; many have entered into the eternal life, while a number forfeited membership for non-payment of dues. Present membership ninety-three—with bright prospects for the future.

JERUSALEM COMMANDERY, No. 17, PENN YAN.

(Contributed by Sir John N. Macomb, Jr.)

In the year 1848 the first effort was made to establish an Encampment at Penn Yan, in the then unoccupied territory extending from Utica to Rochester, and from Lake Ontario to Pennsylvania. On the 17th of May, with this end in view, John L. Lewis, Jr., and Davison Mosher went to Rochester, where they received the Orders of Masonic Knighthood at the hands of that veteran Mason, William E. Lathrop. Associating with themselves several other Knights of the Order, in February, 1840, they applied to M. E. Robert R. Boyd, Grand Master of the Grand Encampment of the State of New York, for a dispensation to organize an Encampment at Penn Yan. Owing to some informality this petition was not received; it was, however, renewed in the following June, in proper form, and was presented to Grand Master Boyd, accompanied by the required fee in the form of a draft for $90, which was placed by the Grand Master (who was at that time also Grand Secretary of the Grand Lodge) in the tin box which contained the Grand Lodge funds. In the scramble for the spoils, which formed an important event in that unfortunate and unhappy communication of the Grand Lodge, the victors bore off, among other treasures, this particular draft, payment of which was stopped at the bank, and it was not until the 25th of February, 1850, that the dispensation was placed in the hands of the petitioners. It, however, bears this endorsement: "Granted on payment of fees, June 7th, 1849, J. M. Hatch, G. R. p. t."

On the 9th of June, 1850, a charter was issued, signed by James Hegeman, Grand Master; William E. Lathrop, D. G. M.; George L. Thatcher, Gr. Generalissimo; and John L. Lewis, Jr., Gr. Capt. Gen., authorizing Davison Mosher as Grand Commander; John L. Lewis, Jr., as Gen.; Cornelius Masten as Capt.-Gen., to confer the Orders of Knights of the Red Cross, Knights Templar, Knights of Malta, Knights of the Christian Mark, and Knights of the Holy Sepulchre. The petitioners for the dispensation were as follows:

Davison Mosher, of Monroe Encampment, No. 12, Rochester, N. Y.

John L. Lewis, Jr., of Monroe Encampment, No. 12, Rochester, N. Y.

Cornelius Masten, of Morton Encampment, No. 4, New York, N. Y.

William M. Oliver, of Columbian Encampment, No. 1, New York, N. Y.

John Daggett, of Genesee Encampment, No. 10, Lockport, N. Y.

Clement W. Bennett, of Washington Encampment, No. 1, Washington, D. C.

Rev. Wm. H. Goodwin, of Washington Encampment, No. 1, Washington, D. C.

William C. Bishop, of Louisville Encampment, No. 1, Louisville, Ky.

John Trimble.

The last named is recorded as having received the Orders of Knighthood in Ireland, but no Encampment is given. The name "Jerusalem" given to this Encampment, was from the original name of the township in which its asylum is located.

The first conclave was held on the first day of March, 1850. At this time the only Commandery occupying any portion of the territory named in the beginning of this sketch, besides Jerusalem, was Town, U. D. (now No. 16), at Auburn.

Within a few years from this time, Jerusalem Commandery had conferred the Orders of Knighthood upon the greater part of the material resident within easy reach of its asylum; none from the more distant portions of its jurisdiction applying except on two occasions, when they were looking toward the organization of new Commanderies.

On the 9th day of April, A. D. 1852, consent was given to the organization of St. Omer's Commandery, No. 19, at Elmira, and soon afterward De Molay Commandery, No. 22, was organized at Hornellsville; these concessions cut off a very important part of our territorial jurisdiction.

On the 20th day of January, A. D. 1860, consent was given to the organization of Geneva Commandery, No. 29, and this reduced us to only one Chapter, Penn Yan, No. 100; for, although Ovid Chapter, No. 92, is still within our jurisdiction, the companions of that Chapter find it more convenient to go to Geneva for their Orders of Chivalry, and

they accordingly go, "asking no questions for conscience's sake."

The history of Jerusalem Commandery contains so few matters of general interest, aside from the facts connected with its own organization and that of other Commanderies within the limits of its original jurisdiction, that a farther discussion thereof would be out of place in this sketch.

Subjoined is a list of the Eminent Commanders of Jerusalem Commandery since its organization:

1850.—Davison Mosher.
1851-52.—John L. Lewis.
1853.—Charles G. Judd.
1854.—Henry P. Sartwell, M. D.
1855-58.—Charles G. Judd.
1859-60.—Darius A. Ogden.
1861-66.—John L. Lewis.
1867-69.—James Burns.
1870.—Robert P. Bush, M. D.
1871-72.—James Burns.
1873-74.—Franklin E. Smith.
1875-77.—Charles S. Eastman.
1878-82.—John N. Macomb, Jr.

PALESTINE COMMANDERY, No. 18, NEW YORK.

In consequence of the loss of the early records of this body, we are dependent for a history of its origin upon a few documents in the archives of the Grand Commandery, and from reminiscences furnished by Sir Daniel Sickels and others, who were among its original members.

The Grand Consistory of the Chiefs of exalted Masonry for the United States of America, established in the city of New York, in the early part of this century, by whose authority the Grand Encampment and other Templar and Masonic bodies were organized, exercised, for several years, considerable influence in the higher branches of the institution, especially during the trying periods of Anti-Masonry, and at the time when the institution needed strong and determined supporters. Through this influence a constitutional number of Knights Templar assembled, pursuant to notice, at the rooms, No. 82 Forsyth street, in February, 1849, when a body, under the title of Palestine Encampment, No. 1, was duly organized, by-laws adopted, officers elected and installed, to-wit: Daniel Sickels, Grand Commander; John W. Timson, Gen.; Charles G. Waterbury, Capt.-Gen.; A. Colo Veloni, Prelate; M. J. Drummond, Treas.; Charles W. Willets, Recorder; Thomas Hyatt, Standard Bearer.

As near as can now be ascertained, the following Sir Knights composed the original membership: A. Colo Veloni, John W. Timson, Charles G. Waterbury, Daniel Sickels, John B. Ewing, Robert E. Roberts, Thomas Hyatt, John J. Crowell, M. J. Drummond, Azariah Fisk, William H. Applegate, John Innes, and Charles W. Willets.

In February, 1851, Sir James Hegeman, Grand Master, on petition, granted this body a dispensation to continue its labors under the jurisdiction of the Grand Encampment of the State.

At this time, in addition to the above, the following were members of this Encampment: Edmund B. Hays, John W. Simons, Robert Macoy, Peter Morrison, Samuel De Mott, Stephen Arbuthnot, Wm. B. Strong, Joseph McArthur, John E. Howard, John F. Secord, Wm. B. Benson, Philip Merkle, James H. Lane, Nicholas Abbott, John J. Thorp, Philip C. Shaver, Wm. Cromwell, John N. Stiles, Wm. H. Underhill, Chas. S. Westcott, Geo. Leeds, Samuel Yates, J. Whitehorne, Jos. H. Ming, Henry S. Sloan, Chas. J. Spencer, John Vanderbeck, Jr., G. R. Beekman, Eleazer Ayres, F. Sharlow, J. Ragué, Richard Crawford, John M. W. Jackson, Chas. G. Halstead, Stephen Mears, Robert G. Gardner, Jos. C. Pinckney, Nelson Walcott, Henry S. Storm, Wm. Work, Chas. N. Baldwin, Geo. E. Marshall, and Samuel Drummond.

At the annual conclave of the Grand Encampment, June 6, 1851, a warrant was granted under the name and style of Palestine Encampment, No. 18, and designated Sir A. Colo Veloni, Grand Commander; John W. Timson, Gen., and Charles G. Waterbury, Capt.-Gen. From this time the Encampment was very successful.

In March, 1851, a modern and limited hegira occurred. It was known that the warrant of Morton Encampment, No. 4, was in charge of a few of its old and respectable members, who had protected it for many years, and that it could be revived into a more active condition if a proper number of younger Sir Knights would apply for it. The suggestion was favorably considered, and immediately acted upon by a number of Sir Knights of Palestine Encampment. Through the kindly intervention of mutual friends, and after the necessary preliminaries of proposition, election, etc., in Morton Encampment, No. 4, the following Sir Knights dimitted from Palestine: Robert Macoy, John W. Simons, Joseph C. Pinckney, Stephen Mears, Geo. E. Marshall, Samuel Drummond, E. B. Hays, Wm. Work, John Innes, Henry S. Sloan, Chas. N. Baldwin, John Vanderbeck, Jr., Wm. H. Underhill, Wm. H. Applegate, Robt. G. Gardner, Charles W. Willets, and M. J. Drummond, who affiliated, and the much respected warrant of Morton Encampment, No. 4, was placed in their custody.

The trust was not misplaced. Three decades have since come and gone. In the mutations of human affairs, what changes; what enjoyments and disappointments have occurred among those Sir Knights! The few—and there are not many—now living who participated in the interesting proceedings of Palestine's early and successful efforts, remember, love and venerate their Alma Mater. May the increasing days and advancing years of her existence be tranquil, prosperous and harmonious!

July 15, 1852.—Palestine voted to join with Morton Encampment, No. 4, and participate in the funeral obsequies of Bro. Henry Clay, of Kentucky, in this city.

From this time to 1854, the tranquillity of the body was disturbed in consequence of local and personal difficulties. The original warrant was withheld by the Em. Commander, which compelled the necessity of obtaining a duplicate from the Grand Encampment. Many of the meetings were held in conjunction with Morton Encampment, until the early part of 1856, when Sir Chas. H. Cornell was elected E. Com., Philip Merkle, Gen., and Thos. F. Outerbridge, C. G.

May 19, the Encampment first met, and thereafter continued to hold its conclaves for many years, in Odd Fellows' Hall, corner of Grand and Centre streets.

1857.—Same officers re-elected. Title changed from "Encampment" to "Commandery."

1858.—Sir Chas. H. Cornell was elected E. C.; Geo. C. Webster, Gen.; Henry F. Philips, C. G.; Daniel Sickles, Recorder. From this time success crowned every effort of the body.

1859.—Sir Enoch P. Breed (who had affiliated) was elected E. C.; Henry F. Philips, Gen.; Hugh Gardner, C. G.

July 18.—Companion Chas. T. McClenachan, the eminent Masonic writer and ritualist, was knighted. Sir Alfred Creigh, the distinguished historian of Pennsylvania Knighthood, was present, and gave an historical address.

ST. OMER'S COMMANDERY, No. 19, ELMIRA.

It has been said that there was an Encampment of Knights Templar in Elmira previous to 1826. On this question we express no opinion here, leaving the matter to be settled when the proof is brought forward. Sir John D. Williams, Past Commander of St. Omer's Commandery, to whom we are indebted for this sketch, refers to the subject as follows:

The only evidence of the existence of an organization of Knights Templar in Elmira, previous to 1852, is a written certificate on parchment, and now in the possession of St. Omer's, No. 19, as follows:

"In nominee sacro sancti et indivise Trinitates, Patris, Filii et sancti Spiritus."

"We, the Grand Commander, Generalissimo, and Captain-General of Elmira Encampment of Knights Templars, Knights of Malta, and Knights of the Mediterranean Pass, and Council of Knights of the Red Cross, do hereby Certify, that the Bearer, our trusty and well-beloved Brother Sir Hezekiah W. Atkins, was by us dubbed a knight of that holy, invincible and Magnanimous Order of Knights Templars, the true and faithful soldier of Jesus Christ; and of the Orders of Knights of Malta, and of the Mediterranean Pass, having with due honour, courage, and fortitude, justly and valiantly supported the Amazing Trials attending his admission; and as such we do hereby recommend him to all worthy Knights Templars, and of the Appendant Orders, on the face of the Globe.

"Given under our hands, and the seal of our said Encampment at Elmira, in the County of Tioga, in the State of New York, this 20th day of July, in the year of our Lord and Saviour Jesus Christ, 1826, of Masonry, 5826. Order of Knights Templars, 727, and of American Independence the fifty-first.

{Elmira Encampment. Skull & cross bones in center of circle.}

"THOS. MAXWELL, Grand Commander.
"JOHN HUGHES, Generalissimo.
"JOSIAH DUNHAM, Capt.-General.
"ISAAC ROE, Recorder."

There is no recorded evidence as to the time when Elmira Encampment was instituted, now known to be in existence. In "Creigh's History of Knights Templar of the State of Pennsylvania," page 114, appears the following:

"Sir Thomas Maxwell, the Grand Commander of Elmira Encampment, in June, 1860, wrote me, that he received the Orders of Knighthood in Jerusalem Encampment, Danby, N. Y., which was subsequently removed to Ithaca, N. Y., that this Encampment was chartered by five Knights belonging to five different Encampments, before the establishment of the Grand Encampment of New York."

This Encampment was organized by authority of a dispensation granted by Sir Wm. E. Lathrop, M. E. Grand Master, May 4, 1852, on the petition of Sirs Thos. C. Edwards, Erasmus L. Wentz, Henry D. Rice, Hezekiah W. Atkins, John Hughes, Augustus Willard, Wm. Stewart, Isaac Roe, and David D. Denton. A warrant was granted by the Grand Encampment, June 4, 1852, confirming the appointment of Sirs Thos. C. Edwards as Grand Commander; Erasmus L. Wentz, Gen.; and Henry D. Rice, Capt.-Gen.; with the name and style of St. Omer's Encampment, No. 19.

The first conclave was held May 28, 1852, at which there were present: Sirs John L. Lewis, E. L. Wentz, Henry D. Rice, Clement W. Bennett, Charles G. Judd, Edward Tompkins, William Stuart, D. D. Denton, and Thos. C. Edwards.

At a subsequent meeting, after the warrant had been granted, Sir Jonathan Purdy was elected Prelate; E. T. Hubbell, Rec.; Thos. Maxwell, Sen. War.; Augustus Willard, Jun. War.; Hezekiah W. Atkins, Swd. B.; Isaac Roe, Stand. B.

Of these, Thos. Maxwell, H. W. Atkins, and Isaac Roe had been members of Elmira Encampment.

The Commandery has continued its labors uninterruptedly until the present time, with a fair degree of prosperity; has given its consent to the formation of Malta Commandery, No. 21, at Binghamton, and St. Augustine, No. 38, at Ithaca.

In 1865 the Grand Commandery of New York held its annual conclave at Elmira, at which time a banquet was tendered by St. Omer's to and accepted by the entire Grand Body, and by Sir Henry L. Palmer, M. E. Grand Master of the Grand Encampment of the United States, who presided at the entertainment.

St. Omer's Commandery is well drilled in the tactics of the Order, with about 226 members, 150 of whom are uniformed, and in connection with Union and Ivy Lodges, and Elmira R. A. Chapter, equally, holds an interest in the Masonic Temple erected by the craft in Elmira in 1878 and 1879.

LAKE ERIE COMMANDERY, No. 20, BUFFALO.

To the courtesy of Sirs James McCredie, P. C., and Horace A. Noble, E. C., we are indebted for the items making up the following sketch:

In the year 1845 the Masonic fraternity of Buffalo, having four Blue Lodges and one Chapter of R. A. Masons, all in a flourishing condition, and having the welfare of the institution at heart, deter-



Engd by W T Bather N.Y.

John A. Hayes.

mined it expedient that an Encampment of Knights Templar should be formed in that city, and accordingly proceeded to take the necessary means to effect such an organization. There not being at that time in Buffalo a sufficient number of Sir Knights for that purpose, thereupon several companions of Buffalo Chapter, No. 71, presented their petitions to and received the Orders of Knighthood in Genesee Encampment, No. 10, at Lockport, N. Y., that being the nearest Encampment to Buffalo. Having now the constitutional number, the following Sir Knights, Le Roy Farnham, Cyrus P. Lee, Henry S. Mulligan, Charles Gardner, Nehemiah Case, Horatio Warren, John W. Phillips, J. L. Revnolds, James H. Lee, S. O. Gould, and A. H. Ball, petitioned the Grand Master, M. E. Wm. E. Lathrop, for a dispensation to form an Encampment of Knights Templar and Appendant Orders in the city of Buffalo. The dispensation was granted Dec. 2, 1852, and at a conclave of the Grand Encampment at Albany, Feb. 4, 1853, a warrant was granted to Le Roy Farnham, Commander; Cyrus P. Lee, Gen., and Henry S. Mulligan, Capt.-Gen., as the first officers of Lake Erie Encampment, No. 20, at Buffalo. On the receipt of the dispensation Lake Erie commenced work, and when they returned their dispensation Dec. 30, 1852, they had created thirteen Sir Knights and received one affiliate, and from the receipt of the warrant to the present time met with a fair degree of prosperity. Many of the members being men of influence and high position in the community, added very materially to the good name and popularity of the institution of Freemasonry, in this what was but a few years ago the very hotbed of Anti-Masonry, where even the suspicion of being a Freemason, or friendly to that institution, subjected that person to all the persecution that a bigoted fanatic could invent; but happily the storm has passed over and is almost forgotten, while Freemasonry is more firmly established than ever before, and is looked upon by the community with respect.

The first Commander, E. Sir Le Roy Farnham, was a very zealous Mason, and took great interest in the success of the Lodge, Chapter and Encampment, having served as Master of Erie Lodge, No. 161, High Priest of Buffalo Chapter, No. 71, Commander of Lake Erie Encampment, No. 20, and successively as Grand Warder and the several offices until 1857 and 1858, as Grand Commander of the Grand Encampment of New York. To his untiring energy and perseverance Lake Erie Encampment owed much of its success.

The first death that occurred among the members of the Encampment was that of Sir Kt. Wm. H. Hill, April 1, 1854, who was highly esteemed by his fratres for his many Masonic virtues and gentlemanly bearing. His interment was the occasion of the first Templar funeral in that city, and was looked upon by the citizens with great curiosity, as it was the first public appearance of Templars in uniform, which was the old style of black, with aprons.

In February, 1857, the Encampment began to give special attention to the Tactics and Drill. The system then in use was that of Sir. Wm. H. Drew, which in comparison to that which we now have was crude, and the Sir Knights did the best they could according to the light they then had, and the Encampment prided itself much on its proficiency.

September, 1857, this Encampment had the honor of entertaining the Grand Encampment, which held its annual conclave at Buffalo that year. At this conclave a presentation was made from the General Grand Encampment to Most Eminent Sir Wm. B. Hubbard, Gen. Grand Master, of a Patriarchal Cross; the presentation was made by Em. Sir Robert Morris, of Kentucky.

At the same time a set of complimentary resolutions was presented by Em. Sir John L. Lewis, on behalf of the Grand Encampment, to Past Grand Master Sir John W. Simons. The Encampment was honored by the attendance of Sir Benj. B. French, G. Recorder of the G. G. Encampment.

June, 1859, Lake Erie received and accepted an invitation from the Sir Knights of Cleveland, Ohio, to join with them in celebrating St. John's Day in that city, and were accompanied in their pilgrimage by a detachment of Sir Knights from Genesee, No. 10, Monroe, No. 12, and Utica, No. 3. It is unnecessary to say that their visitors were courteously received and entertained by their Cleveland fratres, and it was an occasion long to be remembered with pleasure by all who participated in that visit. Sept. 10, 1860, this Commandery again had the pleasure of enjoying the hospitality of the Sir Knights of Cleveland, having been invited by them to assist in the ceremonies of unveiling the statue erected to the memory of Commodore Oliver Hazard Perry, the hero of the battle of Lake Erie, Sept. 10, 1813.

Heretofore perfect harmony had prevailed among the members until March, 1860, when a considerable number being desirous of forming another Commandery in this city, presented a petition for that purpose, which was strongly opposed by the other members, and for a long time was the cause of some unpleasant feeling between the two bodies (they having succeeded in getting a dispensation and afterward a warrant). Happily for all, the storm passed over, and peace and good will reigned in the two bodies.

As is known, the Grand Commandery in 1862 passed an edict changing the uniform from that which had been adopted and was then worn by this Commandery (namely, the cocked hat and apron), to that of the present style, causing considerable dissatisfaction among our members. As our Commandery could then muster about seventy uniforms, they did not like the idea of dispensing with these and refurnishing themselves with a new outfit; but, being of the law-abiding order, the change from the old to the new was soon made agreeably to the law; and to further carry out the principle that every Sir Knight should be uniformed, at a later day a by-law was adopted, making the fees for conferring the Orders of a sufficient amount to cover the expense, and then furnish the candidate a uniform; this regulation has resulted in our members being alike and fully uniformed.

MALTA COMMANDERY, No. 21, BINGHAMTON.

This body was organized as Malta Encampment, under dispensation issued by M. E. Sir William E. Lathrop, Grand Master of the Grand Encampment, Jan. 27, 1853. Edward Tompkins was the first Em.

Commander, Erastus L. Wentz, Generalissimo, and Daniel D. Denton, Capt.-Gen. Morgan S. Lewis and other prominent Sir Knights were among its charter members.

Feb. 4, 1853, a charter was granted by the Grand Encampment, with the numerical designation No. 21. Since then 300 Sir Knights have received their Orders of Knighthood within its asylum; 143 are upon its roll at present: 34 have died, and 123 have dimitted and joined in other jurisdictions. Its own jurisdiction comprises the territory extending one-half the distance between Binghamton and Elmira, Ithaca, Cortland, Norwich and Port Jervis. Many citizens of the highest social and business standing therein are or have been among its members, together with a few of the most prominent Freemasons in the State and nation. Eminent Sir Foster N. Mabee, its last Past Commander, of Owego, N. Y., was president of his adopted village.

Among its Past Commanders are Clinton F. Paige, 33°, Grand Secretary General of the Supreme Council, A. A. S. Rite of the Northern Jurisdiction, and Past Grand Master of Masons of the State of New York; the late H. Clay Preston, 33°, Past Grand Commander; and Joseph B. Chaffee, 33°, Past Grand High Priest of Grand Chapter Royal Arch Masons of the State of New York, Past Grand Lecturer of the Grand Lodge and Grand Commandery of the State of New York. That polished Masonic scholar, Rev. Charles H. Platt, whose memory is held in high veneration by the craft, as well as by all who knew him, was acting as its Prelate at the time of his death, as well as the Grand Prelate of the Grand Commandery.

DE MOLAY COMMANDERY, No. 22, HORNELLSVILLE.

A constitutional number of Sir Knights, residents of the village of Hornellsville, Steuben county—viz.: Joshua C. Stephens, John D. Collier, William S. Ayres, James Bronson, Morrison Harding, Elisha G. Stephens, Thomas Bennett, Jr., Elias Bennett, Elias Stephens, Samuel Olin, William Smith, Isaac H. Morgan, and William S. Wentz—petitioned Sir William E. Lathrop, Grand Master of the Grand Encampment of New York, for authority to form and open an Encampment of Knights Templar in the village of Hornellsville, Steuben county, in this State, said petition having been recommended by St. Omer's Encampment, No. 19.

On the 20th day of December, 1852, the dispensation was granted under the title of Edwards' Encampment, and appointed Sir Joshua C. Stephens, Grand Commander; Sir John D. Collins, Generalissimo, and Sir William S. Ayres, Captain General.

At the annual conclave of the Grand Encampment of the State, held Feb. 4, 1853, a warrant was granted under the name and style of Edwards' Encampment, No. 22, with the same officers as named in the dispensation.

At a conclave held on the 7th day of September, 1857, the following resolution was adopted:

Resolved, That this Commandery petition the Grand Commandery of the State of New York to change the name of Edwards' Commandery, No. 22, to that of De Molay Commandery, with the same number.

This resolution was approved at the annual conclave of the Grand Commandery of the State, Sept. 8, 1857.

CŒUR DE LION COMMANDERY, No. 23, NEW YORK CITY.

By the courtesy of Sir Charles W. Sy, the Recorder of twenty-one years' continuous election, the records of Cœur de Lion are before us, from which we select the most important points of interest during the twenty-nine years of its existence.

Dec. 24, 1853, a dispensation was granted by Sir John W. Simons, Deputy Grand Master of Templars of the State of New York, to Sirs Frederick Fawcett, Grand Commander; Isahiel H. Bartlett, Generalissimo; Asa Hickley, Captain General; Erastus Littlefield, J. Dodge, Alexander Frear, Geo. O. Bartlett, Samuel Drummond, John J. Crane, J. V. D. Wyckoff, Matthew Campbell, Samuel A. Rolla, and Henry C. Jones, to form and open an Encampment under the name of Cœur de Lion Encampment, in the city of New York.

On the evening of the above date the Sir Knights met and organized the Encampment, by choosing Sirs Erastus Littlefield, Prelate; Alexander Frear, Treas.; Samuel Drummond, Recorder; John J. Crane, Senior Warden; Geo. O. Bartlett, Junior Warden; J. V. D. Wyckoff, Std. Br.; Henry C. Jones, Swd. Br.; Jonathan Dodge, A. V. Fraser and J. T. Lewis, Guards, and Samuel A. Rolla, Warder.

During the term of dispensation the conclaves were well attended, and a large number of Knights created.

At the annual meeting of the Grand Encampment, 1854, a warrant was granted to Cœur de Lion Encampment, No. 23, under which the body was instituted and the officers installed.

1856.—Under the same officers; in consequence of the allegation that the Encampment was meeting with members of Lodges whose warrants had been forfeited by the Grand Lodge of this State, Sir J. W. Simons, D. G. M., demanded the warrant, which was refused. The Grand Officer thereupon suspended the Encampment, which action was confirmed by the Grand Encampment at its next meeting. The Encampment, however, continued its conclaves, and at the annual election of 1857 re-elected the same officers.

1858.—Sir Alexander Frear was elected Eminent Commander. At the annual conclave of the Grand Commandery in September, the edict of suspension was removed, and the Commandery proceeded to move forward in a regular way in harmony.

1861.—The same officers were re-elected. An event of great importance to the history of this Commandery occurred through a fire, at No. 8 Union Square, where the Commandery then held its conclaves. At this fire the original warrant, minute book—in fact, all the documents—were destroyed, hence the history is from memory to this date, and the Recorder adds: "I am under the impression that few meetings were held and very little done in making Templars." At the close of the year twelve Sir Knights were added to the roll.

1862.—The officers as before. The Commandery during this year created fourteen Knights; also, to

use the language of Sir Knight Sy: "The Commandery had commenced a career equaled by few bodies for propriety and the personal standing of its members."

1863.—The same officers, and fifteen Knights added to the roll.

1864.—The officers as before re-elected; ten Knights created.

1865.—Sir Horace S. Taylor elected Eminent Commander. This distinguished Sir Knight was elected Grand High Priest of the Grand Chapter in 1866, and Grand Master of the Grand Lodge in 1881.

1866.—The officers as before. Thirty Knights added to the roll, of whom were Sir Charles Roome, who was elected Grand Commander of the Grand Commandery in 1875, Grand Master of Masons in 1879, and Grand Generalissimo of the Grand Encampment of the United States in 1880; also, Sir George W. Walgrove, who passed through all of the chairs, and finally elected Grand Commander.

1867.—Horace S. Taylor re-elected Eminent Commander, and sixteen Knights created.

1868.—Sir Alexander B. Mott was chosen Eminent Commander, and twenty-five members created.

1869.—Sir Charles Roome elected Eminent Commander, and nineteen Knights added to the roll.

1870.—The same officers chosen, with thirteen Knights added.

1871.—The same officers continued; nineteen Knights created. The Commandery, in connection with other Commanderies of the city, received and escorted St. Johns, No. 4, of Philadelphia and Allegheny City Commanderies, through the city, on the occasion of the latter bodies going to Europe. During the year De Molay Commandery, of Boston, Mass., was received and entertained. An elegant Commandery badge, to be worn by the Sir Knights, was adopted.

1872.—Sir John T. Conover elected Em. Commander; twenty-five Knights created.

May 17.—Sir Adelmon W. King, who had held the office of Treasurer since the formation of the Commandery, died.

1873.—Sir John T. Conover, re-elected, and twenty-four Knights added to the roll. The Commandery paraded in Philadelphia on the occasion of the dedication of the new Masonic Hall of that city.

May 1.—The Commandery removed its asylum to the Masonic Hall, Sixth avenue and Twenty-third street, after a residence of twelve years at No. 8 Union Square.

1874.—Sir Aaron L. Northup elected Eminent Commander; fifteen Knights added to the roll.

1875.—Sir Aaron L. Northup re-elected; eleven Knights added.

June 2.—The hall, corner Twenty-third street and Sixth avenue, was dedicated, and the Commandery paraded with other Templar bodies in the procession attending the ceremonies.

1876.—Sir Zachariah Dederick elected Eminent Commander; nine Knights created.

May 31.—The Commandery, thirty-five strong, proceeded to the city of Philadelphia and participated in the Centennial ceremonies, and acted as the personal escort to the Grand Commander of New York.

1877.—The same officers chosen and nine Knights created.

1878.—Royal E. Dean elected Eminent Commander, and six Sir Knights added to the roll.

1879.—Wm. Otis Munroe chosen Eminent Commander, and nine Knights created.

1880.—J. Edward Simmons elected Eminent Commander; six members added to the roll. At the close of the administration of Sir Knight Simmons, the Commandery invited and entertained about 200 Knights upon the occasion of the reception tendered to V. E. Sir Charles Roome. During the evening Sir Knight Simmons delivered an able valedictory, embracing an instructive lecture on "Christian Knighthood."

ST. JOHN'S COMMANDERY, No. 24, OLEAN.

Through the courtesy of Sir Frank L. Stowell and Sir E. A. Homer, Recorder of St. John's, we are enabled to present the leading features in the history of this Commandery.

1856.—February 8, the Grand Encampment granted to Hiram York, Grand Commander; C. L. Farnum, Gen., and James M. Mott, Capt. Gen., a warrant empowering them and others to hold conclaves and confer the Orders of Knighthood at Wellsville, Allegany county, under the title of St. John's Encampment, No. 24.

March 4, Sir Thomas C. Edwards, S. G. W., instituted the Encampment and installed the following officers: D. A. Knopp, Prelate; S. O. Thomas, S. W.; A. A. Goff, J. W.; L. S. Thomas, Recorder; E. H. Hall, Treas.; H. P. Talcott, Std. Br.; N. Johnson, Swd. Br., and H. N. Erley, Warder.

The above officers were re-elected each year to March, 1859, when the following were chosen: James M. Mott, Commander; C. L. Farnum, Gen., and H. P. Talcott, Capt.-Gen.

From 1859 to 1864 very little work was done. The cause assigned for this inactivity was—first, the scarcity of material; second, that the room in which the Commandery met was not adapted for Templar labor.

CENTRAL CITY COMMANDERY, No. 25, SYRACUSE, ONONDAGA COUNTY.

This historical sketch of Central City Commandery, No. 25, is gathered from an address delivered at the quarter centennial celebration of the Commandery, April 29, 1881, by Sir George J. Gardner, for several years its Recorder.

The subject of organizing an Encampment of Knights Templar was first discussed by several prominent members of the craft early in the year 1856, and resulted in a number of these applying to Salem Town Encampment, No. 16, of Auburn, Utica Encampment, No. 3, of Utica, and Monroe Encampment, No. 12, of Rochester, for the Orders of Knighthood, thereby being qualified to unite in petitioning the proper authorities for an Encampment to be located in Syracuse. After several preliminary meetings were held, it was

"Resolved, That application be made for an Encampment to be known as Central City Encampment."

Which application was signed by the following persons, viz.: Clinton F. Paige, Harlow W. Chittenden, Wm. L. Palmer, Geo. N. Williams, Orrin Welch, John E. May, Hiram R. Olmstead, Joseph Seymour, Jas. H. Matthews, John H. Phillips, and J. Forman Wilkinson.

1856.—March 17.—A dispensation was issued by the Grand Master of the Grand Encampment of this State, Sir John W. Simons, authorizing the body to work as a regular Encampment of Knights Templar, until the 31st day of January following, which was accordingly done, sixteen companions having in the meantime received the Orders of Knighthood.

1857.—February 6.—A warrant was issued by the Grand Commandery, authorizing the body to organize as a Commandery, under the name and number of Central City Commandery, No. 25, Knights Templar and Knights of Malta, and naming therein Sirs Clinton F. Paige as first Grand Commander; H. W. Chittenden, as Generalissimo, and Wm. L. Palmer, as Captain-General.

At the first conclave thereafter, the following Sir Knights were elected: George N. Williams, Prelate; Orrin Welch, S. W.; John E. May, J. W.; Joseph Seymour, Treas.; Hiram R. Olmstead, Recorder; James H. Matthews, Std. Br.; J. H. Phillips, Sword Br.; J. Forman Wilkinson, Warder, and C. R. Edwards, Sentinel.

Just prior to this period the Grand Encampment of the United States had changed the titles of Subordinate bodies and their officers, substituting "Commandery" for "Encampment," and removing the prefix "Grand" from the title of the first officer of the Commandery, which action will account for an apparent misnomer in the records of all knightly bodies of that early period.

From that day to this, Central City Commandery, as thus constituted, has by its official succession continued its labors for twenty-five years.

A summary of the official records shows as follows: 296 companions have been knighted at her altar, and twenty-nine Knights have affiliated by dimits from sister Commanderies. Some of these have attained the most exalted official positions in the various branches of the Masonic system. Her first Commander, Sir Clinton F. Paige, is a P. G. M. of the Grand Lodge of the State of New York; two of her former members, both now deceased, Sir Orrin Welch and Sir Mead Belden, had received the highest official honors of the Grand Commandery of this State, that of Grand Commander; and one of her members, Sir Seymour H. Stone, attained to the highest office, that of Grand High Priest of the Grand Chapter of this State. The present Commander of this Commandery, Sir Richard H. Parker, has also reached nearly the summit in the Grand Chapter, and will undoubtedly, in due time, should his life be spared, attain that honorable position.

Since the delivery of the address, another name is to be added to the roll of honor, in the person of Sir Austin C. Wood, who was elected Grand Warder of the Grand Commandery, Oct. 4, 1881. Thus the supreme official stations of each of the three Grand Bodies of the York or American Rite, have been filled by members of this body, and what is still more remarkable, three were in official service at the same time, filling those exalted positions. Truly a compliment of which this Commandery may well be proud.

The Subordinate and Supreme bodies of the Ancient Accepted Rite have also been largely officered by members of this Commandery, who have ever proved efficient and influential therein.

During the existence of Central City Commandery, it has contributed forty Sir Knights to aid in strengthening and upbuilding other Commanderies.

We have been called upon to stand by the open graves of thirty-eight of our knightly comrades, and to unite in the solemn and mournful utterance of our ritual, "To the grave we consign the body of our departed brother—we cherish his memory here—and we commend his spirit to God who gave it."

Most prominent upon the roll of the honored dead, stand the names of Sirs Orrin Welch, William S. Morehead, and W. H. Shove.

We also miss from our ranks in the festivities of this quarter centennial, many others whose hearts would have been gladdened if permitted to unite with us on this occasion. Looking through the vista of the past, down the long line of those who have gone before us and "crossed the river which separates the two dominions," memory calls back the forms of many of those who were once with us in the flesh, and as they pass in review, I recognize the liberal-hearted Belden, the genial Coville, the stately Powers, the zealous and hard-working Hawkins, the patient and uncomplaining Williams, whose mortal remains but a few days since we followed to the grave; the unfortunate Marlette, the vivacious Van Buskirk, the heroic and self-sacrificing Bronson, the reticent Hopkins and Lazier, the slow plodding De Graff and Stillwell, the social and generous Remington and Duncan and Davis, the patriarchal Green and McElroy and Pardee and Park, and I might add the names of Meeker and Colbraith, of Chase and Graff, of Breed and Case and others, some known and some unknown to you all.

The present number of members connected with our Commandery is 193, placing us in rank numerically as to membership near the head of the long column of Commanderies within this jurisdiction. Of the original eleven petitioners for the dispensation, but two now remain, Sirs H. R. Olmstead and J. Forman Wilkinson; and of the nineteen members knighted the first year of our existence, but seven have retained an uninterrupted membership, viz.: Sirs Seymour H. Stone, Ed. McDougall, Stiles M. Rust, Thomas Wheeler, James S. Leach, Oney Sayles, and George J. Gardner. Of the first one hundred enrolled members, including petitioners, twenty-nine only, or about one-quarter, are still within our knightly circle, and of these but very few take any interest in the active work of the Commandery.

During the comparatively long period of our organization, but seven of our number have occupied the station of Commander—the highest official honor in our power to confer. The term of service

of each is as follows: Sir Clinton F. Paige, four years; Sir Orrin Welch, fifteen years; Sir Mead Belden, one year; Sir Austin C. Wood, one year; Sir Chas. P. Clark, two years; Sir Edward H. Brown, one year; and the present incumbent, Sir Richard H. Parker, is about terminating his first year's service in that exalted position.

A detailed account of all the numerous pilgrimages, excursions and social entertainments carried out under the auspices of the Commandery during its twenty-five years of activity, would be of interest to those to whom the charge of this Commandery may be committed during the next similar period of its history.

The acts of a quarter of a century are here condensed into the space of a few pages. Does the review of the past twenty-five years bring joy or sorrow to your hearts? Have I brought up from the past, painful or pleasant memories? Are you satisfied with the labors you have performed, and are the results attained equal to your desired anticipations? Are the foundations which you have built, laid broad and deep, sufficient for the superstructure to be reared thereon in the future? To other hands the work will ere long be committed. To use the words spoken over the grave of one whom we all dearly loved: "Many of you here present, like myself, have passed the meridian of life. Our faces are turned toward the setting sun, and our steps are 'beating funeral marches to the grave.' For us, the leaves of life are putting on the russet hues of autumn, and in a few days will come the winter of death and the silence of night."

LITTLE FALLS COMMANDERY, No. 26, LITTLE FALLS, HERKIMER COUNTY.

In September, 1856, Sir Knights Micaiah Benedict, Aaron Carver, William H. Waters, William T. Wheeler, G. R. Bellinger, Virgil Price, T. M. Owens, A. W. Brewer, and John Griffiths, of Little Falls, petitioned Sir John W. Simons, M. E. Grand Master of the Grand Encampment of the State, for authority to organize an Encampment in the town of Little Falls, Herkimer county.

Agreeably to the prayer of the petitioners, the Grand Master granted a dispensation for the purpose, and appointed Sir Micaiah Benedict to be Grand Commander; Sir Aaron Carver, Gen., and Sir William H. Waters, Capt.-Gen., to organize a body to be called Peter Brewer Encampment.

Under and by virtue of this dispensation the Sir Knights worked until February, 1857, when the Grand Commandery granted them a warrant, with the name and style of Peter Brewer Commandery, No. 26, confirming the same Sir Knights in the offices named in the dispensation.

At the conclave of the Grand Commandery, held Sept. 8, 1857, on petition of Peter Brewer Commandery, the name was changed to Little Falls Commandery, with the same number.

The Commandery continued its labors until March 8, 1861, when the members surrendered its warrant to its then Grand Commander.

In October, 1872, fifteen of the original members of the Commandery petitioned the Grand Commandery for the restoration of the warrant, and the petition was granted.

Since this event the Commandery has performed its duties to the Order faithfully.

DE WITT CLINTON COMMANDERY, No. 27, BROOKLYN.

Through the kindness of Sir Samuel T. Waterhouse, the Recorder, we are enabled to present the following synopsis of the annals of this Commandery.

In February, 1857, a number of Knights Templar, members of Clinton Encampment, No. 14, met at the residence of Sir Thomas R. Crocker, in South Fifth street, Williamsburgh, now Brooklyn, E. D., and arranged to petition the Grand Encampment, which was about to hold its annual conclave, for a warrant to form an Encampment of Knights Templar in the village of Williamsburgh, Kings county.

Sir Thomas R. Crocker was commissioned to proceed to Albany, the place of meeting of the Grand Encampment, and present the application to that Grand Body. The duty was faithfully performed, and the warrant was granted, dated February 6, 1857, with the title Friendship Commandery, No. 27, and naming Sir Thomas R. Crocker, Eminent Commander; Sir Bradley Parker, Gen.; Sir John B. Harris, Capt.-Gen.

Feb. 11.—The first conclave was held in Montague Hall, Court street, Brooklyn, E. Sir M. J. Drummond, of Morton Commandery, No. 4, presiding, when the following officers were elected and installed: John E. Johnson, Prelate; James F. G. Andrews, Sen. War.; Wm. C. Bradley, Jun. War.; Lansen Boyer, Treas.; John M. Reilly, Rec.; Wm. Oakford, Warder.

March 14.—The conclave was held in Joppa Lodge room, corner of Court and Joralemon streets, at which six were created Knights Templar. These rooms were occupied as the asylum for some time. E. Sirs M. J. Drummond, of Morton, No. 4, and Charles H. Cornell and Thomas T. Outerbridge, of Palestine, No. 18, had assisted the officers and Sir Knights of "Friendship" in the work and drill up to the present date, with much zeal and earnestness, hence the command honored these Knights with complimentary resolutions, acknowledging their worth and assistance.

April 4.—At this conclave the election resulted in the choice of Sirs Thomas R. Crocker, Eminent Commander; John B. Harris, Gen.; John E. Johnson, Capt.-Gen.; Bradley Parker, Prelate; Richard Sharpe, Recorder.

1858—March 22.—The thirty-fourth regular conclave and annual election. Sir Bradley Parker was elected Eminent Commander; John B. Harris, Gen.; F. J. Otterson, Capt.-Gen.; Mortimer Thompson, Prelate; Richard Sharpe, Recorder. Work for the year—twelve Red Cross and ten in the Order of the Temple.

1859—March.—The past year had been prosperous. Ten propositions had been received, and four knighted. The election resulted in the selection of Sirs Bradley Parker, Eminent Commander; John B. Harris, Gen.; John M. Reilly, Capt.-Gen.

August.—Comp. Joseph J. Couch received the order of the Temple, since which time he has held the distinguished position of Grand Master of Masons of New York.

Aug. 29.—At this conclave the question of removing the asylum to Williamsburgh—originally its intended home—was introduced, and laid over until the next meeting, Sept. 12, when it was resolved that the future conclaves would be held at the asylum, 145 Grand street, Williamsburgh. Immediately upon the announcement of the vote several Sir Knights demitted. The labors of the Commandery, while located in the Western District, in membership had been successful, yet the condition of its affairs was unsatisfactory.

Sept. 14.—The first conclave was held at the new asylum, 145 Grand street, at which there were many prominent Sir Knights of sister Commanderies present, and a full force of the members of Friendship. The Order of Red Cross was conferred upon nine candidates.

Sept. 26.—The proposition to change the name of the Commandery was offered and adopted, if the Grand Commandery consented. At the annual conclave of the Grand Commandery, Sept. 27, 1859, the request for change of title was presented, whereupon the committee reported as follows: "The reason urged for this request is, that the name (De Witt Clinton) is a favorite one with the members of the Commandery, and also with the Royal Arch Masons of the locality, and that its adoption will give new strength and add valuable members to the Commandery. It was further represented to the committee that the desire to change the name, as specified, met with no opposition from any member of Friendship Commandery. It was further represented to the committee that Clinton Commandery had no objection to this change of name on the part of Friendship Commandery. Under this state of facts, we recommend the adoption of the following:

Resolved, That Friendship Commandery, No. 27, have permission and are hereby authorized, to change the name of said Commandery to De Witt Clinton . . . after which said Commandery shall be recognized as De Witt Clinton Commandery, No. 27.

A new election of officers was had, which resulted in the choice of Sir Thomas T. May as Eminent Commander; Sir Henry W. Marsh, Gen.; Sir Ralph W. Kenyon, Capt.-Gen.; Wm. H. Wood, Prelate; Wm. Lamonby, Recorder.

1860—March.—The year had closed with but little to encourage the members in their efforts to establish a Commandery in the Eastern District; but notwithstanding the severe struggle to maintain a footing, partly from the differences existing among the members, incident to removing the asylum and changing the name, and partly from the cause of indebtedness by which they found themselves surrounded, the members continued to work hard to preserve the warrant and maintain, in their changed location, the dignity of a working Commandery. They had made some progress in adding to the roster a few names, and had succeeded in uniforming a number of the Sir Knights.

The officers of the previous year were re-elected.

The principal events of the year, besides those noticed, were the participation in the reception to Washington Commandery, No. 1, of Washington, D. C., and giving a public entertainment at the Rev. Dr. E. S. Porter's church, on St. John's Day (December), for the benefit of the poor of the Eastern District. It was a fortunate incident that inspired this undertaking. This effort was eminently successful, greatly appreciated, and did some good for those it was intended to benefit. This was the first occasion in which the Order became known to the people of the city. The effect, for the time, was serviceable to the Commandery.

1861—Feb. 18.—The Commandery became a contributor to the Masonic Board of Relief.

July 22.—Sir John W. Simons was proposed for affiliation, and elected to membership, Aug. 26.

1862—Sept. 1.—A special conclave was held, at which the Commander, Sir T. T. May, in consequence of being called to Washington in regard to matters concerning the war, delivered the warrant to the Generalissimo, with an address, in which he recommended, in order to keep the Commandery alive, says the record, "to make up the returns and send them to the Grand Commandery; return the banner which had been taken from his residence without authority, and finally to so manage the business of the Commandery, that when the troubled affairs of the country were settled, the Commandery would be in the hands of officers of ability, prosperous and happy." There appears to have been no conclave held from this date until the Commandery was summoned to meet in

1863—March 23.—The following officers were elected: R. E. John W. Simons, Commander; Ralph W. Kenyon, Gen.; E. W. Owen, Capt.-Gen.; J. W. Kendrick, Prelate; Geo. W. Kelsey, Treas.; and Wm. Lamonby, Recorder. These officers were installed and measures inaugurated to insure success for the resuscitation of interest among the members.

1866—April 19.—This year seems to have been a prosperous one. Thirty-seven received the Order of Red Cross; thirty-two Order of the Temple; total membership, sixty-nine Templars, and five Red Cross Knights, with $337 balance in Treasurer's hands, all indebtedness paid.

1868—Sunday, July 12.—The Commandery, with large delegations from New York Commanderies and Clinton, No. 4, escorted the Lodges of the District to Cypress Hill Cemetery, where they assisted in the ceremonies of dedicating a burial plot belonging to the Masonic Board of Relief, of Brooklyn, E. D.

Oct. 6.—The Commandery participated in the reception given to the Grand Commandery on the occasion of the annual conclave held in New York city.

1869—March 30.—Sirs George W. Harris was elected E. Com., Samuel Guthrie, Gen., and W. L. Foster, Capt.-Gen.

1870—March 1.—The first public reception was given, at which the council officers of every Commandery in New York, Brooklyn, and Jersey City were present; also a large representation of the Grand Officers of New York, and New Jersey, and Sir Knights of the several Commanderies were present.

March 16.—The Commandery in full uniform united with Ivanhoe Commandery, No. 36, New

York City, in the funeral ceremonies of the late Sir Robert D. Holmes, P. Grand Master of Masons, of New York. This distinguished Mason was knighted in this Commandery.

April 19.—Sirs George F. Ilsley was elected E. Com.; Charles Aikman, Gen.; John H. Mott, Capt.-Gen.

In June of this year, attended the ceremonies of laying the corner-stone of the new building (Masonic Temple), corner of 23d street and 6th avenue. The Commandery assisted Manhattan, No. 31, in receiving the members of the Grand Lodge of Pennsylvania; also the members of Mozart and Vaux Lodges, of Philadelphia, Pa.

1871—April 18.—The Commandery decided to remove its asylum to Nos. 87 and 89 Broadway; also it elected Sirs Geo. F. Ilsley, Com.; Charles Aikman, Gen.; and John H. Mott, Capt.-Gen.

1872—April 9.—This date closed the labors for the year which had been prosperous and interesting. Visits to Jersey City, and New York and special courtesies to sister Commanderies on several occasions had incited the membership to greater activity.

The election of officers resulted in the choice of Sir Charles Aikman, E. Com.; Sir George McKay, Gen.; Sir John H. Mott, Capt.-Gen. These, with the remaining officers, were publicly installed before a large assemblage of ladies and gentlemen, in addition to a large number of Knights.

October 7.—The Commandery joined Manhattan, 31, and visited Norwich, Chenango county, N. Y., the Grand Commandery holding its annual conclave at that place.

1873—April 22.—The principal officers of the preceding year were re-elected—133 members upon the roll. The Commandery was exceedingly prosperous, both in material, furniture and finances, and began to exercise considerable interest in the tactics and street drill, under the supervision of Sir Samuel T. Waterhouse, the efficient Senior Warden.

1874—April 14.—Sirs Charles Aikman re-elected E. Com.; Samuel T. Waterhouse, Gen.; E. H. Dickey, Capt.-Gen.

June 9.—E. Sir Geo. C. Bradley, and a number of Sir Knights of St. Elmo Commandery, No. 57, presented the Commandery with a floral silver urn, as a token of respect.

June 30.—On the occasion of constituting St. Elmo Commandery, No. 57, at Greenpoint, the Commandery participated in full uniform.

In the latter part of September, the Commandery participated in a "field day," held at Prospect Park Fair Grounds, which was attended by several Commanderies of New York, and New Jersey, and the three Commanderies then stationed in Brooklyn. At which field day a prize drill took place, for a silver cup, the gift of E. Sir Charles Aikman, between Clinton, 14, De Witt Clinton, 27, and St. Elmo, 57.

June 2.—The Commandery escorting the Commander and several Sir Knights of Westchester, 42, participated in the ceremonies of dedicating the new Masonic Hall in New York City.

June 22.—Sir Juan B. Arci presented the Commandery, a set of armorial shields, artistically designed and painted.

Oct. 12.—The Commandery in full uniform, reported at the headquarters of Monroe Commandery, No. 12, in the city of Rochester, and participated in the grand parade, Oct. 13, at the Driving Park, and there witnessed the great prize drill between Central City, No. 25; St. Omer's, No. 19, and Hugh de Payens, No. 30.

1876—April 25.—The Commandery had attained a prominent position in the State as an active, strong and important member of the Templar family.

At this meeting, Sir Charles Aikman, after four years of consecutive service as Commander, delivered an impressive address, and declined to further assume the role of Commander, whereupon Sirs Samuel T. Waterhouse was elected Com.; E. H. Dickey, Gen.; John Z. Johnson, Capt.-Gen.; Sir Wm. W. Boston, Prelate, and Sir Geo. H. Rowe, Recorder.

Sept. 28.—The Commandery assisted St. Elmo, No. 57, in the ceremonies of laying the corner-stone of the Church of the Evangel, at Greenpoint.

1877—Jan. 9.—Sir Juan B. Arci presented to the Commandery twenty-four beautiful bannerets.

Oct. 3.—The Commandery, in full uniform, participated in the ceremonies of placing the corner-stone in the new wing of the Industrial Home building.

Oct. 10.—In full uniform, the Commandery visited the city of Troy, N. Y., and participated in the escort duties to the officers and members of the Grand Commandery. Sir Charles Aikman returned as the Grand Sword Bearer of the Grand Commandery, he having been elected and served as Grand Warder the previous year.

1878—Jan. 22.—The Commandery celebrated the twenty-first year of its existence by addresses, etc.

June 11.—Palestine Commandery, in full uniform, visited the Commandery, and were cordially welcomed and courteously entertained.

Nov. 26.—At the annual session of the Grand Commandery, held at the city of Syracuse, E. Sir Charles Aikman had been elected Grand Standard Bearer, and as a measure to signalize that event the Grand Standard was brought and placed in the custody of the Commandery. On behalf of Sir Charles Aikman, R. E. Sir Charles H. Holden, the Grand Commander, accompanied by his staff, officiated at the ceremonies on this occasion.

1880—Jan. 13.—The Recorder reported that he had completed a register of the Sir Knights of the Commandery from its inception to date, and submitted the following summary: Commandery instituted Feb. 11, 1857; received and constituted Red Cross Knights, 307; created Knights Templar, 305; affiliated, 36; died, 24; suspended, 63; expelled, 1; restored, 4; demitted, 66; present membership, 191.

ST. LAWRENCE COMMANDERY, No. 28, STATIONED AT CANTON, ST. LAWRENCE COUNTY.

In April, 1858, the following Sir Knights, viz.: Darius Clark, Wm. H. Sawyer, John R. Tilley, J. Van Brocklin, Edward C. Smith, Amasa O. Brown, Richard Eddy, M. J. Ferry, and E. Wilson, petitioned Sir Le Roy Farnum, R. E. Grand Commander, for a dispensation to form a new Commandery in the town of Canton, St. Lawrence county, under the title of Saint Lawrence Commandery;

said petition having the recommendation of Watertown Commandery, No. 11.

June 14, 1858, the Grand Commander, believing the best interests of Templarism in that section of the State would be promoted, granted his dispensation to the above named Sir Knights to form a body of Knights Templars in the town of Canton, under the title of St. Lawrence Commandery, and appointed Sir Darius Clark to be Em. Commander; Sir William H. Sawyer, Generalissimo, and Sir Amasa O. Brown, Capt.-General.

At the annual conclave of the Grand Commandery the application for a warrant was denied for irregularities in the proceedings of the Commandery, and the dispensation was continued until the next annual conclave.

The Commandery continued its labors under the renewed dispensation until the next annual conclave of the Grand Commandery, Sept. 27, 1859, when a warrant was granted under the name and style of Saint Lawrence Commandery, No. 28, with the officers named in the dispensation.

At a subsequent conclave of the Commandery, other officers were elected as follows, viz.: Richard Eddy, Prelate, John R. Tilley, S. W., Ezekiel Wilson, J. W., S. Van Brocklin, Treas., E. C. Smith, Recorder, M. T. Ferry, Std. B.; H. Smith, Swd. B.; B. D. Bragdon, Warder.

In 1871, a fire occurred in the building in which the Commandery held its conclaves, when the warrant and paraphernalia were destroyed. Sirs George Babcock and Robert N. Brown, Grand Commanders, each issued special dispensations for them to continue their labors, holding special conclaves for work and instruction only, at Potsdam and Gouverneur.

At the annual conclave of the Grand Commandery, a duplicate warrant was granted in lieu of the original destroyed by fire.

This Commandery has pursued a quiet and even tenor, performing its work satisfactorily. Notwithstanding the distance from the places of the conclaves of the Grand Body, the Commandery is always represented.

GENEVA COMMANDERY, No. 29, GENEVA.

In January, 1860, the following Sir Knights: Corydon Wheat, Calvin Walker, John Shook, William C. Barber, Isaac Shimer, John S. Platner, William N. Smith, Calvin S. Gray, Augustus H. Moore and George Wight, petitioned Sir Charles G. Judd, R. E. Grand Com., for a dispensation to open and hold a Commandery at Geneva, Ontario county, to be called and distinguished by the name of Geneva Commandery.

On the 23d of January, 1860, the Grand Commander issued his dispensation for the above purpose, and appointed Sir Corydon Wheat, Em. Commander; Sir Calvin Walker, Generalissimo, and Sir John Shook, Capt.-General.

At the first meeting under dispensation, held January 26, the following additional officers were elected: Sirs William C. Barber, Prelate; Isaac Shimer, Senior Warden; Augustus H. Moore, Junior Warden; Calvin S. Gray, Treas.; Willard N. Smith, Recorder; George Wight, Std. B.; C. S. Gray, Swd. B.; John S. Platner, Warder.

At the annual conclave of the Grand Commandery held Sept. 11, 1860, a warrant was granted, bearing the distinctive name and title Geneva Commandery, No. 29, with the council officers named in the dispensation.

The Commandery, like others throughout the State, has moved on in a pleasant and prosperous manner.

HUGH DE PAYENS COMMANDERY, No. 30, BUFFALO, ERIE COUNTY.

For several years one Commandery held all authority over Masonic knighthood in the rapidly-increasing city of Buffalo. In consideration of the importance of the subject, and for the purpose of extending this branch of the institution, a number of Knights Templar, residents of that city, believing that the usefulness of the Order would be promoted by the establishment of another Commandery therein, petitioned Sir Charles G. Judd, R. E. Grand Commander of the State, for a dispensation to organize and hold a Commandery in the city of Buffalo, under the title of Hugh de Payens Commandery, said petition having been recommended by Lake Erie Commandery, No. 20.

On the 17th of March, 1860, R. E. Sir Charles G. Judd granted his dispensation for the purpose set forth in the petition and named Sir Franklin A. Alberger, Em. Com., Sir Robert N. Brown, Generalissimo, and Sir Jonathan T. Wilbur, Capt.-General.

The Grand Commandery at the annual conclave, held Sept. 11, 1860, granted a warrant, with the style and title Hugh de Payens Commandery, No. 30, and confirmed the three first officers named in the dispensation.

MANHATTAN COMMANDERY, No. 31, NEW YORK.

From the annals as compiled by Sir James B. Taylor, we gather the following facts, which constitute briefly the history of this Commandery. In the early part of the year 1860, the following Sir Knights petitioned R. E. Charles G. Judd, Grand Commander, for a dispensation to form a Commandery under the title of Manhattan Commandery, No. 31; Henry F. Phillips, Jedediah S. Safford, Samuel E. Hull, Robert Y. Richards, Hugh Gardner, Daniel S. Hoff, John Hoole, Gilbert B Farnam, Hugh G. Crozier, Isaac B. Crane, Benjamin Vandervort, Thomas Fleming, Thomas White, Harvey G. Fowler, John W. Timson, James B. Taylor, and Joseph M. Averill, which was granted, and the above Sir Knights proceeded to organize a Commandery, with the three first named as council officers thereof. But, for some reason, not explained, the Grand Commandery at the session succeeding the date of dispensation refused to grant a warrant to petitioners. However, a new petition from the aforesaid petitioners was presented to R. E. Frank Chamberlain, the newly-elected Grand Commander, which was granted by him, and the Commandery continued to work under dispensation, creating several members during the term. At the annual conclave of the Grand Command-

ery holden in the city of Binghamton, Sept. 10, 1861, a warrant was granted with the title as above, and to be located in the city of New York.

The first regular conclave held under the warrant took place Sept. 16, 1861.

1867—March 4.—The Commandery removed its asylum to Odd Fellows' Hall, corner of Grand and Centre streets. Ninety members upon the roll; created, twenty-six; affiliated, one; total, 117; and $290 above all liabilities, was the work of the year.

June 24.—The Commandery arrived in the city of Boston, escorting Andrew Johnson, President of the United States, Washington Commandery, No. 1, and Columbia Commandery, No. 2, of Washington, D. C., and participated in the dedicatory ceremonies of the Masonic Temple, of that city. For this service the Commandery was highly complimented by the Washington Commanderies in beautifully engrossed resolutions.

1868—April 22.—At this conclave the reports of the Treasurer and Recorder represented 159 members upon the roll, and $107 above all liabilities. The annual election was held, which resulted in the selection of Sir Robert Stephens, Commander; Sir Andrew Phillips, Gen.; Sir Wm. T. Woodruff, Capt.-Gen. During the year the Commandery received invitations from Springfield Commandery, Massachusetts; De Witt Clinton Commandery, Brooklyn, N. Y.; St. John's Commandery, No. 4, of Philadelphia, Pa., to attend festivities, which were accepted and compiled with; also took part in the reception ceremonies to the Grand Commandery on the occasion of the annual conclave, in the city of New York, and otherwise aided in the general development of the resources of the Commandery.

Sept. 19.—The Commandery visited the city of Baltimore, Md., on the occasion of the triennial conclave of the Grand Encampment of the United States, and was the guest of Maryland Commandery, No. 1, of that city.

1872—April 10.—The report of the Recorder says: Twenty-four stated meetings, ten specials, fifty propositions, forty-four constituted Red Cross Knights, forty-five created Templars, $130 in the hands of the Treasurer.

Since the institution of Manhattan Commandery the following have been added to the roll:

No. 32, Lake Ontario, at Oswego, Sept. 16, 1862.
No. 33, Washington, at Saratoga Springs, Sept. 14, 1864.
No. 34, Batavia, at Batavia, Sept. 26, 1865.
No. 35, Hudson River, at Newburgh, Sept. 27, 1865.
No. 36, Ivanhoe, at New York, Sept. 26, 1865.
No. 37, St. George's, at Schenectady, Oct. 3, 1866.
No. 38, St. Augustine, at Ithaca, Oct. 2, 1867.
No. 39, Cyrene, at Rochester, Oct. 2, 1867.
No. 40, Dunkirk, at Dunkirk, Oct. 2, 1867.
No. 41, Zenobia, at Palmyra, Oct. 2, 1867.
No. 42, Westchester, at Sing Sing, Oct. 2, 1867.
No. 43, Poughkeepsie, at Poughkeepsie, Oct. 5, 1868.
No. 44, Delaware, at Port Jervis, Oct. 6, 1869.
No. 45, Rome, at Rome, Oct. 5, 1869.
No. 46, Norwich, at Norwich, Oct. 6, 1869.
No. 47, Yonkers, at Yonkers, Oct. 5, 1869.
No. 48, Constantine, at New York, Oct. 11, 1870.
No. 49, De Soto, at Plattsburgh, Oct. 10, 1871.
No. 50, Cortland, at Cortland, Oct. 11, 1871.
No. 51, Holy Cross; at Gloversville, Oct. 11, 1871.
No. 52, Rondout, at Rondout, Oct. 11, 1871.
No. 53, Bethlehem, at Mount Vernon, Oct. 11, 1871.
No. 54, Ogdensburg, at Ogdensburg, Oct. 15, 1873.
No. 55, York, at New York, Oct. 15, 1873.
No. 56, Crusader, at Brewster, Oct. 15, 1873.
No. 57, St. Elmo, at Brooklyn, Oct. 13, 1874.
No. 58, Damascus (formerly Greenwood), at Brooklyn, Oct. 10, 1877.
No. 59, Adelphic, at New York, Oct. 15, 1878.
No. 60, Franklin, at Malone, Oct. 15, 1884.
No. 61, Jamestown, at Jamestown, Oct. 12, 1887.
No. 62, Salamanca, at Salamanca, Sept. 13, 1892.
No. 63, Marble City, at Gouverneur, Sept. 11, 1894.
No. 64, Niagara, at Niagara Falls, Sept. 11, 1894.

The policy of the Grand Commandery in recent years has been to strengthen the existing Commanderies rather than to extend the roll, and as a result chivalric Masonry is in as healthy and prosperous a condition as any other. That it is, with the outside public, the most popular goes without saying and any public demonstration at which the Knights take part is an undoubted success. Some of the Commanderies—it would be invidious to particularize—are well drilled and march, indoors and outdoors, with the precision of veterans. According to the report of Recorder John F. Shafer to the eighty-fourth annual conclave (1897), the various Commanderies throughout the State had an aggregate membership of 11,376. The three largest were Apollo, No. 15, with 540 Knights; Malta, No. 21, with 540, and Monroe, No. 12, with 519. The smallest was Yonkers, No. 47, which mustered 35, but the average was 196. The Grand Commandery has a surplus of some $10,000. That its present popularity will continue—will increase—there seems no doubt. The various leaders are men of conservative views, the plan of the chivalric degrees in the York, or, as we prefer to call it, the American, Rite, is clearly defined, and even the most conservative of symbolic Masons now admit that the Knights Templars fill a useful and prominent place in the forces which are visibly aiding in the grand forward march of our ancient and honorable, and—better than these—our beloved Order.

Date of Meeting.	Gr. St. Bearer.	Gr. Sw. Bearer.	Gr. Warder.
1814.....	.....	.....	....
1815.....	W. T. Hunter.....	Tousst Midy.....	....
1816.....	Fitz G. Halleck.....	Tousst Midy.....	....
1817.....	Fitz G. Halleck.....	Tousst Midy.....	....
1818.....	Fitz G. Halleck.....	William Hampton....	Thomas Lowndes.
1819.....	Tobias W. Bedell....	Silas Lyon.....	Edward Higgins.
1820.....	Silas Lyon.....	Hosea Dodge.....	Tobias W. Bedell.
1821.....	Silas Lyon.....	Hosea Dodge.....	Tobias W. Bedell.
1822.....	William F. Piatt.....	John Niles.....	Hosea Dodge.
1823.....	Jared L. Moore.....	John Niles.....	Richard Sanger.
1824.....	Jared L. Moore.....	W. H. Wetmore.....	Lionel U. Lawrence.
1825.....	Jared L. Moore.....	W. H. Wetmore.....	Lionel U. Lawrence.
1826.....	Thomas Lattimore...	W. F. Halle.....	Lionel U. Lawrence.
1827.....	Frederick Fitch.....	Samuel Emery.....	Lionel U. Lawrence.
1828.....	James Herring.....	Samuel Emery.....	Henry Brown.
1829.....	Samuel Emery.....	T. F. Cooke.....	E. N. Mead.
1830.....	Samuel Emery.....	Lionel U. Lawrence.	Edward C. Ward.
1831.....	Lionel U. Lawrence.	John H. Holland.....	William Sheldon.
1832.....	John R. Bailey.....	Robert R. Boyd.....	John H. Holland.
1833.....	John R. Bailey.....	Robert R. Boyd.....	Thomas Slade.
1834.....	John V. Greenfield..	Jonathan Dodge.....	Nathaniel F. Waring.
1835.....	Edward C. Ward....	Ferdinand L. Wilsey.	Nathaniel F. Waring.
1836.....	Oliver Whittlesey....	Henry Erben.....	Sylvester Spencer.
1837.....	Henry Erben.....	Nathaniel F. Waring.	Oliver Whittlesey.
1838.....	Henry Erben.....	Nathaniel F. Waring.	George L. Thatcher.
1839.....	Joel G. Candee.....	Thomas Dugan.....	Ferdinand L. Wilsey.
1840.....	Thomas Dugan.....	George L. Thatcher.	Joseph P. Pirsson.
1841.....	Thomas Dugan.....	Samuel Maverick....	George L. Thatcher.
1842.....	Samuel Maverick....	Thomas Pitts.....	George L. Thatcher.
1843.....	Thomas Pitts.....	Benjamin Marshall..	Samuel Maverick.
1844.....	Benjamin Marshall...	Lawrence Powers....	Lewis G. Hoffman.
1845.....	Benjamin Marshall...	Lawrence Powers....	Samuel Maverick.
1846.....	Benjamin Marshall...	Lawrence Powers....	A. Torrence.
1847.....	Benjamin Marshall...	Lawrence Powers....	Anthony Chappell.
1848.....	Benjamin Marshall...	Lawrence Powers....	John S. Perry.
1849.....	Abel Whipple.....	Lawrence Powers....	John S. Perry.
1850.....	Chas. W. Carpenter.	Benjamin Marshall..	Jarvis M. Hatch.
1851.....	Benjamin Marshall...	William H. Norris...	Ira Chase.
1852.....	Benjamin Marshall...	Fitzgerald G. Tisdall	Ira Chase.
1853.....	Fitzgerald G. Tisdall.	D. Mosher.....	Le Roy Farnham.
1854.....	Le Roy Farnham....	Samuel Graves.....	William H. Drew.
1855.....	William H. Drew....	Samuel Graves.....	M. J. Drummond.
1856.....	Samuel Graves.....	M. J. Drummond....	Morrison Harding.
1857.....			
1858.....	Samuel Graves.....	Frank Chamberlain..	Charles H. Cornell.
1859.....	Samuel Graves.....	George C. Webster...	William F. Holmes.
1860.....	Aaron Carver.....	Elisha D. Shuler.....	Cornelius H. Webster.
1861.....	Samuel Graves.....	Charles E. Gillett...	Bradley Parker.
1862.....	Samuel Graves.....	Henry C. Preston....	Bradley Parker.
1863.....	Samuel Graves.....	Henry C. Preston....	Bradley Parker.
1864.....	Bradley Parker.....	Orlando W. Bates....	George Babcock.
1865.....	Orlando W. Bates....	James McCredie.....	Lyman G. Dart.
1866.....	James Batchellor....	Frank L. Stowell....	Mead Belden.
1867.....	Frank L. Stowell....	William B. Crandall.	Mead Belden.
1868.....	Mead Belden.....	A. Eugene Lytle.....	James A. Reed.
1869.....	Mead Belden.....	A. Eugene Lytle.....	James A. Reed.
1870.....	A. Eugene Lytle.....	Charles Roome.....	Robert Black.
1871.....	Robert Black.....	Townsend Fondey...	Walter Kempster.
1872.....	Townsend Fondey....	Walter Kempster....	Charles H. Holden.
1873.....	Walter Kempster....	Charles H. Holden...	Geo. W. Southwick.
1874.....	Geo. W. Southwick..	Thos. C. Chittenden.	G. Fred Wiltsie.
1875.....	Thos. C. Chittenden.	Geo. W. Walgrove...	Simon V. McDowell.
1876.....	Simon V. McDowell..	John S. Bartlett.....	William S. Bull.
1877.....	John S. Bartlett.....	William S. Bull.....	Charles Aikman.
1878.....	William S. Bull.....	Charles Aikman.....	Abel A. Crosby.
1879.....	Charles Aikman.....	Abel A. Crosby.....	Peter Forrester.
1880.....	Abel A. Crosby.....	Peter Forrester.....	Joseph A. Johnson.
1881.....	Joseph A. Johnson..	Albert G. Goodall....	Theo. E. Hazlehurst.
1882.....	Albert G. Goodall....	Theo. Hazlehurst....	Austin C. Wood.
1883.....	Theo. E. Hazlehurst.	Austin C. Wood.....	Foster N. Mabee.
1884.....	Austin C. Wood.....	Foster N. Mabee.....	George McGown.
1885.....	Foster N. Mabee.....	George McGown.....	George F. Loder.
1886.....	George McGown.....	George F. Loder....	Edward L. Gaul.
1887.....	George F. Loder.....	Edward L. Gaul.....	John H. Bonnington.
1888.....	John H. Bonnington.	James W. Bowden...	Horace A. Noble.
1889.....	James W. Bowden....	Horace A. Noble.....	John A. Mapes.
1890.....	Horace A. Noble....	John A. Mapes.....	Arthur MacArthur.
1891.....	John A. Mapes.....	Arthur MacArthur...	George Nicholson.
1892.....	Arthur MacArthur...	George Nicholson.....	Charles E. Ide.
1893.....	George Nicholson....	Charles E. Ide.....	James S. Manning.
1894.....	Charles E. Ide.....	James S. Manning...	Chas. H. Armatage.
1895.....	James S. Manning...	Chas. H. Armatage..	Erastus C. Delavan.
1896.....	Chas. H. Armatage..	Erastus C. Delavan..	William J. Maxwell.
	Erastus C. Delavan..	William J. Maxwell..	Charles D. Bingham.

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1857.....			
1858.....	Samuel Graves.....	Frank Chamberlain..	Charles H. Cornell.
1859.....	Samuel Graves.....	George C. Webster...	William F. Holmes.
1860.....	Aaron Carver.....	Elisha D. Shuler.....	Cornelius H. Webster.
1861.....	Samuel Graves.....	Charles E. Gillett...	Bradley Parker.
1862.....	Samuel Graves.....	Henry C. Preston....	Bradley Parker.
1863.....	Samuel Graves.....	Henry C. Preston....	Bradley Parker.
1864.....	Bradley Parker.....	Orlando W. Bates....	George Babcock.
1865.....	Orlando W. Bates....	James McCredie.....	Lyman G. Dart.
1866.....	James Batchellor....	Frank L. Stowell....	Mead Belden.
1867.....	Frank L. Stowell....	William B. Crandall.	Mead Belden.
1868.....	Mead Belden.....	A. Eugene Lytle.....	James A. Reed.
1869.....	Mead Belden.....	A. Eugene Lytle.....	James A. Reed.
1870.....	A. Eugene Lytle.....	Charles Roome.....	Robert Black.
1871.....	Robert Black.....	Townsend Fondey...	Walter Kempster.
1872.....	Townsend Fondey....	Walter Kempster....	Charles H. Holden.
1873.....	Walter Kempster....	Charles H. Holden...	Geo. W. Southwick.
1874.....	Geo. W. Southwick..	Thos. C. Chittenden.	G. Fred Wiltsie.
1875.....	Thos. C. Chittenden.	Geo. W. Walgrove...	Simon V. McDowell.
1876.....	Simon V. McDowell..	John S. Bartlett.....	William S. Bull.
1877.....	John S. Bartlett.....	William S. Bull.....	Charles Aikman.
1878.....	William S. Bull.....	Charles Aikman.....	Abel A. Crosby.
1879.....	Charles Aikman.....	Abel A. Crosby.....	Peter Forrester.
1880.....	Abel A. Crosby.....	Peter Forrester.....	Joseph A. Johnson.
1881.....	Joseph A. Johnson..	Albert G. Goodall....	Theo. E. Hazlehurst.
1882.....	Albert G. Goodall....	Theo. Hazlehurst....	Austin C. Wood.
1883.....	Theo. E. Hazlehurst.	Austin C. Wood.....	Foster N. Mabee.
1884.....	Austin C. Wood.....	Foster N. Mabee.....	George McGown.
1885.....	Foster N. Mabee....	George McGown.....	George F. Loder.
1886.....	George McGown.....	George F. Loder....	Edward L. Gaul.
1887.....	George F. Loder.....	Edward L. Gaul.....	John H. Bonnington.
1888.....	John H. Bonnington.	James W. Bowden...	Horace A. Noble.
1889.....	James W. Bowden...	Horace A. Noble.....	John A. Mapes.
1890.....	Horace A. Noble....	John A. Mapes.....	Arthur MacArthur.
1891.....	John A. Mapes.....	Arthur MacArthur...	George Nicholson.
1892.....	Arthur MacArthur...	George Nicholson.....	Charles E. Ide.
1893.....	George Nicholson....	Charles E. Ide.....	James S. Manning.
1894.....	Charles E. Ide.....	James S. Manning...	Chas. H. Armatage.
1895.....	James S. Manning...	Chas. H. Armatage..	Erastus C. Delavan.
1896.....	Chas. H. Armatage..	Erastus C. Delavan..	William J. Maxwell.
	Erastus C. Delavan..	William J. Maxwell..	Charles D. Bingham.

Book XIII.

THE RITE OF MEMPHIS.

CHAPTER I.

THE RITE OF MEMPHIS.

SO far as the present writer is aware this once much-talked-about body is virtually defunct not only in the State of New York, but throughout the United States. Forming his opinion from the outside the writer does not pretend to having made any effort to get at the inside facts regarding the rite and so prefers to let others appear in evidence. Indeed, it seemed as though there was little need of mentioning it at all except for historical purposes for it cannot be denied that its advent in the early '60s created a great deal of discussion among the brethren, accompanied, unfortunately with the usual amount of recrimination and ill-temper which seem to be essential accompaniments of any Masonic controversy.

Dr. A. G. Mackay, in his invaluable Encyclopedia, claims that the rite was "instituted" in 1839 by two French Masons named Marconis and Moullet on the then extinct Rite of Mizraim. Its Lodges were not at first recognized by the Grand Orient of France and in 1852 its Lodges were closed by civil authority. In 1862 Marconis secured the recognition of the Grand Orient, but the rite was placed under its control and so its "high degrees were laid on a shelf as Masonic curiosities," and only its titles up to that of Master Mason have been permitted in lawful use. "Afterward," said the Grand Secretary of the Grand Orient, "and in consequence of the bad faith of Brother Marconis de Nègre, who pretended he had ceded his Rite to the Grand Orient of France for France alone, Brother Harry T. Seymour assumed the title of Grand Master of the Rite of Memphis in America, and founded a sovereign sanctuary in New York. A correspondence ensued between this new power and the Grand Orient of France, and even the name of this new power appeared in our calendar for 1867. But when the Grand Orient learned that this power went beyond the three symbolic degrees and that its confidence had been deceived, it broke off all connection with this power and personally with Harry T. Seymour." The writer also affirmed that Seymour had neither a charter nor a power authorizing him to confer the higher degrees of the rite and he certainly has no authority to confer the first three, as that could only have been granted legally by the Grand Lodge of the State of New York.

So far Mackay. Seymour claimed the most extraordinary antiquity for the Rite, placing its origin far earlier than that of the Pyramids, vaguely defining the date as the year 000,000,000, and he defended its legitimacy with the most ardent enthusiasm by pen and voice. It would be easy to cull from his published articles enough to show Seymour's exact claims for the legality of Egyptian, or, as some called it, "Royal and Oriental Freemasonry," but, unfortunately, his reputation for Masonic disinterestedness, rightly or wrongly, does not stand very high among the New York brethren who were his contemporaries. In his writings, too, he displayed an

intemperance in the use of language and a recklessness with regard to statements which make him useless as an authority. So we therefore turn to a more scholarly writer, from whom to learn about the rite and its history from a standpoint inside its breastworks.

Such a writer is Dr. R. Ramsay, of Orillia, Ont., who is described as "33°-96°-90°, C. G. C. M., K. C. T., Hon. IX°," whatever that may mean. He appears to be a thoroughgoing student and held high rank in the rite in Canada—where, we understand, it continues to elucidate the mysteries—being at one time "Grand Master Sovereign Sanctuary." We quote from a lecture which he delivered before Orisis Rose Croix Chapter, No. 7 (Royal and Oriental Freemasonry), in Toronto, and which was published in the Proceedings of the Sovereign Sanctuary "for the Dominion of Canada and the Province of Newfoundland" in 1885.

The Rite actually possesses ninety-five rituals in extenso, embracing the principal features and the more prominent dogmas of not only the ancient mysteries, but of every Masonic rite at the present time in existence. It is, therefore, as I stated in my address to the Sovereign Sanctuary at London in 1882, "The Rite of Rites," a term which drew upon me the wrath of The Voice of Masonry, which rather antiquated style of journal, could not see that my allusion was, of course, to the higher grades and not to what its editor improperly calls "The York Rite." In proof of my assertion as to the Supreme Rite of Memphis, 96°, embracing the chief characteristics of every branch of the Masonic Tree, I would refer you to an article by our Grand Master General, M. Ill. Bro. Geo. C. Longley, which appeared on pages 154 and 155, in the May number of the Canadian Craftsman for 1878, Volume xii. I have not time nor space to give all the comparisons, but will quote a few for example. Bro. Longley commences with the condensed Order, the Ancient and Primitive Rite of thirty-three degrees, thus:

"4° Discreet Master.—The duties are to guard the furniture of the Temple. Teaches through Solomon the reverence we owe to God. Corresponding degrees—Royal Arch Mason; 4° Ancient and Accepted Rite; 4° Rite of Memphis, and 4° Rite of Mizraim.

"6° Sacred Arch.—Alludes to the concealment of the ineffable name of God as given to the Patriarch Enoch, and discovery thereof by the Sojourners. Corresponding Degrees—Royal Arch; 13° Ancient and Accepted Rite; 13° Rite of Memphis, and 11° Rite of Mizraim.

"7° Secret Vault.—Professes to reveal pronunciation of the Sacred Name in all time. Corresponding Degrees—Royal and Select Master; 14° Ancient and Accepted Rite; 14° Rite of Memphis; 20° Rite of Mizraim.

"11° Rose Croix.—In this Degree the candidate becomes a Disciple of the Great Benefactor of our race; is instructed in the virtues of Faith, Hope and Charity, and ascent to Elysium. Corresponding Degrees—Knight Templar; 18° Ancient and Accepted Rite; 18° Rite of Memphis; 46° Rite of Mizraim; Royal Order of Scotland.

"16° Knights of Kadosh.—Traces the descent of the Knights Templar from the Builders of the Ancient Temple at Jerusalem through the Knights of the Dawn and of Palastine. Corresponding Degrees—Knights Templar; 30° Ancient and Accepted Rite; 30° Rite of Memphis; 65° Rite of Mizraim.

"17° Knight of the Royal Mystery.—Third Degree is here explained by Christian Allegory, and the leading tenets of the nine principal religions of the World are described. Corresponding Degrees—Knight Templar Priest; 32° Ancient and Accepted Rite; 32° Rite of Memphis; and 48° Rite of Mizraim.

"18° Grand Inspector.—Inculcates a spirit of toleration, of love, and of charity, especially addressed to those who are, or may become, rulers in Masonry. Corresponding Degrees—33° Ancient and Accepted Rite; 33° Right of Memphis, and 77° Rite of Mizraim."

By the above quotations it is very easy to see and comprehend that the Supreme Rite of Memphis actually embraces within its series of Degrees the most important grades of the York Rite, the Chivalric Orders, the Cryptic Degrees, the Royal Order of Scotland, and the Ancient and Accepted Scottish Rite, including even its exclusive thirty-third, Sovereign Grand Inspector General, the essentials and mysteries of which are to be found in the 33° of the Supreme Rite of Memphis, Knight Kadosh, and 77° of Mizraim, Grand Inspector Intendant, Regulator General of the Order, and Chief of the Third Series.

I think, then, I have satisfactorily explained the origin of the Supreme Rite of Memphis, 96°, which although as a Sovereign Body is not of such ancient date as some others, is so far as its separate degrees are concerned, as venerable as the oldest, since it embraces all the more important features of the ancient mysteries, and more important degrees

worked in the latter part of the last century, and even as far back as 1682.

In the words of an able writer, then, "It is deeply to be regretted that we encounter in this age of enlightenment many Masons who have not even taken the pains to study our system, and who yet arrogate to themselves the right of denouncing and condemning without examination."

I will now briefly glance at the present position of the Egyptian Rites, by which I mean (1) The Oriental Rite of Mizraim, 90°, and its condensation; (2) The Reformed Egyptian Rite, 33°; The Supreme Rite of Memphis, 96°, and the Ancient and Primitive Rite, 33°. These Rites in all essentials are the same, although the Rite of Mizraim has a tradition of the tragedy peculiar to itself, and which, even at the risk of repetition, I will again mention and to which I alluded in my address last December in the following words:

"These four rites properly speaking, form what is generally termed the Egyptian Rites or Orders of Masonry. Their symbolism, ritualism and philosophic teachings closely resemble each other, although in the Rite of Mizraim there is a very great divergence with regard to the ordinarily accepted tradition of the tragedy, our M. W. Grand Master H. A. B. at the completion of the Temple being permitted to return safely home and live to a ripe old age in opulence and comfort. The sublime lessons of the tragedy are not, however, forgotten, the legend being carried back to the days of Lamech, whose son Jubal, under the name of Hario-Jubal-Abi, is reported to have been slain by three traitors, Hagava, Hakiva and Haremda."

The Oriental Rite of Mizraim and Reformed Egyptian Rite are principally worked under the Sovereign Sanctuary of Italy, which, on account of its organization at so early a date as 1717, assumes the title of Mother Grand Council of the World. In the United States M. Ill. Bro. W. B. Lord has introduced it, and secured the Italian Rituals, which he is now having translated by an accomplished linguist. In Canada and in England we merely communicate the secrets.

FRANCE.

In France there are several bodies of the Rite working independently of the Grand Orient of the country. Unfortunately the very day that our Representative at large in Europe, M. Ill. Bro. Theo. H. Tebbs, 33°, 96°, 90°, arrived in Paris, on his return from Naples, where he had visited the Sovereign Sanctuary of Italy and met its illustrious chief, Count Pessina, Dr. Girault, the Grand Conservator General of the Rite, with whom we were in correspondence, died. Captain Tebbs, however, is now in communication with Ill. Bro. Osselin, Second Grand President of the Order, and we expect shortly, by this means, to enter into official relations with that body.

The Supreme Rite of Memphis in France met with many trials and vicissitudes. In 1838, the Brother J. E. Marconis was elected Grand Hierophant, and the 25th of September of the same year the first assembly of the Supreme Power of the Order was held. A number of Lodges soon sprang into existence, but on June 15, 1841, without any well-grounded reason, permission was refused to reassemble the adepts, and being forced to bow before a despotic tyranny, the Grand Hierophant was obliged, to use a French phrase, to put his Lodges "to sleep." Before doing so, however, Bro. Marconis formed a Council of Seven Members for the preservation of the Archives and the propagation of the Rite in all parts of the World, and to give it real power, the following, Article 26, was added by an unanimous vote to the Grand Statutes of the Order:

"Art. XXVI.—In case of circumstances in the interests of the Masonic Rite of Memphis, the Grand Hierophant can give a special decision which must be registered in the Book of Gold, declaring that it was urgent, and in this position take such measures as he may judge convenient in the interests of the Rite, and the execution of which shall be subject to no other formality than the visé of the Grand Chancellor of the Order. Every action not invested with this formality is null."

In 1848, March 5, the Rite was again revived in Paris and continued to prosper, till for some unaccountable reason in 1862, the Grand Hierophant resigned his powers in France to the Grand Orient, which Supreme Organization, in conjunction with the Sovereign Sanctuary of America, reduced the number of degrees to thirty-three, and only permitted the Lodges of the Rite to work the first three degrees according to the Ritual of the Memphis Rite. The Rite, therefore, in France, so far as its higher degrees are concerned, is dormant, and Egyptian Masonry in that country can only practice under the Rite of Mizraim.

AMERICA.

On Nov. 9, 1856, Marconis de Negré, in person, established the first organization of the Rite in New York City. In June, 1862, Br. Hy. J. Seymour visited Paris, where he received from Marconis the 96°, and last degree, and obtained a patent or charter

to found and organize a Sovereign Sanctuary, and the Grand Orient of France viséd said charter Sept. 3, 1862. This Bro. Trevenot, the Grand Secretary of the Grand Orient, in a letter to Ill. Bro. Montague, Gr. Sec. Gen. of the Supreme Grand Council of England denied in 1872. But the patent was viséd and what is more, "An official communication from the Grand Orient of France dated Paris, May 1, 1865, No. 514, vol. 30 of correspondence, was received by the Sovereign Sanctuary of America, notifying that body of the appointment by His Excellency, the Marshal Magnan, Gr. Master of France of M. W. Bro. Robert H. Holmes as Grand Representative of the Grand Orient of France near the Sovereign Sanctuary; also a letter of thanks and acceptance of Grand Representative of the Sovereign Sanctuary near the Grand Orient of France from Ill. Bro. Heullant."

"At a meeting of the Sovereign Sanctuary, Aug. 25, 1865, Ill. Br. General Garibaldi, 33°, P. G. Master of the Grand Orient of Italy, and Ill. Br. F. D. Lucca, 33°, Gr. Master of the Italian Freemasonry, were elected Honorary Members, and the latter appointed Gr. Representative near the Grand Orient of Italy. Both illustrious brethren accepted the honors conferred, which were reciprocated by electing Ill. Brs. Crane and Seymour, Honorary Members of the Grand Orient of Italy."

On Dec. 25, 1865, the Sovereign Sanctuary adopted and issued the celebrated Edict, which in my humble estimation was the principal cause of the dissension and discord in the Egyptian Rites as practiced now in the neighboring republic, and which will continue to exist till the Grand Masters of the various Rites see the advisability, or rather necessity, of amalgamation and union. This celebrated manifesto, which we might term the apple of discord cast into the garden of Egyptian Freemasonry after the usual formula, "To the glory of," etc., began:

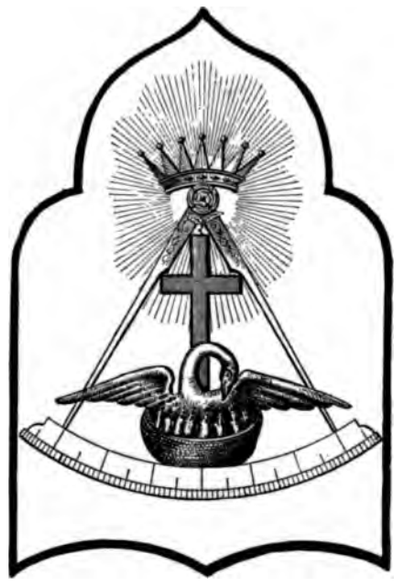
"Whereas, the Grand Orient of France and the Grand Bodies of the Masonic Rite of Memphis have mutually agreed that there be but thirty-three degrees, the 31st, 32nd, and 33rd° of which shall be conferred only by authorization of the Supreme Body, etc., and be"—and in the last clause it said, "Furthermore, it is declared that the Ancient and Primitive Rite do now and forever waive and renounce all claim over the first three or symbolic degrees, and that no Mason shall be received unless he be a Master Mason in good standing."

This organization, through the untiring energy of the late Henry J. Seymour, until he got into financial difficulties and was obliged to resign the Grand Mastership in 1864, was decidedly popular, when Dr. Alex. B. Mott, a talented man but devoid of all Masonic courtesy, was elected, since which time the Ancient and Primitive Rite in the United States has rapidly deteriorated. This, however, in justice to Dr. Mott, is not entirely due to his neglect, but to the fact that after the so-called condensation of the Memphis Degrees and formation of the Ancient and Primitive Rite, a convention of the old Memphis Rite Masons was called at Apollo Commandery Headquarters, Chicago, Ill., in 1867, when a large number assembled, and after declaring it out of the power of any man or body of men to reduce the number of degrees from ninety-six to thirty-three or any other number, resuscitated the Rite, organized a Sovereign Sanctuary and duly elected officers, Judge Burt unfortunately being elected Grand Master. Being forced, however, to retire in 1881, Darius Wilson, M. D., of Boston, was duly elected and installed Grand Master of the Egyptian Masonic Rite of Memphis for the Cosmos, which title was changed, with his consent, to the United States of America, after the formation of the Sovereign Sanctuary of the Ancient and Accepted Egyptian Rite of Memphis for the Dominion of Canada at London on February 1, 1882.

Book XIV.

THE ANCIENT AND ACCEPTED SCOTTISH RITE.





CHAPTER I.

THE INEFFABLE LODGE—EARLY TROUBLES.

IT is a difficult matter to write about the early Ancient and Accepted Scottish Rite, for the simple reason that it is a trying task to restore order out of chaos. It is singular that it is in connection with what are called the "high" degrees that all Masonic teaching, all Masonic spirit, all Masonic charity should apparently be thrown aside and that otherwise good, quiet and peaceable men should suddenly break out into torrents of invective at each other, should throw around indiscriminately every abusive and vituperative adjective and epithet they can think of or devise and accuse one another of all the crimes in the calendar. There is nothing more painful in all Masonic literature than the perusal of a book on the Scottish Rite where even in the case of those who profess to tell a calm, logical story, abuse soon takes the place of reason, invective of fact and malediction of criticism. It is time this should stop. The fraternity is tired of it all. In the general onslaught no one escapes and even the honored name of De Witt Clinton is dragged into the mire, and in one history that great Mason is made to appear as a scheming politician, whose interest in the craft was simulated and who used Masonry to aid his personal fortune. In the heat of argument men will stoop to say things, and to do things, which at other times they would never dream of saying or doing. But cold type should put a stop on haste and unseemly debate. All allowance may be made, should be made, for men who, having espoused a cause which they believe to be just, have no sympathy with people who are not of their way of thinking or who believe them to be wrong. Human nature is the same in the "hautes grades" of Masonry as in all things else, but the brethren of these grades should practice as well as preach charity and toleration, and such epithets as forger, humbug, swindler, Ananias, fraud, clandestine, impostor, "breeders of sedition," arch sycophant, and so on, should not, in common decency, be hurled at men who now stand, or when living have stood, before the world as upright men and Masons.

The history of the Ancient and Accepted Scottish Rite in America has never been written. This may seem a strange statement, in view of the hundreds of volumes—some of stately proportions—and thousands of pamphlets which have professed to detail that history in whole or in part, but polemics is not history and it is an undeniable fact that every writer who, possibly with the best intention in the world, has essayed to write a history of the Scottish Rite, has added a new flame to the fire of controversy. Argument and fact are two very different things, so utterly different that very often they will not harmonize. As a history, Macaulay's brilliant study of that of England is of little value, but as a guide to the student of the reign, the career, the personal character of William of Orange, it is without a peer. But it failed in its purpose—that of being recognized as a piece of pure historical writing. Some day

the history of the Ancient and Accepted Scottish Rite will be written in this country; some day its story will be told with the same cold, critical examination of facts, of documents, of testimony of all kinds which characterizes modern historical enquiry, but that day has not yet come to pass, although the study has begun.

For the purposes of this work, fortunately, we have little or nothing to do with many of the details which arouse the most bitter controversy. With the European, or other, origin of the Rite as we have it now we have no interest in these pages, and while in our survey we will still have to touch on not a few matters which have in the past aroused debate we will attempt honestly to place the actual facts in each case before the reader. To those who have given any study at all to this branch of our Masonic history it will be understood that no statement can possibly be made which would not at this time invite argument, doubt, or flat contradiction from some quarter or another. All that the author can do is to tell the story of the Rite in the Empire State, calmly and temperately, without any effort at whitewashing one side or throwing mud on another; tell the story honestly as it has impressed itself upon his mind and without setting down aught in malice, or the indulgence of any vituperation, either of the memory of the dead or the names of the living. Of course, his statements may be called in question, but he will also endeavor at least to tell his story without any exhibition of temper, for in writing it he has no desire to express anything but the exact truth.

The space assigned to the subject will not permit anything beyond a survey of the most salient factors in the story. To write what might be claimed as a complete history would require a volume, and a goodly sized volume at that. The main purpose of this sketch is to show the position of the Rite in connection with the Masonic History of the State,

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On December 20, 1767, a Lodge of Perfection was organized at Albany by a warrant signed by Henry Andrew Francken, who claimed to be acting under a patent given him by Stephen Morin, who, according to the Ineffable warrant, claimed jurisdiction over Masonry "from Secret Master to the 29th degree." There is no getting beyond the evidence of the charter as to the date of the founding of the Ineffable Lodge. But one historian assures us that Morin, when he commissioned Francken, was not in a position lawfully to utter such a document, his powers having been annulled. It is also claimed that the figures "29th" in the warrant are in error, for the "25th." However all that may be, there is no doubt that the Lodge was founded at Albany. This much is admitted—so far as we know—by all the controversialists, and that is sufficient for the purposes of this sketch. From the first it seems to have been an active body. Of that there is abundant evidence. With the local Lodges at Albany it appears to have been on the best of terms, to have taken part with them in celebrating the feast of St. John the Evangelist, and when, in 1770, Sir William Johnson announced to his Lodge that he had been elected Master of Ineffable, and that his duties in connection with it did not "render it convenient" for him to continue at the head of his own symbolic Lodge (St. Patrick's, now No. 4), the preference seemed to be accepted by the brethren of the latter as a matter of course. In an account of a Masonic parade in 1769, at which the Ineffable Lodge, with others, took part, Sir William Johnson and a previous Master of the Ineffables (Dr. Samuel Stringer, a member of Masters' Lodge) are styled "Grand Inspectors." In 1768 the Ineffable Lodge and Masters' Lodge joined in

building a "house" for their joint accommodation on the site at the northwest corner of Lodge Street and Maiden Lane—the site upon which the beautiful modern Temple now stands. The "house" was the first building in America erected for Masonic purposes. If we may judge from the records of Masters' Lodge the leaders in the enterprise were the "Ineffables," as they were generally called. In an early issue (probably the earliest) of the by-laws of Master's Lodge we find the following:

> The body [Masters' Lodge] shall continue to meet once every week, and that on Mondays, in building being erected by our brethren of the Ineffable Lodge of Perfection, as per written agreement between the two bodies, dated the —— March, 1768. As long as any three members shall choose it shall be held there.
>
> Also:
>
> In consideration of the many advantages and conveniences this body will enjoy by virtue of the above-mentioned agreement, the dues of initiation and of brothers joining, as well as of transient brothers advanced, together with quarter dues and fines and all other moneys except what the body may acquire to defray the contingent expenses, shall go to the Ineffable body toward paying the expense of the building until the same shall be entirely paid for and no longer.
>
> Every member of this body, except such as are exempted by agreement with the Ineffable Lodge, shall pay quarterly toward its support.

The position of the two Lodges regarding this important matter is thus put by McClenachan (History Vol. I., p. 238).

> It should be here noted that Brothers William Gamble, Samuel Stringer, M. D., Jeremiah Van Rensselaer, Peter W. Yates, Francis Joseph Von Pfister, Thomas Swords, Thomas Lynott, Richard Cartwright and others, Masons, were instituted as a Lodge of Perfection on Dec. 20, 1767, anterior to the warranting of Masters' Lodge on March 5, 1768, and that the conception of the building and the proposed enterprise were instigated by the Ineffables, who were joined by Masters' Lodge therein, inasmuch as very many of the members belonged to both and their interests in Masonry became one.

Possibly, if we may be permitted to hazard a conjecture, the real reason for the foundation of Masters' Lodge was that it might be co-operative with the Ineffables, so that those belonging to it, or raised in it, might pass into the higher degrees. If that was the reason, however, it soon, comparatively, proved of no avail, and so far as activity was concerned the symbolic Lodge in time surpassed its comrade.

So far as we can judge the real leader of the Ineffables was Dr. Samuel Stringer, in his day the most notable physician of Albany. He was born in Maryland in 1734, and studied medicine in Philadelphia. After being graduated he moved to Massachusetts and in 1755 was appointed to the medical department of the forces by Governor Shirley, serving in the campaign of 1758 at Ticonderoga. Then he settled in Albany and in 1775 was appointed director of the hospitals in the Northern Department and took part in the invasion of Canada. On Jan. 9, 1777, he was dismissed from the service by Congress as a result of serious charges brought against him, but his cause was championed by Gen. Philip Schuyler and the dismissal was changed to a simple reprimand. But that ended his public career and he continued to engage in private practice until his death, July 11, 1817, at Albany.

According to the records of the Lodge the Albany body was first brought to light virtually on Oct. 7, 1767, when Pfister and Gamble received the degrees from the fourth to the fourteenth in New York from Francken. A week later the latter, it is said, invested the same pioneers with the degrees of Knight of the East and Prince of Jerusalem, and in procession at Albany on Dec. 28, 1767, we find "Princes of Jerusalem" mentioned, as in the line, and accorded the post of honor. Afterward Brother Sword and Brother Lynot were introduced by Gamble to Francken at New York, and were invested with the Per-

fection degree, and these four—Pfister, Gamble, Sword and Lynot—received a warrant authorizing them to initiate two brothers, Cartwright and Cuyler, at Albany. Then, according to arrangement, a warrant for the formation of a Lodge of Perfection in Albany was made out and Gamble's name was inserted as Master, with the understanding that he would withdraw in favor of Sir William Johnson should the latter qualify. This arrangement was carried out loyally by Gamble. Sir William received the degrees at his residence, was elected Master, and, as we have seen, announced his acceptance, but it has been doubted whether he ever served or was even installed. Stringer appears to have got his degrees by dispensation from Francken before the formal organization of the Lodge, but he seems to have mainly acted directly with Francken. At all events when, on March 27, 1769, he presented a warrant from Francken appointing him Deputy Inspector, Gamble was offended and ceased attending the meetings. On Sept. 17, 1770, he was expelled and Stringer reigned supreme. On Sept. 3, 1770, the minutes say Dr. Stringer "acquainted the body that he had received an order from the founder to transmit the minutes of the Lodge and the state thereof to be forwarded to Berlin." In the minute book there are several mentions of "visitors," and from that we may infer that Francken established other Lodges, but if he did no further trace of them is available.

The earliest minute book closes with the meeting of Dec. 5, 1774, and the next glimpse we get of it is in 1794, when Stringer appointed Stephen Van Rensselaer a Deputy Inspector and so invested him with powers equal to his own. These powers seem to have been very extensive and to have ranged from conferring degrees and founding Lodges to creating other Deputy Inspectors. No Lodge, however, was founded, so far as we know, by either Stringer or Van Rensselaer, nor, except in this single instance, have we any evidence that Stringer used his prerogative of creating a Deputy Inspector.

Thus far we are on comparatively solid ground. According to Carson the Lodge continued in existence—but that was all—until it was revived and its history of activity begins again with the minutes of Oct. 5, 1821, when Giles Yates Fonda was its ruling spirit. Like all else appertaining to high-grade Masonry it went down again under the Morgan excitement, but retained enough life so that, when the storm passed, or, on Sept. 16, 1841, it again started out on its mission and today is the oldest existing Lodge of Perfection in the world, the oldest association of high-grade Masons to be found anywhere. This is, in brief, the story of the history of the Lodge as told by Carson, and there really does not seem to be any ground for doubting its correctness. On the other hand it is held that the Ineffable Lodge came to an end in 1790, and that it was re-established by edict in 1866, and the supporters of this theory even deny the validity of Francken's power to warrant a Lodge at all. But there seems no reason for doubting the correctness of Carson's conclusions on this point and taking from Albany the honor of a Lodge of such prominence in the annals of high Masonry.

In an earlier part of this work we have referred to the establishment in New York in 1797 of a Lodge of the higher degrees by a wandering brother named Huet Lachelle and describing himself as "Royal Grand Master of the Grand Lodge of the Royal Order of Heredom of Kilwinning," and McClenachan styles him a "Deputy Grand Master under the jurisdiction of the Grand Lodge of France," and from whom emanated the warrant issued to the Lodge L'Unite Americaine, No. 13. Lachelle seems to have been a "professional Freemason" and his "Triple Union" Lodge which he founded in New York was, or had attached to it, what was called a "Rose Croix

Chapter." But the Rose Croix degree in his arrangement seems to have had nothing in common with that pertaining to the Ancient and Accepted Scottish Rite, so we may dismiss it. In fact, the incident is only mentioned here because it has been by some writers confounded with that of the last-named Rite. Masonry has suffered more from the efforts of degree peddlers than from any other cause, and Lachelle was one of the most persistent, as well as one of the earliest of the tribe—so far as America is concerned.

A few years later another figure comes upon the scene in the character of a Masonic innovator, whose name in connection with Masonic matters and particularly with Scottish Rite matter, has been the center of a more or less violent paper war—Joseph Cerneau. By one class he has been denounced as a peddler, a shiftless, but crafty, individual, who made the most of his Masonic affiliations; by another class he is placed on a pedestal along with the greatest names in American Masonic history. He was born at Villebrun, France, in 1761. He is said to have been initiated into Masonry in his native land, but he must have left it soon afterward, for in 1798 he was long enough in San Domingo to hold there the office of Keeper of Seals and Archives in what is said to have been a Lodge of the higher degrees. In 1806 we are told he received the degrees of the Scottish Rite—some hold to the 33d degree, others to the 25th—and at the close of the same year he settled in New York. There his home was until 1840, when he returned to France. On reaching New York he affiliated with Washington Lodge, No. 84 (now No. 21), and was recognized as a Past Master. Such is the gist of one story of his life. In another we are told that he was born in 1765, left San Domingo in 1791, returned to it in 1801, left it again in 1802, "traveled over the Spanish Antilles and the United States" and finally, about the year 1806, fixed his residence in New York.

All authorities agree that he came to New York in 1806, and so that date may be accepted as correct. He had no sooner got settled than he started on his Masonic career. According to Folger (Edit. 1862) he founded in that year "The Rose Croix Chapter Triple Amitie." It became extinct in 1807, at which time the Sovereign Grand Consistory took its place. This was, according to the same authority, "The Sovereign Grand Consistory of the Ancient Constitutional Scottish Rite of Heredom."

On August 6 another Grand Consistory of P. R. S. (32d degree) was organized in New York by authority of Antoine Bideaud, of the Supreme Council (33d), at Cape Francis, San Domingo, of which Count de Grasse Tilley was the head. Of this second New York body, according to Carson, John Gabriel Tardy and J. J. J. Gourgas were members. It has been claimed that Gourgas could not have been a member, as he was then—constitutionally—not a full-fledged Master Mason, but they did not read the constitution very closely in those days. It was held by them, it is held by their legitimate successors, that Cerneau's body, at best, was only entitled to confer twenty-five degrees. From the beginning it would seem there was war between the two bodies, and amid many mutations that war continued until the union of 1867, and its echoes still ring, although faintly, in the ears of every Mason who steps out of the York Rite, or who attempts to look beyond the symbolic degrees and their history.

Of the beginnings of the history of each we have no authentic information; what degrees they worked, what their terms were for conferring the same or what sort of proficiency they attained. Their first struggle was for members. Abraham Jacobs, the peripatetic vendor of degrees whose name we have already mentioned in connection with Cryptic Masonry, in 1808 initiated nineteen brethren and gave them the degrees of Perfection, and

Princes of Jerusalem and by a happy stroke of policy these were seized upon by what we may call, for the sake of distinction, the Gourgas body, and made just and regular under the authority of Tardy, who had been created a Deputy Inspector, evidently by authority.

This was a grand coup, but it was to a certain extent, at least, offset by the Cerneau people getting possession of the fragment of Lachelle's Rose Croix Chapter of 1797, of which Gourgas had been secretary for a number of years. That was in 1809, and the same year, it is said, the Cerneau people established a Lodge of Perfection in New York City. But there seems no doubt that the Grand Lodge put little confidence at this juncture in Cerneau's plans and loyalty. In 1807 he sought to gain recognition and a charter for a Lodge under the name of Lé Temple de l'Amite, in connection with which there were several features which were objectionable, although what they were the records do not inform us, but we can easily imagine that they were intended, in that particular body at least, to weaken the authority of the Grand Lodge. However that may be, the question of issuing a warrant was referred in succession to two committees and finally the papers in the case were returned to Brother Cerneau.

But in spite of this the Cerneau Consistory boomed far ahead of its opponent in another way. Cerneau had a genius for organizing, and knew how to make the most of his opportunities, and soon his organization presented the names of a number of Masons who were described as its officers; a list which, in fact, in point of Masonic eminence, could hardly be equaled in the United States. The names included those of De Witt Clinton, Grand Master; John W. Mulligan, Deputy Grand Master; Cadwallader Colden, Senior Grand Warden; Master Hoffman, afterward Grand Master, and a number of lesser lights. It might be said that Cerneau captured the leaders, but the rank and file of the Grand Lodge turned their faces against him and his Consistory and so continued to the end. It certainly seems ridiculous to find a man like Clinton playing second fiddle to a comparative stranger and wayfarer like Cerneau, and difficult to understand how a shrewd, level-headed man like Martin Hoffman condescended to serve him in a subordinate capacity. But whatever was the reason serve they did. Nay, more, in 1821 Mulligan succeeded Cerneau as the head of the Consistory and in 1823, the honor fell on the shoulders of Clinton. But possibly it may be as well here to let the modern representatives of Cerneau tell the story of the upbuilding of the Consistory in their own way and we here present it in their own language, slightly abridged, but only so far as comment goes. Our extract carries its story down to the days of Edmund B. Hays, a most convenient time for closing this part of the record:

On the 27th of October, 1807, Joseph Cerneau founded and established the Sovereign Grand Consistory and Supreme Council of the 33d and last degree of the Ancient Scottish Rite of Heredom in the city of New York.

As soon as the requisite number of brethren were obtained, and the organization completed, a formal application was made to the Grand Orient and Supreme Council of France for recognition and acknowledgment. This application, with the proper documents, was forwarded to France in the autumn of the year 1809, and reached its destination about February 10, 1810. The means of communication, in those days, were not as prompt as at the present time. The deliberations were not hurried; nevertheless, on the 11th of February, 1813, the application was approved and confirmed in the Supreme Council at Paris, and forwarded to New York, together with all the necessary documents. The recognition of the Grand Orient, together with requisite documents, did not reach New York until the year 1816. It was a full acknowledgment of the Sovereign Grand Consistory and Supreme Council for the United States of America, its Territories and Dependencies, authorizing these bodies to take their place among the sister bodies of the two hemispheres, dating the organization, as they were authorized to do, Oct. 27, 1807. Brother Cerneau also conferred the degrees of Knighthood. All the Orders known as Knights Templar, Knights of the Red Cross, and Knights of Malta, in New York at that time, and as conferred at the present day, were initiated and perpetuated by Cerneau. The first Encampment formed was known as the Old Encampment, followed by Jerusalem Encampment and Columbian Encampment, chartered between 1811 and 1813.

The Sovereign Grand Consistory, at its session on the 22d day of January, 1814, decreed by a unanimous vote the establishment of a Grand Encampment of Knights Templar and Appendant Orders for the State of New York, and immediately proceeded to its formation by choosing the Grand Officers thereof, taken (for this time only) from among its own members, as follows: De Witt Clinton, Grand Master; Martin Hoffman, Grand Generalissimo; John W. Mulligan, Senior Grand Warden; James B. Durand, Junior Grand Warden; Elias Hicks, Grand Orator.

As soon as the organization was perfected, the three Encampments mentioned applied for and received their warrants from the Grand Encampment of the State,—Columbian being numbered as first in the Order. Brother Cerneau also conferred the degrees of Royal and Select Master, and by him the first council of Royal Masters was formed in the State of New York.

After the recognition and other documents had been received from the Supreme Council and Grand Orient of France the name of "Supreme Council" Sovereign Grand Inspectors General 33° was first used. In 1824 the Marquis de La Fayette arrived in the city of New York. Shortly after his arrival he was exalted in Jerusalem Chapter, No. 8, R. A. M., and received the orders of Knighthood in Morton Encampment, No. 4. He then received the degrees of A.:. A.:. S.:. Rite in the Sovereign Grand Consistory, and was created A.:. S.:. G.:. I.:. G.:. 33d and last degree In 1825, the then Sovereign Grand Commander, De Witt Clinton, resigned, and the Marquis de La Fayette was made Sovereign Grand Commander, which position he held until he returned to France, when De Witt Clinton was again made Sovereign Grand Commander. La Fayette was appointed representative of the Supreme Council of the United States near the Supreme Council and Grand Orient of France, and was promptly acknowledged and received as such by those bodies. The Supreme Council met with great success and continued to prosper until the year 1827, when the great anti-Masonic storm, sweeping like a whirlwind throughout the State of New York, destroyed almost every Masonic body within its limits. The Sovereign Grand Commander De Witt Clinton died in the year 1828, and Bro. Elias Hicks, Lieut. Commander, was made Sovereign Grand Commander; but, in common with other Masonic bodies, the Supreme Council had to succumb to the storm of anti-Masonry and discontinued its meetings. In the year 1832 there arrived in the city of New York the Count de St. Laurent, a member of the Supreme Council of France and Grand Commander (ad vitam) of the Supreme Council 33°, for Terra Firma, New Spain, South America, Porto Rico, Canary Islands, etc. He found the old Council sleeping, in consequence of political and Masonic troubles, and he at once attempted to resuscitate it. He searched around for the old surviving members, and finally succeeded in reorganizing the body with Ill. Bro. Elias Hicks as Sovereign Grand Commander. They changed the name of the body and called it "United Supreme Council." This Council was at once acknowledged by the Supreme Councils of France, Belgium, Rio Janeiro, New Granada, Consistories at Cuba, Trinidad, Venezuela, and by the Deputy Inspectors General at the different locations where they had been appointed and were in the exercise of their functions. The United Supreme Council prospered for a time, but owing to the continued anti-Mason excitement and other causes began to decline, and about the year 1838 the regular meetings, except the annual meeting, had ceased from insufficiency of members and lack of interest in the cause. From this period until 1846 the meetings of the Supreme Council were annual. In October, 1846, the active members of the Supreme Council consisted of only four members.

But there were many Honorary Members, Sovereign Grand Inspectors General, who, not approving of some of the acts of the United Supreme Council, had refrained from actively co-operating with it. Several of these now stepped in, revived and reorganized the Supreme Council with the following officers:

Henry C. Atwood, Sovereign Grand Commander.
John W. Timpson, Deputy Grand Commander.
John W. Simons, Lieut. Grand Commander.
Edmund B. Hays, Minister of State.
Daniel Sickles, Grand Sec. Gen. H. E.
Geo. E. Marshall, Grand Treasurer Gen.
Thomas Hyatt, Grand Keeper of the Seals.
A. Colo. Velone, Grand Master of Ceremonies.
David Cochrane, Grand Captain of the Guard.

This council was again reorganized in 1851, Henry C. Atwood having resigned, when Ill. Jeremy L. Cross was made Sovereign Grand Commander. In 1852 Brother Cross, in consequence of ill health, resigned, and Bro. Henry C. Atwood was again made Sovereign Grand Commander, which position he continued to hold until his death, which occurred in 1860. After the death of Brother Atwood, the Ill. Bro. Edmund B. Hays was elected Sovereign Grand Commander. At a meeting of the Supreme Council, held Sept. 18, 1861, the Ill. Grand Master General of Ceremonies, Harry J. Seymour, introduced M. P. Past Sovereign Grand Commander, Ill. John W. Mulligan, the successor of Ill. Joseph Cerneau and the predecessor of Ill. De Witt Clinton. Ill. Bro Mulligan was received in due form and with the honors due his exalted rank, and seated in the Orient on the right of the throne. Before the close of the meeting Ill. Bro. Mulligan, who was then in the ninety-fourth year of his age, addressed the Supreme Council at some length and in the most happy strain.

We present this as a brief from the modern Cerneau adherents, for what it is worth, and simply with the view, in common fairness, of giving their side of the case and without in any way indorsing any part of it. Some of it, indeed, could not be indorsed by any man who is at all acquainted with Masonic history; much of it is simple assertion, utterly incapable of being demonstrated as truth by

actual evidence. There is not the slightest truth, for instance, in the statement that Cerneau conferred what we know as the degrees of Royal and Select Masters or that the power of the first council emanated from him. It is utterly beyond proof that he conferred the chivalric orders grouped under the general title of the Templar degrees and the burden of what proof we have points away from him altogether. Such wild statements uttered under the guise of official knowledge and gravity utterly wreck the reputation of any cause, and it is safe to say that Cerneau's own professed admirers have done much to destroy whatever honor he may have held and whatever sterling Masonic qualities he possessed by such reckless statements. His opponents (contemporary) dubbed him a "trickster" a "swindler" and "impostor," a "rascal" and all sorts of equally uncomplimentary names, and if he claimed for himself half what his admirers have claimed on his behalf we cannot wonder at the onslaught. So far as we can make out he was a respectable man, a jeweler to trade and carried on business in New York for years. If his Masonic arrangements helped him in a business way we have no reason to find fault with him for that. Jewelers can be found at the present day who make the most of their fraternal connections. Such a charge as that he made silver boxes to hold the seals of charters is frivolous; we cannot conceive that any sane man can regard such industry is derogatory. Nor, considering the time, can we consider even the peddling of degrees as criminal—so long as the degrees were honest, so long as his right to confer such degrees was legitimate. That he made money through his connection with Masonry is no detriment to his character. Many men do so at the present day and we are more particular about such things now than they were in Cerneau's time. The simple point at issue with which we have here to deal with regard to Cerneau is—was his Consistory of 1807 in all respects a regular one? On that point the evidence tends to show that he had no right to claim the rank of 33d degree when he organized his Consistory, and his admirers would do better to try and settle this beyond a doubt than waste their time in making claims involving the Templar and Cryptic degrees which certainly cannot be demonstrated. The certainty seems to be that he was not the first to bring a Consistory to New York, that was done on Aug. 6, 1806. by authority of Antoine Bideaud in the body in which Tardy and Gourgas were the active members. The real contention lies in this point and we see no reason for declining to accept Carson's conclusion that Gourgas and his associates were about a year ahead of Cerneau, and as a result there was no warrant for the establishment of his Consistory, no warrant, that is to say, in the laws which have governed Scottish Rite Masonry from its beginning. To us the most objectionable feature of this whole matter is the way in which so many names venerated in the history of New York Masonry have been dragged into the warfare of words which this incident has given rise to. It has been stated for instance that De Witt Clinton was never in a meeting of the Consistory in his life, even although he was for several years Sovereign Grand Commander, and that he simply gave his name much as a modern statesman gives a letter to an office seeker. On that point it is difficult to judge. Certainly there is no evidence on record that he took much interest in the matter; no evidence that he ever did attend a meeting; but there is evidence that he signed at least one of the charters of the consistory as an officer. We are equally destitute of evidence of any practical interest manifested by Martin Hoffman. Of course in those days Masonry was not the powerful element for good in the community it is now; it did not hold anything like the important position it now occupies; it was

an amusement rather than a system of philosophy and we cannot estimate a man's actions then by what would be expected from one in our present enlightened era. Possibly men like De Witt Clinton and Hoffman regarded themselves as patrons rather than actual officers and simply loaned their names to help the cause along, believing it worthy. Certainly not even the most devoted Cerneauite has produced any evidence to show us that Clinton took any interest in the Consistory, any written acknowledgment of his acceptance (twice) of the office of Sovereign Grand Commander, that he even ever made a public declaration in its behalf or that he was even aware of the honors which it heaped upon him. Had he tried, one would think he might have got the Grand Lodge in some shape to acknowledge Cerneau's claims, but there is no evidence to show that he did. Cerneau in fact, in spite of what his modern disciples say, was never a favorite in the Grand Lodge, was rather regarded with suspicion, and when he got the chance in 1837 to throw off its allegiance he did not fail to avail himself of the opportunity.

CHAPTER II.

THE NORTHERN JURISDICTION.

WE will now leave this Cerneau story in the meantime and turn to the others who were establishing Scottish Rite Masonry in New York. The first Consistory, as we have said, was opened on Aug. 6, 1806, and from then on its brethren seem to have been as active as might be expected in getting their house in order. On Nov. 3, 1808, its leaders formed a Council of Princes of Jerusalem under the name of Concordia Cresciums and on the following day another meeting of Consistory was held at which Mordecai Myers and several others, including the versatile Jacobs, received the 32d degree. That Jacobs was afterward (1810) expelled for cause is to the credit rather than the discredit of these pioneers. On the 24th of November, 1808, another meeting of a Consistory was held, this time without any outside aid. The most familiar name to us in these early proceedings is that of J. J. J. Gourgas and we may here pause in our narrative to consider what sort of man he was, for the epithets which have been hurled at Cerneau have been freely hurled back at him by the former's supporters. So far as we can make out he was an honorable merchant whose long life of 88 years was a blameless one. He was born in France in 1777 and as we have seen became connected with the Scottish Rite in 1806. From that time until his death he took the deepest interest in its progress. From the first he was an outspoken opponent of Cerneau's claims, and it was his tenure of office as Secretary General that saw the Northern Jurisdiction Supreme Council fairly established. In 1832 he became Sovereign Grand Commander but resigned in favor of Giles Fonda Yates in 1851, when the Grand East was removed to Boston. Gourgas had a great advantage over Cerneau in that he was a Masonic student



BOOKPLATE OF J. J. J. GOURGAS.

and the magnificent library which he gathered around him was evidence of his studious habits and his faculty for study and research. His written and printed productions show him to have been a man of wide reading, a thinker, and a scholar and one who was full of the purest aspirations for the Masonic banner

whether it covered Lodge, Chapter or Consistory. He died in 1865, in New York City, leaving behind him a name which was honored among Masons and a memory which will ever be regarded with veneration in the craft.

In May, 1813, Emmanuel de la Motta, a member of the Supreme Council at Charleston, arrived at New York in search of health and, hearing of Cerneau's claims, waited on him. As a result of this interview, or interviews, he proclaimed that Cerneau did not possess the 33d degree, and that he was simply an impostor. So on Aug. 5, 1813, he organized a Consistory in the city. There is some uncertainty of the date, but the concensus of opinion points to that just given as correct. Motta also waited on De Witt Clinton and that gentleman, it is asserted, could not say whether the same 33d degree had ever been conferred upon him, and acknowledged to Motta—on Motta's authority—"that of the whole Scottish Rite business he had as little knowledge as his child." Thereupon Motta denounced Cerneau to Clinton as an impostor, but according to Motta Clinton requested that threatened proceedings of exposure be deferred until "he had seen some gentlemen on the subject." Gourgas and the other Scottish Rite brethren in the opposite camp from Cerneau were, it would seem, hand in glove with Motta in these proceedings and became members of the Consistory thus established. Finally, as a result of his interviews, De la Motta formally declared Cerneau and his "abettors"—De Witt Clinton and the rest—expelled from all membership and standing in Scottish Rite Masonry and in January, 1815, completed his work by forming the Supreme Council for the Northern Jurisdiction. This date is also a subject of dispute, many claiming that Aug. 5, 1813, should be assigned to it. The main fact is that the Council was established with Daniel D. Tompkins, Clinton's political enemy, as its Sovereign Grand Commander. He was probably as good a figurehead as could be brought out to oppose by the weight of his name that of Clinton, but that was about the only purpose he served. It is not in evidence that he ever attended a meeting.

The excitement caused by the advent of De la Motta seems to have passed away when he left the city. At least we hear of little activity on the part of the Northern Jurisdiction. Indeed the Southern Jurisdiction seemed to retain its claim to the territory, for in 1824 we find it issuing a warrant for the establishment of a Consistory at Albany. In fact it has been stated by its opponents that the Northern Jurisdiction passed out of existence entirely, but that was always denied by Gourgas and by one other whose name is a synonym for truth—Giles Fonda Yates. This estimable Christian gentleman and scholar was born in Schenectady, N. Y., in 1796, was educated for the bar and soon after being admitted was chosen Judge of Probate in his native township. He was initiated into Masonry in 1817 and in 1844 became Master of his Lodge. The other branches of the American Rite were in the meantime traversed by him, but from 1822 he devoted most of his attention to Scottish Rite Masonry. In an address in 1851 he said:

> My intercourse in 1822 with several old Masons in the city of Albany led to the discovery that an Ineffable Lodge of Perfection had been established in that ancient city on the 20th of December, 1767. I also discovered that not only the Ineffable, but the Superior, degrees of our Rite had been conferred at the same time on a chosen few by the founder of the Lodge, Henry A. Francken, one of the deputies of Stephen Morin of glorious memory. It was not long, moreover, before I found the original warrants of this Lodge, its book of minutes, the patents of Ill. Brothers Samuel Stringer, M. D., Jeremiah Van Rensselaer and Peter W. Yates, Esquires, Deputy Inspectors General under the old system; also the regulations and constitutions of the nine commissioners, etc., 1761, and other documents which had been left by Brother Francken

with the Albany brethren when he founded their Lodge. With the concurrence of the surviving members of said Lodge in Albany, D. Jonathan Eights and the Hon. and R. W. Stephen Van Rensselaer I aided in effecting its revival.

His enthusiasm seemed to put new life in the Rite and he tells us of Lodges of Perfection being organized about that time in various parts of the State and in 1825 he was given a patent by the Southern Jurisdiction as Sovereign Grand Inspector General and was accredited as its representative near the Northern Grand Council. This shows that the latter body was by no means defunct. Yates became its Grand Commander in 1851 but held the office only a short time, resigning in favor of Edward A. Raymond. He died in New York in 1859, in somewhat reduced circumstances.

Just at the time that the prospects of the Northern Jurisdiction were beginning to brighten the Morgan controversy set in and under its blighting influence all Masonic progress was stopped. The high degrees seemed as if dead and but for the constancy of a few faithful ones, they would have disappeared from view altogether. In 1844 when the storm had fairly abated the Northern Council was revived by Gourgas. The revival was but a feeble one, but it was a revival, nevertheless, and from that on until 1863, it continued to grow in strength.

In the meantime the old Cerneau body had gone out of existence altogether and on Oct. 26, 1845, its funds were divided among the faithful few and, for the time at least, they departed. The "faithful few" were Joseph Bourchard, John Telfair, George Smith and John S. Mitchell. Others, however, came quickly to the rescue and it was revived before long by Henry C. Atwood, who nominally had continued as Grand Commander during whatever interregnum there was. In 1851 it was again reorganized, Jeremy L. Cross becoming Grand Commander, but ill-health compelled his retirement in a year and Atwood was again in supreme command. It is commonly said that Atwood was then an expelled Mason, but such is not the case, but he was not very long after, the second St. John's Lodge starting in 1853, but there is no doubt that from that time on he was under an edict of expulsion, was, in fact, under the ban of expulsion when he died. So that he was an expelled Mason during the greater part of his second tenure of the office of Grand Commander, but not when he entered upon it. When he died in September, 1860, he was succeeded by Edmund B. Hays.

Meanwhile the Gourgas body was making progress, but slowly. The leadership of Raymond was a blunder from beginning to end. Personally he was thoroughly honest, his manners were gentlemanly, his intentions were good, but he had an inordinate vanity, and his absurd idea of his own importance as well as his conception of the prerogatives of his office were not in keeping with nineteenth century ideas. He had no conception of the art of covering the iron hand with a velvet glove, but, instead, was fond of waving the iron hand aloft on every occasion. He was not a student, knew little of the history of Masonry and certainly had no knowledge of the philosophic principles underlying the Scottish Rite system. Under such a leader, in a progressive community, discontent was certain to creep in and this discontent became outspoken when the annual meeting convened in Boston in 1860, and he deliberately absented himself, leaving the brethren to return to their homes without doing much actual business. This was too much for human nature to submit to and discontent became outspoken. The opportunity of the discontented brethren came in August of the same year when a special meeting of the Supreme Council was called to try Andrew Cassard, an Inspector General, in New York. That brother was tried on charges preferred by Charles T.

McClenachan, the charges were sustained, and he was expelled. That seemed to be plain sailing, but when the brethren began to transact the business which had been interrupted, or rather rendered impossible by Raymond's absence at the regular meeting, the trouble began. There was much below the surface but the point openly at issue seemed to hinge on the Commander's power to open and close the meetings when he pleased. That power he certainly had in the abstract, but what sane man would attempt to exercise such a prerogative in the presence of a body of men, most of them his intellectual superiors, who had met to discuss matters in which they were materially interested? This, however, Raymond did, and on Friday, Aug. 24, 1860, declared the Council adjourned sine die. Then came open revolt. A committee of the brethren was at once formed with K. H. Van Rensselaer in the chair, to consider the situation, and it adopted a resolution declaring that Raymond "having in an arbitrary and unconstitutional manner closed the Council, and thereby defeated the transaction of its necessary business, it was the opinion of the Ill. Past M. P. Commander Gourgas that the Inspectors would be justified in placing one of their own members in the chair and proceeding with the regular business of the Council." This was agreed to by the brethren, the Council was reopened by Van Rensselaer and business began. One of the first acts was to fill vacancies in the list of officers and the most important of these, Lieutenant General Commander, was filled by the election of Van Rensselaer. Soon after the Council adopted the following:

Whereas, It is the calm and dispassionate judgment of a majority of the members of this Supreme Council, that, in view of the advanced age and physical infirmities of our present M.:. P.:. Sovereign Grand Commander, of the extreme opinions he entertains in respect to his official prerogatives,—of his assumption of power wholly inadmissible, and the arbitrary exercise of authority inconsistent with the just rights which are guaranteed by the Constitution equally to every member of the Council; in view also of his having absented himself, and thereby defeated the opening of the Council, and on another and more recent occasion closing its session in the midst of its regular business, and without the consent of the members, but against their known wishes and expectations, and especially in view of the unhappy relations which through his arbitrary rulings have sprung up between the members and their presiding officer, the time has arrived when a change in the office of M.:. P.:. Sovereign Grand Commander, has become a matter of vital necessity.

Therefore, Resolved, That it is demanded by the best interests of the Ancient and Accepted Rite, that the Council should at an early date proceed to elect a M.:. P.:. Sovereign Grand Commander, and thus restore to the bodies under its authority the confidence and encouragement necessary to their continued existence and prosperity.

The rest of the business does not concern us here. At the next meeting of the body over which Van Rensselaer was the accepted head—and which was virtually the Northern Jurisdiction, the following charges against Raymond were preferred by C. B. Starkweather and Albert Case:

The undersigned hereby present the following charges against Edward A. Raymond, Sovereign Grand Commander of this Supreme Council of the Northern Masonic Jurisdiction:

1st. That he has persistently neglected and refused to discharge and perform his constitutional duties and requirements as the chief officer of this Supreme Body.

2nd. That he has in irregular and unlawful manner assumed to create Sovereign Grand Inspectors General, 33°, to the great scandal of the Order, and in derogation of the interest and rightful authority of this Supreme Council, and, with the aid of the persons so unlawfully elevated to the high grade of Inspector General, to exercise powers and authority which alone reside in this body, as the head of the Ancient and Accepted Rite in the Northern Jurisdiction of the United States.

3d. That he has assumed powers wholly inadmissible, and exercised authority inconsistent with the just rights which are guaranteed by the Constitutions, equally to every member of this Supreme Council.

These were found proven and Raymond and Simon W. Robinson were expelled from the Rite. Thereupon Van Rensselaer was elected Sovereign Grand Commander and Josiah H. Drummond, of Maine, was voted into the second place. Thus formally begun what is known as the Van Rensselaer Council.

Meanwhile Raymond was not idle. Practically left with only a "faithful few"—it is wonderful how often a "faithful few" or an "old guard" bobs up in Scottish Rite matters—he called a meeting at Boston in December, 1860, along with Simon W. Robinson and Peter Lawson, and it was at this meeting that Charles T. McClenachan first became prominent in the Rite, for he received the dignity of Grand Inspector General. An active campaign followed and when the new Raymond Council was completed, in 1861, its official "tableau" was as follows:

M. P. Edward A. Raymond, Boston (P. G. M.), Sovereign Grand Commander, ad vitam.

P. Simon W. Robinson, Lexington, (P. G. M.) Lieutenant Grand Commander.

Ill. Peter Lawson, Lowell, (P. D. D. G. M.) Gr. Treas. Gen., H. E.

Ill. Lucius R. Paige Cambridgeport, (P. D. G. M.) Gr. Sec. Gen., H. E.

Ill. George M. Randall, Boston, D. D., (P. G. M.) Grand Minister of State.

Ill. Charles T. McClenachan, New York, Grand Master of Ceremonies.

Ill. William Field, Providence, (P. G. M.) Grand Captain of L. G.

Ill. William B. Hubbard, New York, (P. G. M.) Sov. Grand Inspector General, 33°.

Ill. J. J. J. Gourgas, Columbus, (P. S. G. C.) Emeritus, Sovereign Grand Inspector General, 33°.

This Council returned the compliment of expulsion by placing Van Rensselaer and several of his following under the same ban—and the war was on. Raymond's position was thus clearly defined in his address on May 22, 1861:

In the interpretation and application of the Constitution, it is to be borne in mind that this is not, and was never designed to be a popular branch of Freemasonry.

It originated with a monarch, it was exclusive in its beginning, its founder made it so, by the laws which he ordained; he intended to keep it so; this was to be a marked feature, in contrast with those forms of Freemasonry which are intentionally popular, and hence, in their general principles, readily adapted to the spirit of the age in a republican form of government.

To undertake, therefore, to popularize this Institution, and to adapt it to the state of things as they chance to be to-day in a great Republic, is to divest it not only of a chief excellence, but to rob it of its most distinguishing feature.

We have the democracy of Freemasonry in the fullest measure, in the first three degrees. This has its advantages and its disadvantages.

So, here we have the highest form of the aristocracy of Freemasonry.

If there be disadvantages attending such exclusiveness, there are certainly in this age, when liberty is so rapidly degenerating into licentiousness, no small advantages attendant upon this elevated quality, which partakes so largely of the monarchical and so slightly of the democratic element; but whether wise or not, well adapted or ill adapted to this country and to this age, here it is.

This is its design and purpose. We have received it, and as we have received it we are bound to transmit it. If those who have been admitted to its pale do not like its principles, they are at liberty to retire from its organization and make room for others. And when the people have become so democratic in their civil, social and Masonic ideas as not to tolerate this society, it will have no office to perform, and will very probably die of itself.

I hold, therefore, that if continued at all, it should be by a strict adherence to its Constitution, in the maintenance of the peculiar features impressed upon it by its founder.

To understand my position as the lawful Sov. Grand Commander of the Supreme Council for the Northern Jurisdiction of the United States, it may be necessary to call your attention to that provision of the Constitution, by which the Sov. Grand Commander received his authority, and the tenure by which he holds it, and the mode by which he is required to transmit it.

CHAPTER III.

THE UNION—SOME DEPARTED LEADERS.

THUS when the Grand Lodge was—let us hope for the last time—closing up its disunited ranks and presenting a solid front Scottisn Rite Masonry was "at sixes and at sevens." In the State of New York there were in 1861 three Supreme Councils in the field:

1. The Van Rensselaer.
2. The Raymond.
3. The Cerneau.

We give them their popular names for the sake of distinctness. There seems little use in following in detail the conflict which followed, or rehearsing the arguments of each. The thoughtful men in the three bodies soon began to perceive that if the Ancient and Accepted Rite was to make any headway at all it could only be effected by union. The great body of Masons in the State virtually stood aloof and appeared unconcerned over the entire subject; nay, if the truth were told, it must be stated that the whole three were generally regarded with suspicion and distrust, and the story of the struggle was too full of perplexities to invite the attention of the ordinary Mason. Had union not been effected the rite would have long ago died of dry rot and only been remembered in New York as one of many other bodies whose story was one of wrangle and intrigue.

We do not know how the overtures for union between the Cerneau and Raymond bodies originated, or how the preliminaries were carried on. Probably no one can now tell, but we do know that early in 1863 all the talk was over and everything was ready for action. At a meeting of the Cerneau body on Jan. 19, 1863, the following report was presented:

> The Committee on the Condition of the Ancient and Accepted Rite would most respectfully beg leave to report—That the party known as the Raymond Body, of Boston, have lately proposed, in their individual capacities and by official resolution, suggestions looking to the merging in and association with this Supreme Council, bringing with them documents, properties and everything appertaining to their organization.
>
> Your committee, on invitation, met those gentlemen in social and friendly converse on these important subjects, and were treated in the most cordial and hospitable manner, and have arrived at the conclusion that the best interests of this Supreme Council would be subserved by an immediate solution of the matters in question, which shall be alike just to the original authority of this Supreme Council, and the dignity of the gentlemen with whom this conference has been had.
>
> Your committee, therefore, recommend that they or some other committee be empowered to act in the premises.
>
> All of which is most respectfully submitted.
>
> EDMUND B. HAYS,
> DANIEL SICKLES,
> Committee.

This was adopted, and Henry C. Banks was added to the Committee.

The Raymond body also appointed a committee with full power to arrange for a "union of the two bodies upon a just and honorable basis," the committee consisting of Edward A. Raymond, Lucius R. Page and George M. Randall. These six drew up a set of articles of union which was accepted by the Raymond body on February 18, and by the Cerneau body on April 15, 1863. The treaty was as follows:



ARTICLES OF CONSOLIDATION,

Adopted and consummated by and between the Supreme Council, 33d and Last Degree, for the Northern jurisdiction of the United States, sitting at Boston, for the one part, and the Supreme Council, 33d and Last Degree Ancient Accepted Scottish Rite for the United States of America, its Territories and Dependencies, sitting at New York, for the other part.

Whereas, The said parties, in their individual and sovereign capacities, being mutually desirous of advancing the interests of Masonry within the jurisdiction and wishing to consolidate the authorities therein under one governing head, have clothed their representatives with full and perfect powers to that end, who, in the name of said parties, have agreed, consented, provided, and ordained, and do by these presents agree, consent, provide, and ordain, as follows:

1st. The said Supreme Councils are, by virtue hereof, consolidated under the name of the Supreme Grand Council 33d and Last Degree of the Ancient Accepted Scottish Rite for the United States of America, its Territories and Dependencies, sitting at New York.

2d. Illustrious Sovereign Grand Inspectors General, heretofore created by either of the parties hereto, shall be recognized upon taking the oath of fealty to the Supreme Council for the United States, etc.

3d. All subordinate bodies hailing under either of the parties hereto are to be duly acknowledged and recognized upon taking the oath of fealty to the said Supreme Council for the United States of America, etc., and new warrants may be granted, or the existing ones properly indorsed, as the said bodies may elect.

4th. All properties, of whatever name, kind, and description, belonging to the parties hereto, or either of them, are hereby declared to be vested in the said Supreme Council for the United States of America, etc., and will be delivered accordingly to the Grand Secretary General thereof.

5th. Until otherwise ordered, the Constitution and general regulations of the second party hereto are hereby adopted and declared in full force for the government of the consolidated body herein provided for.

6th. The number of active members of said Council is hereby increased to seventeen (creating eight new offices), and the officers of the said consolidated Council, ad vitam, shall be as follows:

Ill. Edmund B. Hays, M.:. P.:. Sov.:. Gd.:. Commander (Cerneau).
Ill. Edward A. Raymond, Sov.:. Assist. Gd.:. Commander (Raymond).
Ill. Simon W. Robinson, First Lieut. Gd.:. Commander (Raymond).
Ill. Hopkins Thompson, Second Lieut. Gd.:. Commander (Cerneau).
Ill. Benjamin C. Leveridge, Grand Orator (Cerneau).
Ill. George M. Randall, Grand Minister of State (Raymond).
Ill. Lucius R. Paige, Grand Chancellor (Raymond).
Ill. Daniel Sickles, Grand Secre (Cerneau).
Ill. Robert E. Roberts, Grand H. E. (Cerneau).
Ill. Aaron P. Hughes, Grand S mond).
Ill. Harry J. Seymour, First Gr monies (Cerneau).
Ill. Charles T. McClenachen, Se of Ceremonies (Raymond).
Ill. Peter Lawson, Grand Intro
Ill. John Innes, Grand Standar
Ill. William Field, First Gran Guard (Raymond).
Ill. William H. Jarvis, Second the Guard (Cerneau).

7th. The emeritus position ant Grand Commander is confe A. Raymond, in recognition of guished services in the rite.

In testimony of all of whic mond, Geo. M. Randall, and L behalf of said first party, and Daniel Sickles, and Henry C. said second party, have hereu and seals interchangeably, for th hereinbefore explained.

Done at the city of Boston, February, A. D. 1863.

EDWARD A. RA
GEORGE M. RA
LUCIUS R. PAI
EDMUND B. HA
DANIEL SICKL
HENRY C. BAN

This treaty practically put and the Raymond bodies and established a new body designated as the Union C

We have had since a so-c a so-called successor to the but both are branded in vig illegitimate.

The new body started ou prising manner, degrees wer cast so as to swell the rank the dissolution of the Van but that organization rema Then, too, there were inter the ranks of the Union p not a satisfactory leader to he and his intimates concei after all, they had sacrifice ganization for a mess of pot gle, however, was carried o

of a battle for recognition by the Supreme Council for the Southern Jurisdiction and through it for recognition by Scottish Rite bodies all over the world.

Negotiations to this end were commenced shortly after the union was effected, but the body thus formed was not constituted in accordance with Albert Pike's ideas of Masonic regularity, Masonic law, or the dictates of Masonic history, for the Southern Jurisdiction never had recognized and never could consistently regard a Cerneau body as legitimate. Under Pike's influence the Southern Jurisdiction again flatly refused to acknowledge the legitimacy of Cerneauism, even indirectly, and, while seemingly refusing to admit the complete regularity of the Raymond Council, had advised that the Union Council should be dissolved and a new Council established with a Raymond man at its head. This new body could assume the name of the Northern Jurisdiction and then full recognition would be accorded it by the Southern body. The success of the movement for reorganization on the lines laid down by Pike, or the Southern Council on his initiative, was seen to be the only hope for raising Scottish Rite Masonry in the Northern States to the dignity its claims deserved. The prospect was not a pleasing one to all, but it was felt that the step had to be taken. The change of name of the Union Council to that of Supreme Council for the Northern Jurisdiction, thus resuming the historical appellation which Gourgas had maintained through so many years, was determined on in council on Oct. 22, 1865. According to the minutes the members of the Council present when the change was effected were Edmund B. Hays, Daniel Sickles, Charles T. McClenachan, Hopkins Tompson, Richard Barker, J. H. H. Ward and Henry C. Banks. It was afterward contended that Hays was not present, but we see no reason for doubting the correctness of the minutes. On December 13 the resignation of Hays was placed before the Council and on this point, too, a denial was afterward presented, but there is no doubt of its being received and acted upon. Such changes could not be made without arousing intense opposition and in this the moving spirit seems to have been Harry J. Seymour, who, as the head of the Rite of Memphis, considered himself superior to all the Albert Pikes in the world. Seymour's noisy opposition and his evident desire to resuscitate the old Cerneau Council led to charges being preferred against him. He did not appear to answer, denied that he knew of any "Northern Jurisdiction," and on Dec. 14, 1865, was summarily expelled. Then followed the revivication by Hays, Seymour and others, so far as the name went, of the old Cerneau body which still presents its claims to recognition—a recognition which it receives from no body of Scottish Rite Masons in the world.

S. W. Robinson succeeded Hays. He had served under Raymond as Lieutenant Grand Commander and in the eyes of the Southern Jurisdiction was the logical successor to that leader. On Dec. 13, 1866, he called a meeting in Boston at which was present besides himself *John L. Lewis, Lucius R. Paige, George W. Bentley, *Henry C. Banks, C. T. McClenachan, William Field, *John Sheville, *Clinton F. Paige, J. Clarke Hagey, W. Barrett, Aaron King and Peter Lawson. Those with a * prefixed to their names had been members of the Cerneau body prior to 1863. The Supreme Council was then made up of Robinson, Lawson, Lewis, Lieut. Grand Commander, L. Paige, Minister of State; Clinton F. Paige, Grand Marshal General; C. T. McClenachan, Grand Master General of Ceremonies; William Field, Grand Captain of the Guard, and William Barret, Grand Standard Bearer, and these brethren having been received the Grand Commander proclaimed the Northern Jurisdiction fully organized and installed the officers. One of the first acts of the new council was to adapt the constitution so that

the Supreme Council should number thirty-three members, and active membership was conferred on Daniel Sickles, Henry C. Banks, G. W. Bently, Hopkins Thompson, John Innes, George M. Randall, Henry L. Palmer, Aaron King, Thomas J. Corson, J. Clarke Hagey, John Sheville and John F. Currier. Brother Daniel Sickles was chosen Grand Secretary General H. E., and Brother John F. Currier Assistant Grand Secretary General H. E.

In his address the Grand Commander reviewed the existing condition of affairs as follows:

We have met, in the Providence of God, to deliberate on the present state of this Supreme Council, and to adopt such measures as will best subserve its interest, and I rejoice to meet so many of you apparently in the enjoyment of health and all the comforts of life, and I earnestly pray for their continuance. The present meeting of the Council has been called at the request of several of its members, and the business to be considered is of the first importance.

In the year 1863, and for many years previous, there were two Supreme Councils—the Raymond Council, whose Grand East was in Boston, and the Hays Council, with its Grand East in New York, both claiming jurisdiction.

These two Councils, to a certain extent, were antagonistical and hostile to each other. Much of the strength of both parties was wasted in finding fault and aiming blows at each other, and their power for good was thus paralyzed.

This condition of things could no longer be endured, and it became a subject of absorbing solicitude and inquiry; if not checked, what would be the result?

The affections which the Order inculcates were being alienated, and the fountains of social happiness poisoned. To obviate these evils, the exercise of the best faculties of the mind were put in requisition; negotiations were commenced and prosecuted with indefatigable industry to their completion. The fruits of those negotiations were the merging of the two Councils into one, and their constituting a "Union Council." Exceptions were taken to this Union, especially by the Southern Council, who, after a long and deliberate consideration of the subject, were of the opinion that it was irregular, and therefore decided not to recognize the Council.

Ill.:. Bro.:. Pike, whose researches, Masonic intelligence, and familiar acquaintance with whatever pertains to the Ancient and Accepted Rite gives to his opinion almost the authority of law, concurs with the Southern Council, and he is also of the opinion that the Raymond Council it not dead, but its vital energies suspended for the time being; and the Lieut.:. Commander, under the late E. A. Raymond, succeeds to the office of Sov.:. Grand Commander of the only legitimate Council of the Northern Jurisdiction.

To place ourselves within the pale of legitimacy, and secure fraternal relations with the Southern Council and all other regular Councils, induced the brethren to dissolve the "Union Council," which has been done by the unanimous consent of every member.

The Union Council being dissolved, its members are consequently absolved from the Oath of Fealty, and may lawfully resuscitate the Raymond Council and exercise all the rights, privileges and functions to which it was entitled previous to its union with the Hays Council.

This resuscitation has been consummated as provided in the 2d Section of Article 3 of the Constitution of 1786; and proclamation has been made that the officers have been regularly appointed and installed, and the Council is now ready to proceed to the consideration of business that may regularly come before it.

And now, Ill.:. Brethren, permit me to congratulate you upon the success of your efforts in the business for which the present meeting was called. You have resuscitated this Council from its dormancy, breathed into it the breath of life, and restored all the vital energies with which it was originally invested.

It is now believed that every obstacle to a full and complete recognition by all regular Councils is removed, and we may reasonably hope that this Supreme Council will continue to hold a high place in the scale of usefulness among the honored institutions of the land. Pax Vobiscum.

The recognition so long sought was not withheld, every requirement of the Southern body was complied with, even to the restoration of Andrew Cassard, whose expulsion, it claimed, had been irregular. It was now virtually supreme and one task remained—to bring in the body which had been acting as the Van Rensselaer Council and which, while practically outlawed, had been looked upon more as an erring brother than an enemy. Negotiations were soon under way and on May 15, 1867, articles of agreement were drawn up which revoked all mutual decrees of suspension, raising the number of active 33ds to fifty-six at the time of union, and two days later, May 17, 1867, came, says Carson, the "union of the Cerneau-Hicks, Hays-Gourgas-Raymond-Robinson Northern Jurisdictions with the Gourgas-Van Rensselaer Northern Supreme Council. This union brought all Scottish Rite Masonry under the Northern

Masonic Jurisdiction under one peaceful fraternal government and then there was peace!"

Not exactly. The claimants to the Cerneau honors still clung to their traditions and made up in noise and cheapness for their lack of standing and recognition, while, in 1881, another body was started is New York by Hopkins Thompson, Robert B. Folger and others, which claimed to revive the old Union Council and so to be the legitimate successor to the Cerneau mantle. Both these bodies still continue, both are animated by a most bitter hatred of the Northern Jurisdiction, and in turn denounce each other.

But neither makes any real headway and the Northern Jurisdiction, under the successive Grand Commandership of Josiah H. Drummond, of Maine, and Henry L. Palmer, of Wisconsin, has now so far advanced in wealth, numbers and dignity that it pays no attention whatever to either of them. It is recognized by every Scottish Rite body in the world and it rules over thirty-two Consistories, fifty-eight Rose Croix Chapters, sixty-three Councils of Princes of Jerusalem and eighty Lodges of Perfection, with a membership in the latter of 26,187. It has a permanent fund of over $181,000, which is being steadily added to as well as much valuable real estate. Above all there dwells in it that union, contentment and peace which the rite professed to inculcate, but which, until the union of 1867, may be said to have been entirely absent from the hearts and lips of the members, from the Council room, the Chapter, the Lodge. With disunion progress could not be made, under the blessed influence of peace the progress of the Northern Jurisdiction since 1867 has been one of the marvels of modern Freemasonry.

This was fully brought out at the annual meeting of the Supreme Council in Boston, September, 1897, when Sovereign Grand Commander Henry L. Palmer reviewed the progress made since the union in 1867. He said:

This year is the Thirtieth Anniversary of an event which, in its results, has been one of the most important in the history of the Ancient Accepted Scottish Rite in this or any other country. Prior to the seventeenth of May, 1867, two different organizations had existed within the Northern Jurisdiction of the United States, each of which claimed the right to govern, administer and confer the several Degrees of the Ancient Accepted Scottish Rite, and to establish and govern subordinate bodies of the Rite. Such counsels prevailed that a committee of seven members of each of these organizations was appointed to confer with the other, and, if possible, arrange a union of the two bodies. After long and diligent labor these committees agreed upon a treaty of union, which was unanimously adopted by both of the organizations represented by them at meetings thereof, then held in the city of Boston, and on that memorable day a complete and perfect union was consummated, and the two organizations were united and consolidated into the one Supreme Council, for the Northern Jurisdiction of the United States of America. By the action then had, every vestige of authority over or connected with Scottish Rite Masonry in the territory which constitutes the Jurisdiction of this Supreme Council which then, or which had theretofore existed, was vested, and has ever since remained, in this Supreme Council. On that memorable occasion—May 17, 1867—this Supreme Council consisted of fifty-seven Active, two Emeriti and 195 Honorary Members. The means of ascertaining the exact membership of the Rite in the Jurisdiction at that date is not, at this writing, accessible, but a statement submitted by our Illustrious Brother the late Heman Ely, at the session of 1869, placed the total affiliated membership at 4,194. This will answer our purpose very well for comparison. Note the progress which has been made in the three decades of years that have elapsed since we gathered here in Boston and consummated the union. The active membership, being limited by the constitution, is not expected to increase beyond filling vacancies as they may occur, and to-day it consists of forty-four Active, two Emeriti and one Past-Active Members. There has been no large increase in the number of subordinate bodies of the Rite, it having been the policy of the Supreme Council to consolidate weak subordinate bodies when practicable, and establish new ones only when and where the interests of the Rite required it. Notwithstanding this, we have now thirty-two Consistories, fifty-eight Chapters of Rose Croix, sixty-three Councils of Princes of Jerusalem and eighty Lodges of Perfection. Since the date of the union the honorary membership has been increased from 195 to 592, and the total affiliated membership has increased to 25,012, being an increase of a fraction less than five hundred per cent. The progress of the Rite has not been limited to an increase of numbers only. Due provision has been made in all the districts in the Jurisdiction for the meetings of the bodies of the Rite and the transaction of the business of the order in a proper and satisfactory manner. Buildings have been acquired or constructed, sometimes in connection with, or in temples erected by, other Masonic organizations, and sometimes by Scottish Rite Masons alone and exclusively for Scottish Rite uses, and the rooms and buildings thus provided have been almost universally arranged, furnished and equipped with everything

necessary for the complete, orderly and convenient conferring of all the Degrees of the Rite with full ceremonial. The finances of the Supreme Council have been placed upon a solid and satisfactory basis. On a review of the work of these thirty years now gone by, ample evidence is presented that the business of the Scottish Rite in this Jurisdiction has been so conducted, under its system of local government and supervision by the Councils of Deliberation and the Deputies of the Supreme Council, "as to secure to the Royal Art that consideration which alone can assure and perpetuate its stability, progress and glory."

Want of space has debarred us from presenting to any extent any biographical data in connection with those who were conspicuous in the rite, although with such memories as those of L. R. Paige, Van Rensselaer, R. McC. Graham, A. G. Goodall, C. W. Moore and many others already referred to in this essay much matter of interest and instruction to those carrying on the work of the Rite even in these prosperous days and of interest and instruction to the craft at large. So we content ourselves with referring to three of those who have passed away.

Albert P. Moriarty, who died in Brooklyn on April 30, 1896, on his eighty-second birthday, was long a notable figure in the councils of the Rite. In referring to his death Grand Commander Palmer said, in 1896:

Brother Moriarty was made a Mason in Templar Lodge, No. 203, in Brooklyn. He later became a Charter Member of Concord Lodge, No. 50, New York City, which he served as Master for three years. He was a member of Zetland Chapter, Royal Arch Masons, and of Morton Commandery, Knights Templar, also of New York City. He received the Scottish Rite degrees in the Aurora Grata bodies in Brooklyn, and was created a Sovereign Grand Inspector-General, 33°, June 9, 1850, and was crowned as an Active Member of the Supreme Council, Sept. 15, 1891. He was for many years Assistant Grand Secretary-General. Brother Moriarty suffered with a lingering illness, which utterly incapacitated him for any business for five years preceding his decease. This he bore with all the patience and fortitude of a Christian martyr. He was fairly entitled to be called a Masonic veteran. He was one in truth as well as in name. His Masonic record covers more than half a century. He was a quiet, modest, unassuming man, whose kindly disposition made every one with whom he came in contact his friend. No one could know "Brother Mory" intimately and not love him. He was a man of strictest integrity. Brother Moriarty's remains were tenderly cared for by his brethren, and by them deposited in their final resting-place, at Hudson, N. Y. The funeral services occurred at Aurora Grata Cathedral. There was, first, the usual Masonic service by Concord Lodge, No. 50, of which he was a member and the Senior Past Master; and, second, the Rose Croix service, by members of the Supreme Council. There were present and participated in the service the following Active Members: Illustrious Brothers Sickles, Paige, McClenachen, Homan and Ide, of New York; and Brothers Shireffs, of New Jersey; and Colo Veloni, an Emeritus Member; also the following Honorary Members: Ill.:. John Stewart, Grand Master, and Edward Ehlers, Grand Secretary of the Grand Lodge of New York; and Illustrious Brothers Woodham, MacLellan, Affleck, McGee, Van Buskirk, Knowles, Heyser, Crawford, Abel, Richardson, Rowell, Gilbert, Telfair and Sherer. A brother, writing of the funeral, speaks of this as being the largest attendance of members of the Supreme Council at any funeral, and adds: "A splendid tribute to a true and faithful veteran." A large delegation of the Masonic Veterans' Association. of Brooklyn was also present to pay their last tribute of respect to their loved comrade. We have long missed our dear brother from his accustomed place in the Supreme Council as its Assistant Grand Secretary-General. Our parting from him as an official was forced by ill health, and we now know that this parting was for all time. We can look for no reunion with him on this side of the "dark river" which separates the living from the dead, and time from eternity; but, soothed and sustained by an unfaltering trust in the Freemason's creed, and relying upon the promises of the Ruler of the Universe, we look forward with an abiding faith to a time when, if found worthy, we shall again meet elsewhere with him who was so dear to us while here.

The passing of another figure, but a stormier one, was also recorded in 1896—Henry C. Banks, who died in New York City on March 24 of that year. He was often in the thick of the fight in the days when the contestants were unsparing in their denunciations of each other, but there never was a fighter more devoted to a cause, more true to those who marched with him in the fray. In the Proceedings for 1896 some one has written the following sketch of his career and character:

The Masonic life of Henry Chapman Banks began in 1848, when he was raised in St. John's Lodge, No. 1, of this city. In 1857 he affiliated with Pacific Lodge, 233, and served as Master in 1859. In 1860, '61 and '62 he was District Deputy Grand Master of the then First Masonic District, which comprised all that part of Manhattan Island north of Grand street, and discharged the duties with signal ability. He was exalted in Jerusalem Chapter, 8, and knighted in Columbian Command-

ery, 1, in 1859, in which he served as Eminent Commander. He received the various grades of the Ancient Accepted Scottish Rite in 1859, and in August, 1861, was created a thirty-third, and on November 7 of the same year he was crowned as Active Member of the Supreme Council.

His Masonic labors have been most marked in the Scottish Rite, where, since 1861, he has been a prominent factor. He was an apostle of peace, and largely instrumental in bringing about a union of the antagonistic branches of the Rite in 1867 "From 1807," so reads the history, "to 1862," a body known in common parlance as the "Cerneau" Supreme Council, had existed in New York: another, assuming to have been established in 1813 at New York, and subsequently holding its Grand Fast at Boston, Mass., claimed equal rights. These bodies were necessarily in antagonism. A disposition to harmony at length prevailed, resulting in the appointment of commissioners empowered to arrange an amicable adjustment of differences and the establishment of a united policy. Illustrious Brothers Banks, Hayes, and Sickles were appointed plenipotentiaries on the part of the "Cerneau" Supreme Council, and met in Boston, in 1862, Illustrious Brothers Robinson, Lucius R. Paige and Randall (the late Bishop), similarly authorized by members claiming legitimacy there. The result of the various conferences and efforts of this commission was to finally secure a union of all parties in May, 1867, and earned for our Brother Banks and his associates the just commendation of "Blessed are the peacemakers."

His life work is over, and he rests in the peaceful embrace of an eternal sleep, but the influence of labors and the fragrance of his many good deeds will remain as a halo of glory about his name. As the wavelet made by the pebble upon the surface of the quiet lake widens and widens as the pebble sinks and sinks, so will the memory of our brother, and his acts, performed from a sense of duty and in true friendship, spread and spread until the whole fraternity will be blessed. A man dies and the places that knew him, know him no more; but as thoughts are things and words are speeded arrows, so his thoughts and words will influence in a silent manner generations who never spoke his name. A word or an expressed thought is a creation, and nothing created shall ever be destroyed. And so our brother, though dead, yet liveth in the hearts of men, and though silent, yet speaketh to generations yet to come. How blessed to close life's record with a knowledge that there remains a stream of personal influence, whose exhaustless source has risen in some kind word spoken, some good deed done or some noble effort to benefit the race of man. The strongest, most enduring influence comes from a life of unselfish devotion to good, unobtrusive friendship and sincere affection. When a man has passed away from among his fellows, they are ready to praise him, and in the man dead they behold noble traits and tender sympathies, which were misjudged in the man alive.

A yet more noteworthy figure passed away in 1896, just as the year was drawing to a close, when the grave closed over the remains of Charles T. McClenachan. He bore himself bravely through many fights and, in his later years especially, his name was by far the most prominent in connection with Scottish Rite matters in the entire State of New York. In announcing his death to the members of the Northern Jurisdiction, Illinois, Brother Henry L. Palmer summed up his personal and Masonic career, and paid such a just tribute to his diligence as a student, his ability as a writer, his skill as a ritualist, and his personal worth that it is here given in full, and with it, fittingly may be closed this résumé—too brief to do full justice to what has been called "the strange Masonic story of nearly a hundred years."

It has been known to members of the Supreme Council, and to other members of the Rite, for many months past, that our beloved brother, Charles Thomson McClenachan, 33°, an Active Member of the Supreme Council, from the State of New York, and the Grand Master-General of Ceremonies of that Body, was in feeble health. When he was in attendance upon the Supreme Council at Pittsburgh in September last, it seemed apparent that his vital forces were steadily growing weaker, and that the time was not far distant when with him all the powers of life would cease their operation. His indomitable will-power alone enabled him to remain at his post and discharge the duties of his office until the end of the session. At the close of our meeting, the severe strain to which he had been subjected, in order to keep himself up until his last duty for the session was performed, was followed by a depression of the nervous forces which his friends and intimates could not but observe, and which filled them with painful forebodings for his future. After his return home, he had occasional periods of seeming improvement in his physical condition, but such improvement was more apparent than real. The malady from which he was suffering was so deeply seated, and had progressed so far, that it could not be made to yield to treatment, and, although loving hearts and willing hands did everything possible for the relief of the sufferer, the time soon came when "the silver cord" was "loosed" and the "golden bowl" was "broken," and the immortal spirit of our brother "returned to God who gave it." The end came on the nineteenth of December instant, at his home in the city of New York; and although for some time little hope had been entertained of his recovery, the final struggle came so suddenly and unexpectedly as to severely shock his relatives and friends.

Brother McClenachan was born in Washington, District of Columbia, April 13, 1829, and was, therefore, at the time of his decease, in the sixty-eighth year of his age. He was educated in Pennsylvania, from which State he removed to the city of New

York in 1845, where he occupied the position of principal teacher in one of the large educational institutions of that city; and while fulfilling his duties as an instructor of others, he completed his own studies. In 1851 he went to Cuba, and was there employed as a tutor in a private family for a time. From Cuba he returned to New York, of which city he remained a resident from that time until his decease. There he studied law and was admitted to the bar in 1867. For much the largest portion of the period of his residence in New York he held positions of trust and responsibility in the city government, and at the time of his decease, and for many years prior thereto, he occupied the important position of Chief Accountant in the Department of Public Works.

Brother McClenachan was made a Mason in Munn Lodge, No. 190, of New York city, Feb. 24, 1854, and was afterward a member of Howard Lodge, No. 35, in which he filled several official stations, including that of Master. He affiliated with Chancellor Walworth Lodge, No. 271, about 1887, and remained a member of this Lodge until his decease. He was made a Royal Arch Mason in Metropolitan Chapter, No. 140, but subsequently affiliated with Ancient Chapter, No. 1; he was a member of Union Council, No. 1, R.:. and S.:. Masters; he received the orders of knighthood in Palestine Commandery, No. 18, in 1859.

In the Ancient Accepted Scottish Rite, Brother McClenachan received the degrees from the fourth to the fourteenth, inclusive, in the New York Lodge of Perfection, April 10, 1856, of which Lodge he became Master, Feb. 13, 1858, in which office he served for thirteen successive years. He passed through the remaining degrees of the Rite to and including the Thirty-second, in Cosmopolitan Consistory, attaining the latter grade on the sixth of June, 1859. He finally became Commander-in-Chief in this Consistory, and so remained until he assumed the same position in Aurora Grata Consistory. This Consistory subsequently united with Cosmopolitan Consistory, forming by the union one body under the name of New York Consistory. Brother McClenachan became Commander-in-Chief of the united body, and remained its presiding officer as long as he lived, his official service terminating only with his life.

Brother McClenachan was created a Sovereign Grand Inspector-General, 33°, and an Honorary Member of our Supreme Council at Boston, Massachusetts, Dec. 15, 1860, and at the same time was appointed Deputy for the State of New York. He was crowned an Active Member of the Supreme Council at Boston, Mass., July 12, 1861. He has for the last seventeen years served the Supreme Council as its Grand Master-General of Ceremonies, and during all that time he has never been absent from his post of duty, save at one session of the Supreme Council, when he was prevented from attending by an illness so severe that his friends had little hope of his recovery. Brother McClenachan was appointed a member of the Standing Committee on Rituals and Ritualistic matter at the session of the Supreme Council held in 1871; served as a member of that Committee, of which he became Chairman in 1882, so long as he lived, a period of twenty-five years, and served as Chairman of the Committee for fourteen years. Brother McClenachan was appointed Historian of the Grand Lodge of New York in 1887.

Our Brother has given to Freemasonry a large share of his useful and busy life. He was a thorough student of Freemasonry, and investigated everything connected with it to its source. As a result of his labors in connection with Masonic literature, he has left as an enduring monument of his love for the fraternity, his zeal in patient investigation and untiring study, and his ability as a writer, his "Book of the A.:. A.:. Scottish Rite," a manual covering all the Scottish Rite Degrees; his "Addendum to Dr. Mackey's Encyclopedia of Free Masonry," covering over one thousand subjects; and his "History of Masonry in New York," consisting of four large volumes. The work which he performed in connection with the Rituals of our Supreme Council during his twenty-five years of service upon our Committee on Rituals, in its extent, importance and value, is known to, and appreciated by, the members of the Supreme Council and the active workers of the Rite throughout the jurisdiction.

Brother McClenachan was a member of the New York Masonic Veterans' Association, and was a past President of that organization. He was also a member of the Seventh Regiment, New York National Guard, with which he served in the field during its service in the late Civil War. He was also a member of the Old Guard of New York, and of the Grand Army of the Republic. At the funeral obsequies, which took place on the evening of the twenty-second instant, all these organizations, Masonic, civil and military, were fully represented, and all with deep feeling and profound sorrow united in paying the last tribute of respect to their deceased brother, associate and comrade. It has been well said that it will be difficult to fill the place which the departure of our Brother has left vacant in the Masonic fraternity. We shall miss him greatly, and at almost every step of our future progress we shall be reminded of our friend and brother and have fresh cause to mourn his loss.

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