

MASONIC OBLIGATIONS:

6687. AN

ADDRESS,

DELIVERED BEFORE

WASHINGTON CHAPTER, No. 6.

AND

ST. JOHN'S LODGE, No. 2.

MIDDLETOWN, (CONN.)

JUNE 24TH, A. L. 5826.

BY

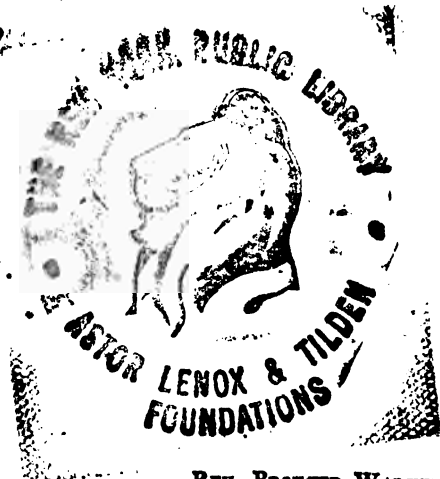
REV. WALTER COLTON, A. M.

CHAPLAIN, AND PROFESSOR OF MORAL PHILOSOPHY AND BELLES-
LETTRES, IN THE LITERARY, SCIENTIFIC AND MILITARY
ACADEMY, MIDDLETOWN, CONN.

MIDDLETOWN, (CONN.)

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1826.



REV. BROTHER WALTER COLTON,

THE undersigned Officers of Washington Chapter, No. 6, and St. John's Lodge, No. 2, in behalf of their respective Associations, beg leave to thank you for the Address pronounced on the 24th instant, and to request a copy for publication.

**HORACE CLARK, H. P. & M.
LYSANDER WELLS, S.
SAMUEL BABCOCK, S. W.
H. L. HOSMER, J. W.**

Middletown, June 26th, 1826.

COMPANIONS AND BRETHREN,

If a publication of the Address delivered on the 24th instant, will subserve the interests of our Fraternity, it is at your disposal.

WALTER COLTON.

Middletown, 27th June, 1826.

ADDRESS.

THAT Temple, where the perfections of our art were hallowed by the presence of the Deity, is now mingled with its native dust. The magnificent structures, which expressed the pride and genius of the Egyptian, have mouldered beneath the dusky shadows of her more enduring pyramids. Here and there a broken arch, a fallen column, a moss-grown wall, or a deserted grotto, is all that remains to tell us of the inventive Greek, and the ingenious Roman. The stoic may walk indifferently over these eloquent remains of buried greatness; the traveller may turn away from these faded relics, and dim-discovered forms of antiquity, for the more palpable realities of his own times: but these memorials of the mighty *past*, will ever awaken, in the breast of the Free Mason, the deepest feelings, the most sacred recollections. For he has found among these ruins, an Edifice of moral beauty and excellence: an Institution, erected to God, and dedicated to universal benevolence, which has been supported by the wise and good, for ages. He inquired for the conditions of a

union with this Institution; subscribed to the terms; and assumed the appropriate badges. These badges, however insignificant, and frivolous, they may appear in the estimation of the dreaming world, are to him, not only the symbols of his rank, but the mementos of the most impressive and solemn obligations: and so far from exciting sentiments of vanity, or pride, they remind him of his frailties, his duties, his vows, and the awful penalties which will wait upon the violation of those vows.

It is not my design on the present occasion, to eulogize our Institution; to trace its origin; expatiate upon the merits of those whose names are enrolled in its archives; or developé its influence upon past ages. Nor would I awaken your sympathy for those who have perished in its defence; they are now where the wicked cease from troubling, and the weary are at rest. Nor would I kindle your indignation towards those, who have persecuted our Fraternity with the most savage, unrelenting hostility; they are now harmless, and have passed beyond the reach of invective. For a discussion of these topics, I have as little inclination as capacity.

The excellences of our Institution in *past* ages, cannot atone for present faults. Its merits depend upon its *living*, not its *dead* representatives. That it *has* been an Institution of pre-eminent worth, can avail us nothing. It may in one sense, be an honour to occupy these places, that have been filled by the

good and great of other times, but without their excellences also, the affinity only serves to expose our deficiencies. The value of every creed, must be determined by the conduct of those who profess it. The spirit of its obligations, will be known only as it appears, when bodied forth in action. The Christian may tell us, that he is a convert to the most pure and heavenly faith; but is he a convert in *reality*, or profession merely? Is he a disciple in heart, and deed, or are his *badges* the only evidence of his discipleship? He may *tell* us that he is a stranger and pilgrim here; but does his *conduct show* that he is a stranger and pilgrim here? He may say that he is seeking a city which hath foundations, whose builder and maker is God; but are not his feelings and calculations terminated by *time*? We allow the Christian no credit for his professions, any farther than they are supported by his conduct. Nor can we, as Free Masons, expect the world to allow us one claim, that is not asserted by our actions. The spirit of our faith may be ever so ethereal, yet its transcendant nature will be acknowledged no farther, than we manifest in our life the extent of its elevating influence. Professions are nothing; it is the *conduct* of the man, that stamps his character, and his creed. Now there is no Institution, whose reputation is so exclusively staked upon the *character* of its members, as that of the Masonic Fraternity. The very *secrecy*, in which some of our rites are en-

veloped, gives the greater responsibility to what is public. For, the world will take it for granted, that all which is undivulged and unknown, is of a character consonant with that which is revealed and observed. So that we shall have no credit for any thing, that is not asserted in our conduct. We know that the seclusions of a Lodge Chamber, are witnesses of the most sacred and impressive solemnities; but how shall the world be convinced of this? These dumb scenes cannot speak. We know that those hours, which the world suppose are spent there in a round of frivolities and conviviality, are devoted to very different purposes: and that the man who could trifle within the precincts of a Lodge, would sport in the tomb of his ancestors, and dance upon the grave of his mother; but how are the world to know this fact, any farther than it is intimated in our feelings and actions? They have no other evidence, nor ought they to be required, to seek for other sources of information. If the pure and benevolent feelings, which are awakened within the arcana of the Lodge Chamber, desert us when we recross the threshold, then let us be willing to be taken for what we are, the body without the soul of Free Masonry.

It is true, our Institution is venerable for its antiquity; it is illustrious for the worth of those who have through successive ages supported its pretensions. Princes have laid aside the emblems of their power, and met within the circle of our Fraternity,

the humblest of their subjects, upon the same level. The Orator who has overruled the decisions of a senate, and swayed the energies of a nation, has hushed his eloquent voice in the sanctuary of a Lodge, when his feelings of fraternal affection, ran too deep and strong for expression. The Philosopher has here merged his intellectual supremacy, in a bright fount of mutual affections. And the Poet has wreathed his most eloquent strains around those invisible ties, which link together the members of the Masonic Fraternity. The arts and sciences have found their last retreat from vandal stupidity, within the moral and intellectual excitements of our order. Many a contemplated war has been relinquished, and the severity of others mitigated, in consideration of Masonic obligations. The kindling faggot has been quenched, for, the victim at the stake has spoken in a language, which none who understand can resist, and which is omnipotent even over the mistaken revenge of the savage Chief. The worthy sufferer, whose wants have been unregarded by the world, has never appealed to our order unheard, or unrelieved. And the *widow* and *orphan*, have invoked with their dying breath, a blessing upon our cause.

But though our past history is crowded with every thing that is generous in sentiment, pure in ~~feeling~~, and noble in action, yet all these can make no atonement for any *present* sins or defects. The public estimate us upon our *present*, not our *previous* charac-

tar: and all the influence we can hold over the public mind, depends upon those qualities which live, and breathe, and act in us. So that if the claims of our order, are supported only by the merits of those who have ceased from their labours, we should be well employed in singing its requiem, erecting its monument, and talking of its *posthumous* influence. For it has, in that case, literally and in fact, perished. Those who sustained it are gone, and we are a solemn mockery of their ghosts,—shadows merely of the life and substance. This language may seem severe, but it is severe, only to those, who are Masons in profession, and not in reality. The heart of a real Mason, can endure any touch-stone that can be applied to it. He stands fast in his integrity; and the malice of earth and hell will exhaust itself upon him in vain. He will hold on his way, and his path like that of the righteous, will shine brighter, and brighter, even unto the perfect day.

Our Constitutions require in each of their subjects, unblemished morals. These are the corner-stone,—the foundation on which the fabric rests. Without them, we build upon the sand, and a ruin will soon show that we do not understand, or what is worse, we do not practice, the excellences of our art.

Morality,—a deep sense of moral accountability, is indispensable to the existence of every social or civil compact. For, there are responsibilities, dependencies, and obligations which need to be sanctioned and

enforced by this awful principle. Men may cabal together for purposes of plunder, or for the destruction of an obnoxious government; and if their action is as immediate and daring as their designs, may be able to effect their purpose without the urgencies of this principle. But if their success requires reflection, deep and difficult plans, and protracted and systematic effort, there is no bond of union among them of sufficient strength, to hold them together, while they can execute their schemes. Before they can give the final blow, mutual discord, distrust and jealousy, will divide their plans, prevent a union of their strength, and leave us little to fear from their feeble action. Every virtuous, wholesome government, owes its existence in a great measure, to the want of moral principle, in those who conspire against it. An aggrieved nation, roused by a sense of her wrongs, and controlled by moral principle, directing its energies against a corrupt government, will overthrow it, as the ocean-wave sweeps away the weeds upon its shore. But no social or civil compact can exist, unless it is bound together, and supported in its measures, by the principles of moral obligation, and it is upon these principles alone, the existence and success of our Institution depend. We have no interest to excite us; no passion to impel us; no common object of revengeful or ambitious purport to hurry us onward. We must be pacific in our character, disinterested in our feelings, and benevolent in our conduct. We may not breathe only

the language of charity and love. Our every sentiment and action must be of a character, no where to be found within the reach of passion or self-interest. Our conduct, therefore, while we act in the character of Free Masons, can be dictated only by a sense of moral obligation. This is the only motive which our Constitutions recognize: and the only one which we are at liberty to obey. It is written over the door-posts of our Temple; it is inscribed upon the threshold; and he who enters it without having it drawn in living characters upon his heart, is a hypocrite in disguise,—a traitor under the mask of friendship. He has come to deceive; to betray.

But a deep sense of moral obligation, exists only in a pure heart. It is no where else to be found: this is the only soil in which this plant of virtue thrives. The heart surrendered to vice is as incapable of supporting it, as the naked rock is of sustaining vegetable life. The tender shoot grafted upon a diseased, rotten tree, would just as soon flourish there, in a state of vigorous health, as a deep sense of moral obligation exist in a corrupt heart.

This purity of heart, is the source from which flows the life of unblemished morality. We have now reached that indispensable in every Free Mason; that *sine qua non* in our Fraternity; that corner-stone on which the fabric rests,—a pure heart. I use that term with a little latitude. Piety is not indispensable to the Masonic character; but

unexceptionable morality is *absolutely* indispensable. There is no Free Masonry without it: there is nothing but pretension, where this is wanting. We may in its absence, still carry around with us the signs and badges of Free Masons, but they are symbols without meaning; professions without principle; pretensions without any thing to support them. We lay a leprous hand upon the ark; we offer strange fire upon the altar of Jehovah; we mock the good sense of the community, by our inconsistency; and insult our Maker by a hypocritical familiarity.

Unsullied morality then, in every Masonic Brother, is what our Constitutions require, and what is indispensable to our very existence. It is not sufficient, that the Lodge of which we are members, has in general a reputable character for morality; we must each of us, individually, possess that character; it cannot, and must not be dispensed with, in a solitary instance. One sinner here, destroyeth much good. One disorderly member renders null and void the labours of a whole Fraternity. He will pluck us down faster than fifty can build us up. It is these disorderly men, who have crept into our Lodges, from motives of curiosity, or with wicked intentions, who have sunk our Institution in the estimation of the moral and religious community. Every member ought to feel, that the reputation of the whole Fraternity, is at stake upon *his* conduct: that the sacred edifice rests upon *him* as a pillar: if in his place, he

may secure its safety; but if out of that place, the ruin of the whole fabric may be the consequence.

Our worst foes are in our own ranks: the dreaming world cannot injure us; blind bigotry cannot affect us; and there is no tyranny here to clank its chain in our hearing. No!—Our danger, disgrace, and ruin proceed from those, who, like Judas, betray their Benefactor with a kiss! Up, then, from this fancied security. Let us search our chambers; bring forth the intruder from his lurking place; knock off his mask; strip him of his badges; and blot out his name from our records. Let it be known to the public, that the spirit of our Constitutions, so far from justifying, does not even wink at the conduct of such a man: and that the principles of our order, compel us to cast him forth, for the safety and honour of those who remain.

These mortifying disasters flow, in a great measure, from a want of care in the admission of members. No man ought to be admitted within the hallowed precincts of a Lodge, whose character admits of a rational suspicion. He must be pronounced by the neighbourhood in which he dwells, and by the community at large, a man of unblemished morals, before we confer upon him the privileges of a Mason. It may be repugnant to our charitable nature to reject him, but if we admit him, we *may* meet with a more mortifying repugnance in his disorderly conduct. It were better for us to reject ten who *are*

worthy of admission, than admit one, who is *not*. To escape the evil, we must avoid its source. To save the character of our Institution, we must exclude from it every one, who is capable of doing it injury; and that Brother who, from negligence, or interested motives, recommends, or aids, in the admission of an unworthy person, betrays the confidence we have reposed in him, and ought to be sacrificed himself, upon the altar of a righteous indignation.

Let the requisitions of our Constitutions be strictly observed, in the admission of members, and in our treatment of those already admitted, and we shall redeem our Association from the reproaches that have been heaped upon it,—alas!—not without cause. We shall present to the world a Fraternity, that must be hailed with joy, by every pure, benevolent heart.

In the second place,—our Constitutions require us to cherish among ourselves, especially, a spirit of perfect concord. The utility of our Institution, depends most essentially upon the prevalence of this spirit. Without it, our leading object is *lost*; and no other, but that of our destruction, will be attained. Our very title designates us as a Band of Brethren: as an association bound together by the holiest ties of the heart; as a perfect circle, which conducts around the most hallowed affections of our nature; and all this is *realized* in every well regulated Lodge. There

are no ties of an earthly texture, stronger than those, which bind together the hearts of worthy Masons. No association can be found, where piety is not an indispensable, so well calculated to cherish a spirit of perfect unanimity, as that of our Fraternity. Indeed, a collision of feeling and opinion is as contrary to the genius of our Institution, as revenge would be to the generosity of a Howard. Had it never occurred, we should still deem it impossible; and we now look for its explanation, among the strange inconsistencies of our fallen nature.

Our harmony is rarely invaded by a spirit of discord. This genius of evil, however, has been found even within the circle of our Fraternity. For we have not been utterly exempt, from the agitation of the conflicting multitudes around us. Personal prejudices, party interest, and political intrigue, have occasionally disturbed the even flow of our fraternal affections. The quietude of a Lodge chamber, has now and then given agitated tokens of the strong contentions without.

Our Constitutions place us on an elevation, that overlooks in tranquil serenity, the convulsions of the moral elements. And we basely descend from that elevation, when we mingle with the crowd, and interest ourselves in their petty disputes. But if we consent to make this sacrifice of character, and stoop to engage in these party feuds, and political broils, let us

for the honour of the craft, lay aside our badges, and let it be known, that we do not act in the character of Masons. When we have done our work of party interest, O! that we could then, wash our hands in innocence, and recover the dignity we have lost, before we return to our worthy companions, so that we may not mortify them by our depravity, or disparage them by our weakness and insignificance.

It were better for us to stand entirely aloof from these races for popularity, office and emolument;—these political tournaments, where the meed is conferred without regard to merit, as self-interest, caprice, or passion, shall dictate: this sublime masquerade of intrigue, where one class of men, trick their neighbours out of office, for the sake of tricking themselves in; and where conscience, and a concern for the public weal have not room, and breathing place enough to cry murder. But where every thing is sacrificed to a party spirit, as disgraceful to its narrow-minded possessor, as it is ruinous to the afflicted, betrayed commonwealth.

I do not refer in these remarks to those sober conscientious differences of sentiment, which may prevail even among the greatest, and best men. But I refer without regard to political denomination, to that spirit of cunning, intrigue, management, which disregards merit, overlooks the *public* interest, and makes every thing bend to *self-interest* and favouritism.

No matter where this spirit is at work,—among the many or the few ; among the ruling or the ruled ; we cannot come into the sphere of its action, as Masons, without being contaminated, and disgraced ; and without destroying the peace and harmony of our Fraternity. There is only one course which we can pursue with dignity, or safety, and that is to preserve a quiet distance from these scenes of folly and passion. Never let us descend from that elevation, upon which our Constitutions place us ; there, we are safe and honourable. Revolutions may change the whole aspect of human society, overthrow other Institutions ; but there, we are safe and honourable still. Though from that elevation, we may not be able to control the conflicting elements, or direct the desolating tide ; yet if a corrupt dynasty falls, we can there quietly sing its requiem : and if a political intrigue expires, we can there write down, with an untravelling hand, its bitter epitaph : and if the tempest turns its strength against us, we will confide in HIM, who has ever been our defence, and keep calm, while rage exhausts itself, and perishes like foam around the unshaken rock.

Let us then, for our own peace and happiness, stand aloof from these ever fluctuating tides in the political affairs of men. Let us cherish a spirit of perfect concord. Let every passion be tranquilized into one, which shall tell only of Brotherly Love, and

flow too deep, and strong to be ruffled. Let the strength of our fraternal affections, bind us into an indissoluble compact: all animated by one hope, and sustained by the same heavenly confidence. And as link after link in the chain of these attachments is dissolved at death, let it be such that it can be renewed again, in undecaying strength, and immortal beauty.

Another fundamental principle in our Constitutions, is that, which requires us to cherish a spirit of active *benevolence*. Not that dreaming sensibility which evaporates in sighs;—not that sickly sorrow which weeps, but never acts;—not that indolent sympathy, which feels for miseries, that it never strives to relieve;—not that blind generosity which would sooner sacrifice life, to revenge an injury done to a complaining *fair one*, than to save a community from starvation;—but that benevolence which feels to act, and acts to relieve *real* sufferance: which is never weary in well-doing; and asserts itself only in its good effects. There is a kind of benevolence, which only seeks notoriety, and partakes more of vanity and pride, than of real charity. There is another kind of benevolence, which is blind in the choice of its objects; prodigal in the use of its means; and is the cause of more evil than it relieves. But the benevolence we are to cherish, and practice, retires from observation, and is known only in the blessings it communicates. It is careful to *whom* it bestows—knows that the suf-

ferer is worthy, and remembers even then, there is other suffering which it *must* relieve.

As Free Masons, we are required to make provision for the exercise of this benevolence; to practice industry and economy, that we may be able to meet its liberal benefactions. Little can be expected from him, who is indolent, and just as little from him, who is extravagant:—the first will ordinarily have nothing for himself; the last, nothing for his neighbour. Benevolence requires forecast; special plans; special provisions; extraordinary economy, and industry. Where these are not, we may find a *full* heart, but we shall find an *empty* store-house. Casual charities, bestowed without previous exertion, or present consideration, are as little creditable to their dispenser, as they are serviceable to the world. They are so precarious, and capricious, they cannot be depended upon; and the worthy sufferer, has little left her but her misery and despair. If relief should be sent to her from such a source, many others equally worthy, might perish.

Consistent Benevolence is like the sun which pours its cheering influence every day upon the earth; but these casual charities resemble more those flashes from the evening cloud, which enlighten the footsteps of the belated traveller, only to leave him involved in deeper night.

There is no benevolence which merits our confidence, or reflects moral worth upon its possessor,

but that which prompts to industry ; to frugality ; and which enters into a man's every feeling, plan, and action ; which pervades his whole life, and blends itself with the current of his existence. Such a man is an honour to his species ; a redeeming spirit in our fallen race. He is a living light, in this dark prison house of sin and wretchedness,—a verdant spot in this world's wide desert,—an unfailing spring in this dry and thirsty land, where the weary pilgrim may refresh himself. He travels where the robber has been, and we recognize the Good Samaritan. He passes on where the victims of poverty present a wide, appalling spectacle, and we trace the cheering footsteps of a Howard. He goes like an Angel of mercy from one receptacle of misery to another, leaving the poverty he has relieved ; the anguish he has assuaged ; the consolations he has administered ; the hopes he has awakened ; to conjecture his Masonic obligations.

O ! let the conqueror talk of his realms ; the miser of his wealth ; the orator of his medals ; the poet of his laurels ; but let *us* have the benedictions of the *widow* and *orphan*. Let the emblems inscribed upon our monuments be, the alms we have bestowed ; and let the whispers that float over *our* graves, be the accents of breathing gratitude.

The duty of making a liberal provision for the wants of others, is urged upon every Mason, by the spirit of his obligations. Others, if they can answer

for it to their conscience and their God, may waste their time and squander their property; but we cannot, without violating the most solemn, deliberate vows. We are not at liberty to gratify an indolent disposition, or a love of splendour. Industry, prudence, benevolence, must be the three signets, that impress our conduct.

These humble virtues, may never awaken the eloquence of the orator; excite the astonishment of the proud; or gild the page of the historian; but we must practice them nevertheless. Our charities may never excite observation, or occasion even a passing remark, but we must pursue them still, in all their unobtrusive benefits. No romantic gratitude may shed its tears over the expressions of our philanthropy; no unearthly thankfulness breathe its celestial rhapsodies around the blessings of our benevolence; no voice from the grave may salute us; no spirit from the heavens urge us onward; yet we must ever be about our work, *doing good*; satisfied with the ennobling consciousness, that we are discharging our obligations as Masons, and securing the approbation of God.

It is this benevolence, which throws such a hallowed charm over our past history; and connects the dearest recollections of our heart, with the memories of those, who have rested from their labours, and gone to receive their final rewards. It is this benevolence, which has sustained our Institution through

the past, travelling down from age to age, with undecayed strength, amid the ruin of thrones and the wreck of nations. It is this benevolence, which gilds, like the bow of heaven, the solemn proportions of our Temple, where it shall remain bright and beautiful, a token, and a promise, which the widow and the fatherless, will never forget. It is this benevolence, which atones for the exclusion of those, whom, even affection and esteem may not admit to the privileges of our order; but whose darker hours shall be cheered by our friendly Lamp: and who, in the day of adversity, shall never call upon us, unheard or unrelieved. The cold world may forget your helplessness, and disregard your wants; but while a member of our Fraternity remains, there will be a heart that must feel, and a hand that must act. Do you want a pledge that this will be the fact, you have it in those obligations, which we must not, cannot violate.

O! could the grave speak; could the relics of decayed cottages tell their tales; could the accents of dying life revive once more, they would utter but one language, and remove the last doubt in your confidence of our sincerity.

**SIR KNIGHTS, COMPANIONS OF THE ALTAR, AND
BRETHREN OF THE SQUARE:—**

Permit me to urge upon you, a steady unwearied performance of your Masonic obligations: for upon a

faithful discharge of these duties, the safety and utility of our Institution depend.

Let us be true to ourselves, and we shall be just to others. Let what is emblematically implied in the use of the *gavel*, be experienced upon each heart. Let every thing superfluous and unseemly be removed, and the diamond of beauty alone remain,—a jewel that shall be preserved in the ark of the everlasting covenant, in that day, when universal nature sinks in ruin.

Let no one be admitted to the privileges of our order; be permitted to take upon himself the responsibilities of a Mason, who is not duly and truly prepared—worthy and well qualified:—yes! and avouched for, by a scrutiny that cannot be deceived, by an integrity that cannot be betrayed.

Let Fidelity, with its drawn sword, guard our sanctuary, like the Angel round the Tree of Life. Let Harmony ever prevail in our midst. Let Brotherly Love, warm as Heaven, unyielding as the grave, control each heart. Let those vital affections, which break in stern agony over the shroud of one we loved, revive and circulate around the living.

Let Benevolence, unmingled as that, which awoke celestial harmonies over the plains of Bethlehem, warm and animate *our* hearts. Let the wants and woes of our fellow-men, affect us, little less than they affect them. Let the relief of human sufferance, be the study of our hearts, the business of our lives.

Let our labours of love and compassion, terminate only at the grave.

Let His example, whose birth we this day celebrate, be copied in our feelings and conduct. Let his unaffected simplicity, his unadorned piety, find their lively representatives in us. Let his unwearied assiduity, in the noble vocation of his life, excite us to diligence in every good word and work. To diligence—for the sands ebb quickly down the life glass. To diligence—for the time in which we can work, draweth fast to a close. To diligence—for the shadows of that long night are coming on, when the sound of the *gavil* must cease,—the *plumb-line* and *square* be laid aside, and our vestments put off, never to be resumed! What remains to be done—now—*let it be done*. Others may occupy our places, when we are no more,—but they never can finish what we have left imperfect—that perfecting work remains to us—and to us *alone*. Upon its entire accomplishment, the amazing interests of the soul are pending. Oh! by the overwhelming realities of that scene which awaits us after death, fail not in its entire accomplishment. For after all that we have done, and may do, if we fail in this perfecting part, it will be a failure which eternity cannot repair,—it will be a loss, over which the ruined soul, will shed the tears of an unalleviated, unending agony.

A compassionate Saviour waits to befriend us in

this work. The energies of His redeeming spirit are proffered;—his life-blood flows for the sins of the soul: we shall perish without excuse, if we fail in this work of penitence and love. If unregarded now, this Redeemer will leave us for ever at death;—he will leave us, amid the faintings and sinkings of dissolving nature,—he will leave us, where the assiduities of friendship and affection cannot reach us,—he will leave us *alone*, on the verge of eternity! No companion there, can come to our relief,—no sign of distress, can avail us there. We may call upon those whom we have relieved by our charities, but they cannot reach us:—we may call upon the departed in Christ; but they cannot come back to our aid. Beyond the reach of man, and deserted of God, we must go down, *alone*, on to that sullen flood, which rolls from this shoal of time, beneath a rayless night, to the gulf of eternal despair!

O! by all that can be lost in Heaven,—by all that can be suffered in hell, let us agonize to enter in at the straight gate,—that narrow way which leadeth unto life:—that we may dwell at last in that Temple, not made with hands, eternal in the Heavens.

THE Hudson River Crestle Board

Vol. 5.

NEWBURGH, N. Y., 15th APRIL, 1906.

No. 68.

BRO. WM. H. VAN STEENBURGH.

We take pleasure in presenting a picture of one of the members of Hudson River Lodge who will, should he live to the 18th day of April, 1906, have "been a Mason" for half a century. It may appear singular for a Lodge whose history does not extend over forty years to have members who have "wrought in the quarries" for fifty years; they did not come into the Lodge through the door of initia-



BRO. WM. H. VAN STEENBURGH.

tion, but rather as affiliate or charter members. That is the case with two of our brothers, and now we have another who "has been faithful to the trust reposed."

Bro. Van Steenburgh was born in Suffield, Conn., on the 22d of October, 1833. His father was John Henry Van Steenburgh, and his mother was Mercy Felt Van Steenburgh. His parents moved to Red Hook, Dutchess county, in 1835. He was educated

in the village school and secured the rudiments of an education. In 1848 he went to New York and was apprenticed to learn the graining business. He came to Newburgh in 1854 and worked at his trade with James Dawson. In after years he was employed by Ward & Leonard, and continued with them some twenty years. For the past ten years he has been working on his own account. In imitating nature "Van," as he is familiarly called, has but few equals.

He loves to look upon some beautiful grain in the wood and reproduce it so near to the real that it is almost impossible to believe it is but an imitation.

All about our city may be seen samples of his skill in his particular line; a work of art wrought by an artist. Bro. Van Steenburgh was a member of Ringgold Hose Company when it had quarters on First street opposite High street. He was afterwards connected with Washington Steamer, No. 1, in which company he served his time. For seventeen years he was a representative from this company to the Fire Department Fund. Bro. Van Steenburgh was initiated into Masonry on the 18th of April, "passed" on the 25th of April, and "raised" on the 16th of May, 1856, in Newburgh Lodge, No. 309, in the then village of Newburgh.

The Worshipful Master of the Lodge was at that time the late John Gordon who will be remembered by the older brethren as Tiler for so many years, of both Masonic Lodges in this city. He was "raised" by R. W. Royal G. Millard, of New York City, who was a frequent visitor to the Lodge, and was prominent in Masonic gatherings at that time. When the question of instituting a new Lodge in Newburgh was being discussed, Bro.

Van Steenburgh was one of the number to cast in his lot with the "exodus," and was present at the notable meeting held in the parlor of Ringgold company's house, situated on Colden street, in which Hudson River Lodge was organized on the 11th of January, 1866. Bro. Van Steenburgh says that there is not one member of Newburgh Lodge now living who was a member at the time of his initiation. "Van" is in good health and at work every day at his trade, and yet "I'm not so young as I used to be," said he as he was recounting the "doings" in the old Lodge when it held its meetings in the hall on the south west corner of Front and Third streets. Bro. Van Steenburgh is also a member of the Masonic Veterans' Association in which he finds congenial companions of the old school.

HUDSON RIVER COMMANDERY.

The Asylum of Hudson River Commandery, No. 35, of Knights Templar, was filled with valiant knights of that command on Tuesday evening, the 27th March, not only to witness the conferring of the Order of the Red Cross, but also to do honor to the representative of the Grand Commander of the State in the person of Sir Guy W. Shoemaker, Grand Standard Bearer of the Grand Commandery, Knights Templar, State of New York.

The usual order of business having been disposed of announcement was made of distinguished visitors from other Commanderies, who were greeted by Eminent Commander Sir Harry M. Waring, and invited to seats on the platform. They were Em. Sir W. F. Brodock, of Rondout Commandery, No. 52; Em. Sir C. Chester Bogart, of Cyprus Commandery, No. 67; Em. Sir A. G. Hall, P. C. York Commandery, No. 55, and Em. Sir J. Carlisle London, Grand Junior Warden. The official visitor was introduced by Past Commander E. M. Murtfeldt, received under the arch of steel, and cordially welcomed by Eminent Commander Harry M. Waring in well chosen words.

The Sir Knight, as the representa-

sponded to the welcome and said he had looked forward to this visit to the Commandery as well as the historic city with much pleasure, and after referring to his duties as an official visitor he returned the command to the Eminent Commander.

During the evening the Order of the Red Cross was conferred on eleven Royal Arch Masons in excellent form. The Sir Knights took the opportunity of being placed on record as having made the second contribution to the Masonic Building Fund by unanimously ordering a donation of four thousand dollars to be given "The Masonic Association of Newburgh, N. Y.," whenever the four Masonic bodies had concluded upon the site, and which site should meet the approval of the Commandery.

The Sir Knights then repaired to the banquet room on the third floor where Sir Harry Duncan had been busy, and with the help of a number of young Master Masons who waited upon the Knights, a very excellent collation was served.

The banquet having been disposed of, the Eminent Commander said that there would be but one regular toast proposed that evening, and he would call upon Sir Knight Shoemaker to respond to the toast: "The Grand Commandery." To this the distinguished visitor responded with some pleasant introductory remarks, and then proceeded to read from manuscript. The subject was all right and appropriate, but we are of the opinion had we to make an official visit to any Masonic body we would sit up nights and Sundays to commit the matter to memory rather than read from manuscript, otherwise we were well pleased with what was said. Then the Grand Junior Warden, who, by the way, is no stranger in Hudson River Commandery, was introduced, and he said that at the outset he had been cautioned, in going about among the Commanderies to which he may have been assigned, to steer clear of the subject of Grand Commandery, and he has accepted that advice and profited

nice things about our Commandery, and we are vain enough to feel proud of it. The third and last speaker was Sir Knight Arthur S. Tompkins, who is ever a welcome visitor to Masonic gatherings in Newburgh as he has something to say that is worth while to listen to, and that evening he was as good as he always is. The enjoyment of listening to well arranged words expressing thoughts that are uplifting to humanity can be had if "Judge" Tompkins is down for an address, and wherever he goes he is heartily greeted and thrice welcome. It was about eleven o'clock when the speechmaking was concluded, and every one left the Hall feeling well satisfied with the enjoyable occasion that had brought them together.

HUDSON RIVER LODGE.

The stated communication of March 21st found the degree of Master Mason on the trestle board.

The work was done smoothly and as effectively as in the past. The absence of Brother Irwin, in his inimitable character of the "sea-faring man" was noted, but little did the brethren think that he would never again be seen in the Lodge or take part in the third degree. When the communication closed four Fellow Crafts had been "raised to the sublime degree of Master Mason," and had consummated their membership by signing the by-laws of the Lodge. In a communication from "The Masonic Association," the Lodge was notified that the Trustees had drawn lots, in accordance with the law, as to the length of term of office each should hold, and that the representatives from Hudson River Lodge would hold office until the 31st December, 1907.

The communication of April 4th was taken up in conferring the degree of Entered Apprentice upon four candidates. The officers have now settled down into the traces and everything goes on without a jar during the work. Hudson River Lodge has an

excellent corps of officers from the Worshipful Master in the East to the Tiler as he stands at the outer door of the Lodge with drawn sword. The Master "called up" the brethren and announced the death of Bro. John J. Campbell, on the 22d and of Bro. Daniel Irwin, on the 23d of March. A letter was received from the Trustees of "The Masonic Association" setting forth some plain facts concerning the location of the proposed Masonic Hall, the estimated amount of money required to purchase the ground and erect the building, the estimate expenses to be incurred and the probable income to be derived from rentals, etc. Two recommendations were made by the Trustees for the approval of the Lodge, and he it said that the letter was so plain and intelligible that not one word of explanation was necessary or a dissenting voice heard, and the recommendations were unanimously adopted. Provision was made to pay the Lodge's proportion of the amount required for the purchase of the property selected at any time it should be needed. The Eminent Commander of Hudson River Commandery, No. 5, K. T., informed the Lodge that the Commandery would attend divine service on the evening of Easter Sunday, and invited the brethren to join them on that occasion. During the evening the passing of the ballot disclosed the election of two candidates, and one petition for initiation was received. At the next communication—April 18th—the degree of Entered Apprentice will again be conferred.

EASTER SERVICE.

On the evening of Easter Sunday, the 15th of April, the Sir Knights of Hudson River Commandery, No. 35, Knights Templar, attended divine service in St. George's Episcopal Church, at the invitation of the Rev. John Huske, Rector. The Sir Knights assembled in Masonic Hall at 7:00 o'clock on that evening, and in full Templar uniform marched to the church where the service was held. These holy days, such as Easter and Ascension Day, should be most dear to the Knight Templar, for having taken upon himself the solemn vow of the Order he is more effectually brought to realize the sacredness of the events which these days commemorate.

Hudson River Trestle Board.

15TH APRIL, 1906.

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NEWBURGH LODGE.

At the stated communication March 28th, five candidates were "passed to the degree of Fellow Craft." The attendance was large, including a large number of Past Masters of different Lodges. The Senior Deacon was at his best and was the recipient of many congratulations, upon the efficiency of his work. As a result of balloting for candidates, three were declared accepted, and a like number rejected. Two petitions were received and referred to committee for investigation.

At the regular communication April 11th, the Lodge room was filled with brethren anxious to see that the five candidates for the degree of Master Mason, were raised to the sublime degree in due and ancient form. The work of the Wor. Master, and his officers, including the degree team, was well done, and received much merited praise. The investigating committee reported favorable upon the application of two candidates for admission to membership by initiation and they were duly elected.

The communication of the Trustees of the "Masonic Association of Newburgh, N. Y.," reporting that they had selected the site upon which to erect the proposed new Masonic building, and offering several recommendations to the Craft, was read, and upon motion the selection was unanimously approved, and the proportionate sum necessary to purchase the same placed

at their disposal. A committee has been appointed to devise ways and means of raising funds for the erection of the new Temple, and in due time the brethren will be given an opportunity to help in this good work.

HIGHLAND CHAPTER.

The stated conclave of March 20th brought out a fair collection of the Companions. The election of three candidates was announced by the High Priest. One candidate had been "left" in a hurry at the last convocation, and special attention had to be given him, accordingly he was put through the Mark and Past in short form, and with eleven other Past Masters were "received and acknowledged Most Excellent Masters," in due and ancient form. The assistance of the Rev. Companion Barr in the second section was timely. A dimit was granted to a companion residing out of the city. The term of office of the representative from the Chapter to the Masonic Association will expire on the 31st December, 1906.

OBITUARY.

Brother John J. Campbell.

Again we hear the tolling of the bell and we see "the mourners go about the streets," reminding us that another spirit has taken its flight from the tenement of clay. Within two days two of the older members of Hudson River Lodge passed from time to eternity.

On Thursday morning, the 22d of March, Bro. John J. Campbell died at the home of his son in the Borough of Brooklyn, Manhattan. Bro. Campbell had not been in good health for months, although he was able to be about, yet the infirmities of age were bearing upon him more and more. In his early life he had been engaged in the tinsmith business, but removing to Newburgh he opened a tailoring shop where he conducted a successful business for a number of years. For some years past he had not been en-

gaged in any business and this afforded him ample opportunities to enjoy his favorite sport, and roaming the fields and woods with dog and gun he found that recreation best suited to his taste. It had been his custom to pass the winter with his son and daughters in Brooklyn, and here the grim messenger found him.

Bro. Campbell was "made a Mason" in Hudson River Lodge, No. 607, F. & A. M., on the 18th of January, 1871.

He never held any office in the Lodge, but was one of those members who appreciated Masonry and was willing to let the work be done by the younger craftsmen. He was always "clear of the books," for his Scotch integrity would not tolerate an unpaid obligation. Bro. Campbell was one of the charter members of the Masonic Veterans' Association of this city. His remains were brought to Newburgh, and the funeral held in the First Presbyterian Church, the Rev. William K. Hall, D.D., officiating, on Saturday, the 24th of March.

Interment was made in Cedar Hill Cemetery, and here we leave our Brother until the bright morn of the world's resurrection.

Brother Daniel Irwin.

At an early hour on Friday morning the 23d of March, death came and released the weary soul of our Brother Daniel Irwin from the turmoil of life and gave him rest. While Bro. Irwin had not been in health for some years yet he was about his business most of the time and was interested in the every day affairs of life.

In his early life he followed the sea as a sail maker, making a number of voyages to foreign countries. About 1861 he came from New York and took up his residence in Newburgh where he carried on the sail making and ship chandlery business to the time of his death. He was successful in business and made many friends. On the 13th November, 1867, he was initiated in Hudson River Lodge. He was the best posted member of the Lodge at that time and it was his pleasure in those early days in the

sixties for Bro. Irwin to meet the younger members and instruct them "from mouth to ear." He filled the office of Master of Ceremonies for three years. He was exalted to the most sublime degree of the Royal Arch on the first of October, 1868, in Highland Chapter, No. 52, R. A. M., and was knighted in Hudson River Commandery, No. 35, K. T., on the 17th May, 1869.

He held several subordinate offices in the Commandery but at the time of his death was a trustee.

His funeral was held on Sunday afternoon, March 25th from his late residence, No. 153 Grand street, in this city.

A large attendance of the brethren gave expression to the regard in which our Brother was held.

An escort of twelve Knights Templar accompanied the remains to St. George's Cemetery where the Episcopal ritual was rendered. As the family did not wish any Masonic demonstration other than the attendance of the Craft at the funeral there was no Masonic service at the grave, but the brethren in silence dropped the sprig of acacia upon the coffin and then turned away.

The bright sunshine, the pure white snow and the peaceful surroundings was a picture, but in many a heart was the spirit of sadness which was so fully expressed in a floral pillow on which were the words "At Rest."

No more shall we look upon the face of this Brother who was a true Freemason. No more shall we see him in his unexcelled character as the "sea-faring man." But in the Great Beyond we may meet again if true to ourselves and true to our God.

THE EASTERN STAR.

The Adoptive Rite, as the Order of the Eastern Star is designated, is to be found in every state in the Union. The prerequisite to membership is that one must be either a mother, sister, wife or daughter of a Master Mason, and while it is an organization mostly composed of females, yet

it does receive within its membership Master Masons in good standing. This organization is in no sense a Masonic organization, and as for that matter neither is the Mystic Shrine, but certain qualifications which are possessed by members of the Masonic fraternity are requisite in each organization, the possession of the degree of Master Mason in the one and the Order of the Temple in the other. If we were asked as to which organization we would turn for aid in our every day affairs of life we should say the Eastern Star, but if we longed to have "a night off," and forget the worry and trouble of life we would say take the Shrine. Each in its own way meets a want or a longing that is found in the diversified character of humanity. It was not our purpose, however, to go into the merits of these organizations, but merely to call attention to this adjunct of Masonry in this city. There is a social side to the Order of the Eastern Star that appeals to the members of Hudson River Chapter, U. D., and on the evening of April 6th, a number of invited guests were greeted in the parlor in Masonic Hall by a committee composed of Mrs. J. F. Tucker, Mrs. Wm. Mullenneaux and Mrs. James B. Montgomery.

Up in the Lodge room the members were engaged in the usual business of the stated meeting, and when the meeting was closed the guests were escorted to the hall when they were cordially welcomed by Mrs. Cyrus H. Johnston, the Worthy Matron, under whose directions the exercises of the evening were carried out.

A committee composed of Mrs. F. M. Phillips, Mrs. Ira Burhans and Mr. Herbert C. Friderici, had arranged a program that entertained the assembly most acceptably.

Miss Helen Tuthill, of Washingtonville, gave several selections which were greatly enjoyed. Miss Emma Mason, of New York, an accomplished vocalist, sang with exquisite effect, while Mr. Deisseroth, of this city, added much to the occasion with his superb tenor voice. Then there was

Mr. Jesse I. Stone, with a splendid baritone voice, while Mr. John H. McGregor delighted the audience with his skilful execution on the violin. It was a well selected program, and the hearty applause following each selection was evidence of the appreciation of the ladies and gentlemen present.

At the conclusion of this delightful entertainment light refreshments were served.

A NEW MASONIC HALL?

Since our last issue the affairs of the Craft in connection with the new Hall have been moving on rapidly. Representatives from each of the four Masonic bodies have been elected to form "The Masonic Association of Newburgh, N. Y.;" certificates of their election have been filed in the office of the county clerk at Goshen, and a certificate of incorporation has been filed in the office of Secretary of State at Albany; officers have been elected, and the trustees are now in a position to do something whenever the bodies so direct. A circular letter has been sent to the four Masonic bodies setting forth certain facts on the subject of a new Masonic Hall which explains very clearly the position taken by them in the matter. An intelligent understanding of the subject and deliberate consideration on the part of the Craft is essential to the successful completion of this undertaking, consequently this letter was most carefully drawn and plainly stated all the conditions surrounding the enterprise.

The Trustees said that: "In considering the question as to where the building should be located, we have in mind two matters, first: that it is the expressed wish of all the Masons that we should have a home of our own, and in the second place, the building should represent the character and dignity of our institution, and in short should always be a pride to the Craft and a monument to Masonry in Newburgh."

"Furthermore, while we appreciate the fact that a revenue producing

building would appeal to many, yet we are of the opinion that this feature should not have undue prominence in this question."

"In determining where this building should be located, and bearing in mind what we have already said about the nature of the building, we are of the unanimous opinion that to accomplish the object in view, the lot should not be restricted to the building, but that a lot should be selected that would insure light and air on all sides, and thus preclude encroachments by other buildings. In selecting a lot of a size sufficient to admit of these requirements, the building would be so far removed from other structures that it would always present an impressive appearance. The idea we have in mind is to construct a building of about 60 or 65 feet in width. There should be at least 10 or 15 feet on each side of the building for the purpose indicated. The building should be at least 100 feet in depth, and to give it further impressiveness we would have it placed about 15 feet back from the street line, but leave a space in the rear of the lot. Accordingly there should be secured a lot 100 feet by 150 feet deep or thereabout." The Trustees made a personal examination of the two most desirable plots offered, and unanimously agreed to submit the lot on the east side of Grand street, being a part of the Roger's property, embracing one hundred feet just north of No. 44 Grand street, as the most desirable site on which to erect the new Hall.

This selection must be approved by the four bodies before proceeding further, and then a search will have to be made in order to see that there is no incumbrance upon the property, if it is accepted by the Craft.

The Trustees further said: "To purchase this lot and erect thereon the desired building would involve an expenditure, as we estimate it, of \$100,000, and it became our duty to ascertain, not only how such a sum could be provided, but also, and by no means a less important proposition, how such a building could be main-

tained. We are advised that the several Masonic bodies have invested funds to the amount of \$35,000, and that the W. H. Weston Shriners' Association have agreed to contribute \$2,500 to this undertaking.

We are also advised that subscriptions from individual members of the various bodies are being solicited and received, to be applied to this object; and which we heartily commend. Of course, it is quite impossible for us to estimate what these contributions given voluntarily by the individual will amount to, but of this we feel confident with united effort and hearty sympathy in the project such a sum can be realized with the contributions referred to that it would be possible to purchase the land and erect the building without incurring an interest bearing debt of more than \$50,000."

The Trustees estimated that the interest charge would be \$2,500; and the total fixed charges would amount to \$4,750. They then go on to state how these charges may be met by renting offices on the first or ground floor; the rental of the assembly hall on the second floor, and the increased rentals required to be paid by the four bodies occupying the fourth floor. They also suggest that a sinking fund be created in each of these bodies to be applied to paying off the bonds as they may become due; a wise provision that needs no argument.

"If these recommendations," say the Trustees, "meet with the approval of the several bodies we will enter into a contract for the purchase of the property referred to and cause the title to be examined."

From present indications the recommendations of the Trustees will be approved by the several bodies, and in process of time a new Masonic Hall, a building devoted to Masonic purposes and owned by Freemasons, will be erected and become an ornament to the city and the pride of every craftsman."

Bro. Alexander I. Barton is now engaged in the real estate and insurance business and located in Toronto, Canada.

PERSONAL.

Bro. Charles D. Robinson, of Hudson River Lodge, may be found between the hours of 2:30 and 3:30 p. m., seated in the Mayor's chair in the City Hall, daily, except Saturdays, Sundays and legal holidays.

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For the past year Bro. Melvin D. Cutler has, by reason of impaired health, been engaged in out of door employment. He has so far recovered as to be able to resume his profession—osteopathy—and will locate in Lansdale, Penn.

* * * * *

Bro. James A. Smith has engaged in partnership with Bro. Louis Kernochan, of Poughkeepsie, in the wholesale produce business. The firm name is Kernochan & Smith. Bro. Smith has sold his house in this city, and his family will move to Poughkeepsie.

* * * * *

Bro. Charles H. De Lancy, of 607, is surgeon on the U. S. S. S. "Petral," which is now at Jamaica, W. I. The "Doctor" will be entitled to shore duty in about a year, and then we hope he may be stationed in New York Harbor when he will have opportunity to visit Hudson River Lodge and entertain the brethren by recounting his travels in foreign lands.

* * * * *

Wor. Bro. Edward M. Murtfeldt has been appointed to the office of Marshal of New York Consistory, A and A Rite. The duties of the office are not arduous, so he informs us, but more complimentary than anything else.

* * * * *

Worshipful Milton D. Seymour, Master of Hudson River Lodge, No. 607, F. & A. M., will represent that Lodge in the annual coming communication of the Grand Lodge, which will be held on the first day of May, in Masonic Hall, north east corner of Sixth Avenue and 23d Street.

Bro. David C. Scott will leave the Newburgh Academy as a teacher at the close of the June examinations, and engage in the practice of law in Newburgh. There is not much in the salaries paid to teachers in this city to induce them to remain buried in the public schools.

* * * * *

The annual session of the New York Conference of the Methodist Episcopal Church held in this city the past week, brought several of our reverend brothers into town. They were Rev. Dr. Jesse Ackerman, of Lee, Mass., Rev. Dr. Elias S. Osbon, of Fishkill Landing, and Rev. Bro. S. Ernest Jones, Chaplain of the State's Prison at Ossining. Rev. Bro. Arthur Jamieson, Presiding Elder of the Newburgh District, was on the ground and was kept busy with looking after the welfare of those under his charge.

HERE AND THERE.

The Grand Lodge of Pennsylvania will have a loan exhibition of Franklin relics in the Masonic Temple, Philadelphia, from March 7th to April 23d, to commemorate the two hundredth anniversary of the birth of that distinguished Brother. Among the exhibits will be found the trowel used by Brother Benjamin Franklin while Worshipful Master of St. John's Lodge, loaned by the committee on antiquities of the Grand Lodge of the State of New York.

* * * * *

"It is said that Rochester has more Masons than any other city of its size, and they certainly have some big Lodges, but I do not believe there is any city, large or small, that has more Masonry to the square foot than Newburgh. Judging by the evidence I have seen the air seems to be charged with it." Thus wrote a good Brother who is active in all the branches of Masonry, and is capable of judging from his long experience in Masonic matters. He expressed his surprise at the full report of the Masonic Veterans' annual banquet which occupied several columns of the daily newspapers on the 23d February, last.

PAUL JONES—FREEMASON.

Bro. C. A. Brockaway.

The reinterment of the remains of John Paul Jones at Annapolis, April 24th, is of more than ordinary Masonic interest. Not a biography of Jones, not a magazine or newspaper article telling of the discovery, identification and removal of the remains to this country mentions his Masonic affiliations—and yet had he not been a Mason the body could never have been brought to its most fitting resting place. But this is not a lone instance of such omissions from the "standard" lives of famous men who have been Masons, and even famous as Masons. How often are these biographies written by surface investigators, with an aim for recording accomplished results without any endeavor to explore the foundation upon which the superstructure was erected. There was no more active Freemason in his time than Benjamin Franklin, who was Grand Master of Masons in Pennsylvania as early as 1734, who edited and printed an American edition of Anderson's Constitutions in the same year, and whose recorded Masonic activities extended over fifty years. Franklin affiliated with Freemasons in France, and became master of the Lodge Neuf Soeurs which numbered among its members the leading men of letters, philosophers, men of science, soldiers, etc., of France; and who can measure the influence which his frequent meeting with these men on the level had in obtaining not only the sympathy but the "aid and assistance" of the French people in our time of need? Yet no biography of Franklin even hints that he was a Mason.

John Paul Jones was brought to light in Scotland in 1770, and in the early spring of 1780 became a member of the Lodge Neuf Soeurs at Paris, when Franklin was in the East. Jones was then the idol of France and America and his naval achievements which had amazed the world were on the lips of everyone. On the first of May the Lodge gave a grand fete in his

sculptor and a member of Neuf Soeurs, to make a bust of Jones for preservation among the lodge treasures. From the correspondence of Grimm and Diderot we learn that "the portrait is a new chef d'oeuvre, worthy of that same chisel which seems destined to give immortality to so many people." How little could the Lodge know, how little did Houdon or Jones dream that this portrait would be the principal means of conveying to admiring ages the features of this wonderful fighter, and that this very bust would be the means of identifying the body and restoring to America the remains of its greatest naval hero.

Such was the calibre of the men forming the Lodge Neuf Soeurs that after a hundred and twenty five years biographies of no less than nineteen of the members at the time Franklin was master and John Paul Jones became one of them, may be found in the Encyclopedia Britannica. And in present day dictionaries of biography are to be found the names of as many more not included in the Britannica, which frequently excludes through sheer force of necessity men whose achievements entitle them to representation in such a work.

What a Lodge that was!

CRYPTIC MASONRY IN NEW YORK

Wor. Bro. W. J. Allen.

There are no records so far brought to light whereby the date of origin of what are termed the Cryptic degrees in Freemasonry can be definitely determined, and authorities on the subject widely differ in their views.

In an historical report by Bro. Vincent W. Bates to the Grand Council, Royal and Select Masters of the State of New York, June, 1861, it is claimed:

"The degrees of Royal, Select and Super Excellent Master, as conferred under authority of the Grand Council of the State of New York, derive their

III, King of Prussia, who was in 1761, Most Puissant Sovereign Grand Commander of the 33rd degree, at Berlin, where the Supreme Grand East of the Ineffable Degrees were then held.

While there is a very grave question of the authenticity of this statement, or any other attributing to Frederick the Great, a knowledge of anything connected with Masonry beyond the symbolic degrees, it is an undoubted fact, they were originally conferred as detached degrees by the Ancient and Accepted Scottish Rite, and originated prior to 1790, and probably were brought to this country by Stephen Morin or his successor, and to a great extent, in the Southern States, were controlled by the Southern Jurisdiction Scottish Rite up to a very recent period, by the authority of which Councils were chartered and Grand Councils organized.

Referring to the proceedings of the Grand Council of Arkansas, we find that November 6th, 1860, "A Convention of Royal and Select Masters convened at Masonic Hall in Little Rock, on the invitation of the Supreme Council, 33rd degree, for the Southern Jurisdiction of the United States, for the purpose of forming a Grand Council of Royal and Select Masters. III. Albert Pike, 33rd degree, M. P. Sov. Gr. Com. President."

The first of the Cryptic degrees to be instituted was probably that of Select Master, or as it was originally known "Select Mason of Twenty Seven," and probably the oldest known document referring to this degree is the certificate or patent, dated November 9th, 1790, granted to Abraham Jacobs, a Hebrew schoolmaster from New York, at that time residing at Kingston, Jamaica, by Moses Cohen, Inspector General, (Scottish Rite), certifying that he, Jacobs, had received all the degrees up to Sovereign Knight of the Sun, including that of "Select Mason of Twenty Seven," and giving him "full power to initiate brethren and constitute lodges agreeably to our rules." Brother Jacobs returned to New York in 1803 and be-

gan the work of disseminating Scottish Rite Masonry and the detached degrees connected with it. Referring to his diary we find the following entries:

"New York, 19th November, 1808. Conferred the degree of Select Masons of Twenty Seven, on Brother Moses Levy Maduro Peixotto by his request.

New York, 26th November, 1808. Conferred the degree of Select Masons of Twenty Seven, on Brother John James Joseph Gourgas and Brother John Baptist Desdoity; also conferred on them and on Brother Peixotto, the Dublin Royal Arch, by their request."

Under date of December 4th, 1802, the Supreme Council, 33rd degree, Southern Jurisdiction, issued a circular in which, after enumerating the different degrees conferred by authority of that body, is added:

"Besides these degrees, which are in regular succession, most of the inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate free of expense, to those brethren who are high enough to understand them; such as Select Masons of Twenty Seven, and the Royal Arch as given under the Constitution of Dublin, etc., etc."

Probably one of the foremost in disseminating the Cryptic degrees and organizing Councils of Royal and Select Masters, was Jeremy L. Cross, who received these degrees from Brothers Eckels and Niles at a communication of the General Grand Chapter, R. A. M., held at Baltimore, Md., in 1816, when he, Cross, was appointed General Grand Lecturer of that body. Authorities differ as to how he obtained authority to confer the Cryptic degrees and constitute councils; some say he purchased the right from Eckels and Niles, others claim he was simply commissioned, but all acknowledge that he used the power, however acquired, for his own personal gain, and established Councils of Royal and Select Masters

throughout the Southern and Western states, New Jersey, and all the Eastern states except Rhode Island, irrespective as to previous occupation of the territory. The course pursued by Cross, caused considerable feeling among the Councils previously established, and the Grand Council of New York refused to recognize the Councils organized by him, which probably will account for the action of the Grand Council of Connecticut, primarily a Cross organization, in granting charters to three Councils in the City of New York in 1854, despite the fact, a Grand Council had been in existence in the state of New York for nearly half a century.

So far as existing records show, the first Grand Council of Royal and Select Masters organized, was the result of a charter granted in September, 1807, to Columbian Council, now No. 1, "Royal Masters," in New York City, by Joseph Cerneau, the records of which, however, prior to 1810, have been either lost or destroyed. The first of the existing records of this body are the following of a meeting held at:

"St. John's Hall,

"New York, September 2, 1810.

"At a meeting of a number of Royal Master Masons, Resolved, that Bro. Thomas Lownds take the chair and open a Council of Royal Master Masons.

"Resolved, That the regular meetings of the Council be held on the eighth day of every lunar month, and at such other time and place as the Thrice Illustrious Royal Master shall think proper for the good of said Council; and that the election of officers shall take place at the time the Sun enters Cancer.

"Resolved, That this Grand Council be known and distinguished by the name of Columbian Grand Council of Royal Master Masons for the City of New York.

"Resolved, That this Grand Council proceed to elect officers to serve until 21st June next."

The following Brethren were elect-

Thomas Lownds, Thrice Illustrious G. R. M.; John E. Buchell, Ill. Deputy, G. R. M.; William Craig, Ill. Grand Warden; John Manned, Grand R. Marshal; John Utt, Senior R. Marshal; Zebedee Ring, Junior R. Marshal; Peter Roome, Treasurer; Jones Humbert, Jr., Recorder; George Woodruff, Conductor; Henry B. Roome, Herald.

The following Brethren were appointed a committee to draft By-Laws for the use and regulation of this Grand Council:—Thomas Lownds, William Craig, Samson Simpson, Jones Humbert, Jr., and Peter Roome. The following Brethren were elected and exalted to this Ancient and Royal degree; John N. Johnston, Royal Arch Lodge, No. 2; Robert Roberts, Hiram Lodge, No. 7; John Gowan and Asa Garnsey of Benevolent Lodge. The Grand Council closed with S. S."

In addition to the brethren just named, there were present on this occasion, William Foster and George Woodruff of Benevolent Lodge, Robert Young, Samuel O. Smith and Andrew Lloyd of Abrams Lodge (now Pioneer), and Peter Roome, King of Fredonia Chapter.

The following resolution in the minutes of a meeting held December 5, 1810, bring to light the institution of a detached degree in connection with the rite: "Resolved, That the 'Knights of the Round Table' meet on the 7th of the present month. Council closed." Agreeably to this resolution a "Council of the Knights of the Round Table" was held on the 7th, and the following Companions were dubbed Knights of the Order: Levy Nathans and Henry B. Roome, and the minutes of a meeting held March 4, 1811, bring to light another detached degree known as "a Chapter of Illustrious Knights of the H. O. of the Garter," (Honorable Order of the Garter), this is also noted as "Knights of this Invincible Order," and the minutes of a meeting held November 10, 1811, bring to light still another detached degree, that of "Knights of the Order of St. George of Canadocia"

ceedings of Columbian Council, nor the first By-Laws, defining the qualifications for membership, and from the fact that the Lodge, alone, of which the candidate was a member, is with but few exceptions named, the presumption is, the degree of Master Mason was deemed sufficient for eligibility to membership at that time.

The following in the first code of By-Laws, adopted April 21, 1812, would lead to the inference that the Royal Master degree was being conferred by others than Columbian Council. "No Brother exalted in any clandestine way within this city after the date of these By-Laws, shall be received as a visitor in this Grand Council of R. M. M., until he be properly healed, and pay the sum of seventy-five cents into the treasury of said Council." During its existence Columbian Council had been conferring the degree of Royal Master on brethren from all parts of the country, and at an "Extra Meeting" held December 6, 1817, received the first petition for a charter, or as it was termed in the petition, a sanction to a Council of Royal Masters organized "in the town of Boston." The proceedings of a meeting, held December 22, 1817, contain the first mention of the Super Excellent Master degree, and is as follows:

"Super Excellent Masters' Lodge opened in ample form.

"The following Companions received the degree of S. E. M.:—John Mayell, Tobias W. Bedell, Charles Rose, Edward S. Bellamy, H. Westervelt." June 21st, 1820, Thomas Lownds, who had been Thrice Illustrious Grand Master since the organization of the Council, was succeeded by Silas Lyon.

The first appearance in the records of Columbian Council, or Grand Council, of the degree of Select Master, which apparently up to this period had been conferred by a separate body, presumably organized by brethren who had received the degree of Select Master, or as it was then known "Select of Twenty Seven" from Abraham Jacobs prominent

is found on a fly leaf of the minute book of the Council, and is as follows:

"November 25, 1821.

"At a meeting of the Select Masters Council, held at St. John's Hall, present, Thomas Lownds, Th. Ill. P. G. R. M. Opened the degree of Select Masters of Twenty Seven. The following brethren were admitted and received this degree: Samuel S. Birdsall, Garrett Stack, Daniel West, Thomas Slade, Ransom Beach, Ralph Malbone, Joel Curtis, Jared L. Moore, John Barker and John Allen."

This is followed by a reference in the minutes of the Council under date of December 2, 1821, when:

"A communication was received from the Council of Select Masters informing this Council that they were willing to be invited to come into the Council of Royal Masters. The question being taken it was unanimously agreed that we accept the proposal.

"Resolved, That the fee for the degree of Select Master be \$2.00."

April 30, 1822, a new code of By-Laws was adopted to conform to the changed conditions, naming the degrees of "R. M., S. E. M., and Select of Twenty Seven," the name of the Grand Council, however, remained unchanged, until the union of that body in 1860, with the Grand Council organized in 1854.

Among those who received the degrees at the meeting of May 18, 1822, appears the name of Reuben W. Folger, who in later years became prominent in the several schisms which convulsed the Craft in the State of New York.

Prior to 1823, Columbian Council, or as it termed itself, Grand Council, claimed jurisdiction over New York City alone; but: "At a convention of Past Officers of Columbian Council of Royal Master Masons, held on the 25th day of January, 1823, in pursuance of the following resolution passed at a regular meeting of Columbian Council of Royal Master Masons on the 18th instant, to wit:—'Resolved, That it is expedient to form a Grand Council of Royal Master Masons and

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THE GRAND LODGE.

The proceedings of the Grand Lodge of Free and Accepted Masons of the State of New York have become history. The annual communication of this grand body, the largest in the world, was held in the city of New York on the 1st, 2d and 3d of May. It has been said that this annual communication was one of the most interesting and important that had been held in years, but whether this be so or not, it is quite evident to some that a more intelligent comprehension of conditions exists than in former years. The annual communication of 1905 was the beginning of the awakening, and good results were produced by the action of the Grand Lodge at this session in adopting, so far as possible, several amendments to the constitution that will not only safeguard the finances but also protect the Craft from the evils that are fastening themselves upon our time honored institution. The opening ceremonies on the afternoon of the first day's proceedings were as usual of an impressive character, and to the brother who for the first time was in attendance at the Grand Lodge, it must have been an inspiring scene. But one Past Master who "served one year in the chair of Master prior to the 31st day of December, 1849," and because of that fact is a member of the Grand Lodge, was present. When the name of Wor. Bro. Joseph H. Horsfall of Poughkeepsie Lodge, was called it was greeted with great applause. The address of Grand Master Frank H. Robinson was a lengthy document, but the matters that had to be placed before the Craft could not have been

He said in part: "Everywhere, from the centers of business activities and the remote and sparsely settled hamlets of our jurisdiction come the glad tidings of prosperity and happiness. The conscientious labors of all have been abundantly rewarded, and the blessed influence of untiring devotion, unflagging zeal and unselfish actions have resulted in immeasurable blessings to all our Masonic households. Our hearts go out in gratitude to the Great Architect of the Universe for all His mercies and our voices in truth and sincerity can exclaim, with the Psalmist, "How beautiful are all Thy tabernacles, O Lord of Hosts." He referred to the disaster that had come upon the city of San Francisco by earthquake and fire, where thousands of our brethren, their families and friends, were left homeless and penniless. He telegraphed at the very beginning to the Grand Master of California his fraternal sympathy for the sufferers and invited him to draw on the Grand Lodge of New York for \$5,000 pending voluntary contributions from the Lodges.

He said that every Master was either written or telegraphed to collect and send contributions to the Grand Treasurer, and the brethren have been prompt and most generous. "The Craft of this State have again shown in a most substantial way that they are ready for and equal to all emergencies, and that the spirit of our fraternity is not upon the surface, but deep in the heart.

The Grand Lodge of New York is in friendly relations with the Grand Lodges of the world with the exception of the Grand Lodge of Idaho. We may possibly be able to worry

The Grand Master reported as having issued dispensations for three new Lodges during the year.

He refers to the Masonic Sanatorium for Consumptives and recites the action of Grand Lodge last year, and sums up in these words: "In view of the action of the Grand Lodge, we are thoroughly committed as Trustees of all this property, and must guard the funds voluntarily contributed until the time shall arrive when sufficient money is in hand with which to erect buildings and maintain the Sanatorium from the earnings of investments." Speaking of the effort to raise funds with which to erect a monument to Daniel D. Tompkins, a Past Grand Master, he expected that sufficient funds would be forthcoming to complete the monument. He said: A site has been selected that will appeal to all the Masons of the world as the one place, above all others, where the monument may be seen to the best advantage.

The very centre of City Hall Park in New York City, we hope, is to be the location, where it will be observed by all observers, and redound to the credit of the Masonic fraernity, as well as perpetuate the memory of a man whose public life was an example of the principles taught by Freemasonry. "We confidently expect that the authorities in this city will give approval to the design, and that the bronze and marble of a Masonic monument, in which we will all take great pride, may greet you upon your annual pilgrimages to this Hall."

A model of the monument was on exhibition.

The Grand Master forsees the danger that will eventually result from the rapid manner of "making Masons," and gives timley warning to the Craft in these words:

"It is not a pleasure to sound an alarm; but sometimes it is wise to do so to prevent misfortune or destruction. More than 10,000 brethren were initiated during the year 1905 in

of a single year. Masonry is popular, and because of its present popularity many are knocking at its doors for admission.

The time has come when it is absolutely necessary to exercise the closest scrutiny in the character and qualifications of those who seek membership with us.

The year following the Civil War saw the greatest number initiated during any one year of the existence of this Grand Lodge. That growth was not a healthy growth, as subsequent unaffiliations three or four years thereafter for non-payment of dues amply testified. All our Lodges, with a few exceptions, are strong numerically, and therefore in the additions to be made to membership quality alone should be the standard.

If this rule be observed the admission to our Home in years to come will be fewer in number and the candidates accepted become contributors to that Home rather than inmates. Why compel yourselves to apologize for brethren admitted through inefficient and careless examinations? Why not daily elevate the standard of the fraternity, in which, in spite of all our mistakes, membership is sought by the wise, the good and the great?" He reported that the proceeds of the Knights Templar Charity Ball held in January, 1905, amounting to \$13,311.43, had been set aside for the purpose of the higher education of those young men and women, wards of our fraternity, who desired to become more useful members of society. The fund is to be known as the "Knights Templar Endowment Fund." He said in connection with this subject that: "No act of this administration has given me more pleasure than to have had something to do with the creation of a fund which must appeal to all as one of the most deserving of practical charities." He explained the reason for purchasing the property on Twenty-fourth street for the use of the Grand Lodge and the desirability of arranging it for the Lodges in New

"Plans have been made and the contract has been let for the building of an addition which will accommodate more than 125 additional inmates. The improvements are to be made with the future in view, and after general plans for the accommodation of several hundred, the buildings to be erected from time to time in harmonious proportions to suit the demands. It was thought best not to erect the whole building according to the completed plans at this time, and allow accommodations for hundreds to remain unoccupied, but simply build for the present generation, keeping in mind the order and symmetry of the building, so that it may be enlarged as necessity requires." The annual report of the Grand Secretary presented some interesting facts.

He reported that 772 Lodges had made returns of their work, in which were initiated, 10,356; passed, 10,167; raised, 10,071; affiliated, 993; restored, 1,167, leaving a total membership on the 30th day of December, 1905, of 139,203 Master Masons. The fees and dues from Lodges amounted to \$153,933.17, and receipts from other sources amounted to \$3,340.86. The trustees of the Permanent Fund reported the investments on bond and mortgage, and admitted that they had a total of \$214,379.87 on hand. A number of amendments to the constitution, passed last year, were adopted and take effect at once.

The Grand Treasurer reported that he had received about \$27,000 for the San Francisco sufferers.

The reports of the several officers and committees were read and referred to proper committees.

The officers of Grand Lodge were elected by acclamation on Wednesday morning. In the afternoon distinguished visitors from other grand jurisdictions were introduced and saluted with the grand honors.

Each one addressed the brethren assembled, but the speech that was "the best" came from the Grand Master of Delaware. "You ought to have

was a cracker jack," whatever that may be. An eloquent tribute to the departed of the Craft was pronounced by one of the Grand Chaplains.

We note that the good work begun last year by a special committee of five Past Grand Masters is to be continued since a number of amendments to the constitution, proposed by Past Grand Master John Stewart, are directly in that line. Among them is one to increase the number of Grand Sword Bearers, Grand Stewards and Grand Directors of Ceremonies to eight, and also a Grand Advocate General which will make nine additional Grand Lodge officers. An excellent proposition is that when a member has been unaffiliated for five or more years for the non-payment of dues, he can only be restored to good standing by passing the test of a secret ballot. We know of a case where a member of a lodge has been unaffiliated for a number of years, then was restored to good standing and in the course of a year the Lodge made application for his admission to the Home. The practice of hurrying candidates through by holding special communications prevails to some extent in Lodges in New York City, and this demoralizing practice may be lessened to some extent since the consent of the District Deputy must be obtained before so doing. Then another good proposition is that but one degree can be conferred at the same communication. Another amendment provides that a candidate can not be passed or raised in another Lodge without a written request, under the seal of the Lodge in which he was initiated, and this request must be endorsed by the District Deputy. An amendment is proposed that will permit the Master to "spread the ballot" a second time before declaring the result.

It will prevent the taking of a ballot thirty or more times as was done by a Lodge in the 13th district last year, if it become a law. The Grand Lecturer will be required to hold a convention in every district in the State

is adopted. An amendment which aroused the brethren to action was a proposition to raise the Grand Lodge tax on every initiation from \$3.50 to \$10.00, but so great was the opposition that it had to be disposed of by laying it on the table.

It was reported that the contributions to the San Francisco fund had already reached the sum of \$30,000, and with the \$5,000 previously sent by the Grand Master it was believed the total would amount to \$50,000. Considerable discussion was had over the adoption of the report of the Commissioners of Appeals by reason of the Grand Master having modified the sentence of expulsion to that of being deprived of membership for two years, but eventually the report was adopted, sustaining the action of the Grand Master.

The matter of leaving the question of the improvement or disposition of the real estate holdings of Grand Lodge in the city of New York was placed in the hands of the trustees of the Hall and Asylum Fund, with power.

A handsomely framed and lifelike pastel portrait of the retiring Grand Master, M. W. Bro. Frank H. Robinson, was presented to Grand Lodge, and will be placed in the corridor in Masonic Hall along with other distinguished past grand officers.

M. W. TOWNSEND SCUDDER.

To be chosen to rule over the fraternity of Free and Accepted Masons in the State of New York is the highest honor that could be conferred by the Craft.

The office of Grand Master of Masons requires that the incumbent shall be a person of fine culture, of high ideals and possessed of good executive ability.

These qualifications we believe are to be found in the person of M. W. Townsend Scudder, the newly elected Grand Master. Those who had the pleasure of listening to this distin-

the annual banquet of the Masonic Veterans' Association in this city on Washington's birthday, will recall the eloquent address delivered at that time.

Bro. Scudder was "made a Mason" in Glen Cove Lodge, No. 580, in 1889, and was Master of that Lodge during 1890 and 1892. He held the office of District Deputy during 1896 and 1898. He was appointed Senior Grand Deacon in 1894. He was a Commissioner of Appeals from 1895 to 1904 when he was elected Deputy Grand Master. The Grand Master is a man of positive opinions, not vacillating in character, and having a clear conception of the mission of Masonry will endeavor to elevate the character of its votaries.

The Grand Master is a lawyer by profession, with an office at No. 1 Wall street, New York City. He resides at Glen Head, Long Island.

RETROSPECTIVE.

The stated communication of Hudson River Lodge, held on the 18th of April, found the first degree upon the trestle board. Five candidates were duly initiated Entered Apprentices on that evening.

The communication of May 2d was devoted to the conferring of the second degree upon four candidates.

The Senior Warden presided in the absence of the Worshipful Master who was in attendance upon the Grand Lodge.

At the stated convocation of Highland Chapter on the 17th April funds were appropriated to pay its proportion of the purchase money of the lot on Grand street on which the Masonic Hall is to be erected.

During the evening thirteen Most Excellent Masters were "exalted to the most sublime degree of the Royal Arch." The closing lecture was given by Past High Priest and Rev. Robt H. Barr, Ph.D., in the interesting manner so well known and enjoyed by the companions of the Chapter. Petitions for degrees were received from ten Master Masons.

Commandery met in the Asylum on Tuesday evening, the 24th April, when the Order of the Temple was conferred upon twelve candidates, in full form, and the Order of Malta was conferred in short form. A committee was appointed to consider the matter of a pilgrimage to Albany at the annual conclave of the Grand Commandery.

PROSPECTIVE.

Hudson River Lodge will confer the second degree on the 16th and the third degree on the 30th of May. The third degree will be conferred on the 6th and the first degree on the 20th of June when the Lodge will "call off" during July and August.

Highland Chapter will confer the degree of Mark Master Mason on Tuesday evening, the 15th of May, on a large class of candidates.

On the 19th of June the degree of Past Master will be conferred in full form.

Hudson River Commandery will hold its annual conclave on the 22d of May. Officers will be elected at this conclave, the reports of the officers will be presented and the annual address of the Eminent Commander will be read. Amendments to the by-laws will be acted upon at that conclave.

Newburgh Lodge conferred the first degree on the evening of April 25 and the second degree upon May 9th.

Newburgh Lodge will confer degrees as follows: Third degree, May 23rd; first degree, May 29th; second degree, June 13th; third degree, June 27th.

SELECTED.

"Charity, in its broadest application, harbors no evil thoughts against another."

"An increased power for good is developed in us as we use the abilities which we have discovered we possess."

"Never believe anything disparaging to the character of another unless you know, without a question of doubt,

"Never tell what you know to the discredit of another unless it is absolutely necessary in order to serve some worthy purpose."

"It is not what we have on that should concern us, nearly so much as what we have within us. Our outside clothing is of small moment beside honest thoughts and clean hearts."

"Divinity clears away snowdrifts by sending tiny sunbeams to melt each separately. How much more, then, may we accomplish, in the way of relief, by trying to reach individuals separately."

"It may be well and wise to discuss plans for the wholesale relief of all the distressed or methods for the absolute cure of all disease, but when we get down to individual plans, for helping individuals, we are practical."

"One man who is up, by planning to help some individual man who is down, can accomplish more practical good in a short space of time than all the theorizing of the combined multitude that does nothing but plan without a single practical example of execution."

"The life of each human being may be, and doubtless is, made up of little trifling things of no apparent value except from a self-interest, but if each one tries to link his plans into the sublime plan of Deity the worthless nothings of his existence may have inestimable value."

The Masonic Chronicler.

CRYPTIC MASONRY IN NEW YORK

Wor. Bro. W. J. Allen.

Prior to 1823, Columbian Council, or as it termed itself, Grand Council, claimed jurisdiction over New York city alone; but: "At a convention of Past Officers of Columbian Council of Royal Master Masons, held on the 25th day of January, 1823, in pursuance of the following resolution passed at a regular meeting of Columbian Council of Royal Master Masons on the 18th instant, to wit:—'Resolved,

Council of Royal Master Masons and Select Masters for the State of New York, and the Th. Ill. Past Grand Royal Master, Thomas Lownds, be requested to call a convention of all the present and past Grand Royal Masters, Deputy Grand Royal Masters, and Grand Wardens to carry into effect the formation of a Grand Council; the Th. Ill. Past Grand Royal Master, Thomas Lownds, was appointed Chairman, and the Ill. Grand Royal Master, Oliver M. Lownds, Secretary." The convention organized itself into a Grand Council, and elected officers to serve until June 21, 1824. From the organization of the Grand Council for the State, the body seems to have been fairly successful until 1828, when there appears an interregnum in the records until 1831, followed by another from 1831 to 1837, and again from that year until March 16, 1842, when at a special meeting held in the Barnes Building, No. 33 Canal Street, at which: "On motion it was unanimously, Resolved, That this Grand Council be now organized."

Resolved, That the words "and Super Excellent Master Mason" be inserted in the Warrant of Columbian Council, No. 1, after the words "Select Master," and that the same power to confer the Super Excellent Master's Degree be extended to all Councils who have received their Warrants from this Grand Council, or may hereafter, which was carried unanimously."

This last resolution would lead to the inference that despite the fact of the adoption of the Super Excellent degree by the Rite, the Councils had not been authorized to confer it.

From this date until 1860, the Grand Council and Columbian Council, No. 1, were practically one and the same. Beside the power issued in 1817 to the Council at Boston, Mass., the Columbian Grand Council issued warrants to Warren Council, No. 3, Sheffield, Mass., June 16, 1824, Washington, No. 5, Greenwich Village, Mass., October 14, 1825, a Council at Cleveland, O., January 6, 1827, one at

ton Council, Houston, Tex., January 31, 1848, and Hudson Council, Hudson, N. Y., May 7, 1824, Niagara Council, Lockport, N. Y., November, 1824, and Lafayette Council, Town of Northeast, N. Y., October 14, 1825.

In 1849, occurred the third schism in the Grand Lodge of the State of New York, in the organization of the Phillips Grand Lodge, and as the leading members of Columbian Council, and necessarily, the Grand Council, were affiliated, or in sympathy with the schismatic Grand Lodge, those of the members who remained loyal to the regular Grand Lodge, felt compelled to sever their connection with the Council, and decided to take measures to retain their identity as Royal and Select Masters. This resulted in the organization of Washington Council, August 15th, and Pennell Council, October 15th, 1853, in the city of New York, under dispensations granted by Francois Turner, M. P. Grand Master of the Grand Council of Connecticut. These two Councils, together with Oriental Council, also in New York City, were granted charters by the Grand Council of Connecticut, at the annual session of that body in 1854. May 27, 1854, these three Councils met in Convention at 643 Broadway, New York City, and organized a Grand Council of Royal and Select Masters, for the State of New York, by the election of, "M. J. Drummond, M. P. Grand Master; Samuel C. Schwartz, R. P. Deputy Grand Master; J. B. Yates Sommers, R. P. Grand Ill. Master; A. H. Bartlett, R. P. G. P. Con. of the Works; H. F. L. Bunting, R. P. Grand Capt. of Guard; E. W. Whipple, R. P. Grand Recorder; Phillip Pritchard, R. P. Grand Treasurer; D. S. Sinclair, R. P. Grand Steward; Sewall Fisk, R. P. Grand Sentinel."

The Grand Officers were installed by M. P. Past Grand Master Asa Child of the Grand Council of Connecticut, who presided over the deliberations of the Convention, and who "proclaimed the Grand Council of Royal and Select Masters of the State of New York duly and regularly organ-

until June 19th, when the Grand Council met in annual communication and the following were elected and appointed to hold office for one year:

"M. J. Drummond, M. P. Grand Master; J. B. Yates Sommers, R. P. Deputy Grand Master; John J. Tindale, R. P. Grand Ill. Master; H. F. L. Bunting, R. P. Gr. P. C. of the Works; Philip Pritchard, R. P. Grand Recorder; D. S. Sinclair, R. P. Grand Treasurer; James H. Lane, Grand Captain of the Guard; W. W. Ward, Grand Steward; I. F. G. Andrews, Grand Chaplain; Sewall Fisk, Grand Sentinel."

The Columbian Grand Council naturally objected to the invasion of their jurisdiction by the Grand Council of Connecticut, claiming that notwithstanding their affiliation in Grand Lodge matters, theirs was the only legally organized Cryptic body, in fact the first Grand Council organized in any of the States, independent of the Symbolic Grand Lodge, and had been in existence nearly half a century. At the annual meeting of the Columbian Grand Council, June 22, 1854, we find: "Several communications were read from Comps. Fitzgruder and H. Goodwin of Connecticut Grand Council to the Grand Recorder, and his replies thereto, on the subject of the legality of the authority of the Grand Council of Connecticut, or their right to establish subordinate Councils." The protest, however, probably owing to feeling engendered at the organization of the Grand Council of Connecticut, was not heeded.

The first warrant granted by the new Grand Council was to Brooklyn Council, No. 4, August 4, 1854, in the City of Brooklyn, in which James T. Brush was named as Thrice Illustrious Master; Bradley Parker, Right Illustrious Master, and William Bradley, Principal Conductor of the Works, and later, a warrant was granted for Minnesota Council, No. 5, St. Paul, Minnesota, and a dispensation for Excelsior Council at Almira, N. Y., and in 1855, dispensations were

14th, and Genesee Council, December 22nd, followed in due course by warrants. Dissensions, however, soon arose in the new grand body, the first note of which is brought to light in the annual address of the Grand Master, at the annual session of 1856, in which he states: "On the 29th day of October last, having previously received from the R. P. Grand Recorder an official notice that Pennell Council, No. 2, had forfeited their charter." under Article 2, Section 5, of the constitution then in force, I demanded of the presiding officer of said Council its warrant and properties; which order having been disregarded, I issued an edict on the 8th day of November following, declaring Pennell Council, No. 2, clandestine, and forbidding all intercourse with said Council, or with any of its members, as such, until the pleasure of this Grand Council should be made known."

The charter of Oriental Council was declared forfeited June 4th, 1858, and that of Washington Council, the last of the original Councils at the formation of the Grand Council, together with Minnesota Council which had paid no dues, nor, as the records disclose, had it paid for its charter, August 14th, 1858.

The rival Grand Councils continued with varying success until 1860, when the schism in the symbolic Grand Lodge having been healed, and realizing that brethren should dwell together in unity, the two bodies came together in the Grand Council room, at the corner of Grand and Centre Streets, on the evening of June 6th, of that year, all differences were healed and a union alike honorable to both bodies affected, in which in view of its long and honorable career, Columbian Council was given the place of honor at the head of the roll. This occasion was participated in by representatives of Columbian Council, No. 1, Brooklyn, No. 4, Adelpic, No. 7, Eureka, No. 8, Kane, No. 11, Oneida, No. 12, Central City, No. 13, Bloss, No. 14, Bruce, No. 15, Southern Tier, No. 16, and Buffalo, No. 17: and Com-

cil until the annual assembly should be held. The effect of the union was to impart new life to the rite, and from twelve Councils in the State in 1860, in 1905, it had grown to twenty-seven Councils, with a membership of five thousand, one hundred and fifteen, all enthusiastic in the work.

In March, 1871, Brother Albert G. Goodall, who was prominent in Masonic circles at that time, opened a correspondence with the Rev. George Raymond Portal, of London, England, Grand Master of the Grand Mark Lodge of England, and a prominent Royal Arch Mason of London, which resulted in sending the Grand Lecturer, Jackson H. Chase, to London, and in dispensations being granted for Grand Masters Council, July 31st, and Constantine MacDonald and Mark Councils, August 21st, in the City of London, followed by warrants numbered 57, 58, 59, and 60, granted February 6th, 1872. The Grand Lecturer was assisted in the work of conferring the degrees and organizing the Councils by Albert G. Goodall and Daniel Sickels of New York, Charles H. Thompson of Corning, and J. J. Martin of Albany. These Councils in 1873, organized the "Grand Council of England, Wales and the Colonies and Dependencies of the British Crown, (those in North America excepted)" which now has under its jurisdiction some twenty four subordinate Councils.

The initial step toward the organization of a general Grand Council, was taken at a special meeting of the Grand Council, held at St. John's Hall, January 6th, 1827, when: "On motion Comps. Chapman, Platt, Slade were appointed a committee to examine the records of the Grand Council, for the purpose of ascertaining the number of Warrants granted, to whom, when and under what circumstances, and also to correspond with such Councils, and generally to obtain every information in relation to the state of Masonry under the title of Select and Royal Masters, with a view to form if practicable a general Grand Council of the United States." This project was revived from time to time without any practical result, until June 12th, 1872, when a convention was held in the rooms of Adelpic Council, No. 7, Union Square, New York City, at which were accredited representatives from Alabama, Arkansas, Connecticut, Illinois, Maine, Massachusetts, Missouri, New Brunswick, New Jersey, New York, North Carolina, Rhode Island, Tennessee, Wisconsin

Carolina. This was followed by conventions June 11th and 12th, 1873, in Adelpic Council rooms, New York City; November 30th and December 1st, 1874, at the Masonic Temple, New Orleans, La.; August 20th, 1877, at Masonic Hall, Buffalo, N. Y., and August 23rd, 24th and 25th, 1880, at Masonic Hall, Detroit, Mich., when a constitution was adopted and a general Grand Council organized, subject to the endorsement of a majority of the Grand Councils of the United States, by the election of:

Josiah H. Drummond, of Maine, M. P. G. G. M.; George M. Osgoodby, of New York, R. P. G. G. D. M.; George J. Pinckard, of Louisiana, R. P. G. G. P. C. W.; Orestes A. B. Senter, of Ohio, R. P. G. G. Treas.; George W. Cooley, of Minnesota, R. P. G. G. Rec.; Wm. D. Wadsworth, of Alabama, R. P. G. G. C. G.; Charles R. Armstrong, of Georgia, R. P. G. G. C. C.; Edward P. Burnham, of Maine, R. P. G. G. M.; Albert D. McConaughy, of Kansas, P. G. G. S.

Between September 9th, 1880, and February 17th, 1881, this action was ratified by nine Grand Councils, and the General Grand Council became a finalty.

Considerable friction had been engendered from time to time by repeated efforts on the part of the several Grand Chapters to attach the Cryptic degrees to the Capitular bodies, and after repeated protest on the part of the different Grand Councils, at the organization of the General Grand Council, the matter was discussed and a resolution adopted, endorsing a protest to the General Grand Chapter, by the Grand Council of the State of New York, declaring the Council an independent part of York Rite Masonry, and denouncing all who might receive the Cryptic degrees, except in a recognized Council of Royal and Select Masters as clandestine. The matter was finally adjusted to the satisfaction of all concerned, and the Councils left in possession of the field.

Efforts have at various times been made by the Grand Councils, to have the several Grand Commanderies adopt laws making affiliation with the Cryptic a necessary prerequisite for advancement in the Chivalric degrees, but without success.

Cryptic Masonry, however, despite its early differences and apparent drawbacks, covers a field of usefulness peculiarly its own, in which with its beautiful and instructive ritual it is eminently successful and numbers



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