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PROCEEDINGS OF THE GRAND LODGE

OF THE

**Most Ancient and Honorable Fraternity**

OF

**Free and Accepted Masons** --

OF THE

COMMONWEALTH OF MASSACHUSETTS, --

IN UNION WITH THE MOST ANCIENT AND HONORABLE GRAND LODGES IN EUROPE AND AMERICA, ACCORDING TO THE OLD CONSTITUTIONS.

QUARTERLY COMMUNICATION

MARCH 13, 1872.

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M. W. SERENO DWIGHT NICKERSON, GRAND MASTER.  
R. W. CHARLES H. TITUS, GRAND SECRETARY.

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*Massachusetts - Massachusetts -*

Ordered to be Read in all the Lodges.

c'  
BOSTON:

ALFRED MUDGE & SON, PRINTERS, 84 SCHOOL STREET.  
1872.

~~49.23~~

~~Sac 7341.5~~  
1873, April 4.

By Bail.

March 13, June 12, Sept. 11, 1872; March 12, 1873.

**GRAND MASTER'S ADDRESS:**

**SERENO D. NICKERSON,  
76 STATE STREET,  
BOSTON, MASS.**

**GRAND SECRETARY'S ADDRESS:**

**CHARLES H. TITUS  
MASONIC TEMPLE,  
BOSTON, MASS.**

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# Abstract of Proceedings

OF

## THE GRAND LODGE OF MASSACHUSETTS.

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### QUARTERLY COMMUNICATION.

MARCH 13, A. L. 5872.

**A** QUARTERLY COMMUNICATION OF THE M. W. GRAND LODGE OF MASSACHUSETTS was held at Masonic Temple, Boston, on Wednesday, March 13, A.L. 5872. A.D. 1872.

#### *P R E S E N T :*

M.W. SERENO DWIGHT NICKERSON . . . . .	Grand Master.
R.W. PERCIVAL LOWELL EVERETT . . . . .	Deputy Grand Master.
R.W. WILLIAM F. SALMON, <i>as</i> . . . . .	Senior Grand Warden.
R.W. TRACY P. CHEEVER . . . . .	Junior Grand Warden.
R.W. JOHN McCLELLAN . . . . .	Grand Treasurer.
R.W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R.W. CHARLES W. MOORE . . . . .	Corresponding Grand Secretary.
R.W. DANIEL W. LAWRENCE . . . . .	D.D.G. Master, District No. 1.
R.W. CHARLES J. DANFORTH . . . . .	“ “ District No. 3.
R.W. CHARLES A. WELCH . . . . .	“ “ District No. 4.
R.W. JOSEPH SIDNEY HOWE . . . . .	“ “ District No. 6.
R.W. HENRY P. PERKINS . . . . .	“ “ District No. 7.
R.W. EDWARD J. SAWYER . . . . .	“ “ District No. 8.
R.W. GEORGE E. STACY . . . . .	“ “ District No. 12.
R.W. JAMES UTLEY . . . . .	“ “ District No. 13.
R.W. ABRAHAM H. HOWLAND, JR. . . . .	“ “ District No. 14.
R.W. WILLIAM T. GRAMMER . . . . .	“ “ District No. 17.
W. REV. JOSHUA YOUNG . . . . .	Grand Chaplain.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
W. MOSES G. LYON . . . . .	Senior Grand Deacon.

W. JOHN VIALL . . . . .	Junior Grand Deacon.
W. JAMES H. BOUVÉ . . . . .	Junior Grand-Steward.
W. JOSEPH B. KNOX . . . . .	“ “ “
W. LOVELL BICKNELL . . . . .	Grand Standard-Bearer.
W. JOHN M. RODOCANACHI . . . . .	Grand Pursuivant.
W. HENRY A. BROWN . . . . .	“ “
W. E. DANA BANCROFT . . . . .	Grand Lecturer.
W. ALFRED F. CHAPMAN . . . . .	“ “
BR. HOWARD M. DOW . . . . .	Grand Organist.
BR. FREDERICK A. PIERCE . . . . .	Grand Tyler.

## PERMANENT MEMBERS.

R.W. JOHN T. HEARD . . . . .	Past Grand Master.
R.W. WILLIAM D. COOLIDGE . . . . .	“ “ “
R.W. CHARLES C. DAME . . . . .	“ “ “
R.W. WILLIAM S. GARDNER . . . . .	“ “ “
R.W. ABRAHAM A. DAME . . . . .	Past Deputy Grand Master.
R.W. REV. LUCIUS R. PAIGE . . . . .	“ “ “ “
R.W. GEORGE WASHINGTON WARREN . . . . .	“ “ “
R.W. MARSHALL P. WILDER . . . . .	“ “ “
R.W. NEWELL A. THOMPSON . . . . .	“ “ “ “
R.W. CHARLES LEVI WOODBURY . . . . .	“ “ “ “
R.W. HENRY CHICKERING . . . . .	Past Grand Warden.
R.W. WILLIAM SUTTON . . . . .	“ “ “
R.W. ISAAC H. WRIGHT . . . . .	“ “ “
R.W. BENJAMIN DEAN . . . . .	“ “ “
R.W. WYZEMAN MARSHALL . . . . .	“ “ “
R.W. IVORY H. POPE . . . . .	“ “ “
R.W. ELIJAH W. BURR . . . . .	“ “ “

The Grand Lodge was opened in AMPLE FORM at two o'clock, P. M., with prayer by W. Rev. Joshua Young, Grand Chaplain.

The records of the Annual Communication of December last were read and approved.

The following Brethren were recognized as proxies:—

- W. Br. LUCIUS W. LOVELL, for Fellowship Lodge, Bridgewater.
- W. Br. SAMUEL F. MALBON, for Charles C. Dame Lodge, Georgetown.
- W. Br. CHARLES H. ATWOOD, for Ionic Lodge, Taunton,
- R. W. Br. WILLIAM F. SALMON, for Ancient Landmark Lodge, Shanghai, China.
- W. Br. JAMES J. RUSS, for Athelstane Lodge, Worcester.

W. Br. E. Dana Bancroft presented the following —

PETITION FROM SAINT PAUL'S LODGE, GROTON.

AYER, MASS., 22<sup>nd</sup> JANUARY, 1872.

*To the Most Worshipful Grand Master, Wardens, and Members of the Grand Lodge of Free and Accepted Masons, of the Commonwealth of Massachusetts:*

WE, the undersigned, members of Saint Paul's Lodge, of Groton, respectfully represent that during the year 1870, the Lodge voted to remove from Groton Centre to the village of Groton Junction, being authorized by its Charter to meet anywhere in the town of Groton, and said village of Groton Junction being a part of said town of Groton; that in March, 1871, the town of Ayer was incorporated; that said town of Ayer includes that part of Groton known as Groton Junction; that by vote of the M. W. Grand Lodge, Saint Paul's Lodge has permission to meet in said town of Ayer until the Quarterly Communication of the Grand Lodge in March, 1872; that it is more convenient for us to hold our Communications where we are now meeting; that the best interests of our Institution would be promoted by being located in said town of Ayer.

We, therefore, with the approbation of the District Deputy Grand Master, and the Lodge nearest us, respectfully petition your Honorable Body that Saint Paul's Lodge, of Groton, may be empowered to remove to, and locate in, the town of Ayer, from and after the Quarterly Communication of the Grand Lodge, in March, A. L., 5872. The prayer of this petition being granted, we promise to continue in strict obedience to the commands of the Grand Master, and the laws and regulations of the Grand Lodge.

H. W. ELDREDGE, W. M.  
 DAVID CRAM, S. W.  
 MOWRY LAPHAN, J. W. (P. M.)  
 LEWIS SANDERS, Treasurer.  
 A. S. LAWRENCE, Secretary.  
 LUTHER S. BANCROFT, P. M.  
 A. L. FESSENDEN, P. M.  
 E. DANA BANCROFT, P. M.  
 HENRY BUTTERFIELD.  
 CHARLES EMERY.

R. T. BARTLETT.  
 J. E. DICKERMAN.  
 S. C. ROCKWOOD.  
 J. W. EASTMAN.  
 WILLIAM F. PATCH.  
 A. H. CARY, JR.  
 GEORGE TAFT.  
 S. O. MARSHALL.  
 A. M. ADAMS, P. M.

DECEMBER 25, A. L. 5871.

At a Regular Communication of St. Paul's Lodge, holden at Caleb Butler Lodge Room, it was unanimously voted, that the Communications of St. Paul's Lodge be held in the town of Ayer.

A. S. LAWRENCE,  
*Secretary.*

[L. s.]

AYER, MARCH 12, 1872.

At a Regular Communication of Caleb Butler Lodge, held January 29th, 1872, the following resolution was adopted:—

*Resolved*, That the petition of St. Paul's Lodge to the Grand Lodge, for permission to remove to, and locate in the town of Ayer, be indorsed by the proper officers of Caleb Butler Lodge.

In witness whereof, I have caused the seal of our Lodge to be affixed this 12th day of March, A. L. 5872.

Attest,

B. H. HARTWELL,  
*Secretary.*

[L. s.]

OFFICE OF THE DISTRICT DEPUTY GRAND MASTER,  
7TH MASONIC DISTRICT, LOWELL, MARCH 11TH, 1872.

*To the Most Worshipful Grand Master of Masons in Massachusetts:*

GREETING:

I most cheerfully recommend that the prayer of the petitioners herewith be granted.

HENRY P. PERKINS,  
*D. D. G. M. 7th District.*

On motion it was *Voted*, That the prayer of the foregoing petition be granted, and that Saint Paul's Lodge be removed to the town of Ayer.

By-Laws and amendments to By-Laws were presented for approval from the following Lodges:—

JOHN HANCOCK, Methuen.  
JOHN CUTLER, Abington.  
CORINTHIAN, Concord.

STAR, Athol.  
SAINT MATTHEWS, Andover.  
NORFOLK UNION, Randolph,

and were referred to R. W. Br. Charles C. Dame, and W. Brs. Caleb Blodgett, Jr. and D. T. V. Huntoon.

The following petitions for Charters from Lodges under Dispensation were received and referred to R. W. Br. Ivory



H. Pope and W. Brs. Charles H. Atwood, of Taunton, and Henry J. Parker.

PETITION FOR CHARTER FOR HAMPSHIRE LODGE.

*To the Most Worshipful Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts.*

WE, the undersigned, Master Masons, to whom your Most Worshipful Grand Master issued a Dispensation bearing date of March 2, 1871, empowering us to form and open a Lodge, now, returning our Dispensation with a record of all our proceedings and our By-Laws, respectfully pray, if these be approved, for a Charter of Constitution, empowering us, with those who may hereafter join us, under the name of Hampshire Lodge, of Haydenville, in the town of Williamsburg, to perform all the ceremonies and discharge all the duties at said Haydenville, appertaining to Ancient Craft Masonry in accordance with the Constitutions of the Grand Lodge.

WILLIAM SKINNER.

ALBERT C. MORTON.

CHESTER B. HOSFORD.

GEORGE MARKS.

JOSEPH COURTRIGHT.

HIRAM G. HILL.

ALONZO S. KING.

MORRIS P. PURRINGTON.

EDWIN H. MILLER.

JOHN W. WOODWARD.

JOEL HAYDEN, Jr.

JOHN W. LYMAN.

EDWARD C. HOUGHTON.

EZBON SHARPE.

ROBERT CARTIER.

EDWARD I. MILLER.

JOSEPH FORSYTH.

HENRY M. BREWSTER.

THOMAS M. CARTER.

ANDREW FORSYTH.

BENSON MUNYAN.

SAMUEL C. WENTWORTH.

FRED W. CROSSLEY.

FINLEY L. SMITH.

JOHN H. STRICKLAND.

CHARLES SHORT.

ELBRIDGE D. KINGSLEY.

WARNER S. SMITH.

ELIJAH H. LUCE.

HAYDENVILLE, March 7, 5872.

PETITION FOR CHARTER FOR CONSTELLATION LODGE.

*To the Most Worshipful Grand Master of the Grand Lodge of Ancient, Free and Accepted Masons, of the Commonwealth of Massachusetts:*

WE, the undersigned, being Master Masons in good standing, and having the prosperity of the Craft at heart, having petitioned for and received a Dispensation, dated February 9, A. L. 5871, and having

worked one year under the same, complying with all the forms and regulations of the Most Worshipful Grand Lodge of Massachusetts, now beg leave to return the same, together with the records of our proceedings, and a copy of our By-Laws ; and, if found worthy, we respectfully pray that a Charter be granted, and that we, with such others as may hereafter join us, may be constituted into a regular chartered Lodge of Free and Accepted Masons, under the name of Constellation Lodge, of Dedham, in the County of Norfolk, and Commonwealth of Massachusetts, with full power to perform all the ceremonies, and discharge all the duties, at said Dedham, appertaining to Ancient Craft Masonry, which have not been reserved to the Grand Lodge.

FREDERICK D. ELY.	JOHN BESTWICK, JR.
ALONZO B. WENTWORTH.	J. G. TAFT,
THOMAS E. TRAMPLASURE.	ELIPHALET STONE.
ALFRED ALLWRIGHT.	CHARLES E. LEWIS.
JAMES H. PRINCE.	FRANCIS MARSH, JR.
CHARLES C. SANDERSON.	CHARLES S. WIGHT.
DAVID L. HODGES.	GEORGE HEWITT.
EDWIN A. BROOKS.	JAMES LOWDEN.
SANFORD CARROLL.	HENRY A. ATWOOD.
D. S. HILL.	WILLIAM SANDERSON.
GEORGE M. FARRINGTON.	TIMOTHY SMITH.
CHARLES MARDEN.	WILLIAM G. WARE.
SIMON B. CORLISS.	JOHN B. FISHER.
GEORGE MARSH.	P. S. YOUNG.
HIRAM HINKLEY.	J. F. WRIGHT.
WILLIAM R. RICE.	CONRAD HILLES.
HENRY W. WOODS.	GEORGE M. BIRD.
ALBERT A. MAY.	J. H. WRIGHT.

DEDHAM, March, 5872.

The Grand Master submitted the following —

#### QUARTERLY REPORT.

BRETHREN OF THE GRAND LODGE, — Since the Stated Communication held on the 27th of December last, it has pleased the Supreme Architect of the Universe to remove by death two of our Past Senior Grand Wardens, R. W. William North, of Lowell, who was Senior Grand Warden in 1860, and R. W. Richard S. Spofford.

M. D., of Newburyport, who was Senior Grand Warden in 1853. Both of these Brethren were highly distinguished as men and as Masons.

Brother North died at his residence in the city of Lowell, on the 3rd of January, aged 78 years. I attended his funeral at St. Paul's Methodist Episcopal Church in that city on the 6th day of January, accompanied by the following named officers and members of the Grand Lodge :—

R. W. CHARLES KIMBALL . . . . .	Senior Grand Warden.
R. W. TRACY P. CHEEVER . . . . .	Junior Grand Warden.
R. W. WINSLOW LEWIS, M.D. . . . .	Past Grand Master.
R. W. WILLIAM S. GARDNER . . . . .	“ “ “
R. W. JOEL SPALDING, M.D. . . . .	Past Grand Warden.
R. W. WILLIAM SUTTON . . . . .	“ “ “ “
R. W. JOHN McCLELLAN . . . . .	Grand Treasurer.
R. W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R. W. CHARLES W. MOORE . . . . .	Corresponding Grand Secretary.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
Br. FREDERICK A. PIERCE . . . . .	Grand Tyler.

Our ritual teaches that there is no light in the North ; the North therefore, we masonically term the place of darkness. But R. W. Brother William North “was a burning and a shining light” in our Order. Throughout his long and active life he has most beautifully exemplified the character of the true and courtly gentleman, the sincere and consistent Christian, the high-minded and honorable man, the devoted and faithful Mason.

In the case of one who had so long borne these parts in such a manner as to secure the unbounded respect and love of every individual who came in contact with him ; who had been honored with the rank of Senior Grand Warden in our Grand Lodge ; who had for years so commanded the mingled respect and affection of his associates as to be generally known among them by the endearing title of “ Father,” and whose honored name is borne by one of the Lodges in our jurisdiction ; in such a case it seemed eminently fit and proper that the Grand Master should attend in person, accompanied by the Grand Officers and as many eminent Brethren, his associates and friends, as could be assembled at short notice, to pay the last tribute of respect to the mortal remains of our dear,

departed Brother, to follow them to their last resting place, and to plant the sprig of acacia at the head of his grave.

Although we must deeply mourn the loss of a Brother endeared to us by so many years of valuable service and of lovely life, to my mind the exercises of that occasion had about them an element of joy and cheerfulness which I have rarely, if ever, known to characterize a funeral ceremony. Our departed Brother had lain him down in the fulness of years, after little of physical suffering, and the whole tenor of his life inspired us with the confident conviction, mingled with a serene joy, that it was well with him. Verily the sweet remembrance of his virtues shall last until time shall be no more. May we imitate them; so that, when our Brethren perform the same service for us that we rendered him, they may have the same confident assurance in regard to each and all of us that we have been received into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

Brother Spofford was born May 24, 1787, and died January 19, 1872. I attended his funeral, at his residence in Newburyport, on Monday, the 22nd of January, accompanied by the following named Brethren:—

R. W. CHARLES C. DAME . . . . .	Past Grand Master.
R. W. CHARLES LEVI WOODBURY . . . . .	Past Deputy Grand Master.
R. W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
W. ANDREW G. SMITH . . . . .	
BR. THOMAS CAHILL . . . . .	

Brother Spofford was a man of very decided and marked character and distinguished for curious learning. He had long been an ardent Mason. Of late years the infirmities of age had prevented his attendance at Masonic meetings, and he was therefore but little known to the younger Brethren outside of his own neighborhood. But when in the vigor of life he was for many years an exceedingly active and useful member of the Fraternity and to the very last manifested a strong interest in its prosperity.

On the 29th of December last, I commissioned R. W. Charles C. Dame, in my stead, to dedicate the new Masonic Hall of Saint

Mark's Lodge, of Newburyport. He discharged that duty on the evening of the 2nd of January, and made due return of the same.

On the 29th of December last, I commissioned R. W. George E. Stacy, D. D. G. Master of the 12th Masonic District, as my Proxy to dedicate the new Masonic Hall of Mount Hollis Lodge, of Holliston, which service he performed on the evening of January 9th, and made due return of his proceedings in the premises.

On the 29th of December last, I commissioned R. W. Daniel Reynolds to instal R. W. William J. Sawin, as D. D. G. Master of the 10th Masonic District. By the return, dated January 17th, it appears that the service was performed on the 16th of January in Hampden Lodge, of Springfield.

R. W. Joseph K. Baker, D. D. G. Master of the 15th Masonic District, commissioned by my predecessor, reports that on the 26th of December last, he constituted Mariners Lodge, of Cotuit Port, in the town of Barnstable, dedicated their hall and installed their officers.

On the 8th day of January, I attended a public installation of the officers of Mizpah Lodge, of Cambridge, conducted in a very appropriate and impressive manner by W. Henry Endicott, the first Master of the Lodge.

On the 13th of February, I dedicated the new Masonic Halls in the city of Lowell, in the presence of Pentucket, Ancient York, Kilwinning and William North Lodges, all of that city. The halls are very convenient, well arranged and elegantly furnished. The services were attended by about five hundred Brethren, and were followed by an historical address from R. W. William S. Gardner, of great interest especially to the Brethren of Lowell. In the evening an elegant and bountiful collation was provided by the ladies, and the whole building was crowded with a delighted and delightful company. I was assisted by

R. W. PERCIVAL L. EVERETT . . . . .	Deputy Grand Master.
R. W. CHARLES KIMBALL . . . . .	Senior Grand Warden.
R. W. TRACY P. CHEEVER . . . . .	Junior Grand Warden.
R. W. WINSLOW LEWIS, M.D. . . . .	Past Grand Master.
R. W. JOHN T. HEARD . . . . .	" " "
R. W. WILLIAM S. GARDNER . . . . .	" " "

R. W. JOEL SPALDING, M.D. . . . .	Past Grand Warden.
R. W. WILLIAM SUTTON . . . . .	“ “ “
R. W. WILLIAM F. SALMON . . . . .	“ “ “
R. W. BENJAMIN DEAN . . . . .	“ “ “
R. W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R. W. CHARLES W. MOORE . . . . .	Corresponding Grand Secretary.
R. W. HENRY P. PERKINS . . . . .	D. D. G. M. District No. 7.
R. W. WILLIAM T. GRAMMER . . . . .	D. D. G. M. District No. 17.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
W. ANDREW G. SMITH, <i>as</i> . . . . .	Senior Grand Deacon.
W. R. MONTGOMERY FIELD, <i>as</i> . . . . .	Junior Grand Deacon.
BR. FREDERICK A. PIERCE . . . . .	Grand Tyler.

On the 21st of February, I constituted Phœnician Lodge of Lawrence, and installed its officers. I was accompanied on this occasion by—

R. W. PERCIVAL L. EVERETT . . . . .	Deputy Grand Master.
R. W. CHARLES KIMBALL . . . . .	Senior Grand Warden.
R. W. TRACY P. CHEEVER . . . . .	Junior Grand Warden.
R. W. WINSLOW LEWIS . . . . .	Past Grand Master.
R. W. JOHN T. HEARD . . . . .	“ “ “
R. W. WILLIAM PARKMAN . . . . .	“ “ “
R. W. CHARLES C. DAME . . . . .	“ “ “
R. W. JOHN McCLELLAN . . . . .	Grand Treasurer.
R. W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R. W. CHARLES W. MOORE . . . . .	Corresponding Grand Secretary.
R. W. JOSEPH S. HOWE . . . . .	D. D. G. M. District No. 6.
R. W. WILLIAM T. GRAMMER . . . . .	D. D. G. M. District No. 17.
W. JAMES E. GALE . . . . .	Past D. D. G. Master.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
W. R. MONTGOMERY FIELD, <i>as</i> . . . . .	Junior Grand Deacon.
BR. FREDERICK A. PIERCE . . . . .	Grand Tyler.

After the ceremonies, we dined with the Brethren of Phœnician Lodge and a few invited guests, and passed an hour or two very pleasantly in listening to brief speeches from the Past Grand Masters.

On the 28th of February, I attended the members' Quarterly Communication of Robert Lash Lodge, of Chelsea. The pleasures of the table were greatly enhanced by remarks from five Past Grand Masters, and the singing of the original songs peculiar to that Lodge.

On the 29th of February, I publicly dedicated the New Masonic

Hall of Corinthian Lodge, of Concord. An address by Brother William W. Wheildon, and a collation after the ceremonies, afforded very grateful food for both mind and body. On this occasion I was assisted by—

R. W. PERCIVAL L. EVERETT . . . . .	Deputy Grand Master
R. W. WILLIAM D. COOLIDGE, <i>as</i> . . . . .	Senior Grand Warden.
R. W. TRACY P. CHEEVER . . . . .	Junior Grand Warden.
R. W. WINSLOW LEWIS . . . . .	Past Grand Master.
R. W. JOHN T. HEARD . . . . .	“ “ “
R. W. JOHN MCCLELLAN . . . . .	Grand Treasurer.
R. W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R. W. CHARLES W. MOORE . . . . .	Corresponding Grand Secretary.
R. W. CHARLES J. DANFORTH . . . . .	D. D. G. Master District No. 3.
R. W. CHARLES A. WELCH . . . . .	D. D. G. Master District No. 4.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
W. ANDREW G. SMITH, <i>as</i> . . . . .	Senior Grand Deacon.
W. R. MONTGOMERY FIELD, <i>as</i> . . . . .	Junior Grand Deacon.
Br. FREDERICK A. PIERCE, . . . . .	Grand Tyler.

On the 7th instant, I visited Columbian Lodge on the occasion of the first display upon these walls of the portrait of R. W. William D. Coolidge, painted by order of that Lodge.

On the 8th instant, I attended the Stated Communication of Winslow Lewis Lodge, on which occasion the members and many visiting Brethren bade an affectionate farewell to our R. W. Past Grand Master Winslow Lewis, who was to sail on the following day on his fourteenth voyage to Europe.

On the 19th of January I granted a Dispensation, returnable at the Quarterly Communication in March, 1873, authorizing Elijah Crosby and twenty-five other Brethren to convene as a regular Lodge in the town of Chatham, under the name of St. Martin's Lodge, and appointed Brother B. D. Gifford to be the first Master, Brother Harrison Hamilton to be the first Senior Warden, and Brother Solomon Nickerson to be the first Junior Warden.

On the 1st of March, I granted a Dispensation to Leonard R. Mitchell and eight other Brethren, returnable at the Quarterly Communication in March, 1873, authorizing them to convene as a regular Lodge in the town of Maynard (formerly Assabet), under the name of Charles A. Welch Lodge, and I appointed as the first

Master, Senior and Junior Wardens, Brothers Leonard P. Frost, Leonard R. Mitchell, and James L. Phillips.

On the 10th of January, I commissioned W. Br. H. P. Bouchier, Past Master of Bethesda Lodge, Valparaiso, to install R. W. George H. Kendall as Special Deputy for Chili.

On the 18th of March, I commissioned W. Br. I. B. Eames, Past Master of Ancient Landmark Lodge of Shanghai, to install R. W. William C. Blanchard as Special Deputy for China.

I have found it necessary to form a new Masonic District, numbered 17. It is under the charge of R. W. William T. Grammer as D. D. G. Master, and is composed of the following Lodges, namely,—

HIRAM . . . . .	Arlington.
PUTNAM . . . . .	E. Cambridge.
MOUNT HOREB . . . . .	Woburn.
MOUNT HERMON . . . . .	Medford.
WYOMING . . . . .	Melrose.
MOUNT VERNON . . . . .	Malden.
WILLIAM PARKMAN . . . . .	Winchester.
CHARITY . . . . .	N. Cambridge.
SIMON W. ROBINSON . . . . .	Lexington.
GOOD SAMARITAN . . . . .	Reading.

I have also made the following transfers: Amicable, of Cambridgeport, and Mount Olivet, of Cambridge, from District No. 4, to District No. 2; Trinity, of Clinton, and Wilder, of Leominster, from District No. 11, to District No. 7.

During the present year it is my intention to re-district the whole State. As the Districts are now composed the labors of several of the D. D. G. Masters are exceedingly burdensome. It will be my endeavor to arrange so that no District shall comprise more than ten Lodges and those in convenient proximity.

I have caused the "Declaration of the Freemasons of Boston and vicinity," presented to the public, December 31, 1831, to be re-printed, and copies may be procured at cost of the Recording Grand Secretary. This important and valuable document should be placed in the hands of every member of the Fraternity in this jurisdiction.

We have received from the publisher, Brother Richard Spencer, of London, an elegantly bound copy of "The old Constitutions belong-



ing to the Ancient and Honorable Society of Free and Accepted Masons of England and Ireland." It is inscribed as follows :

"To the Grand Lodge of Massachusetts, Boston, U. S., this copy of the Constitutions of the Free Masons is presented in grateful remembrance of services rendered by several Grand Officers to an only son, during his sojourn at Boston, in the spring of the year 1863.

RICHARD SPENCER, *P. G. Steward*,  
Grand Lodge of England, 2d October, 1871."

I shall avail myself of an early opportunity to make our grateful acknowledgments for this unique and exceedingly valuable volume.

I have been informed that agents have been busily engaged in different parts of the State in endeavoring to sell a book called "Ecce Orienti, or Rites and Ceremonies of the Essenes." Published by M. W. Redding & Co., New York. This work pretends to give the Masonic ritual by letters and characters. In one instance, at least, the person peddling this book was a member of a Lodge in this jurisdiction. I cannot too strongly condemn such trash, and I strictly enjoin every Brother to do all in his power to discourage and prevent the circulation of such publications. They are gross cheats and frauds, and if the Fraternity would let them alone they would soon die out for want of support. The M. W. Grand Master of Vermont has recently issued a circular cautioning his Lodges against such books, and recommending them to bring to trial and expel from Masonry any Brethren found circulating them, whether residents or not. This recommendation meets my hearty approval.

Communications have been received from the following named Bodies, so called, namely: The "Grand Lodge of British Columbia," the "Grand Orient of Brazil," and the "Grand Lodge of Utah," severally asking Masonic recognition by this Grand Lodge. I recommend that these documents be referred to a committee.

Since our last Annual Communication, the portrait of R. W. William D. Coolidge, Past Grand Master, has been placed upon these walls at the expense of Columbian Lodge, of which he is a Past Master.

The family of R. W. S. P. P. Fay, who was Grand Master in 1819, have informed me that it is their intention to present to the Grand Lodge an old family portrait of that Brother. The committee on

that subject are in correspondence with other parties which they trust will result in the securing of the likenesses of several other Past Grand Masters.

Soon after my installation, complaints were made to me that persons not Masons had in several instances gained admission to our Lodges. In one case, the individual, taking advantage of intimate personal friendship, and the confidence resulting from common membership in the Order of Odd Fellowship, had declared that he was a Mason, was believed, and, after a very slight examination, admitted. Sometime during the month of January, I was informed that a person by the name of John H. Bean, was pretending to communicate the degrees in Freemasonry to any one who would pay him from five to twenty dollars. I learned that he had visited several Lodges in company with some of his pupils, having been vouched for by a Brother in good standing. Upon inquiry of that Brother, I learned that he knew this person some fifteen years ago in this city; that he had recently called on him and stated that he had been living in Winona, Minnesota, where he had been made a Mason; that he, thereupon, proceeded to examine him, satisfied himself that he was a Mason, and gave him a letter to one of the Tylers vouching for him. Upon my statement of the reports of his doings, the Brother expressed great surprise, but persisted in the opinion that the fellow was a Mason. I immediately wrote to the Master of Winona Lodge and received a reply by return mail, stating that he knew Bean well; that he had never seen the inside of Winona Lodge; or, as he believed, of any other in that State; that some years since he lived in that town, and travelled quite extensively, offering to make Masons at any price; that some of his dupes commenced a civil action against him, on which he was lodged in the county jail, where he was kept for several months; that on his release he left the State and had not been heard of until my letter was received. I took such measures as seriously obstructed his operations, and he soon left for New Hampshire. I communicated these facts to the M. W. Grand Master of that State, who immediately issued a circular cautioning his Lodges against this person.

On account of these and other cases somewhat similar, I deemed it necessary to issue the following Regulation:—

## GRAND LODGE OF MASSACHUSETTS.

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GRAND MASTER'S OFFICE,  
BOSTON, Feb. 8, 1872.

*To the Worshipful Masters of the Lodges throughout our Jurisdiction :*

Whereas it has been reported to us that in several instances Lodges in this jurisdiction have been visited by persons not members of the Fraternity, it is hereby ordered that no one be admitted into any of our Lodges who is not known to be a Mason in good and regular standing, unless he is vouched for by some well known Brother, or produces the Certificate of some Grand Lodge and passes a strict examination.

Masters of Lodges are enjoined to enforce this regulation stringently, and to caution the Brethren that in order to vouch for any one it is necessary to have sat in a Lodge with him and to be able to tell the Degree upon which the Lodge was working at the time.

As an additional safeguard it is recommended that each Lodge keep a Visitor's Book and require every visitor to register his name before entering the Lodge. You are specially cautioned not to admit the following named spurious Masons, to wit,—

John H. Bean, who resides at 93 Leverett street, Boston ; George Downes and Asa Smith, both of whom are employed in a provision store, No. 66 Leverett street, Boston. The first named impostor pretends to communicate the Degrees in Freemasonry to any one who will pay him a small sum of money. The other two have received their information from him. Too great care cannot be exercised to shut out such pretenders.

Very truly and fraternally yours,

SERENO D. NICKERSON,  
*Grand Master.*

If necessary, to prevent the admission of such impostors, we must multiply the safeguards. The attention of the Masters of Lodges is especially called to the importance of the appointment of *competent* Brethren upon committees of examination, which should rarely, if ever, be conducted elsewhere than in the Masonic apartments, and always with the utmost dignity and thoroughness.

My predecessor referred to me for decision a case which was presented for his consideration shortly before the close of his administration. Montacute Lodge, of Worcester, expelled from membership for non-payment of dues, a Past Master, under the following By-Law:—

## "ARTICLE VIII.—ANNUAL DUES.

"SEC. 1. Penalties. Every member of this Lodge shall, at the Annual Communication, pay two dollars for the support of the Lodge. And every member who shall neglect or refuse to pay said sum for the space of one year after it shall have become due, having been properly notified of said fact by the Secretary, shall cease to be a member by vote of the Lodge."

The same printed notice was sent to him as to other members, reciting this By-Law and having at the foot printed items, as follows : —

" Brother.

" Your dues for the present year amount to

\$	Lodge Dues.
\$	Arrearages.
\$	Grand Lodge Tax.;

The only difference between [his notice and that sent to other members of the Lodge, was in the figures written against these last named items. The member was not present. Upon these facts I rendered the following decision : —

## GRAND LODGE OF MASSACHUSETTS.

OFFICE OF THE GRAND MASTER,

BOSTON, Feb. 5, 1872.

NELSON R. SCOTT, Esq.

Master of Montacute Lodge.

*Dear Sir and W. Brother,*—Your communication of the 5th December last, in relation to the suspension of W. Brother ———, has been duly considered and I am clearly of the opinion that the proceedings of your Lodge were irregular by reason of insufficient notice to Brother ———.

The action of the Lodge was calculated and intended to deprive the accused of important and valuable rights and privileges. By the common law in such a case, he would have been entitled to a distinct and specific notice of the time and place of trial, that he might appear and, if possible, avoid the penalty. Masons surely should guard each other's rights even more carefully.

Your By-Law upon this subject requires the Secretary to notify the delinquent of his neglect or refusal to pay the annual dues for the space of one year, after they shall have become payable, but it does not require him to notify him of the time when the Lodge will consider the subject of the enforcement of the By-Law in his case. The last named proceeding, being in the nature of a trial, should be clearly and distinctly brought to the notice of the delinquent, in order that he may excuse and defend himself.

Your proceedings in the premises having been irregular in this particular, it is my opinion that the action of the Lodge is void and of no effect, and consequently that W. Brother —— is still a member of Montacute Lodge.

Very truly and fraternally yours,

SERENO D. NICKERSON,  
*Grand Master.*

In accordance with this decision the Brother's name was, by direction of the W. Master, restored to the roll of the Lodge. I have very carefully considered this opinion both before and since it was given, and entertain no doubt of its correctness. I believe it to be the clearest right of every Brother, whether expressed in the By-Laws or not, to be notified of the precise time when the Lodge intends to act upon his particular case in the matter of a deprivation of important rights and privileges. In this case, the Brother had been liable to this discipline for several years, and there was nothing in his notice to warn him that the same indulgence would not be continued. In my judgment, it is no answer to say that the Lodge acted correctly under the By-Law as far as it goes, and as the Grand Lodge had approved the By-Laws, therefore their action was regular. It is not to be supposed that every code of By-Laws is absolutely perfect and contains every provision necessary to guard every Masonic right of its members. Whether so laid down or not, it would seem to be a fundamental principle of Masonic justice, to say the least, that the Brother should be notified of the precise occasion when the Lodge proposes to take action affecting him personally and individually.

There is reason to fear that this precaution has been neglected in many Lodges, and that this decision will affect a large number of cases and bear hardly upon some Lodges. I therefore recommend that this subject be referred to a committee who shall consider the propriety of the confirmation by the Grand Lodge of the action of the Lodges in such cases where the proceedings were otherwise regular.

One of the most fruitful causes operating to disturb the harmony of the Fraternity is the admission of rejected candidates by a Lodge other than the one to which application was first made. It is becoming a common practice, as soon as a candidate is rejected, for

his friends to quietly procure the recommendation of six members as required by the Constitutions, studiously concealing their doings from the members known, or supposed, to be unfavorable to the candidate, take the petition to a Lodge in another town where he is but little known, and by their personal influence force it through. It is not uncommon for Brethren knowing a candidate to be unworthy and conscientiously acting upon that knowledge, to receive the first intimation that their efforts to preserve the purity of the Institution have been frustrated, upon the application of the candidate whom they have opposed to visit their Lodge in which he was rejected only a few weeks before.

The Constitutions require that three of the six members signing the recommendation shall be the Master and Wardens. This provision is founded partly on the supposition that they would know more about the case than private members, and partly on the fact that it is their official duty to guard the rights of all the members and to see that no unfair advantage is taken of any of them. It is charged, however, that these officers have in certain cases assisted in such secret proceedings as I have described. In my judgment such recommendations should be granted very rarely and with great caution; only in cases where it is clear that the opposition to the candidate springs from private and personal motives in no way affecting his moral character, and even then, it should be confined to one or two members.

So eagerly are such cases sometimes pushed that the Constitutional provisions are utterly disregarded and even grossly and wilfully violated. One of your committees has now under consideration a case in which it is alleged that a Master presented to his own Lodge an application from a candidate whom he knew to have been rejected in another Lodge, concealing that fact and of course presenting no recommendation, although he was carrying on a correspondence with the Master of the other Lodge upon the subject of the rejection of this very candidate.

A case has recently been brought to my knowledge which I feel compelled to lay before you. As a general rule, for the promotion of harmony and the avoidance of scandal, I should settle such difficulties without troubling the Grand Lodge with them. But the

Constitutions are so clear in this instance that your interposition seems to be indispensable.

About a year ago an application was presented to Siloam Lodge, of Westboro', and rejected. A second ballot was taken with the same result. Five other petitions were acted upon and some of the members retired from the Lodge. The Master then called up the first petition again and ordered a new ballot which was pronounced clear. A few days after, one of the members protested against this action to the Master, but he insisted that it was correct. Thereupon, the case was reported to the Grand Master, who, through the D. D. G. Master, directed a stay of all proceedings in the case until further orders. Two or three months afterwards, at a Stated Communication, the Master remarked that he had not heard anything more about the case and that he thought it was about time it was settled. Accordingly he ordered another ballot, and the candidate was emphatically rejected. Soon after, a recommendation was drawn up, signed by the Master and Senior Warden, and presented to the Junior Warden, who refused to sign it. At the annual election the Junior Warden was chosen Master, and at a Stated Communication held soon after his installation, the rejected candidate applied to visit the Lodge, claiming to have been made a Mason in Quinsigamond Lodge. The Master refused to admit him, and cited in support of his position Part IV., Article III., Section 2, of the Constitutions.

He reported the case to me and I immediately issued the necessary instructions forbidding the admission of this individual to the Lodges. Upon examination of the recommendation, it appears to have been signed by the Master, Senior Warden, Secretary, two Past Masters and one other member. Between the signatures of the Senior Warden and the Secretary, a blank was left against which are placed the letters J. W. It is clear, therefore, that the parties who managed this affair, or some of them, knew what the requirements of the Constitutions were, and deliberately violated them.

Another grave consideration involved in this case, is the fact that some of these Brethren have knowingly and wilfully disobeyed a plain and positive order of the Grand Master.

Both of these offences should be severely rebuked and punished.

The officers of Quinsigamond Lodge frankly admit their error, and

plead in extenuation that they were working under Dispensation, and had not had the advantage of any previous experience ; that they had not become familiar with the Constitutions, and were thrown off their guard by the fact that the petition was presented by a Past Master, who should, of course, know what was required, and see that it was in form. I am satisfied that no wrong was intended on their part, and that they sincerely regret their irregular proceedings.

The severest censure is due, if the facts are correctly reported, to those Brethren who have persistently pressed this matter in violation of the Constitutions, the order of the Grand Master, and the rights of their Lodge and its members.

The language of the Constitutions is so clear and imperative that I have considered the case beyond my reach, and that the Grand Lodge alone could heal this candidate. I recommend that a committee be appointed to investigate this case, and that they be instructed to consider the expediency of so amending the Constitutions as to require such a recommendation to be countersigned by the D. D. Grand Master for the District in which the candidate was rejected.

The Recording Grand Secretary submits the following report of the receipts and disbursements for the relief of Masonic sufferers by the fires in Chicago and Michigan :—

TO SERENO DWIGHT NICKERSON, Esq., *M. W. Grand Master* :

The following additional sums have been received for Chicago and the West, since the report made at the Annual Communication in December last:—

<i>Lodge.</i>	<i>Location.</i>	<i>Amount.</i>
PLYMOUTH . . . . .	Plymouth (additional) . . . . .	\$15 00
PURITAN . . . . .	South Abington . . . . .	60 00
FRATERNAL . . . . .	Hyannis . . . . .	100 00
RABBONI . . . . .	South Boston . . . . .	50 00
QUINEBAUG . . . . .	Southbridge { and one box of cloth- ing, sent to Michigan }	33 00
MOUNT HOPE . . . . .	Fall River . . . . .	50 00
SAINT JAMES . . . . .	Mansfield . . . . .	50 00
MONITOR . . . . .	Waltham . . . . .	100 00
UNITED BRETHREN . . . . .	Marlboro' (additional) . . . . .	5 00

*Amount carried up,*

\$463 00



	<i>Amount brought up,</i>	\$463 00
MOSAIC . . . . .	Danvers . . . . .	53 00
ELIOT . . . . .	Jamaica Plain . . . . .	25 00
RURAL . . . . .	Quincy . . . . .	100 00
SAINTE BERNARD . . . . .	Southboro' . . . . .	41 00
		<hr/> \$682 00

One hundred dollars of this has been sent to Michigan, and the remainder, with the former balance of \$17.43, has been sent to Chicago.

The Brethren in Worcester contributed the sum of \$1,902 immediately on learning of the fire in Chicago, and sent it by the hand of the D. D. Grand Master, R. W. Rev. T. E. St. John.

King Solomon's Lodge, Charlestown, sent \$100 directly to the Grand Master of Illinois.

Winslow Lewis Lodge, Boston, has contributed \$677.10 for the purchase of jewels, collars, Bible, and working tools, for Blaney Lodge, Chicago.

Ionic Lodge, Taunton, contributed \$200 towards the general fund raised in that city for Chicago relief.

Amount reported Dec. 13, 1871 . . . . .	\$5,117 43
“ “ this date . . . . .	682 00
“ sent directly from Lodges . . . . .	2,879 10
Two boxes clothing, valued about . . . . .	225 00
	<hr/>

Total amount contributed for Masonic relief . . \$8,903 53

CHARLES H. TITUS, *Grand Secretary.*

At the Annual Communication in December, 1869, a petition was presented from Blackstone River Lodge, soliciting the good offices of this Body in behalf of Brother Benjamin Booth, a member of said Lodge, who was then confined in jail at Londonderry, Ireland, awaiting trial on the charge of murder. The committee to whom this petition was referred recommended that the Grand Master be requested to transmit to the Grand Lodge of Ireland official copies of documents attesting the good character and Masonic standing of the prisoner while a resident of this State, and to request that Body to make such use of them as should best aid him.

At the Quarterly Communication in June, 1870, the Grand Master reported that this request had been complied with, and submitted the reply of the Grand Lodge of Ireland, stating that "under the peculiar circumstances of the case they could not interfere in the matter."

Brother Booth was convicted of manslaughter and sentenced to five years imprisonment. A strong effort was made to secure his pardon, in which the whole jury joined ; but the government declined to grant it at that time, although some encouragement was given that it might be done in future.

A few days since, my attention was called to the matter, and I was solicited to aid in another effort to secure the restoration of Brother Booth to his family. Upon examination of the case I came to the conclusion that the killing was a justifiable homicide committed in self-defence. Accordingly, I wrote to the Grand Master of England reciting the facts as they had been reported to me, and requested him to use his influence to have the question of granting a pardon reconsidered, and, if possible, favorably acted upon. I addressed my letter to the Grand Master of England, because I thought that his recent mission to this country and pleasant intercourse with the Brethren here might inspire him with special interest in the case. I also availed myself of the opportunity afforded by the intended visit of R. W. Br. Winslow Lewis to Europe to press the application more strongly. I placed in Brother Lewis' hands a detailed statement of all the facts, and requested him, if possible, to visit the prisoner and to plead his cause with the Grand Master and Lord Lieutenant of Ireland ; but at all events to personally present the matter to the Grand Master of England and entreat his aid. I have no doubt that Brother Lewis will exert himself to the utmost to relieve our distressed Brother, and thus swell the debt of obligation owing to him from the Fraternity of this jurisdiction and largely increase (if such a thing be possible) the love and gratitude they feel for him.

All of which is respectfully submitted,

SERENO DWIGHT NICKERSON,  
*Grand Master.*

R. W. Br. John T. Heard asked to be excused from longer service as Chairman of the Committee on Portraits of Past Grand Masters, as he expected to be absent from the State during the coming season, and, his request being granted, it was moved that the Grand Master be appointed Chairman of said Committee, and the motion prevailed.

The Grand Master announced the following Committees:—

On the decease of R. W. William North, of Lowell, R. W. Brs. William S. Gardner and Wyzeman Marshall and W. Br. Horace J. Joslin.

On the decease of R. W. Richard S. Spofford, M. D., of Newburyport, R. W. Brother Charles C. Dame, and W. Brothers William F. Hurd, and J. Warren Lamphier.

The committee to whom were referred amendments to the Grand Constitutions proposed at the Annual Communication in December last, made report:—

#### REPORT OF COMMITTEE ON AMENDMENTS.

IN GRAND LODGE, March 13, 1872.

*To the Most Worshipful Grand Lodge:—*

THE proposed amendments of the Constitutions referred to the undersigned, having been duly considered by them, they ask respectfully to

#### REPORT.

The amendment relating to the election of Grand Officers would make the choice of Grand Treasurer and Recording Grand Secretary depend upon a two-thirds vote. In view of the important duties devolved upon those officers, rendering the utmost care in their selection necessary, the committee think that the proposed amendment should be adopted.

The amendment proposed relative to the jewels of Past Grand officers, should, also, in the opinion of the committee, be adopted.

The proposition relative to the jewel for a Past Warden of a Lodge, ought, in the judgment of the committee, to leave such past officer at liberty to wear it or not, at his pleasure. The committee, there-

fore, recommend striking out after "Each Past Warden of a Lodge," the word "shall," immediately following, and substituting the word "may."

All of which is respectfully submitted.

JOHN T. HEARD,  
WINSLOW LEWIS,  
J. M. RODOCANACHI.

The report being accepted, the Grand Master submitted the question, — Shall the proposed amendment to Section 1, Article VI., Part I., to strike out all after the word "choice," in said section, be adopted? The W. Grand Marshal having counted the votes, reported that one hundred and six had voted in the affirmative, and none in the negative; when the Grand Master announced that the amendment was adopted, the required majority of two-thirds having voted in favor of the amendment.

The Grand Master submitted the question, — Shall the proposed amendment to Section 1, Article VII., Part III., relating to jewels of Past Grand Officers, be adopted. The W. Grand Marshal reported the number of votes in the affirmative to be seventy-two, and none in the negative; whereupon the Grand Master announced that the proposed amendment was constitutionally adopted.

The amendment proposed to Section 2, in the same article, relating to jewels of Past Wardens of subordinate Lodges, was not adopted.

On motion of R. W. Brother Gardner, it was, —

*Voted,* That permanent members of the Grand Lodge shall be allowed to sit in Grand Lodge without the jewels provided for in the foregoing amendment until they may be procured.

R. W. Brother Charles Levi Woodbury, proposed the following amendment to the Grand Constitutions: — Part I., Article III., Section 1, to strike out "6 o'clock in the evening," and

insert "4 o'clock, P. M., or such other earlier hour as the Grand Master may direct."

Referred to R. W. Brother William S. Gardner, Brother Joseph Winsor and W. Brother John Haigh.

The roll of the Lodges was called and the following found to be represented:—

Aconcagua.	Hiram (Arlington).	Old Colony.
Adelphi.	Hyde Park.	Olive Branch.
Amicable.	Ionic (Taunton).	Orange.
Ancient Landmark.	Isaac Parker.	Palestine.
Athelstane.	Joseph Warren.	Plymouth.
Baalbec.	King Solomon's.	Puritan.
Belmont.	Konohassett.	Putnam.
Blue Hill.	Lafayette (Boston High-	Quinsigamond.
Bristol.	lands).	Rabboni.
Charles C. Dame.	Liberty.	Rising Star.
Charity.	Mariners.	Roswell Lee.
Charles W. Moore.	Massachusetts.	Rural.
Chicopee.	Meridian.	Saggahew.
Columbian.	Merrimack.	Saint Matthew's.
Corinthian.	Mizpah.	Saint Paul's (South Bos-
Corner Stone.	Monitor.	ton).
Dalhousie.	Morning Star.	Siloam.
Doric.	Morning Sun.	Temple.
Eleusia.	Mount Carmel.	Tuscan.
Eureka.	Mount Hermon.	Webster.
Ezekiel Bates.	Mount Horeb (West	Wilder.
Gate of the Temple.	Harwich).	Winslow Lewis.
Good Samaritan.	Mount Hollis.	William Sutton.
Grecian.	Montacute.	Zetland.
Hampten.	Norfolk Union.	
Henry Price.	North Star.	

R. W. Brother P. L. Everett moved that the several committees recommended in the Grand Master's address be ordered by the Grand Lodge; the motion prevailed, and the Grand Master appointed the committees accordingly.

On New Grand Lodges, R. W. Brother William W. Baker and W. Brothers William F. Hurd and John Haigh.

On Expulsion from Membership in subordinate Lodges, R. W. Brother William D. Coolidge, and W. Brothers Albert A. Haggett and Nathaniel Greene.

On Complaint of Siloam Lodge, R. W. Brothers William S. Gardner and Elijah W. Burr, and W. Brother Horace A. Richardson.

The Grand Master appointed as Standing Committee on Proceedings in Trials and Petitions for Healing, R. W. Brothers Tracy P. Cheever and Edward Avery, and W. Brother Selwin Z. Bowman.

The following petition was presented from Blackstone River, North Star, Doric and Alfred Baylies Lodges, and referred to R. W. Br. William Parkman, and W. Brs. George F. Homer and Nelson R. Scott.

*To the Most Worshipful Grand Lodge of Free and Accepted Masons in the Commonwealth of Massachusetts.*

The memorial of the officers and members of Blackstone River Lodge of Blackstone, in said Commonwealth, respectfully represents that the Order has no regular or definite system of charities for the benefit of the families of deceased members of the same in this Commonwealth, except such sum as may be made up by the voluntary contribution of members of the particular Lodge to which the deceased Brother may have belonged.

Your memorialists, therefore, pray that some action may be taken by this Most Worshipful Grand Lodge, for the purpose of establishing some system, by which the family of a deceased Brother belonging within the jurisdiction of this Grand Lodge, shall receive either a fixed sum of money, or an equal sum from every member of the Order within the jurisdiction of this Grand Lodge, or within certain districts to be defined by the Grand Lodge. Said money to be assessed upon members of the fraternity upon the death of a Brother and paid to his family, or to those dependent upon him.

The petition of Emery Gage, of Athol, for formal healing, was presented and referred to the Committee on Healing.

The committee on the amendment of the Grand Constitutions in relation to the Powers of the Board of Directors made report:—

IN GRAND LODGE, March 13, 1872.

The committee, on the powers of the Board of Directors respectfully recommend that Article I, Section 2, Part I. of the Constitutions as printed in the Proceedings for the year 1870, be amended by adding thereto as follows, namely:—

“In the absence of directions by the Corporation, said Board shall have full power to do and transact any and all business of the Corporation in any way relating to its property real and personal, but shall not exercise any powers of the Grand Lodge not expressly given to it, and shall make a full report of its doings at each Annual Meeting of the Grand Lodge.”

For the committee,

BENJAMIN DEAN,  
*Chairman.*

The report being accepted, the Grand Master proposed the question, “Shall Section 2, Article I., Part I., be amended as reported by your committee?” No votes appearing in the negative, he declared the Section to be so amended by the requisite constitutional majority.

The committee on the decease of R. W. William North, Past Grand Warden, made report.

#### REPORT ON DECEASE OF R. W. WILLIAM NORTH.

IN GRAND LODGE, March 13, A.L. 5872.

The committee upon the decease of R. W. William North, of Lowell, respectfully

#### REPORT.

That our Brother North was born at Wethersfield, Connecticut, July 13, 1794, that he was initiated in Seneca Lodge, Torrington, Ct., in 1820, and was Master of the Lodge two years. During a residence in Great Falls, New Hampshire, he was Master of Libanus Lodge, in that town, three years. In the spring of 1834, he removed to Lowell, where he has since continued to reside. In 1845, he became a member of Pentucket Lodge in the city of Lowell, of which he was Master seven years. He held the office of District Deputy

Grand Master three years under the appointment of Grand Master Heard, and in 1861 was elected Senior Grand Warden. He was also elected a member of the Board of Directors of the Corporation. In Lodge, Chapter, Council, and Commandery, as well as in the thirty-two grades of the Scottish Rite, he occupied prominent positions, and was a zealous co-worker with his companions in every department of our Institution.

During the days of persecution through which the Craft were compelled to pass, he remained true and steadfast to his obligations, and a bold defender of Freemasonry.

In his domestic relations he was affectionate, kind, and indulgent. In his associations with his fellow-citizens he avoided giving offence, and constantly labored to contribute to the happiness of others. In his relations to his Brethren he was kind, conciliatory, fraternal, and affectionate, and he possessed the respect and love of all the Craft with whom he came in contact. He was a godly, pious man, whose life was actuated by religious principles, and whose charity extended to all mankind. Dearly beloved by those who knew him best, modest where his own interests were in question, bold in defence of the right, he lived a pure life and attained a serene old age.

His departure from this world was illumined by that precious light which made radiant the dark and gloomy passage to the tomb, and which prepared him for that immortal dawn which was soon to burst upon his enraptured vision.

His decease occurred at Lowell on the third day of January, 1872, in the seventy-eighth year of his age. His funeral obsequies were performed at Saint Paul's Methodist Episcopal Church, January 6, attended by all the Masonic Bodies of Lowell, the M. W. Grand Master with a delegation from the Grand Lodge, and a large concourse of his fellow-citizens.

In view of this dispensation of our Heavenly Father, your committee respectfully recommend the adoption by the Grand Lodge of the following resolutions:—

*Resolved*, That by the death of our R. W. Brother William North, we are called upon to deplore the loss of one of the most faithful and zealous members of the Grand Lodge, who, by his genial temper and unvarying courtesy endeared himself to all his associates.



*Resolved*, That we will ever gratefully cherish the memory of our deceased Brother who by his life, devoted to the best interests of our Craft, by his unswerving integrity, Christian character and unsullied name, has done so much to sustain the reputation of Freemasonry in the community where he resided.

*Resolved*, That we tender to the family of our deceased Brother our most sincere sympathy in their deep affliction.

WILLIAM S. GARDNER,  
WYZEMAN MARSHALL,  
HORACE J. JOSLIN,  
*Committee.*

The report was unanimously adopted, the Brethren all rising; and a copy was ordered to be furnished the family of the deceased Brother.

The committee on the decease of R. W. Richard S. Spofford, M. D., Past Grand Warden, made report

IN GRAND LODGE, March 13, 1872.

REPORT ON DECEASE OF R.W. RICHARD S. SPOFFORD, M.D

The committee upon the death of R. W. Brother Richard S. Spofford, of Newburyport, respectfully report.

R. W. Brother Richard S. Spofford, M. D., Past Senior Grand Warden of this Grand Lodge, was born in that part of Rowley now Georgetown, May 24, 1787, and died at Newburyport, January 19, 1872. He descended from an ancient and respectable family which has produced a large number of distinguished physicians, and at a very early age he showed an aptitude for the profession of medicine which he afterwards followed, and had facilities for cultivating his taste therefor in the library and instructions of his father, Dr. Amos Spofford, an eminent physician and one of the founders of the Massachusetts Medical Society.

R. W. Brother Spofford entered Harvard College in the class which graduated in 1812. Having completed his studies, finishing his course of medical study at the Philadelphia Medical College, he remained a short time at Rowley and then removed to Newburyport, where he practised his profession for more than fifty years.

During his whole life he was a close student, having a predilection for mathematics and the languages, and at the same time familiarizing himself with ancient and modern literature and science.

Warm and sympathetic in his feelings, generous and unselfish in his nature, ready to relieve distress when called upon by the rich and poor alike, quick in his perceptions, ardent in his views, he was a kind friend, a faithful and patient practitioner, and an instructive and entertaining companion.

R.W. Brother Spofford commenced his Masonic life while in college, receiving the three degrees in Amicable Lodge, at Cambridge, about the year 1809. The principles and ceremonies of our Institution were in harmony with his tastes, and he at once applied himself to its literature and became proficient in its history and traditions.

He received the Chapter degrees in King Cyrus Chapter, at Newburyport, and the Orders of Knighthood in Boston Encampment about 1815. A part of the Council degrees were conferred upon him in this State, and the remainder in Philadelphia, about the same time. He received the degrees of the Scottish Rite in 1825, and at the time of his death was an honorary member of the Supreme Council 33d for the Northern Masonic Jurisdiction of the United States of America.

He successively held the offices of Worshipful Master of St. John's Lodge, at Newburyport, High Priest of King Cyrus Chapter, and Commander of Newburyport Encampment. He was also King of the Grand Chapter in 1828, and Senior Grand Warden of this Grand Lodge in 1853.

Through the whole course of his Masonic life, he was true and faithful to our Institution, and in its darkest hours was ever ready to maintain its principles and identify himself with those who shrank not in the hour of trial.

We offer the following resolutions:—

*Resolved*, That the death of R. W. Brother Richard S. Spofford, again mournfully reminds us of the rapid changes which time is making among those who in past years have contributed to honor and dignify our Order.

*Resolved*, That while by his death the society in which he lived has lost an esteemed and valued citizen, and this Grand Lodge one

of its oldest members, the Masonic Fraternity has lost an intelligent, long-tried and faithful friend.

*Resolved*, That while we bear in lively remembrance, his enthusiastic attachment to our Institution, we will cherish the memory of his bright example to encourage us in our future course.

*Resolved*, That the sympathies of this Grand Lodge, are with the family of our deceased Brother in their bereavement.

C. C. DAME,  
WM. F. HURD,  
J. WARREN LAMPHIER,  
*Committee.*

The report was unanimously adopted by a rising vote, and a copy ordered to be sent to the family of the deceased Brother.

The committee on the petition of William H. Coffin, of Lynn, for formal healing, made report.

#### REPORT ON PETITION OF WM. H. COFFIN, FOR HEALING.

IN GRAND LODGE OF MASSACHUSETTS,  
QUARTERLY COMMUNICATION, March 13, 1872.

The committee to whom was referred the petition of William H. Coffin, for a formal healing, having considered the subject matter of said petition, respectfully

#### REPORT.

That the petition was presented at the Quarterly Communication of the Grand Lodge held in December, 1870, and was then duly referred to a committee. The chairman of the committee, unfortunately, never received notice of his appointment; and the petition and accompanying papers were lost from official sight until January of the present year, when, by the diligence of the Recording Grand Secretary, they were discovered and brought to light. In consequence of the public engagements of the former chairman of the committee, the M. W. Grand Master delegated the duty of investigating the case to another, and your committee now present to the Grand Lodge the result of their labor.

From the statement of the petitioner, it seems that on the thirteenth day of November, 1865, he applied to Mount Carmel Lodge, Lynn, for the degrees in Masonry, and that on the eighth day of March, 1866, his application was rejected. In 1868, he removed to Wisconsin, and in 1870, made application for the degrees to Brandon Lodge, No. 144, in that State, was there admitted and received the degrees. The petition further states, not directly, but by way of *recital*, and in such manner as to involve the drawing of the inference, that at the time of his application he notified Brandon Lodge of his rejection by Mount Carmel Lodge, and that Brandon Lodge well knew the fact. The actual language of the petition is as follows: "He," *i.e.* the petitioner, "having first informed them of his *relation* to Mount Carmel Lodge in this jurisdiction," and "said Lodge," *i.e.* Brandon Lodge, "having a full knowledge of the facts as set forth above." He then proceeds to state that he holds a certificate of membership from said Brandon Lodge, and his prayer is, for a formal healing, the only reason given for which is that he "is desirous of visiting the Lodges in this jurisdiction during his sojourn Eastward."

Among the peculiarities of the case presented by this petition, perhaps that which first deserves notice, is the absence of any claim on the part of the petitioner of good faith in thus obtaining his degrees in Brandon Lodge, after his rejection by a Lodge under this jurisdiction. He nowhere pretends that he was ignorant of our Grand Regulations in this regard; that he was deceived or imposed upon by others claiming to be wiser than himself; or that, notwithstanding the irregularity, his motives were pure. On the contrary, he seems to rely upon the fact of his communication to Brandon Lodge of the simple statement of his rejection by Mount Carmel Lodge, and of the subsequent assumption by Brandon Lodge of the responsibility of conferring the degrees upon him after the knowledge of such rejection, as a vindication of his own course in thus receiving the degrees, and therefore as a just foundation for a formal healing by this Grand Lodge. In other words, if this position can be sustained, a candidate rejected in this jurisdiction, if he can prevail upon a Lodge in another State to confer the degrees upon him in violation of inter-masonic law and comity, is entitled to be healed by this Grand Lodge.

But your committee are by no means satisfied of the truth of the statement of the petitioner thus indirectly and incidentally made, to wit, that he informed Brandon Lodge of his rejection, and consequently that that Lodge knew the fact. Among the papers accompanying the petition is a certified copy under the seal of Brandon Lodge, of the application of the petitioner for the degrees in that Lodge. The petition is in the usual form, but it does *not* disclose the fact of the prior rejection of the petitioner, nor is there in it any statement by which the Lodge could have supposed that he had ever before applied for the degrees. Moreover, in a communication, also under seal, addressed by the Secretary of Brandon Lodge to our own Recording Grand Secretary, which gives the full account of the petitioner's application and reception of the degrees, there is no statement or allusion to the fact that Brandon Lodge, or any of its officers, or any member had any knowledge of his prior rejection. It, therefore, may be fairly considered, that the petitioner, upon whom the burden of proof lies to establish the fact of this knowledge on the part of Brandon Lodge, has failed thus to establish the fact. If, indeed, it were true, then, in addition to the irregularity of the petitioner's conduct, the Lodge at Brandon might be justly held responsible by its own Grand Lodge, upon our complaint, for an act which would probably prove to be a plain violation of the inter-jurisdictional law.

As to the character of the petitioner, or his special claims to be formally healed, nothing appears, or has been shown to your committee. It is involved in the perplexity of his rejection by Mount Carmel Lodge and his admission by the Wisconsin Lodge. Your committee have sought to obtain the judgment of Mount Carmel Lodge, by whom the petitioner was rejected, and by whom he should be best known, in regard to his formal healing, and have corresponded with the Secretary of the Lodge, with a view of obtaining an authenticated statement of the action of its members upon this question. No reply having been received, the only inference which your committee can draw from the silence of Mount Carmel Lodge, is, that it declines to favor the petitioner's request.

It is to be further noticed that the petitioner, whose petition bears date December 24th, 1870, was then on a visit Eastward, and wished

to be healed, simply because he desired to visit our Lodges while on his sojourn here. He is no longer a resident of the jurisdiction, and has probably, long ere this, returned to Wisconsin. The question, whether a formal healing should be allowed by this Grand Lodge for such a purpose, and to a person thus circumstanced, is an interesting one ; but, under the views already expressed in this report, it is not necessary here to consider it. For the reasons thus stated, your committee respectfully recommend that the petitioner have leave to withdraw his petition.

TRACY P. CHEEVER,  
HENRY ENDICOTT,  
GEO. H. CONN,

*Committee.*

The report was accepted, and the recommendation, that the petitioner have leave to withdraw his petition, was adopted.

The committee to whom were referred the proceedings of Star Lodge, of Athol, in the trial of O. C. Knox, made report :—

#### REPORT ON TRIAL OF O. C. KNOX.

IN GRAND LODGE OF MASSACHUSETTS,

QUARTERLY COMMUNICATION, March 13, 1872.

The Committee to whom was referred the record of Star Lodge, Athol, containing the proceedings of that Lodge in the trial of Bro. O. C. Knox, have examined the record and respectfully

#### REPORT.

That the record presents many defects and short-comings when tested by the requirements of the Grand Lodge in such cases made and provided. The charge presented is entirely defective in *form*. There is nothing in the record to show that the charge was filed in accordance with the Grand Regulations or that notice of its pendency was served upon the respondent or upon the members of the Lodge. Only thirteen members were present at the Special Communication, held Nov. 20, 1871, when the trial was had, although from the last returns of the R. W. D. D. G. Master of the District in which the Lodge is situated, it appears to have a membership of eighty-three ;

so that upon a matter of such importance as to claim the action of at least a majority of the Lodge, less than one sixth acted. As before observed, there is nothing in the record to show whether the members of the Lodge were or were not notified to attend this trial. If they were notified, they were entirely negligent in respect to a grave duty, and deserve the reprehension of the Grand Lodge. If they were not specially notified, the W. Master and Secretary cannot be excused for their neglect.

The *charge*, so far as it may be considered such, is as follows :

"At a Regular Communication of Star Lodge, September 4, 1871, a committee was chosen to investigate the *reports* in circulation about Br. O. C. Knox, and having reported at the Regular Meeting, October 2, 1871, that in their opinion there was sufficient evidence to warrant the preferring of charges of great unmaasonic conduct, inasmuch as he did, on or about the 19th of July last, . . . . . I therefore prefer charges against Brother O. C. Knox for conduct unbecoming a man and a Mason."

(Signed),

HORACE HAPGOOD.

Although this recital contains some particulars of the offence complained of, giving the date and place where it was committed, it seems to have been founded upon the action of a committee which had previously been chosen to investigate the reports in circulation concerning the respondent. This committee, it seems, had found evidence sufficient to warrant the preferring of a charge against him. Upon the report of the existence of such evidence, the Brother above named brought his accusation, which, although informal, may perhaps in substance, serve the purpose of a *charge*.

But your committee cannot regard the action of Star Lodge in this case, in appointing a committee to hunt up floating rumors affecting the character or reputation of one of its members, as proper or well timed. There may very probably, at one time or another, be rumors concerning all, or at least a majority of the members of any Lodge in the jurisdiction. No man, however pure his life and conduct, can expect to escape calumny. If rumor, with her many tongues, when she shall happen to lift up one of them against a member of the Lodge, is to be at once followed by the appointment of a committee of investigation, with the purpose of bringing the subject of the rumor to trial before his Lodge, we fear that the regu-

lar Masonic work of our large Lodges would be in danger of suspension, and that the time of the Brethren would be wholly occupied in the trial of their companions. There are other more practical and satisfactory ways of bringing to justice a real offender. It is no part of the duty of a Masonic Lodge, any more than of any other association of men, to send out skirmishing parties to reconnoitre after evidence to substantiate a *rumor* which happens to be floating in the community. If a Brother has committed an offence for which he deserves to be tried, it will not be difficult, under ordinary circumstances, to secure the evidence needful for his conviction. And if, through ordinary channels, and by the exercise of that sagacity and shrewdness which belong to Masons of ordinary intelligence, such evidence cannot be obtained, it would doubtless best serve the general good of the Fraternity to let the offender escape for the time and to watch him more closely ever afterward. When an offence has been committed, let some Brother in interest examine the matter closely, yet candidly, and bring his charge, with the necessary specifications, *directly* and upon his own responsibility.

At the Special Communication of Star Lodge, at which the trial in this case was held, the respondent, through the W. Master, pleaded guilty of the charges which had thus informally been presented, waving by this plea the clear advantages, which he might otherwise have secured by reason of the informalities we have noticed. The subsequent action of the Lodge was somewhat peculiar. First, a motion was made and carried that the sentence be postponed for six months. After remarks by several Brethren, a reconsideration of this vote was moved and the motion carried. Then a vote was passed *not* to expel the respondent. Subsequently, a motion was put and carried to *suspend* him, and by an additional motion the suspension was made indefinite, at which point the record closes. However commendable may have been the desire of the Brethren of Star Lodge to rid themselves and the Fraternity of an unworthy member, we may well hope that more precision of action and a better conformity to the Grand Regulations and to the principles applicable to Masonic trials, may be observed, should they, unfortunately, be hereafter compelled to subject a member to this discipline. It is useless, and worse than useless, to prescribe forms



and to erect safeguards for the protection of the rights of respondents, and through them of the rights and interests of the whole Fraternity, if a Lodge may be permitted, under claim of a rude and natural justice, to set such forms and safeguards aside. If the respondent in the present case had not appeared, and by his plea of guilty justified the action of the Lodge as substantially sound, it would have been impossible under this record to have approved its proceedings.

It is, therefore, by looking at the *result*, rather than at the means and methods by which it was reached, that your committee recommend the approval of the action of Star Lodge in the premises.

TRACY P. CHEEVER,  
SELWIN Z. BOWMAN,  
W. FRANK MULLIN,  
*Committee.*

The report was accepted, and the proceedings of Star Lodge in indefinitely suspending O. C. Knox from the rights and privileges of Freemasonry confirmed.

The committee to whom was referred the petition of Constellation Lodge for Charter, made report:—

#### REPORT ON CHARTER FOR CONSTELLATION LODGE.

IN GRAND<sup>o</sup> LODGE, March 13, 1872.

The committee to whom was referred the petition of certain Brethren, praying for a Charter, empowering them to form and hold a Lodge in Dedham, under the name of Constellation Lodge, respectfully report:—

That they have examined the Records, while under Dispensation, and the code of By-Laws presented for approval.

The Records have been fully and correctly kept, and their neat appearance reflects great credit upon the Secretary.

The By-Laws are in accordance with the requirements of the Grand Constitutions.

All dues to the Grand Lodge have been paid, and your committee would therefore recommend that a Charter be issued as prayed for.

Respectfully submitted,

IVORY H. POPE,  
HENRY J. PARKER,  
CHARLES H. ATWOOD,  
*Committee.*

The report was accepted and Charter granted.

The same committee presented the following report on the petition of Hampshire Lodge for Charter :—

#### REPORT ON CHARTER FOR HAMPSHIRE LODGE.

IN GRAND LODGE, March 13, 1872.

The committee to whom was referred the petition of certain Brethren for a Charter, to form a Lodge in that part of the town of Williamsburg, called Haydenville, by the name of Hampshire Lodge, respectfully

#### REPORT.

That they have examined the Records submitted to them, and find that they have been neatly, — and with some few exceptions, — properly kept. They have also carefully examined the code of By-Laws presented, and have suggested such amendments as in their judgment are required, to make them conform to the Grand Constitutions.

All dues to the Grand Lodge have been paid, and its requirements complied with; your committee would, therefore, recommend that when the alterations, as suggested, are made in the By-Laws, the prayer of the petitioners be granted.

Respectfully submitted.

IVORY H. POPE,  
HENRY J. PARKER,  
CHARLES H. ATWOOD,  
*Committee.*

The Report was accepted and Charter granted.

The committee on By-Laws presented the following report:—

REPORT OF COMMITTEE ON BY-LAWS.

IN GRAND LODGE, March 13, 1872.

The committee to whom was referred the matter of By-Laws, report that they recommend that the By-Laws of the following Lodges, as presented and amended by the committee, be approved.

JOHN HANCOCK.  
NORFOLK UNION.  
ST. MATTHEW'S.  
ROSWELL LEE.  
CHICOPEE.

JOHN CUTLER.  
CORINTHIAN.  
ORPHANS HOPE.  
STAR.

Respectfully submitted,

C. C. DAME,  
D. T. V. HUNTOON,  
*Committee.*

The report was accepted and the recommendation of the committee adopted.

The following committees were granted further time:

On Olive Branch Lodge *vs.* Blackstone River Lodge.

On Grand Lodge of Italy.

On Order No. 2, passed September 13, 1871.

On Order No. 3, passed September 13, 1871.

On the Grand Master's Annual Report of December 13, 1871.

At five o'clock, P. M., the Grand Lodge was closed in AMPLE FORM, with prayer by R. W. Charles H. Titus, as Grand Chaplain.

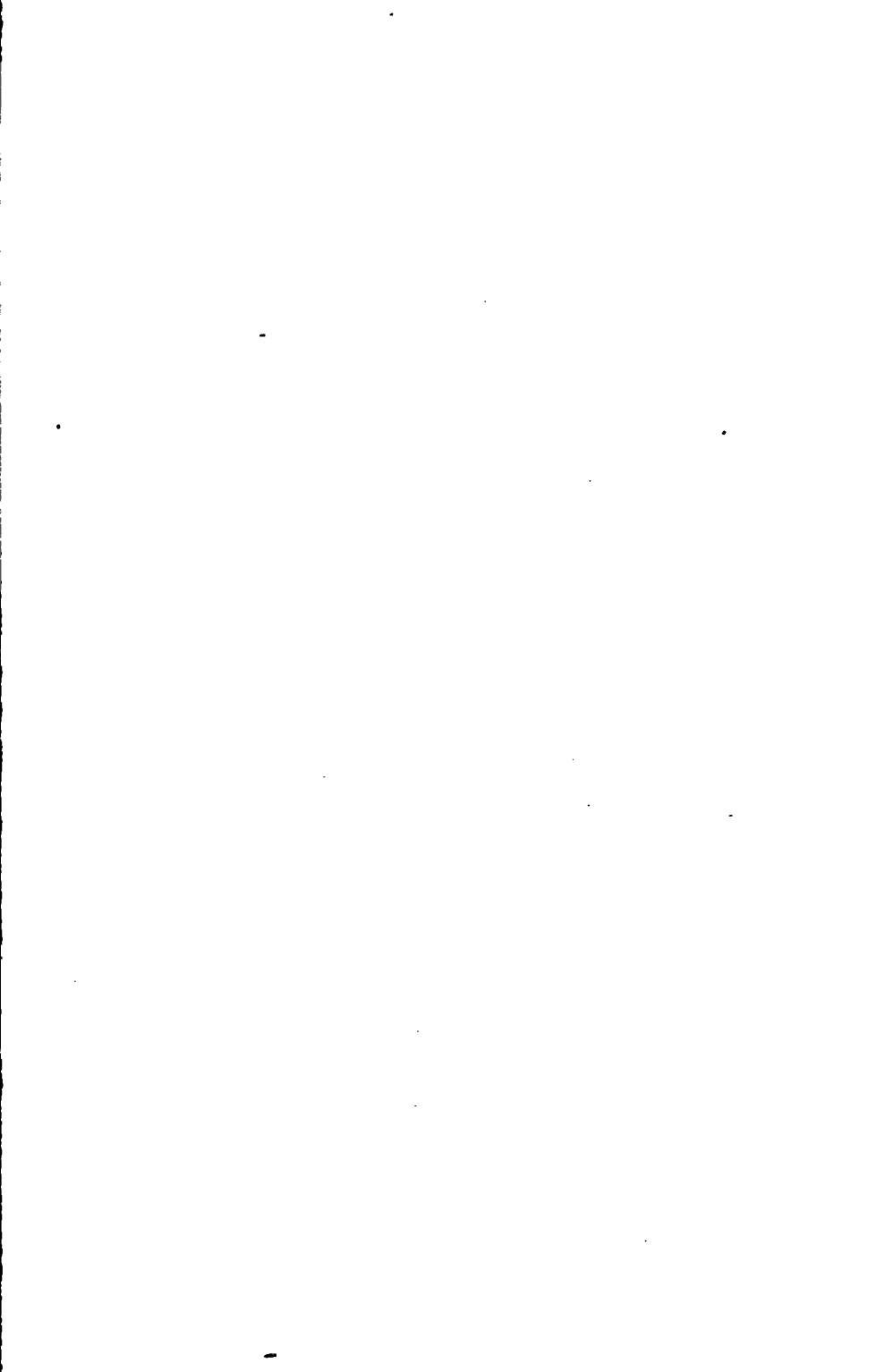
A true abstract from the Records.

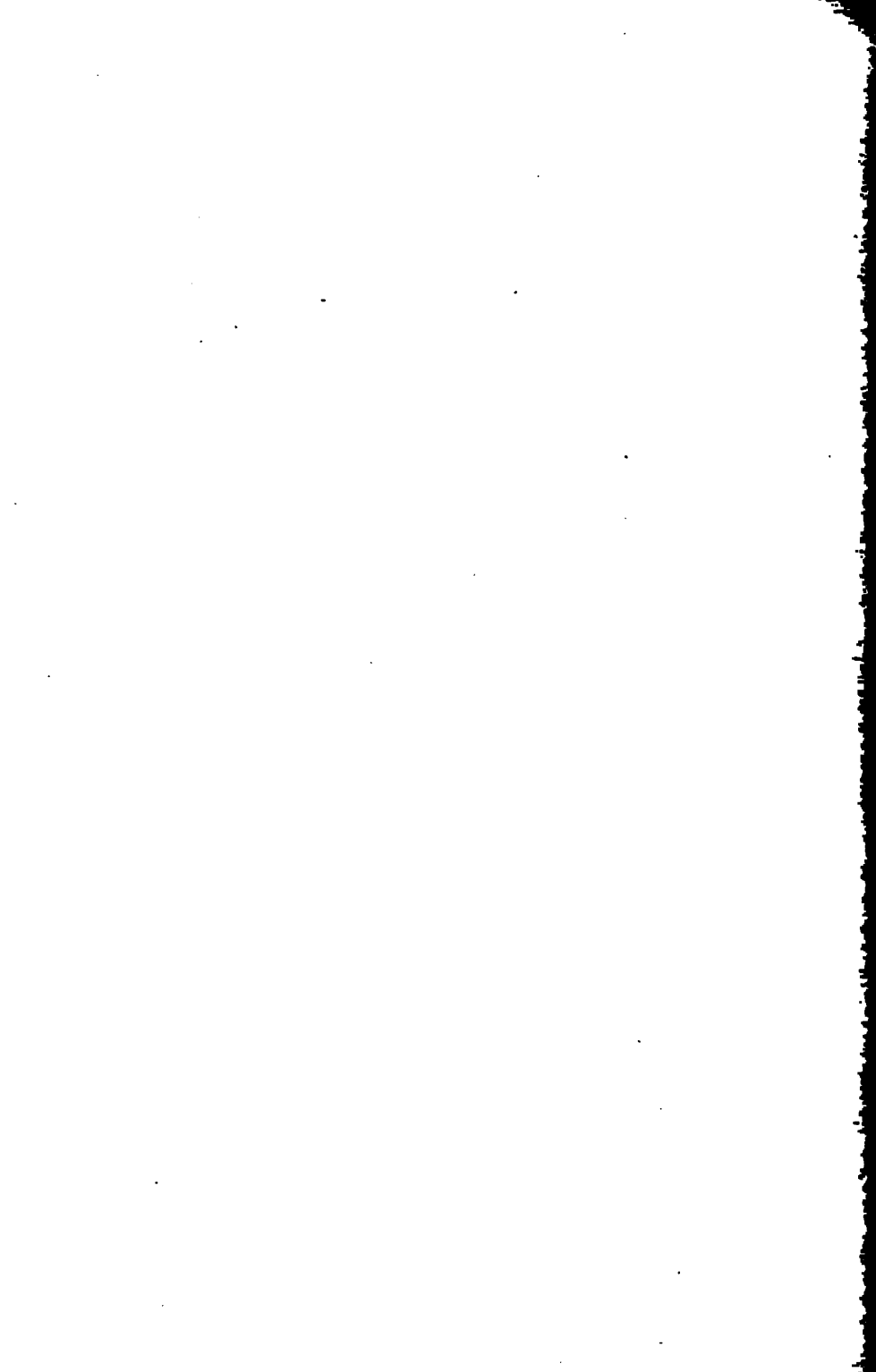
Attest:

CHARLES H. TITUS,

*Recording Grand Secretary.*







*Masons - Massachusetts - Year 20*

1872.

PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Free and Accepted Masons

OF THE

COMMONWEALTH OF MASSACHUSETTS,

IN UNION WITH THE MOST ANCIENT AND HONORABLE GRAND  
LODGES IN EUROPE AND AMERICA, ACCORDING TO  
THE OLD CONSTITUTIONS.

QUARTERLY COMMUNICATION,

JUNE 12, 1872.

M.W. SERENO DWIGHT NICKERSON, GRAND MASTER.  
R.W. CHARLES H. TITUS, GRAND SECRETARY.

*Masons - Massachusetts - Year 20*

Ordered to be Read in all the Lodges.

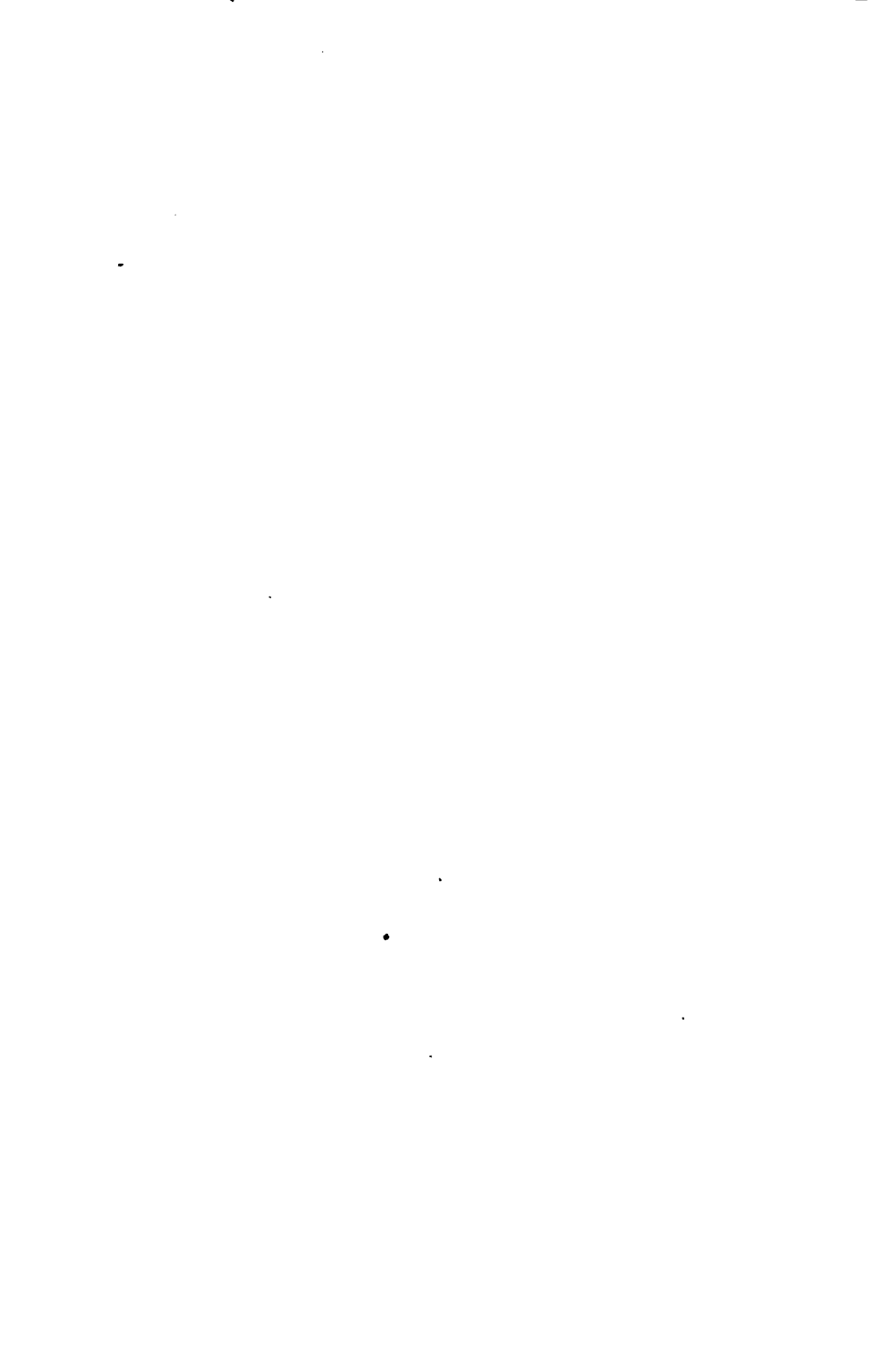
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BOSTON:

PRESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

1872.





PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Free and Accepted Masons

OF THE

COMMONWEALTH OF MASSACHUSETTS,

IN UNION WITH THE MOST ANCIENT AND HONORABLE GRAND  
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QUARTERLY COMMUNICATION,

JUNE 12, 1872.

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M.W. SERENO DWIGHT NICKERSON, GRAND MASTER.

R.W. CHARLES H. TITUS, GRAND SECRETARY.

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Freemasons - Massachusetts - Grand Lodge

Ordered to be Read in all the Lodges.

BOSTON:

PRESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

1872.

1873, April 4.

By Mail.

GRAND MASTER'S ADDRESS:

SERENO D. NICKERSON.

76 STATE STREET,

BOSTON, MASS.

GRAND SECRETARY'S ADDRESS:

CHARLES H. TITUS,

MASONIC TEMPLE,

BOSTON, MASS.

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## QUARTERLY COMMUNICATION.

JUNE 12, A.L. 5872.

A QUARTERLY COMMUNICATION OF THE MOST WORSHIPFUL GRAND LODGE OF THE COMMONWEALTH OF MASSACHUSETTS was held at the Masonic Temple, in the city of Boston, on the 12th day of June, Anno Lucis 5872, Anno Domini 1872.

### OFFICERS PRESENT:

M.W. SERRNO DWIGHT NICKERSON . . . . .	Grand Master.
R.W. PERCIVAL LOWELL EVERETT . . . . .	Deputy Grand Master.
R.W. CHARLES KIMBALL . . . . .	Senior Grand Warden.
R.W. TRACY P. CHEEVER . . . . .	Junior Grand Warden.
R.W. JOHN McCLELLAN . . . . .	Grand Treasurer.
R.W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R.W. CHARLES W. MOORE . . . . .	Corresponding Grand Secretary.
R.W. DANIEL W. LAWRENCE . . . . .	D.D.G. Master, District No. 1.
R.W. CHARLES J. DANFORTH . . . . .	“ “ District No. 3.
R.W. GEORGE H. PEIRSON, . . . . .	“ “ District No. 5.
R.W. JOSEPH SIDNEY HOWE . . . . .	“ “ District No. 6.
R.W. HENRY P. PERKINS . . . . .	“ “ District No. 7.
R.W. EDWARD J. SAWYER . . . . .	“ “ District No. 8.
R.W. WILLIAM J. SAWIN, M.D. . . . .	“ “ District No. 10.
R.W. REV. THOMAS E. ST. JOHN . . . . .	“ “ District No. 11.
R.W. GEORGE E. STACY . . . . .	“ “ District No. 12.
R.W. JAMES UTLEY . . . . .	“ “ District No. 13.
R.W. ABRAHAM H. HOWLAND, JR. . . . .	“ “ District No. 14.
R.W. EDWARD AVERY . . . . .	“ “ District No. 16.
R.W. WILLIAM T. GRAMMER . . . . .	“ “ District No. 17.
W. REV. ALONZO H. QUINT, D.D. . . . .	Grand Chaplain.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
W. MOSES G. LYON . . . . .	Senior Grand Deacon.
W. JOHN VIAL . . . . .	Junior Grand Deacon.
W. HENRY C. WILLSON } . . . . .	Junior Grand Stewards.
W. JOSEPH B. KNOX } . . . . .	
W. LOVELL BICKNELL . . . . .	Grand Standard-Bearer.

W. JOHN M. RODOCANACHI	}	. . . . .	Grand Pursuivants.
W. HENRY A. BROWN			
W. E. DANA BANCROFT	}	. . . . .	Grand Lecturers.
W. CEPHAS BRIGHAM			
W. ALFRED F. CHAPMAN			
BR. HOWARD M. DOW		. . . . .	Grand Organist.
BR. FREDERICK A. PIERCE		. . . . .	Grand Tyler.

## PERMANENT MEMBERS.

R. W. WINSLOW LEWIS	. . . . .	Past Grand Master.
R. W. WILLIAM D. COOLIDGE	. . . . .	" " "
R. W. WILLIAM PARKMAN	. . . . .	" " "
R. W. CHARLES C. DAME	. . . . .	" " "
R. W. WILLIAM S. GARDNER	. . . . .	" " "
R. W. G. W. WARREN	. . . . .	Past Deputy Grand Master.
R. W. HENRY CHICKERING	. . . . .	Past Grand Warden.
R. W. WILLIAM W. BAKER	. . . . .	" " "
R. W. WILLIAM SUTTON	. . . . .	" " "
R. W. WILLIAM F. SALMON	. . . . .	" " "
R. W. SAMUEL C. LAWRENCE	. . . . .	" " "
R. W. DAVID W. CRAFTS	. . . . .	" " "
R. W. BENJAMIN DEAN	. . . . .	" " "
R. W. WIZEMAN MARSHALL	. . . . .	" " "
R. W. IVORY H. POPE	. . . . .	" " "
R. W. ELIJAH W. BURR	. . . . .	" " "
W. ANDREW G. SMITH	. . . . .	Of the Committee on Charity.
W. R. M. FIELD	. . . . .	" " " " "

The Grand Lodge was opened in AMPLE FORM, at two o'clock P.M., with prayer by the Senior Grand Chaplain, W. and Rev. A. H. Quint, D.D., and singing the following hymn:—

Music,—*Saint Thomas.*

Great Source of Light and Love,  
To Thee our songs we raise;  
Oh, in Thy temple, Lord above,  
Hear and accept our praise!

May this fraternal band  
In Faith and Hope be blessed,  
In Charity thrice blessed stand,  
In purity be dressed.

May all the Sons of Peace  
 Their every grace improve,  
 Till discord through the nations cease,  
 And all the world be love.

The record of the Quarterly Communication in March last having been distributed to the members in printed form, the reading of the same was dispensed with, and the record approved.

The records of the Special Communications at Dedham, April 2, 1872; Millbury, April 25, 1872; South Boston, May 31, 1872, and at Everett, June 11, 1872, were read and approved.

Br. Charles W. Ware was recognized as proxy for Trinity Lodge, Clinton.

The Master and Wardens of Caleb Butler Lodge were permitted to sit in Grand Lodge without their jewels, the same having been destroyed in the recent fire at Ayer.

The Grand Secretary presented By-Laws and amendments to By-Laws from the following Lodges, for approval:—

CHARLES RIVER, West Medway.	WEBSTER, Webster.
MOUNT OLIVET, Cambridge.	HARMONY, Northfield.
ROBERT LASH, Chelsea.	OLD COLONY, Hingham.
DORIC, Hudson.	PALESTINE, Everett.
JOHN ABBOT, Somerville.	PLYMOUTH, Plymouth.
WILLIAM PARKMAN, Winchester.	GRECIAN, Lawrence.
JOHN WARREN, Hopkinton.	PAUL REVERE, North Bridgewater,—

and they were referred to R.W. Br. Charles C. Dame, and W. Brs. Caleb Blodgett, Jr., and D. T. V. Huntoon.

The Grand Secretary submitted the following supplementary report in relation to the Chicago Relief Fund:—

IN GRAND LODGE, June 12, 1872.

Since the last Quarterly Communication, I have received for the Chicago Relief Fund, from

Warren Lodge, Amesbury . . . . .	\$50 00
Plymouth Lodge, Plymouth (additional) . . . . .	3 28

Sent directly from the Lodges to Chicago, and not previously reported:—

Amicable Lodge, Cambridgeport . . . . .	\$200 00
Jordan Lodge, Peabody . . . . .	100 00
<b>Total, not previously reported . . . . .</b>	<b>\$353 28</b>
Previously reported . . . . .	8,908 53
<b>Total amount contributed . . . . .</b>	<b>\$9,256 71</b>

Of this sum, there were sent to Michigan and Wisconsin . . .	\$825 00
To Chicago . . . . .	8,431 71

The sum of \$53.28, received as above, was deposited with the Grand Treasurer, and the Masonic Relief Committee of Chicago authorized to draw on him for the same.

Respectfully submitted,

CHARLES H. TITUS,  
*Grand Secretary.*

A petition was received from William H. Clemence, of Lowell, asking to be formally healed, and was referred to the Committee on Healing.

A similar petition was presented in behalf of Theodore C. Bates, of Brookfield, and was referred to the same committee.

A petition was received from several Brethren, members of Star Lodge of Athol, asking that the action of said Lodge in voting to remove from its present location to Athol Depot, be annulled by the Grand Lodge, accompa-



nied with a remonstrance against said petition; and both papers were referred to a committee consisting of R.W. Br. William S. Gardner, and W. Brs. William F. Hurd and Salmon W. North.

The Grand Secretary presented a communication received from the Grand Lodge of Saxony, and on motion it was referred to R.W. Brs. Charles Levi Woodbury, William S. Gardner and Charles W. Moore.

R.W. Br. William F. Salmon, in behalf of the committee, submitted the following

REPORT OF COMMITTEE ON THE PROCEEDINGS OF HENRY PRICE  
LODGE IN THE CASE OF SETH WINSLOW.

Boston, June 12, 1872.

*To the M. W. Grand Lodge of Massachusetts:—*

At the Quarterly Meeting of the Grand Lodge, held Sept. 13, 1871, the following order was adopted:—

*“Ordered, That a committee of three be appointed, with full powers to inquire into the proceedings of Henry Price Lodge, in connection with the rejection of Seth Winslow, one of its candidates; and the authority and recommendation on which it consented to receive the petition of said Winslow; and also by whom the alleged forgery in connection with the certificate purporting to have been granted by the Master, Senior Warden, Secretary, and two other members of said Lodge to Carroll Lodge, of New Hampshire, was perpetrated; and to report such further proceedings for the action of this Grand Lodge as the facts may warrant.”*

The committee appointed under said order herewith submit their report:—

The principal features of the case have been fully set forth in previous reports to this Grand Lodge, as appears in the printed proceedings for 1869, p. 176, 1870, p. 154, and 1871, p. 136. The points left for us to consider, seem to be the authority of Henry Price Lodge, for receiving and acting upon a petition from a

candidate who had been previously rejected, and the question of forgery in the document emanating from members of Henry Price Lodge, a copy of which appears on page 176 of the proceedings of 1869.

For the purpose of obtaining the requisite information, the M.W. Grand Master, at the request of the committee, issued formal summons to such Brethren as were considered in possession of the material facts, all of whom promptly responded at the appointed time.

The W. Master of Henry Price Lodge, at the time the irregularities under consideration took place, having removed from this jurisdiction to a far distant country, could not be reached.

His evidence would undoubtedly be of great value, but probably could not materially alter our conclusions.

It appears from the records of Henry Price Lodge that Seth Winslow *originally* applied to said Lodge, February 26, 1868, and that on the 26th of March, 1868, the committee reported "That they were unable to agree on a favorable report;" a ballot being taken, he was declared rejected. This application has been before your committee, and in it are the following words: "I have once before applied for initiation." There is nothing upon the records of Henry Price Lodge, or in its files now, to show that the necessary recommendation from another Lodge accompanied the petition.

The then Secretary of Henry Price Lodge, Br. Charles A. Winslow, testified that he never knew or heard of Seth Winslow's application and rejection in another Lodge, until before this committee, and did not know that any recommendation was needed when the application was received in Henry Price Lodge.

Br. S. M. Nesmith, a Past Master of Henry Price Lodge, who proposed Winslow, knew of his rejection by John Abbot

Lodge, and *thought* that a recommendation had been obtained, though he had no knowledge of it.

The chairman of the committee on investigation testified that the committee knew of the rejection by John Abbot Lodge, but could not recall the source from which the knowledge came. He made inquiries of influential brethren in Somerville as to the cause of the rejection there; did not see or hear of any recommendation from the officers or members of John Abbot Lodge, but *supposed* that the proper officers had attended to the necessary formalities.

We have the certificates of the W. Master and S. Warden of John Abbot Lodge for the years 1867 and 1868, stating that they were never applied to, and never gave any recommendation or permission for Seth Winslow to take his degrees in any Lodge whatever.

On the 28th of April, 1869, Winslow again applied to Henry Price Lodge. His petition is on file, and in it he states that "he has before applied for initiation."

On the 25th of August, 1869, the committee on investigation (having previously been allowed further time) reported unfavorably, and he was again rejected.

On the 30th of August, 1869, within one week from the time of the second rejection, Seth Winslow had a certificate, purporting to be signed by the W. Master, S. Warden, Secretary, and two other members of Henry Price Lodge, granting permission for Carroll Lodge of Freedom, N. H., to confer the degrees on said Winslow.

The then Secretary of Henry Price Lodge testified that he wrote the certificate, and obtained the signatures of the Brethren, but that when it was signed the name of the Lodge to which it was to be sent was blank; he also testified, that being unable to find one of the Brethren whose name purports

to be signed to said certificate, and feeling confident, from his interest in Seth Winslow, that if presented to him he would willingly sign it, he, the secretary, wrote the name of S. M. Nesmith himself; he further testified that he was unable to find the J. Warden in time to obtain his signature.

The then J. Warden, and present W. Master of Henry Price Lodge, Br. Daniel E. Chase, testified that it was his impression that the certificate under consideration was presented to him by the then Secretary (he recalling the place and circumstances), but as it did not bear the signatures of the W. Master and S. Warden, he declined to sign it. It was not again presented to him.

Br. Hayward, whose name appears last, testified that when the certificate was presented to him, it bore the name of the W. Master only; that the Secretary assured him that Br. Chase (the J. Warden) would sign it.

The original certificate given to Carroll Lodge has been diligently sought by your committee, but the most strenuous efforts of a prominent member of the M.W. Grand Lodge of New Hampshire have failed to discover it either among the archives of that Grand Lodge or of Carroll Lodge; it was seen by several members of the Grand Lodge of New Hampshire about the time that a copy was made for a committee of this Grand Lodge in 1869; but since then it has disappeared, as has also the certificate of Carlisle and Fowler in the same case.

From the evidence received, however, we are satisfied that with the exception of the one name before referred to, the signatures upon said certificate were genuine, and the question of *forgery* submitted is proved by the admission of the Secretary.

In this connection we would remark that the first application of Seth Winslow to Henry Price Lodge apparently bears the genuine signature of Br. S. M. Nesmith as voucher, while in the

second application the name of Br. Nesmith was evidently written by the then Secretary.

Br. Nesmith testified before this committee, that he had no recollection of signing but one petition for Seth Winslow.

At the time the evidence was taken, the two applications had not been before your committee, and it was then supposed that but one could be found in the files of Henry Price Lodge.

Having thus briefly stated the facts, we are now called upon "to report such further proceedings for the action of this Grand Lodge as the facts may warrant."

Part IV., Art. 3, Sect. 2, of our Grand Constitutions, treats of forms and requirements in connection with rejected candidates, and contains the following language:—

"And if any Mason knowingly assist or recommend for initiation to *any Lodge whatever*, any candidate rejected as aforesaid, who may not have obtained a recommendation as before provided, such Mason shall be expelled from the Institution, or subjected to such other penalty as the Grand Lodge may see cause to impose."

In Part III., Art. 4, Section 1, we find the following language:—

"Whenever a member of a Lodge, or a Brother under this jurisdiction, shall be accused of any offence, which, if proved, would subject him to suspension or expulsion, the proceedings in the premises shall be conducted agreeably to the following rules."

These rules, for the trial of offending Masons, are too well understood to need quoting here, but all apply to the trial and fixing of the penalty by the subordinate Lodge first, and approval by the Grand Lodge afterward.

The language of the Section last quoted is "*any offence*," and that would seem to cover any violations of the Grand Constitutions, yet the language of the section previously quoted, seems to vest the matter of punishment for violation of a *cer-*

tain rule directly with the Grand Lodge, without the intervention of the regular specified action of the subordinate Lodge. We will not attempt to discuss what the Grand Lodge can or cannot do, neither attempt to reconcile this apparent conflict between different Sections of our Grand Constitutions, leaving that for those better versed in Masonic jurisprudence than ourselves.

We would simply say that we hope the day is far distant when this M.W. Grand Lodge shall feel compelled to deal primarily with an individual member of one of its subordinates, and equally distant when any subordinate, after due information, shall so far forget its duty to the parent body in dealing with an offending member, as to give cause for the interference of the Grand Lodge.

Our conclusion, therefore, will be drawn with reference to this idea, and that provision of the Constitutions which we believe has been generally, aye, universally accepted and acknowledged in this jurisdiction, as governing in the treatment of cases for violation of Masonic law or obligations.

The committee of 1871, page 148 of the printed Proceedings, set forth fully the difference between the "recommendations" required by the Grand Constitutions and the "permission" given by the Brethren of Henry Price Lodge, and we fully agree with them in condemning the latter as in violation of our Constitutions. The Brother who wrote the certificate says that the form is similar to what has been, and is now, in use in Lodges in his vicinity, and your committee are satisfied from what they know by personal observation outside the case before them, that too often a simple permission or waiving of jurisdiction is given and accepted as a recommendation, within the meaning of our Constitutions.

Most of the Brethren who testified before us were not aware

of the language of the Constitutions, making a recommendation necessary.

The committee of 1871, after quoting certain language of the Constitutions say: "The logical sequence in this case would seem to be that if the Lodge might not lawfully initiate the candidate, then it could not lawfully or rightfully entertain and act upon the petition for initiation." We concur in their view of the *meaning* of the clause, but it is not so explicit in its reading as to be clear to every one, and we feel confident that many cases have occurred within the last few years where petitions have been received and acted upon, and the necessary recommendations filed just before the initiation, and that seems to be all that is actually required. We believe that a slight change of the phraseology, requiring the recommendation to accompany the petition, will be beneficial.

The difficulties in this case, which has been so long before the Grand Lodge, seem to have grown, mainly, from a lack of knowledge, on the part of the Lodge officials, of the provisions of the Grand Constitutions, and should serve as a warning to Masters, Wardens and Secretaries in the future, and we trust offer some inducements for them to carefully study and digest the Proceedings and Constitutions, which are regularly furnished to every Lodge each year.

Our conclusions are as follows:—

First, That Henry Price Lodge, through the ignorance, carelessness or fraud of some of its officers, received the petition of Seth Winslow, and wrongfully acted upon it, without the recommendation of any Lodge whatever, notwithstanding said Winslow stated in his petition that he had once before applied for initiation.

Second, That certain members of Henry Price Lodge, after Seth Winslow had been twice rejected, signed a document, in-

tending to favor his receiving the degrees in another Lodge, which document was in violation of the clearly-intended provisions of our Grand Constitutions.

Third, That Br. Charles A. Winslow, Secretary of Henry Price Lodge at the time Seth Winslow applied for his degrees, seems to have been instrumental in misleading the Lodge, and some of the members thereof, into committing the wrongs before mentioned.

Fourth, That the Grand Lodge ought not to deal severely with an erring subordinate, provided it is willing to take the proper measures to correct its errors.

Fifth, We recommend that Henry Price Lodge be requested to review the doings of some of its former officers in the case of Seth Winslow, and particularly the conduct of its former Secretary, Br. Chas. A. Winslow, charged with forgery in two instances, and other seeming unmasonic conduct, and to certify its action, whatever it may be, to this Grand Lodge, at its next QUARTERLY COMMUNICATION.

Sixth, We also recommend that Part IV., Art. 3, Sect. 2, of the Grand Constitutions be amended by striking out the word "*initiated*," in the second line, and inserting instead thereof, the word "*proposed*," the object being to require the recommendation to accompany the application of a person, to any Lodge other than the one to which he first applied, and thus have the language of the Constitutions conform more closely to what is believed to be their intent.

We cannot close this report without briefly referring to a matter that has incidentally been brought to our notice, viz.: The language of the Constitutions requiring a "recommendation" from the Master, Wardens and three members of a Lodge, for a rejected applicant to go elsewhere, and the custom of substituting a "permission" instead. It is possible that the Con-



stitutions intend a *recommendation* in the full and complete sense of the word, including a knowledge, on the part of the Brethren signing, of the character and qualifications of the applicant, sufficient to make them his vouchers as in every way worthy to be made a Mason, notwithstanding the objection by some other Brethren of their Lodge; or the intention may be (as we think it is generally construed), to simply waive the right or claim to further trial of the applicant, and give him an opportunity to try his chances elsewhere, without actually vouching for him.

Again, it is essential that the recommendation, or permission, should be in writing, though under the present form of the Constitutions a verbal recommendation may be, and we think sometimes has been, used.

Also the matter of trial between applications in different Lodges seems worthy of consideration, for there can no benefit accrue to our Institution, through forcing members into it, against the well-known and often-expressed objections of worthy Brethren.

As this power of recommending is vested not in the Lodges, but the individual members thereof, we think it important that there should be a full and clear understanding of just what is meant by our Constitutions, and therefore recommend that the subject be referred to a committee with instruction to report what changes, if any, are needed in our Constitutions, to make them more complete and explicit on this point, or more in accordance with generally prevailing ideas and customs.

Respectfully submitted,

W. F. SALMON,  
PERCIVAL L. EVERETT,  
IVORY H. POPE,

*Committee.*

The report was accepted and its recommendations adopted. So much as proposes an amendment to the Grand Constitutions, and recommends the appointment of a committee to consider certain subject-matter discussed in conclusion sixth of the report, was referred to R. W. Br. Ivory H. Pope, and W. Brs. Wooster B. Mayhew and David L. Davol.

The proceedings of Solomon's Temple Lodge, Uxbridge, in the trial of Willis M. Wheeler; were submitted for examination and approval of the Grand Lodge, and were referred to the Committee on Trials.

A petition for Charter was received from Williams Lodge, U. D., of Williamstown, and was referred to R. W. Br. Henry Chickering, and W. Brs. Obed C. Turner and Frederick D. Ely.

The Charter of Lafayette Lodge, Boston Highlands, which locates the Lodge in Roxbury, was presented for such endorsement thereon as the annexation of Roxbury to Boston should require, and the matter was referred to R. W. Br. Benjamin Dean, and W. Brs. A. H. W. Carpenter and Henry S. Bunton.

The roll of the Lodges was called, and the following were found to be represented : —

AMITY.	CALEB BUTLER.	ELEUSIS.
ANCIENT YORK.	CHARLES C. DAME.	EUREKA.
ANCIENT LANDMARK.	CHARLES W. MOORE.	EZEKIEL BATES.
ARTISAN.	CHICOPEE.	FELLOWSHIP.
ATHELSTANE.	CONSTELLATION.	GATE OF THE TEMPLE.
BELMONT.	CORINTHIAN.	GERMANIA.
BETH-HORON.	CORNER STONE.	GOLDEN FLEECE.
BLUE HILL.	DALHOUSIE.	GOOD SAMARITAN.
BRISTOL.	DELTA.	GRECIAN.

HAMPDEN.	MOUNT HOREB (West	SAINT ANDREW'S.
HAYDEN.	Hatwich).	SAINT MATTHEW'S.
HENRY PRICE.	NORFOLK UNION.	SAINT PAUL'S (South
HOPE.	OLIVE BRANCH.	Boston).
HYDE PARK.	ORANGE.	SILOAM.
JOSEPH WARREN.	OXFORD.	SOCIAL HARMONY.
KILWINNING.	PALESTINE.	SOLOMON'S TEMPLE.
KING SOLOMON.	PAUL DEAN.	STAR IN THE EAST.
LIBERTY.	PAUL REVERE.	STARR KING.
MARINERS.	PHENICIAN.	TEMPLE.
MASSACHUSETTS.	PLYMOUTH.	TRINITY.
MERRIMACK.	PURITAN.	UNION (Dorchester).
MONITOR.	QUINSIGAMOND.	UNITED BRETHREN.
MORNING STAR.	RISING STAR.	WEBSTER.
MONTACUTE.	ROSWELL LEE.	WINSLOW LEWIS.
MONTGOMERY.	RURAL.	WILLIAM NORTH.
MOAIC.	SAGGAHEW.	WILLIAM PARKMAN.
MOUNT CARMEL.	SAINTE ALBANS.	WILLIAM SUTTON.
MOUNT HERMON.		

R. W. Tracy P. Cheever, in behalf of the committee, submitted the following

REPORT OF COMMITTEE ON THE ACTION OF THE M. W. GRAND  
LODGE OF NEW HAMPSHIRE IN THE CASE OF SETH WINSLOW.

IN GRAND LODGE OF MASSACHUSETTS.  
QUARTERLY COMMUNICATION, June 12, 1872.

The committee to whom at the Quarterly Communication of the Grand Lodge, held on September 13, 1871, were referred certain recommendations embodied in a report presented at that Quarterly Communication, by a committee consisting of R. W. Charles W. Moore, R. W. Lucius R. Page, and R. W. Charles C. Dame, the subject-matter of which report related to the conferring of the degrees in Masonry, by Carroll Lodge of Freedom, N. H., upon one Seth Winslow, a candidate who had previously been thrice rejected in Lodges within this jurisdiction, and to the action of the M. W. Grand Lodge of N. H., upon the com-

plaint of M. W. William Sewall Gardner, then Grand Master of this Commonwealth, for an alleged violation of the jurisdictional rights of this Grand Lodge in that behalf, have examined, with such care and attention as they could command, the several subjects entrusted to them and respectfully report:—

It may not be either needless or inconsiderate, even at this period in the history of our Fraternity, now apparently so firm in its strength and solidity, and so marked by the always attractive features of growth and outward prosperity, that to the unpractised eye and the unreasoning mind, decay and decadence seem to be either impossible or postponed to a distant future, to reflect nevertheless upon the instability of whatever belongs to the sphere of mortality. The life of an institution, like the life of a man, is hedged by limitations certain or uncertain. Although the life of an association may often be far more flexible, far less rigorous in the bounds of its duration, being sometimes without absolute limits, and set in no fixed term, it can yet bear no pledge or assurance of continued existence, and, least of all, a warrant to stand in perpetuity. Our own cherished Institution has indeed survived many distracting changes of dynasties, many national and social revolutions, passing through almost the wrack of earth, but its human character proclaims, at least, the capability of dissolution. A day will perhaps come (let us fondly anticipate it) bright with the best glow of hope and fortune for mankind, when this Fraternity will have wrought such a beneficent work in the education and exaltation of the race, that it may fold its arms and sink into a profound and peaceful slumber, from which the exigencies of humanity will have no cause to waken it. But that day, if it shall ever arrive, will be a distant one, with the concerns of which it may not be profitable for this generation to busy itself. Our particular and practical concern is with our

own day and with this Institution in this day. We are to take the Institution as we have received it from our predecessors, wisely enlarge its scope and functions, improve its aims, broaden its organization and energies, expand and heighten its charities, preserve and secure its rituals and forms, and thus transmit it to our successors purer and better than we found it. If each generation of Masons shall accomplish a work like this, all care and anxiety as to the future life of the Institution may be thrown aside, for it will surely live as long as the affections, the hopes, the faith and the charity of man shall live, to demand, receive and spread its beneficence.

If observations like these may seem, at the first glance, to bear the burden of a ponderous and unnecessary sentiment, a second view may perhaps justify them as prefatory to a consideration of the questions involved in the subject of this report. So far as the structure and organization of Freemasonry are concerned, nothing is perhaps more striking, as indeed nothing asserts more clearly the wisdom and sagacity of our predecessors, than the methods by which, at least in recent years, the outside world of the profane is held aloof from and admitted to our ranks. Although Masonry may be found in every quarter of the globe, and all civilized lands behold and rejoice in its rites, its symbols and its worship, it is by no means open to men, however good and true, at any point, or under any sky, whenever and wherever they may seek admission. Our regulations have, as we apprehend, with consummate wisdom, restricted within the closest bounds the modes of application and admission to the benefits of our society. According to the weight of authority, the good citizen of North America, while he remains such good citizen, may not lawfully seek and find in *India* an entrance into Masonry, unless by the dispensation of a carefully defined and legal permission.

The resident of Texas cannot, without a like dispensation, be admitted to the fold in New Jersey, nor can he of our own Commonwealth, whose domicile is in Berkshire, glide down to the sea-coast and legitimately find the degrees in Suffolk. Our theory of admission, which has been crystallized into law, is simply this, that whosoever seeks a union with us shall be judged wholly by his neighbors; that as to him the vicinage shall open or shut the doors; that the Lodge within the limits of his residence shall take the sole responsibility of deciding between the candidate and the entire Fraternity. Moreover the Lodge which has once acted upon his proposition, and negatived it, shall retain its hold upon him, so that no other Lodge in the Commonwealth may presume to admit him, or even to act upon the question of his admission, without the direct recommendation of the former Lodge, whereby the whole Fraternity shall thus be guarded against the invader by the strong arm of the Lodge which has first dealt with him. But these provisions of our regulations reach also beyond the bounds of our Commonwealth, and beneficently guard the Brethren of other States and of foreign lands from the influx of those whom we have judged unworthy. No citizen of ours, who has been rejected here, may lawfully receive the degrees in another State, or in a foreign jurisdiction, without the consent of our own Grand Master; nor are we permitted in our Lodges to receive a citizen of any State which contains a Grand Lodge, without the permission of the Grand Master of such State. By virtue of these regulations, the locality which proposes a member to the whole Fraternity rightfully holds the power to control not only his present admission or rejection, but to determine it for the future, — a power which, when wisely and Masonically administered, is doubtless of far more significant benefit to the Fraternity at large than to the particular Lodge which exercises the power.

Hence a careful and strict observance of the divisions and subdivisions of State and town lines of jurisdiction bears functionally and vitally upon the welfare and even the existence of our Institution, and hence the general prevalence of this theory of jurisdiction, which is now, for many reasons, justly regarded as vital to Masonry in this country. Each State and each Lodge must keep within the appointed bounds. There must be no poaching upon another's manor. The lines which separate a State or a Lodge from its neighbor must be held sacred and free from invasion. No pretexts or pretences can avail to justify the least encroachment upon that special and exclusive authority which hedges and should guard our border lines, — an authority which is in itself a sanctity, since it keeps and preserves so much that is sacred. To guard therefore with a vigilance which shall never tire, and with a jealousy which may not be foiled, the lines which determine the jurisdiction of its Lodges, is not only the clear right, but the high duty of every Grand Lodge.

In 1869, one Seth Winslow, a resident of Charlestown in this Commonwealth, who had previously made application for the degrees in Masonry to John Abbot Lodge of Somerville, and to Henry Price Lodge of Charlestown, and had been rejected by each of them, applied to Carroll Lodge, located at Freedom, in the State of New Hampshire, and within the jurisdiction of the Grand Lodge of that State, was there admitted, and received the three degrees in one evening, by virtue of a dispensation issued by R. W. J. W. Dearborn, Deputy Grand Master of the District in which Carroll Lodge is situated. It seems, however, that Winslow or his friends were not able to secure the degrees at the hands of Carroll Lodge without some *show* of form, some apparent compliance with the laws which regulate and govern the case of rejected candidates. A paper, signed by certain

officers of Henry Price Lodge, was procured, as well as a certificate of two persons purporting to contain or to indicate the permission of the Grand Master of Massachusetts, with which documents the candidate was armed, and by means of which the doors of Carroll Lodge were apparently readily opened. These documents will be specifically referred to hereinafter, and all the material facts attending the reception of the degrees by Winslow, so far as they are not already known, will sufficiently appear in the correspondence hereto annexed. Soon after Winslow had thus received the degrees, he attempted to visit Lodges in this Commonwealth, from one of which, viz., Faith Lodge, Charlestown, he was at once excluded, by W. Brother Wm. H. Kent, then its Master. Upon a representation of the facts to the M.W. Grand Master, he committed the subject to the chairman of your committee, who was then Deputy Grand Master of the Second District, for investigation. A report was made, in which the conclusion was reached that Winslow was illegally made, and was, under our regulations, a clandestine Mason, who could not be received or recognized in this jurisdiction without a formal healing. This report was committed to another committee, of which R.W. Brother Charles R. Train was chairman. This latter committee concurred in the view of the former one, as to the illegal status of Winslow, but recommended, nevertheless, his formal healing by this Grand Lodge. The Grand Lodge, however, declined to heal Winslow, and referred the subject to the Grand Master with full powers to act in the premises, according to his discretion. Meanwhile the Grand Master had communicated to the Grand Master of New Hampshire, the facts attending the conferring of the degrees upon Winslow by Carroll Lodge, and the formal complaint of this Grand Lodge for the clear violation of its jurisdiction involved in the conduct of the New Hampshire



subordinate. This complaint was subsequently referred to a committee of the Grand Lodge of New Hampshire, of which R.W. Brother John J. Bell was chairman, whose report declared that "the proceedings of the Lodge [Carroll], and the action of the District Deputy Grand Master, were in violation of the provisions of the Grand Lodge of New Hampshire." The report further stated that "although adopted, the Constitution of this Grand Lodge was not then printed, and the Lodge were ignorant of its provisions." And in conclusion, the committee say, "We have authentic information that that Grand Lodge, [i. e., the Grand Lodge of Massachusetts] have voted to heal the individual thus irregularly made a Mason."

This action of the Grand Lodge of New Hampshire, which accepted the report of its committee, did not, to the apprehension of M.W. Grand Master Gardner, seem wholly worthy of the dignity and gravity of the complaint from which it sprung, nor of the historic friendship which had characterized the Grand Lodges of the respective States. There was about it an air of apparent indifference as to the jurisdictional question, as well as a serious misapprehension of grave and important facts, the result of which was a conclusion deemed lame and impotent.

The Grand Master, therefore, did not hesitate to commit the entire subject-matter of the Winslow case, including necessarily our complaint upon the question of jurisdiction, to a committee of which R.W. Brother Charles W. Moore was the learned and accomplished head.

The report of that committee to this Grand Lodge, was marked by the characteristic clearness and thoroughness of its author, and was at once adopted. Among the recommendations of the report are the following statements and declarations, which define and prescribe the duties of your present committee:—

"The certificate purporting to be signed by John Carlisle and Cyrus Fowler was a fraud and a libel on the Grand Master of this Grand Lodge, and a wilful and intentional violation, for fraudulent purposes, of Article 3, Section 2, Part IV., of its Constitutions; and your committee recommend that the subject be referred to a special committee, with full powers to institute, if the offenders be residents within this jurisdiction, such proceedings in the case as they may deem necessary, in vindication of the dignity and authority of this Grand Lodge; and if it shall appear that said Carlisle and Fowler are not residents within this jurisdiction, then to lay the subject of the complaint before the Grand Lodge of New Hampshire. And said committee is further instructed to correspond with the proper authorities of the Grand Lodge of New Hampshire; and to ascertain, for the information of this Grand Lodge, the character of and the authority for the '*authentic information*,' on the strength of which their committee having the matter in charge did, in their report before the Grand Lodge of New Hampshire, on the 18th of May last, ill-advisedly, and as your committee think, without due consideration, dismiss the just complaint of the Grand Master of this Grand Lodge against Carroll Lodge, one of its subordinates, for a violation of the jurisdiction of this Grand Lodge."

The first duty of your committee, therefore, relates to the conduct of Carlisle and Fowler, who signed a certificate which was taken by Carroll Lodge as and for the consent of the Grand Master of this Commonwealth, to the conferring of the degrees upon Winslow. It is difficult to determine the legal quality or character of this document. It is not a forgery, since there is no doubt of the genuineness of the names of its signers. It is a gross fraud in *fact*, and consequently in morals, for although, whether purposely or otherwise, it does not designate the real name of the Grand Master, it yet declares seriously and solemnly that the Grand Master of Massachusetts gave his consent. It was intended as a fraud, and operated as such, for the Lodge at Freedom acted upon it as embodying the consent of the Grand Master. It was utterly *false* in fact, and without even the semblance of truth to rest upon. It was, indeed, no certificate of the Grand Master, and does not even purport to be. It was only a false statement of its own signers. The

mischiefs it wrought was, that the lies of Carlisle and Fowler were taken by Carroll Lodge, as the truth of the Grand Master. It was doubtless conceived, written, and used for the sole purpose of enabling Winslow to procure the degrees in Carroll Lodge, at the lowest possible expenditure both of truth and of jurisdictional regard. One of the signers, Fowler, is a Past Master of this very Carroll Lodge, and so far as your committee can learn, has no affiliation here. Carlisle is not affiliated in this jurisdiction or elsewhere within our knowledge. If these persons should be tried in a Lodge within our jurisdiction, they must be tried as sojourners only. But your committee, after careful consideration, have reached the conclusion that it would not be wholly wise under the existing circumstances to try these offenders in such a manner. Although they fully deserve the extreme punishment of a disgraceful expulsion from the Fraternity, such a course is not necessary to the vindication of the honor and dignity of our Past Grand Master, or of this Grand Lodge. Indeed, it may probably be wiser to suffer the brazen effrontery and mendacity which could devise such a certificate, to remain undisturbed and fester in its own rottenness, than to soil the hands of the Grand Lodge or its subordinates by bringing the corruption fully to light. Inasmuch, however, as these unaffiliated persons have committed so heinous an offence against the jurisdictional authority of this Grand Lodge, your committee can no more doubt the right than the expediency of its exercise, of this Grand Lodge to issue an order through the Grand Secretary, forbidding the admission of these individuals hereafter to any Lodge within our jurisdiction. Such an edict of exclusion, applied to unaffiliates or sojourners guilty of an offence against our regulations, can surely need no previous trial or conviction as its basis. It is an inherent and obvious right of the Grand Lodge

as an incident of its sovereignty, and your committee recommend the exercise of this right in the cases of Carlisle and Fowler.

The second part of the duty of your committee relates strictly to the infringement of our right of jurisdiction by Carroll Lodge, and to the subsequent action thereon by the Grand Lodge of New Hampshire. The course we have deemed it necessary to pursue may be fully seen by the following correspondence which has passed between your committee and the proper Masonic authorities of the neighboring State, the whole of which correspondence is subjoined as a part of this report.

The following letter, setting forth at considerable length the facts and circumstances involved in our complaint, was addressed to M.W. John R. Holbrook; Grand Master of Masons in New Hampshire.

[Letter of T. P. Cheever, Chairman of Committee, to M.W. John R. Holbrook. September 30, 1871.]

BOSTON, Sept. 30, 1871.

To M.W. JOHN R. HOLBROOK, *Grand Master of Masons in New Hampshire*:—

M.W. SIR AND BROTHER:—At the Quarterly Communication of the M.W. Grand Lodge of Massachusetts, held on September 13th instant, a committee, consisting of R.W. Brothers Charles W. Moore, Lucius R. Paige, and Charles C. Dame, to whom had been referred at the previous Quarterly Communication the subject of the complaint of the M.W. Grand Master of this Commonwealth against Carroll Lodge, Freedom, N. H., and indirectly against the District Deputy Grand Master of the District in which that Lodge is situated, in the matter of Seth Winslow, a resident within the jurisdiction of the M.W. Grand Lodge of Massachusetts, together with the action of the M.W. Grand Lodge of New Hampshire at its Annual Communica-

tion in May last, upon said complaint, made a report, which was adopted; which report, among other things, recommended the appointment of a special committee, who should be "instructed to correspond with the proper authorities of the Grand Lodge of New Hampshire, and to ascertain for the information of this Grand Lodge, the character of, and the authority for, the *authentic information*, on the strength of which their committee having the matter in charge, did, in their report before the Grand Lodge of New Hampshire, on the 18th day of May last, ill-advisedly, and as your committee think, without due consideration, dismiss the just complaint of the Grand Master of this Grand Lodge against Carroll Lodge, one of its subordinates, for a violation of the jurisdiction of this Grand Lodge." A certified copy of this vote, and of the appointment of the committee in accordance with it is hereto annexed.

In behalf of the committee thus appointed, I have the honor M.W. Sir, to open with you directly such correspondence as seems to be essential to a just understanding of the facts and circumstances of this unfortunate case, and the relation of the Grand Lodges of New Hampshire and of Massachusetts, in respect to the question involved. Let me, then, as briefly as possible, recite the history of the case.

In August, 1869, Seth Winslow, a resident of Charlestown, in this Commonwealth, who had, upon his applications for the degrees in Masonry, been thrice rejected, — once in John Abbot Lodge, Somerville, and twice in Henry Price Lodge, Charlestown, — obtained the degrees in Carroll Lodge, Freedom, New Hampshire. Winslow presented to Carroll Lodge a document purporting to be signed by the W.M., S.W., Sec., and two members of Henry Price Lodge, of which the following is a copy: —

“Permission is hereby granted to Carroll Lodge, of Freedom, N.H., to confer the first three degrees in Masonry upon Seth Winslow, he being found worthy.”

Carroll Lodge therefore applied to the Deputy Grand Master of the District in which the Lodge is situated, for a dispensation to confer the degrees at one Communication, presenting to that official a document of which the following is a copy :—

“We hereby certify, on our honor as Masons, that S. C. Gardner, of Newton, Massachusetts, Grand Master of Masons in that jurisdiction, gave his consent for Seth Winslow, of Charlestown, to take the three first degrees of Masonry in Carroll Lodge, Freedom, N.H.

“(Signed),

“JOHN CARLISLE,  
CYRUS FOWLER.”

Upon the presentation of this certificate, the District Deputy Grand Master issued a dispensation to Carroll Lodge, to confer the degrees upon Winslow, and they were accordingly conferred. Having thus received the degrees, Winslow attempted shortly afterwards to visit Faith Lodge, in this jurisdiction, but was refused admission by the W.M. of the Lodge, who immediately informed the M.W. Grand Master of the Commonwealth of his action. The M.W. Grand Master then instituted inquiries to ascertain the facts attending the reception of the degrees by Winslow, by which it appeared that his status as a Mason under our Constitutions was illegal and clandestine. A complaint was made to the M.W. Grand Master of New Hampshire, for a violation of the jurisdictional rights of this Grand Lodge. This complaint was referred to a committee of the Grand Lodge of New Hampshire, who reported at the last Annual Communication as follows :—

“The proceedings of the Lodge and the action of the District Deputy Grand Master in this case were in violation of the provisions of the Constitution. In explanation, it is said (with truth) that although adopted, the

Constitution was not then printed, and the Lodge were ignorant of its provisions. The Lodge undoubtedly supposed that they had the consent of the authorities in Massachusetts, and as we have authentic information that that Grand Lodge have voted to heal the individual thus irregularly made a Mason (and with whom the deception, if any, rests), with full knowledge of the circumstances, we deem no further action necessary.

‘Respectfully submitted, -

“JOHN J. BELL,  
“*For the Committee.*”

I have thus briefly, M.W. Sir, recalled to your attention the substantial facts necessary to a fair understanding of the case of Winslow and to the treatment of what I conceive to be the just complaint of the M.W. Grand Master of this Grand Lodge, against Carroll Lodge, and the District Deputy Grand Master, for their action respectively in the case.

Here was a distinct, open and most palpable violation of the jurisdictional authority of the Grand Lodge of Massachusetts, aggravated by the fact, which is conceded by the committee of the Grand Lodge of New Hampshire, that the proceedings both of the Lodge and the District Deputy Grand Master “were in violation of the provisions of the Constitution of their own Grand Lodge.” And yet the Grand Lodge of New Hampshire dismisses the subject as though the offence were of so venial and trifling a character as scarcely to deserve notice. It offers no rebuke to the Deputy Grand Master, who had officially violated the very Constitution under which he undertook to discharge his duties, and which Constitution he, at least, must be presumed to have known and understood. It has no word of reproof for its offending subordinate, but apparently offers the supposed ignorance of that subordinate concerning the Constitution of its jurisdiction, as *one* excuse for its illegal action, and the fact that the Lodge *supposed* that they had consent of the authorities in Massachusetts as *another*. And lastly, it offers no reparation for the injury done to the

jurisdictional rights of Massachusetts upon the complaint of its Grand Master, because authentic information has been received that the Grand Lodge of Massachusetts has voted to *heal* the person thus irregularly made a Mason, with full knowledge of the circumstances.

Of this report of the committee of the Grand Lodge of New Hampshire, and the action of that Grand Lodge in the acceptance and adoption of this report, the Grand Lodge of Massachusetts hereby most fraternally and respectfully complains, as doing neither justice to the simple question of jurisdictional right involved in this particular case, nor to the fraternal spirit and comity which have pervaded, for a century past, the relations of the respective Grand Lodges of these contiguous States.

The opinion, of our M.W. Grand Master, that the "report adopted by the Grand Lodge of New Hampshire can be construed in no other sense than an encouragement and an endorsement of the doings of Carroll Lodge and of its members, in wilfully and wantonly encroaching upon the exclusive jurisdiction of this Grand Lodge," is fully concurred in by the Grand Lodge over which he presides. Indeed, it would seem from this report that no assurance can be had that a similar violation of our territorial rights by Carroll Lodge, or any other Lodge within your jurisdiction, will not receive similar treatment and a like toleration, and that thereby the boundary lines of the two jurisdictions may be in effect swept away.

This question is of so grave a nature, M.W. Sir and Brother, in the estimation of the committee in whose behalf I address you, that I trust you will indulge me still further, in a somewhat fuller and perhaps more exact statement of the grievances of which we complain, and in respect to which the laws of your own jurisdiction have, to my apprehension, been quite as much infringed upon as those of this Grand Lodge.



When, in August, 1869, Carroll Lodge received the application of Seth Winslow for the degrees, the fact of his previous rejections in Massachusetts was apparent in the application itself, and was, of course, known to the Lodge. The Lodge did not in fact, undertake to confer the degrees upon the candidate without *some* recommendation, or rather permission from *some* source. The document which I have previously noticed as a permission purporting to come from the W.M., S.W., Sec. and two members of Henry Price Lodge, was taken for that purpose. It has been ascertained that one of the names appended to that document was forged; but of that forgery probably Carroll Lodge was ignorant, and doubtless supposed all the names affixed to it to be genuine.

But, allowing the genuineness of signatures, let us see how the document itself bears the tests of the provisions, both of the Grand Lodge of Massachusetts and of the Grand Lodge of New Hampshire, applicable to such cases.

By the Constitutions of the Grand Lodge of Massachusetts, Part IV., Article 3, Section 2, it is provided that "No candidate, whose application may be rejected by a Lodge, shall be initiated in any Lodge under this jurisdiction, other than the one to which he first applied, without a *recommendation* from six members of the said Lodge, of whom the Master and the Wardens shall be three; and if any Mason, knowingly assist or recommend for initiation, to *any Lodge whatever*, any candidate rejected as aforesaid, who may not have obtained a recommendation as before provided, such Mason shall be expelled from the Institution, or subjected to such other penalty as the Grand Lodge may see cause to impose."

Under this provision, no rejected candidate can lawfully receive the degrees in this jurisdiction, without such a *recommendation* as is prescribed. No *recommendation*, which does not

contain the six names required, and no mere *consent* or *permission*, however signed, can avail; and the status of any candidate who has been rejected and afterwards admitted, under any other conditions than those prescribed in the foregoing Section, is illegal and clandestine, in this jurisdiction. Winslow's initiation, therefore, without the *recommendation* required by our Constitutions, was illegal, and his status was that of a clandestine Mason, so far as this jurisdiction is concerned, and by a somewhat similar regulation, it was such in New Hampshire. But the Constitutions and General Regulations of New Hampshire (Part III., Article 14, Section 112) contain the following regulations: —

“If any person wishes for initiation in any Lodge, who resides without the State, he shall first obtain the consent of the Lodge within whose jurisdiction he resides, by unanimous vote at a Stated Communication, and the permission, in writing, of the Grand Master within whose jurisdiction he resides, which consent and permission shall be annexed to his application.”

This Section of the Grand Constitutions of New Hampshire thus plainly requires in the case of a candidate residing out of the State, the consent of the Lodge having jurisdiction over him, to be evidenced by a *unanimous vote* of the Lodge, at a *Stated Communication*, and to be annexed to his application. How plain and palpable a violation of the Constitutions of the Grand Lodge of New Hampshire, this action of Carroll Lodge in receiving Winslow, with the simple *permission* of five members of Henry Price Lodge, and no vote of the Lodge at all thereon, was, I need not further attempt to set forth.

But, in addition to the unanimous vote required by Section 112, above cited, “The permission in writing of the Grand Master within whose jurisdiction he [the candidate] resides,” is to be obtained by, or in behalf of, such candidate, and this permission is likewise to be annexed to his application.

Did Carroll Lodge, or any other Lodge, or person, receive the permission in writing of the Grand Master of this Commonwealth, to confer the degrees upon Seth Winslow? M.W. William Sewall Gardner, then and now Grand Master of Masons in this jurisdiction, officially declares that he never gave any such permission.

The document which Carroll Lodge received and acted upon, was not a permission in writing, was not even a document signed by the Grand Master, or authorized in any manner by him, but was a certificate of two wholly irresponsible persons, stating "that S. C. Gardner, of Newton, Mass., Grand Master of Masons in that jurisdiction, gave his consent for Seth Winslow of Charlestown, to take the three first degrees of Masonry, in Carroll Lodge, Freedom, N. H." This paper was not only, in reality, fraudulent and false in its terms and substance, but bears upon its face the marks of falsehood and fraud. Even if it were true that the Grand Master of Massachusetts expressed verbally a willingness or consent that Carroll Lodge should confer the degrees upon Winslow in the presence of the persons who subscribed this scandalous certificate, it would have furnished no warrant to that Lodge for the purpose intended. It is no more "a permission in writing of the Grand Master," than a certificate of two persons that the Grand Master agreed to pay a sum of money would be his promissory note therefor. That a person of ordinary discretion and intelligence, such as by lawful Masonic presumption should be always found in the person of a Master of a Lodge and of a Deputy Grand Master of a Masonic District, could regard such a certificate as the permission in writing of the Grand Master of Masons in Massachusetts, simply passes comprehension.

Nevertheless, the Deputy Grand Master, whose duty it was to supervise the doings of Carroll Lodge in this matter, and

who undertook to supervise them, acting officially upon the two documents before referred to, whose virtue, or want of it, he was in a position fully to know and understand, actually issued a dispensation to Carroll Lodge, to confer the degrees upon Winslow at one sitting. What emergency existed for such haste is of course known to that functionary. I am unable to discover any authority in the Constitutions of New Hampshire for the granting of dispensations by District Deputy Grand Masters in any case, however emergent. The power to grant dispensations seems to be expressly limited therein to the Grand Master. At the annual Communication in 1870, M.W. Alexander M. Winn, then Grand Master, states it as his belief that "No such authority is granted to District Deputy Grand Masters by the Constitution of this Grand Lodge." The same doctrine is unreservedly held by other members of the Grand Lodge of New Hampshire. And the very able committee on foreign correspondence, in speaking of this case, do not hesitate to say that "at that time (August 30, 1869), and ever since, the D.D.G.M. have had no power to grant such dispensations." So that the exact truth seems to be that the District Deputy Grand Master, without authority, granted a dispensation to confer the degrees in a case where the Lodge itself had no authority to confer them, either with or without such dispensation.

Such were the acts, M.W. Grand Master, of which the Grand Master of this Commonwealth made complaint to your predecessor in office. Let us examine the answer of the committee, which answer the Grand Lodge of New Hampshire accepts and adopts as an adequate and sufficient reply to that complaint. This answer, fully admitting that "the proceedings of the Lodge and the action of the District Deputy Grand Master were in violation of the provisions of the Constitutions," i. e., of

New Hampshire, sets forth in explanation: First, "That although adopted, the Constitution was not then printed, and the Lodge were ignorant of its provisions." Second, "The Lodge undoubtedly supposed that they had the consent of the authorities in Massachusetts." Third, "That we have authentic information that that Grand Lodge [meaning the Grand Lodge of Massachusetts] have voted to heal the individual thus irregularly made a Mason (and with whom the deception, if any, rests), with full knowledge of the circumstances."

As to the first point, it would seem that Carroll Lodge could scarcely have been ignorant of the provision of the Constitution of its own Grand Lodge, since it actually required consent of some sort, from the Lodge in Massachusetts, by whom the candidate had been rejected, and also consent of the Grand Master of Massachusetts. Moreover, is it not true, that a provision, either in terms or in substance, corresponding with Section 112, Art. 14, page 31, of the printed edition of the Constitutions of the Grand Lodge of N. H., has existed for a long period, if not from the earliest days of its history, and that such provision has been reported to the Lodges of that State? Can it be possible that the law of jurisdictional lines, which is so far acknowledged and has been so long acted upon in the United States as to have attained the dignity of a fundamental law in Masonry, was never known in New Hampshire until the printed edition of the Constitutions of 1869 was issued? If there was really no such provision or law in New Hampshire Masonry prior to this last-mentioned date, then, however we may wonder, it may be conceded that Carroll Lodge was guiltless. But the committee of the Grand Lodge of N. H. make no such claim:

In respect to the second point of the committee's answer, it is, perhaps, sufficient to say, that Carroll Lodge, in attempt-

ing to confer the degrees on a rejected candidate from another State, under the given circumstances, is not to be excused, in my judgment, upon a mere supposition as to the consent of the authorities in Massachusetts. It was the business of that Lodge to have known, by the use of special scrutiny, the existence of such consent. Whether those authorities had or had not consented, was strictly a matter of *fact*, to be determined by *evidence*, and not a matter of opinion or conjecture. Under the somewhat remarkable circumstances attending the application of the candidate, it would seem that the Lodge should have exercised unusual vigilance, or more than ordinary caution. A simple glance at the strange certificate of Carlisle and Fowler should have excited a suspicion, if not an entire distrust, as to the good faith of Winslow and his anxious and not over-scrupulous friends. But Carroll Lodge, instead of the exercise of even *ordinary* care and caution as to its proceedings, seems to have trusted entirely to the D.D.G. Master's dispensation, to be used as a shelter against any storm that might thereafter arise.

It should be distinctly observed, that as to the conduct of the D.D.G.M. in that behalf, the committee of the Grand Lodge offer neither of the excuses which are presented in mitigation of the conduct of Carroll Lodge. For *him*, they tender nothing in the way of exculpation, mitigation, or explanation.

The third and concluding portion of the committee's answer presents an aspect of this otherwise quite anomalous case, which, to say the least, is embarrassing. If it were true that the Grand Lodge of Massachusetts, with full knowledge of the circumstances, including all the attending deceptions, under which he received the degrees, had voted to heal Winslow, this circumstance, although it would not have entirely relieved the illegalities and irregularities of Carroll Lodge and the D.D.G. Mas-

ter, would have gone far to show that this Grand Lodge had, in greater or less degree, condoned these irregularities, and thereby and thereafter its Grand Master's complaint against either the acts or the persons thus condoned would have been reduced to a matter of mere form.

But, in truth, neither the Grand Master of this Commonwealth, nor the Grand Lodge, occupies such a position in respect to this case. The Grand Lodge have not voted to heal Winslow, nor has the Grand Master made a complaint, which has a merely technical foundation.

Yet, nevertheless, the Grand Lodge of New Hampshire and its committee, according to their report, have "*authentic* information that the Grand Lodge of Massachusetts has voted to heal" Winslow. The votes of this Grand Lodge are matters of record, and are evidenced alone by the record, or properly certified copy. No vote to heal this individual was ever passed by that Body, and, consequently, no such vote has been recorded. How, then, can the committee or the Grand Lodge of New Hampshire have "*authentic* information" of the passage of such a vote? This is a question which we are earnestly desirous to have answered. We seek the name of the person by whom this information, deemed by the Grand Lodge of New Hampshire "*authentic*," was imparted. It is by no means the least of the misfortunes attending this wholly unfortunate case, that the two Grand Lodges interested should have been alike imposed upon through information which, while it has in it no element of truth, is yet declared to be authentic. Indeed, it is matter of rather curious interest to discover the kind of evidence of such "*authentic* information" which the committee of the New Hampshire Grand Lodge required or obtained. Did they ask for a copy of the vote, or, if not, what method did they adopt to satisfy them-

selves of the *authenticity* of the information imparted? If the communication was made by any person amenable to the jurisdiction of this Grand Lodge, we desire his name, in order that he may be immediately and summarily dealt with, for a clear and wilful fraud against two Grand Lodges. If he resides under the jurisdiction of another Grand Lodge, we wish to present him to that Grand Body, for trial according to its rules.

I have thus, M.W. Sir, rehearsed the facts and circumstances, together with what seems to me the just and necessary conclusions arising from them, which are patent in the case of Seth Winslow, and in the action of your own Grand Lodge in reference thereto.

Let me recall to your remembrance a similar case, in which the jurisdictional rights of your own Grand Lodge were once unhappily invaded, and the action of the Grand Lodge of this Commonwealth thereon.

In 1852, Rising Sun Lodge, Nashua, N. H., made a complaint to the Grand Lodge of Massachusetts against St. Paul's Lodge, Groton, Massachusetts, for having conferred the degrees in Masonry on a candidate who was known to be a resident of the State of N. H., without a written permission from the Grand Master of the Grand Lodge of said State. Upon this complaint, the facts presented therein having sufficiently appeared, the Grand Lodge of Massachusetts, by solemn vote, censured St. Paul's Lodge, and threatened to take away its Charter, in case of a repetition of the offence.

In that case, the only claim to be made for the Grand Lodge of Massachusetts is, that it simply discharged its duty.

In the case now under controversy, the Grand Lodge of Massachusetts, with a sorrow and regret which it is difficult adequately to measure or express, complains that its sister Grand



Lodge of New Hampshire, with which Grand Body relations of abounding fraternity and comity have existed through more than three generations, has suffered to pass without rebuke, a course of conduct on the part of its subordinate, which not only violates the vested and conceded rights of this Grand Lodge, but touches the feelings and sensibilities of the entire Fraternity in this Commonwealth. It surely cannot be believed that the Grand Lodge of New Hampshire would wilfully or designedly do or suffer anything which might break the chain of an interjurisdictional friendship which has been preserved in sacredness so long. On the contrary, it is our firm belief that the distinguished circle of Brethren over whom you have the honor to preside, would never, unless from want of due consideration, in some unfortunate moment, give any sanction to, or spread any gloss over a violation of the Masonic rights of this jurisdiction. And, in behalf of the Grand Lodge which I have the honor, at this moment and for this cause, imperfectly to represent, I may be permitted, with great comparative pleasure and relief, to express the opinion that the action of the Grand Lodge of New Hampshire, upon the complaint in this case, was simply *without due consideration*. Let me, then, hastily submit to your candid judgment, that a careful preservation of the lines of jurisdiction is essential to the prosperity and even the existence of our Fraternity. As in the case of contiguous towns and cities, so on the larger area of States, the strict observance of these limitations of the exercise of authority furnishes to the Craft one of its strongest and most important safeguards against fraud, and thus effectually tiles its doors against the entrance of the unworthy. The present is *not* the time, as I apprehend, when such a safeguard can be relinquished, but is rather the time when the Fraternity should be encircled by the firmest walls of protection.

Having thus, M.W. Sir and Brother, at a somewhat tedious length, rehearsed the complaint of the Grand Lodge of Massachusetts, doubtless at the expense of your time and patience, for which I can only plead the importance of the subject-matter, I commit the subject to the candor, and, I trust, to the re-consideration of the Grand Lodge of New Hampshire, with but a slight suggestion as to the manner which it may see fit to adopt to relieve the difficulties of our present relations, and to restore the harmonies of the past.

If however, a new committee of your Grand Lodge, or the Grand Master himself, should carefully re-examine the questions involved, and the relations of the two Grand Lodges respectively thereon, I am persuaded that that justice which alone we seek will be rendered in the final determination of our complaint.

With the highest respect,

I remain, in behalf of the committee,

Truly and fraternally yours,

TRACY P. CHEEVER.

5 TREMONT ST., BOSTON.

To the foregoing letter the following answer was returned : —

[Answer of M.W. John R. Holbrook, Oct. 10, 1871.]

OFFICE OF GRAND MASTER OF MASONS IN NEW HAMPSHIRE.

PORTSMOUTH, October 10th, 1871.

W. BR. CHEEVER: *Dear Sir and Br.*:—I regret exceedingly to receive such a complaint through you from the M.W. Grand Lodge of Massachusetts. I was not aware the case was such an aggravated one, as I knew nothing of the circumstances; but I know that the committee to whom the matter was referred, had made no investigation, and were not ready to report at the Annual Communication, as they should have been; at which time a prominent past officer of the

M.W. Grand Lodge of Massachusetts, with Mr. Winslow, came to the ante-room of the hall and had an interview with the committee, the result of which was their report. I cannot think the committee knew any of the facts in the case, or they would never have made the report they did, although they had been informed that the Grand Lodge of Massachusetts had voted to heal Mr. Winslow; neither would the members of the Grand Lodge of New Hampshire have voted to accept the report of the committee had they known the circumstances. I shall immediately appoint a committee on your complaint, and will give you the name of the past officer of your Grand Lodge, and what he informed them, as soon as I can hear from the committee. And rest assured I shall do all in my power to make the matter satisfactory, and bring about that reciprocity and good feeling that should exist between Grand Lodges.

Truly and fraternally yours,

JOHN R. HOLBROOK,

*Grand Master of Masons in New Hampshire.*

P. S. Absence from home has prevented my acknowledging the receipt of yours before.

J. R. H.

On the 4th of Oct., 1871, your committee addressed to R.W. Br. John J. Bell, Chairman of the Committee of the Grand Lodge of New Hampshire to whom the complaint of M.W. William Sewall Gardner, had been referred, a note of which the following is a copy:—

[Letter of T. P. Cheever to R.W. John J. Bell, Oct. 4, 1871.]

BOSTON, October 4th, 1871.

R.W. JOHN J. BELL: *Dear Sir and R.W. Brother:*—  
At the last Quarterly Communication of the M.W. Grand Lodge of this Commonwealth, a committee was appointed

to correspond with the proper authorities of the M.W. Grand Lodge of New Hampshire, in reference to the complaint of M.W. William Sewall Gardner, 'Grand Master of the Grand Lodge of Massachusetts, against Carroll Lodge, Freedom, N.H., for a violation of the jurisdictional rights of this Grand Lodge, in the case of Seth Winslow, and concerning the action of the M.W. Grand Lodge of New Hampshire upon the subject-matter of that complaint. In behalf of the committee thus appointed, I have recently addressed a communication to M.W. John R. Holbrook, Grand Master of Masons in N. H., who, as I presume, will, at the proper time, lay the same before the Grand Lodge of New Hampshire, for such action as they may deem necessary. In the mean time, I desire, on behalf of the committee, which I represent, if possible, to learn from you, as chairman of the committee reporting upon the subject, the facts as to the concluding statement of the report made on the 18th day of May last, which is as follows: —

“ We have authentic information that that Grand Lodge [meaning the Grand Lodge of Massachusetts] have voted to heal the individual thus irregularly made a Mason (and with whom the deception, if any, rests), with full knowledge of the circumstances.”

The Grand Lodge of Massachusetts has *not* voted to heal Winslow. It therefore becomes a matter of interest and importance, to know what the *information*, which you deemed *authentic*, was, and how, when, and by whom it was communicated. If any person made a positive statement that the Grand Lodge of Massachusetts had passed such a vote, such statement was not only false, but made wilfully and with intent to deceive. Even if it were true, it could hardly be considered “ authentic information,” and I know of nothing short of a certified copy of the vote which would be so far

authentic as to justify official action by a Grand Lodge upon so grave and important a question. But inasmuch as by any information, authentic or otherwise, which was communicated, the Grand Lodge of Massachusetts was misrepresented, and the Grand Lodge of New Hampshire must have been imposed upon, we are exceedingly anxious to discover the nature of that information, and the name of the person who gave it. Pardon me, then, R.W. Sir and Brother, for subjecting you to the trouble of answering these inquiries.

Truly and fraternally yours,

TRACY P. CHEEVER,

*For the committee.*

P. O. Address, 5 Tremont St.

The answer of R.W. Br. Bell, which follows, discloses the manner in which the information which was deemed "*authentic*" was communicated, and the person by whom it was communicated.

[Letter of John J. Bell to T. P. Cheever, Oct. 11, 1871.]

EXETER, N. H., Oct. 11, 1871.

*Dear Sir and Brother* :— Yours of the 4th inst. is before me. At the meeting of our Grand Lodge in 1870, I was appointed on the committee upon the matter of Seth Winslow. For reasons personal to myself, and having no connection with that matter, I personally took no action upon that committee till the day of the meeting of the Grand Lodge in May last. I had then only remaining the indefinite recollection of papers which I saw a year before, and the impression they left that Winslow and his friends had imposed upon Carroll Lodge, which, aside from the provisions of the Grand Constitution, might fairly have plead that they had reason to suppose the

consent of the authorities in Massachusetts had been given. That they did so believe I think true. If so, the chief guilt lay upon parties within the jurisdiction of the Grand Lodge of Massachusetts. Understand me, what I mean to say is that the above is the indefinite recollection left upon my mind a year after hearing the story and seeing the papers.

In the hurry just preceding the opening of the Grand Lodge in May last, I was called into one of the adjoining rooms and introduced to two gentlemen as Seth Winslow and Solon Thornton, who, though not known to me personally, I had known to be Grand Secretary of the Grand Lodge of Massachusetts. They stated to me that they wished to see me as chairman of the committee on Winslow's case. I told them that, so far as I knew, nothing had been done about it. Thornton then said that the Grand Lodge of Massachusetts had voted to heal Winslow, but that the G.M. (Gardner) declined to do so while the matter was pending in our Grand Lodge; that all that was wanted was to dispose of the matter here, and the whole thing would be finished. I did not at the time know of Thornton's resignation, nor of any reason why I should not regard the statement of the Grand Secretary as authentic information of the action of the Grand Lodge. The Proceedings of the Grand Lodge of Massachusetts were then in my hands as chairman of Committee on Foreign Correspondence, but I had not examined them, or I should have known what the action of your Grand Lodge really was. Acting upon the information thus received, it seemed to me if the Grand Lodge of Massachusetts was prepared to condone the action of parties there, and against whom no action had ever to my knowledge been taken, and upon whom by far the greater part of the guilt (the whole of that for the deception practised) lay, there was no reason for our Grand Lodge

pursuing an inquiry which could not but be barren of useful results. I therefore made the report of which you are informed. Very soon after the close of the Grand Lodge, I learned from the Proceedings that the action of the Grand Lodge of Massachusetts had not been correctly stated to me.

The Grand Lodge of New Hampshire do not mean that any particular Lodge in this jurisdiction shall encroach upon the jurisdiction of other Grand Lodges, and I have no doubt that the Grand Lodge will endeavor to have exact justice done in the present matter. In justice to the Grand Lodge I ought to state that the delay in the matter is chargeable to me personally, and not to the Grand Lodge, and so far as I was concerned my disinclination to act was not caused by anything connected with this case or involved in it, or by anything relating to the Grand Lodge of Massachusetts, but to matters belonging to my personal position in the Grand Lodge of New Hampshire, and my then determination to retire finally therefrom. I have thought better of that, but at the time I did not intend or expect to act farther in that body. I make this statement, which may seem gratuitous, that you may understand that the case is as yet not prejudged, and that you may expect a fraternal answer from our Grand Lodge.

Yours fraternally,

JOHN J. BELL.

R. W. TRACY P. CHEEVER, 5 Tremont St., Boston, Mass.

Shortly after the receipt of this last letter, the M.W. Grand Master of New Hampshire officially referred the subject-matter of the complaint which had been presented to him by your committee, to the same committee to whom the subject had been previously entrusted, as will appear by the following: —

[Letter from John J. Bell to T. P. Cheever, Oct. 21, 1871.]

EXETER, N. H., Oct. 21, 1871.

R. W. SIR AND BROTHER : — The M. W. Grand Master of Masons in New Hampshire has been pleased to refer the complaint made by you on behalf of the Grand Lodge of Massachusetts, on the 30th of September last, in the matter of Seth Winslow and Carroll Lodge at Freedom, to the same committee to whom that subject had been previously committed, and has placed in my hands the papers which he had relating thereto.

It is unnecessary for me to repeat to you that the committee in their report acted upon the belief that the Grand Lodge of Massachusetts had condoned the offence, and practically abandoned the complaint. That belief, not being justified by the facts, as soon as I can communicate with the other members of the committee we will endeavor to learn all the facts bearing upon the case, and make such report as will be fitting to the ancient friendship of the two Grand Lodges, which we sincerely hope may never be broken; and to that comity and regard for jurisdictional rights which the Grand Lodge of New Hampshire certainly regards as the well-established law of Masonry.

If we should deem it necessary to go to Freedom or Effingham, the residence of the District Deputy Grand Master implicated, to make any investigation, would you desire to be present or be represented?

Yours fraternally,

JOHN J. BELL,

*Chairman of the Committee.*

R. W. TRACY P. CHEEVER, *Chairman, etc.*,  
No. 5 Tremont street, Boston, Mass.

In reply to this, the following communication was sent to R. W. Br. Bell : —



[Letter of T. P. Cheever to John J. Bell, Oct. 24, 1871.]

BOSTON, Oct. 24, 1871.

*E. W. John J. Bell, Chairman of Committee of the Grand Lodge of New Hampshire.*

DEAR SIR AND BROTHER: — Your favor of the 21st inst. came duly to hand, and in reply permit me to say, on behalf of the Grand Lodge of Massachusetts, that I am glad that the M.W. Grand Master of New Hampshire has thus early committed to your hands the jurisdictional question involved in our complaint, inasmuch as promise is thereby afforded of a speedy and, I trust, satisfactory solution of the present difficulties and embarrassments. I cannot doubt that your committee, upon a re-investigation of the case, will present such a report to the Grand Lodge of New Hampshire as will place the two Grand Lodges upon the plane of friendly relation which they have held so long. But permit me, looking to such a result, and in answer to your friendly communication, to make, in the briefest manner, one or two suggestions, which seem to me to bear strongly upon the subject-matter of this difficulty, and which will doubtless occur to your committee in considering the question. A Lodge which undertakes to confer the degrees of Masonry upon a candidate outside of its jurisdiction, as, for example, upon a resident of another State, should be held, *first*, to know the laws and regulations of its own jurisdiction applicable to the subject, and, *second*, to understand the corresponding laws and regulations of the State in which such a candidate resides. Inasmuch as the conferring of the degrees upon such a candidate is an unusual proceeding, and one outside of the ordinary and regular work of the Lodge, it does not seem unreasonable that so much should be required. As to the *first* requirement, the Lodge must be *presumed* to know the laws and regulations of its *own* jurisdiction, especially concerning mat-

ters of familiar knowledge and practice. In regard to the *second*, it seems to me that the Lodge which assumes the responsibility of giving the degrees to such a candidate should carefully inform itself as to the provisions of the laws of the candidate's jurisdiction; one main purpose of such information being the prevention of any conflict or jar between the Grand Lodges of the respective States. A neglect to comply with these two requirements must almost inevitably lead to trouble and inter-State complication in the matter of the lines of jurisdiction. I have little doubt that Seth Winslow, either personally or through his friends, attempted to deceive Carroll Lodge, and perhaps its Deputy Grand Master. He probably made to them some deceptive representations, or some friends, claiming to be and perhaps really Masons, made false and fraudulent statements to some officers of the Lodge to induce them to give him the degrees. Unhappily, it is not an uncommon practice for rejected candidates thus, by fraud and imposition, to obtain the degrees at the hands of some either lawless or careless Lodge. But Winslow, being an irregular Mason, under our Regulations, and in legal effect no Mason at all, cannot be directly dealt with by the Grand Lodge of Massachusetts for such frauds, although his *friends*, if members of the Fraternity, may be thus dealt with for such acts as were in violation of our Constitutions or those of New Hampshire. Indeed, steps have already been taken to bring to trial and punishment Carlisle and Fowler, the authors of the scandalous certificate in respect to the consent of the Grand Master of Massachusetts. But it seems to me that neither Carroll Lodge nor the Deputy Grand Master of the District is entitled to plead these deceptions or attempts at deception of Winslow or his friends as an excuse for the action taken. Both the Constitutions of New Hampshire and Massachusetts, if followed, would have rendered all such attempts

nugatory. Had the officers of the Lodge, or the Deputy Grand Master, simply looked into the one or the other of these fundamental provisions regulating the admission of candidates under such circumstances, the certificate of Fowler and Carlisle could only have been treated as a most worthless piece of paper, which by no torture of construction could be taken as the permission in writing of the Grand Master of Massachusetts. But I will follow this no farther, as our grievance has already been stated. In regard to the investigation that you propose to make at Freedom and Effingham, I do not see that any value can attach to our presence or representation there. The substantial facts are now of record, but if any new matter of fact should arise to change the present legal aspect of the questions involved, I should certainly be anxious for information concerning it. But I am entirely willing to leave all such inquiries as involve the production of new matters of fact to the candid investigation of your committee. If this were a mere question of Seth Winslow's reception or unlawful procurement of the degrees, the importance of his personality is not sufficient to warrant the time which the case has already occupied. Unfortunately, or perhaps I should say in contemplation of a happy solution of the difficulty, *fortunately*, it has assumed the proportion of a great jurisdictional question between the two sister States.

Fraternally yours,

TRACY P. CHEEVER,

*Chairman of Committee.*

This letter from your committee concludes the correspondence preliminary to the second official dealing with this subject by the Grand Lodge of New Hampshire. It has already appeared by the letter of R.W. Br. Bell, of Oct. 11th, 1871, that

prior to the first report of his committee, but upon the day on which it was presented, he, as chairman of the committee, was called, just prior to the opening of the Grand Lodge, into an adjoining room, where he saw two persons, one of whom was Seth Winslow, and the other the late Recording Grand Secretary of this Grand Lodge, the latter of whom informed him that the Grand Lodge of Massachusetts "had voted to heal Winslow, but the Grand Master (Gardner) declined to do so while the matter was pending in our Grand Lodge; that all that was wanted was to dispose of the matter here and the whole thing could be finished." R.W. Br. Bell adds, that he did not, at the time, know of Thornton's resignation, nor of any reason why he should not regard the statement of the Grand Secretary as authentic information of the action of this Grand Lodge. Your committee have, therefore, in pursuance of this part of their duty, ascertained the character of and the authority for the "authentic information" received by the Grand Lodge of New Hampshire, and as no further duty in that direction remains for us, we dismiss this part of the subject.

At the Annual Communication of the Grand Lodge of New Hampshire, held May 15th, 1872, the following report of the committee to whom the questions involved in the Seth Winslow case had been a second time referred, was submitted and adopted, and is to be taken as the final action of the Grand Lodge upon the subject.

[Second report of Committee of Grand Lodge of New Hampshire, May 15, 1872.]

IN GRAND LODGE OF NEW HAMPSHIRE,  
CONCORD, May 15, 1872.

In the year 1869-70, the Grand Master of Masons in Massachusetts complained to the Grand Master of Masons in New Hampshire against Carroll Lodge at Freedom, for initiating

Seth Winslow of Charlestown, Massachusetts, who had been previously rejected there. This complaint was submitted by the Grand Master to the Grand Lodge at the Annual Communication in May, 1870, and was referred to a special committee to sit during the recess. Just before the opening of the Annual Communication in May, 1871, the chairman of the committee was introduced in one of the ante-rooms to R.W. Solon Thornton, who had been elected and installed Recording Grand Secretary of the Grand Lodge of Massachusetts, and who was supposed by the chairman of the committee to be still acting in that office. Thornton, assuming to speak as Grand Secretary, informed him that the Grand Lodge of Massachusetts had voted to heal Winslow, and that the Grand Master waited only the action of the Grand Lodge of New Hampshire, from courtesy to the latter Body; and certainly left upon the committee the impression that the Grand Master of Massachusetts would be pleased to have the complaint dismissed. The committee therefore reported, recommending the dismissal of the complaint.

Unfortunately in point of fact, Thornton had shortly before resigned the office of Grand Secretary, of which fact, we feel assured, no member of the Grand Lodge of New Hampshire had any knowledge. Further, the Grand Lodge of Massachusetts had not voted to heal Winslow, but on the contrary had refused so to do.

Subsequently, the Grand Lodge of Massachusetts, feeling aggrieved by the disposition of the matter in the Grand Lodge of New Hampshire, appointed a committee to farther prosecute the complaint, who presented to the present Grand Master a lengthy and vigorous complaint and argument upon the case, which the Grand Master was pleased to refer to the committee before appointed. We have not seen the Proceedings of the

Grand Lodge of Massachusetts, or the Address of the Grand Master, or the Report of the committee of that Grand Body, but from some things that have come to our knowledge, we infer they contained language more forcible than flattering to the Grand Lodge of New Hampshire. To this we can only say that it would not have been discourteous on the part of the Grand Master of Massachusetts to have assumed that the Grand Lodge of New Hampshire, at least, acted in good faith upon what was believed to be sufficient information. That we should have been misled by the false statement of one whom we had some reason to trust, and none to distrust, is deeply regretted by the committee, and, we doubt not, by every member of the Grand Lodge.

The committee have endeavored to ascertain the facts in the case, and so far as we have learned they are these. Seth Winslow, who resided in Charlestown, Massachusetts, had, prior to August, 1869, been once rejected in John Abbott Lodge, Somerville, and twice in Henry Price Lodge, Charlestown. Some time in the summer of 1869, John Carlisle, who is understood to be a member of Henry Price Lodge, wrote to the Master of Carroll Lodge, asking if his Lodge would confer the degrees upon Winslow, whom he represented to be a good man, who had been rejected by a rival in business, from that rivalry and jealousy only. The Master replied that if the petition was properly recommended, and consent given, he would lay it before his Lodge. Soon after the Master of Carroll Lodge received the petition of Winslow, recommended by Cyrus Fowler and John B. Lord, two members of this Lodge residing in Charlestown, and accompanied with the consent of the W.M., S.W., Secretary, and two other members of Henry Price Lodge, and as the Master thinks, of the J.W. also; which is denied by the Massachusetts committee. The original recommendation

we have not seen. The Master then consulted the D.D.G.M., to ascertain if a dispensation could be obtained, and was informed that it could if the consent of the Grand Master of Massachusetts was also obtained. The Master then, as he says, informally laid the matter before his Lodge at the stated Communication, October 14, when, as he says, the informal vote was favorable. The record of the Lodge says nothing of informal, but is, "6th. Voted to confer the E. Apprentice, Fellow-Craft and Master Mason on Seth Winslow." The Master then informed Fowler that the matter all lay with them, that if they obtained the consent of the Grand Master of Massachusetts, the D.D.G.M. would grant a dispensation, and the Lodge confer the degrees. On the eighteenth of October, Winslow, with Fowler and Carlisle, came to Effingham, and saw the D.D.G.M. They had not the consent in writing of the Grand Master of Massachusetts, but Carlisle and Fowler made a certificate, of which the following is said to be a copy:—

"We hereby certify, on our honor as Masons, that S. C. Gardner, of Newton, Mass., Grand Master of Masons in that jurisdiction, gave his consent for Seth Winslow, of Charlestown, to take the three first Degrees of Masonry in Carroll Lodge, Freedom, N.H.

(Signed),

"JOHN CARLISLE,  
"CYRUS FOWLER."

Upon which the D.D.G.M. granted a dispensation and accompanied them to Freedom, when the degrees were conferred, without, as far as appears from the record, any other election than that of October 14.

These are the facts as we believe; the only discrepancies being upon the question, whether the J.W. of Henry Price Lodge signed the consent for Winslow to go to Freedom? We think he did not, and that the Master is mistaken. We have not been

able to see that paper, which we understand to be in the hands of some committee of the Grand Lodge of Massachusetts. The nature of the vote of October 14, upon Winslow's petition, we think must be determined by the record, and the informal character denied; otherwise Winslow was made a Mason without election.

The questions which arise upon these facts are of two classes — first, the wrong done the jurisdictional rights of Massachusetts; and, second, the violation of our own laws, with which, of course, Massachusetts has nothing to do.

Originally, what is now known as Lodge jurisdiction over candidates had no place in the Masonic system; but for more than three quarters of a century the effort has been made in this country to require candidates to apply at home, where they were presumably best known, and since the controversy between the Grand Lodge of Maine and that of England, some fifteen or more years ago, in which, we believe, every Grand Lodge in this country decided in favor of the Grand Lodge of Maine, the settled law of Masonry here is that no candidate residing in one State can receive the degrees in another, without the consent of the Grand Lodge, Grand Master, or particular Lodge having jurisdiction. The question of doubt is, who shall give the consent, and on this the usage has not been uniform, having sometimes been given by the Grand Master, and sometimes by the particular Lodge. A few years since a Lodge in Massachusetts, acted under a sort of roving permit from the last Master of a particular Lodge in New Hampshire, which had been for many years dormant, and when complaint was made about that, was understood to have furnished the means to revive the Lodge, so as to oust the jurisdiction of the objecting Lodge in New Hampshire, on the condition that the revived Lodge should always consent to their receiving candidates from certain localities.



Our Constitution now requires the consent of both, and that they shall be procured by the candidate, and attached to his petition when presented. Aside from our legislation, it should seem that a Lodge acting in good faith, under the consent of either the Grand Master or the particular Lodge having jurisdiction, would be justified. In this case the consent was that of the principal officers only, and the Master and Brethren of Carroll Lodge seem to have relied upon the recommendation of Gideon Haynes, the Master of Henry Price Lodge, whom they knew, and of whose accuracy they seem to have entertained no doubt, together with the certificate of Carlisle and Fowler, which the Grand Master of Massachusetts pronounces false, but of the truth of which the D.D.G.M. evidently had no doubt.

We feel satisfied that, so far as the question of territorial jurisdiction is concerned, the D.D.G.M. and the Lodge acted in good faith, and honestly supposed that the jurisdictional rights of Massachusetts were waived.

From an early time it was a law of Masonry that "No Master should supplant another in his work;" that a candidate having applied to a Lodge, no other Lodge should interfere, without the consent, originally, of the Master, — more lately, of the Master and other principal members. In some States the consent of the Lodge is required. Before the adoption of our present Constitution there was no written law upon the subject, and probably the consent of the Master would have been sufficient, as in ancient times.

We are constrained, therefore, to the conclusion that, however blameworthy Carlisle, Fowler, Haynes, Winslow, or others may have been, Carroll Lodge and the D.D.G.M. are innocent of any intention to interfere with the jurisdictional rights of the Grand Lodge of Massachusetts, or of its particular

Lodges ; but were rather the victims of unscrupulous Brethren, all of whom are under the jurisdiction of the Grand Lodge of Massachusetts, and subject to discipline by her. One of the guilty persons, Cyrus Fowler, is a member of Carroll Lodge, but has for some years resided in Charlestown, and under the jurisdiction of the Lodge there, as a sojourner, and the offence is one against that jurisdiction.

Several papers in the course of the investigation have passed from their proper custody : The consent of the Master of Henry Price Lodge ; the certificate of Carlisle and Fowler ; and the correspondence between Grand Masters Gardner and Winn.

Some of these, if not all, are said to be in the possession of some of the committees or members of the Grand Lodge of Massachusetts. We would recommend that a fraternal request be made to that Grand Lodge, if any of these papers are within their control, to return them, that our records and files may be kept whole.

When we turn from the jurisdictional question, a number of serious irregularities appear in the proceedings both of Carroll Lodge and of the D.D.G.M. The latter officer had no power to grant a dispensation to confer degrees in any case whatever. The Lodge should not have received the petition of Winslow without the consent of the Grand Master of Massachusetts in writing, and the unanimous consent of Henry Price Lodge, by vote of that Lodge at a Stated Communication, both of which should have been annexed to the petition. In answer to this, both the D.D.G.M. and the Lodge truly say, that the Constitution, although then in force, had not been printed and distributed to the Lodges. The maxim of the civil law, "*Ignorantia legis neminem excusat*," can with justice only apply where the accused might know the law. It may, therefore, seem unjust to

punish these parties for the violation of a law whose exact provisions were not furnished them. The Grand Lodge, however, sometime before had voted to request the D.D.G.M's. to grant no dispensations pending the consideration of the new Constitution, which it was then known would contain a provision taking the right to grant dispensations from the D.D.G.M's., and they should therefore have been put upon inquiry as to what were the provisions of that Instrument. We cannot, therefore, hold them entirely guiltless. The Lodge, as it appears from its records, received and balloted upon the application of Winslow the same evening, without dispensation. There are other inaccuracies in the records, and ways of doing business, to which the Lodge should turn its attention.

We recommend the adoption of the appended Resolutions.

All which is respectively submitted.

(Signed)

JOHN J. BELL,  
J. W. FELLOWS,  
*Committee.*

*Resolved*, That the Grand Lodge of New Hampshire deeply regrets that any occasion for complaint should have existed to mar the ancient friendship between her and the Grand Lodge of Massachusetts.

*Resolved*, That it is the intention of this Grand Lodge, as manifested in her Constitution, to prevent any possible cause of offence on the ground of jurisdiction, and that any violation of her known regulations will meet with appropriate punishment.

*Resolved*, That the Grand Lodge of Massachusetts be fraternally requested, as soon as the occasion for their use has passed, to return to this Grand Lodge any original papers belonging to this Grand Lodge or its particular Lodges, if any such are within her control.

*Resolved*, That this Grand Lodge views with disapprobation the action of the D.D.G.M. of the Sixth District and of Carroll Lodge, in the matter of Seth Winslow.

*Resolved*, That the D.D.G.M. in charge of said Lodge the coming year be instructed to carefully examine the proceedings and records of Carroll Lodge, and give them proper instruction in regard to their duties, and make special report thereof to the Grand Master within six months.

I hereby certify that the foregoing is a correct copy of the Report and Resolutions submitted by the special committee on the controversy pending between the M.W. Grand Lodge of Massachusetts, and the M.W. Grand Lodge of New Hampshire, in the matter of Seth Winslow, at the Annual Communication of the Grand Lodge of New Hampshire, held at Concord, on Wednesday, May 15, A. D. 1872, A. L. 5872. And that by vote of the Grand Lodge the Report was accepted and the accompanying Resolutions adopted.

In testimony whereof I hereunto affix my official signature and the seal of the Grand Lodge, at Concord, this twenty-eighth day of May, A. D. 1872, A. L. 5872.

Attest:

[L. s.]

ABEL HUTCHINS,  
*Grand Secretary.*

It cannot fail to be observed that the narration of facts given by R.W. Br. Bell, Chairman of the Committee of the Grand Lodge of New Hampshire, and rehearsing the circumstances attending the initiation of Winslow, not only confirms, but adds new emphasis to the position assumed by your committee. The author of this report, one of the ablest members of the Grand Lodge of New Hampshire, and the Chairman of its Committee on Foreign Correspondence, having thus amply sustained our complaint so far as it may be said to rest upon the facts alleged, your committee turn for a single moment, and with great reluctance, to some of his conclusions and inferences, which seem to us not wholly sound in their foundation.

The first inference is, that the address of the Grand Master and the report of the former committee of this Grand Lodge, which the R.W. chairman admits that he has never seen, "contained language more forcible than flattering to the Grand

Lodge of New Hampshire," and that "it would not have been discourteous on the part of the Grand Master of Massachusetts, to have assumed that the Grand Lodge of New Hampshire, at least, acted in good faith upon what was believed to be sufficient information." To this inference of the learned chairman, we feel bound to reply that the archives of this Grand Lodge will be searched in vain to find in any address of its Grand Master, or in any report of its committees, the slightest imputation upon the "good faith" of the Grand Lodge of New Hampshire. On the contrary, the only claim made by any person entitled officially to represent this Grand Lodge, in this behalf, has been that the action of the Grand Lodge of New Hampshire was simply "*ill-advised and without due consideration.*" That the plain logic of facts has drawn into question the "good faith" of Carroll Lodge and the District Deputy Grand Master, is, indeed, a source of regret, but by no means of reproach, to us.

The next inference that claims our attention is, "that so far as the question of territorial jurisdiction is concerned, the District Deputy Grand Master and the Lodge acted in good faith, and honestly supposed that the jurisdictional rights of Massachusetts were waived." "Such right," says the R.W. chairman, "would be waived aside from the legislation of the Grand Lodge of New Hampshire upon that subject, by the consent of either the Grand Master, or the particular Lodge, having jurisdiction." In this case, the Lodge and the District Deputy Grand Master had neither. How, then, could they "honestly suppose" that there had been such a waiver?

But it is claimed, that although the Constitution of New Hampshire is now so clear upon this subject that, if followed by the Lodges of that State, the rights of its neighbors could not by possibility be infringed, yet at the time Winslow re-

ceived his degrees in Carroll Lodge, to wit, in the summer of 1869, that Constitution had not been printed, and its provisions were unknown to the Lodges. The report of the committee, who prepared the revised Constitution of New Hampshire, was submitted in print at the Annual Convention of the Grand Lodge in June, 1868, and copies thereof distributed to the members present. This was more than a year prior to the action of Carroll Lodge in the case of Winslow. Had neither the District Deputy nor Carroll Lodge in all that time seen a copy of the Constitution which was formally adopted in June following? It is by no means without significance that the chairman of the committee, who apparently seizes with avidity upon every circumstance of extenuation, declines to set up in his defence, and as a fact, that the doctrine of jurisdictional lines was *practically* unknown to Lodges and District Deputies in New Hampshire, prior to the printing of the present Constitution; even if they had no *written* law on the subject. Another inference of the New Hampshire committee, which is drawn with apparently less confidence, seems to be that Carroll Lodge and the D.D.G. Master cannot be considered as far out of the way in their actions, because they were imposed upon by unscrupulous men from this jurisdiction. We fail to be impressed by the logic of this inference, the naked statement of which is only this, that "we are *not* guilty because others *are* guilty." Nor can we regard the numerous sins against the laws of their own jurisdiction, committed throughout this entire transaction by Carroll Lodge and the D.D.G. Master, as furnishing any palliation for the wrongs done to another jurisdiction. An infringement of the jurisdictional rights of Massachusetts, by a Lodge in New Hampshire, may not be excused, we respectfully submit, because the infringement was accompanied by, and included, the violation of the laws of its own State. If a Massachusetts burglar should break

into a New Hampshire bank, the Executive of this Commonwealth would scarcely be justified in refusing the requisition from New Hampshire for the criminal, upon the ground that he had stolen the implements of his burglary in Massachusetts.

In spite, however, of the inferences drawn by the committee in their report, to some of which we have stated some obvious objections, it is not without satisfaction that your committee pass to its concluding resolutions, which doubtless embody the best opinions of the committee by whom they were reported, and which are the final action of the Grand Lodge of New Hampshire. That Grand Lodge, holding firmly to the memories of the past, expresses a deep regret that any occasion for complaint should have existed to mar the ancient friendship between her and the Grand Lodge of Massachusetts. She intends (and her present Constitution furnishes the strongest proof of such intent) to prevent any possible cause of offence on the ground of jurisdiction. She views with disapprobation the action of the D.D.G.M. of the Sixth District, and of Carroll Lodge, in the matter of Seth Winslow, and, lastly, she enjoins the D.D.G.M. now in charge of the said Lodge, to carefully examine the proceedings and records of Carroll Lodge, and give them proper instruction in regard to their duties. However contrary to all the phenomena, to all the apparent facts of the case, may seem the deduction of ignorance, as applied to the Lodge and the Deputy for their action respectively, if the Grand Lodge of New Hampshire has nevertheless, declared its belief in the existence of that ignorance *in fact*, we are bound, in view of the high character of that Body, upon the principles of comity, and by the ties of our ancient friendship, to accept the declaration, to acknowledge cheerfully the good faith of our neighbors, and to grant to the ignorance of their subordinate the maximum mitigation of charity. Any apprehension as to future jurisdic-

tional infringements of a similar character may perhaps be avoided by the practical measures which have just been instituted by the Grand Lodge of New Hampshire to dispel the dense ignorance of her offending Lodge. That these measures may meet with a high degree of success will be the fervent desire of every Brother in this Commonwealth, a desire not wholly evoked by a regard to the Constitutional Regulations of our neighboring State.

Your committee greatly regret that in the limited time afforded for the preparation of this report, they have not been able to reduce its compass. As is already apparent, we do not concur with some of the views contained in the report of our Brethren of New Hampshire. Nevertheless, as the final action of their Grand Lodge evinces a true fraternal spirit not unworthy of that distinguished Body, and is, at least, approximately just to this jurisdiction, perhaps the subject may here and now be appropriately laid to rest.

TRACY P. CHEEVER,  
CHARLES EDWARD POWERS,  
WILLIAM T. GRAMMER.

*Committee.*

R. W. Charles W. Moore, with words of strong commendation of the report, moved that it be adopted and spread upon the Records, and the motion prevailed by unanimous vote.

The committee appointed to consider the appeal and remonstrance from Brethren of Star Lodge, Athol, made report as follows :—



IN GRAND LODGE, June 12, 5872.

The committee to whom was referred the Appeal of the W. Master and thirty-two other Brethren of Star Lodge, Athol, from the action of said Lodge, in voting to move its Lodge-room from the Central Village of Athol to the Depot Village in that town, and also the remonstrance of the Junior Warden of said Lodge and thirty-four other members against any action of the Grand Lodge in the premises, respectfully report: —

Among the powers and duties given by the Constitutions to Lodges under this jurisdiction, is the right to convene as Free and Accepted Masons, agreeably to their Charters. The Charter of Star Lodge grants to its members “full power and authority to convene Masons within the town of Athol.” Over the municipality of Athol, Star Lodge has exclusive jurisdiction. The 5th Section of Article I, Part IV., of our Constitutions is as follows: —

“No petition for the removal of a Lodge from the place where it is located shall be sustained in Grand Lodge, unless said petition is sanctioned by the District Deputy Grand Master where said Lodge is situated, and has the approbation of the Lodge nearest the place where the said Lodge is intended to be held; the same to be signified in writing to the Grand Lodge. Nor shall any Lodge hold meetings, unless authorized by the Grand Master, in any place other than the one designated in their Charter, under the penalty of a forfeiture thereof.”

What construction shall be placed upon the word “place” in this Section of the Constitutions? To say that it means the identical locality where the Lodge holds its meetings would be extremely narrow and limited. The Statutes of Massachusetts, Gen. Stats., Chap. 3, Sec. 7, clause 18, provide that in their construction the word “place” may mean city or town, unless some other meaning is implied by the context. In the Section of the Constitutions above referred to, Lodges are prohibited from meeting “in any place other than the one designated in

their Charter." By reference to the Charter of Star Lodge, Athol is the only place designated. Where shall the Lodge meet in Athol? The Charter is silent upon this point. The members of the Lodge are to determine where the Lodge shall meet. It cannot meet beyond the limits of the town of Athol, but within those limits, at any point where the Lodge may decide by a proper vote, it undoubtedly has the right to meet according to the terms of its Charter.

The Grand Lodge has the right to determine in the Charter in what part of a town or city a Lodge may meet. Several of the Boston Lodges are limited to East Boston, and several to South Boston. St. Matthew's Lodge was located by its Charter at Andover, South Parish. Dalhousie was placed by its Charter at Newtonville, a village in Newton. Eliot was chartered at Jamaica Plain. These Lodges could not remove to any other part of the city or town in which they are respectively located, without permission. But other Lodges placed by their Charters in towns and cities, without limitation, have the right to determine what portion of the town or city in which they are respectively located, is the best suited to the convenience of the members, and the interest of the Craft. In the olden time it was different. The first Lodge in Boston was located at the Bunch of Grapes, in King street. A few years afterwards the Brethren desired to remove the Lodge to the Royal Exchange, upon the opposite side of the street, and before doing so they applied to the Provincial Grand Master for permission, which was granted. But since the Independent Grand Lodge of Massachusetts was established, in 1777, no precedent has been found for asking permission of the Grand Master or Grand Lodge to change the place of meeting of a Lodge, when the new location was authorized by the terms of the Charter. The practice has been inva-

riably the other way. Few Lodges chartered fifty years have remained in the precise spot where they were constituted. Railroads have so changed the towns that new and thriving villages and even cities have grown up in waste places, and there the Lodges have been removed from their former sites. The Lodges have considered the matter, and if the new place was within the limits of the city or town named in their Charters as the place where they might convene, nothing but the vote of the members determined the question. The history of some of our Lodges shows that they have moved from village to village within their towns, remaining for a few years at one point, and then removing to the opposite side of the town, where they remained until the stronger party again prevailed.

Occasionally the quiet of the Lodge may be temporarily disturbed by contentions among the members as to where the meetings shall be held. But these usually subside after the matter is settled, and the rule that the wishes of the majority shall govern is generally acquiesced in.

Your committee believe that the Grand Lodge should leave to the subordinate Lodges the management of their affairs, so far as can be done consistently with the general interests of the Craft throughout the State. Especially so far as such management relates to the locality within the town or city where the Lodge should meet, the members should have the right to determine. They are the best judges of what is convenient and proper, and if all the members cannot meet conveniently in any one locality, the majority should have the right to select the place most convenient to them. The minority should acquiesce in such decision.

The petition signed by the Master and thirty-two other members of Star Lodge appeals from the action of their Lodge, and

prays the Grand Lodge, in view of the interests of the Craft, to reverse the decision of Star Lodge in voting to remove.

The Grand Lodge, as "the supreme Masonic authority in this Commonwealth," has "the inherent power of investigating, regulating, and deciding all matters relative to the Craft, or to particular Lodges, or to individual Brothers." This power is recognized by the Constitutions, and is inherent in our Masonic system. Our Grand Lodge, however, has only exercised this power of revising the acts and doings of its subordinate Lodges when the interest and welfare of the entire Craft demanded it. In a matter purely within the power of a subordinate Lodge to determine by majority vote, relating exclusively to its own affairs, and upon which the members have acted, after due notice, understandingly, the Grand Lodge has not been inclined to interfere. Matters purely legislative, upon which the members of the Lodges have the right to decide, have been considered by the Grand Lodge as among the proper duties of the Lodges to determine.

In the case presented to your committee, it would appear that a majority of the members of Star Lodge are in favor of removing the Lodge to the village near the railroad depot in the town of Athol. The petitioners are interested in retaining it in the village where it was originally established. Strong feeling has grown up in the Lodge, and two parties are in contention. Your committee, however, cannot lose sight of the great principle which underlies our system, that, in matters of legislation within the power of the members of a Lodge, the majority have the right to govern, and that it is the duty of the minority to yield. Your committee do not find that the petitioners have made out such a state of affairs in Star Lodge as would authorize the Grand Lodge to exercise its supreme

power in annulling the vote of the members of the Lodge to remove its Lodge-room.

Your committee recommend that the appeal be dismissed.

Respectfully submitted,

WILLIAM S. GARDNER,

WM. F. HURD,

S. W. NORTH,

*Committee.*

The report was accepted and the recommendation adopted.

The committee appointed to consider the jurisdictional limits of Lafayette Lodge, Boston Highlands (formerly Roxbury), and other Lodges similarly situated, made report.

GRAND LODGE OF MASSACHUSETTS,  
MASONIC TEMPLE, BOSTON, June 12, 1872.

The committee appointed upon the questions of the jurisdiction of Union Lodge of Dorchester, and Lafayette Lodge of Roxbury, respectfully report: That this Grand Lodge, at its June Communication, in the year 1868, passed the following vote: —

*“Voted, That by the annexation of the city of Roxbury to Boston, the Lodges located in the former place have become Lodges located in Boston, and as such are entitled to all the immunities and privileges incident to that relation; and the provisions of Section 5, Article III., Part IV., of the Constitutions of the Grand Lodge, as to persons residing in one town or city where there is a Lodge being initiated in a Lodge of another town or city under the jurisdiction of the Grand Lodge, no longer apply to the relations between the Boston and former Roxbury Lodges.”*

The above vote, though applied directly to the Lodges situated in Roxbury, and therefore in term only relates to Lafayette and Washington Lodges, applies with equal force to Union Lodge

of Dorchester. It settled the question of the application of the Section referred to, when applied to a city whose municipal jurisdiction has been extended to cover places in which Lodges are located. The provision of the Constitutions is thereby held to apply to all Lodges within the municipal limits, to the same extent as if they had always been within those municipal limits.

The committee, therefore, consider the question settled, and that no further action of the Grand Lodge is required.

Whether it is as well for the Fraternity, and as well for the several Lodges, that there should be no other limits to the jurisdiction of the Lodges in the city of Boston, is a question of considerable interest. As it is, old lines of jurisdiction are swept away, and Lodges scattered over a considerable territory — and in some instances in somewhat isolated locations — have a jurisdiction covering a very large population. This question, however, is one for the consideration of the Grand Lodge. The committee have no further considered it than to call its importance in this manner to the attention of the Grand Lodge.

BENJ. DEAN,

A. H. W. CARPENTER,

HENRY S. BUNTON,

*Committee.*

The report was adopted.

The committee to whom were referred certain petitions relating to systematic charity, presented to the Grand Lodge at the Quarterly Communication in March last, submitted the following report: —

IN GRAND LODGE, June 12, 1872.

The committee to whom were referred the several petitions of Doric, Harmony, North Star, Blackstone River, and Alfred

Baylies Lodges, have attended to that duty, and respectfully report : —

Your committee find the petitions to be all alike, and each memorializing the Most Worshipful Grand Lodge to establish some system whereby the families of deceased Brethren within the jurisdiction of this Grand Lodge shall receive some fixed sum of money, or some equal sum *from every member*; said moneys to be raised by assessment levied by the M.W. Grand Lodge upon *all* the members in the jurisdiction. We have carefully considered the said petitions, and have had an interview with several of the petitioners of Doric Lodge, none of whom were prepared to submit any plan of action; nor has any feasible plan suggested itself to either of your committee. But from the great inequalities existing in the moneyed condition of the several Lodges, and the labor and difficulty to be anticipated in the collection of so frequent assessments as must unavoidably be made, we are unanimous in our opinion that it is inexpedient for the M.W. Grand Lodge to legislate on this subject.

We therefore respectfully recommend that the petitioners have leave to withdraw.

WILLIAM PARKMAN,

NELSON R. SCOTT,

GEO. T. HOMER,

*Committee.*

The report was accepted and the recommendation adopted.

The Committee on By-Laws made report, which was accepted, and the recommendations adopted.

IN GRAND LODGE, June 12th, 1872.

The committee to whom were referred the By-Laws of the following Lodges, viz. : —

CHARLES RIVER, West Medway.	WEBSTER, Webster.
MOUNT OLIVET, Cambridge.	HARMONY, Northfield.
ROBERT LASH, Chelsea.	OLD COLONY, Hingham.
DORIC, Hudson.	PALESTINE, Everett.
JOHN ABBOT, Somerville.	PLYMOUTH, Plymouth.
WILLIAM PARKMAN, Winchester.	GRECIAN, Lawrence.
JOHN WARREN, Hopkinton.	PAUL REVERE, North Bridgewater —

have examined the same, and respectfully report that they severally be approved, with such amendments as have been made by the committee.

CHAS. C. DAME,

D. T. V. HUNTOON,

*Committee.*

The committee to whom was referred the petition of Williams Lodge, for Charter, submitted the following report, which was adopted, and the Dispensation continued till the Quarterly Communication in September next.

IN GRAND LODGE, June 12, 1872.

Your committee, to whom was referred the Dispensation granted to certain Brethren at Williamstown, Mass., to work under the name of Williams Lodge, together with their records, returns and petition for Charter, report : —

That they find only four of the ten Brethren to whom the Dispensation was granted have signed the petition for Charter, while eighteen who have been made Masons under their Dispensation, have signed the same.



It has not been customary for this Grand Lodge to issue Charters to Brethren made in the Lodge while under Dispensation or to include such names in the Charter, unless for special reasons. In this case there is no explanation of the absence from the petition of the signatures of the other Brethren, to whom the Dispensation was originally granted, or of the addition of those made under Dispensation, and no one here to represent the petitioners; and, in the absence of any information upon the subject, your committee would recommend that the Dispensation be continued till the next Quarterly Communication of the Grand Lodge, that the petitioners may have opportunity to amend their petition or report the reasons for the facts stated.

HENRY CHICKERING,

O. C. TURNER,

FREDERICK D. ELY,

*Committee.*

R.W. William W. Baker, in behalf of the committee to whom were referred certain communications relating to New Grand Lodges, presented the following report, which was accepted, and the recommendations adopted.

IN GRAND LODGE, BOSTON, June 12, 1872.

The committee to whom were referred the several petitions from newly formed Grand Lodges in Utah, British Columbia and Brazil, have attended to that duty, and beg leave to report:—

The Grand Lodge of Utah is located in Salt Lake City and was constituted January, A.L. 5872, by her three subordinates, hailing respectively from Montana, Kansas and Colorado. The proceedings on the occasion appear to be in conformity with the usages of Masonry in such cases, and your committee see no

reason why it should not be recognized as prayed for, and received into the fellowship of our Grand Lodge.

On general principles your committee doubt the wisdom in all cases, of three Lodges only, and those small and inexperienced, uniting to form, perhaps a weak Grand Lodge, and whether it tends to the best interests of the Craft. There seems to be, however, no discretion in the premises; in fact, we have very many precedents in the formation of our sister Grand Lodges. The contrast, however, between many of them appears singular and striking. Colorado, for example, with three Lodges and an aggregate of sixty members all told, is received on an equality and acknowledged as a peer of Ohio, or New York, or Pennsylvania, with their hundreds of Lodges each and tens of thousands of members. But it may with propriety be urged in behalf of our extreme western and south-western Grand Lodges that they are composed of vigorous and progressive material, and situated in enterprising and rapidly developing communities.

The total membership of the subordinates of the Grand Lodge of Utah, in Salt Lake City, is one hundred and forty-two. She has a Lodge under Dispensation at Provo, the second town in Utah, and a healthy prospect for more in the different mining districts in the Territory.

It might be inferred from the location of this Grand Body, that the Institution may be under Mormon influence and controlled by parties inimical to our government and laws; but it is not so, and it may be mentioned as evidence of their truth and sincerity, that its first Grand Master occupies the position of Judge under the United States Government.

The Grand Lodge of British Columbia is established at Victoria, British Columbia. It was organized or constituted October 21, A.L. 5871, by the Masters and Wardens of eight subor-

dinate Lodges, with an aggregate membership of two hundred and ninety-five, holding respectively from the Grand Lodge of England and the Grand Lodge of Scotland, and under the immediate supervision of the Deputy Grand Masters of the Grand Bodies named, who assented to and assisted in the accomplishment of the measure.

From the printed report of the convention in question, which your committee has examined, there appears to have been no serious difference in the wishes of the Brethren. It is, of course, a declaration on the part of the constituent Lodges of their independence of the Grand Lodges, from which they derived their existence; but it was such a declaration and separation as those Grand Lodges have recognized in the formation of the Grand Lodges of Canada, New Brunswick and Nova Scotia.

The Grand Lodge of England through its Grand Secretary, in correspondence with Brethren in Victoria, signifies its readiness to approve their desires, reserving intact the rights and privileges of any Lodge or Lodges adhering to the mother Grand Lodge as in former cases.

In the matter of the Grand Orient of Brazil, and Valley of Lavradio, the sources of information are more limited.

This body was regularly constituted in or about 1828, by authority from the then Supreme Grand Council of the Northern Jurisdiction of the United States, granted in 1826, and has continued to work regularly to the present time. In 1861, in consequence of internal quarrels, a portion of the body seceded. They styled themselves Benedictines, and enjoyed a precarious existence for a few years, but they are gradually dying out. In fact, a union of the two wings is now in progress, and promises to be entirely successful.

During the last three years the long-existing conservative element of this body has given way to the party of progress,

and since the present administration has come into power, are conforming more to American Masonry, and endeavoring to extend their relation with the regular Grand Masonic powers of the world.

The Grand Orient governs only and exclusively the three symbolic degrees, but works in conjunction with the Superior Council of the A. and A. Scottish Rite.

Thus far your committee learn that twelve recognitions from Grand Lodges in this country have been forwarded, and no doubt is entertained that the request will be universally conceded.

In conclusion, your committee would respectfully recommend that the recognition of the Grand Lodge of Massachusetts be extended to the three Grand Lodges praying for the same, together with a cordial and fraternal God-speed in their new Masonic relations.

WILLIAM W. BAKER,

WM. F. HURD,

JOHN HAIGH,

*Committee.*

By the adoption of the recommendation in the foregoing report, the Grand Lodge of Massachusetts recognizes, as duly organized, THE GRAND LODGE OF UTAH, THE GRAND LODGE OF BRITISH COLUMBIA, and THE GRAND ORIENT OF BRAZIL, VALLEY OF LAVRADIO, and extends to these new Grand Lodges in our GREAT BROTHERHOOD the right hand of fellowship.

Br. Joseph Winsor, in behalf of the committee to whom was referred a proposed amendment to the Grand Constitutions, submitted the following report:—

IN GRAND LODGE, June 12, 5872.

The committee to whom was referred the amendment of Section 1, Article III., Part I., of the Constitutions, respectfully report:—

That the proposed amendment ought to pass. They therefore recommend that Part I, Article III., Sect. 2, be amended by striking out the words "6 o'clock in the evening," and inserting instead thereof the words, "4 o'clock P.M., or at such earlier hour as the Grand Master may direct," so that the sentence when amended shall read as follows:

"There shall also be a Communication held annually, on the 27th of December, commencing at four o'clock P.M., or at such earlier hour as the Grand Master may direct, for the installation of the Grand Officers and the celebration of the Anniversary of Saint John the Evangelist."

Respectfully submitted,

WILLIAM S. GARDNER,  
JOHN HAIGH,  
J. WINSOR,

*Committee.*

The report was accepted.

The Grand Master then submitted the question: "Shall the proposed amendment be adopted?"

The vote being counted, the Grand Marshal reported that ninety had voted in the affirmative, and none in the negative.

The Grand Master declared the amendment adopted.

R.W. John McClellan moved that so much of the report presented this day by R.W. Tracy P. Cheever, as relates to improper representations made by a former Grand Officer in relation to the case of Seth Winslow, be referred to a special committee, and the motion was adopted.

The Grand Master appointed as such committee R.W. Brs. Charles C. Dame, G. Washington Warren, and Newell A. Thompson.

R.W. Henry Chickering submitted the following resolution, which was adopted : —

*Resolved*, That the whole subject of limiting the jurisdiction of Lodges to the territory originally given them by their Charters be referred to a committee, to report at the next Quarterly Communication.

The Grand Master appointed as such committee R.W. Br. Benjamin Dean, and W. Brs. A. H. W. Carpenter and Henry S. Bunton.

On motion of the R.W. Grand Treasurer, it was voted that five hundred dollars be appropriated for charity, subject to the order of the Committee on Charity.

R.W. William D. Coolidge, in behalf of the committee, submitted the following report : —

IN GRAND LODGE, June 12, 5872.

The committee to whom was referred so much of the Grand Master's address at the Quarterly Communication in March last as relates to the proper notice to be given to parties liable to expulsion from membership in subordinate Lodges, ask leave to report : —

That while the Grand Lodge have scrupulously abstained from interference in the domestic or social relations of Lodges, there are regulations which are imperative in Part III, Article IV., Section 4, of the Grand Constitutions, to which your committee recommend the addition of the following words : —

"Which penalty shall not be imposed until the delinquent has been duly notified of the time when and place where action will be taken in his case."

WM. D. COOLIDGE,  
ALBERT A. HAGGETT,  
NATH'L GREENE.

*Committee.*

On motion, the report was adopted, and the amendment to the Grand Constitutions therein proposed was referred to R.W. Br. William S. Gardner, W. Br. John Haigh and Br. Joseph Winsor.

The Grand Master presented the following letter of invitation from the Wardens and Vestry of Grace Church, North Attleboro', and announced that in compliance therewith the Grand Lodge would meet at North Attleboro', on Friday next, the fourteenth instant, for the purpose of laying the corner-stone of said church.

NORTH ATTLEBORO', MASS., June 8, 1872.

SERENO DWIGHT NICKERSON, *Grand Master of Masons in Massachusetts*:—

DEAR SIR,—The Wardens and Vestry of Grace Church, Protestant Episcopal, of this place, respectfully invite you, if convenient, to lay, with Masonic ceremonies, the corner-stone of their new church edifice, on the fourteenth day of June, instant.

Yours respectfully,

OTIS STANLEY,  
A. R. BLOCK,

*Wardens.*

THOMAS SCHOFIELD,  
J. A. HAWES,  
THOS. ASHTON,  
WM. FISHER,  
WILLARD W. ALBEE,

*Vestry.*

The Grand Master called attention to the excellent portrait which had been recently hung in the Grand Lodge Hall, of the eminent Patriot and Mason, Paul Revere, who was Grand Master of this Grand Lodge from December 8, 1794, to December 11, 1797, presented to the Grand Lodge by his grandson, John Revere, Esq., and communicated the following letter from Mr. Revere, which accompanied this valuable gift:—

BOSTON, June 11, 1872.

S. D. NICKERSON, Esq., *Grand Master of the Grand Lodge of Massachusetts*:—

DEAR SIR,—I beg to offer to the Grand Lodge of Massachusetts a portrait of Paul Revere of Boston.

This picture is a copy of the painting by Gilbert Stuart, in 1813, and has been just completed by his daughter, Miss Stuart of Newport, who has been eminently successful in preserving the sentiment of the original picture.

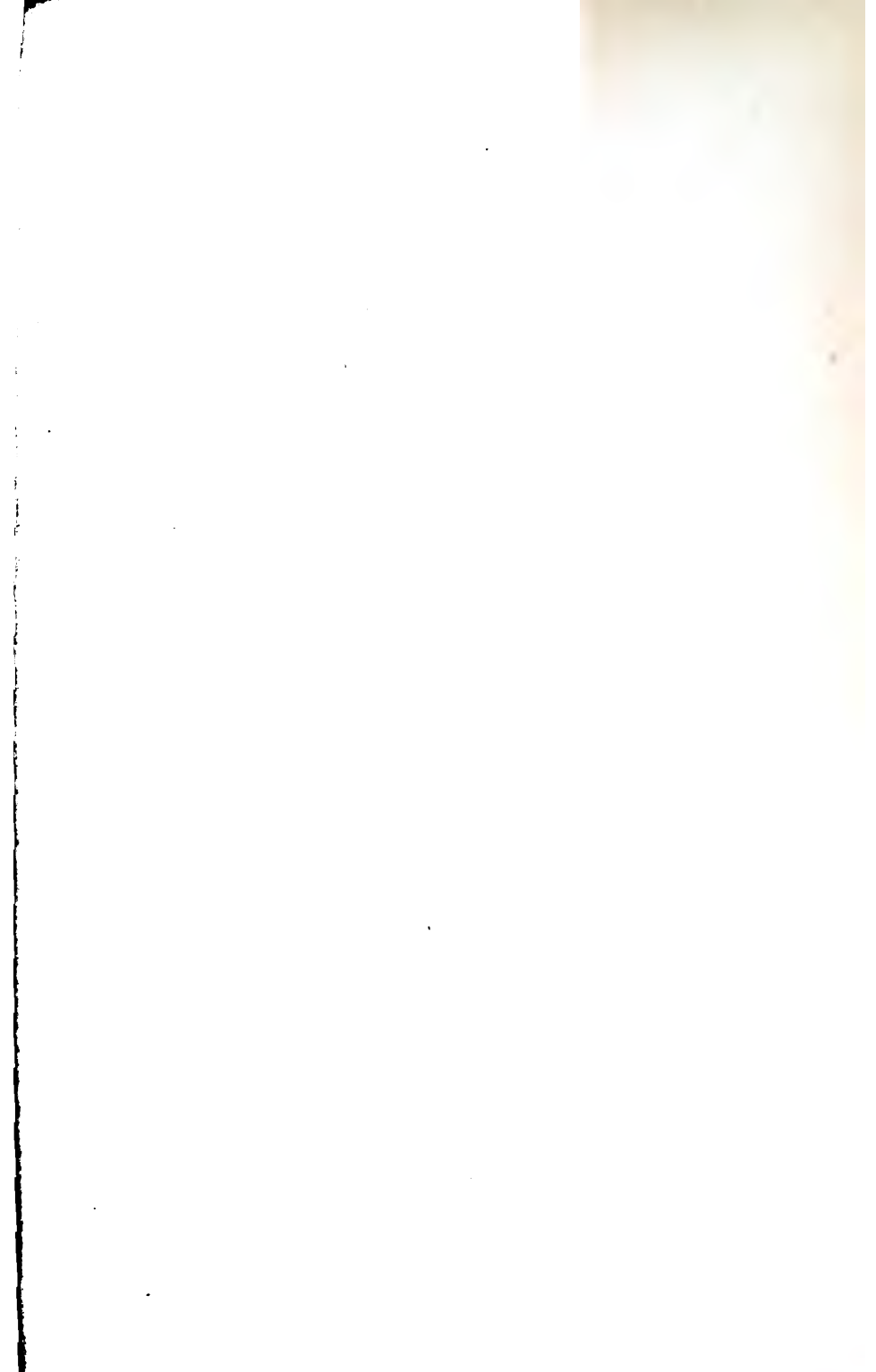
If any record is to be made of the receipt of this, it would gratify me to have it stated that it is to replace a portrait presented to the Grand Lodge by my father, the late Joseph Warren Revere of Boston, which was destroyed in the conflagration of the building of the Grand Lodge, in 1863.

Very respectfully,

JNO. REVERE.

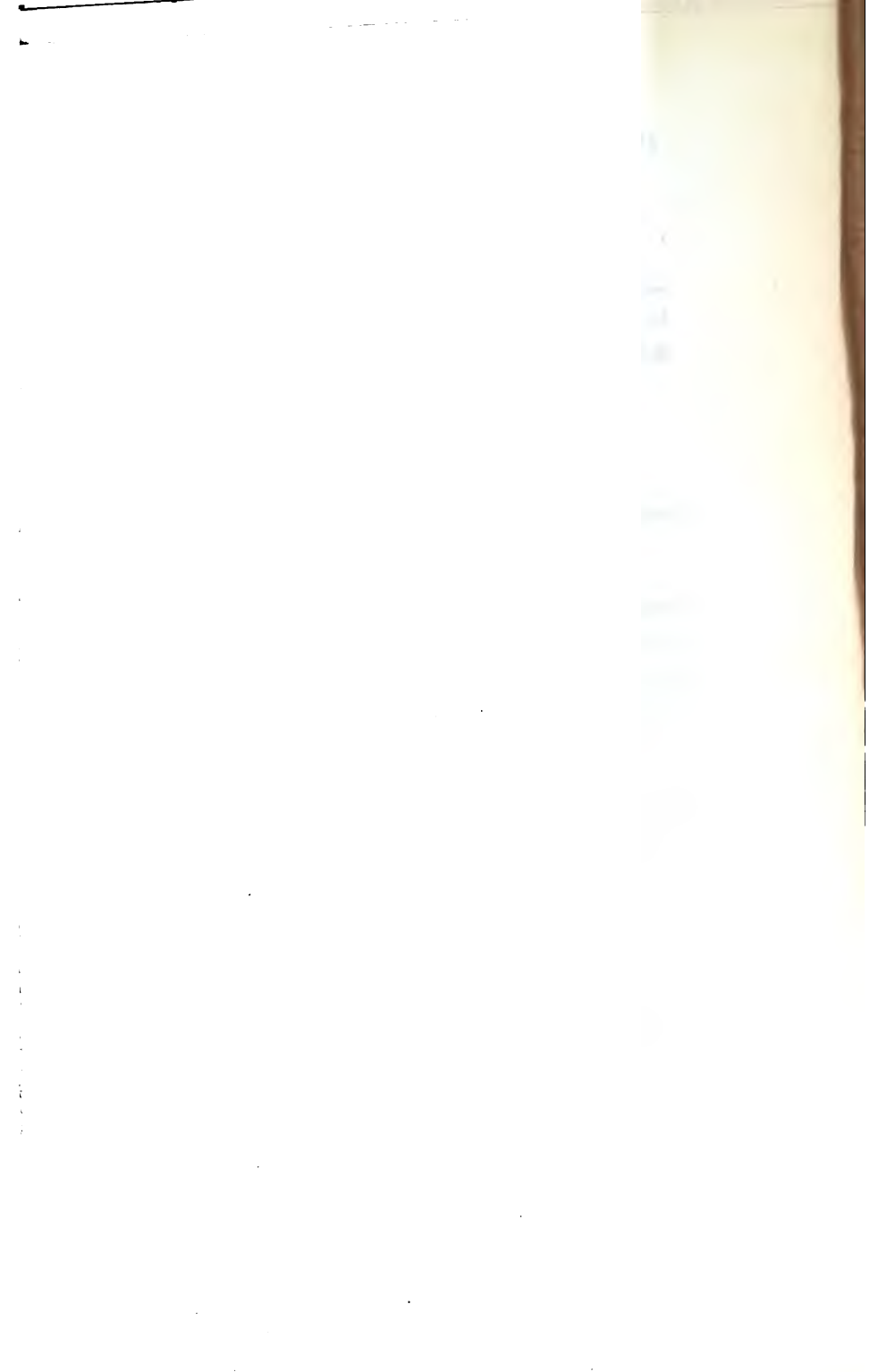
The Grand Master announced that he had also received the portrait of Samuel Phillips Prescott Fay, who was elected Grand Master of this Grand Lodge, December 8, 1819, presented by Miss Maria D. Fay of Cambridge. The following letter, accompanying the portrait, was read:—







*Paul Revere*





BOSTON, June 11, 1872.

SERENO D. NICKERSON, Esq. : —

DEAR SIR AND BROTHER, — My grandfather's portrait is presented to the Grand Lodge by my aunt, Miss Maria D. Fay of Cambridge, and any communication directed to that post-office will reach her.

Respectfully and fraternally yours,

R. S. FAY.

On motion of R. W. Percival L. Everett, Deputy Grand Master, it was unanimously

*Resolved*, That the Grand Lodge of Massachusetts most gratefully accepts these portraits of our Past Grand Masters, Paul Revere and Samuel P. P. Fay, and the M. W. Grand Master is hereby requested to suitably acknowledge the same to the kind and generous donors.

The Grand Master submitted the following report from R. W. Daniel W. Lawrence, who had been commissioned by him to formally heal the parties therein named.

BOSTON, June 10, 1872.

SERENO D. NICKERSON Esq., *Most Worshipful Grand Master of the Grand Lodge of Massachusetts*:—

In compliance with your order received on the 29th day of March last, I summoned Joseph M. Caton of Provincetown, Wm. H. Harris of Fitchburg, and Geo. G. Desmazes of Chelsea, to appear before me at the Masonic Temple in Boston, for the purpose of being healed.

This is to certify that the aforesaid W. H. Harris and Geo. G. Desmazes personally appeared before me at the Regular Com-

munication of Joseph Warren Lodge, held at the Masonic Temple, Boston, April 23d, 1872, and they were then and there duly healed by taking upon themselves, in solemn form, the several obligations of Entered Apprentice, Fellow-Craft, and Master Mason. The fees, amounting to thirty dollars, I have transmitted to the Grand Treasurer.

DANIEL W. LAWRENCE,

*Dis. Dep. Grand Master, First Masonic District.*

The Grand Master reported that on the fifteenth day of March last he granted a Dispensation to thirty-two Brethren residing in Taunton to form a new Lodge in that city, to be called Charles H. Titus Lodge; and had appointed Worshipful Brother Timothy C. Baker to be the first Master, and Brothers Lewis E. Leonard and Walter S. Sprague to be the Wardens of said Lodge.

R.W. Tracy P. Cheever, in behalf of the Committee on Healing, submitted the following report on the petition of Emery Gage, of Athol, which was accepted, and the recommendation adopted.

IN GRAND LODGE OF MASSACHUSETTS.

QUARTERLY COMMUNICATION, June 12, 1872.

The committee to whom was referred the petition of Emery Gage, for a formal healing, having examined the petition and accompanying papers, respectfully report:—

That an inspection of the papers presented in this case discloses the following facts: The petitioner, in February, 1868, applied to Star Lodge, Athol, for the degrees, but his application was rejected. In 1869, he removed to Iowa, and in the following year applied for the degrees to Rock Lodge, located at Nora Springs, in that State.

His application was favorably considered, and he was admitted, and received the three degrees in Rock Lodge. The petitioner avers, that, prior to the presentation of his application to that Lodge, he informed the Lodge of his relation to Star Lodge in this jurisdiction, and that Rock Lodge conferred the degrees upon him with a full knowledge of the facts above set forth. He asks to be healed, because he is desirous of visiting the Lodges in this jurisdiction, during his sojourn eastward.

It will thus be observed, that the case presented by the petitioner is almost identical in its facts with the case of William H. Coffin, upon which a report was made at the last Quarterly Communication, and must be decided upon the principles which governed that case.

In the first place, there is no evidence satisfactory to your committee that Rock Lodge knew the fact of the rejection of the petitioner by Star Lodge. There was no averment of the fact in his application for the degrees, which is annexed to, and makes part of, the documentary evidence in the case. There is no indication in the dimit, or any of the official papers which the petitioner attaches to his petition, of any such knowledge on the part of Rock Lodge. And, as in the case of Coffin before cited, to assume such knowledge would be to assume that Rock Lodge has violated the interjurisdictional law. More especially would this be true, when we consider the absence of any authority from the Grand Master of this Commonwealth to that Lodge to confer the degrees upon the petitioner as a candidate rejected in this jurisdiction.

It follows, therefore, that the petitioner, having failed to sustain the burden of proof rightfully imposed upon him, to show that he received the degrees in Rock Lodge, at least, innocently, after a full and complete revelation of the fact of rejection in this jurisdiction, and in good faith as to our regulations; and

asking for a formal healing simply for the purpose of visiting our Lodges during a sojourn here, is thus brought entirely within the principles established by the Grand Lodge in the case of Coffin. Your committee, therefore, recommend that the petitioner have leave to withdraw his petition.

TRACY P. CHEEVER,  
EDW. AVERY,  
SELWIN Z. BOWMAN,  
*Committee.*

R.W. Thomas E. St. John proposed to amend the Grand Constitutions as follows:—

Amend Part I., Article III., Section 1, by striking out after the word "at," in the fourth line, the words "2 o'clock P.M.," and insert instead thereof the following words: "10 o'clock A.M., or such other hour as the Grand Master may direct."

The proposed amendment was referred to R.W. Br. William S. Gardner, W. Br. John Haigh and Br. Joseph Winsor.

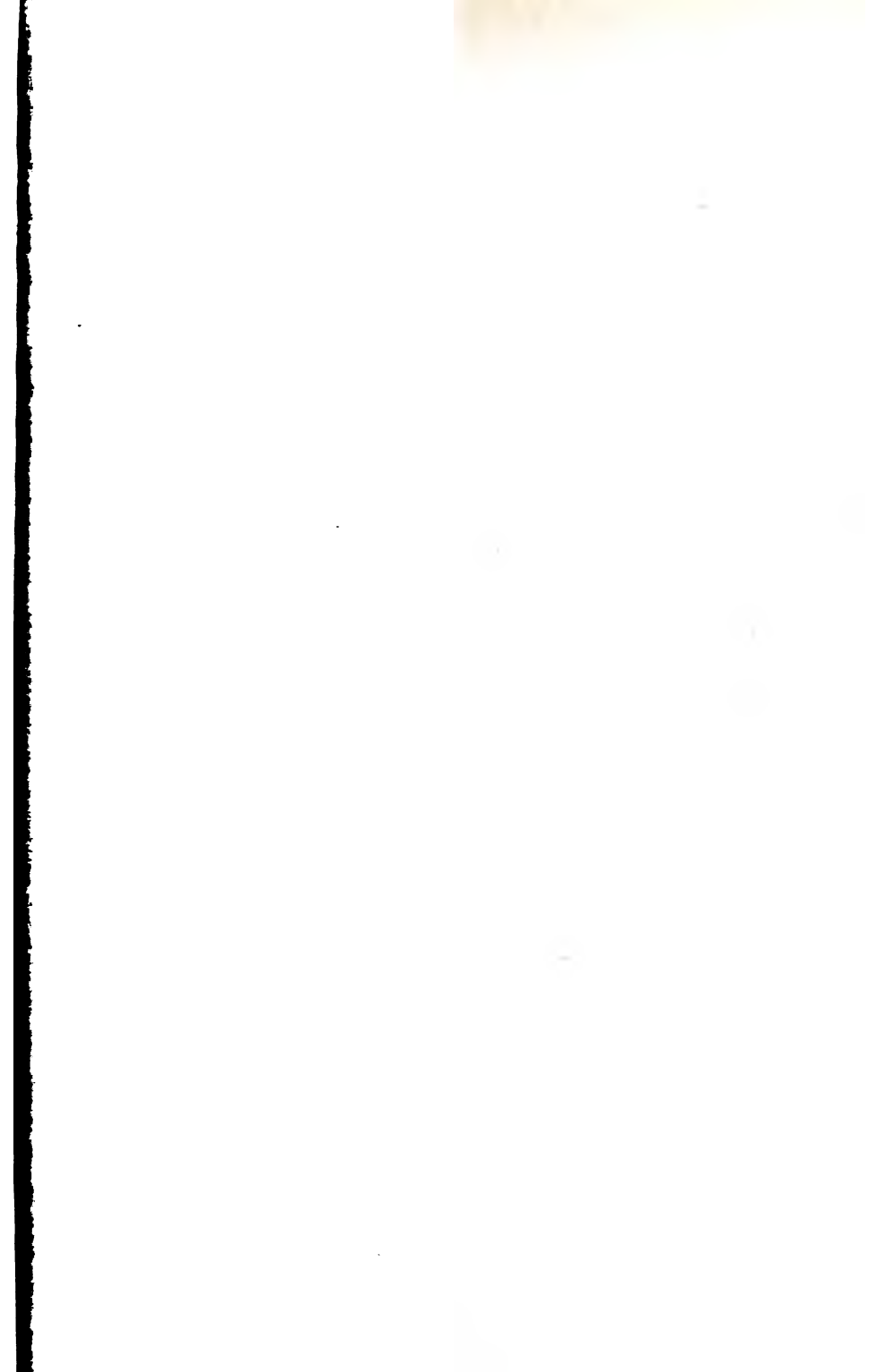
At thirty-five minutes past five o'clock P.M., the Grand Lodge was closed in AMPLE FORM, with prayer by the Senior Grand Chaplain, W. and Rev. Alonzo H. Quint, D.D.

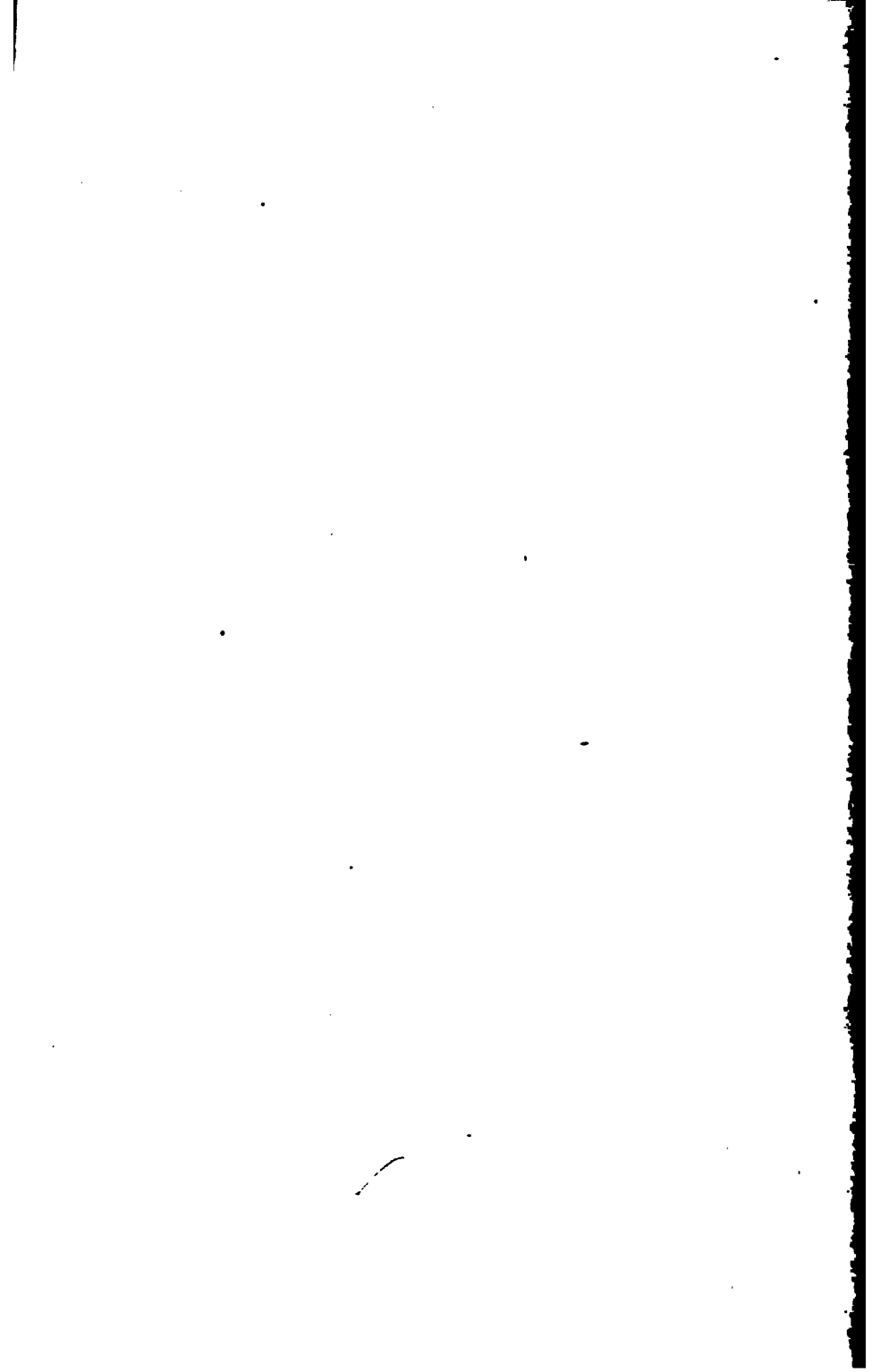
A true abstract from the Records.

Attest:

CHARLES H. TITUS,  
*Recording Grand Secretary.*







1872.

9

PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Free and Accepted Masons

OF THE

COMMONWEALTH OF MASSACHUSETTS,

IN UNION WITH THE MOST ANCIENT AND HONORABLE GRAND  
LODGES IN EUROPE AND AMERICA, ACCORDING TO  
THE OLD CONSTITUTIONS.

QUARTERLY COMMUNICATION,

SEPTEMBER 11, 1872.

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M.W. SERENO DWIGHT NICKERSON, GRAND MASTER.

R.W. CHARLES H. TITUS, GRAND SECRETARY.

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*Free masons - Massachusetts - Grand Lodge*

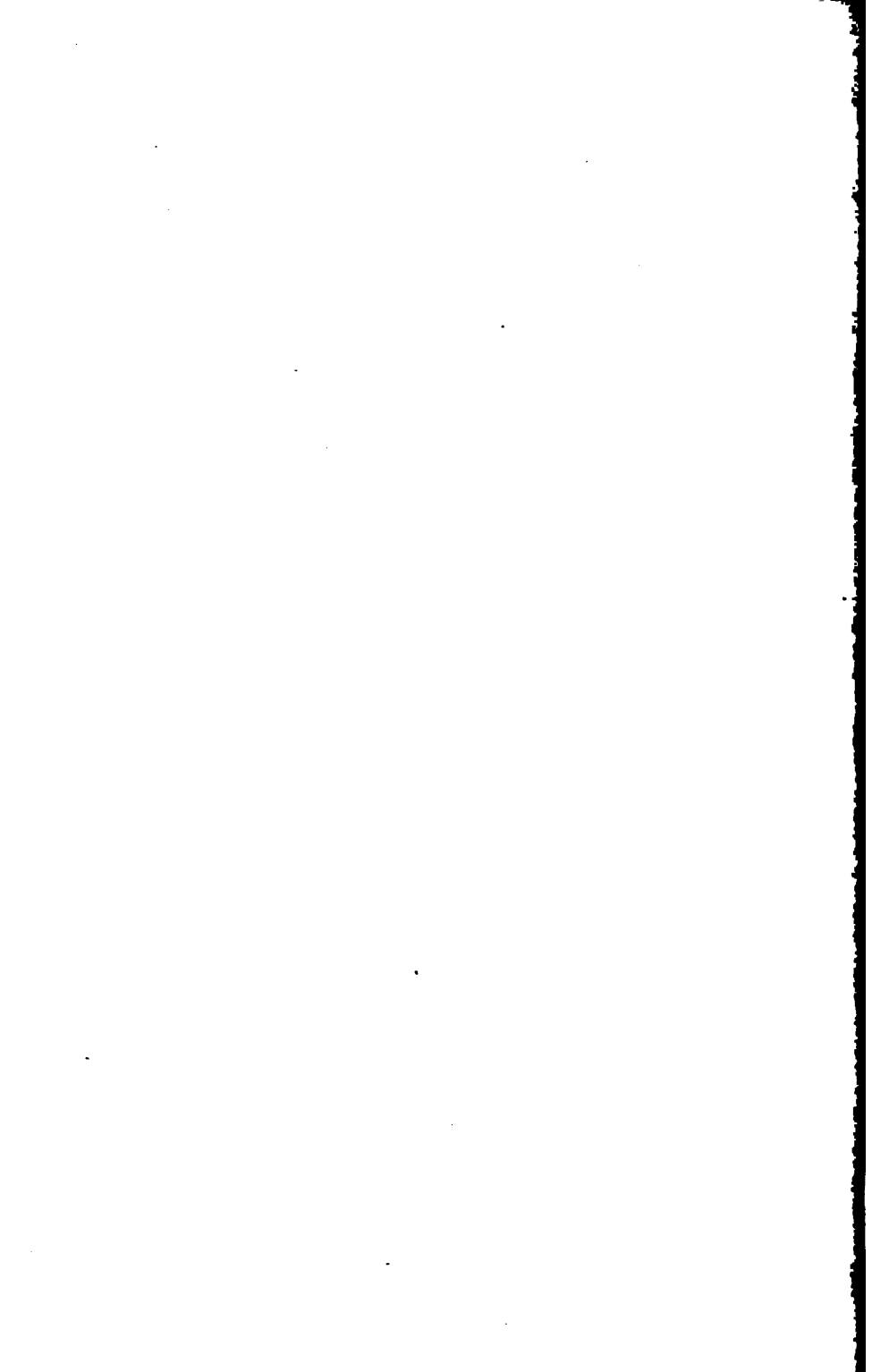
Ordered to be Read in all the Lodges.

<sup>c</sup>  
BOSTON:

PRESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

1872.



PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Free and Accepted Masons

OF THE

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IN UNION WITH THE MOST ANCIENT AND HONORABLE GRAND  
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QUARTERLY COMMUNICATION,

SEPTEMBER 11, 1872.

---

M.W. SERENO DWIGHT NICKERSON, GRAND MASTER.

R.W. CHARLES H. TITUS, GRAND SECRETARY.

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*Freemasons - Massachusetts - Grand Lodge*

Ordered to be Read in all the Lodges.

c'

BOSTON:

PRESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

1872.

1873, April 4.  
By Mail.

GRAND MASTER'S ADDRESS:

SERENO D. NICKERSON,  
76 STATE STREET,  
BOSTON, MASS.

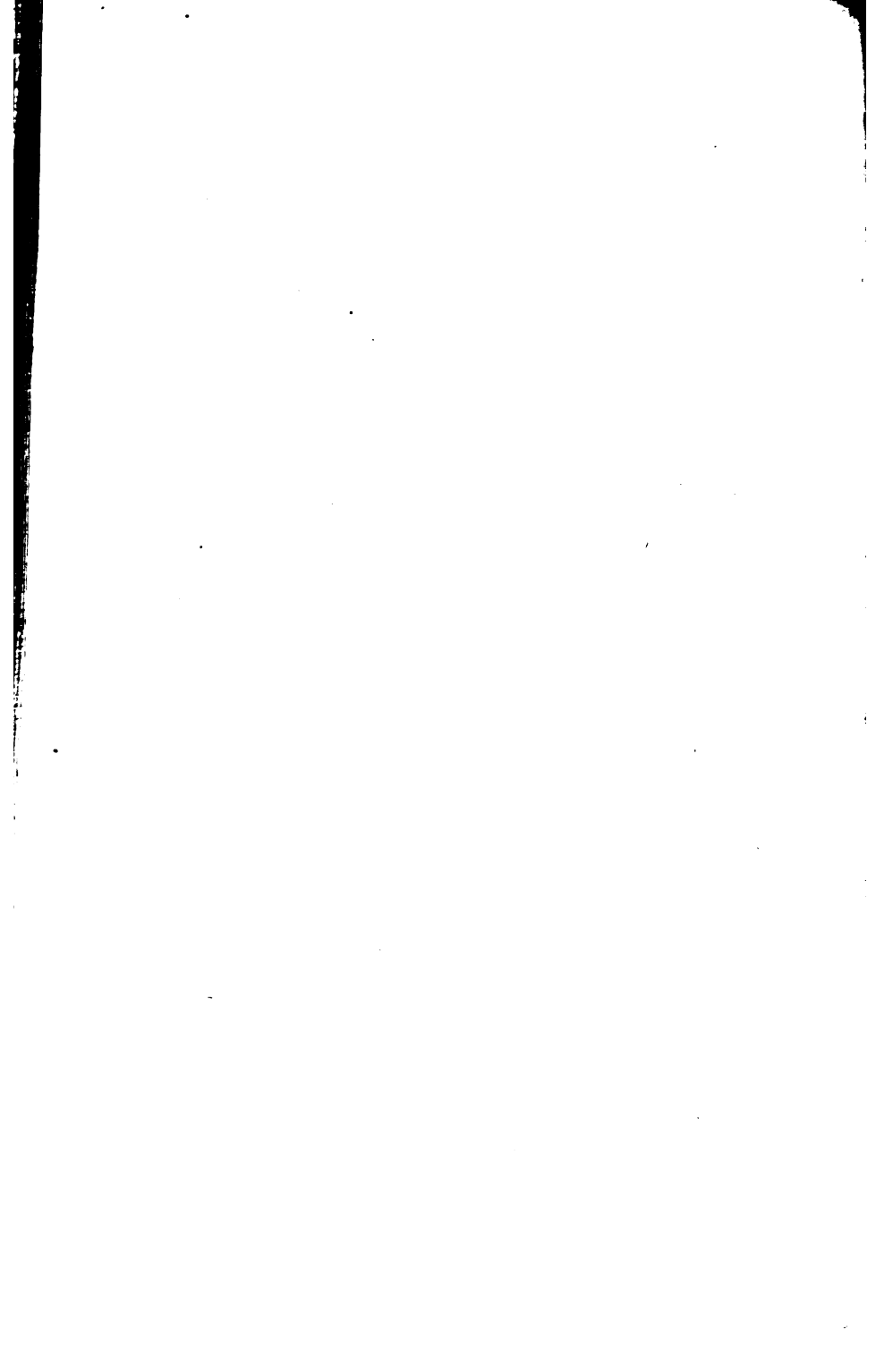
GRAND SECRETARY'S ADDRESS:

CHARLES H. TITUS,  
MASONIC TEMPLE,  
BOSTON, MASS.

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## QUARTERLY COMMUNICATION.

SEPTEMBER 11, A.L. 5872.

A QUARTERLY COMMUNICATION OF THE MOST WORSHIPFUL GRAND LODGE OF THE COMMONWEALTH OF MASSACHUSETTS was held at the Masonic Temple, in the city of Boston, on the 11th day of September, Anno Lucis 5872, Anno Domini 1872.

### OFFICERS PRESENT:

M.W. SERENO DWIGHT NICKERSON . . . . .	Grand Master.
R.W. PERCIVAL LOWELL EVERETT . . . . .	Deputy Grand Master.
R.W. CHARLES KIMBALL . . . . .	Senior Grand Warden.
R.W. TRACY P. CHEEVER . . . . .	Junior Grand Warden.
R.W. JOHN McCLELLAN . . . . .	Grand Treasurer.
R.W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R.W. CHARLES W. MOORE . . . . .	Corresponding Grand Secretary.
R.W. DANIEL W. LAWRENCE . . . . .	D.D.G. Master, District No. 1.
R.W. CHARLES J. DANFORTH . . . . .	“ “ District No. 3.
R.W. CHARLES A. WELCH . . . . .	“ “ District No. 4.
R.W. GEORGE H. PEIRSON . . . . .	“ “ District No. 5.
R.W. JOSEPH SIDNEY HOWE . . . . .	“ “ District No. 6.
R.W. HENRY P. PERKINS . . . . .	“ “ District No. 7.
R.W. EDWARD J. SAWYER . . . . .	“ “ District No. 8.
R.W. DANIEL UPTON . . . . .	“ “ District No. 9.
R.W. WILLIAM J. SAWIN, M.D. . . . .	“ “ District No. 10.
R.W. REV. THOMAS E. ST. JOHN . . . . .	“ “ District No. 11.
R.W. GEORGE E. STACY . . . . .	“ “ District No. 12.
R.W. JAMES UTLEY . . . . .	“ “ District No. 13.
R.W. ABRAHAM H. HOWLAND, JR. . . . .	“ “ District No. 14.
R.W. JOSEPH K. BAKER . . . . .	“ “ District No. 15.
R.W. WILLIAM T. GRAMMER . . . . .	“ “ District No. 17.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
W. MOSES G. LYON . . . . .	Senior Grand Deacon.
W. JOHN VIALL . . . . .	Junior Grand Deacon.

W. JAMES H. BOUVÉ	}	. . . . Junior Grand Stewards.
W. HENRY C. WILLSON		
W. JOSEPH B. KNOX	}	. . . . Grand Standard-Bearer.
W. LOVELL BICKNELL . . . . .		
W. JOHN M. RODOCANACHI		
W. HENRY A. BROWN	}	. . . . Grand Pursuivants.
W. CEPHAS BRIGHAM		
W. ALFRED F. CHAPMAN	}	. . . . Grand Lecturers.
BR. HOWARD M. DOW . . . . .		
BR. FREDERICK A. PIERCE . . . . .		Grand Organist.
		Grand Tyler.

## PERMANENT MEMBERS.

R.W. WILLIAM D. COOLIDGE . . . . .	Past Grand Master.
R.W. CHARLES C. DAME . . . . .	" " "
R.W. WILLIAM S. GARDNER . . . . .	" " "
R.W. ABRAHAM A. DAME . . . . .	Past Deputy Grand Master.
R.W. LUCIUS R. PAIGE . . . . .	" " " "
R.W. G. W. WARREN . . . . .	" " " "
R.W. NEWELL A. THOMPSON . . . . .	" " " "
R.W. HENRY CHICKERING . . . . .	Past Grand Warden.
R.W. WILLIAM F. SALMON . . . . .	" " "
R.W. SAMUEL C. LAWRENCE . . . . .	" " "
R.W. ISAAC H. WRIGHT . . . . .	" " "
R.W. PETER C. JONES . . . . .	" " "
R.W. BENJAMIN DEAN . . . . .	" " "
R.W. WYZEMAN MARSHALL . . . . .	" " "
R.W. HENRY MULLIKEN . . . . .	" " "
R.W. IVORY H. POPE . . . . .	" " "

The Grand Lodge was opened in AMPLE FORM, at two o'clock P. M., with prayer by R.W. Rev. Charles H. Titus, acting Grand Chaplain, and singing.

The record of the Quarterly Communication in June last having been distributed to the members in printed form, the reading of the same was dispensed with, and the record approved.

The record of the Special Communication at North Attleborough June 14, 1872, for the purpose of laying the corner-stone of Grace Church, was read and approved.

Br. T. G. Wadman was recognized as proxy for Bethesda Lodge, Valparaiso, Chili, S. A.

Br. Samuel K. Herrick was recognized as proxy for Columbian Lodge, Boston.

The Grand Secretary presented By-Laws and amendments to By-Laws from the following Lodges, for approval :—

RISING STAR LODGE, Stoughton.  
PAUL DEAN LODGE, North Easton.  
OLIVE BRANCH LODGE, Millbury.  
KONOHASSETT LODGE, Cohasset.  
AERDOUR LODGE, Boston.

SAINT PAUL'S LODGE, Ayer.  
CHICOPPEE LODGE, Chicopee.  
DORIC LODGE, Hudson.  
GOLDEN FLEECE LODGE, Lynn.  
BAALBEC LODGE, Boston, —

and they were referred to R. W. Br. Charles C. Dame, and W. Brs. Caleb Blodgett, Jr., and D. T. V. Huntoon.

Williams Lodge, Williamstown, made return of their doings while under Dispensation, with the following application for Charter, and a copy of their By-Laws, which were referred to R. W. Br. George W. Warren and W. Brs. William D. Seely and Charles Moore.

#### PETITION FOR CHARTER FOR WILLIAMS LODGE.

*To the Most Worshipful Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts :—*

We, the undersigned, Master Masons, to whom your Most Worshipful Grand Master issued a Dispensation, bearing date April 3, 1871, empowering us to form and open a Lodge, now returning our Dispensation, with a record of all our proceedings, and our By-Laws, respectfully pray, if these be approved, for a Charter of Constitution, empowering us, with those who may hereafter join us, under the name of Williams Lodge of Williamstown, to perform all the ceremonies and discharge all

the duties at said Williamstown, appertaining to Ancient Craft Masonry, in accordance with the Constitutions of the Grand Lodge.

GEORGE BROWN.	ROBERT B. HARVIE.
THOMAS MOLE.	FRANK H. STANTON.
RICHARD WELCH.	H. W. WILLIAMS.
LYMAN C. ROBINSON.	C. F. TOWN.
JOHN S. WHITMAN.	W. B. WALLEY.
A. A. LOOP.	C. F. SOLOMON.
THOMAS W. WHITEMAN.	WM. J. DUNTON.
REUBEN FLOOD.	GEORGE E. BROCKWAY.
JEROME M. SHELDON.	JOS. D. PATTERSON.
SAMUEL T. MATHER.	JOHN W. EVANS.
G. W. CROCKER.	C. L. WHITNEY.
CHARLES E. PATEMAN.	J. S. FOWLER.
FRANK P. GALUSHA.	SETH H. PHELPS.

Greylock Lodge, North Adams, returned their Dispensation, with their Records and By-Laws, and the following petition for Charter, and the same were referred to R. W. Br. Geo. W. Warren and W. Brs. William D. Seely and Charles Moore.

#### PETITION FOR CHARTER FOR GREYLOCK LODGE.

*To the Most Worshipful Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts:—*

We, the undersigned, Master Masons, to whom your Most Worshipful Grand Master issued a Dispensation dated September 14, 1871, now beg leave to return the same, with a record of all our proceedings, and a copy of our By-Laws, and respectfully pray, if these be approved, that a Charter be granted, and that we, with such others as may hereafter join us, may be constituted into a regular chartered Lodge of Free and Accepted Masons, under the name of Greylock

Lodge, of North Adams, Berkshire County, State of Massachusetts, with full power to perform all the ceremonies, and discharge all the duties, at said North Adams, appertaining to Ancient Craft Masonry, which have not been reserved to the Grand Lodge.

A. B. WRIGHT.	FRANK H. GOODRICH.
J. H. ADAMS.	G. L. RICE.
ARTHUR M. SKINNER.	GEORGE DAVIS.
SAMUEL KEYES.	GEORGE M. DARBY.
H. W. W. COLE.	THOMAS T. SHERWIN.
L. C. RAND.	JOHN PARKHILL.
JAMES E. HUNTER.	J. H. WRIGHT.
JOHN A. RICE.	GEORGE F. MILLER.

A petition was presented from Silas H. Megquier for formal healing, which was referred to the Committee on Healing.

A petition, as follows, was received from Jonathan H. Cobb of Dedham, for restoration to the rights and privileges of Freemasonry, and was referred to R.W. Brs. Charles W. Moore and Newell A. Thompson and W. Br. Nathaniel Greene.

PETITION OF JONATHAN H. COBB FOR RESTORATION TO  
MASONRY.

*To the Most Worshipful Grand Lodge of Free and Accepted Masons of  
Massachusetts:—*

Respectfully represents the undersigned, Jonathan H. Cobb, of Dedham, in the County of Norfolk and Commonwealth of Massachusetts, that by the action of the Grand Lodge, in the year 1846, he was deprived of the rights and privileges of Freemasonry; that he has ever been a firm believer in the

truths and principles of Freemasonry, and has steadfastly maintained his love and friendship for the Fraternity, as well in the dark days of her distress and persecution, as in these bright days of her unexampled prosperity; and that he has ever believed that his obligations as a Mason have been and are now binding upon him.

And he prays that he may be restored to the rights and privileges of Freemasonry, and that, if it be not a violation of the Constitutions of the Grand Lodge, the record of the proceedings by which he was deprived of those rights and privileges may be expunged.

JONA. H. COBB.

DROHAM, Sept. 9, 1872.

We the undersigned, officers and members of Constellation Lodge, take great pleasure in recommending the prayer of the foregoing petition to the favorable action of the Grand Lodge.

FREDERICK D. ELY, *W.M.*

ALONZO B. WENTWORTH, *S.W.*

ALFRED ALLWRIGHT, *Treas.*

DAVID L. HODGES, *S.D.*

CHARLES C. SANDERSON, *Chaplain.*

WILLIAM R. RICE, *Marsh.*

D. S. HILL, *Tyler.*

JOHN BERTWICK, JR.

TIMOTHY PHELPS.

The Grand Secretary presented a Communication from the Grand Lodge of Saxony, and it was referred to the same committee to whom a former communication was referred, consisting of R.W. Brothers Woodbury, Gardner and Moore.

The roll of the Lodges was called, and the following were found to be represented: —

ANCIEST LANDMARK.	JORDAN.	OXFORD.
ATHELSTANE.	JOSEPH WARREN.	PALESTINE.
BETHESDA (Valparaiso).	KING SOLOMON.	PAUL DEAN.
BLUE HILL.	KONOHASSETT.	PILGRIM.
CHARLES W. MOORE.	LAFAYETTE (Boston	PIONEER.
CHICOPEE.	Highlands).	PLYMOUTH.
COLUMBIAN.	LIBERTY.	PURITAN.
CONSTELLATION.	MARINERS.	PUTNAM.
CORINTHIAN.	MASSACHUSETTS.	QUINSIGAMOND.
DALHOUSIE.	MERIDIAN.	RISING STAR.
ELFUSIS.	MERRIMACK.	ROBERT LASH.
EUREKA.	MONITOR.	ROSWELL LEE.
FAITH.	MORNING STAR.	RURAL.
FELLOWSHIP.	MONTEAUTE.	SAGGAHEW.
GATE OF THE TEMPLE.	MONTGOMERY.	SAINTE ANDREW'S.
GOLDEN FLEECE.	MOUNT CARMEL.	SAINTE BERNARD.
GOOD SAMARITAN.	MOUNT HERMON.	SAINTE JOHN'S (Boston).
GRECIAN.	MOUNT HOREB (Wo-	SAINTE PAUL'S (South
HAMPDEN.	burn).	Boston).
HARMONY.	MOUNT LEBANON.	SOCIAL HARMONY.
HAYDEN.	NORFOLK UNION.	STAR IN THE EAST.
HENRY PRICE.	NORTH STAR.	STAR OF BETHLEHEM.
HIDE PARK.	OLD COLONY.	WASHINGTON.
IOSIC (Taunton).	ORANGE.	WILLIAM NORTH.
ISAAC PARKER.	ORPHAN'S HOPE.	WILLIAM PARKMAN.

The committee on the petition of Theodore C. Bates, of Brookfield, for formal healing, submitted the following report:—

REPORT OF COMMITTEE ON PETITION OF THEODORE C. BATES, FOR FORMAL HEALING.

IN GRAND LODGE OF MASSACHUSETTS,  
QUARTERLY COMMUNICATION,  
Sept. 11, 1872.

The committee to whom was referred the petition of Theodore C. Bates, for a formal healing, respectfully report:—

That upon an examination of the petition, which is quite an informal document, and of the accompanying papers, the following facts appear:—

In 1864, the petitioner, who resided in North Brookfield, applied for the degrees in Hayden Lodge in that town, and was rejected. Two years afterwards he again applied, and although it seems that the report of the committee upon his application was favorable, he was again rejected. After the second rejection, the petitioner having removed to Clinton, in which town he was engaged in business, made application to Trinity Lodge, Clinton, but this application could not be entertained by Trinity Lodge, for the want of the requisite recommendation from Hayden Lodge. The officers of the latter Lodge refused to give the recommendation, although strongly urged to do so by a petition signed by all the officers of Trinity Lodge, and many of the members, including several Past Masters, and by R.W. Br. Burditt, Deputy Grand Master for that District. Four years after his application to Trinity Lodge, the petitioner, at the suggestion, as he alleges, of the Senior Warden of Hayden Lodge, made still another application to that Lodge for the degrees. The report of the investigating committee was unanimously favorable, and, as is claimed, a full and apparently frank consideration of the merits of the candidate was had, during which no objection was raised against his admission; but upon the taking of the ballot he was again rejected. The petitioner claims that, after this last rejection, a very powerful effort was made by the W. Master, and nearly all the members of the Lodge residing in North Brookfield, to induce the Senior Warden, whose residence is in another village, to sign a recommendation by which the petitioner might receive the degrees in another Lodge; yet the Senior Warden, notwithstanding the last application of the petitioner to Hayden Lodge was made at his suggestion, utterly refused his signature, but gave no reason for his refusal. Some time after this occurrence, the petitioner, who was then travelling with a friend, a member of Golden Rule



Lodge, No. 4, Stanstead, Canada, and to whom the circumstances previously narrated were told, was induced by this friend to apply to that Lodge for the degrees. His application was accordingly made to Golden Rule Lodge, which appointed a committee to investigate the case, one of which committee came to North Brookfield, and, after protracted interviews with the Brethren of that place, reached the conclusion that the petitioner had been rejected merely on account of prejudice, and not for any sound reason. The investigating committee reported in accordance with that conclusion, whereupon the petitioner was admitted and received the degrees in Golden Rule Lodge. This result was effected without the recommendation of Hayden Lodge, and without the consent of the Grand Master of this Commonwealth, so that the status of the petitioner, under our regulations, is clearly clandestine and illegal. The Lodge in Canada, which was apparently so careful in scrutinizing the character and worth of the petitioner as to send its committee to North Brookfield to make inquiries concerning him, should have taken some pains to inquire as to our regulations in regard to rejected candidates; and thereby have learned that they could not entertain the application of this candidate, without an infringement of comity and our jurisdictional rights. Nevertheless the strong indorsement of the worth and good faith of the petitioner, which appears in the papers accompanying his petition, together with his own solemn declaration made to your committee on the assurances of the W. Master and leading members of Hayden Lodge, have sufficed to satisfy us of the absence of any evil or improper intent, or of any design on the part of the petitioner to transgress our rules in thus receiving the degrees out of our jurisdiction.

His request for a formal healing is warmly seconded by a majority of the members of Hayden Lodge, by R.W. Br.

Burditt, and the W. Master and Past Masters, and several members of Trinity Lodge.

Against the granting of the request, a remonstrance, signed by twenty-nine persons, all of whom are members of Hayden Lodge, has been filed. These Brethren claimed to have good and sufficient reasons for their objection to the petitioner, based upon evidence in their possession. The strong *prima facie* case presented by the petitioner rendered it necessary for your committee to order a rigid investigation into the charges made against him; an investigation which should fully develop the facts upon the one side and the other, inasmuch as his title to be healed, under all the circumstances of the case, would depend mainly upon his *character*, as it should be established by such investigation. Certain of the remonstrants appeared therefore before your committee, and somewhat reluctantly presented charges against the petitioner, contained in a letter addressed to one of the remonstrants by two Brethren of Clinton. These charges related to transactions which occurred while the petitioner was engaged in business with the writers in Clinton, and were of such a character that, if proved, they would have completely demonstrated his *unfitness* to become a member of this Fraternity. Accordingly your committee sent a letter to the two accusing Brethren, inviting them to appear on a certain day and present their proofs; and at the same time ordered the petitioner to be present with such testimony as he had to offer in contradiction. On the day before the day which was thus assigned for the taking of the testimony, the accusers called upon the chairman of the committee, and fully retracted the charges which they had made, stating that they should not attempt to prove them, and within a few days signed a paper, which is herewith returned to the files of the Grand Lodge, in which they make a complete and almost humiliating retraction of these charges.

Another charge made by the remonstrants against the petitioner was presented in the shape of a confession of certain improper conduct toward a young lady, which confession was alleged to have been made by him to one of the remonstrants. In reply to this, the petitioner has presented a certificate, a copy of which is on file, signed by the person to whom the confession was alleged to have been made, stating in unequivocal terms, that such confession was never made. Thus it appears that the two specific charges against the petitioner are proved, by the testimony of the parties by whom they were respectively brought, to be entirely false and unfounded. The strong *prima facie* case therefore presented by the petitioner remains undisturbed; and, so far as your committee can determine from all the evidence submitted, his character is clear even from the taint of a respectable suspicion.

The difficulties arising in the present case seem to have sprung not wholly from the supposed defects of the petitioner's character, but from some local jealousies. The jurisdiction of Hayden Lodge embraces several villages, between which your committee are sorry to record their belief that the highest form of Masonic love and harmony has not recently been exhibited. Although some of the remonstrants have doubtless thought, from the rumors which it now seems have been so wrongfully circulated for many years against the petitioner, that he was not a suitable person to receive the degrees in Masonry, it is still probable, from the fact of his long absence from the town and his want of acquaintance with the remonstrating members of Hayden Lodge, that the untoward influences to which we have referred have had much to do with the persistent opposition which has been seen in this case. But, whether this be the true explanation or not, nothing can be clearer than that the charges against the petitioner are entirely

disproved, and that, by a weight of testimony quite unusual in such cases, he is proved to be worthy to receive the boon which he asks at the hands of the Grand Lodge.

Your committee therefore respectfully recommend that the request of the petitioner be granted.

TRACY P. CHEEVER,  
EDWARD AVERY,  
SELWIN Z. BOWMAN,  
*Committee.*

The report was accepted and the recommendation adopted.

The committee to whom was referred the proposed amendment to Part IV., Article III., Section 2, made report.

REPORT OF COMMITTEE ON AMENDMENT TO PART IV.,  
ARTICLE III., SECTION II.

IN GRAND LODGE, Sept. 11, 1872.

The committee to whom was referred the amendment of Section 2, Article III., Part IV., of the Grand Constitutions, respectfully report: —

That the proposed amendment ought to pass; the object being to require the recommendation to accompany the application of a rejected candidate, to any Lodge other than the one to which he first applied, instead of requiring the recommendation to be filed just before initiation.

They therefore recommend that Part IV., Article III., Section 2, be amended by striking out the word "*initiated*" in the second line, and inserting instead thereof the word "*pro-*

posed," so that the sentence when amended shall read as follows:—

"No candidate whose application may be rejected by a Lodge shall be proposed in any Lodge under this jurisdiction, other than the one to which he first applied, without a recommendation from six members of the said Lodge, of whom the Master and Wardens shall be three."

Respectfully submitted.

IVORY H. POPE,  
WOOSTER B. MAYHEW,  
DAVID L. DAVOLL,

*Committee.*

The report was accepted, and the proposition to amend prevailed by one hundred and twenty votes in the affirmative, and none in the negative.

The committee to whom were referred the proceedings of Solomon's Temple Lodge, in the trial of Willis M. Wheeler, made report.

REPORT OF COMMITTEE ON THE PROCEEDINGS OF SOLOMON'S TEMPLE LODGE, IN THE TRIAL OF WILLIS WHEELER.

IN GRAND LODGE OF MASSACHUSETTS,  
QUARTERLY COMMUNICATION,  
September 11, 1872.

The Committee on Trials, to whom was referred at the last Quarterly Communication, the record of Solomon's Temple Lodge, Uxbridge, in the trial of Brother Willis M. Wheeler, have attended to the duty assigned them, and respectfully report:—

That the respondent in this case was charged with having committed adultery, and also with the crime of keeping a house

of ill fame. The charge, which was accompanied by two specifications, sufficiently alleges the offences complained of. The respondent's wife had, prior to the trial, been divorced from him for the cause of adultery, by a decree of the Supreme Judicial Court of the Commonwealth for the County of Worcester, founded upon the libel for such divorce. The evidence at the trial before the Lodge was sufficient to establish both specifications of the charge, and the respondent was accordingly convicted and expelled from the rights and benefits of Freemasonry by a unanimous vote of the members present at the trial. Two difficulties, however, appear upon an inspection of the record, either of which is sufficient to set aside the proceedings in the case.

In the first place, notice to attend the trial was served only upon those members residing, as the record states, "within a reasonable distance" of the Lodge. In another part of the record, the Secretary states that he notified "all who resided within the county in which the Lodge is located." As has been repeatedly held in former cases by the Grand Lodge, there is no warrant or authority in the Grand Regulations for such a restricted notice as this; the provision being that "the examination of the charges shall be had in a Lodge specially notified and convened for the purpose," etc. It is the privilege of *all* the members to attend trials, and it is the *right* of a respondent to have *all* notified to appear and pass judgment upon his case.

The other objection to the validity of the proceedings in this trial grows out of a defect in the service made upon the respondent. The Grand Regulations prescribe the manner in which the service shall be made upon respondents, under different circumstances, so clearly as to leave no room for doubt: "If his residence be out of the State and unknown, the Lodge

may proceed to examine the charges, *ex parte*; but if *known*, a summons shall be sent him by mail, or otherwise, sixty days, at least, before the time appointed for the examination." The record discloses the fact that the residence of the respondent was out of the State, but *known*, to wit, at Slatersville, R. I. The certificate of the Secretary is that he notified the respondent eighteen days before the time of the meeting. This was clearly in violation of the regulation requiring a summons in such cases to be sent at least sixty days before the time appointed for the examination.

Inasmuch, therefore, as this record discloses upon its face two palpable violations of the Grand Regulations in such cases made and provided, the proceedings cannot be confirmed, but the case should be remanded to Solomon's Temple Lodge, for a new trial, should the Lodge desire it.

TRACY P. CHEEVER,  
EDWARD AVERY,  
SELWIN Z. BOWMAN,  
*Committee.*

The report was accepted and the recommendation adopted.

The committee to whom was referred the Grand Master's Annual Report of Dec. 13, 1871, submitted the following report, which was adopted.

REPORT OF COMMITTEE ON GRAND MASTER'S ANNUAL  
REPORT OF DECEMBER 13, 1871.

The committee to whom was referred the Annual Report of the Grand Master, made December 13, 1871, ask leave to report:—

Owing to the delay in the preparation for the press of the materials for the Proceedings of the Grand Lodge for the last year, and in the publication of the elegant volume comprising them, the committee did not have the report presented to them for their consideration until after the last Quarterly Communication. They find that it contains a clear and succinct account of the doings of the Grand Lodge, not only during the past year, but also during the last three years, comprising the whole period of the administration of the retiring Grand Master.

The Grand Lodge may well congratulate itself upon the promising fruits of his successful labors. The most embarrassing trouble that beset the Grand Lodge three years ago was the financial complication involved by the building of the Temple. The report shows a gradual reduction of the enormous debt created in this great undertaking, and its final consolidation into a single mortgage of \$300,000, leaving only a small floating-debt, easily managed and chiefly held as a safe investment by Masonic institutions. The credit of the Grand Lodge has always been faithfully protected, several of the Brethren having always been ready to sustain it when necessary, by lending their endorsements and by making advances from their own resources. Although the retiring Grand Master modestly disclaims any praise for this most favorable financial condition, it cannot be doubted, that the energy, devotion and watchful care of all the interests of the Grand Lodge, which he brought to the discharge of his duties, served to inspire confidence in those most liberal and sagacious Brethren, and thereby contributed largely as an inducing cause to this happy result.

The reference made in the report to the performance of the duties purely Masonic reminds the Grand Lodge of what it has always observed during the preceding administration. All



these have been systematically and wisely discharged. While the dignity of the Grand Master's office has never been lowered, that of the subordinate offices has been elevated by being entrusted with greater powers. Masonry has thrived and has grown stronger by the increased confidence and honor bestowed upon local officers. The Grand Lodge has been fully informed of everything done in its name; the old landmarks have been carefully ascertained and adhered to; and when new precedents have been established, the reasons therefor have been clearly expounded. All this has been to the credit of Masonry, and to its advancement in this jurisdiction.

In considering this valedictory report, the committee feel that they may well express the entire satisfaction of the Grand Lodge with the performance by the retiring Grand Master of his arduous official duties, and its most hearty congratulations for the great success which has crowned his unremitting labors in its behalf.

The only suggestion which the committee feel constrained to make with a view of strengthening the financial situation, and increasing the resources of the Grand Lodge for the promotion of charity, is, that the right of the Grand Lodge as a charitable corporation to hold that portion of its real estate which it occupies for its own purposes, exempt from taxation, should be asserted. The report shows that for the past two years an average tax of \$5,600 has been assessed upon this building and paid to the city. Under the law, only the first story of the Temple should be taxed; and more than half of this sum might be saved. The saving would about pay the interest on the debt of \$50,000 to the Grand Charity Fund. The committee therefore recommend that the Board of Directors be instructed to take the necessary measures to procure for the future such an

abatement of the tax as is due to the Grand Lodge as a charitable corporation.

G. WASHINGTON WARREN,  
EDWARD AVERY,  
S. Z. BOWMAN,

*Committee.*

The Committee on By-Laws presented their report, which was received, and its recommendation adopted.

REPORT OF THE COMMITTEE ON BY-LAWS.

Boston, September 11, 1872.

*To the M. W. Grand Lodge of Massachusetts:—*

The committee to whom was referred the examination of By-Laws beg leave to make the following report:—

Your committee would recommend for approval by the Grand Lodge, the By-Laws as amended and adopted by the following Lodges:—

RISING STAR LODGE, Stoughton.  
PAUL DEAN LODGE, North Easton.  
KONOHASSET LODGE, Cohasset.  
ABERDOUR LODGE, Boston.  
ST. PAUL'S LODGE, Ayer.

CHICOPEE LODGE, Chicopee.  
BAALBEC LODGE, East Boston.  
DORIC LODGE, Hudson.  
GOLDEN FLEECE LODGE, Lynn.

Also of OLIVE BRANCH LODGE, Millbury, with the amendment made by your committee, to wit: Article 7, Section 4, strike out the words "by vote of the Lodge," and insert the words "renewed and" before "referred to a new committee."

C. C. DAME,  
D. T. V. HUNTOON,

*Committee.*

The Committee on Charters submitted their report, which was received, the recommendations adopted, and Charters granted to Williams Lodge, Williamstown, and Greylock Lodge, North Adams; and the Dispensation of Spencer Lodge continued till the second Wednesday in December next.

#### REPORT OF COMMITTEE ON CHARTERS.

IN GRAND LODGE, September 11, 1872.

The committee of the Grand Lodge to whom were referred the several petitions that Charters be granted to Greylock, Williams and Spencer Lodges respectively, have considered the same and ask leave to report:—

The petitions on behalf of Greylock and Williams Lodges come recommended by the District Deputy Grand Master of the District, and he appeared before the committee on their behalf. The committee find the proceedings of these two Lodges to be regular; their records to be well-kept; the By-Laws to be according to Masonic usage; and the evidence of the work done by them to be satisfactory. They therefore recommend that Charters be granted to them.

With regard to the petition on behalf of Spencer Lodge, the committee do not find that it is approved by the District Deputy Grand Master. Upon inspection of the records of this Lodge, it appears that they have not been signed and attested by the Secretary; and the returns show that no work has been done by them under the Dispensation. For this, and for other reasons apparent upon the face of the records, the committee recommend that the petition for a Charter to Spencer

Lodge be not granted, and that the Dispensation of said Lodge be continued till the Annual Communication in December next.

G. WASHINGTON WARREN,  
WM. D. SEELY,  
CHARLES MOORE,

*Committee.*

W. Br. John M. Rodocanachi presented a paper upon the financial interests of the Grand Lodge, which, on motion, was referred to a committee consisting of W. Brothers J. M. Rodocanachi, Frederick D. Ely and Caleb Blodgett, Jr., and the Board of Directors.

The following resolution, submitted through the Grand Secretary, was adopted:—

Whereas that part of the town of Groton in which Caleb Butler Lodge is located by its Charter has been incorporated by Act of the Legislature of the Commonwealth into the town of Ayer, therefore,

*Resolved,* That the jurisdiction of Caleb Butler Lodge shall embrace the territorial limits of the newly incorporated town of Ayer.

The following committees were granted further time:—

On the petition of William H. Clemence of Lowell, for formal healing.

On the Communication from the Grand Lodge of Saxony.

On the Constitutional provision by which a rejected candidate may apply to another Lodge.

On amendments proposed to

Part I., Article III., Section 1.

**Part III., Article IV., Section 4.**

**On misrepresentation in case of Seth Winslow.**

**On jurisdictional limits of Lodges as affected by municipal changes.**

**On Ritual and the Revision of the Grand Constitutions.**

**On Complaint of Siloam Lodge in reference to a violation of jurisdiction.**

**On Olive Branch Lodge versus Blackstone River Lodge.**

**On Communication of Grand Lodge of Italy.**

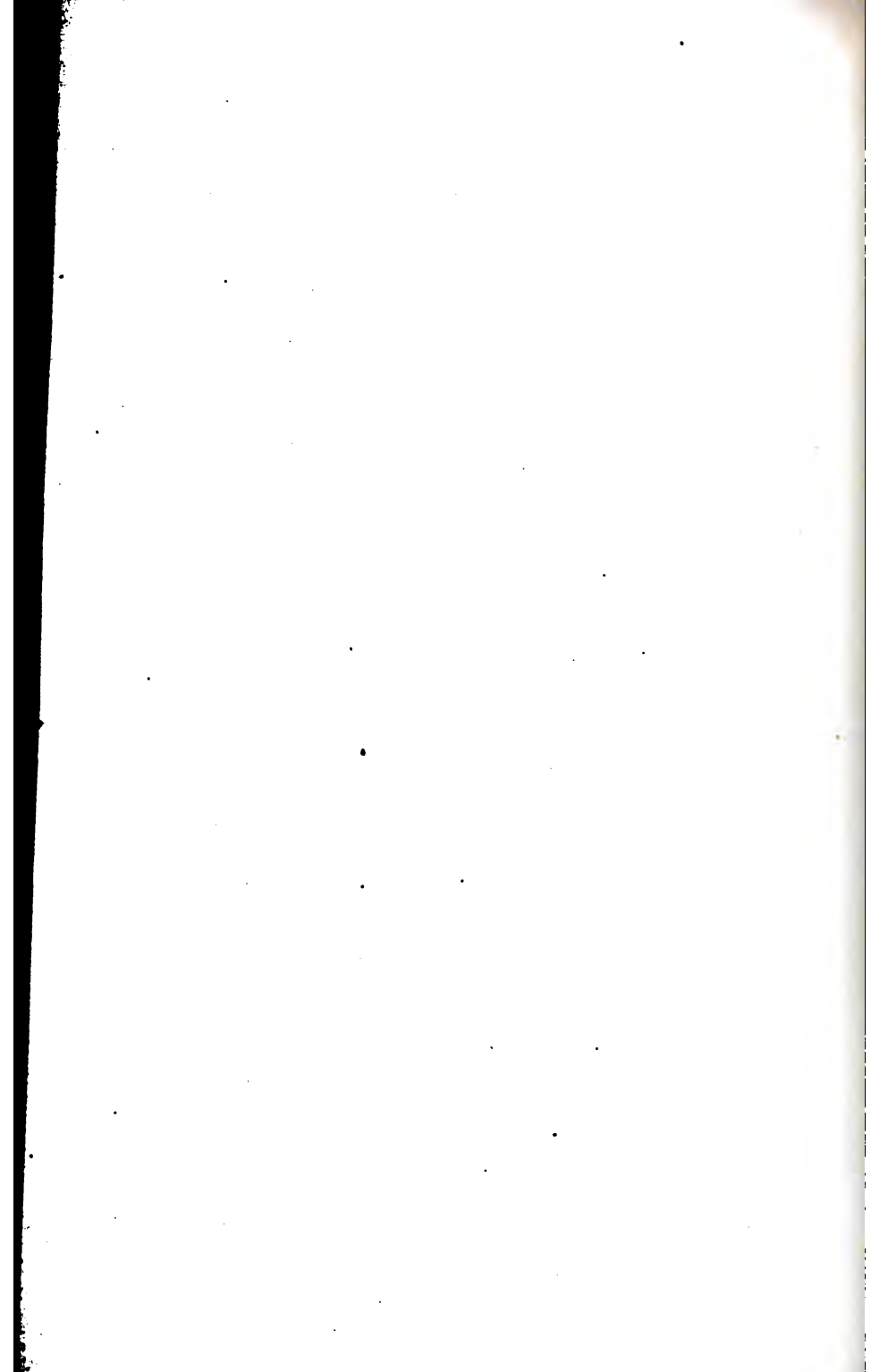
**At twenty minutes past four o'clock P.M., the Grand Lodge was closed in AMPLE FORM, with prayer by R.W. Rev. Charles H. Titus, acting Grand Chaplain.**

**A true abstract from the Records.**

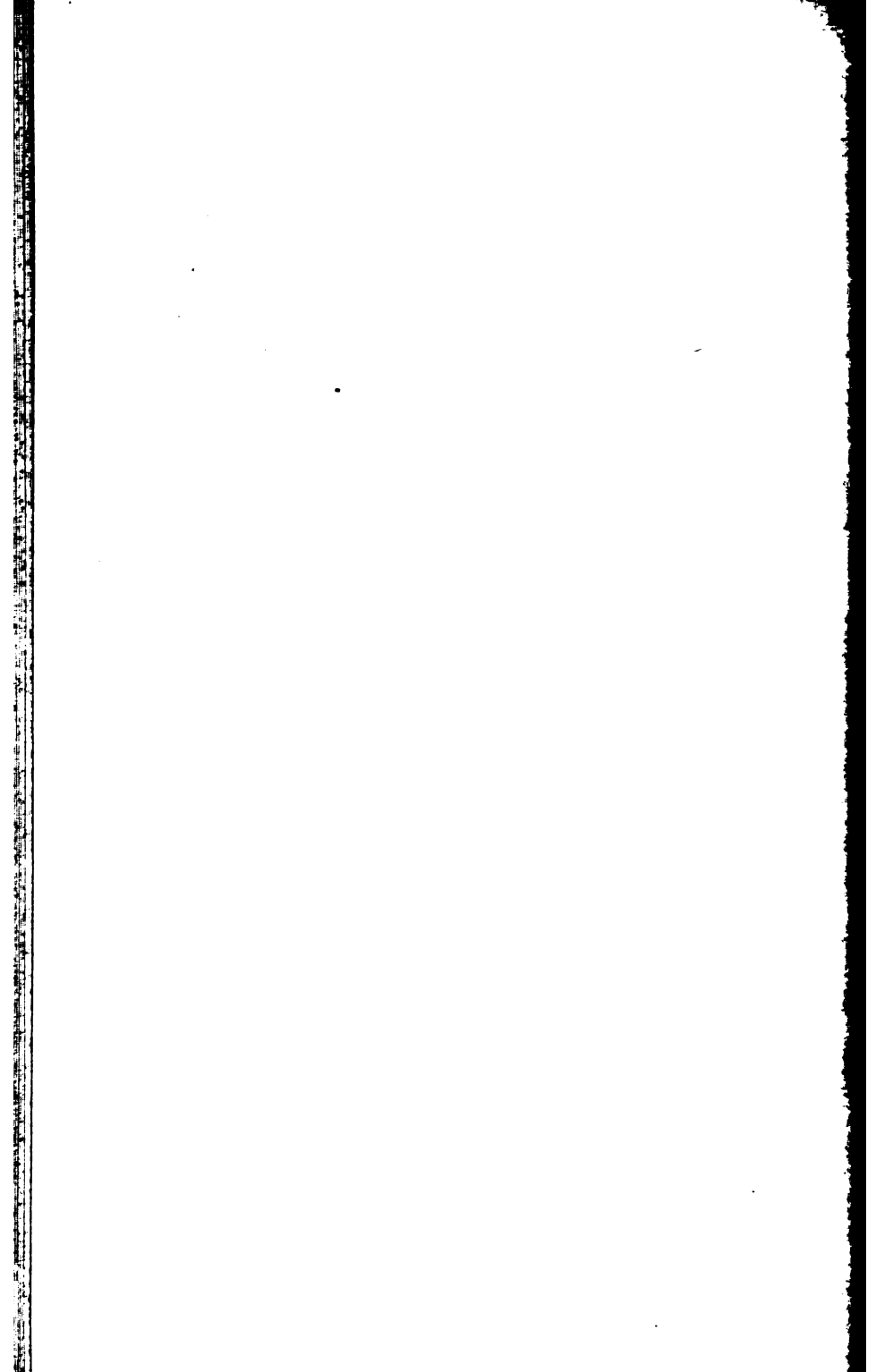
**Attest :**

**CHARLES H. TITUS,**  
*Recording Grand Secretary.*











PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Free and Accepted Masons

OF THE

COMMONWEALTH OF MASSACHUSETTS,

IN UNION WITH THE MOST ANCIENT AND HONORABLE GRAND  
LODGES IN EUROPE AND AMERICA, ACCORDING TO  
THE OLD CONSTITUTIONS.

SPECIAL COMMUNICATIONS,

JUNE 14, AND OCTOBER 7 AND 10, 1872.

---

M.W. SERENO DWIGHT NICKERSON, GRAND MASTER.

R.W. CHARLES H. TITUS, GRAND SECRETARY.

---

*Freemasons - Massachusetts - 1872*

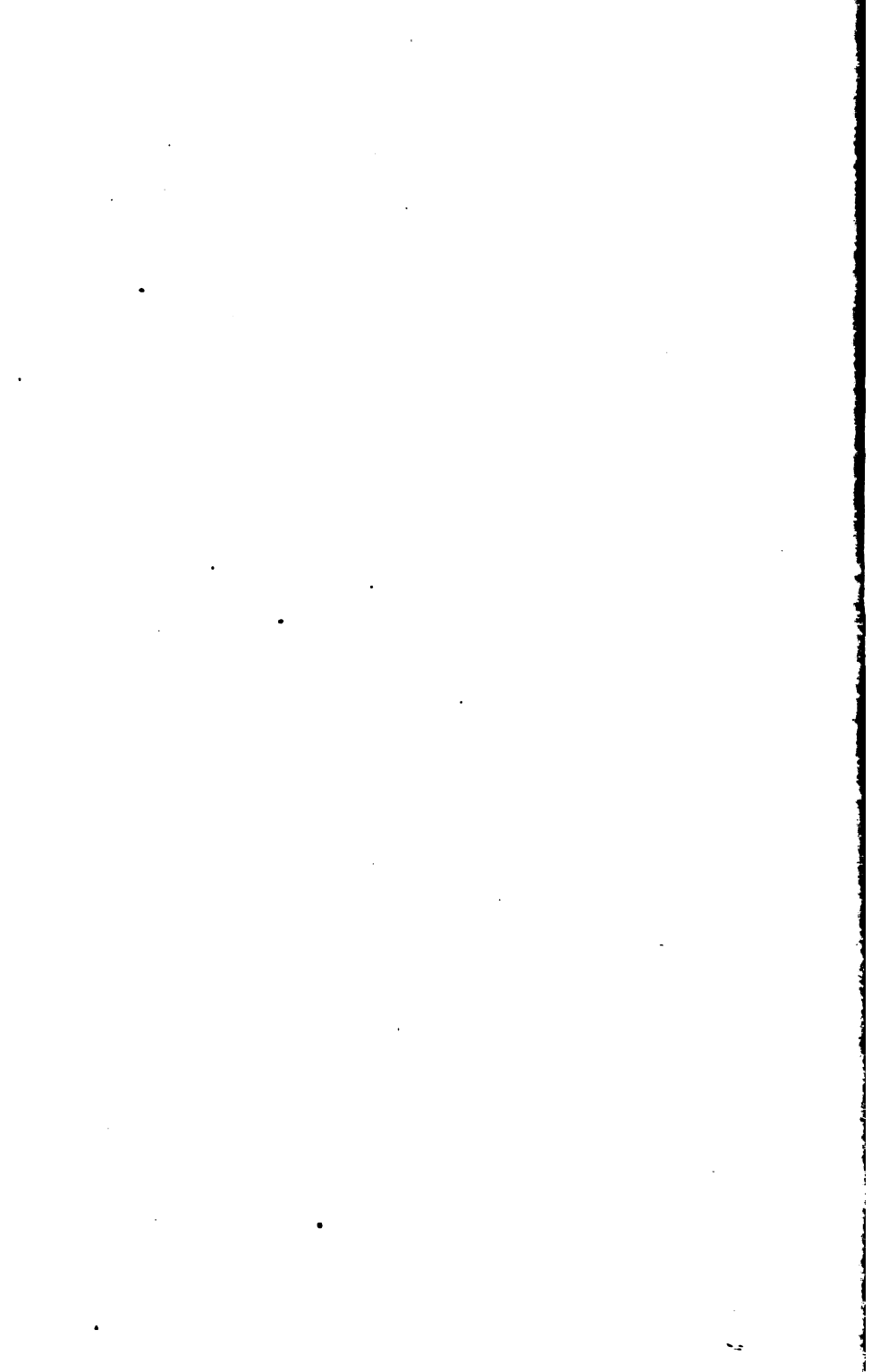
Ordered to be Read in all the Lodges.

BOSTON:

PRESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

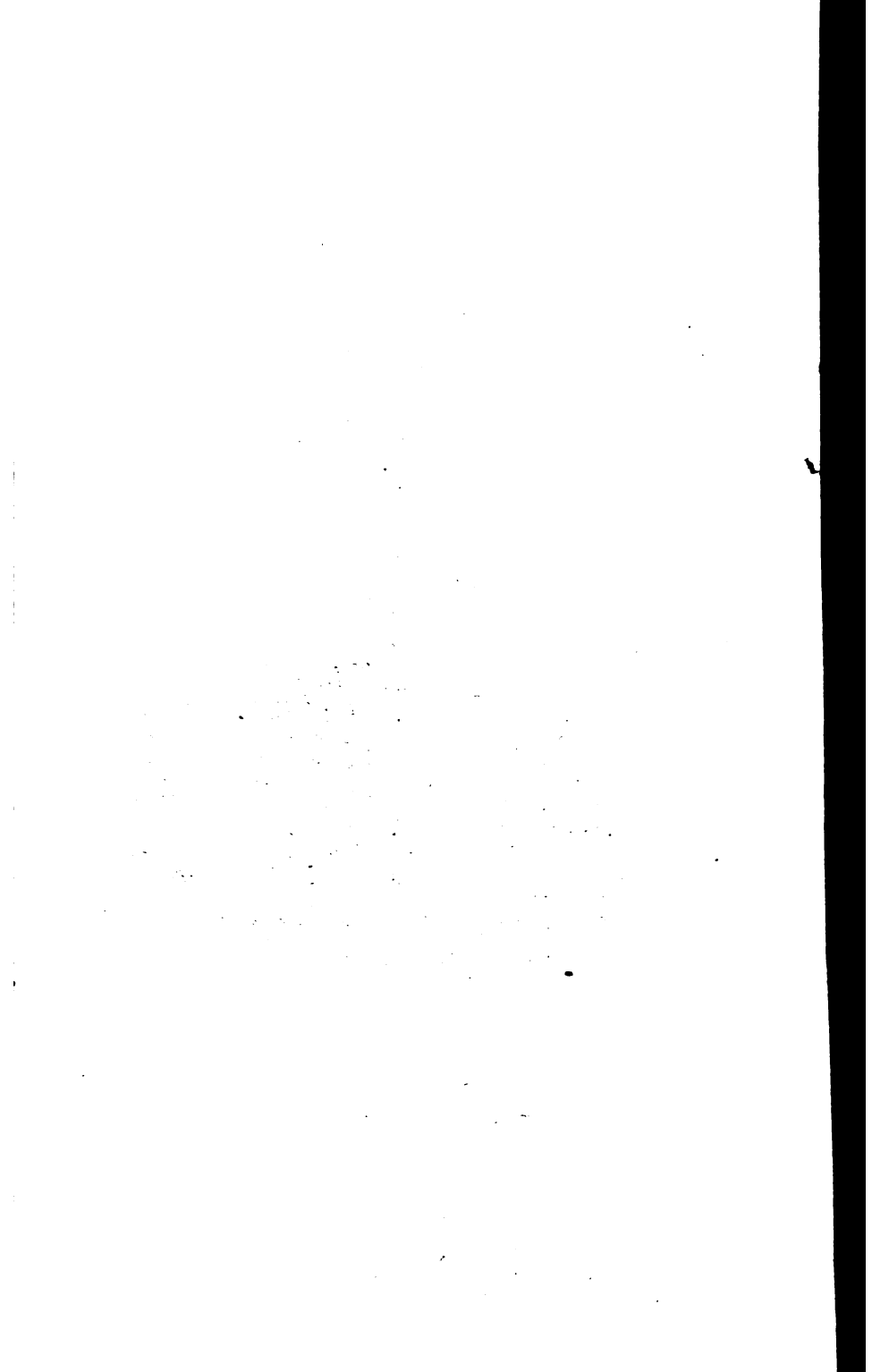
1872.

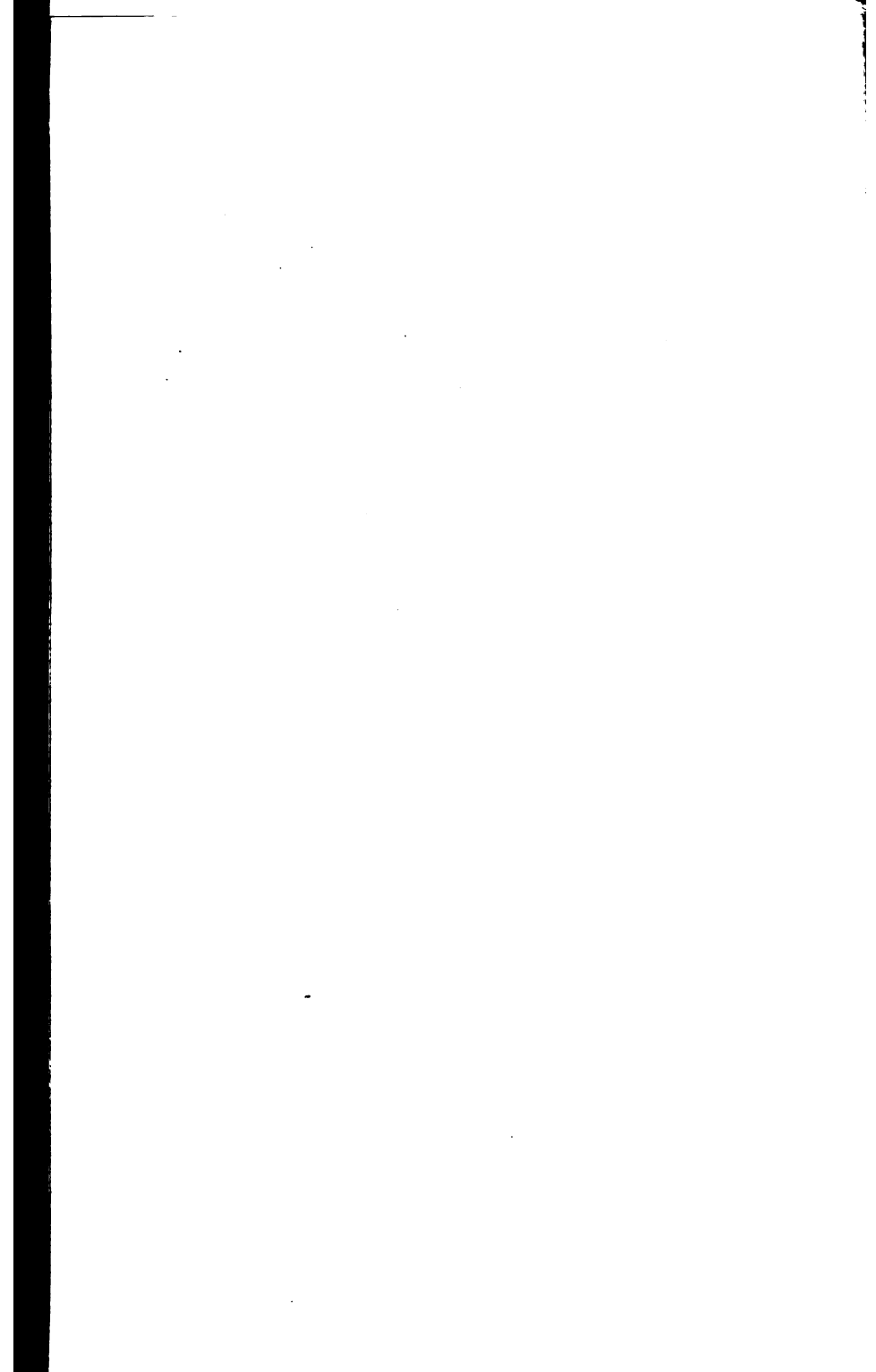






Chas. W. Moore





## PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

## CAUTION.

THE PROCEEDINGS of the Grand Lodge of Massachusetts are published quarterly, and the paging is continued from one number to the next, through the year. Persons wishing to bind these reports at the close of the year must carefully preserve the quarterly numbers, as duplicates can only be furnished in very rare cases.

This year's Proceedings commence with the Quarterly Communication of March 13, and will close with the Stated Communication of the 27th of December.

BOSTON:  
PRESS OF ROCKWELL & CHURCHILL,  
122 WASHINGTON STREET.

1872.





MEETINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Grand Accepted Masons

OF THE

COMMONWEALTH OF MASSACHUSETTS,

WITH THE MOST ANCIENT AND HONORABLE GRAND LODGE  
IN EUROPE AND AMERICA, ACCORDING TO  
THE OLD CONSTITUTIONS.

SPECIAL COMMUNICATIONS,

JUNE 14, AND OCTOBER 7 AND 10, 1872.

---

JOHN DWIGHT NICKERSON, GRAND MASTER.  
JOHN H. TITUS, GRAND SECRETARY.

---

*Massachusetts - Grand Lodge*  
to be Read in all the Lodges.

C'

BOSTON:

OF ROCKWELL & CHURCHILL,  
122 WASHINGTON STREET.

1872.

1873, April 4.

By Mail.

GRAND MASTER'S ADDRESS:

SERENO D. NICKERSON,

76 STATE STREET,

BOSTON, MASS.

GRAND SECRETARY'S ADDRESS:

CHARLES H. TITUS,

MASONIC TEMPLE,

BOSTON, MASS.

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## SPECIAL COMMUNICATION.

JUNE 14, A. L. 5872.

COMMUNICATION OF THE MOST WORSHIPFUL  
 LODGE OF THE COMMONWEALTH OF MASSACHU-  
 setts, held at North Attleborough, on Friday, the  
 14th day of June, A.L. 5872, A.D: 1872, for the  
 laying the Corner-stone of Grace Protestant  
 Church in that town.

## PRESENT:

DWIGHT NICKERSON . . .	Grand Master.
L. L. EVERETT . . . . .	Deputy Grand Master.
KIMBALL . . . . .	Senior Grand Warden.
C. LAWRENCE, <i>as</i> . . . . .	Junior Grand Warden.
PARKMAN . . . . .	{ Past Grand Master, <i>as</i> Grand Treasurer.
M. P. WILLS . . . . .	Past Deputy Grand Master.
H. TITUS . . . . .	{ Recording Grand Secretary, { <i>as</i> Grand Chaplain.
W. MOORE . . . . .	Corresponding Grand Sec'y.
H. CHESSMAN . . . . .	Grand Marshal.
H. SMITH, <i>as</i> . . . . .	Senior Grand Deacon.
B. MAYHEW, <i>as</i> . . . . .	Junior Grand Deacon.
RODOCANACHI . . . . .	{ Grand Pursuivant, <i>as</i> { Senior Grand Steward.
MUNTOON, <i>as</i> . . . . .	Junior Grand Steward.
W. W. DODD . . . . .	Architect.
W. A. PIERCE . . . . .	Grand Tyler.

and Lodge was opened in AMPLE FORM in a  
 dedicated room at the Wamsutta House, at thirty  
 minutes past one o'clock P.M.

A procession of the Brethren was formed under escort of Bristol Commandery of Knights Templars of Mansfield, led by the North Attleborough Band, consisting of Bristol Lodge of that village, in full numbers, with large delegations from Ezekiel Bates Lodge of Attleborough, Saint James Lodge of Mansfield, and Saint Alban's Lodge of Foxborough, and the members of the Grand Lodge in carriages which had been provided for the purpose. The procession presented a fine array while marching through the leading thoroughfares of that beautiful village.

On arriving at the site of the new church edifice the Brethren who had formed the procession, and their escort, were arranged in due order around the spot where the stone was to be laid, and listened attentively to the church service which preceded the Masonic ceremonies.

When this service was concluded, — which did not include the *laying* of the corner-stone, — the Grand Master was formally requested by the rector of the church, in behalf of his Wardens and Vestry, to lay the corner-stone of the new edifice, to be entitled Grace Church, agreeably to ancient Masonic form.

The Grand Master made fitting response in accepting the trust, and proceeded to lay the corner-stone in accordance with the ritual heretofore published in the Proceedings of the Grand Lodge, with such changes as were made desirable by the character of the structure to be erected.

After the reading of a lesson from the Holy Scriptures and prayer by the acting Grand Chaplain, the acting

er read the following list of articles placed

BOX : —

e.

Common Prayer.

Historical sketch of Grace Church, North Attleborough.

Association and By-Laws of Grace Church.

Clesiastical service used on the occasion.

of the M.W. Grand Lodge of Massachusetts for the

laying of the corner-stone, made by the W. Master of

By-Laws of Bristol Lodge.

ic Documents.

rt of the Officers of the town of Attleborough, for the  
, 1872.

The Attleborough Chronicle " of June 8, 1872.

The Churchman " of June 8, 1872.

The Episcopal Register " of June 8, 1872.

The Boston Post," "The Boston Daily Globe," "The  
Journal," and the "Boston Commercial Bulletin," of

ch Documents.

Grand Treasurer deposited the box in the  
for its reception. The Grand Master  
ent, and invited the Rector of the Church  
so doing. The stone was lowered to its  
in due form.

having been made with the flourish of  
enediction was pronounced by the acting  
, and the large assembly dispersed.

dge was escorted to the Wamsutta House,

and, retiring to the place of opening, was closed in **AMPLE  
FORM** at fifteen minutes before four o'clock P.M.

A true abstract from the Records.

Attest:

**CHARLES H. TITUS,**

*Recording Grand Secretary.*





SPECIAL COMMUNICATION.

OCTOBER 7, A.L. 5872.

COMMUNICATION OF THE MOST WORSHIP-  
 LODGE OF MASSACHUSETTS was held on  
 seventh day of October, A.L. 5872, A.D.  
 purpose of laying the Corner-Stone of the  
 be erected on Captain's Hill, in the town  
 memory of CAPTAIN MYLES STANDISH,  
 sioned military officer of the Plymouth

PRESENT:

- |                           |  |
|---------------------------|--|
| WIGHT NICKERSON . . . . . | Grand Master.  |
| WELL EVERETT . . . . .    | Deputy Grand Master.                                     |
| REKMAN . . . . .          | { Past Grand Master, as Senior<br>Grand Warden.          |
| EEVER . . . . .           |  |
| WIS . . . . .             | Past Grand Master.                                       |
| ARD . . . . .             | " " "  |
| COOLIDGE . . . . .        | " " "  |
| DAME . . . . .            | { " " " as Recording<br>Grand Secretary.                 |
| GARDNER . . . . .         |  |
| THOMPSON . . . . .        | { Past Deputy Grand Master,<br>Grand Marshal of the Day. |
| TON . . . . .             |  |
| LAWRENCE . . . . .        | " " "  |
| EPHARD . . . . .          | " " "  |
| BURR, . . . . .           | " " "  |
| LLAN . . . . .            | Grand Treasurer.   |
| MOORE . . . . .           | Corresponding Grand Secretary.                           |
| LAWRENCE . . . . .        | D.D.G. Master, District No. 1.                           |
| ERY . . . . .             | " " " " 16.  |

W. HENRY ENDICOTT . . . . .	Of the Board of Directors.
BR. GEORGE O. CARPENTER . . . . .	“ “ “
R.W. CHARLES H. TITUS . . . . .	Acting Grand Chaplain.
W. WILLIAM H. CRESSMAN . . . . .	Grand Marshal.
W. ANDREW G. SMITH, <i>as</i> . . . . .	Senior Grand Deacon.
W. JOHN VIALL . . . . .	Junior Grand Deacon.
W. R. M. FIELD, <i>as</i> . . . . .	Grand Steward.
W. JOHN F. NEWTON, <i>as</i> . . . . .	“ “
BR. THOMAS CAHILL, <i>as</i> . . . . .	Grand Sword-Bearer.
W. LOVELL BICKNELL . . . . .	{ Grand Standard-Bearer, I of Working Tools.
W. JOHN M. RODOCANACHI . . . . .	Grand Pursuivant.
W. WILLIAM F. DAVIS, <i>as</i> . . . . .	“ “
W. WILLIAM H. SAMPSON . . . . .	Bearer of Three Great Lights.
W. HENRY BOWEN . . . . .	Bearer of Book of Constitutions.
W. Z. L. BICKNELL . . . . .	Bearer of Golden Vessel of Abundance.
R.W. E. W. BURR . . . . .	Bearer of Silver Cup of Wisdom.
W. ABNER HOLBROOK . . . . .	“ “ “ “ “
BR. GEORGE G. GOVE . . . . .	Bearer of Mallet and Gavel.
BR. FREDERICK A. PIERCE . . . . .	Grand Tyler.

The Grand Lodge was opened in AMPLE FOREST, Grand Lodge Hall, Masonic Temple, Boston, at two minutes past eight o'clock A.M., and having been conducted by the Grand Marshal to the street in front of Temple, was escorted to the Old Colony Depot by the Ancient and Honorable Artillery Company of Boston, and at ten minutes past nine o'clock A.M., left Boston on special train for Duxbury, arriving at the latter place fifteen minutes before eleven o'clock. By invitation of the Company doing escort duty, the officers and members of the Grand Lodge partook of a collation which was readied near the station in Duxbury.

The procession was formed under the escort of the Ancient and Honorable Artillery Company, and marched from the Railroad Station at twelve o'clock, for Cambridge Hill, the site of the Monument, one mile distant.

of Plymouth, and Corner Stone Lodge immediately preceded the Grand Lodge, and marched in the procession in the

- Marshal. Grand Tyler.
- Grand Pursuivants.
- Grand Stewards.
- Long Tools. Bearer of the Mallet and Gavel.
- Grand Chaplain.
- District Deputy Grand Masters.
- Grand Secretaries.
- Grand Treasurer.
- Members of the Board of Directors.
- Past Grand Wardens.
- Past Deputy Grand Masters.
- Past Grand Masters.
- Bearer of the Three Great Lights.
- Bearer of Oil. Bearer of the Cup of Wine.
- Grand Warden. Senior Grand Warden.
- Bearer of the Golden Vessel of Corn.
- Deputy Grand Master.
- Bearer of the Book of Constitutions.
- THE GRAND MASTER. Grand Deacon.
- Grand Sword Bearer.

on moved towards Captain's Hill a salute battery stationed upon the hill. After the unveiling of the monument, the officers of the Grand Association directed the preliminary singing of prayer by Rev. Dr. Webb, of

Boston, and an address by Gen. Horace Binney Sargent, President of the Association. At the conclusion of the address, Nathaniel Adams, Esq., Master of Construction, formally requested the M.W. Grand Master to lay the corner-stone, as follows : —

**MOST WORSHIPFUL GRAND MASTER :—**The box containing all the documents, and other contributions which have been permitted to be placed therein, together with the inscribed plate, has been sealed, and is ready to be placed in the cavity prepared for its reception in the bed of the corner-stone. The stone is now ready to be placed in its position in the bed-course upon which is to be erected a monument to the memory of that noble man, Myles Standish.

And I have the honor now to place it in your custody for the purpose of being laid with the solemn and impressive ceremonies of that ancient order, of which you are the official head in this Commonwealth.

The M.W. Grand Master received the official custody of the stone, and proceeded to lay the same according to ancient form.

The acting Grand Chaplain read a lesson from the Holy Scriptures and offered prayer.

The acting Grand Secretary read the inscription upon the metallic plate, and the list of articles contained therein, as follows : —

THE CORNER-STONE  
OF  
STANDISH MEMORIAL,  
Commemoration of the Character and Services of  
MAYLES STANDISH,  
First Commissioned Military Officer of New England,  
Buried in the Burial Chamber of Captain's Hill, in Duxbury,  
UNDER THE SUPERINTENDENCE OF  
The Honorable Artillery Company of Massachusetts,  
IN PRESENCE OF  
THE STANDISH MONUMENT ASSOCIATION,  
BY THE  
Grand Lodge of Free Masons of Massachusetts,  
SIR SERENO D. NICKERSON, GRAND MASTER,  
on the Tenth Day of October, A.D. 1872,  
HUNDRED AND FIFTY-SECOND YEAR SINCE THE FIRST  
SETTLEMENT OF NEW ENGLAND  
BY  
THE PILGRIM FOREFATHERS.

---

THE CORNER-STONE WAS CONSECRATED AUGUST 17, 1871;  
THE ASSOCIATION INCORPORATED MAY 4, 1872;  
THE MONUMENT ORGANIZED, AND GROUND BROKEN, JUNE 17, 1872;  
THE FOUNDATION LAID AUGUST 9, 1872.

LIST OF PAPERS IN THE BOX PLACED UNDER  
CORNER-STONE OF THE STANDISH MONUMENT

1. Programme of the exercises, Oct. 7, 1872.
2. Plate and proof for box, and other papers of the Association for the history of Myles Standish.
3. Acts and resolves of the State of Massachusetts, 1872.
4. Records of the various Counties of Massachusetts.
5. History of Duxbury.
6. Catalogue of Prince's Library, deposited in the Public Library.
7. Catalogue of Harvard College.
8. Catalogue of Amherst College.
9. Proceedings of the American Antiquarian Society, Worcester.
10. Papers from Massachusetts Historic and Genealogical Society.
11. Catalogues and papers from Brown University.
12. Catalogues and papers from Tufts College.
13. Silver plate of Roster of the Ancient and Honorable Artillery Company.
14. List of Officers and Chaplains of the Ancient and Honorable Artillery Company.
15. Officers of the Massachusetts Charitable Mechanics Association.
16. Adjutant-General's Report of Massachusetts, 1871.
17. Records from the Companies of the Military of Massachusetts.
18. "Hingham Journal."
19. "The Commonwealth."
20. "Old Colony Memorial."
21. Roll of Co. C, 1st Reg't Infantry, M. V. M. Claffin Guard.
22. Roll of Concord Artillery.
23. Current Newspapers of Massachusetts.
24. Proceedings of Cable Celebration at Duxbury.
25. A piece of Forefathers' Rock.
26. A piece of the hearth-stone of the original Myles Standish taken from the ruins.

of the M. W. Grand Lodge of Massachusetts for 1872.

of the Grand Lodge of Massachusetts at the Quarterly  
March, June and September, 1872.

ary Price, Esq., first Grand Master of the Grand  
etts, presented at the Annual Communication, Dec.  
William S. Gardner.

Celebration of the Feast of Saint John the Evange-  
71.

-Laws of Corner Stone Lodge, Duxbury.

and Treasurer placed the box in the cavity

Master spread the cement, assisted, at his  
President of the Association, the Master  
and several gentlemen of the Standish  
nts of Myles Standish.

lowered to its place by three motions,  
Grand Honors and soft strains of music

tested according to ancient form, and  
are, Level and Plumb, and truly laid.

Oil were poured thereon, and the bless-  
me Architect invoked, and proclamation  
n with flourish of trumpets.

hymn prepared for the occasion was  
accompanying : —

## HYMN.

BY W. BR. WILLIAM T. ADAMS.

AIR — *America.*

## I.

Father of heaven and earth,  
In whom all power hath birth,  
Thy name we call!  
And from our hearts thy praise  
In grateful songs we raise  
For thine abounding grace,  
Which crowneth all.

## II.

Thy blessing, God of love,  
Send down from heaven above  
Our work upon.  
This corner square is laid,  
This corner plumb is made,  
With strength and beauty stayed,  
Like fanes long gone.

## III.

The Christian soldier here,  
Whose fame the Craft revere,  
The true and brave,  
We honor in our rite;  
For he the Pilgrims' night  
Changed to a hopeful light,  
When peace he gave.

## IV.

Corn, Wine and Oil we pour,  
Great God, this corner o'er,  
And look to Thee  
That all our work be blest;  
And ever may it rest,  
Till, o'er the east and west,  
All earth is free.



v.

God bless the happy land,  
 Left by the Pilgrim band  
 The world to save!  
 God bless the work begun,  
 God bless the column done;  
 The Christian hero's sun  
 Shall know no grave!

and Chaplain pronounced the benediction. The Lodge was courteously invited to participate with the Grand and Honorable Artillery Company in a banquet for the occasion. The invitation was accepted by the Grand Master, and the officers of the Grand Lodge.

At the conclusion of the feast, the Commander of the Grand and Honorable Artillery Company, Edward Wyman, called upon several gentlemen present, who responded in able addresses.

The Grand Master, being called upon as officially representing the Grand Lodge of Massachusetts, responded as follows:—

THE GRAND MASTER NICKERSON AT THE BANQUET OF THE ANCIENT AND HONORABLE ARTILLERY COMPANY, BURY, OCTOBER 7, 1872.

It seems eminently fit and proper that on an occasion intended to do honor to the first settlement of the New World should be participated in by the military organization on this continent, and the oldest of the oldest human organization in the

It is true, sir, that the members of the Fraternity I honor to represent are men of peace. Love of mankind of the first lessons we are taught in Masonry. Peace and harmony are the grand aims we have in view. If we were Masons, and all lived up to the principles we there would be no work for military organizations unhappily, such is not the case, and therefore we must to preach the gospel of Peace, and you and we, if we must be ready to fight for it.

Although the two organizations would seem, at first to have nothing in common, yet history shows them to have been often in very close connection, especially in this

First among the military men whom we are proud to reckon members of our Fraternity, we reckon him who was first in war, first in peace, and first in the hearts of his country. On many public as well as private occasions, he wore the regalia of Master of a Lodge, presented to him by Madame Lafayette, and which she had wrought with her own hands. For many years after General Washington's death this regalia was sacredly preserved, and never was worn by any person until it was assumed by the Marquis de Lafayette himself, on the occasion of his reception by the Lodge in Philadelphia in the year 1824.

It is a fact, which will probably be new to many of you, that during the whole of the Revolutionary War every military officer was a Mason. It was the special request of General Washington that all of them should be connected with the Fraternity. Furthermore, I believe it to be true, that in the most of that war nearly all the officers above the rank of Captain were members of our Order.

General Joseph Warren, who laid down his life for his country at the battle of Bunker's Hill on the 17th of June

which General Washington received his commander-in-Chief, was, at that very time, our Grand Master.

and you of the long roll of officers, Brethren who rendered distinguished service to the War of the Rebellion. Of the many among the rank and file, I think it is not too much to say they were among the best soldiers; a fact due in a large degree to our principles and our system of subordination, obedience to constituted authority, and regard for law and order.

Even to later times, I may instance the fact that the Brethren who have accompanied me to the members of the Ancient and Honorable Society, and we claim about the same proportion of those who have worn your uniform.

That Myles Standish was one of the Craft, who practised in an exemplary manner the four cardinal virtues, are most impressively inculcated as binding upon the members, temperance, Fortitude, Prudence and Justice. I am glad that he ever failed in the exercise of these virtues, and the instance recorded by the poet, when he was taken prisoner, and confessed,—

“I will not surrender a fortress and summon the place to surrender;  
I will not accept a woman with such a proposal I dare not.  
I will not be killed by bullets, nor shot from the mouth of a cannon;  
I will not say ‘No!’ point-blank from the mouth of a woman,  
I am not afraid of, nor am I ashamed to confess it.”

It is not such as to encourage others to follow his example. We are told that the messenger and the maiden met in the forest between them, and left the “little Captain”

out in the cold. I trust the Ancients will always have courage to speak for themselves in such cases, although obliged to confess that some in my company have thus far sadly lacking in this kind of fortitude.

Myles Standish found this—

“A land of sand and sickness and sorrow,  
Short allowance of victual, and plenty of nothing but Gospel.”

We have found abundance of sand, but, thanks to the Ancient and Honorable Artillery Company, no “short allowance of victual.” For these pleasures of the table, and numerous other courtesies you have extended to us to-day, permit me, Mr. Commander, to return our sincere thanks, and to conclude with the hope that, while we shall continue to preach the Gospel of Peace, the members of both organizations may be found in the future, as in the past, to stand shoulder to shoulder, ready, if need be, to fight for it.

At the conclusion of the addresses following the dinner the Brethren returned to the depot without form, and by special train for Boston at ten minutes past six o'clock P.M.

The Brethren, on arriving at Boston, proceeded immediately to the Masonic Temple, and convened in the presence of the Grand Secretary.

Upon motion of Past Grand Master R.W. W. Parkman, it was unanimously

*Voted*, That the thanks of this Grand Lodge be tendered to the Ancient and Honorable Artillery Company for their courtesies and the other courtesies extended to us upon the occasion.

of the corner-stone of the Standish Monument this  
that the Grand Secretary be instructed to communi-  
cate to Captain Edward Wyman, the Commander.

ty minutes past eight o'clock P.M., the Grand  
s closed in AMPLE FORM.

abstract from the Records.

Attest :

CHARLES H. TITUS,  
*Recording Grand Secretary.*



## SPECIAL COMMUNICATION.

OCTOBER 10, A.L. 5872.

A SPECIAL COMMUNICATION OF THE M.W. G  
 LODGE OF MASSACHUSETTS was held at Masonic Ter  
 Boston, on Thursday, the tenth day of October,  
 5872, A.D. 1872, for the purpose of attending a Com  
 munication of St. Andrew's Lodge, held in commemor  
 of the fiftieth anniversary of the membership of  
 Br. Charles W. Moore in said Lodge.

M.W. SERENO DWIGHT NICKERSON . . . . .	Grand Master.
R.W. PERCIVAL L. EVERETT . . . . .	Deputy Grand Master.
R.W. CHARLES KIMBALL . . . . .	Senior Grand Warden.
R.W. TRACY P. CHEEVER . . . . .	Junior Grand Warden.
R.W. WINSLOW LEWIS . . . . .	Past Grand Master.
R.W. JOHN T. HEARD. . . . .	" " "
R.W. WILLIAM D. COOLIDGE . . . . .	" " "
R.W. WILLIAM PARKMAN . . . . .	" " "
R.W. CHARLES C. DAME . . . . .	" " "
R.W. WILLIAM S. GARDNER . . . . .	" " "
R.W. GEORGE WASHINGTON WARREN . . . . .	Past Deputy Grand Master.
R.W. MARSHALL P. WILDER . . . . .	" " " "
R.W. CHARLES LEVI WOODBURY . . . . .	" " " "
R.W. WILLIAM W. BAKER . . . . .	Past Grand Warden.
R.W. WILLIAM SUTTON . . . . .	" " "
R.W. SAMUEL P. OLIVER . . . . .	" " "
R.W. WILLIAM F. SALMON . . . . .	" " "
R.W. SAMUEL C. LAWRENCE . . . . .	" " "
R.W. JOHN FLINT . . . . .	" " "
R.W. JOHN H. SHEPPARD . . . . .	" " "
R.W. BENJAMIN DEAN . . . . .	" " "
R.W. JOHN McCLELLAN . . . . .	Grand Treasurer.
R.W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R.W. CHARLES W. MOORE . . . . .	Corresponding Grand Secretary.

- LAWRENCE . . . . D. D. G. Master, District No. 1.
- CHESMAN . . . . Grand Marshal.
- SMITH, *as* . . . . Junior Grand Deacon.
- DOW . . . . . Grand Organist.
- PIERCE . . . . . Grand Tyler.

g eminent Masonic Brethren from abroad  
 by invitation, with the Grand Lodge :—

- SAH H. DRUMMOND, Portland, Past Grand Master of  
 Maine.
- THOMAS A. DOYLE, Providence, Past Grand Master of  
 Rhode Island.
- LESTER PETERS, St. John, Past Grand Master of the  
 New Brunswick.
- Esq., of Ohio.

Lodge was opened in AMPLE FORM at five  
 seven o'clock P.M. in the office of the  
 ry, and conducted by the Grand Marshal  
 d Lodge Hall, where the members of St.  
 ye, with their ladies and invited guests, had  
 he special services of the evening.

n of the committee of St. Andrew's Lodge  
 escort the Grand Lodge into the Grand  
 rother Samuel H. Gregory, presented the  
 Master to the Worshipful Master of the  
 Andrew, Brother Thomas E. Chamberlain,  
 his gratification in welcoming the Grand  
 e officers and members of the Grand Lodge  
 him, on an occasion of so much interest to  
 lodge.

Grand Master, in reply, alluded to the  
 ed by him and the members of the Grand  
 g with the Lodge of Saint Andrew to cele-

brate in fitting manner the fifty years' membership of those who had been so long and so honorably connected with the Grand Lodge of Massachusetts.

The hall was well prepared for the occasion, a flood of light from the massive chandeliers chasing away all gloom and sadness. Upon the altar was arranged a profusion of flowers, which shed their grateful fragrance throughout the apartment. The marble bust of Brother Moore had been tastefully decorated for the evening with autumn leaves, flowers, open butterflies mingling with the branches of evergreen — emblem of immortality — and a bird in paradise holding above the head a wreath of *immortality*.

The following words were sung by a select choir :

## I.

Hail! Brother Masons, hail!  
 Let friendship long prevail,  
 And bind us fast;  
 May harmony and peace  
 Our happiness increase,  
 And friendship never cease  
 While life doth last.

## II.

Sincerity and love,  
 Descending from above,  
 Our minds employ;  
 Morality our pride,  
 And Truth our constant guide,  
 With us are close allied,  
 And firm our joy.

## III.

We on the Level meet,  
 And every Brother greet  
 Skilled in our art;  
 And when our labor's past,  
 Each Brother's hand we'll grasp,  
 Then on the Square at last,  
 Friendly we'll part.



## IV.

May Wisdom be our care,  
And Virtue form the Square  
By which we live ;  
That we at last may join  
The Heavenly Lodge sublime,  
Where we shall perfect shine  
With God above.

Master of the Lodge of Saint Andrew introduced Mr. Moore to the assembly, who proceeded to the following address :—

OF R.W. BR. CHARLES W. MOORE ON THE FIFTH ANNIVERSARY OF HIS MASONIC MEMBERSHIP IN THE LODGE OF SAINT ANDREW.

MEMBER OF ST. ANDREW'S LODGE:— The occasion on which I am assembled is to me one of peculiar interest. It is one of great personal embarrassment. I stand here to-day in the presence of this large assemblage of ladies and Brethren, to speak to you, in the first place, of my position in this Lodge, and may, thereby, perchance, appear to the members of other Lodges, to claim for that of Saint Andrew an undue prestige and prominence; and, in the second place, to speak of my own lifelong labors in connection with it, and of the cause of Masonry in general, somewhat more at large than under any other circumstances, I should feel it becoming for me to do.

The generous kindness has imposed upon me this delicate task, and though it may not be performed without more or less of the possible invidiousness that may arise from these circumstances, that kindness demands, as an act, no less of gratification than of duty, that I should manfully meet the requirements of the occasion.

First and chiefly as regards our own beloved small in numbers, but strong in its antecedents, and proud of its present honorable position. My subsequent remarks will show that, in the most trying and period ever passed through by Masonry, it was fortunate, as it is its honorable source of pride to have been placed in the post of danger,—in the vanguard of the small army that had to resist the assaults of the numerous hosts of enemies, who rallied the artfully-combined standards of political intrigue and rant bigotry, to misrepresent, insult, crush and exterminate the Masonic Institution in this country; and that post of danger and of danger St. Andrew's Lodge faithfully, unflinchingly maintained. Malevolence, insult, private and public were unavailing in their efforts to make a single member yield a foot of ground, or prove untrue to what he knew to be the cause of truth and justice. I feel an honorable in being able to say, that in this entire unity and unwavering fidelity of all her members she stood grandly alone, and out a rival among her sister Lodges in the Commonwealth.

Amid the generous rivalry of arms, we have never forgotten the regiments that were placed on parts of the field distant from what eventually became the culminating point of strife, and, with a narrow jealousy, their comrades, whom chance called to the post of greatest glory, but rather, both in our brave armies and in those of other lands, have we read the less-favored soldier generously re-echoing the praises of his Brethren who had so nobly borne the brunt and burden of strife.

Surely, then, in a Brotherhood like ours, whose four principles are unselfishness and brotherly love, I may be more than justified in hoping, nay, rather, firmly believing

Record of St. Andrew's Lodge in the crisis of  
le of life and death—for such it was, nor  
will not be considered by any of our Brethren  
iously upon their equally honored Lodges.

to the more embarrassing point, — my own  
use of Masonry. Here I venture to base  
acquittal of any charge of egotism, on the  
labors—indeed, my whole life, with all its  
struggles, sorrows and joys — have been so  
and bound up with that of our own Lodge, and  
ge, that I cannot separate the one from the  
it be right to attempt to do so. When a man  
the Psalmist's allotted limit of life; when from  
ground of more than “ threescore years and  
back over the long and often perilous march  
the continuous, undeviating prosecution and  
e with which all his hopes, affections, and  
been identified; when he knows that, in the  
nature, his labors must be well-nigh ended,  
r presumption nor immodesty in adverting to  
of his career, the trials and dangers encoun-  
stories at last gloriously won by the united  
Brethren and himself. If I may compare the  
the present with the great ones of the past, I  
thority of more than one of the sages of antiq-  
this is not only the privilege, but the duty  
s; and in Masonry, beyond all other institu-  
ance of the older Brethren may reasonably be  
ceived with favor by the younger.

conscious of many short-comings in my career,  
to accomplish fully the objects aimed at;  
at the bitter struggle and trials of that strife

against the enemies of our Order, in which so many of my earlier Masonic life were passed, may have left a impress of sternness and inflexibility which do not represent the truer emotions of the heart. Yet, when as I stand before you to-night, I feel that I have never been disloyal to the great and good principles of our Order, and to its interests, my thoughts, affections, labors, have been heartily, unselfishly devoted now for fifty years, and second to that hope of future happiness which every Christian man must cherish, is the hope that, when my place among you shall at length become vacant, my memory may in some degree be cherished as that of a Mason, true to his Order and his Brethren, through life unto death.

To some of the incidents of that long career, — and more especially them connected with this Lodge, — I may, with propriety, briefly allude, in the belief that, from the brotherly kindness and affection you have shown me on this, as on all former occasions, they will not be without interest to you.

In February, 1822, I was proposed for the degrees of Masonry in Massachusetts Lodge, then as now, one of the three in this city, and, but for the intervention of business engagements, I should have been received into Masonry on the evening of my coming of age. Before that evening arrived, however, I was called, temporarily, to the State of Maine. In May following, I was admitted in Kennebec Lodge, at Portland, Me., with the consent and approbation of the Lodge in which I had been originally proposed. I received the third degree on the evening of the 12th of June, and was furnished with the usual Diploma, bearing the signature of the learned and distinguished Brother, SIMON GREENLEAF, as Grand Master of the Grand Lodge of Maine (then in the second year of its existence), who was afterwards Law Professor at Harvard

When I returned to Boston, and commenced  
as joint editor of a public newspaper, in  
I published my first Masonic article. It is in a spirit  
of Him who has permitted me to labor so long  
in some measure of usefulness, — and not at  
all any unbecoming vanity, — that I now briefly  
recount the facts of that career.

It was the first Masonic  
journal in Boston, but in the world, — the “Masonic  
Journal,” to the best of my ability, I fought the  
war against Anti-Masonry from that year up to  
1841, in the Masonic  
journal of another paper. In November of the latter

“Freemason’s Magazine,” as an *exclusively*  
Masonic journal, and the only one then in the world based

on Masonry. It was very generally predicted that such a  
journal, could not long be sustained, and friends,  
and foes, anticipated its early decay and down-

fall. In gratitude alike to that Providence who has  
sustained me, Brethren who have sustained me, I am able

to say that it has been continued to this day, — still a purely  
Masonic journal, — a career unequalled in duration by any

journal during the above period, my pen has been con-  
tinued in the elucidation and defence of the great

Order, its history, antiquities, jurispru-  
dence, is of interest and value to sound Masonry.

From a survey of facts it will be seen that I am the oldest  
living

journalists here named, and in some other  
countries, by me, I have been in duty compelled often,

in the Anti-Masonic Period, to use decisive and  
even severe language, in reply to the bitter

and malicious assaults of our unprincipled enemies. Some times, also, at later dates, I have felt called upon to contend against innovations and encroachments on the "old landmarks" of our Institution; but, as I look back over the pages of the past, I feel happy in the consciousness that, however many times I may have been mistaken in my views or judgment, my pen was never false to what I believed to be the best interests of Masonry, nor was ever influenced or directed by any narrow personal, or vindictive feeling.

And now, Brethren, to return to this honored Lodge, and my connection with it. In September, 1822, I was proposed for membership in St. Andrew's Lodge, by Professor John R. Cutting, then acting Chaplain of the Lodge, and on the 10th day of October following, I was admitted to membership, — FIFTEEN YEARS AGO TO-NIGHT!

It would probably be interesting to the present members of the Lodge, were I to trace out in detail the many reminiscences, happy and mournful, which crowd in dense array upon my memory, as I look back through this long vista of half a century and note the numerous changes and vicissitudes, which like milestones, dot the whole course of the journey, marking in regular gradation, the progress of our beloved Lodge. Even to do this in so full a manner as my own heart would dictate, and the subject itself would well deserve, would occupy more space than your time to-night would render practicable. To some few facts and persons, however, it would be both unnecessary and ungrateful not to refer.

In the year of my affiliation with it, St. Andrew's Lodge bore upon its Roll of Membership, the names of twenty-seven Brethren, namely: —

Henry Fowle, Henry Purkitt, Benjamin Smith, Caleb Lorin Jr., Joab Hunt, Seth Lothrop, Martin Burr, Henry Hutch

aniah Sampson, Benjamin Ingalls, James Washburn, James Loring, Seth Webber, Alexander Bowers, David Benjamin D. Baldwin, Alexander H. Jennings, Leonard Jonas Chickering, Bela Lincoln, Calvin Lane, Moses Ebenezer C. Preston, Thomas W. Phillips, Augustus Joshua Stone, and Charles W. Moore. Of all these Brethren, the companions of my earliest relations to the Lodge, I am the sole survivor, the connecting tie between the past and the present. In the beautiful and touching words of Charles Lamb,

"I have had playmates, I have had companions,  
In my days of childhood, in my joyful school-days.  
All, all are gone, the old familiar faces."

In the years 1801 and 1822 only thirty members had been admitted, a circumstance probably attributable to the depressed condition of the private interests of the Lodge. At the same period, thirteen of those members had either withdrawn, leaving the number, at the close of the year, only seventeen, the lowest number to be found in the roll since its organization in 1756. In the following year, ten new members were added to its list, making the number in that year, as already stated, twenty-seven. At the latter date, 1822, there have been, at various times, admitted to membership sixty-two Brethren. Twenty-five of these number have died, and three have withdrawn. You will perceive that the total number of members, who have been connected with the Lodge since my admission, has been sixty-five, of whom forty-eight have died, and three withdrawn, leaving thirty-eight as the present number of its members.

The names of *all* those earlier Brethren well deserve to

be held by us in reverential respect, there were several whose distinguished integrity of character and eminent Masonic services must ever awaken in the hearts and memories of the members of St. Andrew's Lodge, a more than ordinary degree of reverent esteem and ardent affection. Nor can any Brother cherish these sentiments more warmly and fervently than myself, for they were my honored teachers in Masonry; from their wise precepts and noble examples were derived my earliest and holiest Masonic inspirations, and to the same pure source do I most gratefully ascribe that persistent conservatism and firm attachment to the ancient laws and customs of our Institution which have formed the guiding principle and rule of my Masonic life.

The Senior of those twenty-seven Brethren was Henry Fowle, who became a member of the Lodge in 1793. He was a native of Medford, in this State, where he was born in 1766. He was initiated into Masonry on the 10th of April, 1793, by St. Andrew's Lodge, which then held its meetings at the celebrated Green Dragon Tavern, and, in 1810, he was elected its Worshipful Master, and held that office for seven consecutive years, when he resigned, but was again elected in 1818, and filled the position for two additional years. He was also the first Master of Mount Lebanon Lodge of this city, and finished his honored career of life and Masonry in 1837, at the age of seventy-one years. It is not consistent with the present occasion to give his biography; suffice it to say that, as a Mason, he was unquestionably "*primus inter pares*," "first among his equals." Probably no Brother of his time was better informed than he in all the earlier formulas of our Institution, nor did any exert a wider influence over its practical operations, or labor more ardently and faithfully for its best interests and solid prosperity. As a youth, he had been well instructed in



ordinary branches of education, and in manhood he possessed considerable culture, fine physical development, and a noble bearing. Whatever may have been his misfortune in the winter of life, in its spring and summer and autumn he never was known to forget or forsake the obligations he had assumed, or the self-respect due to his high position as a Mason.

In the order of time stands our late Brother Joab Hunt, another of those sterling "North End Mechanics," to whom energetic vigor, honest industry and inventive genius were so largely indebted for her early prosperity and high rank among her sister cities of the Union.

Brother Hunt was initiated in St. Andrew's Lodge in 1795, and admitted to membership in the following year. I remember him well, and heartily adopt and endorse the words of his daughter, who says of him: "He was a bright, glad, cheerful man, without a shade of vulgarity, perfectly the master of those little, nice arts and manners which give a zest to life, and enliven it, with a true, constant and genial cheerfulness in thought, word and deed; his face was always lit up with pleasure that had its source in his heart."

He was a constant attendant at the meetings of the Lodge, and did not seem ever to have taken any active part in the execution of its Ritual, although he was always prompt and ready to serve on its charitable and other committees. What was in his connection with the Lodge an intense and solemn circumstance is the well-known circumstance that he died within its walls and literally "with his harness on."

On the 15th of November, 1827, the Lodge held its annual meeting for the election of officers. Our Brother, though but slowly recovering from a severe illness, was anxious to be present, his family objecting he pleasantly replied, "I shall

come home immediately after the choice of officers; *we must look after the young folks.*" On entering the hall, he was met by his old friend, the late Brother John J. Loring, who says, "We shook hands together; he appeared cheerful as usual, and some sportive remarks passed between us, as was our custom." The two, with Brother Henry Purkitt, sat down together on one of the settees, and began conversing on the accident Brother Hunt had lately met with. "The conversation," says Brother Loring, "changing to topics connected with the meeting, Brother Hunt observed, '*I shall not be here many times more, — the way seems longer every time;*' and immediately dropped his head on Colonel Purkitt's shoulder, who, supposing he was going to whisper to him something of a private nature, listened attentively; but, at last, hearing nothing, he started and exclaimed, 'Brother Joab!' There was no reply. It was all over! One gasp, — not a groan or struggle. 'He slept the sleep that knows no waking!'"

It is most painful to record, and almost too monstrous to be believed, were it not an undeniable fact, that the Anti-Masons of the day attempted to turn this sad incident to their own base purposes, by more than insinuating in their newspapers, and by plainly and positively asserting on placards posted freely in the streets of this city and of New York, that Brother Hunt's death was an act of vengeance on the part of the Lodge! Miss Harriot K. Hunt, daughter of the deceased, writing of the death of her father, says: "When the great Anti-Masonic excitement took place in the community, my father's death was made the subject of wicked and slanderous accusations. Some of the Anti-Masons called upon us (the family) to gather materials for their unrighteous rumors. They were met," says this loving daughter, "*with the rebuke they deserved.*" The slander was too base and vile even to gain credence with their own

ever ready as that party was to accept and endorse  
ing that could, with the least probability of success, be  
for the advancement of its own wicked purposes.

Colonel Henry Purkitt was another of these old Brethren,  
by his affability, long service, and generosity of charac-  
ad won the love and confidence of his Brethren of the  
e, as he had gained that of his fellow-citizens at large.  
as born in Boston, in 1755, was made a Mason in St.  
ew's Lodge in 1796, and became a member in 1799. In  
he was elected Junior Warden of the Grand Lodge. He  
also a member of St. Andrew's Chapter, but his Masonic  
st chiefly centred in the Lodge of which he was Master  
1804 to 1806.

It was, perhaps, as a member of the Board of Managers  
e Association, then known as the "Proprietors of the  
n Dragon Tavern," that he was enabled, by his business  
ity and sterling honesty, to render the greatest service to  
rethren. To him and his associates, and their careful and  
ious management of that property, is the Lodge largely  
ted for its present prosperity. He was by trade a cooper,  
when a young man, was a *quasi*-member of that important  
cal club known in the years immediately preceding the  
ing out of the Revolution as "The Sons of Liberty."  
master was an active member of the club, and when, on  
6th of December, 1773, the destruction of the tea in  
n Harbor was determined upon, he ordered young Purkitt  
his fellow-apprentices to remain at home during the even-

Our Brother's patriotic impulses could not, however, be  
held in check, and he was consequently present at the  
st and most eventful "Tea-party" recorded in history.  
ne breaking out of the war he enlisted in the army, and  
present at the battles of Trenton and Brandywine. In

1803 he was appointed by the Governor of the Commonwealth Inspector-General of Fish, which office he continued to hold for thirty-five years. He died at his residence in this city, March 5th, 1846, at the ripe old age of ninety-one years, and his funeral was attended by the Grand Lodge. Uprightness and exactness were prominent attributes of his character, and universal love and charity for all mankind were sincerely exhibited in his social intercourse.

There were two others of these old Brethren who joined the Lodge prior to the commencement of the present century, with whom, as well as with those mentioned, it was my good fortune to be early associated, and to whose memory I should be pleased to pay more than a passing tribute of respect, were sufficiently familiar with their personal history. These were Captain Benjamin Smith and Caleb Loring, Junior. Brother Smith was admitted to membership in 1793. He was in early life a sea-captain; but, relinquishing that profession, he accepted the appointment of Port Warden of Boston, which place he held for many years, and the duties of which he performed to the great acceptance of the mercantile community.

In the Lodge he was punctual in his attendance, and energetic in the performance of the responsible duties devolving upon him as President of the "Proprietors of the Green Dragon Tavern." He was a pleasant, genial man, and, though of decided opinions, was always gentlemanly and courteous.

Brother Caleb Loring, Jr., joined the Lodge in 1795. He was considerably advanced in years when I became a member, and my recollection of him is that he was a thin, spare man, venerable in appearance, and with a remarkably pleasant countenance, ever accompanied with a kind, gracious word for his younger Brethren. He was always present at our Annual Festival, and at an early hour in the evening — ten o'clock,

would quietly rise up in his place at table and sing  
se sweet Methodist Hymns which were so popular  
ury ago, and immediately afterwards take his leave.  
hus briefly mentioned the only Brethren who had  
ted to membership before the close of the last cen-  
were still members of the Lodge at the date of my  
with it in 1822. Four of those Brethren, as well as  
enry Hutchinson (who, though initiated in the last  
d not join the Lodge as a member until 1803), were  
ly men, of commanding appearance, and of dig-  
courteous bearing. They were all, with one excep-  
th End Mechanics." These circumstances, added to  
nic relations in the Lodge, tended to unite them yet  
ly in the bonds of an ardent and loving friendship ;  
believe that they were ever more happy than when  
a the Lodge, in the enjoyment of those innocent  
n which they were wont to leave their younger and  
enced Brethren far behind them. Amid such hilar-  
er, they never forgot what was due to themselves as  
and Masons, and to their position as elders, whose  
was likely to have an influential effect upon their  
rethren.

glance of memory runs over the entire list of names  
recited, grateful and agreeable associations are  
by all, too numerous to be even briefly referred to  
were good men and true, and kind Brethren ; nor is  
any shade of neglect towards others, that I would  
cially place on record my personal esteem and love  
mented Brothers John James Loring, David Parker,  
ekering, Thomas W. Phillips, Ezekiel Bates, John R.  
John Raynor, John Suter and Bela Lincoln. Their

names must ever rest treasured and embalmed in the sanctuaries of memory,

“And as buried saints have given perfume  
 To shrines where they've been lying,  
 So our hearts still gather a freshening bloom  
 From the odor they left there in dying.”

In the year of my admission to St. Andrew's Lodge, 1841, Brother David Parker was its Worshipful Master. On the 1st of November of that year, at the election of officers, Brother Parker, in making up his official appointments, did me the honor to invest me with the jewel of one of the subordinate offices of the Lodge, I having then been a Mason but a few months. I look back with a grateful pride upon that appointment as the first step of a long career of official duties; from that time to the present, a long half century of Masonic life, I have no recollection of ever having been absent from official duties and responsibilities in some one or more of the various divisions or branches of our Institution.

It is in no spirit of pride or egotism that I refer to this fact, but with feelings of deep gratitude, first, to the Great Architect and Divine Ruler, who has enabled me to discharge so weighty duties through so long a space of time; and, secondly, to you and all my other Brethren, who have, time after time, so generously honored me with their confidence, by electing me to offices, none of which was ever solicited or sought by me.

Through this generous confidence and support of the Brethren, it has happened that I have served in every department of Masonry, from the lowest to the topmost round of the ladder, and now, at this advanced stage of my career, although as yet no failure makes itself felt of the powers either of body or spirit, still surely some sense of honorable pride may pardon

le with the gratitude I feel, towards all the Brethren  
ng nearly two generations of men, have thus em-  
expressed their confidence in my fidelity to the inter-  
asonry.

ember, 1833, I was elected Worshipful Master of St.  
Lodge, out of the usual course, and under peculiar  
nces; for I, at the time, held no office in the Lodge,  
late Brother Ezekiel Bates was the Senior Warden,  
m the choice would doubtless have fallen, had he so  
or he was an excellent officer, and enjoyed the entire  
confidence of his Brethren. The circumstances that  
y election were of so important a public, indeed, his-  
acter, as to demand an explanation, although to many  
er among you they are more or less familiar.

S that remarkable and most groundless persecution,  
a the "Anti-Masonic Excitement," broke out in the  
part of the State of New York, and speedily spread  
all the neighboring States. In 1830 and 1831 it raged  
mitigated violence and virulence in Massachusetts.  
elsewhere, it was carried into all the relations of  
e; the ties of kinship and of friendship were rudely  
the springs of sympathy were dried up; confidence  
man and man was destroyed; the dark demon of  
on ran riot throughout the length and breadth of the  
members of the Masonic Institution were broken up in  
business, denied the lawful exercise of their civil fran-  
given with ignominy from all public offices, from the  
and from the churches, subjected to insult, injury  
tumely, in their daily walks, hunted down as felons,  
saved at times from personal violence through the  
e of their wicked persecutors! It was at this time,  
mercilessly beset and assailed by their infuriate foes,

that the Grand Lodge, through the expiration of its lease, was required to vacate the rooms it had occupied for some years previously in one of the public buildings of this city. It determined therefore to erect a Masonic edifice of its own. For this purpose it purchased the land on which the old Masonic Temple on Tremont Street now stands, and immediately commenced the building. By its Act of Incorporation granted in 1816, the Grand Lodge was authorized to hold real estate not exceeding the value of twenty thousand dollars, and personal estate not exceeding the value of sixty thousand dollars.

It was well understood that twenty thousand dollars would not cover the expense of the new building, but it was not anticipated; nor had the Grand Lodge any reason to anticipate that the Legislature of the Commonwealth, or even its worst and most inveterate enemies, would object to such a modification of its corporate powers as would enable it to hold such an amount in real estate as it was already empowered to hold in personal estate. It asked not for any additional powers, but simply for the privilege of converting sixty thousand dollars of its floating, and therefore readily available property, into permanent and comparatively unavailable investment.

It accordingly went on with its building, and in March, 1831, petitioned the Legislature for the necessary modification of its corporate powers. The petition was immediately attacked in violent and abusive language by the Anti-Masonic members of the House, but was finally referred to the Committee on the Judiciary.

Anticipating what the character of the report of this committee, on a question so just and reasonable, must be, the leaders and managers of the Anti-Masonic party in Boston took immediate steps to circulate petitions and remonstrances



to be signed by their partisans throughout the Commonwealth, charging that the Grand Lodge was a wicked and dangerous association, unworthy of the confidence of the Legislature, and praying that a committee, with power to send for persons and papers, might be appointed to investigate the charges made against it, to examine into all its proceedings, and, finally, that its Act of Incorporation should be revoked.

One leading object contemplated in this movement was, to get possession of the books and records of the Grand Lodge, and therewith those of the subordinate Lodges, acting as its agents, and under its authority as a corporation. This movement, had it succeeded (as it undoubtedly would have, had it not been met and defeated by a counter-movement on the part of the Grand Lodge), would have placed the Grand Officers and the Masters and Wardens of every subordinate Lodge in the Commonwealth, in the hands, and at the disposal, of a committee of the Legislature, consisting of their fanatical and unscrupulous enemies; and would, as a logical sequence, have involved them in the disagreeable dilemma of either subscribing to a cunningly-devised oath (which was understood to be already prepared), and of answering such questions as should be proposed to them, or of being committed to prison for contempt.

The committee made their report, at the end of the session, in favor, as was expected, of the petition of the Grand Lodge. After a stormy debate, the report was rejected by a vote of one hundred and twenty-eight in the affirmative, to one hundred and thirty-three in the negative. A motion to reconsider was lost on the following day, and the Grand Lodge left without its remedy. It had undeniably exceeded its corporate powers, and had thereby endangered its property; and, had the Anti-Masons at that time succeeded in procuring a revocation of its

Act of Incorporation, the title to its real estate would, in the technical language of the law, have become "*derelict*," and its legal possession would have passed beyond its control. But, for the time being, it happily escaped this great calamity. It was not, however, by any means out of danger.

On the adjournment of the Legislature, and before the Anti-Masonic members of it had left the city, they were literally loaded down with remonstrances and petitions of a like character to those previously described, to be circulated in every quarter of the Commonwealth for the signatures of their political accomplices and co-conspirators, and to be presented at the ensuing session of the Legislature in January, 1832, should the opportunity then offer; in which case it was supposed the Grand Lodge would again be in their power, and when they hoped to obtain the appointment of their much-coveted inquisitorial committee, and to arraign before it the official authorities of the Fraternity. The Grand Lodge did not, however, renew its petition, and the fond anticipations of its enemies were so far disappointed.

It was in view of this critical condition of the Order in the State, and of the consequences that might possibly result, that, in November, 1833, St. Andrew's Lodge did me the honor of electing me its Master by a unanimous vote, — not that I was personally better able to encounter these "wild beasts at Ephesus," but because, doubtless, it appeared to the Lodge, that, from my long acquaintance and frequent contests with them, I was more familiar with their savage habits, their assailable points and mode of warfare, than the excellent, modest and retiring Brother, to whom the place more properly belonged. In the following month of the same year, and perhaps in some degree for the same reason, I was elected Grand Secretary of the Grand Lodge.

Permit me here, briefly, to review the state of matters. The year 1833 was one of great anxiety to the Grand Lodge. It had gone on with, and completed, its new Temple; the Legislature was to re-assemble in January; the Grand Lodge had exceeded its corporate powers, and its property was still in danger. The inquisitorial committee, so pertinaciously asked for by its enemies, would then probably be appointed. Before that committee, the leading Masons of the State would, undoubtedly, be summoned; an oath would be proposed which they would not take; questions be put to them which they could not and would not answer. The only alternative was imprisonment!

With few exceptions, the leading Masons in the city were prepared for this; others were not. All naturally desired to avoid the issue, if it could be done without dishonor. How was this to be accomplished?

Councils and extra meetings of the Grand Lodge were held, various propositions were submitted, debated and rejected. On the 20th of December (eleven days before the assembling of the Legislature), nothing had been decided upon. The committee appointed at a previous meeting reported that they had not been able to agree upon any course which they could recommend as free from objection. The difficulty arose from an extreme reluctance to meet the case in the only tangible and feasible form in which it could be successfully reached. The committee was discharged.

In this hour of extreme perplexity and peril, seeing no other mode of escape from the toils woven around us by the malice of our foes, I offered in Grand Lodge, in the capacity of Master of St. Andrew's Lodge, the following vote:—

“That a committee be appointed to consider the expediency of surrendering the Act of Incorporation of the Grand Lodge, and report at the next meeting.”

Simple and unpretending as this vote was, it was a hazardous experiment. The members of the Grand Lodge were not disposed to surrender anything. Their temper had been severely tried, and was now decidedly above fever heat. As an illustration: my excellent and true-hearted Brother David Parker, of my own Lodge, a man of temper ardent and excitable, as it was noble and generous, when I mentioned to him what I had in contemplation, said to me, in his warm and honest frankness, that "the offering of such a vote in Grand Lodge would cause an explosion that would blow the roof of the Temple off!"

Before the voting took place, however, I am happy to say he became so convinced of its necessity as to waive his feelings of repugnance, and, in common with every other member of the Grand Lodge, to vote for its adoption. I honor and reverence his memory for that act. And our own brave little Lodge, at this important crisis, stood as a *unit*, as it had stood throughout the war, and whenever and wherever the rights of the Grand Lodge, or the interests of the Fraternity at large, called for its action.

The committee to whom the vote was referred, consisted of R.W. Brothers Francis J. Oliver, Augustus Peabody, Joseph Baker, John Soley and Charles W. Moore; the first four being among the oldest and ablest members of the Body.

On the 27th of December this committee made their report, recommending the surrender of the Civil Charter, and the presentation to the Legislature of a Memorial, which, at their request, I had written for the purpose. The reading of this report was my first official act as Grand Secretary.

Both the recommendation and the Memorial were adopted by a unanimous vote of the Grand Lodge, without amendment.

The relief was instantaneous, and a feeling of renewed con-

fidence and security speedily became manifest throughout the entire Body. The Brethren all felt that a way of honorable escape from the great danger which had so long threatened and hung suspended, as a sword of Damocles, above their heads, had at length been found, and it received their cheerful and unanimous approval.

The Memorial was to take them and their cause before the State Legislature, not as suppliants, but as free citizens, having rights, and resolved to vindicate them. It said to that Body, in plain and unmistakable language—"By divesting itself of its corporate powers, the Grand Lodge has relinquished none of its Masonic attributes or prerogatives. These it claims to hold and exercise independently alike of popular will and legal enactment,—not of toleration, but of right. Its members are intelligent freemen, and, although willing to restore any gift or advantage derived from the government, whenever it becomes an object of jealousy, however unfounded, nothing is further from their intentions, or from their convictions of duty, than to sacrifice a private Institution designed for social and benevolent purposes,—the interests of which have been entrusted to them,—in order to appease a popular excitement, of which that Institution may have been the innocent occasion."

The Memorial was presented to the Legislature by the Hon. Stephen White (then a member of the House from Boston), on, I think, the first day of the session. The excitement which immediately ensued cannot easily be described. A spontaneous burst of spiteful and baffled indignation instantaneously arose from the Anti-Masonic members of the House! They had been employed during the entire summer in circulating petitions throughout the Commonwealth, in which the Grand Lodge and the whole Masonic Fraternity were denounced

as conspirators, and asking that a legal investigation of these scandalous charges might be instituted by the Legislature, and that the Civil Charter of the obnoxious corporation should be revoked. These petitions were in the trunks of the Anti-Masonic members, ready, at the first favorable moment, to be thrown into the House by hundreds. The acceptance of the voluntary surrender of the Act of Incorporation would render all these documents worthless. Hence its reception was met by coarse and vindictive opposition. But that opposition was unavailing. The two great leading parties in the House were ready to seize, with eager welcome, upon any favorable opportunity of getting rid of the subject. The Anti-Masons held the balance of power, and the dominant parties felt the embarrassment into which the affair had thrown them, and the difficulty of maintaining the neutral position, which, for party reasons, they desired to retain. The voluntary surrender of its corporate privileges by the Grand Lodge presented a means of escape from this embarrassment of which they were glad to avail themselves. The surrender was accepted. The authority of the Legislature over the Grand Lodge was at an end; the property of the latter was secure, and the Fraternity of the whole Commonwealth could now sit down under "its own vine and fig-tree," regardless alike of legislative interference and of Anti-Masonic malice and impertinence.

I may, perhaps, appear to have dwelt longer on the history of our persecutions as a Fraternity than was appropriate to such an occasion as this. But St. Andrew's Lodge, though indirectly, was so intimately identified with the occurrences I have narrated, that they appropriately form an interesting and important chapter in her own history. They constitute the crowning local Masonic event of the half century which I have been reviewing.

That era of most unjust persecution was, for weal or woe, for life or death, the turning-point and crisis of Masonry in America. Had the rancorous, persistent and malevolent attacks of our enemies at that time been, as once seemed very likely, crowned with success, Masonry would have been, if not utterly crushed, yet so crippled and curtailed as to have been, for a long time, at least, unable to exert its full beneficent influence, not alone as a benevolent association, but as, what it has since well-proved itself to be, one of the mightiest means appointed by Providence for promoting the progress and civilization of our beloved country, and of mankind at large. I will not weary you now by repeating the proofs of this great power of Masonry for good. They are patent to all; and if our Lodges and Brethren, individually, continue true to their principles; observant of the "old landmarks;" firm alike against the temptations of all showy, superficial novelties from *without*, and against those of human vanity and weakness from *within*, — there awaits our Order, in this age and in this land, a greater and more glorious destiny than has ever yet fallen to its lot! We are destined to act at once as the pioneers and props of Christian Civilization in our own Great West, and thence on to the no less vast, but sluggish and dormant East. It is never my desire or design to utter one word disrespectful to religion. In all my words, written or spoken, I have ever placed Masonry *second*, as the handmaid of Christianity; but now, as often before, I repeat, that Masonry *can* and *does* often gain an entry where Christianity at first cannot. Make and keep Masonry pure and true and faithful here in the East, and you will sow the sure seeds of its development in like purity and truth over the lofty mountain chains and across the depths of the ocean, to the flowery fields of China and Japan. Such is the lofty task of duty and of honorable ambition offered to

Masonry this day, and surely none of you, Brethren, will be deaf to its invitation, coming to you, as it once more does to-night, not from the lips of an ardent, enthusiastic novice, but from a Brother who, after fifty years of varied trial and experience, gives solemn utterance to the earnest convictions of his soul.

To preserve the purity and healthful vigor of Masonry you must be ever on your guard against corruption and dissension within, even more than against hostility from without. It was the neglect of this that first afforded, in Western New York, a handle and pretext for that fierce and fanatical persecution of which I have been speaking. As history, teaching by example, is the surest and safest guide for the statesmen and rulers of nations, holding out to them in one direction cheering signals of safety, in another, beacons to warn them away from dangers which had proved fatal to their predecessors, so do I believe the history, the full history, of the Anti-Masonic persecution ought to be carefully studied, and kept alive in the memory of every true Mason,—not, God forbid! as an incentive to feelings of revenge for the past, but as a beacon to warn us against dangers in the future, and as a signal and watchword to guide and cheer us along the path of duty to the glorious goal of victory. It is with these feelings, these deep convictions, I have invited your earnest attention to the history of the Anti-Masonic persecution.

May God in his mercy forbid that you shall ever be made, by painful and personal experience, to understand and appreciate the trials, the struggles and the sufferings undergone by your predecessors in that dark and trying time. To our Order it was what the Papal Interdict was to European countries in the dark ages. As to them, all the rites of religion were denied, and a dreary gloom and terror overshadowed, or extinguished,



the light of all social joys ; so, throughout the Lodges of our Order, the cheering Masonic light was dimmed in all, utterly extinguished in not a few, and, even on the altars of our Grand Lodges, it was only with danger and difficulty that the sacred fires of Charity and Brotherly-Love were kept burning, while the music of the Master's gavel, so dear to every true Mason, was but rarely heard in our halls.

But I must close, and, indeed, ask your indulgence for trespassing so long upon your attention. Through the mercy of our heavenly Father I have been spared to witness the passing over of that great storm of persecution, and the rebounding rise of our Institution to a position of dignity and power, loftier and mightier than it has ever previously occupied, while it is now marching steadily onward, an acknowledged leader in the army of Christian Civilization ; so that (to repeat words used by me on a former occasion) I may now say, in the presence of Living History, Masonry stands to-day without a rival. It exists where Christianity has not gone, and its claims are respected where the superior claims of Religion would fail. It is never obscured by the darkness of night. The eye of day is ever upon it. Its footprints are to be traced in the most distant regions, and in the remotest ages of the earth. Among all civilized peoples, and in all Christianized lands, its existence is recognized and respected. It came to our shores at an auspicious period ; and it was rocked in the Cradle of Liberty by a Washington, a Franklin, a Hancock and a Warren. Unaffected by the tempests of war, the storms of persecution, or the denunciations of fanaticism, it still stands proudly erect in the sunshine and clear light of Heaven, with not a marble fractured, not a pillar fallen. It still stands, like some patriarchal monarch of the forest, with its vigorous roots riveted deep into the earth, and its broad limbs spread out in

bold outline against the sky; and in generations yet to come, as in ages past, the sunlight of honor and renown will delight to linger and play amid its venerable branches. And if ever, in the Providence of God, lashed by the storm and riven by the lightning, it shall, at length, totter to its fall, around its trunk will the ivy of filial affection, that has so long enclasped it, still fondly and firmly cling, and mantle with verdure and beauty its ruin and decay.

At the conclusion of the address, which was listened to with great interest by all present, the following Ode, written for the occasion, was sung by the choir:—

#### O D E.

BY BR. HENRY G. CLARK, M.D.

TUNE—“*Tell me, thou soul.*” *English Glee.*

Morn in the EAST! how passing fair,  
 In purpling light, the day's begun!  
 Noon in the SOUTH! the SUN is there!  
 Night in the WEST! The day is done!

As each day's morning hath its night,  
 Each year its advent and decay,  
 Man hath his spring, and morning light;  
 Then walks alone death's wintry way.

Sweet SPRING, still smiling through her tears,  
 Gives place to SUMMER flowers; these all,  
 To AUTUMN fruits; and the ripe years  
 Are hid 'neath WINTER's snowy pall!

What though his spring-time long has passed!  
 Still, Joshua-like, our NESTOR stands;  
 And, where the combat thickens fast,  
 Deals stalwart blows with willing hands.

With grace, his age and wisdom lent,  
How oft has this our "son of YORK"  
"The winter of our discontent"  
"Made summer," by his sage-like talk!

Breathe soft and low, O AUTUMN wind!  
Loiter awhile, OCTOBER sun!  
That HE some tardy flowers may find,  
Ere WINTER's solstice has begun!

Under escort of the committee of St. Andrew's Lodge the Grand Lodge retired to the place of opening, and was closed in AMPLE FORM at thirty minutes past eight o'clock P.M.

Subsequently the Grand Master and the officers and members of the Grand Lodge were escorted to Egyptian Hall, — which had been most profusely decorated and beautified for the occasion, — and invited to participate with the members of St. Andrew's Lodge, their ladies and invited guests, in a sumptuous collation prepared by Br. J. B. Smith, and which was duly enjoyed after the manner of Masons.

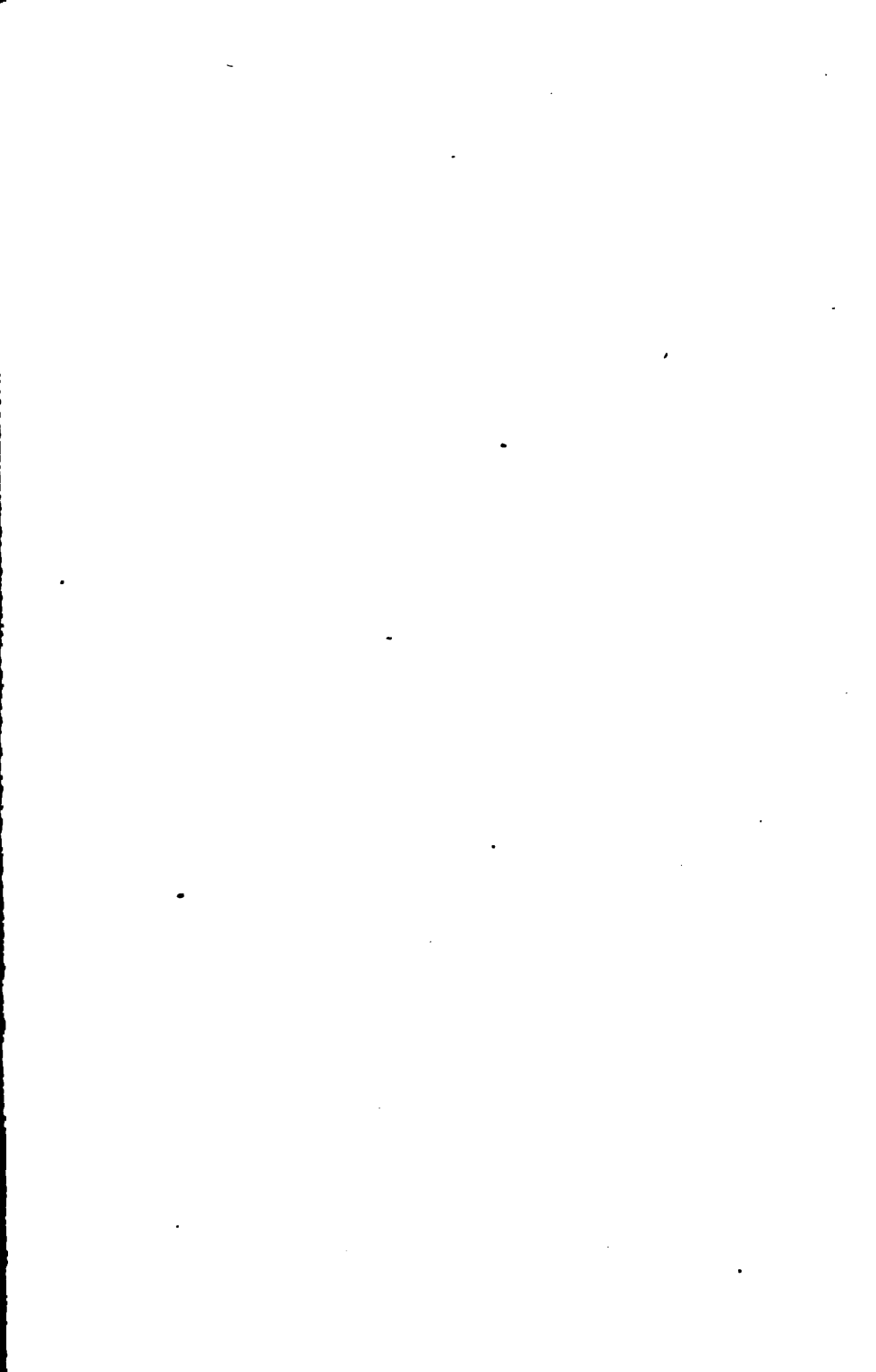
A true abstract from the Records.

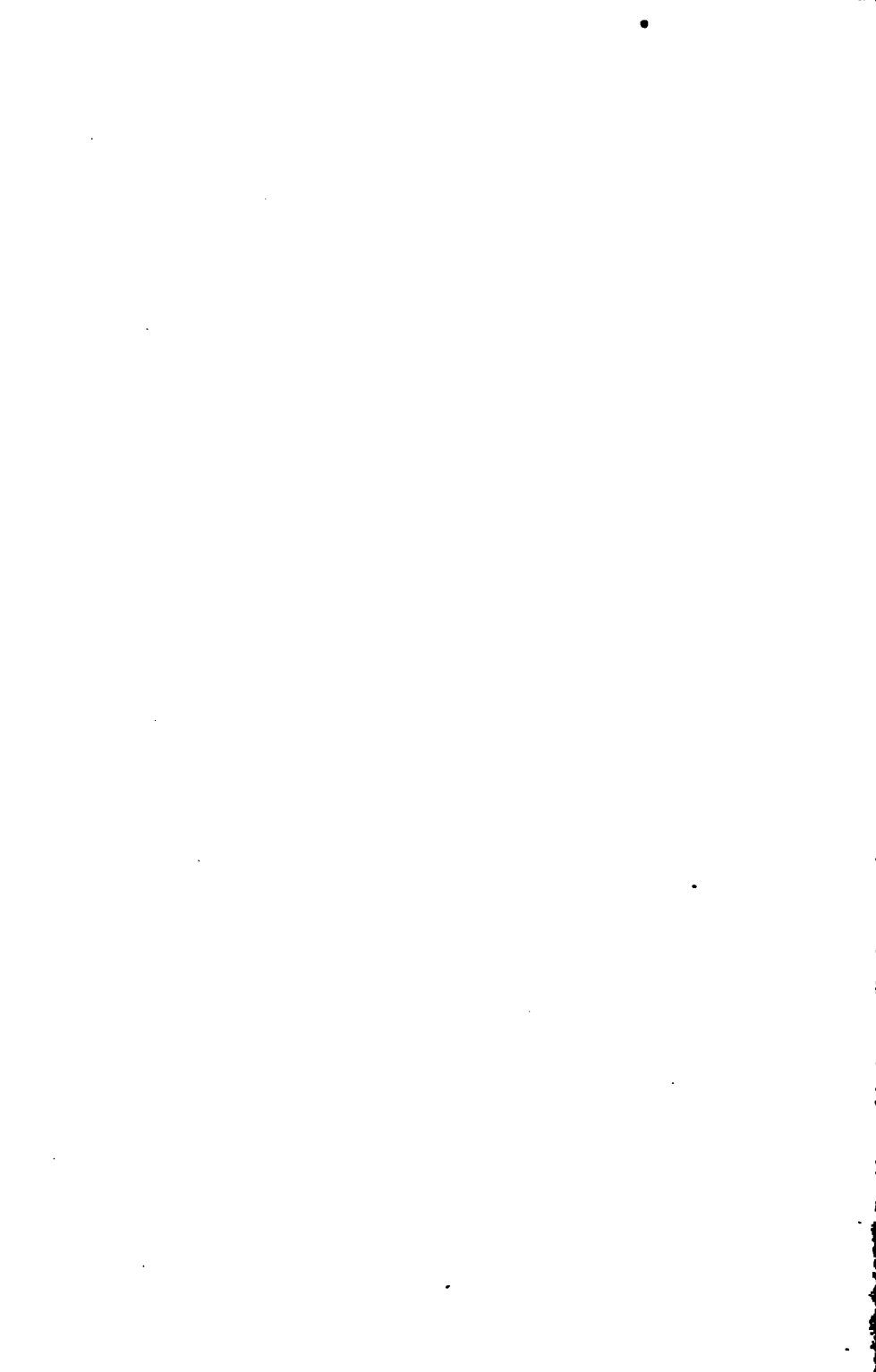
Attest:

CHARLES H. TITUS,  
*Recording Grand Secretary.*









1872

PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Free and Accepted Masons

OF THE

COMMONWEALTH OF MASSACHUSETTS,

IN UNION WITH THE MOST ANCIENT AND HONORABLE GRAND  
LODGES IN EUROPE AND AMERICA, ACCORDING TO  
THE OLD CONSTITUTIONS.

*For December, 1873.*

BEING ITS ONE HUNDRED AND THIRTY-NINTH ANNIVERSARY.

M.W. SERENO DWIGHT NICKERSON, GRAND MASTER.  
R.W. CHARLES H. TITUS, GRAND SECRETARY.

Ordered to be Read in all the Lodges.

BOSTON:

PRESS OF ROCKWELL & CHURCHILL,  
122 WASHINGTON STREET.

1873.





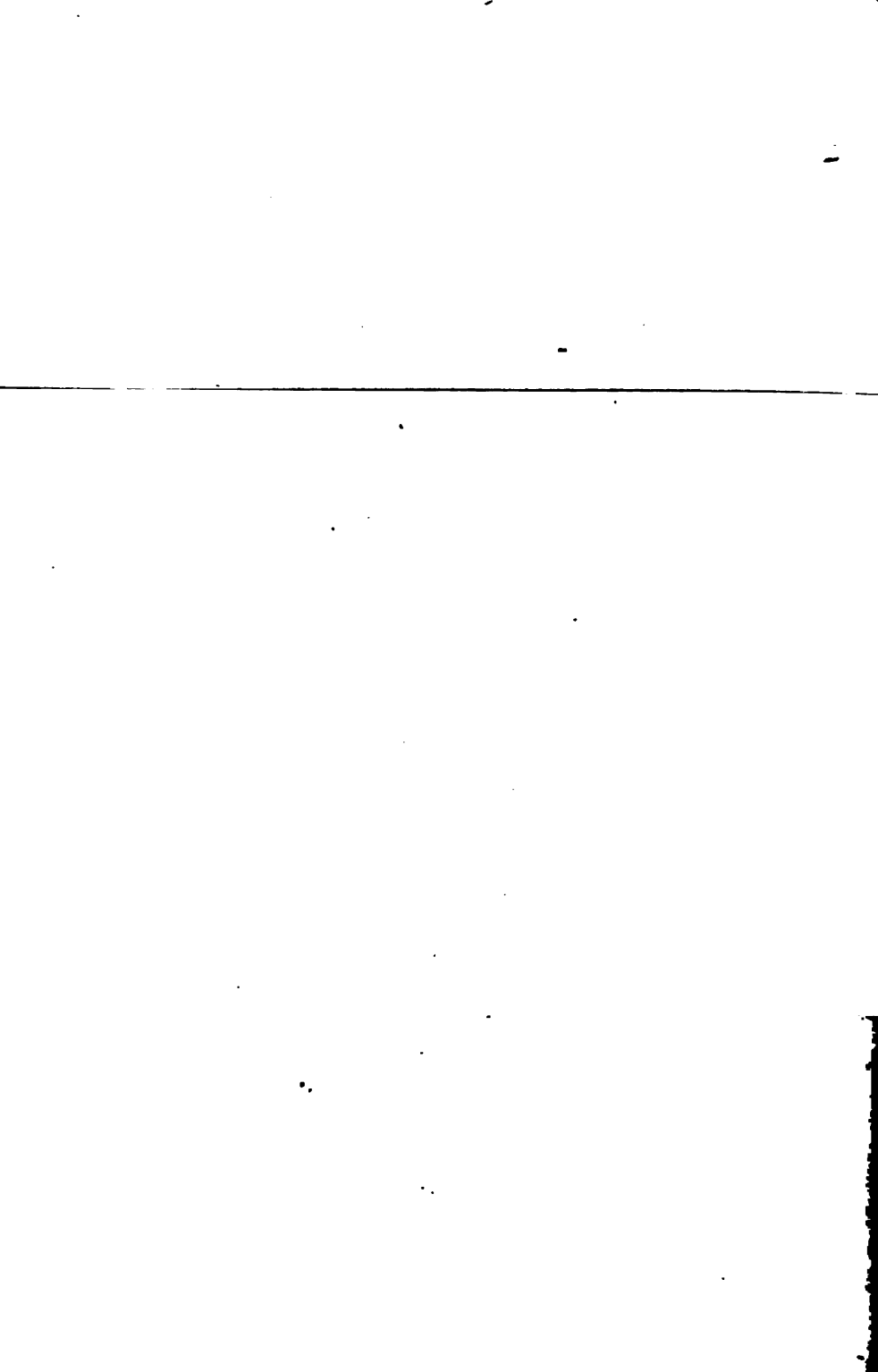
## PROCEEDINGS OF 1872.

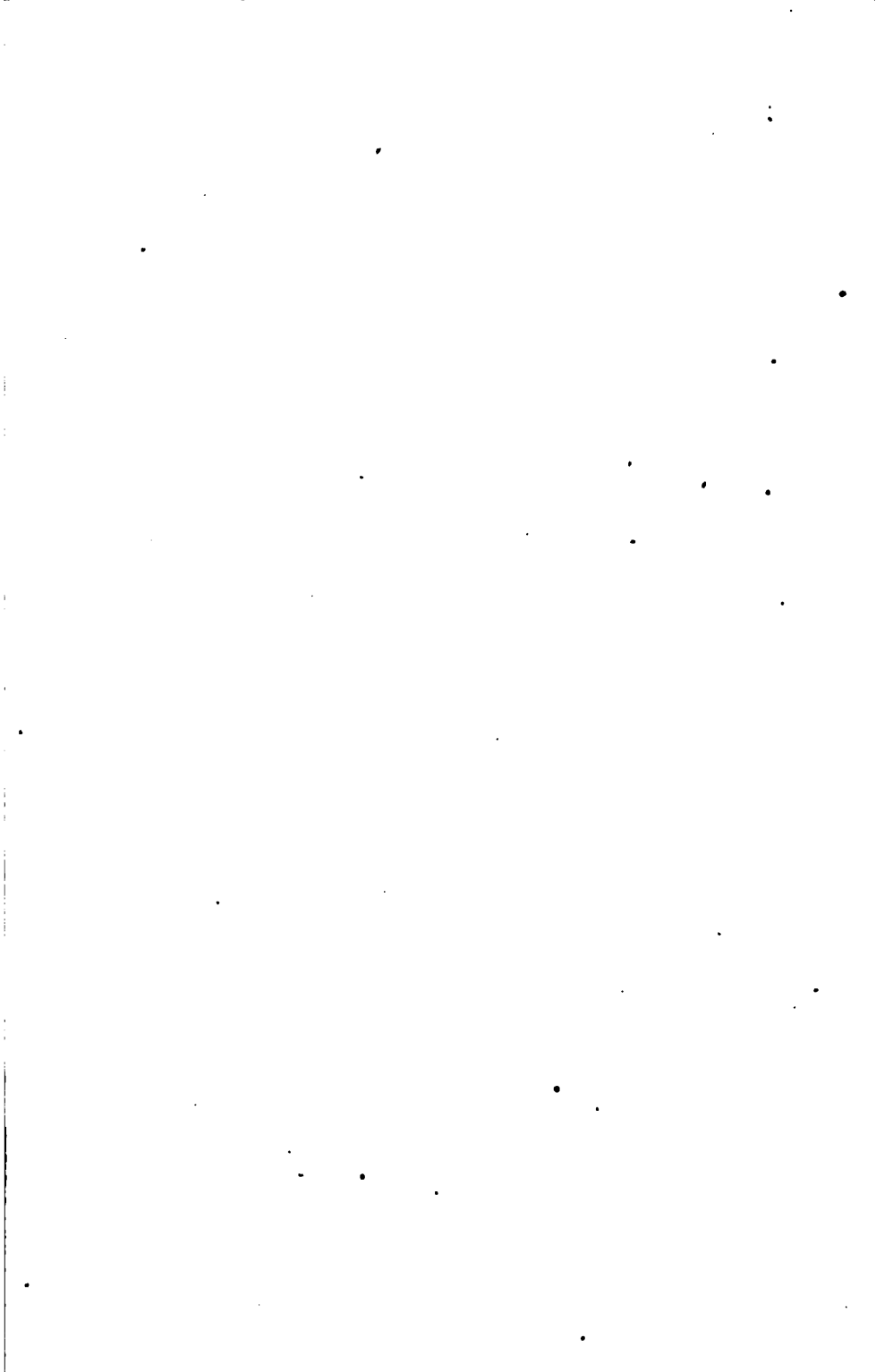
### DIRECTIONS FOR THE BINDER :

The portrait of John Warren, Frontispiece.

“ “ “ Paul Revere to face p. 120.

“ “ “ Charles W. Moore, to face the title-page  
of the Proceedings of the Special Communications in June and  
October.







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R. W. CHARLES H. TITUS, GRAND SECRETARY.

---

*Massachusetts - Massachusetts - Grand Lodge.*

Ordered to be Read in all the Lodges.

*c'*  
BOSTON:

PRESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

1873.

1873, April 4.  
By Mail.

GRAND MASTER'S ADDRESS:

SERENO D. NICKERSON,  
76 STATE STREET,  
BOSTON, MASS.

GRAND SECRETARY'S ADDRESS:

CHARLES H. TITUS,  
MASONIC TEMPLE,  
BOSTON, MASS.

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"    "    "    "    "    "    "    Second " . . . . .	
"    "    "    "    "    "    "    Third " . . . . .	
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## ANNUAL COMMUNICATION.

DECEMBER 11, A.L. 5872.

ANNUAL COMMUNICATION OF THE MOST WORSHIP-  
 FULL LODGE OF THE COMMONWEALTH OF MASSA-  
 CHUSETTS held at the Masonic Temple, in the city of  
 Boston, Wednesday, the eleventh day of December,  
 A.D. 1872.

*OFFICERS PRESENT:*

DWIGHT NICHOLSON . . .	Grand Master.
L. L. EVERETT . . . . .	Deputy Grand Master.
J. KIMBALL . . . . .	Senior Grand Warden.
P. CHEEVER . . . . .	Junior Grand Warden.
C. CLELLAN . . . . .	Grand Treasurer.
S. H. TITUS . . . . .	Recording Grand Secretary.
B. W. MOORE . . . . .	Corresponding Gr. Secretary.
W. LAWRENCE . . . . .	D.D.G. Master, District No. 1.
J. DANFORTH . . . . .	" " District No. 3.
A. WELCH . . . . .	" " District No. 4.
H. PEIRSON . . . . .	" " District No. 5.
SIDNEY HOWE . . . . .	" " District No. 6.
P. PERKINS . . . . .	" " District No. 7.
J. SAWYER . . . . .	" " District No. 8.
W. UPTON . . . . .	" " District No. 9.
J. SAWIN, M.D. . . . .	" " District No. 10.
THOMAS E. ST. JOHN . . . . .	" " District No. 11.
E. STACY . . . . .	" " District No. 12.
W. TUTLEY . . . . .	" " District No. 13.
K. BAKER . . . . .	" " District No. 15.
A. AVEY . . . . .	" " District No. 16.
W. T. GRAMMER . . . . .	" " District No. 17.
W. A. YOUNG . . . . .	Grand Chaplain.
H. CHESSMAN . . . . .	Grand Marshal.
W. LYON . . . . .	Senior Grand Deacon.

W. JOHN VIALL . . . . .	Junior Grand Deacon.
W. HENRY C. WILLSON, } . . . . .	Junior Grand Stewards.
W. JOSEPH B. KNOX, }	
W. LOVELL BICKNELL . . . . .	Grand Standard-Bearer.
W. JOHN M. RODOCANACHI, } . . . . .	Grand Pursuivants.
W. HENRY A. BROWN, }	
W. E. DANA BANCROFT, } . . . . .	Grand Lecturers.
W. CEPHAS BRIGHAM, }	
W. ALFRED F. CHAPMAN, }	
BRO. HOWARD M. DOW. . . . .	Grand Organist.
BRO. FREDERICK A. PIERCE . . . . .	Grand Tyler.

## PERMANENT MEMBERS PRESENT.

R. W. WINSLOW LEWIS . . . . .	Past Grand Master.
R. W. JOHN T. HEARD . . . . .	" " "
R. W. WILLIAM D. COOLIDGE . . . . .	" " "
R. W. CHARLES C. DAME . . . . .	" " "
R. W. WILLIAM SEWALL GARDNER . . . . .	" " "
R. W. ABRAHAM A. DAME . . . . .	Past Deputy Grand Master.
R. W. REV. E. M. P. WELLS . . . . .	" " " "
R. W. REV. LUCIUS R. PAIGE . . . . .	" " " "
R. W. CHARLES R. TRAIN . . . . .	" " " "
R. W. GEORGE W. WARREN . . . . .	" " " "
R. W. MARSHALL P. WILDER . . . . .	" " " "
R. W. NEWELL A. THOMPSON . . . . .	" " " "
R. W. BRADFORD L. WALES . . . . .	Past Grand Warden.
R. W. HENRY GODDARD . . . . .	" " "
R. W. HENRY CHICKERING . . . . .	" " "
R. W. WILLIAM SUTTON . . . . .	" " "
R. W. SAMUEL P. OLIVER . . . . .	" " "
R. W. WILLIAM F. SALMON . . . . .	" " "
R. W. SAMUEL C. LAWRENCE . . . . .	" " "
R. W. DAVID W. CRAFTS . . . . .	" " "
R. W. BENJAMIN DEAN . . . . .	" " "
R. W. WYZEMAN MARSHALL . . . . .	" " "
R. W. IVORY H. POPE . . . . .	" " "
R. W. ELLJAH W. BURR . . . . .	" " "

## OF THE BOARD OF DIRECTORS.

W. HENRY ENDICOTT.

## OF THE AUDITING COMMITTEE.

W. HOCUM HOSFORD.

## OF THE COMMITTEE ON CHARITY.

G. SMITH.

W. MARLBOROUGH WILLIAMS.

## OF THE COMMITTEE ON RETURNS.

W. CHARLES H. BOLLES.

## LODGES AND THEIR REPRESENTATIVES.

	Wooster B. Mayhew . . . .	Master.
	Warren Newcomb . . . .	Master.
	Mulford Rich, Jr. . . .	Junior Warden.
	W. A. Stone . . . .	Proxy.
	J. Elliot Bond. . . .	Senior Warden.
IES	William B. Presbury . . . .	Master.
	Leander M. Hannum . . . .	Master.
	True Scales . . . .	Senior Warden.
MARK	William F. Salmon . . . .	Proxy.
	A. G. Sinclair . . . .	Proxy.
	N. G. Tucker. . . .	Master.
	E. P. Knight . . . .	Senior Warden.
	Charles S. Day . . . .	Junior Warden.
	Charles H. Hayward . . . .	Junior Warden.
	Henry M. Haines . . . .	Master.
	Charles E. Chenery . . . .	Senior Warden.
	John M. Moran . . . .	Master.
	Charles F. Sayles . . . .	Senior Warden.
	Dallas J. Dean . . . .	Junior Warden.
	Elbridge C. Sawyer . . . .	Master.
	Frank Wiggin . . . .	Senior Warden.
ighton)	George B. Livermore . . . .	Senior Warden.
	S. T. P. Martin . . . .	Junior Warden.
alparaiso)	T. G. Wadman . . . .	Proxy.
RIVER . . . .	Samuel S. White . . . .	Master.
	Frank G. Webster . . . .	Senior Warden.
	John F. Casey . . . .	Junior Warden.
	Obed C. Turner . . . .	Master.
R . . . .	Henry A. Brown . . . .	Master.
	Leander J. Wing . . . .	Senior Warden.
DAME . . . .	Hiram N. Harriman . . . .	Master.
	Chauncy O. Noyes . . . .	Senior Warden.
MOORE . . . .	Thomas W. Davis . . . .	Master.
ER . . . .	James M. Seavey . . . .	Master.

CHICOPEE . . . . .	Wellington M. Stebbins . . . . .	Master.
	James E. Hosley . . . . .	Senior War
	George E. Josselyn . . . . .	Junior War
COLUMBIAN . . . . .	William T. R. Marvin . . . . .	Master.
	Gideon T. Mansfield . . . . .	Senior War
	William J. Stevens . . . . .	Junior War
CORINTHIAN . . . . .	Edward C. Damon . . . . .	Master.
	Henry F. Smith . . . . .	Senior War
	G. Arthur Gray . . . . .	Junior War
CONSTELLATION . . . . .	Alonzo B. Wentworth . . . . .	Senior War
DALHOUSIE . . . . .	Charles N. Brackett . . . . .	Junior War
DAY SPRING . . . . .	Josiah B. Davis . . . . .	Proxy.
DELTA . . . . .	E. Atherton Hunt . . . . .	Master.
	David L. Sterling . . . . .	Junior War
DE WITT CLINTON . . . . .	William C. Spring . . . . .	Master.
EDEN . . . . .	William O. Gould . . . . .	Master.
ELIOT . . . . .	L. B. Foss . . . . .	Master.
ELEUSIS . . . . .	J. M. Rodocanachi . . . . .	Master.
	Thomas B. Tripp . . . . .	Master.
EUREKA . . . . .	James L. Sherman . . . . .	Senior War
	Ansel G. Baker . . . . .	Junior War
	Eliphalet Wright . . . . .	Master.
EVENING STAR . . . . .	Hosea Kingman . . . . .	Master.
FELLOWSHIP . . . . .	Isaac Damon . . . . .	Senior War
	Francis M. Kingman . . . . .	Junior War
	L. W. Lovell . . . . .	Proxy.
FRATERNAL . . . . .	Charles W. Hinkley . . . . .	Master.
	Alexander G. Cash . . . . .	Senior War
	Samuel M. Robinson . . . . .	Junior War
GATE OF THE TEMPLE . . . . .	Thomas H. Harding . . . . .	Master.
	Theodore L. Kelley . . . . .	Senior War
	J. Q. A. Holbrook . . . . .	Junior War
GOOD SAMARITAN . . . . .	James Reid . . . . .	Master.
GRECIAN . . . . .	Salmon W. North . . . . .	Master.
	Charles H. Littlefield . . . . .	Senior War
GREYLOCK . . . . .	Arthur M. Tinker . . . . .	Junior War
HAMPDEN . . . . .	R. H. Bailey . . . . .	Master.
HAMPSHIRE . . . . .	Benson Munyan . . . . .	Master.
	John W. Lyman . . . . .	Senior War
HENRY PRICE . . . . .	Daniel E. Chace . . . . .	Master.
HIRAM (Arlington) . . . . .	George D. Tufts . . . . .	Master.
	John C. Hill . . . . .	Senior War
HOPE . . . . .	Frank W. Cummings . . . . .	Master.

	Henry S. Bunton . . .	Master.
	Fergus A. Easton . . .	Senior Warden.
	Rinaldo Williams . . .	Junior Warden.
n).	Charles H. Atwood . . .	Proxy.
pton	Joseph W. Wilson . . .	Master.
	George B. Drury . . .	Senior Warden.
	Jasper E. Lambie . . .	Junior Warden.
	Charles Moore . . .	Master.
	Russell Matthews . . .	Master.
	Calvin L. Bartlett . . .	Master.
	S. A. Phelps . . .	Senior Warden.
	Charles H. Taylor . . .	Junior Warden.
	H. F. Whidden . . .	Proxy.
D.	William H. Tozer . . .	Master.
	H. C. Torr . . .	Master.
	P. L. Winchester . . .	Senior Warden.
	S. A. Southwick . . .	Junior Warden.
EN	Nathaniel Greene . . .	Master.
	Aea Wellington . . .	Senior Warden.
	Albert Babbitt . . .	Junior Warden.
	Solon W. Stevens . . .	Master.
	Stephen G. Bailey . . .	Senior Warden.
r	Charles R. Whitney . . .	Master.
	J. B. Whitney . . .	Junior Warden.
	William J. Newcomb . . .	Senior Warden.
oston High-		
	Ambrose Davenport . . .	Senior Warden.
	Horatio W. Brown . . .	Junior Warden.
o. Adams)	H. S. Millard . . .	Senior Warden.
	George J. Miller . . .	Master.
	John B. Baxter . . .	Senior Warden.
s	Henry J. Parker . . .	Master.
	Samuel A. B. Bragg . . .	Senior Warden.
	William H. Wright . . .	Master.
	E. W. Cozzens . . .	Senior Warden.
	David H. L. Gleason . . .	Junior Warden.
	Henry O. Burr . . .	Master.
	Joseph A. Gage . . .	Senior Warden.
	George P. Carter . . .	Master.
	Henry W. Hartwell . . .	Master.
	G. Edward Smith . . .	Senior Warden.
	George M. Taylor . . .	Junior Warden.
	James M. Wood . . .	Master.
	Thomas C. Eastman . . .	Junior Warden.

MORNING STAR . . . . .	Osgood Plummer . . . . .	Master.
	Eliphalet Holbrook . . . . .	Senior W
	Henry W. Boyden . . . . .	Junior W
MOUNTAIN . . . . .	J. L. Newell . . . . .	Junior W
MOUNT CARMEL . . . . .	Charles E. Chase . . . . .	Junior W
MOUNT HERMON . . . . .	Samuel Hall . . . . .	Master.
MOUNT HOLYOKE . . . . .	Lewis B. Hooker . . . . .	Master.
	Martin V. B. Jenkins . . . . .	Senior W
	Charles Church . . . . .	Junior W
MOUNT HOPE . . . . .	Abraham G. Hart . . . . .	Master.
MOUNT HOREB (Woburn) . . . . .	Nathan J. Simonds . . . . .	Master.
	A. V. Haynes . . . . .	Senior W
MOUNT HOREB (West Har- wich) . . . . .	Ozias C. Baker . . . . .	Master.
	Abner L. Ellis . . . . .	Senior W
	Edward E. Crowell . . . . .	Junior W
MOUNT HOLLIS . . . . .	George M. French . . . . .	Junior W
MOUNT LEBANON . . . . .	Caleb Blodgett, Jr. . . . .	Master.
	Warren B. Ellis . . . . .	Junior W
MOUNT MORIAH . . . . .	Lyman W. Phelps . . . . .	Master.
	Stephen B. Cook . . . . .	Junior W
MOUNT TABOR . . . . .	Edward H. Morse . . . . .	Master.
	Martin M. Hancock . . . . .	Senior W
MOUNT TOM . . . . .	Thomas T. Waterman . . . . .	Senior W
MOUNT VERNON . . . . .	Theodore N. Foque . . . . .	Master.
MOUNT ZION . . . . .	John W. Rice . . . . .	Proxy.
MYSTIC . . . . .	William S. Kirtland . . . . .	Master.
NEWTON . . . . .	Albert S. Newton . . . . .	Master.
NORTH STAR . . . . .	Samuel Seaver . . . . .	Senior W
	Nathan H. Sears . . . . .	Master.
OLIVE BRANCH . . . . .	Samuel E. Hull . . . . .	Junior W
	Charles W. Barber . . . . .	Master.
ORANGE . . . . .	Henry M. Gibbs . . . . .	Senior W
	George L. Rhoads . . . . .	Master.
ORIENT . . . . .	George K. Bird . . . . .	Senior W
	James A. Rhoads . . . . .	Junior W
	Leavitt Bates . . . . .	Senior W
ORPHAN'S HOPE . . . . .	A. J. Richards . . . . .	Junior W
	Edward W. Bardwell . . . . .	Master.
OXFORD . . . . .	George W. Peirce . . . . .	Master.
PALESTINE . . . . .	J. F. Wakefield . . . . .	Junior W
	Lewis H. Smith . . . . .	Master.
PAUL DEAN . . . . .	Edward R. Hayward . . . . .	Senior W
	S. K. Kelley . . . . .	Junior W
	George Brett . . . . .	Proxy.



	Oliver Ober . . . . .	Master.
	Charles T. Perkins . . . .	Master.
	Charles Brigham . . . . .	Senior Warden.
	John Haigh . . . . .	Master.
	Shubael B. Kelley . . . .	Master.
	G. H. Tripp . . . . .	Senior Warden.
	Freeman E. Burgess . . . .	Junior Warden.
	William M. Bartlett . . . .	Master.
	Josiah C. Fuller . . . . .	Master.
	Charles J. Litchfield . . . .	Junior Warden.
	Samuel N. Dyer, Jr. . . . .	Senior Warden.
	Charles H. Atwood . . . . .	Master.
	Benjamin F. Atwood . . . .	Senior Warden.
	Job A. T. Eddy . . . . .	Master.
	L. L. Gage . . . . .	Junior Warden.
	Henry C. Wadsworth . . . .	Master.
	Francis C. Hersey . . . . .	Master.
	George W. Kingman . . . . .	Senior Warden.
	Francis C. Choate . . . . .	Junior Warden.
	Samuel Wells . . . . .	Master.
	Joseph B. Mason . . . . .	Senior Warden.
	William R. Cooke . . . . .	Junior Warden.
	Joshua Britton . . . . .	Master.
	William Shillaber . . . . .	Senior Warden.
	Edmund Austin . . . . .	Senior Warden.
	Charles M. Mather . . . . .	Junior Warden.
	William H. Torry . . . . .	Master.
WS.	Thomas E. Chamberlain . . . .	Master.
	William Parkman, Jr. . . . .	Senior Warden.
RD.	John Blair . . . . .	Master.
(Boston)	William F. Peirce . . . . .	Master.
	Joseph N. Peirce . . . . .	Junior Warden.
(Newbury-		
	Elisha P. Pride . . . . .	Master.
	S. A. Bridges . . . . .	Senior Warden.
	Sylvester B. Carter . . . . .	Master.
	Charles W. Page . . . . .	Senior Warden.
EW's	John H. Flint . . . . .	Master.
(Ayer)	E. Dana Bancroft . . . . .	Master.
	Alexander H. Caryl . . . . .	Senior Warden.
(So. Boston)	William H. H. Soule . . . . .	Master.
BINSON	A. E. Scott . . . . .	Senior Warden.
	Josiah Bryant . . . . .	Junior Warden.
EMPLE	Cyrus F. Baker . . . . .	Master.

STAR . . . . .	Vernon O. Taylor . . .	Master.
	Charles H. Adams . . .	Junior Wa
STAR IN THE EAST . . . .	William W. Arnold . . .	Senior Wa
	Irving H. Jenney . . .	Junior Wa
STAR OF BETHLEHEM . . .	William D. Seely . . .	Master.
	Philip G. Heley . . . .	Senior Wa
	Charles S. Beatley . . .	Junior Wa
STAR KING . . . . .	Henry A. Brown . . . .	Senior Wa
TEMPLE . . . . .	Philander Nutter . . . .	Senior Wa
TRINITY . . . . .	Sylvester S. Welch . . .	Master.
	H. A. Putnam . . . . .	Senior Wa
TUSCAN . . . . .	Gideon W. Waterhouse . .	Proxy.
TYRIAN . . . . .	Robert R. Fears . . . .	Master.
UNION (Dorchester) . . . .	Thomas L. Temple . . . .	Master.
UNITED BROTHERS . . . . .	William S. Frost . . . .	Master.
WASHINGTON . . . . .	Joel Seaverns . . . . .	Master.
	Solomon A. Bolster . . .	Junior Wa
WEBSTER . . . . .	Horace J. Joslin . . . .	Master.
WILDER . . . . .	O. J. Putnam . . . . .	Proxy.
WINSLOW LEWIS . . . . .	Joseph Winsor . . . . .	Master.
	L. Cushing Kimball . . .	Senior Wa
	George R. Marble . . . .	Junior Wa
WILLIAM NORTH . . . . .	William E. Livingstone . .	Master.
	J. Franklin Harvey . . . .	Junior Wa
WILLIAM PARKMAN . . . . .	C. Henry Mosely . . . . .	Master.
WILLIAM SUTTON . . . . .	John Roache . . . . .	Master.
	Charles J. Hutchins . . . .	Senior Wa
	George E. Stewart . . . .	Junior Wa
WILLIAMS . . . . .	George Brown . . . . .	Master.
	Thomas Mole . . . . .	Senior Wa
WYOMING . . . . .	Charles C. Dyke . . . . .	Senior Wa
	William A. Remick . . . .	Junior Wa
ZETLAND . . . . .	Henry G. Fay . . . . .	Master.

The Grand Lodge was opened in AMPLE FORM at  
o'clock P.M., with prayer by W. Bro. Rev. Joshua You  
Grand Chaplain, and singing.

The Records of the Quarterly Communication of S  
tember 11th, 1872, and the Special Communications  
October 7th and 10th, 1872, were approved without re

ing been distributed among the members in

ds of the Special Communications of September 1st, 2d and 18th, and November 8th, read and approved.

and amendments to By-Laws from the fol-  
es were presented for approval, and referred  
Committee on By-Laws.

Boston.	MOUNT TABOR, East Boston.
Lowell.	HYDE PARK, Hyde Park.
Worcester.	MIZPAH, Cambridgeport.
North Bridgewater.	MOUNT LEBANON, Boston.
Watertown.	AMICABLE, Cambridgeport.
Wendon.	WILLIAMS, Williamstown.

ing Proxies were presented : —

EA F. WHIDDEN, for John Cutler Lodge, Abington.
ON W. WATERHOUSE, for Tuscan Lodge, Lawrence.
N W. RICE, for Mount Zion Lodge, Barre.
J. PUTNAM, for Wilder Lodge, Leominster.
G. SINCLAIR, for Artisan Lodge, Winchendon.
E. BULLARD, for Blackstone River Lodge, Blackstone.
N. STONE, for Adams Lodge, Wellfleet.
B. DAVIS, for Day Spring Lodge, Monson.
BRETT, for Paul Dean Lodge, North Easton.

thren were recognized accordingly.

odge, of Spencer, U.D., having made return  
gs of the Lodge while under Dispensation,  
e following petition for Charter, which was  
W. Bro. George W. Warren, and W. Bros.  
Seely and Charles Moore.

. PETITION FOR CHARTER FOR SPENCER LODGE.

*To the Most Worshipful Grand Lodge of the State of Massachusetts*

We, the undersigned, respectfully represent that our names were attached to a petition to your Worshipful Body praying that a Dispensation be granted for a new Lodge to be located in the town of Spencer, County of Worcester, our prayer being answered by the issuing of a Dispensation dated November 1871. We now most respectfully petition your Worshipful Body to grant us a Charter of Constitution.

If the prayer of this petition is granted we promise a strict conformity to the Constitutions, Laws and Regulations of your Grand Lodge.

E. A. HILL.	H. G. LAMB.
L. F. SUMNER.	J. W. ADAMS.
GEO. G. WRIGHT.	GEO. P. LADD.
ISAAC NILES, JR.	WM. A. BARR.
J. W. DRAKE.	CHAS. H. ALLEN.
F. M. HALE.	M. HALL.
ORIN S. WORTHINGTON.	JOHN B. STARR.
GEO. A. CRAIG.	E. E. STONE.
L. H. DENNIS.	BENJAMIN GULEY.
S. S. MARSH.	JOHN N. GROUT.
EMERSON STONE.	JAMES H. AMES.
HENRY M. TOWER.	HENRY R. GREEN.
HENRY BELCHER.	GEO. BLANCHARD.
J. E. BACON.	BRADFORD B. F. WHITMAN.

I hereby recommend that the within prayer for Charter be granted.

T. E. ST. JOHN,

*D.D.G.M. Eleventh Masonic District*

BOSTON, MASS., Dec. 11, 1872.

The proceedings of Pequossette Lodge, Watertown, at the trial of Charles H. Kimball, were presented for

and were referred to R.W. Bros. Tracy P. and Edward Avery, and W. Bro. Selwin Z.

and Master submitted his Annual Report.

### ANNUAL REPORT.

OF THE GRAND LODGE,—It becomes my duty, at Annual Communication, to render you an account of the state of the Craft throughout this jurisdiction, and of the manner in which the Grand Officers have discharged their duties during the year which has just closed.

From the very full reports of the District Deputy Grand Masters, and from my own observation, I am of opinion that peace and prosperity have very generally prevailed. All exceptions will doubtless yield to time and gentle usage, and only one is of so serious a character as to require to be brought to your notice.

I observe that I have performed a large amount of duty which has been delegated to specially commissioned Deputies. I am satisfied that the Brethren had a right to expect the Grand Master to discharge these duties in person whenever he was present, and I am happy to say that the Grand Officers have uniformly and heartily supported me on these occasions. The promptness and attention to duty they have materially contributed to the pleasure and profit of the Brethren whom we have visited. On most of these occasions we have also been favored with the presence of the District Grand Masters, much to the gratification of the Brethren and Brethren.

## MASONIC WORK PERFORMED.

The following is a statement of the Masonic work performed during the past year, a portion having been reported at the March Communication.

January 6. Attended the funeral of R.W. William North, Past Senior Grand Warden, at Lowell.

January 8. Attended public installation of the officers of M. Lodge, Cambridge. The ceremonies were conducted by W. Bro. Endicott.

January 22. Attended the funeral of R.W. Richard S. Spofford, Past Senior Grand Warden, at Newburyport.

February 13. Dedicated the new Masonic Halls at Lowell, in presence of Pentucket, Ancient York, Kilwinning and William North Lodges.

February 21. Constituted Phœnician Lodge, of Lawrence, and installed the officers.

February 28. Attended the Members' Quarterly Meeting of F. Lash Lodge, of Chelsea.

February 29. Dedicated the new Hall of Corinthian Lodge, of Concord.

March 7. Visited Columbian Lodge, of Boston, on the occasion of first display of the portrait of R.W. Bro. William D. Coolidge.

March 8. Attended the Stated Communication of Winslow Lewis Lodge of Boston, on the occasion of parting with R.W. Winslow Lewis, who sailed for Europe on the following day.

March 18. Visited Massachusetts Lodge, of Boston.

March 22. Visited the Lodge of Eleusis, of Boston.

March 26. Visited Joseph Warren Lodge, of Boston.

April 2. Dedicated Masonic Hall at Dedham, constituted Constellation Lodge and installed the officers.

April 25. Dedicated the new Hall of Olive Branch Lodge, of Milton.

May 22. Visited Dalhousie Lodge, of Newtonville.

May 31. Dedicated the new Masonic Halls at South Boston, in presence of the representatives of St. Paul's, Gate of the Temple, Adolphus Rabboni Lodges.

June 11. Dedicated the Hall of Palestine Lodge, of Everett.

June 14. Laid the Corner-Stone of Grace Church (Protestant Episcopal), at North Attleborough, and dined with about five hundred Brethren and their friends, in celebration of the seventy-fifth anniversary of the date of the Charter of Bristol Lodge, signed by Paul Revere.

September 12. Dedicated new Halls at Lawrence, in presence of Grecian, Tuscan, and Phœnician Lodges.

October 1. Dedicated the Masonic Hall in North Adams, constituted Greylock Lodge and installed the officers.

Dedicated the Masonic Hall in Williamstown, constituted  
Lodge and installed the officers.

Visited Chicopee Lodge, of Chicopee, and attended a con-  
ference of the Lodges of the Tenth District for Exemplification of the

Laid the Corner-Stone of the Standish Monument at Dux-

3. Attended the Stated Communication of St. Andrew's  
Lodge, held in commemoration of the fiftieth anniversary of  
the death of R. W. Brother Charles W. Moore in that Lodge.

4. Dedicated the new Hall of Doric Lodge, of Hudson.

5. Attended the Stated Communication of Joseph Warren  
Lodge, on the occasion of the official visit of the D.D.G.M.

6. Visited Montacute Lodge, on the occasion of the Annual  
Communication.

7. Dedicated the Hall of Fellowship Lodge, of Bridgewater,  
Massachusetts, and installed the officers.

DISPENSATIONS FOR NEW LODGES.

Granted the following Dispensations for new Lodges,  
and installed the Brethren named as Masters and Wardens.  
The petitions for Dispensation was recommended by  
the Lodges situated nearest to the place where the new Lodge  
was to be located, and was countersigned by the District  
Grand Master having jurisdiction.

MARTIN'S LODGE, CHATHAM. (Twenty-six petitioners.)

- W. D. . . . . Master.
- W. H. . . . . Senior Warden.
- W. C. . . . . Junior Warden.

Dispensation granted January 19, 1872; returnable March 12, 1873.

WELCH LODGE, MAYNARD. (Nine petitioners.)

- Frost . . . . . Master.
- Mitchell . . . . . Senior Warden.
- Phillips . . . . . Junior Warden.

Dispensation granted March 1, 1872; returnable March 12, 1873.

TITUS LODGE, TAUNTON. (Thirty-two petitioners.)

- Baker . . . . . Master.
- Leonard . . . . . Senior Warden.
- Prague . . . . . Junior Warden.

Dispensation granted March 15, 1872; returnable March 12, 1873.

## BAY STATE LODGE, MONTAGUE. (Sixteen petitioners.)

C. Orville Sawyer . . . . .	Master.
J. W. Dugan . . . . .	Senior V
Albert Hunter . . . . .	Junior V

Dispensation granted Sept. 12, 1872; returnable Sept. 10, 1873.

## ATHOL LODGE, ATHOL. (Fifty-three petitioners.)

Erastus Smith . . . . .	Master.
Joseph A. Holton . . . . .	Senior V
Henry M. Humphrey . . . . .	Junior V

Dispensation granted Sept. 12, 1872; returnable Sept. 10, 1873.

## SPECIAL WARRANTS.

Special Warrants have been issued as follows:—

To R.W. Charles C. Dame, Past Grand Master, to dedicate the Masonic Hall of Saint Mark's Lodge, Newburyport. Date of Commission, Dec. 29, 1871.

To R.W. George E. Stacy, D. D. Grand Master, Twelfth Masonic District, to dedicate the new Masonic Hall of Mount Hollis Lodge, Haverhill. Date of Commission, Dec. 29, 1871.

To R.W. William J. Sawin, M.D., D. D. Grand Master Tenth Masonic District, to constitute Hampshire Lodge of Haydenville, dedicate it and install its Officers. Date of Commission, April 12, 1872.

To R.W. George E. Stacy, D. D. Grand Master Twelfth Masonic District, to dedicate the new Masonic apartments of Excelsior Lodge, Lowell. Date of Commission, May 22, 1872.

## RETURNS MADE ON SPECIAL WARRANTS.

By Return made on Commission issued by my predecessor, R.W. Joseph K. Baker, D.D. Grand Master of the Fifth Masonic District, it appears:—

That Mariners' Lodge at Cotuit Port was constituted, its hall dedicated and its officers installed in a Deputy Grand Lodge opened at Cotuit by R.W. Joseph K. Baker, Deputy Grand Master, with a full complement of Deputy Grand Officers, December 26, 1871. Date of Return, December 27, 1871.

By Return made on the Commission issued to R.W. Charles C. Dame, it appears:—



new Masonic apartments of Saint Mark's Lodge were dedicated for the purposes of Masonry, in a Deputy Grand Lodge opened at Holliston, by R.W. Charles C. Dame, Deputy Grand Master, assisted by a suite of Deputy Grand Officers, January 2, 1872. Date of Return, January 4, 1872.

Brother E. Stacy makes Returns on the two Commissions issued to him, from which it appears:—

New hall of Mount Hollis Lodge was dedicated to the purposes of Masonry, in a Deputy Grand Lodge opened at Holliston, by R.W. E. Stacy, Deputy Grand Master, with a full corps of Deputy Grand Officers, January 9, 1872. Date of Return, January 17, 1872.

New hall of Excelsior Lodge was dedicated to Masonic purposes, in a Deputy Grand Lodge opened at Franklin, by R.W. George E. Stacy, Deputy Grand Master, assisted by a suite of Deputy Grand Officers, July 22, 1872. Date of Return, July 22, 1872.

Return of Brother Sawin it appears:—

Newhall Lodge was constituted, its hall dedicated, and its return made, in a Deputy Grand Lodge opened at Haydenville, by R.W. J. Sawin, Deputy Grand Master, with a full corps of Deputy Grand Officers, April 26, 1872.

#### INSTALLATIONS.

Brother William J. Sawin, M.D., District Deputy Grand Master for the Eastern Masonic District, was not present to be installed at the District Communication in December, 1871. I, therefore, on December 16, 1871, commissioned R.W. Daniel Reynolds, Past Grand Warden, to install Brother Sawin as Deputy Grand Master of District Deputy Grand Master. The Return of Daniel Reynolds shows that the ceremony was performed in a Deputy Grand Lodge, Springfield, January 16, 1872.

On the first day of March, 1872, I issued a Commission to R.W. I. B. Eames, of Shanghai, China, to install into the office of Special Deputy for China, R.W. William C.

Blanchard. By Return made by Brother Eames, dated 7, 1872, it appears that the ceremony was performed in An Landmark Lodge.

GRAND LODGE LIBRARY.

I have devoted much time to the improvement of our library. The Grand Secretary has been incessantly employed on other and more important matters. The compensation of predecessors was so small that they could not afford to form any more than the most important and necessary documents of the office. For these reasons I found our library in a very unsatisfactory condition, particularly so far as related to reports of Proceedings of Grand Lodges. The shelves were encumbered with duplicate and triplicate numbers tossed in the cases without any regard to order or attempt at arrangement, and consequently almost valueless for reference. I have caused the archives' room to be so arranged with shelves and drawers, that all duplicates of Masonic works in our possession are now deposited there in such a manner as to be subject to instant call. By gift and exchange, I have added to the library over three hundred numbers of Grand Lodge Proceedings, which we lacked, and the whole are now arranged upon our library shelves, the States in alphabetical order, and the Proceedings of each Grand Lodge chronologically, so that reference may be had to any number without difficulty or delay. The bound volumes now number one hundred and twenty. We have the Proceedings of the following Grand Lodges complete, viz : —

BRITISH COLUMBIA.	NEVADA.	IOWA.
COLORADO.	NEW JERSEY.	MAINE.
IDAHO.	QUEBEC.	NEBRASKA.
KANSAS.	CALIFORNIA.	NEW HAMPSHIRE.
MINNESOTA.	FLORIDA.	OHIO.
WEST VIRGINIA.	WASH. TERRITORY.	

Proceedings of several other Grand Lodges, we lack numbers, which we hope to be able to supply. Our loss in this undertaking is due principally to the absence of a few of the Grand Secretaries, and other Brethren who have contributed all within their power. The Grand Secretaries, however, have taken up my inquiries, although I have written to each of them individually. No attempt has been made to complete our Proceedings of any other Bodies than Grand Lodges, as soon as we can spare the time from more important duties, we propose to collect such reports, rather than to purchase them for any intrinsic value they may possess.

## FINANCES.

The Treasurer's Account shows the following

## RECEIPTS.

Balance of cash from last year . . . . .	\$15,364.07
Accounts counted and renewals . . . . .	53,900.00
Relief Fund returned . . . . .	1,736.35
Premium on insurance . . . . .	292.45
Under Dispensation . . . . .	535.00
Applications and Charters . . . . .	385.00
Deputy Grand Masters . . . . .	30,147.35
Travelling expenses and gas . . . . .	27,485.97
Printed material . . . . .	245.00
Total receipts . . . . .	<u>\$130,091.19</u>

The Treasurer produces the proper vouchers for the

## PAYMENTS.

To the Grand Master and other Grand Officers	
of Lodges, dedicating halls, installing officers,	
and other expenses, etc. . . . .	\$400.45
To the District Deputy Grand Masters . . . . .	1,207.84
To the Grand Lecturers . . . . .	50.50
To . . . . .	24,455.08
Total . . . . .	<u>\$26,118 87</u>

<i>Brought over,</i> . . . . .	\$26
For printing . . . . .	5
For principal of the debt upon the Temple . . . . .	20
For Grand Secretary's salary . . . . .	2
For notes paid . . . . .	44
For charity . . . . .	
For furniture . . . . .	
For filling up Charters and copying . . . . .	
For library and binding . . . . .	
For taxes . . . . .	4
For account books and stamps . . . . .	
For coal . . . . .	1
For water and ice . . . . .	
For gas . . . . .	1
For superintendence and cleaning . . . . .	2
For engineer . . . . .	1
For repairs on Temple . . . . .	1
For Masonic clothing . . . . .	1
For Grand Treasurer's salary for the years 1871 and 1872 . . . . .	
<b>Total payments</b> . . . . .	<b>\$116</b>
Leaving a balance of cash on hand . . . . .	13
	<hr/>
	<b>\$130</b>

The present indebtedness is as follows:—

Mortgage to the Provident Institution . . . . .	\$280
Notes to Masonic Bodies in Boston . . . . .	35
Note to Old Colony Lodge, Hingham . . . . .	1
Note to Third National Bank, Boston . . . . .	15
	<hr/>
	<b>\$331</b>
Deduct cash on hand . . . . .	13
	<hr/>
The net liabilities are . . . . .	317

Showing a reduction of the debt during the past year of \$9,240.19; and since December, 1867, of \$82,417.55.

For some years past the necessities of the Grand Lodge have been such that many bills have been carried over from one year to the next, and from the year in which they were incurred to the succeeding year. We have made a strong effort to close up the present year's business entirely, so that hereafter no difficulty may be

comparing the accounts of different years, and it is clear that there is now no outstanding liability of the Grand Lodge of any nature, except the debt hereinbefore mentioned, and the item of insurance referred to hereafter. The year 1871 involved an apparent increase of some of our expenses for the present year. The printing account includes the cost of that department for the year 1871, and all the items it covers the expense of the large and elegantly bound volume of our Proceedings for the year 1871. The interest on the debt is considerably larger than it was last year, on account of only one semi-annual payment of interest on the debt being due within that Masonic year, the second payment being due a few days after the books were closed. During the year of course two payments were made, and the amount due for the last six months will be due as before on the 1st of next year to meet this payment we have the large balance of cash on hand as reported. In addition to these extra expenses to be reckoned a small balance due the Grand Secretary for the year's account, the Grand Treasurer's salary for the years 1871 and 1872, and the large item for Masonic clothing which latter requires some explanation. The rigid economy which has been obliged to practice for some years I found necessitated the regalia in charge of the D.D.G. Masters to be repaired, and what they had was very unsuited to the requirements of the representatives of the Grand Lodge. I therefore caused to be supplied, and the remainder of the amount that at the present time each District is furnished with a complete set of regalia, contained in a neat box bearing the name of the Grand Lodge, and the number of the District. The amount received from the Brethren on account of the Grand Fund is \$18,637.25 for the present year, and the balance since 1867.

The whole number of initiates the present year is being 10 less than the number of last year.

The number of affiliated members is 23,125, being a crease over last year of 1,619.

#### EXPENSES OF D.D.G. MASTERS.

I have authorized the Grand Treasurer to pay the expenses of the meetings of the District Deputy Grand Masters as follows:—

December, 1871 . . . . .	
June, 1872 . . . . .	
September, 1872 . . . . .	
Total . . . . .	

The expenses of the D.D.G. Masters' meeting, in 1872, were generously paid by the Chairman of the Board of D.D.G. Master for the First District.

#### EXPENSES OF GRAND LECTURERS.

The Grand Treasurer has also paid the expenses of the meetings of the Grand Lecturers to the amount of \$50.50.

#### RETURNS OF D.D.G. MASTERS.

The returns of the D.D.G. Masters for the present year amount to . . . . .	\$3
For the year 1871 they were . . . . .	2
Showing an excess for the present year of . . . . .	8

R. W. Brothers Lawrence of the First District, Danforth of the Third District, Welch of the Fourth District, and Green of the Seventeenth District, decline to present any bills for their expenses.

#### REPORT OF THE BOARD OF DIRECTORS.

In behalf of the Board of Directors I have to report that early in the year the Board voted to reduce the rent of

Lodges, meeting in this building, for the use of from \$600 per annum to \$500.

Board also voted to fix the salary of the Grand Treasurer at \$500, thus rendering a tardy act of justice to a laborious and faithful officer.

At the meeting of the Board, the large room in this building on the 27 and 28, from which no income had ever been derived, was divided into three rooms, which were immediately designated as Sodality rooms, at an annual rental of \$450.

#### CONTRIBUTIONS RETURNED FROM CHICAGO.

The Grand Treasurer, in behalf of the Masonic Board of Relief of Chicago, has returned the sum of \$1,683.07, which, together with a sum of \$53.28 not forwarded, making a total of \$1,736.35 now remains in the hands of the Grand Treasurer and contributed by the Grand Lodge and Brethren of the Grand Jurisdiction, for the relief of members of the Fraternity who were injured or suffered by the Chicago fire.

The present demands upon us for charity during the present year are likely to be more than usually numerous and pressing. We recommend that this sum be allowed to remain in the hands of the Grand Treasurer, to be disbursed by the Committee on Charity, subject to the order of the Grand Master.

#### INSURANCE UPON THE TEMPLE.

The mortgage upon the Temple was negotiated with the Savings Institution of the Town of Boston, the mortgage required the deposit of policies of insurance to the amount of \$150,000, all of which they stipulated should be in force. By the recent fire in Boston all those companies were rendered bankrupt, and it became necessary to secure new insurance. This has been done in various companies of Boston, which were considered the safest. The

cost of these policies does not appear in the year's accounts they have not yet been delivered. The remainder of insurance upon the building, \$25,000, and that upon the furniture, \$32,000, was in foreign offices, which are believed to solvent.

#### DIFFERENCES IN FINANCIAL REPORTS EXPLAINED.

The financial reports of the Grand Master and Audit Committee were made up independently and without previous consultation. The committee have excluded from both sides of the account the notes which were simply renewed. The only other difference between the two reports arises from slightly different classification of items.

#### METHOD OF REDUCING THE DEBT.

Our financial condition has been very clearly set before you. While we have much reason for congratulating ourselves that we have emerged from the position of peril and danger which we found ourselves a few years ago, we are by no means so well situated as we ought to be, and as we should have been, if the Brethren had generally contributed to the relief of the Grand Lodge, as I advised in 1867, when our condition seemed the most desperate. In accordance with the unanimous vote of the Grand Lodge the Temple had been erected, with any provision for its cost, by great sacrifice of time and money on the part of individual Brethren, and when it was completed, we found ourselves burdened with a debt of \$475,000 in round numbers. In the aggregate this seemed enormous, and many Brethren were disposed to abandon the property in despair. Wise counsels, however, prevailed, and the decree of the 13th of March, 1867, was passed. At first it was bitterly opposed, when the necessity became known, and it was apparent that



from our difficulties was thus afforded, the Brethren generally acquiesced. It is true the cost of the Temple is very great, but if we regard the subject in the right light we shall ask, What has it cost us individually? The cost is one dollar per year for thirteen years, or ten dollars for the advance payment. Certainly this cannot be regarded as an extravagant price for us to pay in order to place in the possession of the Grand Lodge this magnificent property, which in a few years will yield an abundant income to be distributed to those charities which are so incessantly called for, and which we have too long almost totally neglected. So desirous do I desire the advent of that happy period, and so grieved have I been with our neglect of duty in years past in the matter of charity, that I cannot refrain from urging you once more, the importance of anticipating the payment of the members' tax. That tax is payable for seven years in advance, the immediate advance payment for the whole term of a member, who has not already commuted, would enable us to reduce the debt about \$100,000, and the amount we otherwise expend in interest upon that sum, we could have applied to charity. If the advance payment is made, the whole can be used in the reduction of the principal of the debt. If one dollar per year is paid, one-half of the amount is applied to the payment of interest, and only one-half can be applied to the reduction of the principal. Thus we are wasting our strength, and accomplishing but little for the relief of the debt. At the end of the thirteen years a considerable portion of the debt will remain unpaid, because so large a part of the contributions has been wasted in the payment of interest. If the members had commuted in 1867, we could have reduced the debt by \$150,000 more, and thus saved to the Grand Lodge \$10,000 to \$12,000 annually, which we have paid in

interest; in other words, the Grand Lodge would to-day be f  
\$50,000 to \$75,000 richer, and none of us would feel  
poorer; all at a cost to us of ten dollars each. I trust  
every Brother will give this subject due consideration until  
realizes the expediency of the course which I have so often  
so persistently urged.

MOORE'S FREEMASON'S MONTHLY MAGAZINE.

R.W. Brother Charles W. Moore, the editor of the F  
mason's Monthly Magazine, has issued a circular to the L  
ternity, informing them that the support extended to that p  
lication is not sufficient to warrant its continuance, and tha  
will cease to issue it after one year from the first of Janu  
next, when a new volume commences, unless a suffici  
number of subscribers is obtained to at least pay the ac  
cost of publication. Brethren throughout the country h  
expressed the greatest regret that the idea of discontinu  
this, the oldest Masonic publication in the world, should  
entertained for a moment. It has been published for thirty-  
years without interruption, and has become almost a neces  
to the Craft.

Here in Massachusetts we are under special obligations  
support the magazine, on account of the debt of gratitude  
owe to its editor for life-long services, and particularly for  
stand he took and maintained so persistently against the A  
Masonic frenzy which raged forty years ago. I trust t  
many of the Brethren will contribute the trifling amount of  
subscription required, and ensure the continuance of this v  
able magazine, at least during the life of its honored editor.

SYMPATHY AND ASSISTANCE AFTER THE BOSTON FIRE  
OF NOV. 9TH AND 10TH.

clock on Sunday evening, the 10th of November last,  
from M.W. Samuel C. Perkins, Grand Master of  
Pennsylvania, a telegram in the following words:—

PHILADELPHIA, Nov. 10, 1872.

PERSON, *Grand Master of Masons in Massachusetts*:—

me if the suffering of the Brethren from the fire requires  
broad, and I will summon the Grand Lodge at once, assuring  
prompt and generous response to any call upon the fraternal sym-  
Masons of Pennsylvania.

S. C. PERKINS,  
*Grand Master.*

11th, I received the following dispatch from R.W.  
Cregier, P.G.M. of Illinois:—

CHICAGO, Nov. 11, 1872.

PERSON, *Grand Master*:—

ons of Chicago, deeply sensible of their obligations to the  
Massachusetts for prompt and generous aid in time of distress,  
to do their duty towards their Brethren of Boston, sufferers  
y reciprocal action. Make known your needs at once.

DEWITT C. CREGIER, *P.G.M.*

12th of November I received from Brother A. V. H.  
Chairman of the Masonic Relief Committee of Wis-  
telegram authorizing me to draw on him "for one  
dollars at sight, if required for relief of the members."  
Brother Charles W. Moore received a letter, of which  
ng is a copy:—

ST. JOSEPH, Mo., Nov. 12, 1872.

ES W. MOORE, *Boston*:—

— We deeply regret to hear of the great calamity that has  
r city. As thousands of Masons and their families must be in  
ss, our Masonic Board of Relief have contributed a small

amount for their benefit. Enclosed find a check on N. Y. for \$100 which you will please place in the hands of your Masonic Board of Finance and request a receipt for the same.

Yours fraternally,

W. R. PENICK

*Pres. St. Joseph Masonic Board of Relief*

The following letter was received from the Deputy Grand Master of New York:—

OFFICE OF DEPUTY GRAND MASTER OF MASONRY  
IN THE STATE OF NEW YORK, NOV. 11, 1877

SERENO DWIGHT NICKERSON, *Grand Master of Masons in the State of Massachusetts*:—

M.W. SIR AND DEAR BROTHER,—I feel it my duty, representing the Grand Lodge of the "Empire State" in this metropolis, its great city, knowing full well that our M.W. Grand Master (residing at Buffalo) is here, and the entire Fraternity, would fully concur in my expressing to you and the Fraternity of your much stricken city, the profoundest sympathy in your great affliction, and to extend you substantial aid, if need be, to relieve the sore distressed of our beloved Order, who have been deprived of their all by the devouring element.

Please inform me if we can render you any assistance.

With sincere sympathy in your great loss, and earnest fraternal regards, believe me, M.W. Sir and dear Brother,

Yours truly and fraternally,

ELLWOOD E. THORNE,  
*Deputy Grand Master*

The following was received from the Grand Master of Masonry in Rhode Island:—

OFFICE AT PAWTUCKET, R. I., NOV. 13, 1877

WM. SEWALL GARDNER, *Grand Master of Masons in Massachusetts*

MY DEAR SIR AND M.W. BROTHER,—In behalf of the Masons of the State of "Rhode Island and Providence Plantations," I hereby tender our heartfelt sympathy to the Masons of Boston and vicinity, on account of the calamity which has befallen them in common with all classes of their fellow-citizens.

rial aid will be cheerfully forwarded, if needed, and I sin-  
I may hear from you previous to the 18th inst., at which time  
Grand Lodge holds its Semi-Annual Communication, that I may  
y the whole matter before it.

Very respectfully and fraternally yours,

LLOYD MORTON,

*Grand Master of Masons in Rhode Island.*

Following circular was received from Nebraska : —

NEBRASKA CITY, November 14, 1872.

*Grand Fraternity of Massachusetts:*

, COMPANIONS AND SIR KNIGHTS, — Hearing with sorrow the  
city which recently befell the City of Boston, and knowing  
oved Fraternity must have suffered in common with others by  
e late conflagration, and desirous of doing our duty in such an  
we hereby, in behalf of the Craft in this young State, extend  
and heartfelt sympathies, and ask that, in the event of our  
Boston absolutely needing assistance, we be permitted to  
material aid to the suffering and needy, from our granaries,  
and purses. We are ready and anxious to aid the distressed  
of our ability.

ough to indicate in what manner we can best serve those in  
there be.

WILLIAM E. HILL, *Grand Master, Nebraska City, Nebraska.*

Fraternally,

WILLIAM E. HILL, *Grand Master.*

ROBERT R. LIVINGSTON, *Grand High Priest.*

ROBERT W. FURNAS, *Grand Commander.*

These communications I replied, that while we were  
ful for the sympathy and assistance so generously  
our Brethren in all parts of the country, we should  
ged to draw upon the Masonic funds of other juris-  
and hoped to be able to provide for any Masonic  
without foreign aid.

the many offers of this kind which we have received,  
res especial mention for its promptness and gener-

On the 12th of November, R.W. Brother Lewis received the following telegram:—

CHICAGO, November 12, 1872.

WINSLOW LEWIS, *Grand Master A.F. and A.M.*:—

Waubansia Lodge, No. 160, forwards by mail this day to your address a draft for \$100.00. It is one-half of her Treasury, having herself been wholly destroyed by the Chicago fire.

J. E. CHURCH

A few days after, R.W. Brother Lewis received a letter from the same Brother, as follows:—

CHICAGO, November 12, 1872.

WINSLOW LEWIS, *Grand Master of Masons, Boston, Mass.*:—

DEAR SIR AND BROTHER,— Enclosed find draft for \$100.00.

Accompanying resolutions explain themselves. We have a vivid recollection of our own necessities of one short year ago, and think you will fully realize the needs of the Craft of your city, and would only direct that the enclosed be used for the relief of the worthy and sufferers of our recent fire.

Fraternally,

J. E. CHURCH

*W.M. Waubansia Lodge,*

The following resolutions accompanied the letter:—

At a meeting of Waubansia Lodge No. 160, A.F. and A.M., held Monday evening, Nov. 11th, A.D. 1872, A.L. 5872, the following resolutions were offered by Bro. St. John, were seconded, and upon vote were unanimously adopted:—

“ *Whereas*, The City of Boston has been recently the scene of a conflagration, second only to that which visited our city but two months ago; and

“ *Whereas*, The Brethren of the Masonic Fraternity of Boston in particular, and Massachusetts in general, responded to the necessity of the occasion, by forwarding prompt relief to their Brethren in Chicago; therefore be it

“ *Resolved*, That Waubansia Lodge, No. 160, A.F. and A.M. extend their warmest sympathy to their Brethren of our stricken sister Lodge, and, although financially poor, having lost all that she possesses

ture and room, by the Chicago fire, yet she stretches out  
Brethren of Boston, with all the aid in her power.

That Waubansia Lodge forward at once the sum of \$100.00,  
of some Master of a prominent Lodge in Boston, for the aid  
in that city.

That the Master of Waubansia Lodge be appointed to repre-  
and take charge of the matter on account of this Lodge."

Attest,

J. E. CHURCH, *Worshipful Master*,  
E. ST. JOHN, *Secretary*.

letter and these resolutions, our Bro. Lewis re-  
the following appropriate language: —

BOSTON, November 18, 1872.

AND DEAR BROTHER, — Your telegram and the subse-  
ere duly received. They were directed to me as Grand  
ition I sustained many years since. These documents I  
the hands of our present presiding officer, from whom you  
appropriate acknowledgment officially.

not personally allow the opportunity to pass unnoticed with-  
my warmest thanks to you and the members of your Lodge  
e sympathy. God bless you all! And the blessing will

"The heart that happiness bestows,  
Reflected happiness will bless."

Boston are entwined together by mutual desolations, as  
herly ties. They have been drawn closely to each other by  
incorporated together in temporary misfortunes. Let the  
ever unite us. "So mote it be."  
ternal affection for you and for your Lodge,

(Signed,)

WINSLOW LEWIS.

wing letter of P.G.M. Cregier, and report of the  
of an assembly of the Craft in Chicago, will be of  
the Brethren in this connection.

CHICAGO, Nov. 14, 1872.

SON, *Grand Master of Masons in Massachusetts*: —

AND M.W. BROTHER, — Your telegram of yesterday re-  
mit me, in behalf of the Fraternity of this city, and I may

say of this entire jurisdiction, to join you in fervent thanksgiving to that amid the calamitous fire which has visited your noble city you enabled "to take care of the immediate sufferings of all" without assistance from abroad. The Masonic Fraternity of this city, remembering with grateful hearts the timely and generous aid rendered them by the Craft of Massachusetts, during a similar ordeal, one year ago, are as alive as to their duty towards their Brethren of Boston, and are anxious and willing, as Christian men and upright Masons, to discharge their duty to the extent of their ability. While we sincerely regret the circumstances which have called forth this inadequate expression of fraternal sympathy, yet I but represent the feelings of every Mason in this city when I say we are sorry to be denied the melancholy pleasure of recognizing in some measure the cherished deeds of kindness on the part of the Fraternity of Boston.

I have the honor to inclose herewith an account of the action of the Craft of this city immediately upon learning of the great fire at Boston. This was but the beginning of the good work, as every Lodge in our jurisdiction would have responded, but for your dispatch, which seemed to render further action unnecessary.

Our Grand Master, Bro. Jas. A. Hawley, has, by prompt official action, rendered practical his expressions of deep sympathy for those of the Craft who had met with disaster at Boston.

Accept assurances of my personal sympathy for the citizens generally, and especially for my Brethren of the City of Boston.

Tendering to you, M.W. Sir, a full measure of esteem, I am

Yours very truly and fraternally,

DEWITT C. CREGIER, P.G.M.

WEST SIDE MASONIC TEMPLE

CHICAGO, Nov. 12, 1872

A Mass Meeting of the Masonic Fraternity was held at the "Temple" on Tuesday evening, Nov. 12, 1872, to take action for the relief of the Craft of Boston, sufferers by the late fire. A majority of the Lodges of the city were represented. The meeting was called to order by P.M. G. W. Barnard, and on motion, Bro. Dewitt C. Cregier, P.G.M., was called to the chair, and P.M. G. W. Barnard was elected Secretary.

The Chairman said the present was a time which tried the hearts of the Masons. A little more than one year ago many of the Craft in this city were sufferers by the greatest fire known to history. Many of them were beggars, without homes, their dwellings and places of business having been destroyed. But it was but a few hours before the glad tidings came from all over the world that succor was at hand, and that aid would be sent immediately.



not now dwell upon how much was sent — how much from — from Boston, which had just passed through a similar

they should consider what should be done for the relief of in that city — what way they could best reciprocate their their Christian charity, their unbounded gifts of money and

that there was a vast difference between the suffering here that they did not know what may be the distress in Boston, and in hand to make some movement towards reciprocating their the Craftsmen of Massachusetts sent to those in the city of 00, and he hoped they would telegraph to Boston that there are ready for their sufferers. He had sent the following dis- yet had not received a reply.

ON, *Grand Master, care CHARLES H. TITUS, Grand Secretary, Masonic Temple, Boston, Mass.:* —

of Chicago, deeply sensible of their obligations to the Craft of Massa- mpt and generous aid in time of distress, are anxious to do their duty brethren of Boston, sufferers by the fire, by reciprocal action. Advise us e known your wants."

Gurney spoke feelingly of the terrible calamity, remarking ft of this city now had an opportunity to exemplify what and expressing himself as confident that a generous response e.

of the different Lodges present pledged their Lodges for nts, and the Chairman was authorized to request the Grand ode Island, who has in his hands \$2,370, which was collected ers by the Chicago fire, to forward the money to Boston for e Craft of this city.

the Most Worshipful Grand Master of the Most Worship- dge of the State of Illinois, James A. Hawley, of Dixon, requested to make an order on the R.W. Grand Treasurer of \$1,000, the amount to be forwarded to Boston for the sufferers by the fire. Bro. H. Duvall was appointed a com- , to proceed to Dixon by this night's train, to give the Grand of the action had, and receive the order asked for.

n was adopted, requesting the Masonic Board of Relief, of hicago, to advance to this committee the sum of \$1,500, in ere might be no delay in forwarding money if a reply to the stated that relief was needed.

ing-named Brethren, T. T. Gurney, L. A. Hamblin, D. H. ey Thomas, and A. C. Gleeson, were appointed a committee

to wait on the several Lodges of the city, and ask them to take immediate steps to reimburse the Board of Relief for the money advanced.

A Committee on Resolutions, consisting of Brothers Sidney Thomas, H. Miles, and Geo. K. Hazlitt was appointed; and, after consultation presented the following report:—

“ *Whereas*, We, the members of the various Masonic Lodges of Chicago, in mass meeting assembled, do most earnestly desire to express our profound sympathy with our Brethren of Boston, in their deep and knowing well the keen anguish that results from such a fearful visitation and

“ *Whereas*, To the Craftsmen of Boston, we owe not only the obligations incumbent upon all Masons but an extraordinary debt of gratitude for the generous impulses that prompted them to fly to our relief when in distress and

“ *Whereas*, We gladly avail ourselves of the present opportunity to reciprocate, even in a small degree, their great generosity to us, and, at the same time, our admiration of their many noble qualities of heart; therefore,

“ *Resolved*, That we request our Most Worshipful Past Grand Master Dewitt C. Cregier, to proceed forthwith to Boston, and ascertain the names of the Craft, sufferers by the late fire, and distribute such funds as have been placed in his hands by the Craft of Chicago to the amount of \$5,000, and that he advise the Most Worshipful Grand Master of Illinois, by telegram, of the necessities of the Brethren of Boston.”

Bro. Sidney Thomas made a brief address, alluding to the general condition of Boston when Chicago was in ashes.

The resolutions were unanimously adopted, and the meeting adjourned subject to the call of the Chairman.

G. W. BARNARD,  
*Secretary*

Approved,—DEWITT C. CREGIER,  
*Chairman.*

WEST SIDE MASONIC TEMPLE,  
CHICAGO, Nov. 22, 1876

Pursuant to the call of the Chairman a Mass Meeting of the Brethren of Chicago was held at the Temple, on Friday evening, Nov. 22, 1876, to hear the report of the committee appointed to wait on the several Lodges and receive contributions for the Brethren of Boston, sufferers by the late fire in that city, and such other information as would tend to satisfy the necessities and wishes of the Craft of Boston.

The Chairman read the following telegram received in answer to the 11th inst:—

“ The loss is frightful, but, thank God, we can stand it and take care of the injured suffering also without help. Many thanks for your generous offer.”

“ (Signed)

“ S. D. NICKERSON, *Grand Master*

reported as Chairman of the Contribution Committee, that No. 271, had *Voted*, \$500.00, Cleveland Lodge, No. 211, the understanding that the amount would be doubled if additional, No. 596, \$250.00, Union Park, No. 610, \$100.00, more if needed. Prince Edwin Lodge U.D., \$250.00. Lodge, No. 160, met on Monday evening Nov. 11th, and *Voted*, was forwarded to Boston, on Tuesday, A.M. the 12th inst. having been received that aid for the Craft of Boston was prevented the other Lodges of the city from taking action in

an reported that he had received of Bro. H. Duvall, the \$1,000.00, issued by the M.W. Grand Master, James A. Hawley, the M.W. Grand Lodge of the State of Illinois, for the relief of the Boston fire.

A committee was appointed to express the sense of this meeting on the action of the M.W. Grand Master in the matter of the relief of the Grand Treasurer, for \$1,000.00, for the relief of sufferers.

named Brothers G. K. Hazlitt, T. T. Gurney and L. A. Hamblin, the committee, who reported as follows: —

We, the Masons of Chicago, are desirous of expressing our appreciation of the action of our M.W. Grand Master, James A. Hawley, and unhesitatingly acting in aid of our Brethren of Boston, in the matter of the fire of Nov. 9th and 10th, 1872, therefore be it

Resolved, That we, the Masons of Chicago, do most sincerely tender our regards and thanks to our M.W. Grand Master, for his prompt action in the matter before mentioned, and that the Secretary be directed to forward him a copy of this resolution.

GEO. K. HAZLITT.

T. T. GURNEY.

L. A. HAMBLIN,

*Committee."*

The meeting adjourned.

H. DUVAL,

*Secretary pro tem.*

DEWITT C. CREGIER,

*Chairman.*

to amounts mentioned in the foregoing, Dearborn Lodge, No. 526, \$200.00, Covenant Lodge, No. 526, \$150.00.

DEWITT C. CREGIER,

*Chairman.*

## PROCEEDINGS OF 1871.

Many letters of approval and commendation of the volume of Proceedings of this Grand Lodge for the year 1871, have been received, and I select the following from Lord Tenterde as of special interest:—

WOODSIDE, TYNMOUTH

Nov. 15, 1871

CHARLES H. TITUS, Esq:—

SIR AND BROTHER,—I have to request you to convey to the Grand Lodge of Massachusetts, my thanks for the very interesting volume reporting the Proceedings of the Grand Lodge for the year 1871, which I have received through the Secretary of the Grand Lodge of England. Owing to my absence from London, this volume has only recently reached me.

The record of the progress of Freemasonry, contained in it, cannot be highly satisfactory to every lover of the Craft, and shows how anxiously those who have presided over it in Massachusetts must have laboured in the good cause of Brotherly Love, Relief and Truth.

I cannot address this letter to you without expressing the deep sympathy which is felt in England for the grievous calamity which has recently fallen your great city, for whose re-establishment in prosperity no one wishes more sincerely than

Yours obediently and fraternally,

TENTERDE

*Senior Grand Warden of the Grand Lodge of England*

## CASE OF DISLOYALTY.

At the Stated Communication of the Grand Lodge of England on the 27th December, 1867, M.W. Grand Master Dame reported

“I am happy to say that all the Lodges under our jurisdiction, but two, have made their returns, and that there are only a few individual members who have not met this tax” (the Capitation Tax), “and those individuals will receive special attention as the circumstances demand. These Lodges will receive my early attention and action.”

Annual Communication, Dec. 9, 1868, M.W. Grand  
e again referred to this subject as follows: —

last Annual Address it became my duty to report  
ency of two of the Lodges, in refusing to comply  
er of the Grand Lodge, imposing a Capitation Tax  
bers. One of these Lodges has since so far dis-  
obligations as a Lodge, in that particular, as to  
most of its members, but specially reporting  
s members, whose names are herewith submitted, as  
comply with the order. This refusal requires the  
ction of the Grand Lodge.

er has not only persisted in its recusancy, but,  
uently called upon by the Deputy for the District,  
to by your Grand Master, has treated the calls of  
with studied neglect, and the communications of the  
marked contempt. Such a defiance of the authority  
nd Lodge, and insult to its official head, I have  
e my duty to reprove with all the severity with  
a invested. I accordingly (as authorized by the  
of the Eighth Article of the Constitutions), on the  
November, directed a mandamus to the R.W. Dis-  
y for the District, commanding him to demand of  
and Wardens of said Lodge the payment of the  
Tax on its members for the years 1867 and 1868,  
ir further neglect or refusal to meet the demand  
m, then, and in that case, to suspend the Lodge  
rise ordered by the Grand Lodge. The exercise of  
wer has been one of the most painful of my official  
it was one which I was not at liberty, under my  
gations, to decline. The offence was an act of  
tion, and a denial of the authority of the Grand  
ch, if passed over in silence, would establish a

precedent ruinous to all Masonic government. I am happy to be able to add, however, that within a few days the R. V. Grand Master has reported that this Lodge has paid the tation Tax for 1867, and has made its returns and paid the dues for the current year, and the mandamus was returned without further process."

The report of the District Deputy Grand Master for the year (1868) upon this subject was as follows:—

"On my visit to ——— Lodge, which had not paid the tax for last year, I made a full statement to them of the condition of things, and of what the result to them would be if they still refused to pay, and gave them three days in which to arrange it. Within that time, they paid the tax for last year in full, and paid for thirty-seven members for the present year, accounting for the balance of members returned, as six returned to pay, and fifteen as non-paying or not accessible."

In 1869 the return is as follows:—

" Number of members returned last year, 38 paying, 16 non-paying	
Admitted this year none . . . . .	
Dimitted . . . . .	
Died . . . . .	
Present number of members . . . . .	
Members within our reach . . . . .	

and their names only are given in the list of members returned. Of these twenty-three are named under the head, "members returning the Grand Lodge tax of \$1.00," and fourteen are named under the head of "members not paying the Grand Lodge tax." No candidates were initiated during the year 1869, and no work was done according to the return.

In the year 1870, the District Deputy Grand Master reported:—

Lodge has made no report or paid any Grand dues for the year, and although I have written the Master and Secretary in regard to the matter, I received any answers to my communications." A complete return was afterwards rendered and a part of it, the receipt being dated Dec. 24, 1870. On the 1st of Feb, 1871, the D.D. Grand Master made a settlement of the dues for its dues in 1869 and 1870.

In the year 1871 the D.D.G.Master reports as follows:—

On Wednesday evening, October 25, visited ——— Lodge. The weather was stormy, and but few members were present. The report was not as accurate as I had reason to expect, but the main was substantially correct. Their Records have been as well and accurately kept as they should be. Their returns and fees were not ready, and at the time of this report, December 2d, have not been rendered. The condition of this Lodge is not at all satisfactory, on the contrary, very unsatisfactory; and my hopes, one that they would come out from under the cloud that hangs over them, have not been realized. It may become necessary for the Grand Lodge to take some action in regard to this matter. The assurance, at the time of my visit, from the Secretary, that their returns with the fees should be rendered within one week. I have written three times to the Secretary, but have not seen the W.M. in regard to the matter, but have not been able to advance the matter."

For that year was afterwards received, the Discharge of the Grand Master's receipt bearing date December 2, 1870, which, though incomplete, was more satisfactory than any that had been rendered for several years. I was, therefore, encouraged to hope that a better spirit was beginning to prevail, and that this Lodge would soon resume the high position which

it had occupied, until within a few years, as one of the  
and best Lodges in the jurisdiction.

It was, therefore, with extreme disappointment and  
that I read the following letter, received on the 5th inst  
the District Deputy Grand Master.

OFFICE OF THE DISTRICT DEPUTY GRAND MASTER  
—— MASONIC DISTRICT OF MASSACHUSETTS  
Dec. 3, A.D. 1872, A. L.

SERENO D. NICKERSON, *M. W. Grand Master* : —

DEAR SIR AND BROTHER, — Herewith I hand you an abstract  
Reports from the Masonic District under my charge for the year  
Aug. 31, 1872.

I have delayed almost to the last moment in the hope that I could  
report from every Lodge in the District. One came in last evening  
one has not reported or paid any dues yet. Something will have  
done with this Lodge, to bring them to a sense of their duty. My  
with them is well-nigh exhausted, and longer forbearance will cease  
a virtue. I will see you in reference to this at the meeting of the  
Lodge.

I find it impossible to get complete reports, arising from the irregular  
manner in which their Records have been kept in past years, and the  
stant change of Secretaries, some of whom do not appear to understand  
their business. I don't know how this can be remedied; perhaps you  
have some suggestion to make in regard to this matter.

Yours fraternally

—— ———, *D. D.*

I have recited these facts at length, although they are  
all nor in some respects the most offensive acts of insubordination  
tion of this Lodge, and its Worshipful Master, in order that  
you might see that I had good grounds for the very course of  
action which I took in the premises.

Immediately upon the perusal of the letter just quoted  
the D.D.G. Master, I wrote the following letter to the  
shipful Master of the Lodge in question, and mailed it to  
address, on the day of its date.



GRAND LODGE OF MASSACHUSETTS,  
OFFICE OF THE GRAND MASTER,  
BOSTON, Dec. 5, 1872.

Master of ——— Lodge:—

As has been the case for several years past, the Returns of your Lodge have not been received at this office without any report or dues from you.

The Constitutions expressly declare what returns you shall make, and when you shall pay and when. Every member of your Lodge, at his solemnly promised that he would "stand to and abide by all the regulations and institutions of Freemasonry, together with the particular regulations of the Most Worshipful Grand Lodge under whose jurisdiction you are," and you have taken an additional obligation "strictly to obey every edict of the Grand Lodge."

By neglecting these solemn promises, you and your Lodge have repeatedly and wilfully violated the Constitutions and Regulations of the Grand Lodge, and disobeyed the orders of your superiors in the Craft. It is a disgrace to you and your Lodge that your conduct in this respect has become a shame and a disgrace to the Craft, which cannot be longer. My predecessors have borne with you for years past, but that you would see the error of your ways and return to the path of duty of your own accord. This forbearance, however, seems only to have led you to more and more open and gross insubordination and disobedience.

I have long been determined that this state of things should not continue, and I insist upon your immediate compliance with every iota of the Constitutions and Regulations of the Grand Lodge, so far as may be required, and I give you distinct warning that such compliance on your part shall be strictly and watchfully enforced under the severest pains and penalties.

I particularly enjoin and command you to forward to me immediately a full and complete return of your Lodge for the past year, as required by the Grand Constitutions, and also the full amount of your dues to the Grand Lodge. In accordance with the order of the Grand Lodge, passed on June 14, 1871, I hereby forbid you "to work in any of the Lodges of the Craft" until such returns and dues are placed in my hands.

At my next Stated Communication on the 11th inst. I shall make a full and complete report of your conduct to the Grand Lodge, and recommend that, unless it is accompanied by a full and satisfactory assurance of obedience and respect for the Charter be revoked.

I command you to cause this letter to be read in open Lodge at your next Stated Communication of your Lodge.

Yours, as ever,  
not at your peril.

SERENO DWIGHT NICKERSON,  
*Grand Master.*

In reply to this communication the Master yesterday appeared in person, delivered the returns and paid the dues to his Lodge, and made such explanation as he could. At his earnest request, and upon his assurance that there shall be no further cause to question the loyalty or obedience of his Lodge, I have consented to suppress the name of the Lodge. I have, however, thought it proper to report the case to you, as the action in the premises was so unusual. It is to be hoped that no similar case may occur hereafter.

With this single exception I believe a spirit of entire loyalty to the Grand Lodge prevails throughout the jurisdiction, and I trust the members of this Lodge will speedily place themselves in accord with their Brethren.

All of which is respectfully submitted.

SERENO DWIGHT NICKERSON,

*Grand Master*

The Auditing Committee presented their Annual Report, which was accepted and ordered to be recorded.

#### REPORT OF THE AUDITING COMMITTEE.

GRAND LODGE OF MASSACHUSETTS

Boston, December 11, 1872

The Auditing Committee of the Most Worshipful Grand Lodge have attended to their duty, and respectfully submit the following report:—

They have examined the books and accounts of the Grand Treasurer, and find the same to have been correctly and regularly kept, and his payments duly authorized and properly vouched.

For the year ending December 11, 1872, he charges himself with the following

## RECEIPTS.

Balance forward	\$15,364.07
Donations	2,900.00
Members, steam and taxes	27,485.97
Deputy Grand Masters for returns	30,447.35
Applications, charters and Lodges under dispensation	920.00
Sold materials	245.00
Relief Committee	1,736.35
Insurance premium returned by Companies failed in connection with Chicago fire	292.45
Total	<u>\$79,091.19</u>

The Treasurer claims to be credited with the following:

## PAYMENTS.

Life bonds paid and cancelled	\$600.00
Life bonds	24,455.08
Printing, binding, advertising and lithographing	5,816.70
Electricity	4,972.50
Steam and gas	4,257.41
Secretary and Grand Treasurer	3,280.56
Repairs and cleaning Temple	2,144.90
Regalia, and repairs on same	2,396.03
Repairs on Temple	1,830.64
District Deputy Grand Masters	1,217.84
Life bonds	750.00
Deputy Grand Master and Grand Officers, laying Cornerstones, dedicating halls, constituting Lodges, installing	
Deputy Grand Master attending funerals	385.12
Books and stationery	80.15
Principal of mortgage	\$10,000.00
National Bank,	\$3,000.00
Total payment	<u>\$65,186.93</u>
Balance on hand in cash to be carried to new year	13,904.26
Total	<u>\$79,091.19</u>

The indebtedness of the Grand Lodge is as follows:

Mortgage to Provident Institution for Savings . . . . .	\$
Notes to Masonic Bodies . . . . .	\$
Note to Third National Bank, Boston . . . . .	\$
Less cash on hand . . . . .	\$
Net indebtedness of the Grand Lodge, Dec. 11, 1872	

Your committee beg leave also to report that they have examined the Records of the Recording Grand Secretaries and find them to have been accurately kept and properly recorded.

All of which is respectfully submitted.

PERCIVAL L. EVERETT,  
H. HOSFORD,  
S. P. OLIVER.

The Grand Treasurer submitted his Annual Report on the Sinking Fund, which was adopted.

REPORT OF SINKING FUND.

IN GRAND LODGE OF MASSACHUSETTS  
December 11,

The Grand Treasurer has received during the past year from the District Deputy Grand Masters:—

For members' tax and commutation . . . . .	\$
The amount reported last year as received in 1867, 1868, 1869, 1870 and 1871, was . . . . .	\$
Making a total of receipts under decree passed March 13, 1867, of . . . . .	\$

All of which has been applied to the reduction of the debt of the Temple.

Respectfully submitted,  
JOHN McCLELLA  
Grand Treasurer

ur for the election of Grand Officers having  
 return of the voters was made by the Grand  
 rom which it appeared that the whole number  
 at might be cast was four hundred and eighty-

:—

s . . . . .	35
members . . . . .	24
and forty-three Lodges represented, — votes . . . . .	429
g a total of . . . . .	<u>488</u>

W. Grand Master, having requested the R.W.  
 Grand Master to assume the Oriental Chair,  
 om the Grand Lodge, conducted by the W.  
 rshal, the Brethren all rising.

and Lodge was called from labor for the space  
 utes.

uming labor, it was ordered that the Grand  
 w proceed to the election of M.W. Grand

eputy Grand Master appointed as Tellers to  
 ort and count the votes for Grand Master, R.W.  
 . Train, W. Josiah C. Fuller, and W. Richard

ommittee reported the whole number of votes for  
 rand Master to be four hundred and twenty,  
 red and nineteen of which were for M.W.  
 ight Nickerson, of Boston, and he was declared  
 ed Grand Master for the year ensuing.

eputy Grand Master appointed as the committee  
 pon the Grand Master, inform him of his re-  
 nd introduce him to the Grand Lodge:—

R.W. WINSLOW LEWIS . . . . .	Past Grand
R.W. JOHN T. HEARD . . . . .	“ “
R.W. WILLIAM D. COOLIDGE . . . . .	“ “
R.W. CHARLES C. DAME . . . . .	“ “
R.W. WILLIAM S. GARDNER . . . . .	“ “

The committee, with the Grand Marshal and Stewards, waited upon the Grand Master, and conducted him to the Grand East, the R.W. D. Grand Master announced to him his re-election in the following words:—

**MOST WORSHIPFUL:**— One year ago to-day the Masters of this Commonwealth, by their representatives, who convened in this Grand Lodge, chose you to be their Grand Master, and in a circumstance almost unprecedented in the history of this Grand Lodge you received every vote.

That you have fulfilled their expectations in the discharge of the arduous duties of your high office, and that they appreciate the untiring energy, ability and devotion which characterized your course during the past year is evinced by their having re-elected you Grand Master for the ensuing year.

The M.W. Grand Master responded as follows:—

**RIGHT WORSHIPFUL DEPUTY GRAND MASTER AND BREthren OF THE GRAND LODGE:**— I appreciate, most highly, the renewed evidence of your confidence, and assure you that it will be my constant endeavor to demonstrate that it has not been misplaced. The duties of the office which you have assigned me are exceedingly laborious, involving, as I have learned from the past year's experience, great sacrifice of time, and personal convenience and comfort. I shall endeavor to make them very cheerfully, in the hope that I may be able to

to contribute, in some degree at least, to the usefulness of the Fraternity in this jurisdiction. I hope that it may become my duty in the future, as it has been in the past, to make some appointments, and render such services as may not meet the approval of all the members. If such cases shall occur I beg you to believe that they are not dictated by any private or personal motives, but by a sincere desire to promote what I confidently consider the interests of the Craft. No member of the Fraternity more highly, or more ardently desires, the applause of the Brethren than I do; but I should not value, and I will not incur, the expense of a good conscience. With this assurance of your candid judgment of my conduct of affairs, and your generous support; with these on your part, and the confidence and devotion on the part of your Grand Master, I have no doubt to anticipate a year of renewed and increased success to the cause of Freemasonry in Massachusetts.

The Grand Master, having resumed the Grand East, elected R.W. Charles C. Dame, W. Charles T. Perkins, and W. John Haigh a committee to collect, sort and count the votes for Senior Grand Warden.

At the call of the Recording Grand Secretary, it was determined that at the call of Lodges be dispensed with in voting for the remaining elective officers.

The committee reported the whole number of votes for Senior Grand Warden to be four hundred and one, of which Henry Endicott, of Cambridge, had three hundred and twenty-two, and he was declared elected Senior Grand Warden for the ensuing year.

The same committee was instructed to receive, sort and count the votes for Junior Grand Warden.

The committee reported the whole number of votes cast for Junior Grand Warden to be two hundred and fifty-four, of which R.W. Joseph K. Baker, of Detroit, had two hundred and forty-six, and he was declared elected Junior Grand Warden for the ensuing year.

R.W. Wyzeman Marshall and Edward Avery, and Joseph Winsor, were appointed a committee to sort and count the votes for Grand Treasurer.

The committee reported the whole number of votes cast for Grand Treasurer to be two hundred and eighty-eight, all of which were for R.W. John McClelland, Boston, and he was declared elected Grand Treasurer for the year ensuing.

R.W. Samuel C. Lawrence, Samuel P. Oliver and Andrew G. Smith, were appointed a committee to sort and count the votes for Recording Grand Secretary.

The committee reported the whole number of votes cast for Recording Grand Secretary to be three hundred and two, all of which were for R.W. Charles H. Titus, Boston, and he was declared elected Recording Grand Secretary for the year ensuing.

R.W. William D. Coolidge, Samuel P. Oliver and Andrew G. Smith, were appointed a committee to sort and count the votes for four Directors, two of each class, to be elected for two years.

The committee reported the whole number of votes cast for Directors, to be two hundred and twenty-five. That R.W. Charles Levi Woodbury, of Boston, of



had two hundred and twenty-two; R.W. Sam-  
awrence of Medford, of the first class, had two  
and nineteen; R.W. William F. Salmon, of  
f the second class, had two hundred and twenty-  
Henry Endicott, of Cambridge, of the second  
two hundred and twenty-two, and they were  
declared to be elected Directors, for the term of

Newell A. Thompson, Bro. Joseph B. Mason  
Henry W. Hartwell, were appointed a committee  
, sort and count the votes for Auditing Com-

committee reported the whole number of votes  
Auditing Committee to be one hundred and  
That R.W. Percival L. Everett, of Boston, had  
red and seventy; R.W. Samuel P. Oliver, of  
had one hundred and seventy; W. Hocum Hos-  
Lowell, had one hundred and seventy, and they  
clared elected Auditing Committee for the ensuing

committee on Healing submitted the following  
n the petition of William H. Clemence, of

OF COMMITTEE ON HEALING ON THE PETITION OF WIL-  
LIAM H. CLEMENCE, OF LOWELL.

IN GRAND LODGE OF MASSACHUSETTS.  
ANNUAL COMMUNICATION,  
December 11, A.L. 5872.

committee on Healing, to whom was referred the peti-  
William H. Clemence, of Lowell, for a formal healing,

having considered the subject matter of the petition, r  
fully report :—

That this case furnishes an illustration, though a humb  
of the wide-spread and pervading destruction caused by  
cent calamitous fire in this city. The case had been inves  
and a report prepared, which, together with the petitio  
papers annexed, and a report and accompanying papers  
case of Silas Megquier, were sent, on the day previous  
fire, to the office of R.W. Bro. Edward Avery, for his ex  
tion and signature. But the fire, or gunpowder, reachi  
building in which R.W. Bro. Avery's office was locate  
sumed these papers, among others vastly more import  
him, and the present report is founded wholly upon the m  
of the Chairman, which, as he believes, retains a firm  
upon the facts contained in the papers destroyed.

In the year 1863, the petitioner, then a resident of I  
made application for the Degrees in Masonry to Ancien  
Lodge, of that city, and was rejected. In 1869 he re  
from Lowell to North Carolina, having accepted a posi  
the employment of the U. S. Government, and with th  
intent then to change his domicile to N. Carolina. Havin  
removed he applied for the degrees to Tabasco Lodge,  
State, was accepted and received the Three Degrees.  
application to Tabasco Lodge, he stated that he had bee  
viously rejected in Ancient York Lodge, and in his petit  
healing he affirms his belief that Tabasco Lodge h  
knowledge of the provisions of our Constitutions relat  
rejected candidates, and supposed that from his residence  
Carolina they had the right to admit him and confer upo  
the degrees. He also avers that *he* was entirely ignor  
those provisions, and received the degrees at the har  
Tabasco Lodge in perfect good faith, and without the sl

violate our regulations. In 1871, his health having  
from the climate of N. Carolina, he removed his resi-  
dence to Lowell, and on his arrival there learned for the  
first time that the degrees had been wrongfully conferred upon  
Tabasco Lodge, and that his status as a Mason was  
therefore irregular and illegal. It is, perhaps, hardly necessary to  
state that he did not, prior to his admission by Tabasco Lodge,  
receive the necessary recommendation of Ancient York Lodge,  
or the consent of the M.W. Grand Master of this Common-  
wealth, or the Ancient York Lodge, to whom the petitioner  
applied, for a course, be well known, endorses his statements, and  
in the granting of his request, by formal vote, under  
the authority of the Lodge, and with the signature of the Secretary,  
a certificate was attached to the petition. Under these circum-  
stances, our committee recommend that the prayer of the  
petitioner be granted.

For the committee,

TRACY P. CHEEVER,

*Chairman.*

Report was accepted, and the recommendation that  
the petitioner be formally healed, was adopted.  
The committee to whom was referred an alleged mis-  
conduct in the case of Seth Winslow, by a former  
Grand Officer and permanent member of this Grand  
Lodge, presented the following report:—

IN GRAND LODGE, December 11, A.L. 5872.

The committee of the Grand Lodge appointed at the Quar-  
terly Communication in June last, in relation to certain im-  
proper representations made by a former Grand Officer, in the  
case of Seth Winslow, have considered the subject and beg  
to report:—

It appears from the report of the committee, of which Tracy P. Cheever was chairman, made to this Grand at that Communication, that the Grand Lodge of New shire, in the matter of complaint of this Grand Lodge in relation to the case of Seth Winslow, acted upon information which it believed to be authentic, and your committee had reason so to believe. It further appears, from report, that on official inquiry, this information, so believed to be authentic, was wholly erroneous and fabricated, and was given at Concord, New Hampshire, in the ante-room of the Grand Lodge of New Hampshire, by Bro. ——— permanent member of this Grand Lodge, and a Grand Officer, who, it seems from this report, must have been there for that very purpose with Seth Winslow, and succeeded in that purpose, by so misleading the Grand Lodge of New Hampshire.

Your committee find that the conduct of Bro. ——— in this regard was wholly unmasonic, and a manifest interference with the relations subsisting between the two Grand Lodges of which this Grand Lodge, in justice to herself and her sister Grand Lodge, is bound to take notice. They therefore find that this misconduct of Bro. ———, as shown by the official record and correspondence, is such as to render the unworthy of permanent membership in this Grand Lodge.

CHARLES C. DAME,

G. WASHINGTON WARREN,

NEWELL A. THOMPSON,

*Committee*

The report having been accepted, it was moved by R.W. George W. Warren, That for reasons stated in the report that has just been accepted by the Grand L

of R.W. Bro. ——— be stricken from permanent members of this Grand Lodge.

By this motion it was moved by W. Bro. Josiah ——— to defer action upon this motion until the next Communication, and that the Grand Secretary be directed to notify Bro. ——— of the pending action, and that the motion prevailed.

The committee to whom had been referred certain amendments to the Grand Constitutions made report as follows:—

#### REPORT OF COMMITTEE ON PROPOSED AMENDMENTS.

IN GRAND LODGE, Dec. 11, 1872.

The committee appointed to consider the amendment to Article III., Part I., of the Grand Constitutions, report:—

In the judgment of your committee, the amendments should not pass, inasmuch as they are not aware of any amendments proposed at an earlier meeting of the Grand Lodge at the regular Communications. They also are of the opinion that a Special Meeting should be called at an earlier hour in the month than now provided for, and that the election should take place at two o'clock P.M. If the Grand Lodge at its next meeting should be called at eleven o'clock A.M. the amendments required to be made before the election takes place should be submitted to the Grand Lodge, and the election should take place at two o'clock P.M.

For the purpose of presenting the views of your committee to the Grand Lodge they submit the following amendments:—  
Section 1, Article III., Part I., by striking out the number in the third line and adding, after the words

P.M., the words, "The Annual Communication of the Lodge shall be held in the City of Boston on the Wednesday of December, at 11 o'clock A.M."

Also amend Section 1, Article VI., Part I., by striking the figure "3," and inserting instead thereof the figure

Respectfully submitted,

WILLIAM S. GA

J. WINSOR,

JOHN HAIGH.

The report was accepted, and the amendments by the committee were referred to R.W. John T. W. William T. R. Marvin and W. Henry G. Fa

The same committee made further report as fo

IN GRAND LODGE, Dec.

The committee to whom was referred the amendment to Section 4, Article IV., Part III., respectfully report:

That the same ought to pass. The whole section read

SECT. 4.—No Lodge under this jurisdiction shall expel a member from the rights of Masonry for the non-payment of dues. The highest penalty for such delinquency shall be forfeiture or suspension of membership. Which penalty shall not be imposed until the delinquent has been duly notified of the time when, and place where action will be taken in each case.

Respectfully submitted,

WILLIAM S. GA

J. WINSOR,

JOHN HAIGH.

Report being received, R. W. Benjamin Dean submitted the following addition to the amendment, viz. :  
"The residence of the delinquent is out of the jurisdiction of this Grand Lodge, or unknown, no notice shall be

The Grand Master decided that the amendment referred to by the committee, as amended by the proposed amendment, must, under the rules, go to a committee and be reported for action at the next Quarterly Communication. The amendment as amended was therefore referred to a committee consisting of William S. Gardner, W. Joseph Winsor and W. H. Cobb.

The committee to whom was referred the petition of J. H. Cobb, of Dedham, for restoration to the rights and privileges of Freemasonry, made report, which was adopted, and the recommendation to grant the petition adopted.

#### REPORT OF COMMITTEE ON PETITION OF J. H. COBB.

IN GRAND LODGE, Dec. 11, 1872.

The committee to whom was referred the petition of Jonathan Cobb, of Dedham, praying that he may be "restored to the rights and privileges of Freemasonry," respectfully

in 1846 said Cobb, then a member of Constellation No. 1 of Dedham, was expelled by this Grand Lodge from all the rights and privileges of Freemasonry, under the 2d Section of Article, Part 1st of its Constitutions, which reads

—  
"A Charter (of a Lodge) when declared forfeited, shall

be returned to the Grand Lodge, with the records, By-seal, regalia, funds, and other property of the Lodge, of description; and all members of the Lodge who shall refuse to make such surrender, or who shall vote to divide the funds thereof among themselves, or to appropriate them in any way than is herein designated, shall be liable to expulsion from all the rights and privileges of Freemasonry."

The specific charge, on which the petitioner was arraigned before the Grand Lodge in 1846, is contained in the words: "any member who shall vote to divide the funds of the Lodge (meaning the Lodge) among themselves, or to appropriate them in any other way than is herein designated, shall be liable to expulsion." On this charge the petitioner, with two associate members of said Constellation Lodge, after a fair and impartial trial, after every indulgence had been shown him, and every opportunity offered for a reparation of his wrong-doing, was found guilty, and solemnly expelled from all the rights and privileges of Freemasonry.

Your committee have not thought it necessary for the present purpose to examine the proceedings had at the trial, nor to consider the sufficiency of the evidence on which the expulsion was decreed by the Grand Lodge. They leave the matter as it stands, and as it has stood for more than a quarter of a century. The question then is simply one of *pardon* for the offence committed. The petitioner claims to have acted under the false impression that a majority of the members of the Lodge had, on its dissolution, a lawful right to divide and distribute its funds, as they should individually determine. This was his error, and the root of his offence; an obstinate persistence in it led him into the difficulty from which he now prays the Grand Lodge to relieve him; and as a reason for a favorable consideration of his petition, he says, "He has



a believer in the truths and principles of Freedom and has steadfastly maintained his love and friendship to the Fraternity, as well in the dark days of her distress and affliction, as in these bright days of her unexampled prosperity; and that he has ever believed that his obligations to her have been and are now binding upon him." Your petitioners do not, nor have they any desire to question the truth of this statement. The petitioner is a gentleman of high rank and of honorable social position, sustaining a high position among his fellow-citizens of unimpeachable integrity. He is now near the close of his earthly career, and is, very old and laudably, desirous of passing the remaining years of his life in reserve for him, in honorable fellowship with his Brethren. In this natural and commendable purpose your petitioners desire to aid him. His petition comes to this Grand Lodge, indorsed by the W. Master and officers of the Lodge at the place of his residence, and in the membership of which he hopes hereafter to become affiliated. These Brethren have cordially recommending his case to "the favorable consideration of the Grand Lodge." In the confidence of this recommendation and in the spirit of that principle of moral justice which teaches that errors of judgment, though usually productive of evil results, do not necessarily imply evil intention, your petitioners recommend that the prayer of the petitioner be granted, and that he be, and hereby is, restored to all his rights and privileges as a Mason, on the condition, and when he shall pay into the treasury of the present Constellation, at Dedham, a sum equal to that which he received from the division of the funds of the original Lodge of the same name in 1845; and, further, that he shall, in the body of the Lodge, renew his obligations of fealty to this Grand Lodge, and its Constitutions and regulations.

The W. Master of said Constellation Lodge is hereby authorized and directed to superintend the fulfilment of these conditions, and make report of his doings in the premises, to Grand Lodge at its Quarterly Communication in March next.

Respectfully submitted,

CHARLES W. MOORE,

N. A. THOMPSON,

NATH'L GREENE.

The committee on the Jurisdictional Limits of Lodges, as affected by Municipal Changes, submitted the following report:—

REPORT OF COMMITTEE ON JURISDICTIONAL LIMITS OF LODGES.

IN GRAND LODGE, Dec. 11, 187

At the Quarterly Communication of the Grand Lodge, June last, the undersigned were appointed a committee, whom was referred the following:—

"*Resolved*, That the whole subject of limiting the jurisdiction of Lodges to the territory originally given them by their Charters, be referred to a committee to report at the next Quarterly Communication."

The resolution is an important one, and deserves careful consideration. There are two classes of Lodges to which it may be held to relate.

First, Lodges chartered within certain towns or cities, whose municipal limits have been, or may be, changed by State legislation; and

Second, Lodges located by their Charters within a certain portion of a municipality.

There are a number of Lodges of each class, and by the decisions of this Grand Lodge in part, and by long usage,

n of both classes is held to be widely different from  
by their Charters.

oming within the first class have been at different  
sidered by the Grand Lodge.

, Fellowship Lodge was chartered "within the town  
water." In process of time, that town was, by the  
e, divided into four towns, North Bridgewater, East  
er, West Bridgewater, and Bridgewater. Fellowship  
d its meetings in that part of the old town called  
er, and when, at the March meeting of 1862, the  
f its jurisdiction was passed upon, upon the recom-  
of an able committee, it was decided that it was  
the new town of Bridgewater.

committee in that case held Fellowship Lodge limited  
w Bridgewater, because of the Constitutional provis-  
in Part IV., Article III., Section 5, that "appli-  
initiation shall be made to the Lodge in the town or  
the petitioner resides, if there be a Lodge therein."  
Fellowship Lodge claimed to be a Lodge in all the  
embraced in its Charter, and to be as much a Lodge  
t of its territory as in the other; but the decision  
wise. It is apparent that the decision in that case  
argely of convenience, and because suited to the  
the particular case, rather than a necessary logical  
from the premises. Otherwise, if the new towns had been  
th Bridgewater, East Bridgewater, West Bridgewater,  
Bridgewater, Fellowship Lodge would have had no  
er, and the Legislature of the Commonwealth would  
d out a Lodge created by the Grand Lodge, by simply  
e town, leaving no portion of it with the old name.  
id that the Lodge might in that case elect which of  
owns it would hold its meetings in, and thus elect

its own jurisdiction, we should have a new doctrine. It be no longer the act of the Legislature or of the Grand Lodge but the act of the subordinate Lodge defining its own jurisdiction.

One provision of the Constitutions, which is held to limit the jurisdiction of Lodges, is the one quoted; and that relates to applications for initiation, — that they must be made to the Lodge in the town where the petitioner resides, if he *be a Lodge therein.*”

Now where was Fellowship Lodge? Was it not the Grand Lodge placed it? Where did the Grand Lodge place it? Did it not place it in all the territory of the towns, in one as much as the other? If not, where did the Grand Lodge place it? If the Grand Lodge placed it there, how did it cease to be there until the final action of the Grand Lodge? It certainly was not in contravention of the provision of the Grand Constitutions alluded to, for the Grand Lodge certainly place the same Lodge in as many towns as it may see fit.

If it was located “within” the town of “Bridgewater” was “therein.” The Charter says “within.” The Constitutions, “therein.” The object was to forbid one Lodge violating the jurisdiction of another; and the provision may be construed as if it read, “if there be a Lodge having Charter jurisdiction therein.”

Your committee has considered the provision relating to initiation first, because it is the only one referred to in the report alluded to, and because the question raised was one of jurisdiction. There is another to which many of the resolutions already made aptly apply. It is Part IV., Article I., Section 5: “No petition for the removal of a Lodge from the place which it is located shall be sustained in Grand Lodge,

is sanctioned by the District Deputy Grand  
the District where said Lodge is situated, and has  
ation of the Lodge nearest the place where the  
tended to be held; the same to be signified in  
the Grand Lodge. Nor shall any Lodge hold  
unless authorized by the Grand Master, in any place  
the one designated in their Charter, under the  
a forfeiture thereof."

ision distinctly affirms the location of a Lodge to  
tion fixed by the *Charter*. Its meetings must be  
nowhere else, under pain of forfeiture; and it cannot  
etings elsewhere. No petition for the removal of a  
n the place of its *Charter* shall be sustained in  
ge, unless sanctioned, etc.

this but the declaration of the Supreme Masonic  
the Charter, and the Charter only, determines the  
d jurisdiction of the Lodges?

nd Lodge gives jurisdiction, and no body of men but  
Lodge can take it away.

y alternative was the one adopted in the Bridge-  
— that the jurisdiction followed the part of the  
ing the name, and that therefore, without the action  
and Lodge, East Bridgewater and West Bridge-  
lost to the Lodge. We have already given reasons  
result should not follow. If it does, then we have  
ly, viz., the Grand Lodge cannot change the jurisdic-  
dodge without the sanction of the D.D. Grand Master  
earest Lodge; but the State Legislature can. In  
is, the Legislature has a greater control over the  
a of Lodges than the Grand Lodge which created  
d we shall presently call attention to the fact that  
Lodge, while undertaking to follow the same general

doctrine of legislative authority over the Charters of this Lodge, and the jurisdiction of its subordinates, has presented us with samples of this anomalous doctrine while giving widely different application; for when the corporation of the City of Roxbury was annihilated by its annexation to Boston, we have held that the Roxbury Lodges became Boston Lodges, and by the annihilation of the corporate powers of Dorchester and the annexation of Dorchester to Boston, the Dorchester Lodges became Boston Lodges; that the Legislature has located them all over Boston, with all the consequent jurisdiction, "without the sanction of the District Grand Master and the approbation" of the Boston Lodge.

But before considering the case of the Boston Lodges, I present a state of affairs so important as to have compelled a careful examination of the entire subject, your communication would call attention to another instance, in which the question is presented in a somewhat different shape.

At the March Communication of 1871, the Grand Master, in his address, having in mind doubtless the Bridgewater decision, says:—

"Since the last meeting of the Grand Lodge, a new town, by the name of Ayer, has been formed out of the old town of Groton, embracing its limits that portion heretofore known as Groton Junction, and extending to the South Groton. Previous to the establishment of Ayer, there were two Lodges in Groton; one (St. Paul's) until very recently held its meetings at the centre of the town, and the other (Caleb Butler) held its Lodge room at the Junction. The Charter of St. Paul's Lodge was transferred to the town of Groton. For want of proper accommodations at the Centre, St. Paul's Lodge, within the last year, has removed temporarily to the Junction, and has occupied the apartments of Caleb Butler Lodge.

"It would seem that some action should be taken by the Grand Lodge empowering Caleb Butler Lodge hereafter to meet in Ayer, in the town of Groton.

"Upon application of the W. Master of St. Paul's Lodge, I authorized that Lodge to meet in Ayer until the Quarterly Communication of

me next, agreeably to the provisions of the Grand Constitu-  
V., Article I., Section 5, which provides that no Lodge, unless  
by the Grand Master, shall hold meetings in any place other  
designated in their Charter, under the penalty of a forfeiture

e presumed that at the expiration of the time designated, situa-  
tions for St. Paul's Lodge will be provided in Groton.

dge cannot expect that the Grand Lodge will remove it from  
ver.

er-named town has a population of about two thousand souls,  
and seem that one Lodge was amply sufficient for the wants of  
ity.

received no application from Caleb Butler Lodge, to authorize  
meetings in Ayer.

arter of the Lodge locates it at South Groton, a town having no  
existence, but under that name embracing the principal part of  
the town of Ayer.

Authority contained in the Charter is presumed to extend  
to the new town of Ayer."

the decision in the Bridgewater case is law, neither  
nor Caleb Butler Lodges had any jurisdiction in  
Caleb Butler Lodge has no jurisdiction at all, its loca-  
tion incorporated by another name.

is apparently the opinion of the Grand Master, who  
decided that Caleb Butler Lodge be authorized to hold  
meetings in Ayer.

Grand Lodge took no action upon the jurisdiction  
of Caleb Butler Lodge, but authorized St. Paul's Lodge to hold  
meetings in Ayer. Your committee are of opinion that  
it is had, by its Charter and the unchallenged practice  
of the Grand Lodge, jurisdiction over the two towns of Ayer and

Meeting of the Grand Lodge in March last, St. Paul's  
presented a petition, with all the Constitutional require-  
ments for removal from Groton to Ayer. Each place was within  
the limits of the Charter; the only difference being that they had different

names, and it was removed from that part of its chartered jurisdiction bearing the old name, to the part bearing the new name.

The language of the minutes of the Grand Lodge follows:—

“On motion it was *Voted*, That the prayer of the foregoing petition be granted, and that St. Paul’s Lodge be removed to the town of Ayer.

At the September Communication of the Grand Lodge the following resolution, submitted through the Grand Secretary, was adopted:—

“*Whereas*, That part of the town of Groton in which Caleb Butler Lodge is located by its Charter, has been incorporated by act of the Legislature of the Commonwealth into the town of Ayer, therefore

“*Resolved*, That the jurisdiction of Caleb Butler Lodge shall extend to the territorial limits of the newly incorporated town of Ayer.”

Thus at last two Lodges, having jurisdiction over Groton, including South Groton, or Ayer, became limited to the town of Ayer.

At the June Communication of this Grand Lodge, in accordance upon a recommendation of an able committee, it was

“*Voted*, That by the annexation of the City of Roxbury to Boston, the Lodges located in the former place have become Lodges located in Boston, and as such are entitled to all the immunities and privileges incident to that relation; and the provisions of Section 5, Article II, of the Constitutions of the Grand Lodge, no longer apply to the relations between the Boston and formerly Roxbury Lodges.”

And at the Communication in June last, the members designated were appointed a committee to report upon the questions of the jurisdictional limits of Union Lodge, of Dorchester and Lafayette Lodge, of Roxbury, and reported that they had settled the questions by the vote of the Grand Lodge, in



reference to the Roxbury Lodges, and the report  
d.

the undersigned were wrong in not investigating the  
her at that time, and in following a precedent made  
cular purpose, only suggesting doubts as to the  
of the course pursued, they are the more anxious to  
case thoroughly now, that the future action of the  
ge may be based on some principle applicable to  
majority of cases.

ase of Fellowship Lodge, all of Bridgewater that  
w names was held lost to the Lodge.

ase of St. Paul's Lodge, all of Groton that took a  
was taken away from the Lodge, and it had to peti-  
the right to meet in its own chartered limits, and  
er Lodge lost all right because of change of name.

re of the corporations and corporate territory of  
nd Dorchester was held, not to deprive the Lodges  
ion, but to increase their jurisdiction; to spread it  
hole of Boston, and to extend the jurisdiction of the  
dges over both Roxbury and Dorchester, in each  
yond their chartered limits, without the consent (as  
id) "of the District Deputy Grand Master, and the  
n of the nearest Lodges."

ange of town names, Fellowship Lodge is limited to  
n of four thousand, instead of sixteen thousand.

ange of town names, St. Paul's Lodge was also  
jurisdiction. But Union Lodge, of Dorchester, by a  
ame, had its jurisdiction increased from about fifteen  
o two hundred and fifty thousand, and the Roxbury  
eived a similar increase.

n of Brighton is seeking to be annexed to the City  
when that takes place, if the same rule is adopted,

instead of a jurisdiction of a population of five thousand have two hundred and fifty-five thousand, or fifty times the present jurisdiction.

Of course, if we leave out of view Charters and Constitutional provisions altogether, the Grand Lodge should adopt any rule, adopt one which will more nearly do justice to all. And if it is expedient to establish local jurisdictions, it is not expedient to have them abolished without action or even consideration of the Body which created them.

If it were ever wise that the Lodges of Roxbury should be limited to the territory of Roxbury, and the Lodges of Dorchester to the territorial limits of Dorchester, it is wise that they should be now similarly limited. There is no reason why all over the Commonwealth out of Boston, Lodges should be confined to narrow limits, and in Boston all barriers should be obliterated, and all our Lodges merged into one common jurisdiction.

Already twenty-three Lodges have a common jurisdiction over one-fifth of the population of the Commonwealth, and the process of annexation to Boston continues as advocated. We will have thirty-three Lodges and a wider common jurisdiction. The sailor of East Boston, escaping the scrutiny of his neighbors, trades who know him, can knock for admission where Dorchester once was, and the land speculator of Dorchester can be able to tempt with his money the poorer toilers of the sea.

Masonry in Massachusetts has prospered under a system of limited jurisdictions. The system has worked well. They have been the Masonic homes of their several jurisdictions. They have felt that they were responsible for the character of these Masonic homes, and nobly have they borne that responsibility, and maintained their characters unblemished.

Let us not free them from their responsibility. Some

which may have foraged for material far and wide at first like a confined jurisdiction, but it will be them. Instead of a crowd unknown to each other, in time find themselves a Society of Friends and and will be all the better pleased with the results, and er Masons.

no practical difficulty in adhering to the system that red so well. The original limits of Roxbury and are well defined and well known, and the Breth- ustomed to them. East Boston and South Boston t places, separated from the rest of the city by ndaries, the same in kind as those which separate Charlestown and Chelsea, from the City of Boston. ay arise instances, as in the case of Eliot Lodge nits may require adjusting as the exigency may be y time. In such cases the question of jurisdiction should be referred to the Grand Master.

nittee recommend that the Constitutions be amended to Section 5, Article I., Part IV., the following,

es by the Legislature of the Commonwealth of Municipal Cor- the boundaries of the territory thereof, shall be held to way the jurisdiction of Lodges.

ated by their Charters in particular sections of Municipalities, he same jurisdiction therein as if said sections were entire s, and where the boundaries of such sections are uncertain, determined by the Grand Master for the time being."

of the action of the Grand Lodge with reference to in Roxbury and Dorchester, and of there being in distinction between the jurisdiction of any of the in the limits of Boston, the committee recommend of the following Resolutions: —

"*Resolved*, That hereafter Lodges located by their Charters late cities of Roxbury and Dorchester, and within those parts called South Boston and East Boston, shall have the same they would have had, if said places were separate Municipal Corporations, and said jurisdiction shall be respected by other Lodges accordingly."

"*Resolved*, That all applications for the Degrees by persons within the City of Boston shall state the street and number of the house in which the applicant resides."

Respectfully submitted.

BENJAMIN DEAN

HENRY S. BUNN

Co.

The report was accepted, and the proposed amendments referred to R.W. Charles C. Dame, Seaverns and W. Thomas W. Davis.

On motion it was *Voted*, That the resolutions recommended in the foregoing report be referred to a committee.

The committee to whom was referred the petition of Spencer Lodge for Charter made report as follows:

#### REPORT OF COMMITTEE ON SPENCER LODGE

IN GRAND LODGE, December

The committee to whom was referred the petition of Spencer Lodge, which has been working under a Dispensation dated November 3, 1871, have attended to that duty and leave to report:—

That the petition bears the recommendation of the District Deputy Grand Master of the jurisdiction, with personally borne testimony to the excellence of the work done by the Lodge. The committee also find the records kept and the By-Laws in proper form.,

Therefore recommend that a Charter be granted the

G. WASHINGTON WARREN,  
WILLIAM D. SEELY,  
CHARLES MOORE,

*Committee.*

Report was accepted, the recommendation adopted,  
and granted.

Committee on Charity submitted their Annual  
Report follows: —

REPORT OF COMMITTEE ON CHARITY.

IN GRAND LODGE, December 11, 1872.

*Committee on Charity,*

*In account with Grand Lodge.*

CREDIT.

from Grand Lodge	. . . . .	\$250.00
" " "	. . . . .	500.00
from Winslow Lewis Lodge	. . . . .	100.00
Eleusis	" . . . . .	75.00
St. John's	" . . . . .	50.00
Mt. Lebanon	" . . . . .	50.00
Joseph Warren	" . . . . .	50.00
Zetland	" . . . . .	25.00
		<hr/>
		\$1,100.00

PAID.

	. . . . .	\$71.00
expenses	. . . . .	50.00
to Brethren	. . . . .	396.00
to widows	. . . . .	436.02
	. . . . .	.15
		<hr/>
		953.17
Cash on hand	. . . . .	146.83
		<hr/>
		\$1,100.00

which is respectfully submitted.

For the committee,

ANDREW G. SMITH,  
*Chairman.*

The report was accepted.

W. Bro. John M. Rodocanachi, for the committee whom had been referred a document relating to financial interests of the Grand Lodge, submitted following report, which was adopted: —

#### REPORT ON VOLUNTARY CONTRIBUTIONS.

IN GRAND LODGE, December 11, 1911

The committee to whom was referred the subject of devising a plan for soliciting voluntary contributions, to be applied to the liquidation of the debt of the Most Worshipful Grand Lodge, have attended to that duty and beg leave to report.

That, upon investigation, they find the entire indebtedness of the Grand Lodge to be \$317,000. Of this sum \$100,000 is provided for by the one dollar commutation tax; which, however, should be more properly classed as a suspense account, as, under the present circumstances, it cannot be collected before the expiration of seven years; meanwhile the Grand Lodge finds itself under the necessity of paying interest upon it.

Your committee, desirous to render the burthen to our Brethren as light as possible, had decided to consider the sum of \$100,000 as immediately available, and deducting it from the gross indebtedness of \$317,000, have considered \$217,000 as the sum necessary to be collected by contribution.

Your committee find the number of affiliated Massachusetts is 23,125, making the portion to each Brother \$9.38.

Upon this basis, your committee had prepared a circular which they were about issuing to the Fraternity, inviting each Brother to contribute said sum of \$9.38, or any amount

as his inclination prompted. However, "Man at God disposes." The terrible calamity which has befallen our city, destroying the wealthiest part of our country, upon the consequences of which it is unnecessary to dwell here, prevented the execution of our design, and obliges us to wait for a more favorable occasion.

Our Committee take this opportunity to express the hope that the time is not far distant when this most desirable object will be attained, thus enabling the Brotherhood in Massachusetts to assert its claim as a charitable association, and to distinguish itself for its deeds of charity.

It is remarkable, as it is a lamentable fact, for us to observe that, although Massachusetts as a State stands at the head of the civilized communities for her charities, our State, which claims to be her principal and thoroughly benevolent Institution, has become almost unknown as a charitable in every other part of the civilized world Free-masonry distinguished and revered for its charities.

Our Grand Lodge of England, for instance, has three different Committees of Charity:—

one for distressed Masons; another on schools for the education of the children of deceased Brethren; and a third to see to the support of unfortunate children, whether they belong to the Grand Lodge or not.

Our Grand Lodge of France founded in March, 1840, an Hospital for distressed Masons, where such are received, supported for a certain time, and finally provided with employ-

ment. Our Grand Lodge of Holland, William of Nassau, Grand Lodge, established in 1808 an Institution for the Blind, in which the pupils are taught all the sciences and music. Furthermore, in 1860, the subordinate Lodges distributed in charities,

and for the establishment of a public library, 1,212,000 equal to \$300,000 of our money.

The Grand Lodge of Sweden established, in 1753, a school for young girls, and in 1778, her Majesty the queen was pleased with the interest and management of the institution that she settled upon it an annual income of 25,000 francs.

The Grand Lodge of Germany established at different periods public schools for the education of children, a Hospital for the poor and for orphans, a Lying-in Hospital for women, a Public Library, and a Normal School.

We may be told that our State and City Governments do not provide all these. True, but for their citizens, not for Millions and we have stated that as a State Massachusetts stands at the head of the civilized charitable world; and no one can do it better than the chairman of your committee.

Finally, your committee express again the hope, that the subject will be taken up at a not very distant period, and leave to place it in the hands of the Most Worshipful Grand Lodge.

J. M. RODOCANACHI,  
*For the committee*

R.W. Bro. Tracy P. Cheever, having stated the contents of the Grand Lodge, offered the following resolution, which was adopted:—

“*Resolved*, That, whereas W. Bro. C. G. Carr, of Blackstone, has been impeached before the M.W. Grand Master for acts done by said Carr in his capacity of W.M. of Blackstone River Lodge, and has been summoned to appear at this Annual Communication of the M.W. Grand Lodge to show cause why he should not be dealt with according to the regulations and usages in such cases established; and, whereas, the said Carr appeared and shown cause as required, but has made default thereon, the M.W. Grand Lodge hereby places the said Carr on trial upon the charges and specifications preferred against him under said impeachment.”



said trial, the M.W. Grand Master is authorized and re-appoint three competent and suitable Brethren to take and giving the testimony which may be offered in the case, and same at the next Quarterly Communication of this Grand

nd Master appointed as the committee provided for going Resolution, R.W. Bros. Tracy P. Cheever, G. n Warren and R. Montgomery Field.

committee to whom was referred so much of a report as set forth the constitutional provision o rejected candidates, made report as follows : —

OF COMMITTEE ON CONSTITUTIONAL PROVI-  
NS RELATING TO REJECTED CANDIDATES.

IN GRAND LODGE OF MASSACHUSETTS,  
ANNUAL MEETING, December 11, 1872.

committee to whom was referred certain amendments to d Constitutions, suggested in the report of a com- bmitted at the Quarterly Communication in June 56 of Printed Proceedings, have carefully considered ts therein mentioned, and respectfully report : —

e custom of this Grand Lodge in requiring a recom- for a rejected candidate to apply elsewhere is of ing, and in general accord with the requirements of conservative Grand Lodges of this country, many of hire that the recommendation shall emanate from the Lodge by ballot, instead of from the Master, War- three members, as is our custom. And we have no atever that the word "recommendation," as used in Article III., Part IV., of the Grand Constitutions, *taken in its full and complete sense, and should not be into a consent or permission only;* and in the opinion

of your committee it is inexpedient to make any change in the present provision.

As regards the matter of time between applications to different Lodges, we find that most Grand Lodges require a certain amount of time between the dates of applications of rejected candidates, ranging from six to twelve months.

We think this a wise regulation, and deem it important in the best interest of the Craft to have a similar provision in all our Grand Constitutions, and therefore recommend the following amendment:—

That Part IV., Article III., Section 2, be amended by striking out the first four lines of the section as it now stands, and inserting the following instead thereof:—

“No candidate, whose application may be rejected by any Lodge, shall be proposed in any other Lodge, under this jurisdiction, within six months after such rejection; nor shall any candidate be proposed in any Lodge, other than the one to which he first applied, without a written recommendation from six members.” Also, insert after the word “recommended” in the fourteenth line of the same section, the words, “and he must have waited the required six months,” so that the first paragraph of Section 2, Article III., Part IV., if amended as proposed, shall read as follows:—

“No candidate, whose application may be rejected by any Lodge, shall be proposed in any other Lodge under this jurisdiction, within six months after such rejection; nor shall any candidate be proposed in any Lodge, other than the one to which he first applied, without a written recommendation from six members of the said Lodge, of whom the Master and Wardens must be three. And when the Master and Wardens are unwilling to recommend a candidate who has been rejected, it shall be the duty to communicate such rejection to the Grand Lodge.”

Deputy Grand Master, who shall immediately  
the same to all the Lodges under his jurisdiction.  
Mason knowingly assist, or recommend for initia-  
Lodge whatever, any candidate rejected as afore-  
may not have obtained a recommendation, and also  
required six months as before provided, such Mason  
pelled from the Institution, or subjected to such  
y as the Grand Lodge may see cause to impose."

recommended inserting the word, "written,"

word "recommendation," in the fifth line, so

Section 2 in accord with Section 5, believing that  
ial to have such an important matter in form for  
ould occasion require.

also recommended inserting the words, "and also  
required six months," after the word, "recom-  
in the fourteenth line, believing it very impor-  
the penalty therein prescribed should cover this

Respectfully submitted.

IVORY H. POPE,

WOOSTER B. MAYHEW,

DAVID L. DAVOLL,

*Committee.*

ort was accepted, and the proposed amendments  
o R.W. William F. Salmon, W. William F.  
W. Nathaniel C. Sanborn.

Daniel E. Chase, Master of Henry Price  
resented the following report of the doings of said  
recommended in a report adopted by the Grand  
June last : —

REPORT OF DOINGS OF HENRY PRICE LODGE  
VIEWING FORMER ACTION IN CASE OF SETH  
LOW.

HENRY PRICE LO  
CHARLESTOWN, Decemb

*To the M. W. Grand Lodge of Free and Accepted Masons, Com  
of Massachusetts: —*

At the Regular Communication of Henry Price Lo  
27, 1872, the following report was submitted for its ac

The committee to whom was referred the following  
the Grand Lodge of Massachusetts, viz., "We recom  
Henry Price Lodge be requested to review the doings  
of its former officers in the case of Seth Winslow, and  
larly the conduct of its former Secretary, Bro: Ch  
Winslow, charged with forgery in two instances, a  
seeming unmasonic conduct, and to certify its actio  
ever it may be, to this Grand Lodge, at its next C  
Communication," having duly considered the subje  
respectfully report: —

That it is a source of sincere regret that there sho  
been any departure, by any of the Brethren of this Lo  
sound Masonic principles; that this Lodge desires to  
itself of any wish or intention to justify or approve  
acts as are set forth so forcibly in the report to th  
Lodge; that so far as the former officers of this Lod  
tioned in the conclusion, as above quoted, are concern  
committee are led to believe that their acts arose fr  
vertance, rather than from any thought or desire  
reproach on Masonry, an Institution they love so de  
so earnestly; yet, nevertheless, their course is inexcu  
to be reprehended. Your committee hope that, by  
the attention of all to these considerations, a mor  
adherence to the Constitutions and laws of the Frater

ed, and a more thoughtful regard of their para-  
rtance observed by those who, in future, shall  
y Price Lodge.

concerns the doings of our Bro. Charles A. Wins-  
to more particularly by the Grand Lodge, your  
e of the opinion that the charges are of so grave  
t your committee cannot discern any other course  
han to recommend his trial in accordance with  
ge for the offences charged, provided the Grand  
ew of all the circumstances, shall approve of such  
ion.

Respectfully submitted.

(Signed),

THOMAS B. HARRIS,

WM. W. PIERCE,

ASHBEL WAITT.

y.  
est: ELLJAH S. WAIT,

*Secretary.*

at the report of the committee be accepted, and its recom-  
pted."

est: ELLJAH S. WAIT,

*Secretary.*

hat the action of Henry Price Lodge, as set  
e report submitted by the W. Master of said  
and the same is hereby approved.  
mmittee on Healing submitted the following

REPORT OF COMMITTEE ON HEALING, IN CASE OF  
MEGQUIER.IN GRAND LODGE OF MASSACHUSETTS  
ANNUAL COMMUNICATION  
December 11, A.L.

The Committee on Healing, to whom was referred the petition of Silas Megquier, of Lynn, for formal healing, make the following report:—

That this case is like that of Wm. H. Clemence, in which the petitioner had lost the original papers to his application to be admitted to burnt papers, but memory supplies the facts, which are as follows: About two years ago, the petitioner, claiming his residence in Lynn, applied to Mount Carmel Lodge for the degrees in Masonry, but was rejected. Shortly afterward, he applied to Tyrian Lodge, Maine, and in that Lodge was admitted and received the degrees. A letter from the Secretary of Mount Carmel Lodge, to the chairman of the committee, disclosing the information that the Lodge in Maine claimed, while admitting the petitioner to receive the degrees, that their act was illegal because he was a resident of Maine at that time, and that at the time when Mount Carmel Lodge acted upon his application and that consequently the action of Mount Carmel Lodge was itself erroneous and illegal. In reply to this claim, it may be observed that in the application of the petitioner to Mount Carmel Lodge, he claimed then to be a resident of Lynn, and that in his petition he makes no pretence either that he was a resident in Lynn at that time, or that he was a resident in Maine at the time of his application to the Lodge in Maine; so that the preposterous claim advanced by the Lodge in Maine furnishes them with no defence or shield against the apparently reckless disregard of the interjurisdictional law exhibited in their action in this case.

tioner did not claim in his petition that he was ignorant of Constitutional provisions and regulations in respect of degrees rejected in this jurisdiction, nor did he aver that the degrees at the hands of the Maine Lodge were given in good faith. Mount Carmel Lodge, by whom he was originally rejected, declines to endorse his character, or to vouch for his healing, and the facts and circumstances disclosed in the case furnish no warrant for such a course. Your Committee therefore, recommend that the petitioner have leave to withdraw his petition.

For the Committee,

TRACY P. CHEEVER,

*Chairman.*

Report was accepted, the recommendation adopted, and the petitioner granted leave to withdraw.

Committee on Trials submitted the following

REPORT OF COMMITTEE ON TRIALS, IN CASE OF PEQUOSSETTE LODGE *vs.* CHARLES H. KIMBALL.

IN GRAND LODGE OF MASSACHUSETTS,

ANNUAL COMMUNICATION,

December 11, 1872.

Committee on Trials, to whom was referred the record of the proceedings of Pequossette Lodge, of Watertown, in the case of Charles H. Kimball, having examined said record, report:—

The charge against the respondent was one of immoral and indecent conduct, and was accompanied by two specifications, somewhat loosely drawn, the first of which contained the following allegations of neglect to support his wife and

children, and of cohabitation with lewd women; and second, of wilfully defrauding Brother Master Masons. The members of the Lodge were duly notified to attend the trial, and the respondent was served with a summons to attend, attached to which was an attested copy of the charges and specifications; the summons having been left twenty days prior to the trial, at the residence of his father, in Brighton. Although it is not stated in the record that the actual residence of the respondent was at his father's house, in Brighton, although it appears that some time before the trial he had abandoned his wife, yet inasmuch as it also appears incidentally in the testimony that he had for many months at least, lived in that house, and inasmuch as it does not appear that he had acquired a domicile elsewhere, we deem the summons upon the respondent, as shown by the record, to be in conformity with the Grand Regulations, and therefore sufficient.

At the trial, which took place at a Special Communication of the Lodge, Oct. 3d, 1872, the W. Master having previously appointed a committee to conduct the case on behalf of the Lodge, and also a committee to represent the accused, inasmuch as he should not employ counsel, the respondent was not personally present. The evidence was submitted to the Lodge, and at its conclusion the respondent was found guilty of the *first* charge, by a vote of twenty-nine members, all of whom, excepting the witnesses, the committee, and two members of the Lodge, were duly excused; and guilty of the *second* charge, by a vote of twenty-one in the affirmative, and seven in the negative.

This case, like that of most trials, the records of which have been transmitted to the Grand Lodge for examination, presents several points of interest pertaining to practice in Masonic trials; and your committee therefore feel compelled to present them to the notice of the Grand Lodge, even though the



points have been frequently considered and decided cases, in order that Lodges having occasion to try a case may not fail of the requisite information, so far as the cases can furnish it.

Evidence presented in the case under consideration was, at least, unsatisfactory. Much of it was utterly worthless and incompetent, being simply hearsay. There was also much of which the following is an illustration: "I have heard that Bro. K. had not provided any means for the support of his family." Although this statement is in the form of a fact, yet the witness who makes it does not say what means he knows the fact, and in his entire testimony there is nothing to show either that by reason of his proximity to the family, his means of observation, or by the conduct of the respondent to him, he had any opportunity of ascertaining the fact; so that his testimony as recorded, when subjected to the proper test, can legitimately have only the effect of mere opinion.

The portion of the evidence which is most satisfactory and nearly conclusive, relates to an offence which was not specified in the charge, to wit, that of intoxication. There is some evidence bearing upon the second part of the first specification on which was charged *adultery*, and this portion of the evidence was consequently abandoned.

The second specification, which accused the respondent of defrauding Brother Master Masons, and upon which he was found guilty by a vote of twenty-one to seven, the evidence closes no evidence sufficient to support the verdict; and the case stood upon that specification alone, your committee would feel bound to recommend the disapproval by the Grand Lodge of the entire proceedings. Upon the first part of the second specification, however, which charges the respondent

with "repeatedly refusing necessary assistance to the of his wife and children," etc., there was, undoubtedly, apart from the objectionable testimony noticed which justifies the Lodge in their vote of *guilty*, on specification; and the expulsion of the respondent from rights and privileges of Masonry may be, therefore, warranted, so far as it depends upon that evidence.

The record, in this case, discloses a peculiar method by Pequossette Lodge in the initiatory proceedings prior to trial, a method which has been before noticed, and which has been unfavorably regarded by this Grand Lodge. It is reported that at a Regular Communication of the Lodge in April a committee of five members was appointed by the W. M. "to ascertain" (in the language of the record) "with respect to certain rumors against the character of Bro. Charles K. Ball," and that this committee, at the Regular Communication in May, asked for further time, which was unanimously granted them. The time appears to have been extended to September following, when, at the Regular Communication of that month the committee reported that "charges in writing of immoral and unmasonic conduct against the said Brother had been presented to them." These charges they presented to the Grand Jury of the Lodge, and, thereupon, the trial was had. It has been heretofore observed, in a similar case, it cannot be deemed reasonable, and may be highly objectionable, for a Lodge to take any action upon, or to take notice of, simple rumors that are flying in the air, or running through the mouths of the members in respect to the character or actions of a member. No charge against a member of any of our Lodges has been presented on ancient foundation to warrant a fellow-member or some Brother of the Fraternity at least in *directly* preferring it, it is safe to say as a rule, that the charge should not be preferred at all.

adies and promoters of mischief in every community  
e and talents, should sufficient encouragement be  
, would be assiduously devoted to the creation and  
t of rumors against the members of our Lodges,  
of which would be a constant round of Masonic  
ugh the year. Let us hope that the worship of  
which some of the Lodges have, apparently, become  
may henceforth give place to the wiser worship of

another question which is raised under these pro-  
and which deserves some consideration. The W.  
presenting the case to the Brethren, stated that, in  
ilty," it would "be considered a vote for expulsion  
ights and privileges of Freemasonry, subject to the  
f the Grand Lodge." Possibly, if a Lodge should  
that a vote of guilty shall include, *proprio rigore*, the  
of expulsion, such vote may operate for that purpose,  
emed an expulsion. Your committee are, however,  
confess that such a course is open to the gravest  
nder our regulations and practice, the questions of  
nd of the sentence of a party accused, seem to be  
distinct and several. It may well happen that in  
of unquestionable guilt, there may be equities in  
t or relations of the respondent which may induce  
to impose the milder sentence of suspension. There  
ny cases which intrinsically deserve no severer pun-  
In all cases it would seem to be not only wise and  
nformable to Masonic charity, to determine *first*, the  
act which are involved; and *secondly*, by a distinct  
ate vote, to fix the sentence. This is in harmony  
urse pursued in trials of offences under the civil law,  
nding of the issue must always precede, and be in

some sense independent of, the imposition of the  
 In a Masonic trial, to comprehend in the verdict of  
 the sentence of expulsion, is to confound two subje  
 rently distinct, and the irregularity and want of techn  
 the proceeding is, therefore, its least objectionable feat

It is but just to the W. Master, Secretary, and Br  
 Pequossette Lodge to say, that the conduct of the L  
 disclosed by the record in this case, seems to have b  
 nently dignified and fair to the respondent throughout  
 Every one concerned in it seems to have acted in  
 Masonic spirit, and without the least intent either to  
 upon any regulation of the Grand Lodge, or to vio  
 well-settled rule of practice in Masonic trials. The  
 very neatly and handsomely transcribed by the S  
 whose painstaking efforts in this direction deserve  
 recognition. To sum up the conclusion, which your co  
 have reached, is simply to say that while the Grand  
 ought not to give its sanction to some parts of the pro  
 as shown by this record, and especially to the interwea  
 to speak) of the sentence of expulsion with the vote o  
 yet inasmuch as the first specification of the charg  
 tained by the evidence, and a sentence of expulsion  
 • rights and privileges of Masonry may be warranted  
 the proceedings of Pequossette Lodge should be confir

TRACY P. CHEEV

SELWIN Z. BOWM

EDWARD AVERY,

Con

The report was accepted, and the recommen  
 adopted, confirming the action of Pequossette

Charles H. Kimball is expelled from all the privileges of Freemasonry.

tion, it was *Voted*, That the committees which reported be granted further time.

minutes past eight o'clock, P.M., the Grand Lodge

and in AMPLE FORM until nine o'clock, A.M.,

December 12, 1872, then to meet for the

completion of the work and lectures of the Three

Prayer was offered by W. Rev. Joshua Young,

chaplain.

## THURSDAY MORNING.

DECEMBER 12, A.L. 5872.

The Grand Lodge was opened, according to appointment, on Thursday, December 12, 1872, at nine A.M., in AMPLE FORM, with prayer by R.W. Charles Titus.

The Grand Master directed W. Cephas Brigham, Lecturer, to organize a Grand Lodge of Instruction to exemplify the work and lectures of the First Degree in accordance with this order, a Grand Lodge of Instruction was organized by the Grand Marshal, as follows:—

W. CEPHAS BRIGHAM, Grand Lecturer . . . . .	Master.
W. ALFRED F. CHAPMAN, Grand Lecturer . . . . .	Senior
W. E. DANA BANCROFT, Grand Lecturer . . . . .	Junior
W. JOHN M. GRISWOLD . . . . .	Treasurer
R.W. DANIEL W. LAWRENCE . . . . .	Secretary
W. HENRY F. SMITH . . . . .	Chaplain
R.W. JAMES UTLEY . . . . .	Marshal
BRO. JOSEPH N. PEIRCE, JR. . . . .	Senior
BRO. JAMES M. GLEASON . . . . .	Junior
BRO. JOHN T. KIMBALL . . . . .	Senior
BRO. JAMES B. FULLER . . . . .	Junior
BRO. FREDERICK A. PIERCE . . . . .	Tyler.

The work and lectures of the First Degree were exemplified, when the Lodge was closed, and reorganized by order of the Grand Master, for the exemplification of the work and lectures of the Second Degree, as follows:—

- F. CHAPMAN, Grand Lecturer . . . . . Master.
- BANCROFT, Grand Lecturer . . . . . Senior Warden.
- BRIGHAM, Grand Lecturer . . . . . Junior Warden.

remaining officers the same as in the preceding

work and lectures of the Second Degree having been exemplified, at half-past one o'clock P.M. the Lodge was called from labor to refreshment. Seven hundred Brethren gladly participated in the collation which had been provided in the banquet room, by order of the Grand Master.

At half-past two o'clock P.M. the Grand Lodge resumed its work by direction of the Grand Master, a Grand Instruction was organized for the exemplification of the work and lectures of the Third Degree, as

- DANA BANCROFT, Grand Lecturer . . . . . Master.
- BRIGHAM, Grand Lecturer . . . . . Senior Warden.
- F. CHAPMAN, Grand Lecturer . . . . . Junior Warden.
- EDDY . . . . . Treasurer.
- WILLIAM S. DADMUN . . . . . Secretary.
- SHUA YOUNG . . . . . Chaplain.
- G. RICE . . . . . Marshal.
- WILLIAM D. DADMUN . . . . . Senior Deacon.
- WILLIAM ADAMS, JR. . . . . Junior Deacon.
- WILLIAM C. MCKAY . . . . . Senior Steward.
- WILLIAM B. BOUTHWICK . . . . . Junior Steward.
- WILLIAM S. KNOWLTON . . . . . Inside Sentinel.
- A. PIERCE, . . . . . Tyler.

work and lectures of the Third Degree were fully completed, and the Lodge closed in due form.

The same ceremonies were used in the opening and closing ceremonies of the degree, and in the exemplification of the work of

the several degrees, are recorded in the Proceedings of the Grand Lodge for December 15, 1870.

At six o'clock P.M. the Grand Lodge was closed. On the 27th instant, the Grand Lodge met in AMPLE FORM, until the 27th instant, then to meet in place, at four o'clock P.M., for the Installation of Officers and the celebration of the Feast of Saint the Evangelist.

Prayer was offered by W. Rev. Joshua Young, Chaplain.



## STATED COMMUNICATION.

DECEMBER 27, A.L. 5872.

ED COMMUNICATION OF THE MOST WORSHIPFUL  
 ODGE OF MASSACHUSETTS was held at Masonic  
 Boston, on Wednesday, the twenty-seventh day  
 er, A.L. 5872, A.D. 1872, for the Installation  
 Officers, and the celebration of the Feast of  
 n the Evangelist.

*PRESENT:*

AL LOWELL EVERETT . . . . .	Deputy Grand Master.
ES KIMBALL . . . . .	Senior Grand Warden.
P. CHEEVER . . . . .	Junior Grand Warden.
McCLELLAN . . . . .	Grand Treasurer.
ES H. TITUS . . . . .	Recording Grand Secretary.
ES W. MOORE . . . . .	Corresponding Gr. Secretary.
L W. LAWRENCE . . . . .	D.D.G. Master, District No. 1.
E H. PEIRSON . . . . .	“ “ District No. 5.
I SIDNEY HOWE . . . . .	“ “ District No. 6.
P. PERKINS . . . . .	“ “ District No. 7.
AM J. SAWIN, M.D. . . . .	“ “ District No. 10.
UTLEY . . . . .	“ “ District No. 13.
AM H. HOWLAND, JR. . . . .	“ “ District No. 14.
I K. BAKER . . . . .	“ “ District No. 15.
H. CHESSMAN . . . . .	Grand Marshal.
L. LYON . . . . .	Senior Grand Deacon.
ALL . . . . .	Junior Grand Deacon.
. BOUVÉ, } . . . . .	Junior Grand Stewards.
B. KNOX, } . . . . .	
RODOCANACHI . . . . .	Grand Pursuivant.
BANCROFT, } . . . . .	Grand Lecturers.
BRIGHAM, } . . . . .	
ICK A. PIERCE . . . . .	Grand Tyler.

*PERMANENT MEMBERS.*

R.W. WINSLOW LEWIS . . . . .	Past Grand Master
R.W. WILLIAM D. COOLIDGE . . . . .	“ “ “
R.W. CHARLES C. DAME . . . . .	“ “ “
R.W. WILLIAM S. GARDNER . . . . .	“ “ “
R.W. ABRAHAM A. DAME . . . . .	Past Deputy Grand
R.W. G. WASHINGTON WARREN . . . . .	“ “ “
R.W. NEWELL A. THOMPSON . . . . .	“ “ “
R.W. HENRY CHICKERING . . . . .	Past Grand Warden
R.W. WILLIAM SUTTON . . . . .	“ “ “
R.W. SAMUEL P. OLIVER . . . . .	“ “ “
R.W. IVORY H. POPE . . . . .	“ “ “

*OF THE BOARD OF DIRECTORS.*

W. HENRY ENDICOTT.

Also the Masters, Wardens, and Brethren of subordinate Lodges. The severe snow-storm of the day had so blockaded the railroads that many members and Brethren could not be present.

The Grand Lodge was opened in DUE FORM, R.W. Deputy Grand Master, at four o'clock P.M. prayer by R.W. Charles H. Titus, acting as Grandlain. The GREAT LIGHT was opened by the Grand Marshal at the Gospel of Saint John the Evangelist.

The following hymn was sung:—

“ Ye happy few, who here extend  
In perfect lines, from East to West,  
With fervent zeal the Lodge defend,  
And lock its secrets in each breast.

“ Since ye are met upon the Square,  
Bid Love and Friendship jointly reign;  
Be Peace and Harmony your care,  
Nor break the adamant chain.

“ Behold the planets, how they move,  
Yet keep due order as they run;  
Then imitate the stars above,  
And shine resplendent as the sun.

“ Then let us celebrate the praise  
Of all who have enriched the art;  
Let gratitude our voices raise,  
And each true Brother bear a part.”

Bro. Increase S. Pote, for Acon-  
ge, Valparaiso, Chili, S. A., was presented,  
and recognized as such for the year ensuing.

Bro. Secretary presented amendments to the By-  
Laws of Abboni Lodge, of South Boston, and they were  
approved by the Committee on By-Laws.

The Committee on the Library submitted the following  
report which was accepted, and ordered to be recorded.

#### REPORT OF COMMITTEE ON LIBRARY.

IN GRAND LODGE, Dec. 27, A.L. 5872.

The Committee on the Library have not made any report for  
several years, as no works have been purchased, for  
approved by the committee at the time of their last  
meeting but this year they have the satisfaction to announce  
to the Grand Lodge, that it is indebted to the most prominent  
Member of the Body for labors in behalf of the Library,  
which have eventuated in reducing from a chaotic state a most  
valuable series of the Proceedings of all the Grand Lodges of  
the United States. The devotion of his time to this purpose,  
in view of his great official engagements and duties, the  
correspondence required to ensure a completion of the  
task, and the patience evinced by our distinguished Brother,  
deserve the gratified acknowledgment of the whole constitu-  
tion. Your committee are especially under obligations to  
him for doing that which they have never been able to effect.  
We are glad that in their Grand Master there has been found  
a happy combination of executive, financial and literary abil-

ity, which entitles him to the proud distinction of the "inter pares" of the occupants of the Oriental Chamber of the Grand Lodge of Massachusetts.

For the committee,

WINSLOW

The R.W. Deputy Grand Master having requested the Junior Past Grand Master, R.W. William S. Gardner, to install into his office the M.W. Grand Master, he proceeded to the Grand East, and appointed R.W. Brothers V. Lewis, William D. Coolidge, Charles C. Dame, W. Sutton, and Newell A. Thompson, a committee to attend upon the Grand Master and present him for installation.

The committee retired, attended by the Grand Marshal, and conducted by the Grand Marshal, and presented the Grand Master to the Grand East, — the Brethren rising, — and duly presented him for installation.

The R.W. Installing Officer congratulated the Grand Master upon the remarkable unanimity manifested at his re-election to the high and responsible office he so well filled and honored during the past year; and requested the Grand Marshal to conduct him to the altar, that he might receive the benefit of prayer, and be invested with his official obligation.

The Grand Master having been conducted to the altar, a solemn prayer was offered in his behalf by the Grand Chaplain, and he was duly invested with his official obligation. The remaining ceremonies of the installation were conducted in a most dignified and impressive manner by the Installing Officer who presented to the

y installed Grand Master of Masons in Massa-  
for the year ensuing, when he was duly saluted  
and proclamation made by the Grand Marshal  
ords following:—

e name of the Most Worshipful Grand Lodge of the  
wealth of Massachusetts, I proclaim Most Worshipful  
right Nickerson Grand Master of Masons in Massa-  
And may God Almighty bless him in the govern-  
the Craft, and us in him. This proclamation is made  
EAST, the WEST, the SOUTH. ONCE, TWICE, THRICE.  
ested will take due notice and govern themselves  
ly.”

Grand Master proceeded to install the Grand

Henry Endicott having been duly installed into the  
Senior Grand Warden, and R.W. Joseph K.  
to the office of Junior Grand Warden, proclama-  
eof was made in the words following:—

directed by the Most Worshipful Grand Master to  
and I do hereby proclaim, that the Right Worshipful  
ardens of this Grand Lodge have been duly installed  
respective stations. This proclamation is made from  
the WEST, the SOUTH. ONCE, TWICE, THRICE. The  
take due notice and govern themselves accordingly.”

Grand Master installed into their respective sta-  
W. John McClellan, Grand Treasurer, and R.W.  
H. Titus, Recording Grand Secretary, in AMPLE

The following appointments were announced by  
Grand Master:—

R.W. PERCIVAL LOWELL EVERETT, Boston . . . . .	Deputy Grand Master.
R.W. CHARLES W. MOORE, Boston . .	Corresponding Grand Sec
W. R. MONTGOMERY FIELD, Boston . .	D.D.G. Master, District
W. SELWIN Z. BOWMAN, Somerville . .	“ “ District
R.W. CHARLES J. DANFORTH, Boston . .	“ “ District
R.W. CHARLES A. WELCH, Waltham . .	“ “ District
R.W. GEORGE H. PEIRSON, Salem . .	“ “ District
R.W. JOSEPH SIDNEY HOWE, Methuen . .	“ “ District
R.W. HENRY P. PERKINS, Lowell . .	“ “ District
R.W. EDWARD J. SAWYER, Gardner . .	“ “ District
R.W. DANIEL UPTON, South Adams . .	“ “ District
R.W. WILLIAM J. SAWIN, M.D., Chic- opee Falls . . . . .	“ “ District
W. JOSEPH B. KNOX, Worcester . . . .	“ “ District
R.W. GEORGE E. STACY, Milford . . . .	“ “ District
R.W. JAMES UTLEY, Taunton . . . . .	“ “ District
R.W. ABRAHAM H. HOWLAND, JR., New Bedford . . . . .	“ “ District
W. JOSEPH P. JOHNSON, Provincetown . .	“ “ District
R.W. EDWARD AVERY, Braintree . . . .	“ “ District
W. SMITH B. HARRINGTON, Medford . .	“ “ District
W. JOHN WETHERBEE, Warren . . . . .	“ “ District
W. WILLIAM A. WILLIAMS, Valparaiso . .	District Deputy for Child
R.W. WILLIAM C. BLANCHARD, Shang- hai . . . . .	District Deputy for Chin
W. REV. ALONZO H. QUINT, D.D., New Bedford . . . . .	} Grand Chaplains.
W. REV. JOSHUA YOUNG, Fall River . .	
W. WILLIAM H. CHESSMAN, Boston . . . .	Grand Marshal.
W. MOSES G. LYON, Fitchburg . . . . .	Senior Grand Deacon.
W. JOHN VIAL, Somerville . . . . .	Junior Grand Deacon.
W. THEODORE ADAMS, Lowell . . . . .	Senior Grand Steward.
W. JAMES H. BOUVÉ, Cohasset . . . . .	} Junior Grand Stewards.
W. HENRY C. WILLSON, Worcester . . . .	
W. JOHN F. NEWTON, Boston . . . . .	
W. HENRY AUSTIN WHITNEY, Boston . . . .	Grand Sword-Bearer.
W. LOVELL BICKNELL, East Weymouth . . . .	Grand Standard-Bearer.
W. JOHN M. RODOCANACHI, Boston . . . .	} Grand Pursuivants.
W. DANIEL T. V. HUNTOON, Canton . . . .	

BANCROFT, Ayer . . . }  
 BRIGHAM, Auburndale . } Grand Lecturers.  
 M. AVERY, Chelsea . }  
 D M. DOW, Boston . . Grand Organist.  
 RICK A. PIERCE, Boston . Grand Tyler.

COMMITTEE ON LIBRARY.

OW LEWIS. R.W. CHARLES LEVI WOODBURY.  
 R.W. WENDELL T. DAVIS.

COMMITTEE ON CHARITY.

EW G. SMITH. W. HENRY J. PARKER.  
 GOMERY FIELD. BRO. FRANK E. JONES.  
 W. MARLBOROUGH WILLIAMS.

COMMITTEE ON RETURNS.

H. ATWOOD. W. WOOSTER B. MAYHEW.  
 T. R. MARVIN. W. SAMUEL WELLS.  
 W. SAMUEL A. B. BRAGG.

Grand Master installed the following appointed  
 to their respective stations :—

VAL LOWELL EVERETT . .	Deputy Grand Master.
LES W. MOORE . . . .	Corresponding Grand Secretary.
GOMERY FIELD . . . .	D.D.G. Master, District No. 1.
Z. BOWMAN . . . . .	“ “ District No. 2.
GE H. PEIRSON . . . .	“ “ District No. 5.
H SIDNEY HOWE . . . .	“ “ District No. 6.
Y P. PERKINS . . . . .	“ “ District No. 7.
AM J. SAWIN, M.D. . . .	“ “ District No. 10.
B. KNOX . . . . .	“ “ District No. 11.
S UTLEY . . . . .	“ “ District No. 13.
AM H. HOWLAND, JR. . .	“ “ District No. 14.
P. JOHNSON . . . . .	“ “ District No. 15.
B. HARRINGTON . . . .	“ “ District No. 17.
ETHERBEE . . . . .	“ “ District No. 18.

Deputy Grand Master installed the following-  
 brethren into the stations to which they had been

! :—

W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal
W. MOSES G. LYON . . . . .	Senior Grand I
W. JOHN VIALL . . . . .	Junior Grand I
W. JAMES H. BOUVÉ, } W. JOHN F. NEWTON, }	Junior Grand S
W. HENRY AUSTIN WHITNEY . . . . .	Grand Sword-I
W. JOHN M. RODOCANACHI, } W. DANIEL T. V. HUNTOON, }	Grand Pursuiv
W. E. DANA BANCROFT, } W. CEPHAS BRIGHAM, }	Grand Lecturer
W. CHARLES M. AVERY, } BRO. FREDERICK A. PIERCE, Boston . . . . .	Grand Tyler.

Proclamation was made by the Grand Marshal in the following words:—

“I am directed by the Most Worshipful Grand Master to proclaim, and I do hereby proclaim, that the Most Worshipful Grand Lodge of Massachusetts has been duly organized for the ensuing year, and is now ready for the transaction of its business as shall legally come before it. This proclamation is made from the EAST, the WEST, the SOUTH. ONCE, TWICE, THRICE. The Craft will take due notice thereof and conform themselves accordingly.”

The Committee on By-Laws made the following report, which was accepted, and the recommendations adopted:

#### REPORT OF COMMITTEE ON BY-LAWS.

IN GRAND LODGE  
BOSTON, Dec. 27

The Committee on By-Laws, having examined the By-Laws and Amendments to By-Laws submitted to them, respectfully recommend that the By-Laws of Amicable Lodge be approved.

That the Amendments to the By-Laws of Pequossette Lodge, Quinsigamond Lodge, Rabboni Lodge and Williams Lodge be approved.



ther recommend that the By-Laws and Amendments of the following Lodges be approved, with the amendments hereinafter specified suggested by the viz. :—

Artisan Lodge, by striking out in Article VII., after the word "indebtedness," the words "shall be the privileges of membership at said Communication until said dues are paid, and," and adding to said following words, viz. : "he having received proper such proposed action."

Mizpah Lodge, by adding to Section 2, Article I., the following words: "a dispensation having been obtained" and erasing in Section 1, Article V., after the word "drawn," the following words; "without the unanimous consent of the members present, when the request for a dispensation is made."

Hyde Park Lodge, by adding to Section 2, Article I., the following words, viz. : "he having received due notice of such proposed action."

Mt. Tabor Lodge, by striking out in Section 2, Article I., all after the word "above," in the third line, and adding the following words, "a dispensation having been obtained there-"

Ancient York Lodge, by striking out the whole of Article XVI., and the whole of Section 12, Article I.

St. John's Lodge, of Boston, by adding to Section 1, Article I., the words, "a dispensation having been obtained" and also erasing from the end of Section 2, Article II., the words "whom he may remove at his pleasure;" and erasing from the end of the first paragraph of Section 1, Article I., the words, "without the unanimous consent of the mem-

bers present at the time such request is made;" and at the end of Section 1, Article X.; the words, "he was duly notified of the time of such proposed action."

Those of Paul Revere Lodge, by omitting from the amendment the words, "and no Mason shall be a member of this Lodge when there are three ballots against him."

Respectfully submitted,

CHARLES C. DAME,

D. T. V. HUNTOON,

Co

The Recording Grand Secretary submitted the following reports:—

IN GRAND LODGE, December 31, 1887.

The following Lodges do not appear to have been reported during the past year:—

ACACIA.	KING DAVID.	PACIFIC.
ASHLER.	KING HIRAM.	PHILANTHROP.
BETHEL.	KING PHILIP.	QUINABAUG.
BELCHER.	MARINE.	REPUBLICAN.
CINCINNATUS.	MARTHA'S VINEYARD.	SAINTE JAMES.
ESSEX.	MAY FLOWER.	THOMAS.
FRANKLIN.	MIDDLESEX.	UNION (Nantuxet).
GLOBE.	MOUNT OLIVET.	UPTON.
HAMMATT.	MOSAIC.	VERNON.
HUNTINGTON.	ORIENTAL.	WARREN.
JOHN HANCOCK.	OCCIDENTAL.	WISDOM.
JOHN WARREN.		

The latest printed Proceedings of the following Lodges have been received at the office of the Grand Secretary during the past year:—

	INDIANA.	NEW YORK.
	IOWA.	NORTH CAROLINA.
	LOUISIANA.	NOVA SCOTIA.
COLUMBIA.	MAINE.	OHIO.
	MARYLAND.	OREGON.
	MICHIGAN.	PENNSYLVANIA.
	MINNESOTA.	PRUSSIA.
VT.	MISSISSIPPI.	QUEBEC.
	MISSOURI.	SOUTH CAROLINA.
F COLUMBIA.	MONTANA.	TEXAS.
	NEBRASKA.	VERMONT.
	NETHERLANDS.	VIRGINIA.
	NEVADA.	WASHINGTON.
	NEW BRUNSWICK.	WEST VIRGINIA.
	NEW HAMPSHIRE.	WISCONSIN.
	NEW JERSEY.	

s have been executed for the following Lodges  
e past year:—

	<i>Location.</i>	<i>Date of Precedence.</i>	<i>Date of Charter.</i>
ION .	Dedham . . .	Feb. 9, 1871.	March 13, 1872.
. . .	Haydenville .	March 2, 1871.	March 13, 1872.
. . .	Williamstown .	April 3, 1871.	Sept. 11, 1872.
. . .	North Adams .	Sept. 14, 1871.	Sept. 11, 1872.
. . .	Spencer . . .	Nov. 3, 1871.	Dec. 11, 1872.

as have been issued from the office of the Grand  
during the past year, as follows:—

	<i>Master Masons.</i>	<i>Returned.</i>	<i>Past Masters.</i>
ct No. 1. . . .	210 . . . .	0 . . . .	7
No. 2. . . .	128 . . . .	0 . . . .	0
No. 3. . . .	187 . . . .	81 . . . .	6
No. 4. . . .	87 . . . .	0 . . . .	0
No. 5. . . .	75 . . . .	0 . . . .	6
No. 6. . . .	117 . . . .	0 . . . .	8
No. 7. . . .	192 . . . .	0 . . . .	23
No. 8. . . .	71 . . . .	0 . . . .	1
No. 9. . . .	80 . . . .	0 . . . .	0
No. 10. . . .	150 . . . .	0 . . . .	6
No. 11. . . .	150 . . . .	0 . . . .	1
No. 12. . . .	148 . . . .	0 . . . .	6
No. 13. . . .	188 . . . .	0 . . . .	9

District No. 14. . . . .	135	. . . . .	14	. . . . .
“ No. 15. . . . .	64	. . . . .	0	. . . . .
“ No. 16. . . . .	125	. . . . .	11	. . . . .
“ No. 17. . . . .	103	. . . . .	7	. . . . .
Chili . . . . .	25	. . . . .	0	. . . . .
China . . . . .	14	. . . . .	0	. . . . .
			<hr/>	
			2,249	63

CHARLES H. TITUS,

*Recording Grand Secy*

The reports were accepted, and ordered to be read.  
 R.W. Percival L. Everett moved that the Report of the Grand Master, submitted to the Lodge on the 11th instant, be referred to a committee and the motion prevailed. R.W. Bros. Percival Everett, William D. Coolidge, and Charles W. were appointed the committee.

The Grand Master announced that the Feast in the Banquet Hall, in memory of Saint John the Evangelist, would be ready at six o'clock.

At ten minutes before six o'clock P.M., the Lodge was closed in AMPLE FORMS with prayer by the Grand Chaplain, and singing the following hymn:

“ Supreme Grand Master, Most Sublime,  
 High throned in glory's radiant clime,  
 Behold Thy sons on bended knee,  
 Convened, O God, to worship Thee.

“ And as 'tis Thine with open ear,  
 The suppliant voice of prayer to hear,  
 Grant Thou, O Lord, this one request,  
 Let Masons be, in blessing, blest.

“ Oh, give the Craft, from pole to pole,  
 The feeling heart, the pitying soul, —

The generous breast, the liberal hand,  
Compassion's balm and Mercy's band."

abstract from the Records.

Attest :

CHARLES H. TITUS,

*Recording Grand Secretary.*



# APPENDIX,

CONTAINING

OF DISTRICT DEPUTY GRAND MASTERS, AB-  
OF RETURNS OF LODGES, LODGES IN MASONIC  
ETS, LIST OF LODGES AND SECRETARIES,  
OFFICERS AND PERMANENT MEMBERS,  
ORGANIZATION OF THE GRAND LODGE  
FOR 1878.





## REPORTS OF DISTRICT DEPUTIES.

### FIRST DISTRICT.

BOSTON, December 2, 1872.

D. NICKERSON, Esq., *M. W. Grand Master of Masons in Massachusetts*:—

SIR AND BROTHER:— Having accepted the honorable appointment of District Deputy Grand Master for the First Masonic District, I have endeavored to discharge the duties of the office with fidelity, and to the best of my ability. In compliance with the Constitutions of the Most Worshipful Grand Lodge I herewith submit the annual report.

I have granted Dispensations to confer the degrees, in advance of the order prescribed by the Grand Constitutions, to Saint John's, Massachusetts, Eleusis, and Zetland Lodges, and in each instance for good and necessary reasons.

During the year, I visited every Lodge officially once, and most frequently many times, to witness their work. I have been courteously, and with the respect eminently due the representatives of the Most Worshipful Grand Lodge. It gives me great pleasure to receive the generous and entire confidence, felt by the Brethren in the management of the affairs of the Grand Lodge by your predecessor, still conspicuously manifested by them in the able management of the administration.

The Lodges in the District are in a very healthy and flourishing condition, while I am greatly surprised, and regret to find in a few of them a want of interest, which, if continued, must prove seriously detrimental to their best interests. All the Lodges have conformed very strictly to the requirements of the Grand Constitutions. On one subject, I have been obliged, in a few cases, to speak in terms of reproof; for the full representation of the several Lodges, at all the Regular Communications of the Grand Lodge, is so important and essential to the welfare, that, in the proper discharge of my duty, I could not avoid any failure in this respect.

The industry manifested in the work, and the degree of perfection attained in the rendering of the ritual, reflect great credit upon the offi-

cers of the Lodges, and cannot have failed to impress upon the deep interest in the noble tenets of our Institution. I will avail this opportunity, perhaps the only one I may ever have, of expressing thanks to the officers and Brethren of the various Lodges I had the pleasure to officially visit, for the fraternal kindness and geniality with which I have invariably been received.

An examination of the enclosed abstract will disclose to you the fact that the number of initiates, the past year, corresponds exactly with the number of the preceding year.

In closing the duties of the responsible position which you have pleased to assign me, I wish to express to you personally my sincere acknowledgments for the high honor conferred; and, while I should be presumptuously anticipating a reappointment, I feel it incumbent upon me to state that a proposed absence from the Commonwealth, the past year, will render the further discharge of the duties of District Deputy Grand Master by me impossible.

With the assurance for my successor that he will find the First District increasing in strength and prosperity, and with the best wishes for all the Brethren, I remain,

Respectfully and fraternally yours,

DANIEL W. LAWRENCE

*D.D.G. Master First Masonic*

## SECOND DISTRICT.

Boston, December

To SERENO DWIGHT NICKERSON, *Most Worshipful Grand Master of the First District of Masons in Massachusetts:*—

DEAR SIR AND BROTHER:—I respectfully submit to you my annual report as District Deputy Grand Master for the Second District.

I have visited officially all the Lodges within my District, with the exception of Palestine Lodge, in Everett, where I was represented by Bro. L. M. Hannum, of Cambridge, illness having prevented my attendance at the time appointed for visiting that Lodge. His report and condition in which he found Palestine Lodge, taken in connection with my personal observation of all the other Lodges, gives me the satisfaction and pleasure of reporting that the Institution is in a highly satisfactory condition throughout the Second District.

The present being the first year of my service, and in the absence of any extended knowledge of the work and condition of Lodges elsewhere, comparisons with previous years or other localities will not be expected.

ever, sincerely and confidently say, that no higher attainment  
 rding to such experience as I have hitherto had, be looked for  
 than that which I had the pleasure of witnessing in the Lodges  
 jurisdiction. Their Returns are witnesses to their faithfulness.  
 no instance in which the Charter of the Lodge was not well pre-  
 By-Laws properly approved, and the Records worthily kept.  
 al, thanks are due to the Brethren who accompanied me upon  
 visits, for their kind and valuable assistance in the performance  
 es. I ought also to mention that I was courteously received by  
 Lodges, whose attentions rendered a duty a pleasure like-

u, Most Worshipful Grand Master, to receive my acknowledg-  
 the honor of your appointment.

I am, very respectfully,

Your obedient servant,

HENRY W. MUZZEY,

*D.D.G. Master of the Second Masonic District.*

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### THIRD DISTRICT.

Boston, November 30, 1872.

D. NICKERSON, Esq., *Most Worshipful Grand Master of Ma-  
 sons in Massachusetts* :—

IR AND BROTHER :— I have the honor to submit to you this my  
 l report as District Deputy Grand Master of the Third Masonic

with considerable hesitation that I accepted the honor you were  
 confer, knowing that "man in his best estate is subject to frailty  
 " but, conscious of the integrity of my intentions, I have endeav-  
 -form my duties faithfully, encouraged by the hope that my  
 ay be covered with the broad mantle of brotherly love and

uirements of the office are sufficiently defined in the Grand Con-  
 and in conformity to their dictates I have officially visited the  
 dges of the District and examined their Charters, By-Laws, Rec-  
 modes of work. I have found in each of them a degree of cor-  
 at reflects credit upon them, and honor to the Institution. All  
 rs are in a good state of preservation. The By-Laws, with but  
 ions, bear the approval and seal of the Grand Lodge, and attes-  
 he Grand Secretary. Those of Union and Mount Tabor Lodges  
 play the seal of the Grand Lodge, but the Worshipful Master  
 surred me they had been approved and *should* receive the attesta-

tion of the Grand Secretary. On examining the Records, I Secretaries of some of the Lodges had neglected to record the tion, or even the number of members or Brethren present. I e to impress them with the necessity of recording the organization Communication, and if possible the names of each Brother pres any case the number of members and visitors. The Records bear that the Secretaries are ambitious to excel in the general appe have them handsomely written, yet they do not in many instance detailed account of the transactions of the Lodge. As an instan case of a rejected candidate from another Lodge being receive recording the fact of his rejection in another Lodge and that th ments of the Constitutions had been complied with, his nam ing on the Record as though he had never before applied. I e to impress them with the necessity of recording in detail, each transaction of the Lodge, so that the history of the present could without difficulty. I have the pleasure of believing that my rema received, in many instances, in the true Masonic spirit of frien brotherly love.

The work as exemplified before me, I can say with truth, has in all the Lodges, although a great variety has been exhibited. to assert that no two Lodges in this District will confer the sam alike in every respect. And this from no lack of inclination. All the officers (I speak from personal knowledge) are earnest work, ambitious, and anxious to excel, yet, as compared with the exemplification of the work before the Grand Lodge, some of them are that standard. In a few instances, radical changes were noticed fact, what are radical changes in this day and generation would uly have been called good and perfect work, within the memory of very elderly Brethren. That changes are gradually taking place ritual requires no very careful observer to detect, and in case great mischief will result. A positive ritual, that changes not, to inspire all good Masons. To learn at the exemplification this must be unlearned in the year to come, tends to dishearten as w gust all earnest Brethren. However good may be his intention, loses faith in himself when he is blown about by the wind of a doctrine blows from a different quarter every year. I have been greatly to find myself in error, when I have called attention to deviation afterwards found had been adopted as correct. It must not be that the requirements of the Constitutions *can* be accomplished, uniformity of work in all the Lodges, — so long as the Grand Lodge the work to be changed in any way; or manner, whatever. W continued innovations, where are we tending?

“Ask where’s the North? at York ’tis on the Tweed:  
In Scotland, at the Orkades; and there,  
At Greenland, Zembla, or the Lord knows where.”

Worshipful, pardon this digression. I intended only to call the difficulties encountered by your enthusiastic Deputy, who himself the obligations of this office, and plumed his wings with the hope that he could accomplish what the Constitutions required of him, alas, for human hopes! I am obliged to confess I have not at all I expected, or hoped, and perhaps am inclined to place the matter on an imaginary basis. However, whatever may have been my earlier testimony, which I do with great pleasure, that all the members are true to the Grand Lodge, and have shown its representative the full facilities for the performance of his duty, and all the most sanguine heart had ever hoped.

My inability to inform you of the number and nature of the Dispensations I have granted; but the "Great Fire" swallowed all my records and records. I feel confident all my acts in this particular will meet your approval. I enclose a report of the condition of the Lodges from the returns. Harmony reigns throughout the District. As you see, I installed the officers of Gate of the Temple Lodge, after a unanimous election, on the evening of the 26th inst.

Most Worshipful, in closing, allow me to thank you for the honor conferred in appointing me to this honorable office, and wish you a long and happy life in the experience of Masonic love and good cheer.

Respectfully and fraternally yours,

CHARLES J. DANFORTH,  
*D.D.G. Master Third Masonic District.*

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#### FOURTH DISTRICT.

BOSTON, December 4, 1872.

D. NICKERSON, Esq., *M. W. Grand Master of Masons in Massachusetts*: —

SIR AND BROTHER: — As District Deputy Grand Master of the Masonic District, I have visited the ten Lodges in my District, reviewed the Records and work of each, and found all of them in a very good condition. As far as I could ascertain, the essential requirements of Masonry have been fully complied with; and there exist in all Dispensations towards the Grand Lodge and its officers. I have granted Dispensations for conferring the degrees, and these were granted under peculiar circumstances. Several other Dispensations were granted in the early part of my official year, but they did not come within the scope of which I had laid down for my government, and I declined to grant them. When the Brethren understood what that rule was they submitted very cheerfully, and I have had of late no requests for Dis-

pensations. I endeavored to have present with me, at our visits, as many of the Masters of Lodges in the District as possible, and was once so successful as to have present six out of the ten. Generally I had a large suite, but at one of the pleasantest was, by a series of accidents, prevented from having more than one Brother accompany me.

Besides my regular official visits I was able to visit some of the Lodges informally, and was, on all occasions, received with great kindness.

I have visited the Lodge under Dispensation at Maynard. It is unfortunately in some respects, and I have at times given the Brethren advice and admonition, which has been received in the same good spirit in which it was given. Many excellent Masons have already been made in this Lodge, showing that the town can well support a Lodge. Its present condition seems to me very promising.

Yours truly and fraternally,

CHARLES A. WELCH

*D.D.G. Master Fourth Masonic*

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#### FIFTH DISTRICT.

SALEM, December

To SERENO DWIGHT NICKERSON, *M.W. Grand Master of the District of Massachusetts* :—

DEAR SIR AND BROTHER:— I herewith submit my annual report for the year ending August 31st, 1872.

The Lodges, generally, are in a very healthy condition. Throughout the District is substantially correct, while in some instances is of a very high order. The officers evince a desire to perform their duties with themselves in the ritual, and in connection with the Brethren to inculcate those excellent principles which are inculcated in the lectures and charges of our Institution. The Records, in most instances, are kept in a most admirable manner, and the Returns have been made with a degree of correctness which is highly commendable.

The amount of work done the past year is less than that of the previous year, yet the Lodges are steadily increasing in numbers, and the Brethren in every Lodge (with one exception, where that harm is so desirable is interrupted by the unmasonic acts of a few members) imbued with the genuine principles of our Order, and devoted to its best interests.

The attendance of the Brethren, at the Stated Meetings of the District, has been very good, while the occasions of my official visits have been numerously attended.

sion, I desire to express my appreciation of the great obligation which I have been placed by the hearty and cordial welcome I have been received upon the occasions of my annual visits to assure you that I am deeply sensible of your kindness in affording me an opportunity of meeting the Brethren in this District.

Very respectfully and fraternally yours,

GEORGE H. PEIRSON,  
*D.D.G. Master Fifth Masonic District.*

### SIXTH DISTRICT.

METHUEN, December 2, 1872.

D. NICKERSON, *M.W. Grand Master of Masons in Massachusetts:—*

WELFARE AND BROTHER:—I have the honor to submit herewith my report as District Deputy Grand Master for the Sixth Masonic District. I have visited officially every Lodge within my jurisdiction, and, as practicable, have been accompanied in my visits by a full complement of officers. I have also had the pleasure of witnessing the work in progress, and can bear testimony to its general conformity to that required of the Grand Lecturers. There seems to be much interest manifested nearly every Lodge to bring the work up to the Grand Lodge and to see who can be foremost in "that noble emulation of who shall work and best agree." In every respect prosperity seems to attend the Fraternity in this District throughout the year. I have observed none of those unfortunate differences arising in any of the Lodges which sometimes impair their usefulness, but general harmony and feeling seem to have prevailed in all of them.

The records of the several Lodges I found to be preserved with as much care and regularity as their circumstances permit, and the By-Laws have, in every instance, received the approval of the Grand Lodge.

The records of the Lodges have been kept with a great deal of care, and although there is very much difference in the ability with which the Brethren have performed their work, not one of them has seemed to neglect his duty. It was evident that nearly every one had striven to do his best, and there are two or three instances which can hardly be regarded as a want of elegance of execution and completeness of detail.

The returns to the Grand Lodge show that the number of initiates in this District has been somewhat larger than in previous years. I think this is due to an increased interest in Masonry in the community, rather than to any laxity on the part of Lodges in the examination of candidates. I endeavored to impress upon the Lodges, during my round

of visits, the prime importance of the utmost care in this regard found, in conference with the Brethren, that there seems to be a growing sense of the necessity of careful investigation into the qualifications of those who present themselves for initiation. I have installed five new Lodges, — three of them publicly. I scarcely need mention that Phœnician Lodge, Lawrence, was constituted in February, 1871. That new apartments have, during the year, been dedicated to St. Mark's Lodge, Newburyport, and to the various Masonic Lodges in Lawrence. These elegant and commodious Lodge-rooms bear ample testimony to the good taste and substantial interest in Masonry on the part of the Brethren who have provided them, and will tend to give a new impetus to the usefulness of the Fraternity in the communities where they are located.

No Lodge has sought permission to appear in public during the year, and I am not aware that any has done so except to follow the remains of a departed Brother to the grave.

In all my visits to the Lodges I have been received with cordiality and courtesy, and a true Masonic hospitality, which has much lightened the duties of my office and gone far to make my labor a pleasure rather than a labor.

I desire here to express my obligations to those Brethren who have assisted me in my official visits, sometimes, I know, not without personal inconvenience to themselves. With many thanks for the opportunity implied in this appointment, and the opportunity it has given me to confer with the Brethren of this District, I am,

Respectfully and fraternally yours,

JOSEPH S. HOWLAND

*D.D.G. Master Sixth Masonic District*

#### SEVENTH DISTRICT.

LOWELL, December 1871.

To SERENO DWIGHT NICKERSON, *M.W. Grand Master of the District of Massachusetts*: —

DEAR SIR AND BROTHER: — I have the honor to submit herewith my fourth annual report, as District Deputy Grand Master for the Seventh Masonic District.

This District has long been favorably known as second to no other in its loyalty to the M.W. Grand Lodge, and prompt response to its commands therefrom, as well as its general adherence to the established usages of the Fraternity.

My intercourse with the Brethren has at all times been characterized by the utmost kindness and courtesy, each apparently vying with



g to do honor to the M.W. Grand Lodge, and its representa-  
time being; consequently the duties of your Deputy have  
tively light, and exceedingly pleasant.

ed officially every Lodge assigned to me, with the exception  
l's and Caleb Butler, located at Ayer. These Lodges, by  
disastrous conflagration which swept over the entire business  
er, in the spring of 1872, have been unable to perform their  
ount of work, and have holden their Regular Communica-  
h the greatest difficulty.

ll the facts in the case, I felt justified in delegating the  
red upon, and reposed in me, to W. Bro. E. Dana Bancroft,  
covering interesting information relating to the condition of  
e-named Lodges, is annexed herewith, and to whom I am  
bligations for kind and Brotherly assistance.

ed to report that the Craft throughout my jurisdiction are  
gh degree of prosperity, as you will observe by analyzing the  
yet there are no indications of negligence or laxity in guard-  
lance and care, the portals of our Institution.

ears the good Brethren composing Mount Horeb and Wil-  
n Lodges, located at Woburn and Winchester, respectively  
parated from their old associates in the Second and Fourth

of the intimate associations and strong attachments which  
omewhat interrupted, I rejoice that you have been able to  
together again by forming, this year, a new District in their  
ality where it was so much needed.

he loss of two of the brightest Lodges from the Seventh as a  
eventeenth; and your assignment of Trinity Lodge, of Clin-  
ook upon as second to none, goes far to compensate the loss  
h.

ned four Dispensations during the year, for conferring the  
hird Degrees, out of course, strong reasons therefor having  
l, and all previous action in the several cases having been

ing statistics may be of value:—

Location.	Number of Members.		Initiates.		Present at Official visit.		Average Attendance.	
	1871.	1872.	1871.	1872.	1871.	1872.	1871.	1872.
Fitchburg,	146	175	20	27	125	78	33	41
Lowell,	196	184	6	9	63	59	41	30
Ayer,	81	78	6	3	38	—	26	—
ore Fitchburg,	65	74	20	20	118	74	54	59
Lowell,	43	45	3	8	40	41	17	20
"	265	301	11	14	89	94	81	90
Ayer,	63	65	4	1	57	—	27	—
Clinton,	127	135	14	12	—	83	—	64
Leominster,	84	86	3	3	—	8	—	21
Lowell,	111	128	17	18	61	79	59	67

Congratulating you upon the flourishing condition of the Craft out the jurisdiction, and of the success attending your efforts, and thanking you for your kindness and confidence,

I remain, yours fraternally,

HENRY P. PERKINS

*D.D.G. Master Seventh Masonic*

Ayer, Mass., December

To R. W. HENRY P. PERKINS, *D.D.G. Master for the Seventh District*:—

DEAR BROTHER:— Agreeably to your warrant of October empowering me to make the official visits for you, to Saint Paul and Caleb Butler Lodges, both of Ayer, I have attended to the duty and submit the following report.

On Monday, October 14, I made an official visit to Saint Paul. This was the Annual Communication of the Lodge, which, I am aware, meets in the daytime.

On this occasion, the Brethren met at nine o'clock in the evening and partook of the annual dinner at one o'clock, P. M., after which an official visit was made.

The Lodge has been favored during the year with an efficient Past Master, and it is especially to be regretted that the accomplished officer who has presided in the East for the past two years, declined to do so in the same capacity. We missed from our ranks this day, Spaulding Bancroft, our oldest Past Master, who, to borrow from the language of the Bible, "Took the Degree of Eternity," on the 14th of May. His memory of his many virtues came back to us on this festive occasion, and called forth from those present many kindly expressions of love and respect for one who had so often thrilled them with his spirit-communication.

It is understood that the two Lodges in this town will have commodious apartments in the course of a few months, in place of the present, which were destroyed by the fire in April last.

On the evening of the same day I made an official visit, as your representative, to Caleb Butler Lodge.

Both the Lodges in this place lost all their property in the fire at the time of the fire, last April, except the Charter of Caleb Butler Lodge, which was saved by W. Henry A. Brown, Past Master of the same. I examined the several books, as I was required to do, and found they had been well kept. The Lodge has a book which shows the history of each member's connection with the Fraternity, and must be very useful. The Brethren have always had a reputation for being skilful workmen, and they maintain the good name all over the town in a good degree. When they shall be located in the new

now preparing for them, we may well look for a renewal of the skill which they have heretofore shown.

em to you that there is no necessity for two Lodges in this place, that Caleb Butler Lodge meets in the evening, and Saint Paul's in the daytime, affords a good opportunity for the Brethren territory to enjoy Masonic privileges. Those residing at a distance prefer to join Saint Paul's Lodge, while those living near are accommodated by Caleb Butler Lodge.

you will be satisfied with the report of my proceedings as your duty,

I remain, yours fraternally,

E. DANA BANCROFT,

*Special Deputy Seventh Masonic District.*

#### EIGHTH DISTRICT.

GARDNER, December 2, 1872.

DWIGHT NICKERSON, *M. W. Grand Master of Masons in Massachusetts* :—

ER AND BROTHER :— I herewith respectfully submit to you of my official acts during the past year, as District Deputy Grand of the Eighth Masonic District.

ay evening, September 18, I visited Vernon Lodge, Belcher-ained its Records and witnessed its work, which was well

ollowing evening, I visited Bethel Lodge, Enfield. The Lodge very unfavorable circumstances, there being but two of the resent. It proved a very stormy night, and but few of the attended the meeting. If the work was not as perfect as in the Lodges, the Brethren showed great zeal and their good inclination attending the meeting. It has one of the most pleasant halls in the district, and few Lodges are bound together by stronger ties of friendship.

evening, September 30, I visited Morning Sun Lodge, Conway. I received your Deputy in a very kind and generous manner. and harmonious Lodge. The work is not as perfect as in but the Brethren showed their good inclination to Masonry by a desire to improve in their work, and feeling the necessity of greater interest in the Institution. My visit to the Lodge was a most pleasant and will always be remembered with great pleasure.

7th, I visited Orange Lodge, Orange, which I found in a pros- perous condition. The work was well done, except that there were some

slight variations from that approved by the Grand Lodge. dently, have been introduced with the honest desire and hope a deep and lasting impression upon the mind of the candidate should be uniformity in the work of the several Lodges, parts may properly agree. The officers deserve high commendation for their zeal and earnestness, and the Lodge for the interest manifested in the highest good of Masonry. My visit was made the more agreeable in the presence of the retiring Deputy, R.W. Bro. A. J. Clark, whose assistance and appropriate remarks to the Lodge will be remembered with much pleasure and gratitude.

October 10, I visited Republican Lodge, Greenfield. This is one of the most prosperous and best-working Lodges in the District. Its members are peaceful and happy, and prove their zeal and interest to their Lodge, and to Masonry, by the interest they manifest in their work, and the spirit they evince as men and Masons.

October 14, I visited Pacific Lodge, Amherst, which ranks among the best Lodges of the District. The work, although not perfect in all its parts, was very good. The Lodge, at my annual visit, worked to great advantages, many of the officers being necessarily absent, the Master unavoidably kept from the meeting. It is a peaceful, happy and happy Lodge, and deserves mention, with great praise, for the liberal and liberal manner in which its members have commuted the Lodge capitation tax. It added to my happiness to meet here my Past District Deputy, R.W. Bro. I. F. Conkey.

October 16, I visited Mountain Lodge, Shelburne Falls. This Lodge is in an excellent condition. Situated, not on the "high hills," but round it, but in the "deep vale," it carefully observes the propriety of its cowans and eavesdroppers, and faithfully sees that none passing are worthy and well qualified. The work was of a high order, and has impressed upon the mind of all witnessing it the beauty, high importance of Masonry. The Lodge is deserving of high praise for its untiring zeal, and unceasing efforts to preserve all its beauty and purity, and to be governed in all its transactions by the true principles of Masonry.

October 28, I visited Harmony Lodge, Northfield. This Lodge has a good degree of harmony, and should be one of the best Lodges in the District; for it is composed of material to make a good work. Its members are good and generous Masons.

November 4, I visited Star Lodge, Athol Depot. The work was good, but there did not seem to be that zeal and interest manifested in the Lodge, necessary to its success and prosperity. Star Lodge heretofore possessed that harmony which is the strength and support of our Institution. But there is good reason to believe that in the

manifest a greater interest in the work, and a deeper desire  
 cement of Masonry.

6, I visited Hope Lodge, Gardner, and installed its officers.  
 from its organization, has ranked as one of the first Lodges  
 for its beautiful hall, and its perfection of work. I am  
 port that the work of the Lodge, at the present time, is of a  
 d, that all the officers know their duties and faithfully perform  
 Lodge is prosperous and harmonious, feeling a deep and abid-  
 n Masonry, and in sustaining its present high reputation.

1, I publicly installed the officers of Artisan Lodge, Win-

8, I paid my annual visit to this Lodge, found the work of a  
 er, and the Records beautifully and correctly kept. The  
 Brethren manifest an earnest desire to advance and excel in  
 nd realize the dignity and high importance of Masonry.

t Worshipful, I have endeavored to give you the true condi-  
 ighth Masonic District. While a majority of the Lodges are  
 harmonious, and zealous in their work, there are a few that  
 nifested that deep interest in the work and advancement of  
 t might be desirable; but this is owing to influences of a local  
 hich have been, or, I trust, soon will be removed. I am  
 ort that all the Lodges, with one exception, have cheerfully,  
 ctually made their annual Returns, and paid their Grand

en received by all the Lodges, as your representative, with  
 kindness and courtesy, and by some of them with marked  
 of friendship and hospitality, which were a source of much  
 me and will add greatly to the pleasant memories of life.  
 you, Most Worshipful Grand Master, for the honor of the

I am, most truly and fraternally yours,

EDWARD J. SAWYER,

*D.D.G. Master Eighth Masonic District.*

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#### NINTH DISTRICT.

ADAMS, December 5, A. L. 5872.

DWIGHT NICKERSON, *Most Worshipful Grand Master of Ma-  
 sons in Massachusetts:—*

AND BROTHER:— I have the honor herewith to submit  
 ficial report for the past year. It has been my privilege to  
 en Lodges in this District, also the two Lodges under Dis-

penetration, and it gives me great pleasure to report that they all be in a healthy and prosperous condition, and have had a good success in their labors, adding many good and true men to their ship. The Brethren appear to entertain exalted views as to what Masonry really is, and what it is designed to accomplish in the elevation and ennobling of their characters and lives, making them wiser men and citizens.

The ritual, as promulgated by the Grand Lodge, appears to be well understood, and especially so in those Lodges which have been organized within the last four or five years. Upon investigation of the returns of some few of the Lodges, I find that there has been a large number of objections, disclosing the fact that there are some bad men in the Lodges, and that there has been a lack of caution in proposing candidates for admission into the degrees in Masonry. It also discloses the fact of too much carelessness in recommending persons without a proper consideration of their value. The committees are also in fault in not making a more thorough investigation into the character of the applicant, and they also exhibit a lack of independence in reporting adversely on a petition where the case is clear, and a fearless report, and in accordance with the facts in the case. Through this negligence many bad men have crept into the Fraternity, and had better have been kept in the dark as regards Masonry.

In looking over the Returns of the Lodges to the Grand Lodge, I find that many of them are very deficient in filling up the columns under the appropriate heads, and upon inquiring of the Secretaries why the names called for were omitted, they informed me that they were unable to find any Records in their Lodges that would supply the deficiency. I have told me that there is a lack of proper care in filling up the Returns, and the tail, and also in a proper preservation of old papers and records.

I would suggest to you the propriety of the Grand Lodge causing books to be prepared for the use of the Lodges, ruled in proper form, with headings for all questions embraced in the blank reports, and a wide margin on the right, for remarks, etc.; and when a Lodge is furnished with the book, require the Secretary, or some other officer, to keep a complete and perfect record of every member belonging to the Lodge under the proper headings. When once done, there will be no further trouble in filling up full and complete annual reports to the Grand Lodge.

I have granted but two Dispensations for conferring the Degrees during the regular time during the year, and these for good and sufficient reasons. No Dispensations have been granted for public processions during the year.

All the Lodges in this District except two, have very neat and commodious, and some of them elegant apartments, well adapted and fitted up for Masonic purposes.

One noticeable thing presented itself to me in my examination of the Returns and Records, and that was the smallness of the average attendance

munications of the Lodges. The thought occurred to me, what amend to the Lodges that will awaken a new interest, and draw number of the members? The only thing that occurred to me amend that the Worshipful Master converse with the Brethren occasions, and lecture, or get some one to lecture, and instruct in the work of the several Degrees, so that every one may beed to fill some office in the Lodge; also to instruct them in their as men and good Masons.

on has been called to the fact that in some of the Lodges tion of a person for the degrees has been rejected, the petition ly brought again and again before the Lodge, as often as re- abusing the right of petition, and sowing the seeds of discord n in the Lodge. I have felt constrained to severely reprehend and to recommend an amendment to the By-Laws, in order (I fear) growing evil.

g this brief report to a conclusion, I have the pleasure to say, y official visits and intercourse with the Brethren, I have ex- nothing but continued courtesy and kindness, and expressions hat I might make my visits more frequent. The pleasure that ed from these visits, and my desire and endeavors to elevate of Masonry, in a great measure compensates for the time

Thanking you for the distinguished honor of my appointment esentative, and wishing you abundant success during the re- your term of office, and prosperity through life, I remain, ipful Sir and Brother,

Truly and fraternally yours,

DANIEL UPTON,

*D. D. G. Master Ninth Masonic District.*

#### TENTH DISTRICT.

CHICOPEE FALLS, December 5, 1872.

DWIGHT NICKERSON, *M. W. Grand Master of Masons in Massachusetts*:—

WORSHIPFUL SIR AND BROTHER:—Another Masonic year having ed, I most respectfully submit my annual report, and accom- a detailed account of my doings as District Deputy Grand he Tenth Masonic District.

Twenty-sixth day of April, by special commission, I organized a shipful Deputy Grand Lodge, and proceeded to constitute Lodge, dedicate its hall, and install its officers,—a detailed hich was transmitted at that time.

On the third day of September I commenced my annual since which time I have visited every Lodge, with the e Thomas, at Palmer, the Worshipful Master of which has long and, as the Lodge had no work, and the Brethren were disroo room to furnish their new hall, I omitted to visit them. called upon their Treasurer and Secretary, and inspected the a Lodge.

I have, also, publicly installed the officers of Belcher, Rosw Tom, Chicopee, Hampshire, Quabong and Hayden, and privat Newton and Eden Lodges.

On the third day of October, by invitation of Chicopee Brethren of the District assembled at Chicopee, for the exemp the work. A Communication of the R.W. District Deputy G was opened in due form; after which, Worshipful E. Dan Senior Grand Lecturer, was placed in charge and proceeded to exemplification of the work, and to wield in his own vigorous Mallet and Trowel.

As the work was progressing, our hearts were all rejo announcement that the Most Worshipful Grand Master and Of Grand Lodge were present to visit us. A committee was at missioned to wait upon and introduce the Grand Officers. Aft to eloquent remarks from the Grand Master, we proceeded in plification of the First and Second Degrees.

By invitation of Chicopee Lodge the Brethren were then labor to refreshment, and, proceeding to the hall of said Lod took of a generous repast furnished by them.

On resuming labor we proceeded to exemplify the Third Deg completion of which we listened to eloquent addresses by the shipful Grand Master, Past Grand Master Parkman, Wors Bancroft, and others.

As the hour of low twelve was nigh at hand we were admo to all things there must be an end, and, having adopted re thanks to the Grand Master and Officers of the Grand Lodg honored us with their presence, to W. Bro. Bancroft, for instructions, and to Chicopee Lodge, for the magnificence of erosity exhibited on the occasion, we parted with feelings oft that, of the many gatherings of the Brethren of this District, t of the most pleasant and profitable. I am happy to say, that e in the District was represented, and that five hundred and six the Brethren were assembled to become better acquainted other, and perfect themselves in the work.

I think that the Lodges hardly exemplified the work in so sa manner as they are accustomed to, which, in a measure, I p owing to embarrassment, from the presence of such distinguish



t by redoubled zeal on the part of the Lodges, and by a more station of the Grand Officers, that we may become better and this diffidence be overcome, and that we thereby shall be quit ourselves with greater credit.

great pleasure that I attest to the harmony prevailing among, and the increasing prosperity of the Lodges in the District.

junior Lodges, from their zeal and proficiency, are taking the front rank. For advancement in the knowledge and spirit Newton Lodge stands second to none this year. The triplite Returns I have caused to be substantially bound, to care of the registry of the members.

you of the earnest sympathy with, increasing love for, and the Grand Lodge among the Brethren, and that the cement of love is binding the individual members more firmly together, I close the duties of my office with many thanks for the reappointed by my reappointment to this position of trust and responsibility, I humbly hope that I may have discharged its duties in such a manner to meet your continued approbation and that of the Most Worshipful Lodge,

I am, very respectfully,

Your obedient servant,

WM. J. SAWIN,

*D.D.G. Master Tenth Masonic District.*

#### ELEVENTH DISTRICT.

WORCESTER, December 8, 1872.

DWIGHT NICKERSON, *M.W. Grand Master of Masons in Massachusetts:—*

AND BROTHER:— Herewith I transmit to you my annual report of the Eleventh Masonic District. I am happy to be able to say that this District have shown a marked improvement in their progress the past year, not only in the number of good men and true men admitted, but more particularly in the quality and spirit of the members. The number of initiates this year is 126, that of last year 102. The amount of funds returnable to the Grand Lodge will, however, be less than last, owing to the fact that no commutation of the tax has been received. Morning Star Lodge has, however, paid the remaining eight years of the tax in full.

During the past year: two for preferential dispensations during the past year: two for preferential degrees without waiting the regular time, and one for a dispensation in public procession. The first two were given, one to the members of Webster Lodge. The permission to appear in

public was granted United Brethren Lodge on the occasion of the visitation of Doric Lodge Hall, in Hudson.

The number of members and visitors in attendance at the official visitation at the several Lodges, also the average attendance per year, I report as follows:—

	Members present.	Visitors.
Morning Star . . . . .	58	19
Mount Zion . . . . .	12	1
Montacute . . . . .	65	58
United Brethren . . . . .	26	4
Webster . . . . .	26	1
Quinebaug . . . . .	26	3
Oxford . . . . .	12	4
Doric . . . . .	28	5
Athelstan . . . . .	43	16
Saint Bernard's . . . . .	14	11
Quinsigamond . . . . .	13	13

I visited Spencer Lodge, U. D., on November 18th. I found them very zealous and faithful, their work on the Second Degree being well executed, and I would recommend that their prayer for a Charter to be before the next Session of the Grand Lodge, be granted.

Thanking you, Most Worshipful, for the honor conferred in your appointment as District Deputy for this District, and hoping that my duties have been performed to your satisfaction, also expressing my grateful acknowledgments for the beautiful set of Grand Lodge Regalia you have so kindly furnished for the use of this District, I subscribe myself,

Fraternally yours,

THOMAS E. ST. JOHN

*D. D. G. Master Eleventh Masonic District*

## TWELFTH DISTRICT.

MILFORD, December 18th, 1888.

To SERENO DWIGHT NICKERSON, *M. W. Grand Master of the Twelfth Masonic District, Massachusetts:*—

DEAR SIR AND BROTHER:—The lapse of another Masonic year has given me the occasion to submit my fourth report for the Twelfth Masonic District.

I have personally visited the several Lodges in the District during the year, and given attention to their work, and such other matters as it was incumbent upon me to do. The work in all the Lodges is rendered well, showing that the attention is given to instruction, thereby enabling those officiating to perform our rites in such a manner as to make them attractive to the public and full of interest to candidates.

The statistical table of the District will give the amount of work done during the year.

Seventy-eight were initiated last year and ninety-four this year, an increase of sixteen in the work of the present year.

On the evening of January 9th, by authority received from you, I organized a Deputy Grand Lodge and dedicated the new Masonic apartment at Mount Hollis Lodge, at Holliston. It was a very pleasant occasion. This Lodge has, at considerable expense, fitted up a fine Masonic hall. Several aged Brethren were present during the evening, among them Abner Johnson, who was admitted to Masonry in Montpelier Lodge in the year 1800; being at the time, perhaps, the oldest in the State. He has since deceased, at the age of about ninety-two. The lady friends of the Brethren added to the interest of the evening by their presence, and at the close of the ceremonies a refreshing, social repast was enjoyed.

On the evening of June 27th, I also, in accordance with your commission, organized a Deputy Grand Lodge, and dedicated the fine hall and parlors of Excelsior Lodge, in Franklin. This Lodge, though new, seems to be in a flourishing condition, and in the attractive and comfortable. It has provided itself with, much enjoyment, no doubt, to its members. The lady friends of the Lodge were present on the evening of the dedication, and at the close of the ceremonies a social repast was enjoyed, with singing.

I have experienced considerable delay in receiving Returns from some Lodges; in several instances, the blanks were not filled out at the time of my official visit, and I therefore ordered them to be completed and returned to me early in November; but several were not received till the middle of the month, and one is not present at the time of writing.

The Brethren of the District have received me on all official occasions with respect and courtesy, and many a social interchange has been enjoyed by me with much satisfaction.

Respectfully submitted,

GEORGE E. STACY,

*D.D.G. Master Twelfth Masonic District.*

### THIRTEENTH DISTRICT.

TAUNTON, December 2, 1872.

TO DWIGHT NICKERSON, *M.W. Grand Master of Masons in Massachusetts*:—

SIR AND BROTHER:—I herewith submit my report as District Grand Master for the Thirteenth Masonic District for the past

September 5th, I made my official visit to Rising Star Lodge. The Third Degree was worked not so accurately but that I considered it my duty to advise that the services of a Grand Lecturer be procured for this Lodge. This Lodge, although having no dues, shows a very good balance in the hands of their Treasurer. There were present twenty-two members and thirty-two visitors. Average attendance, the year, twenty-seven.

September 17, I visited St. James Lodge. The Second Degree was worked in a manner which agreeably surprised me, inasmuch as the work is far superior to the work exhibited last year. I congratulated them on its advancement, and tried to encourage them to persevere. They should rank, in their work, among those Lodges which have an enviable reputation. The Charter of this Lodge lacks the Charter of the Senior Grand Warden, which, I hope, will be added to that of this Lodge while it may be procured. There were present twenty-two members and two visitors. Average attendance, twenty-four.

September 24th. I examined Bristol Lodge and witnessed the working of the First Degree, which was not given as correctly or satisfactorily as last year: still the language was nearly correct, and, with the aid of a little force and character, the work would have been much improved. I could find no copy of the Proceedings of the Grand Lodge at Bristol, nor the latterly Communications of March and June of this year, and the work given was the same as last year, that none had been received. Average attendance, the past year, is thirty. Members present, twenty. Official visit, thirty. Visitors, six.

September 27th, I visited St. Alban's Lodge and installed the new members. The work of the evening was the Third Degree. This Lodge is well worked enough, and, from the manner in which my advice was received, there is no doubt that another year the work will be rendered more perfect. This Lodge had suspended several members for non-payment of dues, but, as they did not appear to be properly suspended, I could not reinstate them as such. As the evening was very stormy, the attendance was small, only about thirty being present. Average attendance, the past year, twenty-three. This Lodge has a fine comfortable hall, which it has the honor to own.

October 2d, I visited King David Lodge. The Second Degree was worked very satisfactorily. Not to speak at all disrespectfully of the Secretaries of this Lodge, I must say that the present Secretaries have faithfully performed his duty, and it has been more than an arduous one. The Records are in a much better condition than they were before. And the labor bestowed upon the Returns has been more than ordinary, inasmuch as in previous years they have been so defective. In fact, the Returns are the best this Lodge has ever sent to the Grand Lodge, with a promise of even much better ones in the year

present at my official visit forty, and eight visitors. I cautioned against one B. R. Holt, who, I found, had visited this Lodge, but, by a decree of the Grand Lodge, be considered a clandestine.

13th, I visited Orient Lodge, where I was received, as I always am by this Lodge, in the most cordial and hospitable manner. I find the Lodge is composed of men of warm hearts and willing to work the Third Degree was worked very accurately and impressively. The records are well kept. The Charter and Grand Lodge Proceedings are carefully preserved. The average attendance, the past year, was thirty-seven members present, at my official visit, forty members and twenty-eight visitors.

15th, I visited Paul Dean Lodge. The Second Degree was worked very correctly, far above the average, and with but very few errors. After the examination of the Lodge, and the witnessing of the ceremony, we were invited to a feast prepared by the lady friends of the members. The average attendance, the past year, nineteen. There were present, thirty-seven members and three visitors.

18th, I visited Ezekiel Bates Lodge. The first section of the ceremony was correctly given, but the other sections were imperfectly given and it was evident that the officers had been instructed by some incompetent person to perform such a duty. I recommended that the Grand Lecturer be procured. The Proceedings of the Grand Lodge are not in the Lodge-room. The By-Laws of the Lodge are very imperfectly engrossed. The average attendance, the past year, is twenty-five members present, at my visit there were forty-one members present and four visitors.

22d, I visited Blue Hill Lodge. The Third Degree was worked very well indeed, very much better than last year. The Charter, and Grand Lodge Proceedings, in fact, everything connected with the Lodge is carefully preserved; and the general appearance of the surroundings shows a great interest manifested by the members. Average attendance the past year, eighteen. At my visit there were present twenty-five members and sixteen visitors.

28th, I visited Hyde Park Lodge. The work of the Third Degree was grandly, impressively and correctly given, and would well bear the witness. It also shows that the Lodge has done wisely in selecting its officers for work. The very large average attendance of thirty-five with a membership of only ninety-four, well shows the interest the members take in the Lodge and work. One of the special attractions is the music, which is considered a part of the work of the Lodge. A candidate is obliged to show his proficiency in the preceding degree before he can receive a subsequent one. Members present, forty-five, thirty-five.

November 1st, I visited Charles H. Titus Lodge, working up to the Second Degree. The work of the First Degree was exemplified satisfactorily to all present. I was received most cordially and treated in a most hospitable manner. This young Lodge can do much for Masonry, and a power for good in this city, and, I have no doubt, will rank high in the estimation of the Fraternity. Average attendance, sixteen. There were present on my visit sixteen members and four visitors.

November 4th, I visited Alfred Baylies Lodge. The Second Degree work was exemplified in a manner highly creditable to the Lodge and its officers. In no visitation which I have made have I been treated so respectfully and cordially, making it one of the pleasantest of my visitations. The average attendance, the past year, is twenty-five. There were present on my visit there were present sixteen members.

November 8th, I visited Constellation Lodge. The Second Degree work was exemplified in the most perfect manner. In fact, the work exhibited was the best I have had the pleasure of witnessing the past year. The Lodge, although young, has made honorary members of several aged and distinguished formerly members of the old Constellation Lodge, men who braved the storm and tide of anti-Masonry in years gone by. We were able to meet several of them in the Lodge and around the festive board. The Lodge was closed. These men are stars whose brightness will continue to shine for Masonry in the future of this new Constellation. The average attendance of forty-one, with only seventy-three members, speaks well for the Lodge. The Lodge has done a great deal of work for one so young. I think, from appearances, all the men are good and true; and the work must be bright Masonry, as they require every one to be proficient in their lectures. There were present seventy-five members and twenty-two visitors.

November 20th, I visited Ionic Lodge. Having been present at a meeting of this Lodge, during the past year, I did not think it necessary to exhibit that the work of the Lodge should be exhibited at this time. The work for the work, that few Lodges work as well. The Records are complete and the Returns the best of any Lodge in the District. The average attendance, the past year, thirty-four. There were present, at my visit, fifty-three members and sixty-seven visitors.

I do not think the work exhibited at my visitations has averaged as high as that I witnessed last year, and I have, in as pleasant a manner as possible and with kind words, plainly told them of their faults and advised them for the future. My advice and recommendations have all been well received and thanks returned, — as all have been persuaded that it was but doing my duty when I have conscientiously criticised the work of a Lodge.

I have been received cordially and treated hospitably, in no way far beyond my desires or expectations, but I have been content,

that in so doing the Brethren endeavored to show their respect  
to the Grand Lodge.

to return to you my sincere thanks for the honor conferred  
on me to this office, which I have endeavored to fill in a manner  
satisfactory to you and the Lodges it has been my duty and pleasure

My best wishes for your prosperity, I remain,  
Fraternally and respectfully yours,

JAMES UTLEY,  
*D.D.G. Master Thirteenth Masonic District.*

#### FOURTEENTH DISTRICT.

NEW BEDFORD, November 28, 1872.

D. NICKERSON, *Most Worshipful Grand Master of Masons in  
Massachusetts:—*

SIR AND BROTHER:—In compliance with the requirements of the  
By-Laws of the M.W. Grand Lodge, I have the honor to submit my  
annual Report as District Deputy Grand Master of the Fourteenth Masonic Dis-

trict. It is my pleasure to officially visit, at least once during the year,  
each of the Lodges of which the District is comprised, and I have in all cases  
been received with that courtesy and fraternal greeting which become

characteristic of the Order. I have carefully examined the Records, work and Returns of the differ-  
ent Lodges and take pleasure in acknowledging my appreciation of the  
zeal and industry of the Brethren to render my duties as brief and pleasant as cir-  
cumstances would permit.

Order seemingly prevails throughout the district. Prudence has ap-  
parently been exercised in the admission of candidates and the general  
conduct of business, and I think that perfect loyalty to the Grand  
Lodge is particularly characteristic.

In all the Lodges the degrees are impressively conferred and the  
ceremonies are generally in accordance with the ritual of the Grand Lodge; and I  
am glad to observe wherever innovation or lack of interest is apparent, the Breth-  
ren manifest new zeal to effect the needed improvement.

The Records as kept by the Secretaries of the Lodges are plainly and  
correctly kept, and the names of the officers, Brethren and visitors present  
at the meetings are carefully and accurately recorded.

Applications for Dispensations to confer degrees within the specified

time have been few in number, and, when accompanied by good reasons, I have granted them.

With thanks for the honor conferred upon me in my appointment to the responsible trust of District Deputy, I remain,

Truly and fraternally yours,  
 ABRAHAM H. HOWLAND, JR.  
*D.D.G. Master Fourteenth Masonic*

#### FIFTEENTH DISTRICT.

To SERENO DWIGHT NICKERSON, *W.M. Grand Master of Massachusetts*:—

DEAR SIR AND BROTHER:—I have the honor to submit the report as District Deputy Grand Master for the Fifteenth District. In my visits to the several Lodges I have been pleased to see the growing desire, upon the part of the officers and members of the Lodges in this District, to improve in the uniformity and execution of the work, and am pleased to say that the work, as exemplified at my official visits, has shown a greater uniformity and accuracy than have before seen. I find, also, the Records of the Lodges, with few exceptions, are correctly and carefully transcribed by the Secretaries who seem to take a commendable pride in preserving neat and accurate some Records.

I am pleased to be able to say, that among all the Lodges in this District the utmost good feeling prevails. The harmony and brotherly love existing among the officers and members of the Lodges are doing to increase their usefulness, prosperity and success.

Thanking you for the honor conferred by this appointment, and the gentlemen who have accompanied me in my official visits, and the members of the several Lodges for their cordial greeting always graciously extended to me, as the representative of the Grand Lodge,

I am, respectfully and fraternally yours,  
 JOSEPH. K. B.  
*D.D.G. Master Fifteenth Masonic*

#### SIXTEENTH DISTRICT.

BOSTON, December

To SERENO DWIGHT NICKERSON, *M.W. Grand Master of Massachusetts*:—

DEAR SIR AND BROTHER:—I have the honor to submit the report as District Deputy Grand Master for the Sixteenth District.



the year 1872 I have visited, accompanied by a full suite, each year in my District. At each of my official visits I witnessed an attention of the work. It was generally good and usually correct. Principal defects consisted of incongruities in matters of detail. However, a marked improvement in this respect, and in the attention given to the work. Whenever I deemed the defects of importance, and the result of misapprehension or neglect, I called the attention of the Brethren to them, and at all times spoke of the same to the officers. It not unfrequently happens that an officer, who works with great accuracy, will, in the presence of visiting Brethren, of whom he knows to be critical and exact in the work, commit some mistakes. To matters of this kind I did not feel myself bound to refer. While it would be difficult for me to designate any one whose work surpassed all the others in the District, I could name two or three where the work was not up to the average.

I submit herewith a tabular statement of the number of members present at each of my official visits, together with the number of visiting Brethren exclusive of myself and suite, and the average attendance of members of each Lodge, with one exception during the year, and, in some instances, the number of Communications held by each Lodge. I would state that the financial condition of the several Lodges is generally in harmony and kindly feeling prevail among the Brethren, and the furniture and appointments of the several Lodge-rooms are in accordance with the requirements of the Grand Lodge.

Lodges.	Location.	Members present at Visitation.	Visitors present at Visitation	No. of Communications held during the year.	Average Attendance of Members.
...	Hingham,	34	19	14	36
...	Bridgewater,	52	10	50	27
...	Quincy,	59	16	21	28
...	Duxbury,	80	74	17	23
...	Randolph,	40	105	20	20
...	East Weymouth,	38	14	—	70
...	Plymouth,	44	4	52	—
...	North Bridgewater,	62	58	45	31
...	Abington,	50	80	20	29
...	Cohasset,	20	19	—	23
...	Weymouth,	51	32	20	26
...	South Abington,	20	2	20	29

As my representative, I have been received in all the Lodges with kindness and hospitality. I wish to express the deep obligation I am under to the several Brethren who have accompanied me on my official visits. Their

knowledge and large experience in Masonic matters have greatly aided me in the discharge of my duties.

Thanking you for the honor of the appointment, I am, most respectfully,  
and fraternally yours,

EDWARD AVER

*D. D. G. Master Sixteenth Masonic Lodge*

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SEVENTEENTH DISTRICT.

WOBURN, November 30

To S. D. NICKERSON, *M. W. Grand Master of Masons in Massachusetts*:—

DEAR SIR AND BROTHER:—In accordance with the Grand Master's instructions my first annual report of the Seventeenth Masonic District has been prepared and submitted with submitted.

During the year I have visited the Lodges comprised within the District, and am gratified in being able to report that, without exception, they are in a healthy and flourishing condition. The meetings have been well attended and an interest manifested by all. Their By-Laws have been approved by the Grand Lodge. Charters are carefully preserved and well kept, and the work good in all; in some excellent, in my opinion "perfect work."

The only matters calling for censure were, the neglect by many of the Lodges to preserve, in a suitable manner, the Annual Proceedings of the Grand Lodge, and, in a few instances, the absence of a Master's name and other appropriate Masonic emblems. In every instance their attention was called to this neglect or omission.

It being a new District, I have no data by which to compare the condition of work or condition with previous years; I should judge, however, that it would compare favorably.

In all my visits a cordial reception was given, and my thanks are due to those Brethren who so kindly assisted me.

Thanking you for the honor of this appointment, and trusting that your successor may enjoy as generous a support as has been received during the year, I most respectfully decline a reappointment.

Sincerely and fraternally yours,

WILLIAM T. GRAMMER

*D. D. G. Master Seventeenth Masonic Lodge*

## CHINA' DISTRICT.

SHANGHAI, October 26, 1872.

TO DWIGHT NICKERSON, *M. W. Grand Master of Masons in Massachusetts*: —

SIR AND BROTHER:— In accordance with the Grand Constitution I have the honor to submit my fourth annual report as District Grand Master for China. Masonry, under all the different Grand Constitutions, continues to flourish here, and the Brethren of the various Lodges are working harmoniously together, and the Order is extending its friendly Outposts.

Landmark Lodge has again been unfortunate. The Worshipful Brother Rohl, was obliged to return, early in the spring, to his home, on account of ill health. Death has entered our portals and taken away three of our valued members. Still the Lodge continues to maintain about the same number of members and is doing a fair amount of business. Since my last report the Lodge has purchased a beautiful lot in Shanghai for burying members and sojourning Brethren. It is being done in a tasteful manner, and it certainly reflects great credit on the Brethren here who are thus preparing a final resting-place for strangers visiting a distant land. During the past year the Lodge has appeared twice in public procession at the funerals of deceased Brethren. I have granted dispensations for shortening the time for conferring degrees, but in those cases they were seafaring men and passed a good examination in English.

At Hankow, last spring, I was requested by Brother John Falgout, Worshipful Master elect, and other petitioning Brethren of Star of Central China, Scotch Constitution, to constitute said Lodge and to appoint all the officers. This ceremony I performed May 23, assisted by Brother J. I. Miller, District Junior Grand Warden, English Constitution. The Lodge is now in good working order. I trust it will prove a blessing and transmit, unimpaired, the genuine principles of our Order to posterity and generation in the centre of China.

On the evening of October 15, I had the pleasure of installing the officers of the independent Landmark Lodge, and was most kindly received by the Brethren as your representative; and, from the interest and skill of the Brethren that were chosen officers, I think the Lodge will increase in numbers and prosperity.

I thank you for the honor conferred on me by the appointment, and I trust that I may have discharged the duties in such a manner as to meet your approbation,

I remain, yours truly and fraternally,

WILLIAM C. BLANCHARD,

*D. D. G. Master for China.*



RETURNS OF LODGES.



NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Protection for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Instated.	No. Grand Lodges.	No. Past Masters.
Saint John's . . . . .	Boston.	21	16	16	2			4	8	9	347	21			43	1
Saint Andrew's . . . . .	"	1	1	1						1	89	1			1	1
Massachusetts . . . . .	"	11	10	9	4	5			2	4	216	7	10	1	10	1
Columbian . . . . .	"	15	14	12				1		7	331	10			14	1
Mount Lebanon . . . . .	"	22	24	24	5				15	8	302	18			22	1
Germania . . . . .	"	4	4	4	1				2	1	108	4			3	1
Winslow Lewis . . . . .	"	5	5	4					1	1	69		1		26	
Revere . . . . .	"	16	17	17				2	4	2	186	20			12	1
Joseph Warren . . . . .	"	34	34	38	8			1	2	2	404	44	1		44	1
Aberdour . . . . .	"	5	5	5					6		78	7			4	1
Eleusis . . . . .	"	8	8	8					4		54	12			8	
Zetland . . . . .	"	5	4	7	2				3		56	4	1		7	1
		147	142	145	22	5		8	45	30	2190	148	18	1	198	7

A true abstract from the returns of the above Lodges.

Attest:

DANIEL W. LAWRENCE, District Deputy Grand Master.

## SECOND MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Instated.	No. Grand Lodges.	No. Past Masters' Diplomas.
King Solomon's . . . . .	Charlestown.	12	12	12	2			2		1	238	13			14	
Amicable . . . . .	Cambridgeport.	11	8	8	5			2			209	9			9	
Star of Bethlehem . . . . .	Chelsea.	14	13	11	3	2		4		8	217	14		1	11	
John Abbot . . . . .	Somerville.	17	17	17	6			7		2	181	16			17	
Henry Price . . . . .	Charlestown.	11	10	14	4			7		2	188	13	1	2	12	
Mount Olivet . . . . .	Cambridge.	5	5	5	3		1	2	2	2	99	11	1		5	
William Sutton . . . . .	Saugus.	5	5	4	1			2	2	2	66	5			13	
Robert Lash . . . . .	Chelsea.	4	5	5	7			1		1	82	5			4	
Faith . . . . .	Charlestown.	18	18	10	7						62	11			25	
Palestine . . . . .	Everett.	8	9	9	2			1			62	11			17	
		105	102	95	33	2	1	28	2	16	1892	117	2	8	127	

A true abstract from the returns of the above Lodges.

Attest:

HENRY W. MUZZEY, District Deputy Grand Master.



NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates	No. Passed.	No. of Rejected for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Membership.	No. Re-instated.	No. Grand Lodges.	No. Past Masters.
Union . . . . .	Dorchester.	11	10	1	7		4	2	7	182	16			14	1
Washington . . . . .	Boston Highlands.	15	15	2			12	4	2	253	19			15	1
Mount Tabor . . . . .	East Boston.	11	8	11	2		4	4	1	270	12	1		10	1
Saint Paul's . . . . .	South Boston.	21	21	16			4	19	2	202	13	2		18	
Baalbec . . . . .	East Boston.	10	11	7	11		4	1	2	116	5			7	
Gate of the Temple . . . . .	South Boston.	11	11	2	18		8	8	2	159	17		1	9	1
Hammatt . . . . .	East Boston.	10	10	4	2		4	4	2	97	20			17	1
Lafayette . . . . .	Boston Highlands.	14	7	7			4	3	1	90	9			19	1
Adaphi . . . . .	South Boston.	9	6	4			1			72	4			6	1
Eliot . . . . .	West Roxbury.	12	8	8			5			76	3			10	1
Rabboni . . . . .	South Boston.	14	12	2						36	4			13	
Temple . . . . .	East Boston.	11	11	12					1	84	9			10	
		149	180	122	35		41	29	20	1637	131	3	1	148	6

A true abstract from the returns of the above Lodges.

Attest :

CHARLES J. DANFORTH. District Deputy Grand Master.

FOURTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Degrees for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodges.	No. Past Master's Diplomas.
Corinthian . . . . .	Concord .	10	10	9	1			8		2	86	18			10	
Meridian . . . . .	Natick	10	12	11	5	8		5		2	154	4			11	
Bethesda . . . . .	Brighton	6	8	8	4			2		2	90	10			6	
Monitor . . . . .	Waltham	9	11	11	9			6			156	11	2	1	11	
Pequosette . . . . .	Watertown	16	16	14	1					1	123	15			18	
Dalhousie . . . . .	Newtonville	21	25	23	5				2	1	188	24	1		27	
Belmont . . . . .	Belmont	17	15	15						1	70	16			15	
Isaac Parker . . . . .	Waltham	6	8	6	13			3		1	75	8			12	
Mizzpah . . . . .	Cambridge	11	10	10	2				1		104	7			4	
Beth-horan . . . . .	Brookline	6	6	5							50	5				
		112	121	112	40	8		24	3	10	1096	118	3	1	109	

A true abstract from the returns of the above Lodges.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates	No. Passed.	No. Raised.	No. of Requests for Degrees.	No. Suspended.	No. Expelled.	No. Discontinued.	No. Discharged from Members.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Received Membership.	No. Re-Initiated.	No. Grand Lodge Diplomas.	No. Past Master Diplomas.
Philaanthropic	Marblehead.	4	4	4		7		9	7	2	110	4			10	1
Tyrian	Gloucester.	19	23	26	11			4	1	8	196	29		1	18	1
Essex.	Salem.	7	8	6	5	11		4	1	2	175	13	1	11	1	
Mount Carmel.	Lynn.	8	10	10	7			1	15	3	183	10		4	1	
Jordan	Peabody.	11	9	9	8			1		2	137	11		10	1	
Liberty	Beverly.	7	7	7	8	2		4		8	142	2		10	1	
Ashler	Rockport.					3		1		8	135	6		1	1	
Amity	Danvers.	5	5	5	2	1		37		8	121	8		18	1	
Starr King	Salem.	2	5	5	5					2	108	5	1	8	1	
John T. Heard	Ipswich.	2	1	2	3						88	8				
Acacia	Gloucester.	8	9	10	7			5			106	9				
Golden Fleece	Lynn.	15	14	11	2			8	2		121	12		14	1	
Mosaic	Danvers.	6	6	4							45	11		10		
		97	101	110	50	24		44	25	20	1667	123	2	8	113	8

A true abstract from the returns of the above Lodges.

Attest:

GEORGE H. PEIRSON, District Deputy Grand Master.

## SIXTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Instated.	No. Grand Lodges.	No. Past Master's Diplomas.
Saint John's . . . . .	Newburyport.	10	9	12	9	11		1		1	80	12		14	10	
Merrimack . . . . .	Haverhill. .	6	6	11	3	5		5			188	15		1		
Saint Mark's . . . . .	Newburyport.	18	16	16	8	15					95	19		15		
Warren . . . . .	Amesbury.	15	19	18	7			1			154	18		1		
Saint Matthew's . . . . .	Andover.	2	2	2	1						86	8				
Greccian . . . . .	Lawrence.	7	8	8	6			5		1	237	11		1		
John Hancock . . . . .	Methuen.	10	10	14	8			2			96	14	1			
Tuscan . . . . .	Lawrence.	16	16	15	8			19		8	199	17				
Sagadahew . . . . .	Haverhill.	9	7	6	4			1		2	108	6				
Charles C. Dame . . . . .	Georgetown.	12	12	12				2		1	105	12			18	
Bethany . . . . .	West Amesbury.	8	4	4	5						59	5				
Phoenician . . . . .	Lawrence.	2	2	2							80	5				
		115	111	120	54	38		41		8	1437	137	1	32	50	

A true abstract from the returns of the above Lodges.

Attest:

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Reception for Degrees.	No. Suspended.	No. Expelled.	No. Dismissed.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Instated.	No. Grand Lodge Diplomats.	No. Past Masters.
Aurora . . . . .	Fitchburg.	27	33	31	8	8		3	2	1	175	41	1		24	1
Ancient York . . . . .	Lowell.	9	9	9	2	2		9	2	5	184	6			19	
Caleb Butler . . . . .	Ayer.	3	3	5	3	3					78	5			20	
Charles W. Moore . . . . .	Fitchburg.	20	17	18	4	8		2			74	11			10	
Kilwinning . . . . .	Lowell.	8	8	8							45	2		25		1
Pentucket . . . . .	Lowell.	14	12	11	13			2		4	301	17			10	
Saint Paul's . . . . .	Ayer.	1	1	1	4			1	2	1	65	4			12	
Trinity . . . . .	Clinton.	12	10	12	7			3		1	135	14				
Wilder . . . . .	Leominster.	3	3	3	2					2	86	4				
William North . . . . .	Lowell.	18	16	14	5			1		3	123	17			20	1
		105	107	107	48	18		21	4	17	1266	121	1	25	130	8

A true abstract from the returns of the above Lodges.

Attest:

HENRY P. PERKINS, District Deputy Grand Master.

## EIGHTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Receptions for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Instated.	No. Grand Lodge Diplomas.	No. Past Masters' Diplomas.
Republican . . . . .	Greenfield.	8	7	8	4	1		9		1	188	8			16	
Orange . . . . .	Orange.	7	7	5	10			4		2	127	11			6	
Pacific . . . . .	Amherst.	5	5	5	1	6		2		2	112	11		5	12	
Hope . . . . .	Gardner.	6	4	4	2			2			94	4				
Harmony . . . . .	Northfield.	10	12	13	1	1		2		1	79	13				
Star . . . . .	Athol.	2	3	3	6	1		1		3	75	4			2	
Bethel . . . . .	Enfield.	6	5	4				1		1	60	7				
Mountain . . . . .	Shelburn Falls.	5	4	1	1			1	12	1	59	1		2		
Artisan . . . . .	Winchendon.	1	1	1	1	3		2		1	57	10				
Vernon . . . . .	Belchertown.	6	4	3						1	42	4				
Morning Sun . . . . .	Conway.	6	6	5	2	2		1			35	9				
		62	58	52	30	10		22	12	13	931	82		7	86	

A true abstract from the returns of the above Lodges.

Attest:

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates	No. Passed.	No. of Degrees for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Members.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected Membership.	No. Re-Instated.	No. Grand Lodge Diplomans.	No. Past Masters.
Mount Moriah . . . . .	Westfield.	6	6	7			2	5	2	199	82		74	8	1
Huntington . . . . .	Huntington.	5	5	15			11			64	5			24	
Lafayette . . . . .	North Adams.	16	16	2			15			132	16			26	1
Berkshire . . . . .	South Adams.	4	6	3						65	8			24	1
Upton . . . . .	Cheshire.	2	2	8			2	4	1	23	4			13	1
Mystic . . . . .	Pittsfield.	11	11	1						140	16			8	
Globe . . . . .	Hinsdale.	3	4	6			6		3	45	6				
Great Barrington.	Great Barrington.	6	6	2			1			136	7				
Cincinnati . . . . .	Stockbridge.	5	5	2			8			30	9				
Occidental . . . . .	Stockbridge.	2	2	2			3		1	43					
Wisdom . . . . .	West Stockbridge.	2	2	6						31	3				
Evening Star . . . . .	Lee.	8	6	3											
		68	69	48			48	9	7	918	156		74	108	4

A true abstract from the returns of the above Lodges.

Attest:

DANIEL UPTON, District Deputy Grand Master.

## TENTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodges.	No. Past Masters' Diplomas.
Thomas . . . . .	Palmer.	4	4	4	8			18	4	8	67	4		14		1
Jerusalem . . . . .	Northampton.	9	9	9	9			31	11	4	213	12		1	9	
Hampden . . . . .	Springfield.	28	24	19	18			15	6	2	330	34		81	21	
Chicopee . . . . .	Chicopee.	8	10	8	10			34	6		179	11		8		
Mount Tom . . . . .	Holyoke.	7	7	11	12			2	2		177	11		1	7	1
Quaboag . . . . .	Warren.	5	6	6	8			3	2		88	5			12	1
Day Spring . . . . .	Monson.	5	6	5	2			1	2		59	5				
Hayden . . . . .	Brookfield.	9	9	9	4			8	3	1	105	10			6	
Roswell Lee . . . . .	Springfield.	28	22	23	8			3	14	1	221	21		1	22	
Eden . . . . .	Ware.	7	5	6	2			2	3	1	66	7				
Ionic . . . . .	Easthampton.	12	15	11	5			8	7	1	93	14			9	1
Mount Holyoke . . . . .	South Hadley Falls.	4	4	7	2						52	7			7	1
Belcher . . . . .	Chicopee Falls.	8	6	6	1				6		51	23			17	1
Newton . . . . .	Wilbraham.	19	19	19	3			1	2		44	25			25	1
Hampshire . . . . .	Haydenville.	2	1		1						43	14			15	1
		150	147	143	82			111	54	12	1788	203		101	161	8

A true abstract from the returns of the above Lodges.

Attest:



NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Initiated for Degrees.	No. Suspended.	No. Expelled.	No. Dismitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodge Diplomas.	No. Past Master Diplomas.
Morning Star	Worcester.	16	16	14			4	7	1	295	25		4	10	1
Mount Zion.	Barre.	7	6	3			3			88	6		4		
Montacute	Worcester.	21	14	15			4		1	278	13		1	12	1
United Brethren	Marlboro.	9	9	3			5			112	7			10	
Webster	Webster.	17	17	7			4	1	1	110	23	1	2	21	
Quinebaug	Southbridge.	10	10							119	12				
Oxford	Oxford.	10	8	2	2		1			51	8				1
Doric	Hudson.	7	5	5			1			125	6				8
Athelstan	Worcester.	23	23	11			4		1	165	25	1			12
St. Bernard's	Southboro.	3	3	3					1	38	2				20
Quinsigamond	Worcester.	3	3	3			1			17	3				1
		126	114	111	2		27	8	5	1398	130	2	11	93	5

A true abstract from the returns of the above Lodges.

Attest:

THOMAS E. ST. JOHN, District Deputy Grand Master.

TWELFTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDERS.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodge Diplomas.	No. Past Master's Diplomas.
Middlesex . . . . .	Framingham.	9	9	7	7			4		1	79	9		8	15	1
Montgomery . . . . .	Milford.	18	16	21	7					8	202	21			16	
Olive Branch . . . . .	Millbury.	14	15	15	9					8	112	14			6	
Solomon's Temple . . . . .	Uxbridge.	5	5	5	5	1		2		1	125	6		1	1	
Franklin . . . . .	Grafton.	7	9	9	5					1	81	10		1	7	1
Blackstone River . . . . .	Blackstone.	10	9	9	3			1		2	107	8		2	6	
John Warren . . . . .	Hopkinton.	8	4	3	3			2			75	7		2	1	
North Star . . . . .	Ashland.	2	2	2	3			3			81	5		1	6	
Mount Hollis . . . . .	Holliston.	8	8	8	6			1			78	8		1	10	
Excelsior . . . . .	Franklin.	5	5	5	6	1		2	1		62	6			8	
Siloam . . . . .	Westboro.	2	2	2	5			1			80	3	2		8	1
Charles River . . . . .	W. Medway.	6	10	10	5					1	85	12	1		12	
		94	94	95	56	2		19	1	12	1117	109	8	9	102	4

THE GRAND LODGE OF MASSACHUSETTS.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates	No. Passed.	No. Raised.	No. of Degrees	No. Suspende	No. Expelle	No. Limited	No. Dischar	No. Decesse	No. of Memb	No. Memb	No. Admitt	No. Rejected	No. Re-Insta	No. Grand Lo	No. Past Mas
Alfred Baylies . . . . .	Taunton.	8	9	11	4			8		1	105	11				17	2
Blue Hill . . . . .	Canton.	5	4	8	1	1		2			58	5				24	1
Bristol . . . . .	North Attleboro'.	7	7	5	4						120	5				35	
Constellation . . . . .	Dedham.	10	9	7	8						78	38		2		80	
Ezekiel Bates . . . . .	Attleboro'.	14	14	11	9			8		2	94	11				15	
Hyde Park . . . . .	Hyde Park.	18	11	11	8	2					107	18			11	9	
Ionic . . . . .	Taunton.	10	10	10	2			21		8	243	15			11	20	
King David . . . . .	Taunton.	14	11	8	16			24	1		104	12			6	2	
Orient . . . . .	Norwood.	7	7	6	8			2			71	12			21	1	
Paul Dean . . . . .	North Easton.	12	11	10	8					2	106	10			1	9	
Rising Star . . . . .	Stoughton.	11	10	10	4			4		1	138	9			2	12	1
Saint Alban's . . . . .	Foxboro'.	8	7	5	5					2	95	7				8	1
Saint James . . . . .	Mansfield.	6	5	5	5												
		125	115	102	67	8		59	1	11	1873	183		2	14	206	8

A true abstract from the returns of the above Lodges.

Attest:

JAMES UTLEY, District Deputy Grand Master.

## FOURTEENTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-instated.	No. Grand Lodges	No. Past Master's Diplomas.
Marine . . . . .	Falmouth.	4	3	3				1			53	3				
Star in the East . . . . .	New Bedford.	13	10	9	23	49		7		1	219	11		85	12	
Mount Hope . . . . .	Fall River.	18	17	17	15			1		2	240	19	1		12	
Eureka . . . . .	New Bedford.	17	16	16	9			3		4	205	16	8		22	
Martha's Vineyard . . . . .	Vineyard Haven.	.4	4	5	1	16		5		2	45	5		1	4	
Pythagorean . . . . .	Marion.	4	3	3	1			1		1	64	4			12	
May Flower . . . . .	Middleboro'.	2	2	5	3	11		5			99	5		1	8	
Pioneer . . . . .	Somerset.	9	8	5	8						97	6			10	
King Philip . . . . .	Fall River.	14	13	11	9			2		2	141	12			14	
Oriental . . . . .	Edgartown.	4	4	4				2		2	50	8			4	
		89	80	78	61	76		25		14	1213	89	4	87	98	

A true abstract from the returns of the above Lodges.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodges	No. Past Masters' Diplomas.
Union . . . . .	Nantucket.	1	1	2				1		1	107	2		2	2	
King Hiram . . . . .	Provincetown.	11	10	7	8			4		4	182	12		1	12	
Fraternal . . . . .	Hyannis.	7	7	7				19		5	139	8		2	8	
Social Harmony . . . . .	Wareham.	4	4	3	1					1	77	5				
Mount Horeb . . . . .	West Harwich.	9	9	9	5					2	162	12		3		
DeWitt Clinton . . . . .	Sandwich.	2	2	2		2		1	6		47	1		1		
Pilgrim . . . . .	South Harwich.	9	8	7				8		5	143	5			4	
James Otis . . . . .	Barnstable.	5	6	7				1		2	75	6			7	
Adams . . . . .	Wellfleet.	11	11	11	2	1		1	8	4	103	17			15	
Howard . . . . .	South Yarmouth.	2	2	2							27	2			2	
Mariners . . . . .	Cotuit Port.	4	3	2							36	13			18	
		65	63	59	11	3		80	9	24	1082	88		9	69	

A true abstract from the returns of the above Lodges.

Attest:

JOSEPH K. BAKER, District Deputy Grand Master.

SIXTEENTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HELDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodges Diplomas.	No. Past Masters' Diplomas.
Old Colony . . . . .	Hingham.	8	8	4	8				1		100	5	2			
Fellowship . . . . .	Bridgewater.	16	16	15	14			4	1		145	17				*
Rural . . . . .	Quincy.	14	12	10	2		1	2	1	2	141	10			13	
Corner Stone . . . . .	Duxbury.	6	6	6	1			9		1	67	5			6	
Norfolk Union . . . . .	Randolph.	7	5	8	8					1	75	2				
Orphan's Hope . . . . .	Weymouth.	10	11	12	5			8		1	162	11				
Plymouth . . . . .	Plymouth.	17	15	16	4	2		10		1	128	15			18	
Paul Revere . . . . .	N. Bridgewater.	14	21	17	20			4	1		177	21	1		17	
John Cutler . . . . .	Abington.	10	12	12	10					1	143	16	2		4	
Kononassett . . . . .	Cohasset.	2	1	2	1			2			84	8			9	
Delta . . . . .	Weymouth.	13	12	10	8			1			74	5			10	
Puritan . . . . .	South Abington.	7	10	10	1						77	13			25	
		119	124	117	107	2	1	82	8	6	1373	128	5		99	

A true abstract from the returns of the above Lodges.

Attest:

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates	No. Passed	No. Raised	No. of Degrees for Degrees	No. Suspended	No. Expell.	No. Dimitt.	No. Dischd. from Members	No. Deceas.	No. of Mem.	No. Mem. Admitt.	No. Relects Members	No. Re-Inst.	No. Grand Diploms	No. Past M. Diploms
Mount Horeb . . . . .	Woburn.	8	4	7	5			2		1	128	2	1			
Mount Harmon . . . . .	Medford.	9	10	8	2			3			137	10			8	
William Parkman . . . . .	Winchester.	9	9	5	1			1			72	6			20	
Good Samaritan . . . . .	Reading.	9	6	6							53	29			11	1
Hiram . . . . .	Arlington.	15	14	17	3	4		8	8	2	159	16			6	
Putnam . . . . .	East Cambridge.	8	8	6	2					2	131	14			16	
Wyoming . . . . .	Melrose.	18	16	16	8	1		8		6	208	15			8	
Mount Vernon . . . . .	Malden.	7	11	10	1	4		3		8	169	11	1			
Simon W. Robinson . . . . .	Lexington.	7	7	6							26	26				
Charity . . . . .	North Cambridge.	2	12	12	4					1	51	9				
		82	97	93	22	9		25	8	15	1184	188	2		69	1

A true abstract from the returns of the above Lodges.

Attest:

WILLIAM T. GRAMMER, District Deputy Grand Master.

CHILI MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Portions for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Instated.	No. Grand Lodge Diplomas.	No. Past Masters' Diplomas.
Bethesda . . . . .	Valparaiso.	16	8	5	5			4		3	105				1	
Aconcagua . . . . .	Valparaiso.	14	11	11	1			8			32				18	
		80	19	16	6			7		3	137				14	

A true abstract from the returns of the above Lodges.

Attest :



NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-instated.	No. Grand Lodges.	No. Past Masters' Diplomas.
Ancient Land Mark	Shanghai.	7	12	9	8			4		8	58	9			9	8
		7	12	9	8			4		8	58	9			9	8

A true abstract from the returns of the above Lodges.

Attest:

WILLIAM C. BLANCHARD, District Deputy Grand Master.

## RECAPITULATION

FROM THE RETURNS OF LODGES COMPOSING THE SEVERAL MASONIC DISTRICTS UNDER THE JURISDICTION OF THE MOST  
 WORSHIPFUL GRAND LODGE OF MASSACHUSETTS, FOR THE YEAR ENDING AUGUST 31, A. L. 5872.

DISTRICTS.	No. of Initiates.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Instated.	No. Grand Lodges.	No. Past Masters
District No. 1	147	142	145	22	5	8	45	30	2,190	148	18	1	193	7
2	105	102	95	33	2	28	2	16	1,392	117	2	3	127	
3	149	180	122	52	35	41	29	20	1,637	181	3	1	148	6
4	112	121	112	40	8	24	3	10	1,096	118	3	1	109	
5	97	101	110	50	24	44	25	20	1,667	123	2	3	113	8
6	115	111	120	54	38	41	8	8	1,437	137	1	32	50	
7	105	107	107	48	18	21	4	17	1,266	121	1	25	130	3
8	62	58	52	30	10	22	12	13	931	82	7	7	86	
9	68	69	64	48	9	48	9	7	918	156		74	103	4
10	150	147	143	82		111	54	12	1,788	203		101	161	8
11	126	114	111	69	2	27	8	5	1,398	130	2	11	93	5
12	94	96	96	66	2	19	1	12	1,117	109	3	9	102	4
13	125	115	102	67	3	59	1	11	1,373	183	2	14	206	8
14	89	80	78	61	76	25	9	14	1,213	89	4	37	33	
15	65	63	59	11	3	30	9	24	1,092	83		9	69	
16	119	124	117	107		39	3	6	1,373	128	5		99	

# TABLES OF MASONIC DISTRICTS,

FOR 1873.

THE NAME OF EACH LODGE, DATE OF CHARTER, LOCATION AND THE MONTH OF ANNUAL ELECTION FOR 1873.

## DISTRICT No. I. (BOSTON.)

R. MONTGOMERY FIELD, BOSTON, D.D.G.M.

Lodge.	Charter.	Location.	Election.
WILSON'S	1733	Boston	November
WILSON'S	1756	Boston	November
WILSON'S	1770	Boston	December
WILSON'S	1796	Boston	December
WILSON'S	1801	Boston	December
WILSON'S	1855	Boston	November
WILSON'S	1856	Boston	November
WILSON'S	1857	Boston	December
WILSON'S	1857	Boston	December
WILSON'S	1861	Boston	November
WILSON'S	1865	Boston	December
WILSON'S	1868	Boston	December

## DISTRICT No. II. (CHARLESTOWN.)

SELWIN Z. BOWMAN, SOMERVILLE, D.D.G.M.

Lodge.	Charter.	Location.	Election.
WILSON'S	1783	Charlestown	October
WILSON'S	1805	Cambridgeport	December
WILSON'S	1845	Chelsea	November
WILSON'S	1858	Somerville	September
WILSON'S	1859	Charlestown	October
WILSON'S	1864	Cambridge	December
WILSON'S	1867	Saugus	December
WILSON'S	1867	Chelsea	November
WILSON'S	1869	Charlestown	December
WILSON'S	1869	Everett	December

## DISTRICT No. III. (BOSTON HIGHLANDS.)

R. W. CHARLES J. DANFORTH, BOSTON, D.D.

Name of Lodge.	Charter.	Location.
WASHINGTON . . . . .	1796 . . . . .	Boston Highlands . . . . .
UNION . . . . .	1796 . . . . .	Dorchester . . . . .
MOUNT TABOR . . . . .	1846 . . . . .	East Boston . . . . .
SAINT PAUL'S . . . . .	1847 . . . . .	South Boston . . . . .
BAALBEC . . . . .	1853 . . . . .	East Boston . . . . .
GATE OF THE TEMPLE . . . . .	1856 . . . . .	South Boston . . . . .
HAMMATT . . . . .	1860 . . . . .	East Boston . . . . .
LAFAYETTE . . . . .	1866 . . . . .	Boston Highlands . . . . .
ADELPHI . . . . .	1866 . . . . .	South Boston . . . . .
ELIOT . . . . .	1867 . . . . .	West Roxbury . . . . .
RABBONI . . . . .	1870 . . . . .	South Boston . . . . .
TEMPLE . . . . .	1871 . . . . .	East Boston . . . . .

## DISTRICT No. IV. (CAMBRIDGE.)

R. W. CHARLES A. WELCH, WALTHAM, D.D.

Name of Lodge.	Charter.	Location.
CORINTHIAN . . . . .	1797 . . . . .	Concord . . . . .
MERIDIAN . . . . .	1797 . . . . .	Natick . . . . .
BETHESDA . . . . .	1819 . . . . .	Brighton . . . . .
MONITOR . . . . .	1820 . . . . .	Waltham . . . . .
PEQUOSSETTE . . . . .	1857 . . . . .	Watertown . . . . .
DALHOUSIE . . . . .	1861 . . . . .	Newtonville . . . . .
BELMONT . . . . .	1865 . . . . .	Belmont . . . . .
ISAAC PARKER . . . . .	1868 . . . . .	Waltham . . . . .
MIZPAH . . . . .	1868 . . . . .	Cambridgeport . . . . .
BETH-HORON . . . . .	1871 . . . . .	Brookline . . . . .
CHAS. A. WELCH (U.D.),	— . . . . .	Maynard . . . . .

## DISTRICT No. V. (SALEM.)

R.W. GEORGE H. PEIRSON, SALEM, D.D.G.M.

Lodge.	Charter.	Location.	Election.
TROPIC . . . . .	1760 . . . . .	Marblehead . . . . .	December
. . . . .	1770 . . . . .	Gloucester . . . . .	November
. . . . .	1791 . . . . .	Salem . . . . .	December
ARMEL . . . . .	1805 . . . . .	Lynn . . . . .	December
. . . . .	1808 . . . . .	Peabody . . . . .	November
. . . . .	1824 . . . . .	Beverly . . . . .	December
. . . . .	1852 . . . . .	Rockport . . . . .	December
. . . . .	1864 . . . . .	Danvers . . . . .	November
ING . . . . .	1865 . . . . .	Salem . . . . .	November
HEARD . . . . .	1865 . . . . .	Ipswich . . . . .	December
FLEECE . . . . .	1865 . . . . .	Lynn . . . . .	December
. . . . .	1866 . . . . .	Gloucester . . . . .	June
. . . . .	1871 . . . . .	Danvers . . . . .	December

## DISTRICT No. VI. (NEWBURYPORT.)

W. JOSEPH SIDNEY HOWE, METHUEN, D.D.G.M.

Lodge.	Charter.	Location.	Election.
JOHN'S . . . . .	1766 . . . . .	Newburyport . . . . .	March
CK . . . . .	1802 . . . . .	Haverhill . . . . .	November
ARK'S . . . . .	1803 . . . . .	Newburyport . . . . .	September
. . . . .	1822 . . . . .	Amesbury . . . . .	September
MATTHEW'S . . . . .	1822 . . . . .	Andover . . . . .	December
. . . . .	1825 . . . . .	Lawrence . . . . .	September
INCOCK . . . . .	1861 . . . . .	Methuen . . . . .	September
. . . . .	1863 . . . . .	Lawrence . . . . .	September
W . . . . .	1865 . . . . .	Haverhill . . . . .	December
C. DAME . . . . .	1867 . . . . .	Georgetown . . . . .	January
. . . . .	1869 . . . . .	West Amesbury . . . . .	September
AN . . . . .	1871 . . . . .	Lawrence . . . . .	September

## DISTRICT No. VII. (LOWELL.)

R.W. HENRY P. PERKINS, LOWELL, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election
SAINT PAUL'S . . . . .	1797 . . . . .	Ayer . . . . .	October
AURORA . . . . .	1801 . . . . .	Fitchburg . . . . .	Septem
PENTUCKET . . . . .	1807 . . . . .	Lowell . . . . .	October
ANCIENT YORK . . . . .	1853 . . . . .	Lowell . . . . .	October
TRINITY . . . . .	1859 . . . . .	Clinton . . . . .	Septem
CALEB BUTLER . . . . .	1860 . . . . .	Ayer . . . . .	October
WILDER . . . . .	1860 . . . . .	Leominster . . . . .	Septem
CHARLES W. MOORE . . . . .	1866 . . . . .	Fitchburg . . . . .	Septem
KILWINNING . . . . .	1867 . . . . .	Lowell . . . . .	Novem
WILLIAM NORTH . . . . .	1868 . . . . .	Lowell . . . . .	October

## DISTRICT No. VIII. (GREENFIELD.)

R.W. EDWARD J. SAWYER, GARDNER, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election
REPUBLICAN . . . . .	1795 . . . . .	Greenfield . . . . .	Novem
HARMONY . . . . .	1796 . . . . .	Northfield . . . . .	Novem
PACIFIC . . . . .	1801 . . . . .	Amherst . . . . .	Novem
MOUNTAIN . . . . .	1806 . . . . .	Shelburne Falls . . . . .	Novem
ORANGE . . . . .	1860 . . . . .	Orange . . . . .	Novem
HOPE . . . . .	1865 . . . . .	Gardner . . . . .	October
STAR . . . . .	1865 . . . . .	Athol . . . . .	Novem
ARTISAN . . . . .	1866 . . . . .	Winchendon . . . . .	Septem
MORNING SUN . . . . .	1870 . . . . .	Conway . . . . .	Novem
BAY STATE (U.D.) . . . . .	— . . . . .	Montague . . . . .	—
ATHOL (U.D.) . . . . .	— . . . . .	Athol . . . . .	—

## DISTRICT No. IX. (PITTSFIELD.)

DANIEL UPTON, SOUTH ADAMS, D.D.G.M.

	Charter.	Location.	Election.
AR . . . .	1795 . .	Lee . . . .	September
. . . . .	1796 . .	Great Barrington .	December
. . . . .	1803 . .	West Stockbridge .	December
. . . . .	1810 . .	Pittsfield . . . .	November
. . . . .	1849 . .	North Adams . . .	December
. . . . .	1858 . .	South Adams . . .	November
. . . . .	1870 . .	Hinsdale . . . .	November
. . . . .	1870 . .	Cheshire . . . .	November
. . . . .	1871 . .	Stockbridge . . .	December
. . . . .	1872 . .	Williamstown . .	December
. . . . .	1872 . .	North Adams . . .	October

## DISTRICT No. X. (SPRINGFIELD.)

LIAM J. SAWIN, M.D., CHICOPEE FALLS, D.D.G.M.

	Charter.	Location.	Election.
. . . . .	1797 . .	Northampton . . .	November
. . . . .	1817 . .	Springfield . . .	November
. . . . .	1849 . .	Chicopee . . . .	November
. . . . .	1850 . .	Holyoke . . . .	November
LIAM . . . .	1856 . .	Westfield . . . .	September
EE . . . . .	1865 . .	Springfield . . .	November
. . . . .	1867 . .	Huntington . . . .	December
. . . . .	1868 . .	Easthampton . . .	November
YOKE . . . .	1870 . .	South Hadley Falls,	November
. . . . .	1871 . .	Chicopee . . . .	October
. . . . .	1872 . .	Haydenville . . .	November

## DISTRICT NO. XI. (WORCESTER.)

R.W. JOSEPH B. KNOX, WORCESTER, D.D.

Name of Lodge.	Charter.	Location.
MORNING STAR . . . . .	1793 . . . . .	Worcester . . . . .
MOUNT ZION . . . . .	1800 . . . . .	Barre . . . . .
MONTACUTE . . . . .	1859 . . . . .	Worcester . . . . .
WEBSTER . . . . .	1859 . . . . .	Webster . . . . .
OXFORD . . . . .	1860 . . . . .	Oxford . . . . .
UNITED BRETHREN . . . . .	1860 . . . . .	Marlboro' . . . . .
DORIC . . . . .	1864 . . . . .	Hudson . . . . .
ATHELSTAN . . . . .	1866 . . . . .	Worcester . . . . .
SAINT BERNARD . . . . .	1868 . . . . .	Southboro' . . . . .
QUINSIGAMOND . . . . .	1871 . . . . .	Worcester . . . . .
SPENCER . . . . .	1872 . . . . .	Spencer . . . . .

## DISTRICT NO. XII. (MILFORD.)

R.W. GEORGE E. STACY, MILFORD, D.D.

Name of Lodge.	Charter.	Location.
MIDDLESEX . . . . .	1795 . . . . .	Framingham . . . . .
OLIVE BRANCH . . . . .	1797 . . . . .	Millbury . . . . .
MONTGOMERY . . . . .	1797 . . . . .	Milford . . . . .
SOLOMON'S TEMPLE . . . . .	1818 . . . . .	Uxbridge . . . . .
FRANKLIN . . . . .	1852 . . . . .	Grafton . . . . .
BLACKSTONE RIVER . . . . .	1856 . . . . .	Blackstone . . . . .
JOHN WARREN . . . . .	1861 . . . . .	Hopkinton . . . . .
NORTH STAR . . . . .	1865 . . . . .	Ashland . . . . .
MOUNT HOLLIS . . . . .	1865 . . . . .	Holliston . . . . .
EXCELSIOR . . . . .	1867 . . . . .	Franklin . . . . .
SILOAM . . . . .	1867 . . . . .	Westboro' . . . . .
CHARLES RIVER . . . . .	1871 . . . . .	West Medway . . . . .



DISTRICT No. XIII. (TAUNTON.)

R.W. JAMES UTLEY, TAUNTON, D.D.G.M.

Age.	Charter.	Location.	Election.
. . . . .	1797 . . .	Attleboro' . . . . .	December
D . . . . .	1798 . . .	Taunton . . . . .	November
R . . . . .	1799 . . .	Stoughton . . . . .	November
AN'S . . . . .	1818 . . .	Foxboro' . . . . .	July
. . . . .	1862 . . .	Dedham . . . . .	January
. . . . .	1864 . . .	Canton . . . . .	November
ES . . . . .	1865 . . .	Mansfield . . . . .	March
YLIES . . . . .	1866 . . .	Taunton . . . . .	October
K . . . . .	1866 . . .	Hyde Park . . . . .	December
. . . . .	1867 . . .	Taunton . . . . .	November
T . . . . .	1868 . . .	North Easton . . . . .	March
ATES . . . . .	1871 . . .	Attleboro' . . . . .	December
ION . . . . .	1872 . . .	Dedham . . . . .	March
. TITUS (U.D.) — . . . . .		Taunton . . . . .	—————

DISTRICT No. XIV. (NEW BEDFORD.)

HAM H. HOWLAND, JR., NEW BEDFORD, D.D.G.M.

Age.	Charter.	Location.	Election.
. . . . .	1771 . . .	Nantucket . . . . .	December
. . . . .	1798 . . .	Falmouth . . . . .	December
E EAST . . . . .	1823 . . .	New Bedford . . . . .	December
PE . . . . .	1824 . . .	Fall River . . . . .	November
. . . . .	1858 . . .	New Bedford . . . . .	January
VINEYARD . . . . .	1860 . . .	Vineyard Haven . . . . .	December
AN . . . . .	1863 . . .	Marion . . . . .	December
. . . . .	1864 . . .	Somerset . . . . .	November
ER . . . . .	1865 . . .	Middleboro' . . . . .	December
P . . . . .	1866 . . .	Fall River . . . . .	November
. . . . .	1867 . . .	Edgartown . . . . .	December
(U.D.) . . . . .	— . . . .	Fairhaven . . . . .	—————

## DISTRICT No. XV. (BARNSTABLE.)

R.W. JOSEPH P. JOHNSON, PROVINCETOWN, D.D.G.

Name of Lodge.	Charter.	Location.	Election.
KING HIRAM . . . . .	1796 . . . . .	Provincetown . . . . .	November . . . . .
FRATERNAL . . . . .	1801 . . . . .	Hyannis . . . . .	January . . . . .
SOCIAL HARMONY . . . . .	1823 . . . . .	Wareham . . . . .	December . . . . .
MOUNT HOREB . . . . .	1855 . . . . .	West Harwich . . . . .	December . . . . .
DE WITT CLINTON . . . . .	1856 . . . . .	Sandwich . . . . .	December . . . . .
PILGRIM . . . . .	1860 . . . . .	South Harwich . . . . .	December . . . . .
JAMES OTIS . . . . .	1866 . . . . .	Barnstable . . . . .	October . . . . .
ADAMS . . . . .	1866 . . . . .	Wellfleet . . . . .	January . . . . .
HOWARD . . . . .	1870 . . . . .	South Yarmouth . . . . .	January . . . . .
MARINERS . . . . .	1871 . . . . .	Cotuit Port . . . . .	December . . . . .
SAINT MARTIN'S (U.D.).	— . . . . .	Chatham . . . . .	— . . . . .

## DISTRICT No. XVI. (PLYMOUTH.)

R.W. EDWARD AVERY, BRAINTREE, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
OLD COLONY . . . . .	1792 . . . . .	Hingham . . . . .	December . . . . .
FELLOWSHIP . . . . .	1797 . . . . .	Bridgewater . . . . .	September . . . . .
RURAL . . . . .	1801 . . . . .	Quincy . . . . .	November . . . . .
CORNER STONE . . . . .	1801 . . . . .	Duxbury . . . . .	November . . . . .
NORFOLK UNION . . . . .	1819 . . . . .	Randolph . . . . .	November . . . . .
ORPHAN'S HOPE . . . . .	1825 . . . . .	Weymouth . . . . .	May . . . . .
PLYMOUTH . . . . .	1825 . . . . .	Plymouth . . . . .	November . . . . .
PAUL REVERE . . . . .	1857 . . . . .	North Bridgewater . . . . .	December . . . . .
JOHN CUTLER . . . . .	1860 . . . . .	Abington . . . . .	September . . . . .
KONOHASSETT . . . . .	1865 . . . . .	Cohasset . . . . .	January . . . . .
DELTA . . . . .	1869 . . . . .	Weymouth . . . . .	October . . . . .
PURITAN . . . . .	1870 . . . . .	South Abington . . . . .	September . . . . .

DISTRICT NO. XVII. (WOBURN.)

SMITH B. HARRINGTON, MEDFORD, D.D.G.M.

Age.	Charter.	Location.	Election.
. . . . .	1797 . . .	Arlington . . . .	November
MON . . . . .	1855 . . .	Medford . . . . .	December
. . . . .	1855 . . .	East Cambridge . .	December
EB . . . . .	1856 . . .	Woburn . . . . .	December
. . . . .	1857 . . .	Melrose . . . . .	September
NON . . . . .	1858 . . .	Malden . . . . .	November
ARKMAN . . . . .	1865 . . .	Winchester . . . .	December
. . . . .	1870 . . .	North Cambridge . .	December
RITAN . . . . .	1871 . . .	Reading . . . . .	November
ROBINSON . . . . .	1871 . . .	Lexington . . . . .	November

DISTRICT NO. XVIII. (PALMER.)

W. JOHN WETHERBEE, WARREN, D.D.G.M.

Age.	Charter.	Location.	Election.
. . . . .	1796 . . .	Palmer . . . . .	November
. . . . .	1825 . . .	Enfield . . . . .	November
. . . . .	1859 . . .	Warren . . . . .	November
. . . . .	1860 . . .	Southbridge . . . .	September
G . . . . .	1863 . . .	Monson . . . . .	December
. . . . .	1864 . . .	Ware . . . . .	November
. . . . .	1864 . . .	Brookfield . . . . .	November
. . . . .	1870 . . .	Belchertown . . . .	December
. . . . .	1871 . . .	Wilbraham . . . . .	November

## CHILI DISTRICT.

R.W. WILLIAM A. WILLIAMS, VALPARAISO, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
BETHESDA . . . . .	1854 . . . . .	Valparaiso . . . . .	August . . . . .
ACONCAGUA . . . . .	1871 . . . . .	Valparaiso . . . . .	August . . . . .

## CHINA DISTRICT.

R.W. WILLIAM C. BLANCHARD, SHANGHAI, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
ANCIENT LANDMARK . . . . .	1865 . . . . .	Shanghai . . . . .	October . . . . .

# ALPHABETICAL LIST

OF

ES, THEIR LOCATIONS AND SECRETARIES,

FOR THE YEAR 1873.

	Location.	Secretary.
	Boston . . . . .	Warren G. Monk.
	Gloucester . . . . .	George K. Barnard.
A	Valparaiso, Chili, S.A.	Wilson D. Wing.
	Wellfleet . . . . .	George T. Wyer.
	South Boston . . . . .	John H. Locke.
AYLIES	Taunton . . . . .	Charles F. Eddy.
	Cambridgeport . . . . .	Charles Tufts.
	Danvers . . . . .	T. C. Everett.
YORK	Lowell . . . . .	Lucien P. Stacy.
LANDMARK	Shanghai, China . . . . .	W. H. Hewett.
	Winchendon . . . . .	Orrin E. Skinner.
	Rockport . . . . .	William G. Davis, Jr.
N	Worcester . . . . .	William S. Dadmun.
	Fitchburg . . . . .	Frank E. Corey.
	East Boston . . . . .	Daniel W. Palmer.
	Chicopee Falls . . . . .	Arthur B. West.
	Belmont . . . . .	George H. Porter.
E	South Adams . . . . .	James C. Chalmers.
	Enfield . . . . .	Charles Richards.
	West Amesbury . . . . .	Nelson S. Hoyt.
	Brighton . . . . .	John T. Needham.
	Valparaiso, Chili, S.A.	Charles L. Cole.
ON	Brookline . . . . .	William Aspinwall.
NE RIVER	Blackstone . . . . .	George J. Baldwin.
	Canton . . . . .	John B. Robinson.
	Attleboro' . . . . .	John T. Bates.
TLE	Ayer . . . . .	C. E. Morrison.

CHARITY . . . . .	North Cambridge . .	Thomas T. Fergus
CHARLES C. DAME . . .	Georgetown . . . .	Robert A. Coker.
CHARLES W. MOORE . .	Fitchburg . . . . .	John M. Graham.
CHARLES RIVER . . . .	West Medway . . . .	Albert W. Mann.
CHICOPEE . . . . .	Chicopee . . . . .	Moses C. Hadley.
CININNATUS . . . . .	Great Barrington . .	Marcus H. Rogers.
COLUMBIAN . . . . .	Boston . . . . .	William Martin.
CONSTELLATION . . . .	Dedham . . . . .	Edwin A. Brooks.
CORINTHIAN . . . . .	Concord . . . . .	Charles P. Lyman.
CORNER STONE . . . . .	Duxbury . . . . .	John S. Loring.
DALHOUSIE . . . . .	Newtonville . . . . .	Horatio F. Allen.
DAY SPRING . . . . .	Monson . . . . .	Edward F. Morris.
DELTA . . . . .	Weymouth . . . . .	Charles G. Thomp
DE WITT CLINTON . . .	Sandwich . . . . .	Marcus F. Delano.
DORIC . . . . .	Hudson . . . . .	Ansel L. Snow.
EDEN . . . . .	Ware . . . . .	Benjamin F. Ange
ELIOT . . . . .	Jamaica Plain . . . .	Charles H. Smith.
ELEUSIS . . . . .	Boston . . . . .	William C. Ireland
ESSEX . . . . .	Salem . . . . .	Joseph Swasey.
EUREKA . . . . .	New Bedford . . . . .	H. W. Emerson.
EVENING STAR . . . . .	Lee . . . . .	N. W. Shores.
EXCELSIOR . . . . .	Franklin . . . . .	W. A. Wyckoff.
EZEKIEL BATES . . . .	Attleboro' . . . . .	John M. Daggett.
FAITH . . . . .	Charlestown . . . . .	James W. Poor.
FRANKLIN . . . . .	Grafton . . . . .	William S. Wood.
FRATERNAL . . . . .	Hyannis . . . . .	O. C. Hoxie.
FELLOWSHIP . . . . .	Bridgewater . . . . .	W. K. Churchill.
GATE OF THE TEMPLE .	South Boston . . . .	Alban S. Green.
GERMANIA . . . . .	Boston . . . . .	Herm F. Ehlert.
GLOBE . . . . .	Hinsdale . . . . .	George B. Plumm
GOLDEN FLEECE . . . .	Lynn . . . . .	William B. Phillip
GOOD SAMARITAN . . .	Reading . . . . .	Nathan D. Stoodle
GRECIAN . . . . .	Lawrence . . . . .	Charles H. Everett
GREYLOCK . . . . .	North Adams . . . . .	George F. Miller.
HAMMATT . . . . .	East Boston . . . . .	Samuel L. Fowle.
HAMPDEN . . . . .	Springfield . . . . .	Charles Taylor.
HAMPSHIRE . . . . .	Haydenville . . . . .	Warren S. Smith.
HARMONY . . . . .	Northfield . . . . .	Jona. A. Barber.
HAYDEN . . . . .	Brookfield . . . . .	David Clapp, Jr.
HENRY PRICE . . . . .	Charlestown . . . . .	Elijah S. Wait.
HIRAM . . . . .	Arlington . . . . .	George W. Storer.
HOPE . . . . .	Gardner . . . . .	James H. Greenwo
HOWARD . . . . .	South Yarmouth . . .	Bernard L. Baker.
HUNTINGTON . . . . .	Huntington . . . . .	Whitman P. Willi

K	Hyde Park . . . .	Sylvanus Cobb, Jr.
	Taunton . . . .	Solon R. Wright.
	Easthampton . . . .	Albert E. Abbott.
KER	Waltham . . . .	Lorenzo Noble.
S	Barnstable . . . .	O. M. Hinckley.
	Northampton . . . .	David E. Hoxie.
OT	Somerville . . . .	Aaron Sargent.
ER	Abington . . . .	E. M. Nash.
COCK	Methuen . . . .	Walter E. Stevens.
HEARD	Ipswich . . . .	Charles H. Howe.
REN	Hopkinton . . . .	William B. Coburn.
	Peabody . . . .	D. P. Grosvenor, Jr.
ARREN	Boston . . . .	Ivory H. Pope.
G	Lowell . . . .	Henry P. Webber.
D	Taunton . . . .	J. Alfred Messenger.
M	Provincetown . . . .	Reuben W. Swift.
IP	Fall River . . . .	S. L. Braley.
MON	Charlestown . . . .	George H. Marden.
ETT	Cohasset . . . .	James H. Bouvé.
	Boston Highlands . . . .	John D. Willard.
	North Adams . . . .	Wilbur J. Richmond.
	Beverly . . . .	James H. Kendall.
	Falmouth . . . .	Nehemiah P. Baker.
	Cotuit Port . . . .	John M. Handy.
SETTS	Boston . . . .	Charles O. Fox.
VINEYARD	Vineyard Haven . . . .	Daniel F. Chessman.
ER	Middleboro' . . . .	Andrew B. Bosworth.
	Natick . . . .	Charles W. Gleason.
K	Haverhill . . . .	Francis J. Stevens.
K	Framingham . . . .	Edgar Potter.
	Cambridgeport . . . .	William Page.
	Waltham . . . .	Thomas Kirke.
STAR	Worcester . . . .	Albert J. Stone.
SUN	Conway . . . .	William B. Orcutt.
E	Worcester . . . .	H. H. Marshall.
RY	Milford . . . .	Frank Dewing.
	Danvers . . . .	George H. Perkins.
	Shelburne Falls . . . .	Frederick A. Adams.
RMEL	Lynn . . . .	Timothy Stevens.
ERMON	Medford . . . .	Parker R. Litchfield.
OLYOKE	South Hadley Falls . . . .	Edmund R. Pearson.
OPE	Fall River . . . .	William R. Robertson.
OREB	Woburn . . . .	Sparrow Horton.
OREB	West Harwich . . . .	Charles H. Kelley.

MOUNT HOLLIS . . . .	Holliston . . . .	Robert H. Fisher
MOUNT LEBANON . . . .	Boston . . . .	Thomas Waterman
MOUNT MORIAH . . . .	Westfield . . . .	James R. Gladwin
MOUNT OLIVET . . . .	Cambridge . . . .	Charles L. Fuller
MOUNT TABOR . . . .	East Boston . . . .	J. H. S. Pearson
MOUNT TOM . . . .	Holyoke . . . .	Henry L. Thayer
MOUNT VERNON . . . .	Malden . . . .	Alfred Tonks.
MOUNT ZION . . . .	Barre . . . .	J. Andrew Rogers
MYSTIC . . . .	Pittsfield . . . .	William H. Murray
NEWTON . . . .	Wilbraham . . . .	Watson F. Lamb
NORFOLK UNION . . . .	Randolph . . . .	John H. Field.
NORTH STAR . . . .	Ashland . . . .	B. W. Houghton
OCCIDENTAL . . . .	Stockbridge . . . .	Albert Van Dusen
OLD COLONY . . . .	Hingham . . . .	Horace M. Perkins
OLIVE BRANCH . . . .	Millbury . . . .	Edward J. Hummer
ORANGE . . . .	Orange . . . .	Edgar L. Newell
ORIENT . . . .	Norwood . . . .	Walter C. Shapley
ORIENTAL . . . .	Edgartown . . . .	Tristram R. Holbrook
ORPHAN'S HOPE . . . .	East Weymouth . . . .	Charles H. Pratt
OXFORD . . . .	Oxford . . . .	George H. Baker
PACIFIC . . . .	Amherst . . . .	Elisha J. Wheaton
PALESTINE . . . .	Everett . . . .	James P. Stewart
PAUL DEAN . . . .	North Easton . . . .	A. W. Thompson
PAUL REVERE . . . .	North Bridgewater . . . .	Jonas R. Perkins
PENTUCKET . . . .	Lowell . . . .	Eliphalet Hills.
PEQUOSSETTE . . . .	Watertown . . . .	Charles T. Perkins
PHILANTHROPIC . . . .	Marblehead . . . .	S. P. Hathaway,
PHENICIAN . . . .	Lawrence . . . .	Arthur W. Dyer.
PILGRIM . . . .	Harwich . . . .	Darius F. Weeks
PIONEER . . . .	Somerset . . . .	J. G. Tinkham.
PLYMOUTH . . . .	Plymouth . . . .	Charles H. Rogers
PURITAN . . . .	South Abington . . . .	Dan Packard.
PUTNAM . . . .	East Cambridge . . . .	Luther L. Parker
PYTHAGOREAN . . . .	Marion . . . .	Joseph Blackins
QUABOAG . . . .	Warren . . . .	John Wetherbee.
QUINEBAUG . . . .	Southbridge . . . .	Thomas Cocroft.
QUINSIGAMOND . . . .	Worcester . . . .	William G. Strong
RABBONI . . . .	South Boston . . . .	George S. Carpenter
REPUBLICAN . . . .	Greenfield . . . .	Wilbur F. Hardin
REVERE . . . .	Boston . . . .	William W. Baker
RISING STAR . . . .	Stoughton . . . .	Leonard A. Thayer
ROBERT LASH . . . .	Chelsea . . . .	Benjamin F. Dodge
ROSWELL LEE . . . .	Springfield . . . .	Edward S. Batchelder
RURAL . . . .	Quincy . . . .	Charles H. Porter



	Haverhill . . . .	Henry Halsall.
AN'S	Foxboro' . . . .	E. W. Clarke.
DREW'S	Boston . . . . .	A. A. Wellington.
NARD	Southboro' . . . .	Franklin Este.
ES	Mansfield . . . .	Alfred B. Day.
N'S	Boston . . . . .	James W. Allen.
N'S	Newburyport . . . .	Samuel Brookings, Jr.
ER'S	Newburyport . . . .	Edward F. Bartlett.
THREW'S	Andover . . . . .	Joseph A. Smart.
L'S	South Boston . . . .	Horace Smith.
L'S	Ayer . . . . .	Rector T. Bartlett.
	Westboro' . . . . .	F. William Bullard.
ROBINSON	Lexington . . . . .	Leonard G. Babcock.
ARMONY	Wareham . . . . .	Edward A. Gammons.
TEMPLE	Uxbridge . . . . .	Daniel W. Taft.
	Spencer . . . . .	George G. Wright.
	Athol . . . . .	Nathaniel Richardson.
HE EAST	New Bedford . . . .	James C. Hitch.
BETHLEHEM	Chelsea . . . . .	Lyman M. Miller.
NG	Salem . . . . .	William H. Simonds, Jr.
	East Boston . . . .	Edward F. Brigham.
	Palmer . . . . .	J. K. Warren.
	Clinton . . . . .	Henry N. Otterson.
	Lawrence . . . . .	George H. Allison.
	Gloucester . . . . .	Addison Center.
	Nantucket . . . . .	Charles P. Swain.
	Dorchester . . . . .	George A. Jones.
BRETHREN	Marlboro' . . . . .	Benjamin F. Underhill.
	Cheshire . . . . .	John R. Cole.
	Belchertown . . . .	Edwin R. Bridgman.
	Amesbury . . . . .	James H. Vince.
ON	Boston Highlands . .	George F. Davis.
	Webster . . . . .	George A. Munyan.
	Leominster . . . . .	George F. Morse.
NORTH	Lowell . . . . .	G. Winfield Knowlton.
PARKMAN	Winchester . . . . .	John L. Parker.
SUTTON	Saugus . . . . .	Benjamin F. Calley.
	Williamstown . . . .	Arthur A. Loop.
LEWIS	Boston . . . . .	Alonzo P. Jones.
	West Stockbridge . .	William W. Leavitt.
	Melrose . . . . .	G. C. Stantial.
	Boston . . . . .	Henry T. Parker.



PERMANENT MEMBERS  
OF THE  
AND LODGE OF MASSACHUSETTS,  
SINCE ITS INDEPENDENCE, MARCH 8, 1777.

PAST GRAND MASTERS.

Abb, 1777-81, 1784-86.	* Elijah Crane, 1832.
Arren, 1782, 83, 1787.	* Joshua B. Flint, 1834-36.
Hays, 1788-91.	* Rev. Paul Dean, 1837-39.
er, 1792, 93.	* Caleb Butler, 1840, 41.
ere, 1794-96.	* Augustus Peabody, 1842-44.
rtlett, 1797, 98.	* Simon W. Robinson, 1845-47.
Dunn, 1799-1801.	* Edward A. Raymond, 1848-50.
omas, 1802-1804, 1808.	Rt. Rev. G. M. Randall, 1851-53.
Bigelow, 1805-7, 1810-12.	Winslow Lewis, 1854, 55, 1859.
Russell, 1813-15.	John T. Heard, 1856-58.
Oliver, 1816-18.	William D. Coolidge, 1860, 61.
P. Fay, 1819.	William Parkman, 1862-64.
well, 1820-22.	Charles C. Dame, 1865-67.
ot, 1823-25, 1833.	William Sewall Gardner, 1868-70.
y, 1826-28.	Seren D. Nickerson, 1871-
nkins, 1829-31.	

PAST DEPUTY GRAND MASTERS.

shon, 1777, 78.	* William Scollay, 1794, 95.
arrett, 1779-81.	* Samuel Dunn, 1796-98.
ere, 1782-84, 1790, 91.	* Joseph Laughton, 1799-1801.
ell, 1785-87, 1792.	* Simon Elliot, 1802-7.
rton, 1788, 89.	* John Boyle, 1808, 9.
rtlett, 1793.	* Samuel Bradford, 1810.

- \* Rev. Thad. M. Harris, 1811.
- \* Francis J. Oliver, 1812-15.
- \* John Dixwell, 1816, 17.
- \* Samuel P. P. Fay, 1818.
- \* Rev. Asa Eaton, 1819.
- \* John Abbot, 1820-22.
- \* Caleb Butler, 1823-25.
- \* John Bartlett, 1826-28.
- \* Elijah Morse, 1829.
- \* William Hilliard, 1830.
- \* David Wilder, 1831.
- Abraham A. Dame, 1832, 33.
- \* Rev. Paul Dean, 1834-36.
- George G. Smith, 1837-39.
- \* Simon W. Robinson, 1840-42.
- \* John B. Hammatt, 1843.

- Rev. E. M. P. Wells, 1844.
- Winslow Lewis, 1845-47.
- Rt. Rev. G. M. Randall, 1848.
- Rev. Lucius R. Paige, 1851-53.
- Abraham T. Lowé, 1854, 55.
- \* Rev. William Flint, 1856-58.
- Charles R. Train, 1858.
- J. V. C. Smith, 1859.
- G. Washington Warren, 1860.
- Marshall P. Wilder, 1861.
- Charles C. Dame, 1862-64.
- Sereno D. Nickerson, 1865.
- Newell A. Thompson, 1866.
- Charles W. Moore, 1867.
- Charles Levi Woodbury, 1868.
- Percival L. Everett, 1871-

#### PAST SENIOR GRAND WARDENS.

- \* Samuel Barrett, 1777, 78.
- \* Paul Revere, 1779-82.
- \* Perez Morton, 1783, 84.
- \* John Juteau, 1785, 1789.
- \* Josiah Bartlett, 1786, 1788, 1791, '92.
- \* Timothy Whiting, 1787.
- \* Thomas Edwards, 1790.
- \* Mungo Mackay, 1793.
- \* Isaiah Thomas, 1794-96.
- \* Joseph Laughton, 1797, 98.
- \* John Boyle, 1799-1801.
- \* Isaac Hurd, 1802.
- \* Timothy Bigelow, 1803, 1804.
- \* John Soley, 1805, 1806.
- \* Shubael Bell, 1807.
- \* Henry Fowle, 1808.
- \* Francis J. Oliver, 1809-11.
- \* Benjamin Russell, 1812.
- \* John Abbot, 1813.
- \* John B. Hammatt, 1814, 15.
- \* Augustus Peabody, 1816.
- \* Caleb Butler, 1817, 18.
- \* Andrew Sigourney, 1819.
- \* Thomas Cole, 1820, 21.
- \* Elijah Crane, 1822.

- \* Samuel Thaxter, 1823-25.
- \* John Keys, 1826, 27.
- \* Seth Sprague, Jr., 1828.
- Abraham A. Dame, 1829-31.
- \* William J. Whipple, 1832.
- \* Elias Haskell, 1833-35.
- \* Benjamin B. Appleton, 1833.
- \* Simon W. Robinson, 1837-39.
- \* Thomas Tolman, 1840-42.
- \* Robert Lash, 1843.
- \* Robert Keith, 1844.
- \* Edward A. Raymond, 1845-47.
- \* John J. Loring, 1848.
- \* Thomas M. Vinson, 1849, 50.
- \* William Ferson, 1851.
- Daniel Harwood, 1852.
- \* Richard S. Spofford, 1853.
- William C. Plunkett, 1854.
- John T. Heard, 1855.
- Bradford L. Wales, 1856.
- Henry Goddard, 1857.
- Lorenzo H. Gamwell, 1858.
- Joel Spalding, 1859.
- \* William North, 1860.
- Henry Chickering, 1861.

m C. Martin, 1862.  
 W. Baker, 1862.  
 S. Gardner, 1863.  
 T. Davis, 1864.  
 Sutton, 1865.  
 Oliver, 1866.

William F. Salmon, 1867.  
 Ithamar F. Conkey, 1868.  
 Samuel C. Lawrence, 1869.  
 David W. Crafts, 1870.  
 Charles Kimball, 1871.

## PAST JUNIOR GRAND WARDENS.

vere, 1777, 78.  
 Crafts, 1779.  
 Jackson, 1780.  
 Proctor, 1781.  
 Carter, 1782.  
 teau, 1783, 84.  
 L. Hays, 1785.  
 Edwards, 1786, 87.  
 Porter, 1788.  
 Dexter, 1789-91.  
 Mackay, 1792.  
 Parkman, 1793.  
 Salter, 1794.  
 Laughton, 1795, 96.  
 Little, 1797.  
 yle, 1798.  
 ad. M. Harris, 1799.  
 urd, 1800, 1801.  
 y Bigelow, 1802.  
 ley, 1803, 1804.  
 Bell, 1805, 1806.  
 Fowle, 1807.  
 J. Oliver, 1808.  
 Prescott, 1809.  
 in Russell, 1810, 11.  
 bot, 1812.  
 Hammatt, 1813.  
 Baker, 1814, 15.  
 I. French, 1816.  
 C. King, 1817.  
 Jenkins, 1818.  
 Cole, 1819.  
 rane, 1820, 21.  
 Thaxter, 1822.  
 eys, 1823-25.  
 ills, 1826.

\* Henry Purkitt, 1827.  
 Abraham A. Dame, 1828.  
 \* William J. Whipple, 1829-31.  
 \* James A. Dickson, 1832.  
 \* Benjamin B. Appleton, 1833-35.  
 \* Simon W. Robinson, 1836.  
 \* C. Gayton Pickman, 1837-39.  
 \* Winslow Lewis, 1840-42.  
 \* Thomas Power, 1843.  
 \* John Hews, 1844.  
 \* John R. Bradford, 1845-47.  
 \* Thomas M. Vinson, 1848.  
 \* † Asa T. Newhall, 1848-50.  
 \* William Eaton, 1851.  
 John Flint, 1851.  
 \* Rev. Benjamin Huntoon, 1852.  
 Jonas A. Marshall, 1853.  
 Samuel K. Hutchinson, 1854.  
 Charles R. Train, 1855.  
 John H. Sheppard, 1856.  
 Isaac Hull Wright, 1857.  
 \* Charles Robbins, 1858.  
 William D. Coolidge, 1859.  
 \* Jesse P. Pattee, 1860.  
 Peter C. Jones, 1861.  
 Daniel Reynolds, 1862.  
 Benjamin Dean, 1863.  
 Solon Thornton, 1864.  
 Wyzeman Marshall, 1865.  
 Henry Mulliken, 1866.  
 George H. Taber, 1867.  
 Ivory H. Pope, 1868.  
 Richard Briggs, 1869.  
 Elijah W. Burr, 1870.  
 Tracy P. Cheever, 1871.

## RECORDING GRAND SECRETARIES.

SINCE THE INDEPENDENCE IN 1777 (not permanent members *ex-officio*.)

- \* Nathaniel Pierce, 1777.
- \* William Hoskins, 1778-80.
- \* Benjamin Coolidge, 1781-84.
- \* John Welch, Jr., 1785.
- \* George Richards, 1786.
- \* Gabriel Helme, 1787.
- \* John Jackson, 1788, 89.
- \* Joseph Laughton, 1790, 91.
- \* Thomas Farrington, 1792.

- \* Samuel Colesworthy, 1793.
- \* Daniel Oliver, 1794-1801.
- \* John Proctor, 1802-10.
- \* John Soley, 1811-18.
- \* Thomas Power, 1819-32.
- Charles W. Moore, 1833-66.
- † Solon Thornton, 1867-71.
- § Charles H. Titus, 1871-

\* Deceased.

† Deceased while in office.

‡ Resigned, April 8, 1871.

§ Elected June 14, 1871.

## ORGANIZATION

OF THE

BROTHERHOODSHIPFUL GRAND LODGE OF FREE AND ACCEPTED  
MASSONS OF THE COMMONWEALTH OF MASSA-  
CHUSETTS, FOR THE YEAR 1873.

NO DWIGHT NICKERSON, Boston .	Grand Master.
FRANCIS LOWELL EVERETT, Boston .	Deputy Grand Master.
JOSEPH ENDICOTT, Cambridgeport	Senior Grand Warden.
JOSEPH K. BAKER, Dennisport .	Junior Grand Warden.
WILLIAM McCLELLAN, Boston . . .	Grand Treasurer.
JOHN H. TITUS, Boston . . .	Recording Gr. Secretary.
JOHN W. MOORE, Boston . . .	Corresponding Gr. Secretary.
MONTGOMERY FIELD, Boston .	D.D.G. Master, District No. 1.
JOHN Z. BOWMAN, Somerville.	“ “ District No. 2.
JOHN J. DANFORTH, Boston .	“ “ District No. 3.
JOHN A. WELCH, Waltham .	“ “ District No. 4.
GEORGE H. PEIRSON, Salem . .	“ “ District No. 5.
JOSEPH SIDNEY HOWE, Methuen .	“ “ District No. 6.
JOSEPH P. PERKINS, Lowell . .	“ “ District No. 7.
JOHN J. SAWYER, Gardner . .	“ “ District No. 8.
JOHN UPTON, South Adams . .	“ “ District No. 9.
JOHN J. SAWIN, M.D., Chic- sham . . . . .	“ “ District No. 10.
JOHN B. KNOX, Worcester . . .	“ “ District No. 11.
GEORGE E. STACY, Milford . . .	“ “ District No. 12.
JOHN S. UTLEY, Taunton . . . .	“ “ District No. 13.
JOHN H. HOWLAND, JR., New Bedford . . . . .	“ “ District No. 14.
JOHN P. JOHNSON, Provincetown	“ “ District No. 15.
JOHN AVERY, Braintree . . .	“ “ District No. 16.
JOHN B. HARRINGTON, Medford .	“ “ District No. 17.
JOHN WETHERBEE, Warren . . .	“ “ District No. 18.
JOHN A. WILLIAMS, Valparaiso	“ “ for Chili, S. A.
JOHN C. BLANCHARD, Shang- hai . . . . .	“ “ for China.

W. REV. ALONZO H. QUINT, D.D., New Bedford . . . . .	}	Grand Chaplains.
W. REV. JOSHUA YOUNG, Fall River		
W. WILLIAM H. CHESSMAN, Boston .		Grand Marshal.
W. MOSES G. LYON, Fitchburg . . .		Senior Grand Deacon.
W. JOHN VIALI, Somerville . . . .		Junior Grand Deacon.
W. THEODORE ADAMS, Lowell . . . .		Senior Grand Steward.
W. JAMES H. BOUVÉ, Cohasset . . .	}	Junior Grand Stewards.
W. HENRY C. WILLSON, Worcester		
W. JOHN F. NEWTON, Boston . . . .		
W. HENRY AUSTIN WHITNEY, Boston .		Grand Sword-Bearer.
W. LOVELL BICKNELL, East Weymouth		Grand Standard-Bearer.
W. JOHN M. RODOCANACHI, Boston }	}	Grand Pursuivants.
W. DANIEL T. V. HUNTOON, Canton }		
W. E. DANA BANCROFT, Ayer . . . .	}	Grand Lecturers.
W. CEPHAS BRIGHAM, Auburndale . }		
W. CHARLES M. AVERY, Chelsea . . }		
BRO. HOWARD M. DOW, Boston . . .		Grand Organist.
BRO. FREDERICK A. PIERCE, Boston .		Grand Tyler.

## BOARD OF DIRECTORS.

M.W. SERENO DWIGHT NICKERSON, *ex-officio*.

R.W. WILLIAM SUTTON.	R.W. WILLIAM F. SALMON.
R.W. WILLIAM S. GARDNER.	R.W. CHARLES LEVI WOODBURY.
R.W. PERCIVAL L. EVERETT.	R.W. SAMUEL C. LAWRENCE.
BRO. GEORGE O. CARPENTER.	R.W. HENRY ENDICOTT.

## AUDITING COMMITTEE.

R.W. PERCIVAL L. EVERETT.	R.W. SAMUEL P. OLIVER.
W. HOCUM HOSFORD.	

## COMMITTEE ON LIBRARY.

R.W. WINSLOW LEWIS.	R.W. CHARLES LEVI WOODBURY.
R.W. WENDELL T. DAVIS.	

## COMMITTEE ON CHARITY.

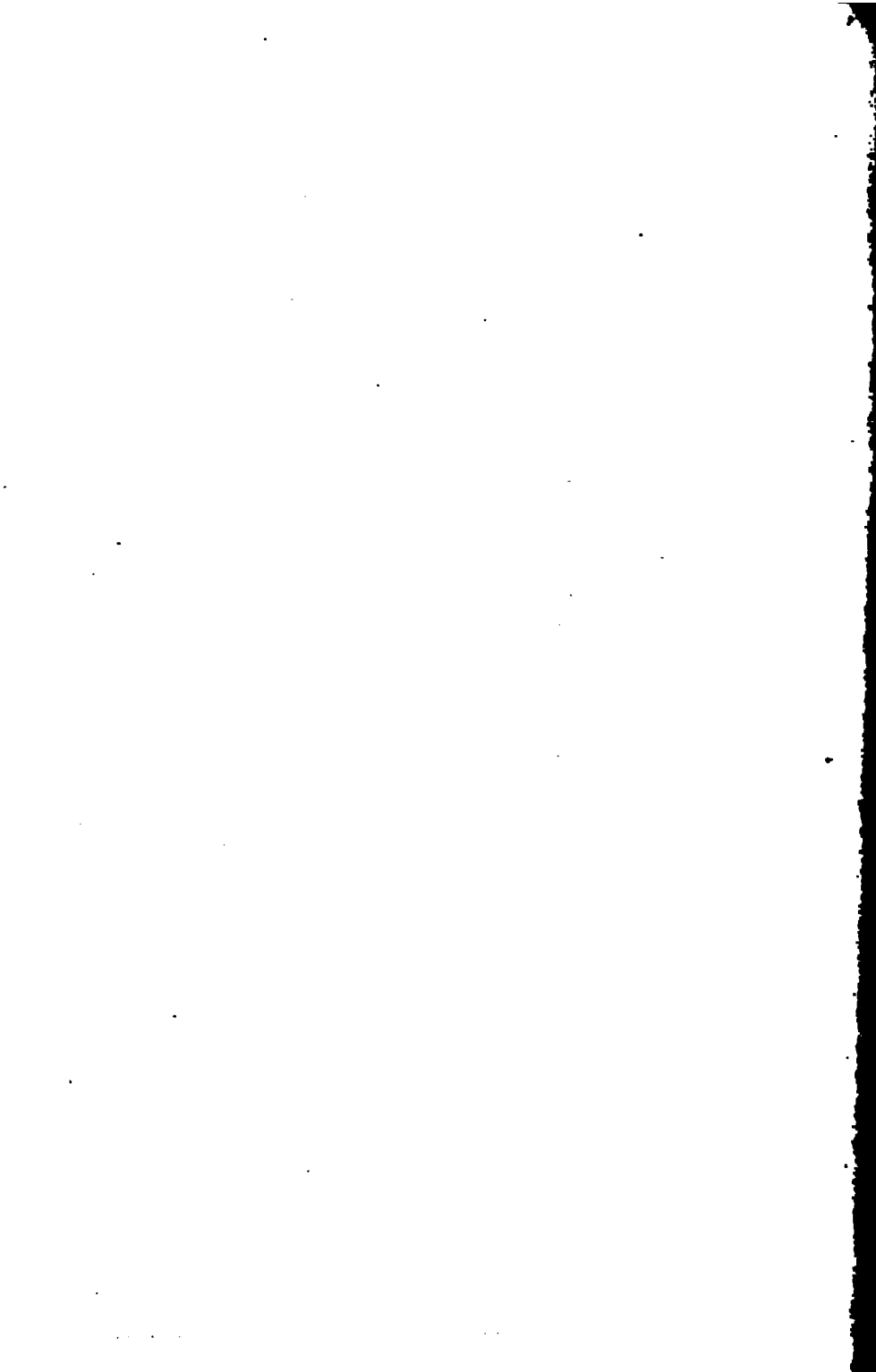
R.W. ANDREW G. SMITH.	W. HENRY J. PARKER.
R.W. R. MONTGOMERY FIELD.	BRO. FRANK E. JONES.
W. MARLBOROUGH WILLIAMS.	

## COMMITTEE ON RETURNS.

W. CHARLES H. ATWOOD.	W. WOOSTER B. MATHEW.
W. WILLIAM T. R. MARVIN.	W. SAMUEL WELLS.
W. SAMUEL A. B. BRAGG.	







1873.

PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Free and Accepted Masons

OF THE

COMMONWEALTH OF MASSACHUSETTS,

CONVENED WITH THE MOST ANCIENT AND HONORABLE GRAND  
LODGES IN EUROPE AND AMERICA, ACCORDING TO  
THE OLD CONSTITUTIONS.

QUARTERLY COMMUNICATION,

MARCH 12, 1873.

SERENO DWIGHT NICKERSON, GRAND MASTER.

CHARLES H. TITUS, GRAND SECRETARY.

*resolutions - Mass. Lodge -*

Ordered to be Read in all the Lodges.

BOSTON:

RESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

1873.







Portrait of Joseph Warren by Thomas Sotherby, 1773. Original in the possession of The J. Paul Getty Center.

Joseph Warren

PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Free and Accepted Masons

OF THE

COMMONWEALTH OF MASSACHUSETTS,

UNION WITH THE MOST ANCIENT AND HONORABLE GRAND  
LODGES IN EUROPE AND AMERICA, ACCORDING TO  
THE OLD CONSTITUTIONS,

QUARTERLY COMMUNICATION,

MARCH 12, 1873.

---

W. SERENO DWIGHT NICKERSON, GRAND MASTER.

W. CHARLES H. TITUS, GRAND SECRETARY.

---

*Massachusetts - Grand Lodge*

Ordered to be Read in all the Lodges.

BOSTON:

PRESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

1873.

1873. April 14

Wife of  
the Grand Lodge,  
W. H. S. C. C.  
Grand Secy.

GRAND MASTER'S ADDRESS:

SERENO D. NICKERSON,  
76 STATE STREET,  
BOSTON, MASS.

GRAND SECRETARY'S ADDRESS:

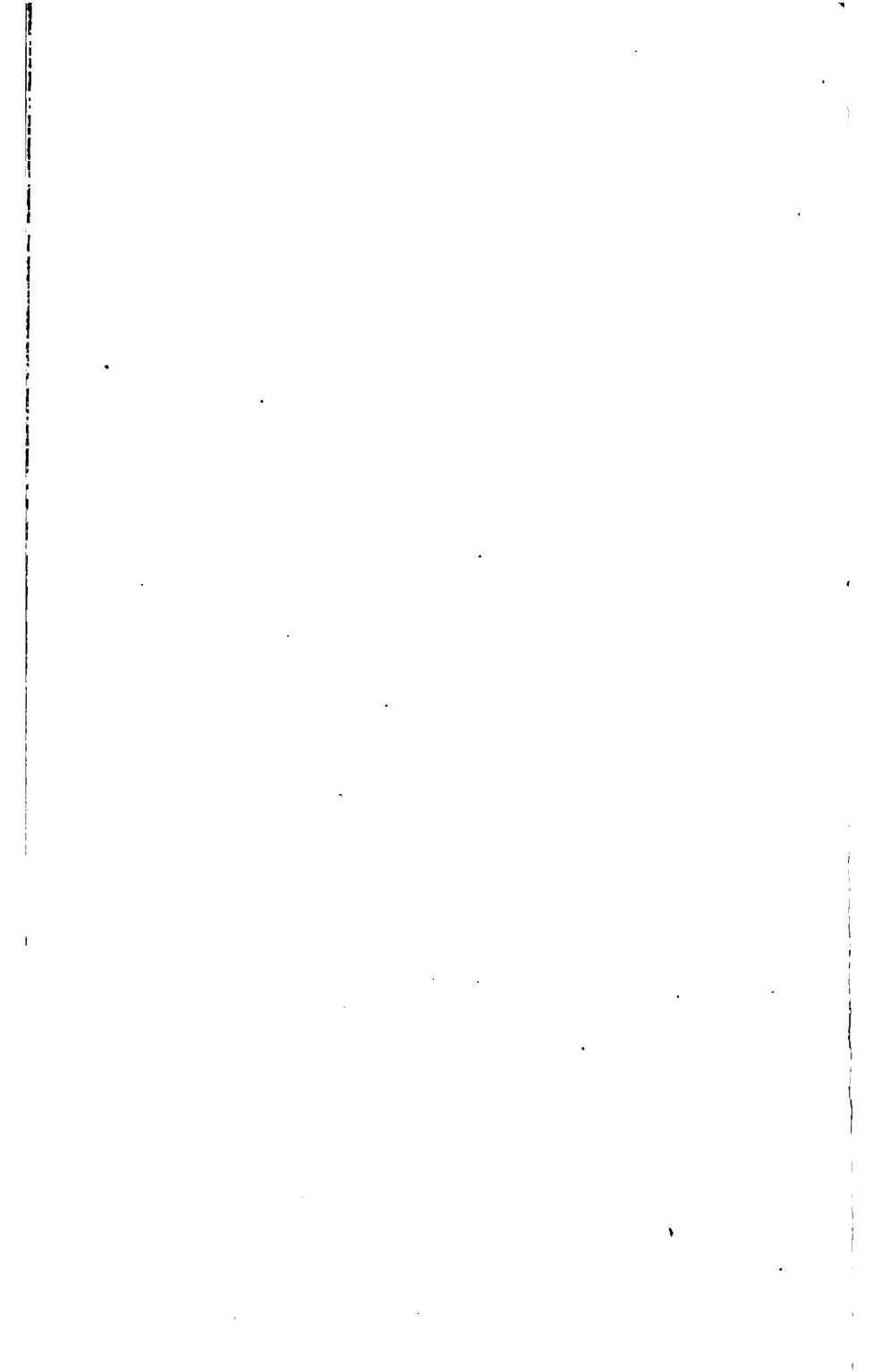
CHARLES H. TITUS,  
MASONIC TEMPLE,  
BOSTON, MASS.



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# Abstract of Proceedings

OF

## GRAND LODGE OF MASSACHUSETTS.



### QUARTERLY COMMUNICATION.

MARCH 12, A.L. 5873.

QUARTERLY COMMUNICATION OF THE MOST WORSHIP-  
FUL GRAND LODGE OF THE COMMONWEALTH OF  
MASSACHUSETTS was held at the Masonic Temple, in the  
City of Boston, on Wednesday, the twelfth day of March,  
1873, A.D. 1873.

#### OFFICERS PRESENT:

SERENO DWIGHT NICKERSON	. Grand Master.
MERCIVAL L. EVERETT . . . .	Deputy Grand Master.
HENRY ENDICOTT . . . . .	Senior Grand Warden.
JOSEPH K. BAKER . . . . .	Junior Grand Warden.
JOHN McCLELLAN . . . . .	Grand Treasurer.
HARLES H. TITUS . . . . .	Recording Grand Secretary.
HARLES W. MOORE . . . . .	Corresponding Grand Secretary.
J. MONTGOMERY FIELD . . . .	D.D.G. Master, District No. 1.
ELWIN Z. BOWMAN . . . . .	" " District No. 2.
HARLES J. DANFORTH . . . . .	" " District No. 3.
HARLES A. WELCH . . . . .	" " District No. 4.
JOSEPH SIDNEY HOWE . . . . .	" " District No. 6.

R. W. HENRY P. PERKINS . . . . .	D. D. G. Master, District No. 7.
R. W. EDWARD J. SAWYER . . . . .	“ “ District No. 8.
R. W. WILLIAM J. SAWIN . . . . .	“ “ District No. 10.
R. W. JOSEPH B. KNOX . . . . .	“ “ District No. 11.
R. W. GEORGE E. STACY . . . . .	“ “ District No. 12.
R. W. JAMES UTLEY . . . . .	“ “ District No. 13.
R. W. ABRAHAM H. HOWLAND, JR. . . . .	“ “ District No. 14.
R. W. JOSEPH P. JOHNSON . . . . .	“ “ District No. 15.
R. W. EDWARD AVERY . . . . .	“ “ District No. 16.
R. W. SMITH B. HARRINGTON . . . . .	“ “ District No. 17.
R. W. JOHN WETHERBEE . . . . .	“ “ District No. 18.
W. REV. JOSHUA YOUNG . . . . .	Grand Chaplain.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
W. MOSES G. LYON . . . . .	Senior Grand Deacon.
W. JOHN VIALI . . . . .	Junior Grand Deacon.
W. JAMES H. BOUVÉ, } . . . . .	Junior Grand Stewards.
W. JOHN F. NEWTON, }	
W. HENRY AUSTIN WHITNEY . . . . .	Grand Sword-Bearer.
W. LOVELL BICKNELL . . . . .	Grand Standard-Bearer.
W. JOHN M. RODOCANACHI . . . . .	Grand Pursuivant.
W. E. DANA BANCROFT, } . . . . .	Grand Lecturers.
W. CEPHAS BRIGHAM, }	
W. CHARLES M. AVERY, }	
BRO. FREDERICK A. PIERCE . . . . .	Grand Tyler.

## PERMANENT MEMBERS PRESENT.

R. W. WINSLOW LEWIS . . . . .	Past Grand Master.
R. W. WILLIAM D. COOLIDGE . . . . .	“ “ “
R. W. CHARLES C. DAME . . . . .	“ “ “
R. W. WILLIAM S. GARDNER . . . . .	“ “ “
R. W. ABRAHAM A. DAME . . . . .	Past Deputy Grand Master.
R. W. CHARLES R. TRAIN . . . . .	“ “ “ “
R. W. G. WASHINGTON WARREN . . . . .	“ “ “ “
R. W. NEWELL A. THOMPSON . . . . .	“ “ “ “
R. W. CHARLES LEVI WOODBURY . . . . .	“ “ “ “
R. W. HENRY CHICKERING . . . . .	Past Grand Warden.
R. W. WILLIAM W. BAKER . . . . .	“ “ “
R. W. WILLIAM SUTTON . . . . .	“ “ “
R. W. WILLIAM F. SALMON . . . . .	“ “ “
R. W. ITHAMAR F. CONKEY . . . . .	“ “ “
R. W. SAMUEL C. LAWRENCE . . . . .	“ “ “
R. W. JOHN H. SHEPPARD . . . . .	“ “ “
R. W. BENJAMIN DEAN . . . . .	“ “ “

SOLON THORNTON . . . . .	Past Grand Warden.
WYZEMAN MARSHALL . . . . .	“ “ “
IVORY H. POPE . . . . .	“ “ “
ELIJAH W. BURR . . . . .	“ “ “
TRACY P. CHEEVER . . . . .	“ “ “

The Grand Lodge was opened in AMPLE FORM at two o'clock P.M., with prayer by W. Brother Rev. Joshua [Name], Grand Chaplain.

The Records of the Annual Communication of December 1872, were approved without reading, they having been distributed among the members in printed form.

The Records of the Special Communications of January 10th, and February 18th, 1873, were read and approved.

By-Laws and amendments to By-Laws from the following Lodges were presented for approval, and referred to W. William F. Salmon, W. Joel Seaverns and W. [Name] W. Davis, who were appointed by the Grand Lodge as a Standing Committee on By-Laws.

OF ELEUSIS, Boston.	STARR KING, Salem.
BUTLER, Ayer.	MOUNT HOLYOKE, South Hadley Falls.
SAMARITAN, Reading.	SAINT JOHN'S, Newburyport.
Salem.	REPUBLICAN, Greenfield.
OUR, Boston.	UNION, Dorchester.
Easthampton.	

The following proxies were presented : —

- BRO. WILLIAM F. SALMON, for Ancient Landmark Lodge, [Name], China.
- BRO. CHARLES H. ATWOOD, for Ionic Lodge, Taunton.
- BRO. GEORGE V. BARRETT, for Caleb Butler Lodge, Ayer.
- BRO. SAMUEL SNOW, for Fraternal Lodge, Hyannis.

BRO. SAMUEL F. MALBON, for Charles C. Dame Lodge, Georgetown.  
 BRO. CHARLES RAYMOND, for Plymouth Lodge, Plymouth.  
 BRO. EDWARD SANFORD, for Ezekiel Bates Lodge, Attleborough.

The Brethren were recognized accordingly.

The following Lodges, having returned their Dispensations with a record of their doings while acting under authority of the same, and a copy of their By-Laws, presented petitions for Charters, and the same were referred to R.W. Ivory H. Pope, W. Francis C. Hersey and W. Charles W. Moody.

PETITION FOR CHARTER FOR SAINT MARTIN'S LODGE.

*To the Most Worshipful Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts :—*

We, the undersigned, Master Masons, to whom your Most Worshipful Grand Master issued a Dispensation bearing date January 9, 1872, empowering us to form and open a Lodge, now returning our Dispensation with a record of all our proceedings and our By-Laws, respectfully pray, if these be approved, for a Charter of Constitution, empowering us with those who may hereafter join us, under the name of Saint Martin's Lodge, of Chatham, to perform all the ceremonies, and discharge all the duties at said Chatham, appertaining to Ancient Craft Masonry, in accordance with the Constitutions of the Grand Lodge.

BENJAMIN D. GIFFORD.  
 HARRISON HAMILTON.  
 SOLOMON NICKERSON.  
 KIMBLE RYDER.  
 ALBERT THACHER.  
 JOHN E. PERRY.

DAVID W. EDWARDS.  
 JAMES H. TRIPP.  
 ELIJAH CROSBY.  
 SULLIVAN ROGERS.  
 S. W. NICKERSON.  
 GERSHOM JONES.

HIRAM M. GEORGE.	DAVID H. CROWELL.
JOSIAH HARDY, 2d.	PARKER NICKERSON.
CYRENUS A. BEARSE.	JAMES M. YOUNG.
RUFUS H. NICKERSON.	JOHN H. VANHISE.
ERASTUS NICKERSON.	GEORGE BEARSE.
FRANKLIN HOWES.	JOSHUA W. ELDRIDGE.
ISAAC B. YOUNG.	

THAM, March 8, 1873.

ION FOR CHARTER FOR CHARLES A. WELCH LODGE.

*Most Worshipful Grand Lodge of Free and Accepted Masons of  
the Commonwealth of Massachusetts:—*

the undersigned, Master Masons, to whom your Most  
Worshipful Grand Master issued a Dispensation, dated March  
1872, and other Master Masons raised under said  
Dispensation, and joined herein by the consent of your Most  
Worshipful Grand Master, now beg leave to return the same  
with a record of all our proceedings, and a copy of our By-  
Laws, and respectfully pray, if these be approved; that a  
Dispensation be granted, and that we, with such others as may  
hereafter join us, may be constituted into a regular chartered  
Lodge of Free and Accepted Masons, under the name of  
Charles A. Welch Lodge, of Maynard, in the county of Middle-  
sex and Commonwealth of Massachusetts, with full power to  
perform all the ceremonies, and discharge all the duties at said  
Lodge, appertaining to Ancient Craft Masonry, in accord-  
ance with the Constitutions of the Grand Lodge.

LEONARD P. FROST.	JOHN R. GRAHAM.
LEONARD R. MITCHELL.	JOHN PROUDMAN.
JAMES L. PHILLIPS.	JOHN HICKLAND.
WILLIAM MAXWELL.	ELI R. CHASE.
G. P. RAMSDELL.	GEORGE DARLING.
JOSEPH W. REED.	

MAYNARD, March 10, 1873.

## PETITION FOR CHARTER FOR CHARLES H. TITUS LODGE.

*To the Most Worshipful Grand Lodge of Free and Accepted Masons of  
the Commonwealth of Massachusetts :—*

We, the undersigned, Master Masons, to whom your Most Worshipful Grand Master issued a Dispensation bearing date March 15, 1872, empowering us to form and open a Lodge, now returning our Dispensation with a record of all our proceedings and a copy of our By-Laws, respectfully pray, if these be approved, that a Charter be granted, and that we, with such others as may hereafter join us, may be constituted into a regular chartered Lodge of Free and Accepted Masons, under the name of Charles H. Titus Lodge, of Taunton, Bristol County, State of Massachusetts, with full power to perform all the ceremonies and discharge all the duties at said Taunton appertaining to Ancient Craft Masonry, in accordance with the Constitutions of the Grand Lodge.

CHAS. T. ROBINSON.	CHARLES LAWTON.
ISAAC G. CURRIER.	ZACCHEUS SHERMAN.
D. F. FRASER.	A. L. BLISS.
HENRY H. ROBINSON.	NATHAN S. WILLIAMS.
GEORGE H. RHODES.	L. O. BARNARD.
WILSON W. ARNOLD.	JOSEPH H. KNOWLES.
WILLIAM L. WALKER.	WALTER S. SPRAGUE.
HERBERT E. TINKHAM.	HORATIO L. CUSHMAN.
LEWIS E. LEONARD.	JAMES H. STEVENS.
HENRY I. TINKHAM.	OBED HARLOW.
E. W. HARLOW.	CHARLES F. IVERS.
JAMES L. COREY.	WILLIAM M. COWING.
EDWIN A. DARY.	EDWARD B. DEAN.
E. E. ROGERS.	A. DOANE, JR.
T. C. BAKER.	CHARLES H. TITUS.

TAUNTON, March 5, 1873.

The Junior Grand Chaplain, W. and Rev. Joshua Young, and the Grand Standard-Bearer, W. Lovell



all, not having been present to be installed on the  
of December last, were presented before the East  
e W. Grand Marshal, and installed into their  
s in AMPLE FORM.

roll of the Lodges was called by the W. Grand  
al, and the following were found to be repre-

:—

UR.	IONIC (Taunton).	PENTUCKET.
I.	ISAAC PARKER.	PEQUOSSETTE.
F YORK.	JOSEPH WARREN.	PHENICIAN.
F LANDMARK.	KING DAVID.	PILGRIM.
.	KONOHASSETT.	PLYMOUTH.
TAN.	LAFAYETTE	QUINSIGAMOND.
C.	(Boston Highlands).	RABONI.
ONE RIVER.	LIBERTY.	ROBERT LASH.
HILL.	MASSACHUSETTS.	ROSWELL LEE.
	MERIDIAN.	RURAL.
BUTLER.	MORNING STAR.	SAGGAHEW.
S C. DAME.	MONTACUTE.	SAINT ANDREW'S.
S W. MOORE.	MONTGOMERY.	SAINT BERNARD.
EE.	MOUNT CARMEL.	SAINT JOHN'S (Boston).
IAN.	MOUNT HOREB	SAINT PAUL'S (Ayer).
LLATION.	(West Harwich).	SILOAM.
IAN.	MOUNT LEBANON.	STAR.
TSIE.	MOUNT OLIVET.	STAR IN THE EAST.
	MOUNT TABOR.	STAR OF BETHLEHEM.
	MOUNT VERNON.	STARR KING.
NAL.	NEWTON.	TEMPLE.
F THE TEMPLE.	NORFOLK UNION.	WASHINGTON.
IA.	OLD COLONY.	WEBSTER.
SAMARITAN.	OLIVE BRANCH.	WILLIAM NORTH.
N.	ORIENT.	WILLIAM SUTTON.
TT.	ORIENTAL.	WINSLOW LEWIS.
PRICE.	ORPHAN'S HOPE.	ZETLAND.
PARK.	PAUL REVERE.	

Grand Master called up the case of W. Brother C.  
rr, but he not appearing, it was, on motion of R. W.

William S. Gardner, *Voted*, That the trial of W. Brother C. G. Carr, on the charges preferred before the Grand Master, be fixed for the eleventh day of June next, it being the day of the Quarterly Communication of the Grand Lodge, at three o'clock in the afternoon; and that the Grand Master be requested to cause a summons for his appearance before the Grand Lodge for trial, to be served upon Brother Carr, either personally, or by leaving the same at his last and usual place of abode, fourteen days at least before the day assigned for his trial.

The motion to strike the name of R.W. \_\_\_\_\_ from the roll of permanent members of the Grand Lodge, postponed from the Annual Communication in December last to this Quarterly Communication, was taken up, and after a lengthy discussion, it was *Voted*, That the further consideration of the motion be deferred till the Quarterly Communication in June next, and that the whole matter involved in the case be referred to a committee to take further testimony, and report the result of their investigations at said Communication.

The Grand Master appointed as the committee, R.W. Brothers Charles C. Dame, G. Washington Warren, and Newell A. Thompson:

The several committees to whom proposed amendments to the Grand Constitutions had been referred, made report as follows:—

REPORT OF COMMITTEE ON AMENDMENT OF SECT. 3, ART.  
III., PART I.

IN GRAND LODGE, March 12, 1873.

*Most Worshipful Grand Lodge:—*

the undersigned was referred at our last Annual Communication the report of the committee on certain amendments to the Grand Constitutions.

The undersigned agree with the said report that the proposed amendment to Section 1, Article III, Part I., ought not to pass.

The undersigned recommend that the amendment, as proposed in said report, of Section 1, Article III, Part I., be rejected; and they also recommend Section 1, Article VI, Part I. be amended as proposed in said report.

JOHN T. HEARD,

W. T. R. MARVIN,

*Committee.*

The report was accepted. The Grand Master then submitted the question, "Shall the proposed amendment to the Grand Constitutions be adopted?" The votes having been counted by the Grand Marshal and the Grand Sword-Bearer, it was announced that forty-four voted in the affirmative, and thirty-two in the negative. Two-thirds not having voted in the affirmative, it was declared that the amendment did not prevail.

REPORT OF COMMITTEE ON AMENDMENT OF SECT. 4,  
ART. IV., PART III.

IN GRAND LODGE, March 12, 1873.

The committee to whom was referred an amendment of Section 4, Article IV, Part III., of the Grand Constitutions respect-

fully report that the proposed amendment ought to pass, and that the following be added to said Section 4.

“Which penalty shall not be imposed until the delinquent has been duly notified of the time when and place where action will be taken in his case. If the residence of the delinquent is out of the jurisdiction of this Grand Lodge, or unknown, no notice shall be required.”

Respectfully submitted,

WILLIAM S. GARDNER,

J. WINSOR,

JOHN HAIGH,

*Committee.*

On motion, the report was accepted, and the proposed amendment was adopted; yeas, seventy-two, nays, twenty-four.

REPORT OF COMMITTEE ON AMENDMENT OF SECT. 2,  
ART. III., PART IV.

GRAND LODGE OF MASSACHUSETTS,  
March 12, 1878.

The committee to whom were referred certain amendments to the Grand Constitutions, being a new draft of Part IV., Article III., Section 2, having duly considered the subject report:—

That said amendments ought to be adopted, and we therefore recommend that the first seventeen lines of Section 2, of Article III., Part IV., as they stand in the last printed copy be stricken out, and the following inserted instead thereof, as proposed:—

“No candidate, whose application may be rejected by a Lodge, shall be proposed in any other Lodge under this juris-

on, within six months after such rejection; nor shall any candidate be proposed in any Lodge, other than the one to which he first applied, without a written recommendation from members of the said Lodge, of whom the Master and Wardens shall be three. And when the Master and Wardens are unwilling so to recommend a candidate who has been rejected, it shall be their duty to communicate such rejection to the Grand Lodge, or to the District Deputy Grand Master, who shall immediately communicate the same to all the Lodges under his jurisdiction. And if any Mason knowingly reject, or recommend for initiation, to any Lodge whatever, any candidate rejected as aforesaid, who may not have obtained a recommendation, and also waited the required six months as before provided, such Mason shall be expelled from the Institution, or subjected to such other penalty as the Grand Lodge may see cause to impose." The reasons for this change are so fully set forth in reports to this Grand Lodge, made at the June and December Communications of last year, that there is no need of further argument on the part of this committee.

Respectfully submitted,

W. F. SALMON,

N. C. SANBORN,

W. F. PEIRCE,

*Committee.*

The report was accepted, and the proposed amendment was adopted; affirmative, twenty-seven; negative, one.

REPORT OF COMMITTEE ON AMENDMENT OF SECT. 5,  
ART. I., PART IV.

IN GRAND LODGE, March 12, 1873.

The committee to whom was referred amendments and resolutions having reference to the jurisdiction of Lodges as affected by changes in the boundaries of towns in this Commonwealth, having attended to that duty would respectfully report:—

That in view of the changes which seem likely to take place in the boundaries of towns near Boston, and the probability of consequent changes in the jurisdiction of Lodges, your committee recommend that the amendments to Section 5, Article I., Part IV., be adopted, prefaced by the word "Hereafter." So that it shall read, "Hereafter no changes by the Legislature," etc.

With regard to the first resolution added thereto, regarding Lodges located by their Charters within the late cities of Roxbury, Dorchester, etc., your committee recommend that it do not pass, inasmuch as the Grand Lodge in June, 1868, after hearing a careful and able report on the matter, voted deliberately that those Lodges were entitled to all the immunities and privileges of Lodges located in Boston. It would now justly be deemed a hardship by those Lodges if the privileges thus distinctly and formally given them, or acknowledged to, be theirs, should be abridged.

With regard to the final resolution, that "applications for the degrees by persons residing within the City of Boston shall state the street and number of the street in which the applicant resides," your committee recommend its adoption.

All of which is respectfully submitted.

C. C. DAME,  
THOS. W. DAVIS,  
JOEL SEAVURNS,  
*Committee.*

The addition to the section as amended is as follows : —

“ Hereafter, no changes by the Legislature of the Commonwealth, of Municipal Corporations, or boundaries of the territories thereof, shall be held to affect in any way the jurisdiction of Lodges. Lodges located by their Charters in particular sections of Municipalities shall have the same jurisdiction therein as if said sections were entire Municipalities, and where the boundaries of such sections are uncertain, they may be determined by the Grand Master for the time being.”

The report was accepted. The question upon the adoption of the proposed amendment was decided in the affirmative ; yeas, fifty-four, nays, none.

The resolution recommended by the committee was adopted.

The further consideration of the resolution relating to the jurisdictional limits of the Lodges located in South Boston, East Boston, Boston Highlands, and Dorchester district, was deferred to the Quarterly Communication in June next.

The Committee on Ritual made a partial report, and asked that action upon the same be deferred until the Quarterly Communication in June next, and it was so agreed to.

The W.<sup>1</sup> Master of Constellation Lodge submitted the following report : —

REPORT ON THE RESTORATION OF JONATHAN H. COBB.

IN GRAND LODGE, March 12, 1873.

*To the M. W. Grand Lodge of Massachusetts : —*

The undersigned, W. Master of Constellation Lodge, of Dedham, being authorized and directed to superintend the

fulfilment of the conditions on which Jonathan H. Cobb is restored to all his rights and privileges as a Mason, by the terms of the report of a committee of this M.W. Grand Lodge, accepted in Grand Lodge at the Annual Communication thereof in December last, respectfully reports:—

That said conditions have been fulfilled under his superintendance; and that at a Special Communication of said Constellation Lodge held on the tenth day of March instant, in the body of said Lodge, said Cobb renewed his obligations of fealty to this Grand Lodge, its constitutions and regulations.

FREDERICK D. ELY,

*W. Master of Constellation Lodge.*

The conditions of his restoration having thus been fulfilled, Jonathan H. Cobb, of Dedham, was declared to be restored to all the rights and privileges of Freemasonry, and commended to the fellowship and good will of the Fraternity.

The committee to whom was referred the Annual Address of the Grand Master submitted the following report:—

REPORT OF COMMITTEE ON GRAND MASTER'S ANNUAL ADDRESS.

IN GRAND LODGE OF MASSACHUSETTS,  
BOSTON, March 12, 1878.

The committee to whom was referred the address of the Most Worshipful Grand Master beg leave to submit the following report:—

Your committee do not find anything in the report of the Grand Master requiring the immediate action of the Grand Lodge, but they find much to commend it to the careful consid-



eration of the Lodges, and its author to the hearty thanks of the Brethren of the jurisdiction for his untiring labors in their behalf, and for the distinguished ability and success with which their affairs have been managed during the past year. And they avail themselves of the present favorable opportunity, as the earliest which has offered, to recognize officially the valuable services rendered by him in rescuing the Grand Lodge from the embarrassment consequent on the erection of its present magnificent property, and placing it beyond the reach of any similar contingency in the future.

Your committee are not, however, unmindful of the fact, nor would they conceal the importance of it from the Lodges, that a large amount of active and earnest labor still remains to be performed in this field of duty, before they can quietly sit down under their own vine and fig-tree, feeling that they have none to molest or make them afraid; for, notwithstanding the encouraging and successful efforts for its reduction, there is still a large and onerous debt hanging like a pall over the life of the Grand Lodge, paralyzing its energies, and materially impairing its usefulness, and, as a necessary consequence, that also of the individual Lodges under its jurisdiction.

This debt once paid, and the Grand Lodge entirely relieved of its present embarrassment, the surplus income of the valuable property which it will then possess, free and unincumbered, will flow back into the treasuries of the Lodges, like streams from the fountain, carrying with it fertility and strength to parts of the vineyard now weak and sterile. This is no mere figure of speech. It is a demonstrable truth drawn from the financial record of the Body; and the conclusion to which it points will, when its conditions shall be fulfilled, follow as a logical and reasonable necessity. It is beyond all doubt or chance, that when this desirable end shall be reached

the revenues of the Grand Lodge will be so largely in excess of its expenditures that it will be able to relinquish a corresponding amount of the assessments which its necessities now compel it reluctantly to exact of its Lodges; and by so doing place them in a condition the better to carry out the great purposes of their existence, and to relieve with a liberal hand, where they are now compelled, from their necessities, to bestow in stinted measure.

The authorities of the Grand Lodge have, within the last five years, accomplished great results in this important department of their duty, for which they are entitled to the thanks of their Brethren. In 1867, assuming a debt of \$475,000, they have, with the generous co-operation of the Lodges, besides meeting all the ordinary and extraordinary expenses (which have been unusually large), been able to reduce the debt and other liabilities of the Grand Lodge to about \$317,000. *This amount is to be met and paid;* and to this end the Grand Master, in the address before your committee urges, with great force and earnestness, the "*importance of anticipating the payment of the members' tax.*" "That tax," he tells us, "is payable for seven years longer; the advance payment for the whole term, by each member who has not already commuted, would enable us to reduce the debt about \$100,000. . . . If the advance payment is made, the whole amount can be used in the reduction of the principal of the debt; but if one dollar per year only is paid, one-half of the amount goes for the payment of *interest*, and only *one-half* can be applied to the reduction of the *principal*. Thus, we are wasting our strength and accomplishing but little." Your committee recommend these wise words to the earnest consideration of every member of a Lodge in this Commonwealth, and they desire to impress upon the minds of all the Brethren that this valuable property will,

when it is free from debt, belong to them; *all have an equal share in it*, from the Grand Master to the humblest Brother in the most distant part of the jurisdiction. In commuting the tax they are making an investment that will yield an abundant return.

The Grand Master reports that he has attended officially two funerals, dedicated eleven new masonic halls, installed the officers of some eight or ten Lodges, most of them in public, besides visiting numerous Lodges unofficially. He has also issued Dispensations for Lodges at Chatham, Maynard, Taunton, Montague, and Athol, and granted special warrants for the dedication of new halls at Newburyport, Holliston, Haydenville, and Franklin, besides transacting an unusually large amount of office and other official business. He has also given great attention to the Library, and reports it to be in a highly satisfactory condition. Over three hundred copies of Proceedings of Grand Lodges have been added during the year, and the bound volumes of this class, on the shelves, now number one hundred and ten, showing an amount of work which the Grand Lodge must not expect of all his successors.

The report gives, as matters of touching interest, and as of far greater value than dollars, a large number of letters from Masonic Brethren and Bodies in distant sections of the country, tendering their sympathy and assistance in the relief of the sufferers by the late calamitous fire in this city. In reply to all these generous and fraternal offerings the Most Worshipful Grand Master very wisely and properly answered, that we should not be obliged to draw upon the Masonic funds of other jurisdictions, and confidently expressed the hope that the Fraternity here would be able to provide for any Masonic sufferers without foreign aid. This hope has been happily realized. The letters, however, are not less honorable to the benevolent

teachings of our Institution than to the generous impulses which prompted them. They will be referred to by the future historian of Masonry in this country as a priceless legacy.

There are other matters of interest and importance in the address of the Grand Master, to which your committee would feel it their duty to call the attention of the Lodges, were it not that it has been printed in its entirety, and will soon be, if it has not already been, laid before them. They, therefore, close their report by recommending that the Masters of all the Lodges be requested to read, or cause the entire document to be read, before their respective Lodges, at their earliest convenience. The usual complaint has been that the Brethren are not sufficiently informed of the transactions of the Grand Lodge. And there is, doubtless, a great deal of truth in this complaint; but the fault, if such it be, lies entirely within themselves. The Grand Lodge does its full duty when it puts the information within their reach.

All of which is respectfully submitted.

PERCIVAL L. EVERETT,  
WILLIAM D. COOLIDGE,  
CHAS. W. MOORE,

*Committee.*

The report having been accepted, it was moved by R. W. Henry Chickering, that the Recording Grand Secretary cause a sufficient number of copies of the same to be printed, to supply the members of the Fraternity throughout the jurisdiction, accompanied by such extracts from the Grand Master's Address as may be deemed advisable, and the motion prevailed.

The Committee on Healing submitted the following report: —

REPORT ON THE PETITION OF EMORY GAGE FOR HEALING.

IN GRAND LODGE OF MASSACHUSETTS,  
QUARTERLY COMMUNICATION,  
March 12, 1873.

The committee to whom the petition of Emory Gage, of Athol, for a formal healing, was at the last Quarterly Communication referred, have examined said petition, and respectfully report:—

That the petitioner, in his prior petition for the same object presented to the Grand Lodge, upon which a report refusing the request was made and accepted at the Quarterly Communication in June last, failed to satisfy your committee concerning the justice of his case, for the reasons stated in their report, and which may be briefly re-stated as follows, first, the failure of the petitioner to aver and prove that Rock Lodge, in Iowa, in which Lodge he received the degrees, after his rejection in Star Lodge in this jurisdiction, *knew* the fact of such rejection; and second, that the petitioner failed to show that he received the degrees in Rock Lodge in good faith, and with no knowledge of the regulations of this jurisdiction in respect to rejected candidates, or intent to violate those regulations. His petition being defective in these important particulars, was rightly refused by the Grand Lodge. The present petition, however, avoids the objection made to the preceding one, by the averment that Rock Lodge actually *knew* the fact of the petitioner's rejection by Star Lodge, and in the face of that knowledge conferred the degrees upon him and admitted him to membership; that he joined Rock Lodge innocently, and was unaware that by so doing he violated any law of this

Grand Lodge. The W. Master, Wardens, and other officers of Star Lodge, by which Lodge the petitioner was originally rejected, endorse his petition, and verify the facts therein stated, and the Lodge itself, at its regular Communication of December 16, 1872, recommends his healing by the Grand Lodge, by a vote, a copy of which, duly attested and under the seal of the Lodge, accompanies the petition.

It would therefore seem that the petitioner, upon his removal to the State of Iowa, received the degrees in that jurisdiction innocently, in good faith, and with no intent to violate the regulations of this Grand Lodge; and that consequently the irregularities attending his reception of the degrees, and which are palpable enough, are not chargeable to *him*. Why Rock Lodge, of the State of Iowa, should have thus, with full knowledge, conferred the degrees of Masonry upon a candidate who had been rejected in this jurisdiction, is a question with which your committee, acting within the somewhat restricted lines of this present duty, have no concern; but it is a question which the M.W. Grand Master of this Commonwealth might very significantly propound to the M.W. Grand Lodge of Iowa, and to which he would be entitled to demand a clear and unequivocal answer. It seems to be necessary again to assert the inviolability of the territorial jurisdiction of our Grand Lodges, and the stern duty of every Grand Lodge to hold its subordinates strictly within the well-marked limits of their authority in this regard. But your committee must content themselves with this simple suggestion, which arises from the facts disclosed in the petition in this case. For the reasons stated, we recommend that the prayer of the petitioner be granted.

TRACY P. CHEEVER,  
SELWIN Z. BOWMAN,  
EDWARD AVERY,

*Committee.*

The report was adopted, and the prayer of the petitioner, Emory Gage of Athol, for a formal healing, was granted.

An appeal from certain action of Mount Vernon Lodge, Malden, was made to the Grand Lodge, by Bro. O. B. Brown, and the same was referred to the Grand Master with full powers.

The Committee on Charters submitted their report, which was adopted, and Charters were granted to Charles H. Titus Lodge, Taunton, Saint Martin's Lodge, Chatham, and Charles A. Welch Lodge, Maynard.

#### REPORT OF COMMITTEE 'ON CHARTERS.

IN GRAND LODGE OF MASSACHUSETTS,  
QUARTERLY COMMUNICATION,  
March 12, 1873.

The committee to whom was referred the petitions of Charles H. Titus Lodge, Taunton; Saint Martin's Lodge, Chatham; and Charles A. Welch Lodge, Maynard, for Charters, respectfully report:—

That they have carefully examined the Records and By-Laws of Charles H. Titus Lodge, and find the former neatly written, and the proceedings while under Dispensation properly transcribed.

The By-Laws are brief and to the point, containing all that is necessary for the government of the Lodge, and are in conformity with the Grand Constitutions. The Lodge has initiated six candidates during the year, and paid the usual fees to the Grand Treasurer; your committee therefore recommend that the By-Laws be approved, and a Charter be issued as prayed for.

This new Lodge has selected its title in honor of our Recording Grand Secretary, and surrounded as it is by kind friends, your committee indulge the hope that its prosperity may equal the expectations of the many who are interested in its future welfare, and that it may ever prove as true to our beloved Institution as he whose name it honors.

Having examined the By-Laws of Saint Martin's Lodge, they find them well adapted for the regulation of the Lodge, and in accord with Masonic usage except in one particular, which the committee have amended. The Records are handsomely written, and accurately kept, and show the initiation of eleven candidates during their year of probation.

All fees having been paid to the Grand Lodge, your committee recommend that the By-Laws, as amended, be approved, and a Charter granted the petitioners; if, in the judgment of the Grand Master, it is deemed expedient.

Your committee have also examined the Records of Charles A. Welch Lodge, and find them as they should be,—well written, and evidently a true transcript of the proceedings. The initiations have been large, numbering twenty-nine for the year; but from the known fact that a watchful care has ever been over them from the Deputy of that District, we have no doubt but the work has been of good material.

The By-Laws conform to the requirements of the Grand Constitutions, and are recommended for approval.

The usual fees having been paid to the Grand Treasurer, we recommend that a Charter be issued.

Selecting its title in honor of the District Deputy Grand Master who presides over the Fourth District, may it grow up in honor and usefulness, to dignify and perpetuate its name.

Respectfully submitted,

IVORY H. POPE,  
FRANCIS C. HERSEY,  
*Committee.*



The Committee on By-Laws made report as follows :—

REPORT OF COMMITTEE ON BY-LAWS.

IN GRAND LODGE, March 12, 1873.

The Committee on By-Laws, having duly examined the documents submitted to them, report :—

That the amendments to the codes of Starr King, Holyoke, Good Samaritan, St. John's (Newburyport), Essex, Republican, Ionic and Aberdour Lodges, are in accord with the Grand Constitutions and Masonic usage, as is also the full code submitted by Caleb Butler Lodge, of Ayer. We, therefore, recommend that they be approved.

We comment on the By-Laws of Eleusis and Union Lodges as follows :— . . . . .

Respectfully submitted,

WILLIAM F. SALMON,

JOEL SEAVERNS,

THOMAS W. DAVIS,

*Committee.*

So much of the report as related to Eleusis Lodge, Boston, and Union Lodge, Dorchester, was recommitted. The remainder of the report was accepted, and its recommendations adopted.

On motion of R.W. Charles W. Moore, it was *Voted*, That the vote now in force requiring the Grand Constitutions to be printed annually, be suspended until further action by the Grand Lodge, the same having been provided for all the Lodges in substantial binding, with the name of the Lodge marked thereon; and hereafter only the amendments adopted by the Grand Lodge be printed

and furnished to the several Lodges, until further ordered.

The committees that have not reported were granted further time.

No further business appearing, the Grand Lodge was closed in AMPLE FORM, at fifteen minutes past six o'clock P.M., with prayer by R.W. Charles H. Titus, acting as Grand Chaplain.

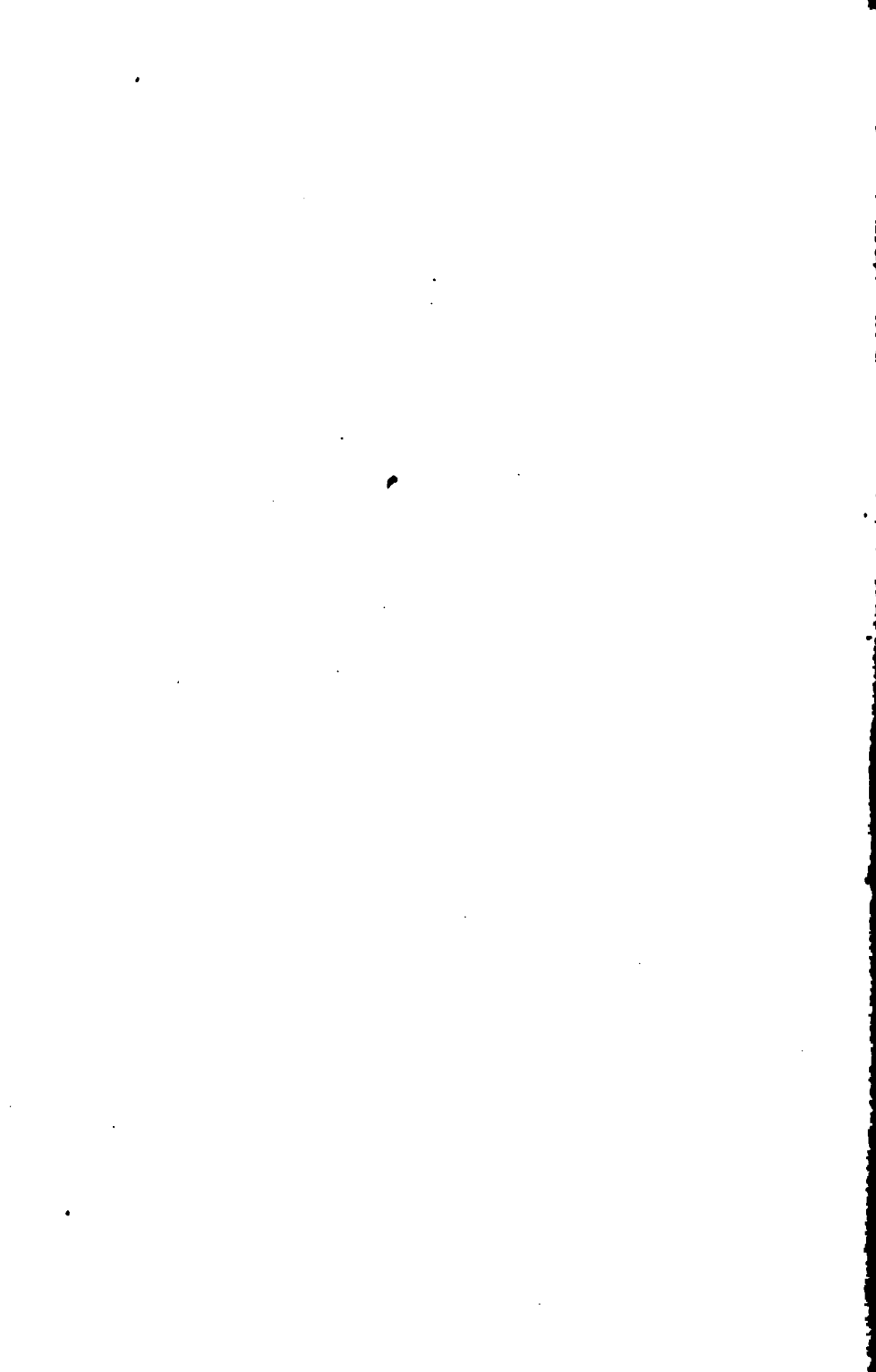
A true abstract from the Records,

Attest,

CHARLES H. TITUS,  
*Recording Grand Secretary.*







PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Free and Accepted Masons

OF THE

COMMONWEALTH OF MASSACHUSETTS,

IN UNION WITH THE MOST ANCIENT AND HONORABLE GRAND  
LODGES IN EUROPE AND AMERICA, ACCORDING TO  
THE OLD CONSTITUTIONS.

QUARTERLY COMMUNICATION,

JUNE 11, 1873.

AND

SPECIAL COMMUNICATION,

JUNE 24, 1873.

---

M.W. SERENO DWIGHT NICKERSON, GRAND MASTER.

R.W. CHARLES H. TITUS, GRAND SECRETARY.

---

*Free Masons - Massachusetts - Grand Lodge.*

Ordered to be Read in all the Lodges.

BOSTON:

PRESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

1873.

1873. July 24  
Gift of  
the Universal Lodge  
Chas. H. Titus, Gr. Secy.  
of Boston.

GRAND MASTER'S ADDRESS:  
SERENO D. NICKERSON,  
BOSTON, MASS.

GRAND SECRETARY'S ADDRESS:  
CHARLES H. TITUS,  
MASONIC TEMPLE,  
BOSTON, MASS.

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# Abstract of Proceedings

OF

## THE GRAND LODGE OF MASSACHUSETTS.



### QUARTERLY COMMUNICATION.

JUNE 11, A.L. 5873.

**A** QUARTERLY COMMUNICATION OF THE MOST WORSHIPFUL GRAND LODGE OF THE COMMONWEALTH OF MASSACHUSETTS was held at the Masonic Temple, in the city of Boston, on Wednesday, the eleventh day of June, A.L. 5873, A.D. 1873.

#### OFFICERS PRESENT:

M.W. SERENO DWIGHT NICKERSON	. Grand Master.
R.W. PERCIVAL L. EVERETT . . . .	Deputy Grand Master.
R.W. WILLIAM D. COOLIDGE <i>as</i> . . . .	Senior Grand Warden.
R.W. TRACY P. CHEEVER <i>as</i> . . . .	Junior Grand Warden.
R.W. JOHN McCLELLAN . . . . .	Grand Treasurer.
R.W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R.W. CHARLES W. MOORE . . . . .	Corresponding Grand Secretary.
R.W. R. MONTGOMERY FIELD . . . .	D.D.G. Master, District No. 1.
R.W. CHARLES J. DANFORTH . . . .	“ “ District No. 3.
R.W. CHARLES A. WELCH . . . . .	“ “ District No. 4.
R.W. GEORGE H. PEIRSON . . . . .	“ “ District No. 5.
R.W. JOSEPH S. HOWE . . . . .	“ “ District No. 6.
R.W. HENRY P. PERKINS . . . . .	“ “ District No. 7.

R.W. EDWARD J. SAWYER . . . . .	D.D.G. Master, District No. 8.
R.W. JAMES UTLEY . . . . .	" " District No. 13.
R.W. JOSEPH P. JOHNSON . . . . .	" " District No. 15.
R.W. EDWARD AVERY . . . . .	" " District No. 16.
R.W. SMITH B. HARRINGTON . . . . .	" " District No. 17.
R.W. JOHN WETHERBEE . . . . .	" " District No. 18.
R.W. REV. E. M. P. WELLS, D. D., <i>as</i> .	Grand Chaplain.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
W. MOSES G. LYON . . . . .	Senior Grand Deacon.
W. JOHN VIALL . . . . .	Junior Grand Deacon.
W. JAMES H. BOUVÉ, } W. JOHN F. NEWTON, }	Junior Grand Stewards.
W. LOVELL BICKNELL . . . . .	Grand Standard-Bearer.
W. DANIEL T. V. HUNTOON . . . . .	Grand Pursuivant.
W. E. DANA BANCROFT . . . . .	Grand Lecturer.
BRO. HOWARD M. DOW . . . . .	Grand Organist.
BRO. FREDERICK A. PIERCE . . . . .	Grand Tyler.

## PERMANENT MEMBERS PRESENT.

R.W. WINSLOW LEWIS . . . . .	Past Grand Master.
R.W. WILLIAM D. COOLIDGE . . . . .	" " "
R.W. CHARLES C. DAME . . . . .	" " "
R.W. WILLIAM S. GARDNER . . . . .	" " "
R.W. E. M. P. WELLS . . . . .	Past Deputy Grand Master.
R.W. G. WASHINGTON WARREN . . . . .	" " " "
R.W. NEWELL A. THOMPSON . . . . .	" " " "
R.W. HENRY CHICKERING . . . . .	Past Grand Warden.
R.W. WILLIAM SUTTON . . . . .	" " "
R.W. WILLIAM F. SALMON . . . . .	" " "
R.W. SAMUEL C. LAWRENCE . . . . .	" " "
R.W. DAVID W. CRAFTS . . . . .	" " "
R.W. CHARLES KIMBALL . . . . .	" " "
R.W. SOLON THORNTON . . . . .	" " "
R.W. WYZEMAN MARSHALL . . . . .	" " "
R.W. IVORY H. POPE . . . . .	" " "
R.W. TRACY P. CHEEVER . . . . .	" " "

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W. HOCUM HOSFORD . . . . .	Of the Auditing Committee.
R.W. ANDREW G. SMITH . . . . .	Of the Committee on Charity.
W. HENRY J. PARKER . . . . .	" " " " "
BRO. FRANK E. JONES . . . . .	" " " " "

The Grand Lodge was opened in AMPLE FORM at two o'clock P.M., with prayer by R.W. Brother Rev. E. M. P. Wells, D.D., Acting Grand Chaplain, and singing the following hymn : —

## I.

“ Great Source of Light and Love,  
To Thee our song we raise!  
Oh, in thy Temple, Lord, above,  
Hear and accept our praise!

## II.

“ May this fraternal Band,  
In Faith and Hope be blessed;  
In Charity thrice blessed stand,  
In Purity be dressed.

## III.

“ May all the Sons of Peace,  
Their every grace improve,  
Till discord through the nations cease,  
And all the world be love.”

The Records of the Quarterly Communication of March 12, 1873, were approved without reading, the same having been distributed among the members in printed form.

The Records of the Special Communications of March 28, 1873, at Taunton, to constitute Charles H. Titus Lodge; April 7, 1873, at Chatham, to constitute Saint Martin's Lodge; and April 10, 1873, at Maynard, to constitute Charles A. Welch Lodge, were read and approved.

By-Laws and amendments to By-Laws from the following Lodges were presented for approval, and referred to the Committee on By-Laws.

QUAROAG, Warten.  
 THOMAS, Palmer.  
 EXCELSIOR, Franklin.  
 MOUNT VERNON, Malden.  
 ALFRED BAYLIES, Taunton.  
 LIBERTY, Beverly.

SOCIAL HARMONY, Wareham.  
 SOLOMON'S TEMPLE, Uxbridge.  
 LAFAYETTE, Boston Highlands.  
 MORNING STAR, Worcester.  
 SAINT MARK'S, Newburyport.  
 TEMPLE, East Boston.

The following proxies were presented : —

W. BRO. MOWRY LAPHAM, for Saint Paul's Lodge, Ayer.  
 W. BRO. LUCIUS W. LOVELL, for Fellowship Lodge, Bridgewater.  
 BRO. ALFRED ALLWRIGHT, for Constellation Lodge, Dedham.  
 BRO. DAVID H. BARNES, for Artisan Lodge, Winchendon.

The Brethren were recognized accordingly.

The Record of the proceedings of Adelphi Lodge, South Boston, in the trial of William C. Culver, and of Solomon's Temple Lodge, Uxbridge, in the trial of Willis M. Wheeler, were submitted to the Grand Lodge for examination and approval, and were referred to the Committee on Trials.

A petition for formal healing was presented from S. E. Monnier, of Greenfield, and referred to the Committee on Healing.

The Grand Master announced the gift to the Grand Lodge of an admirable portrait of Past Grand Master, R. W. Edward A. Raymond, and which had been suitably hung in the Grand Lodge Hall ; and read the following communication from his widow, Mrs. Eliza T. Raymond, which accompanied this most welcome donation.

BROOKLINE, June 9, 1873.

*To the Grand Lodge of Massachusetts : —*

The undersigned requests your acceptance of the accompanying picture of the late Edward A. Raymond, to replace the one

destroyed by fire at the time of the burning of the building occupied by your Institution.

I embrace this opportunity to assure you of my best wishes for the continued prosperity and usefulness of the Institution in which my late husband was so deeply interested during his lifetime.

Very respectfully yours,

ELIZA T. RAYMOND.

On motion of Past Grand Master R. W. William S. Gardner it was unanimously voted that this valuable gift be gratefully accepted by the Grand Lodge, and the M. W. Grand Master be requested to suitably acknowledge the same.

Several Brethren, Masters and Wardens of Lodges, who were present without the jewels of their offices, having given to the Grand Master a reasonable excuse, were allowed to vote.

The Committee on Trials submitted the following:—

REPORT ON PROCEEDINGS OF ADELPHI LODGE IN THE  
TRIAL OF WILLIAM C. CULVER.

IN GRAND LODGE OF MASSACHUSETTS,  
QUARTERLY COMMUNICATION,  
June 11, 1873.

The Committee on Trials to whom was referred the record of the proceedings of Adelphi Lodge, South Boston, in the trial of Brother William C. Culver, held at a Special Communication of that Lodge on May 14, 1873, having examined with care the subject committed to them, respectfully report:—

That the record in this case, which, in respect to the care, accuracy and attention bestowed upon it by the Secretary of

the Lodge, Brother John H. Locke, merits the special commendation of your committee, and furnishes an excellent model for the imitation of Secretaries of other Lodges who are called to make up an official record in such cases, shows that the respondent was charged with unmasonic conduct, in six particulars, each of which is contained in a specification, substantially as follows: —

1st. That as Secretary, on the 17th day of January, 1871, he embezzled, wrongfully detained, and appropriated to his own use, the funds of the Lodge to the amount and value of \$863.27.

2d. That on the same date he wronged, cheated, and defrauded Adelpi Lodge.

3d. That on December 19th, 1870, and while Secretary, he defaced, mutilated, and rendered unintelligible, the books, records and papers of the Lodge, and removed and destroyed a portion of the same with intent to cheat and defraud and to conceal the actual receipts and disbursements of the Lodge.

4th. That on November 4, 1869, he received the sum of \$20 from an applicant for the degrees, and upon the applicant's rejection, embezzled, wrongfully detained and applied to his own use the said sum.

5th. That on the same day he received from a Brother the sum of \$10 on account of membership fee, and unlawfully detained it and appropriated it to his own use.

6th. That on September 2d, 1869, he received from another person the sum of \$20, which sum belonged to the Lodge in trust, and that he unjustly and wrongfully detained and appropriated this sum.

Copies of the charge and specifications were duly served upon the respondent, together with a sufficient notice to attend at a communication appointed for the trial.

A summons was also served upon each member of the Lodge, directing him to attend the trial. Twenty-seven of the members, who had been thus summoned, failed to appear, and it is refreshing to observe by the record that the W. Master directed the Secretary to summon all these delinquents to show cause for their absence at the next Regular Communication in June.

The record of this trial discloses an apparently exact compliance with the regulations of the Grand Lodge, not only in the preliminary proceedings, but in the entire conduct of the trial, and, as has been already intimated, has been prepared by the Secretary with scrupulous care, accuracy and neatness.

The respondent was found guilty, and his sentence was expulsion from the rights and privileges of Masonry.

But upon close inspection and examination of the evidence submitted to the Lodge, and which seems to be fully reported, your committee are forced to the conviction that this evidence fails to substantiate the grave and serious charges made against the respondent. It certainly appears that he was guilty of very great and very reprehensible carelessness in the discharge of his official duties; that his manner of keeping his books and accounts was loose and inexact to a remarkable degree, and that his notions of Masonic and personal responsibility in the trusts committed to him were not according to the best standard.

But for reasons which the committee have not time fully to set forth, and the details of which would occupy far too much space in this report, they are satisfied that, so far as the disclosure of this record goes, there is nothing in the evidence, produced at the trial, which shows the guilty *animus* or wrongful and fraudulent *intent* of the respondent, and all the acts proved seem to be consistent with a *possible*, not to say *probable*, *innocent* intent on his part. Indeed, the evidence is

more remarkable for what it fails to show than for what it shows upon the question of guilty intent, and the circumstance leads your committee to the conclusion that, owing, perhaps, in part, to the absence of the respondent, who was represented only by counsel, the case was so imperfectly tried and its merits so inadequately developed, that full justice both to the Lodge and to the respondent seems to require that it be remanded to Adelphi Lodge for a new trial, to attend which the respondent should again be notified. Your committee therefore respectfully recommend such a disposition of the case.

TRACY P. CHEEVER,  
SELWIN Z. BOWMAN,  
EDWARD AVERY.

The report was accepted and the recommendation adopted.

The following resolution, which had been assigned to this Quarterly Communication for consideration, was submitted by the Grand Master for the action of the Grand Lodge, and after due deliberation was, on motion of W. Joel Seaverns, laid on the table: —

“*Resolved*, That hereafter Lodges located by their Charters within the late cities of Roxbury and Dorchester, and within those parts of Boston called South Boston and East Boston, shall have the same jurisdiction they would have had if said places were separate Municipal Corporations, and said jurisdiction shall be respected by other Lodges accordingly.”



The roll of the Lodges was called by the W. Grand Marshal, and the following were found to be represented: —

ABERDOUR.	IONIC (Tranton).	PEQCOSSETTE.
ACONCAGUA.	ISAAC PARKER.	PLYMOUTH.
ADELPHI.	JOHN HANCOCK.	QUABOAG.
ANCIENT YORK.	JORDAN.	RABRONI.
ANCIENT LANDMARK.	JOSEPH WARREN.	REVERE.
ARTISAN.	KING SOLOMON.	RISING STAR.
BELCHER.	LAFAYETTE	ROSWELL LEE.
BELMONT.	(Boston Highlands).	RURAL.
BLACKSTONE RIVER.	LIBERTY.	SAINT JOHN'S (Boston).
CALEB BUTLER.	MARINERS.	SAINT JOHN'S
CHARITY.	MASSACHUSETTS.	(Newburyport).
CHARLES H. TITUS.	MERIDIAN.	SAINT MARK'S.
CHARLES C. DAME.	MERRIMACK.	SAINT PAUL'S
CHARLES A. WELCH.	MORNING STAR.	(South Boston).
CHARLES W. MOORE.	MORNING SUN.	SAINT PAUL'S (Ayer).
COLUMBIAN.	MONTACUTE.	SILOAM.
CONSTELLATION.	MOUNT HERMON.	SPENCER.
CORINTHIAN.	MOUNT HOPE.	STAR IN THE EAST.
DALHOUSIE.	MOUNT HOREB	STAR OF BETHLEHEM.
ELIOT.	(Woburn).	STARR KING.
ELEUSIS.	MOUNT HOLLIS.	TEMPLE.
EUREKA.	MOUNT TABOR.	TRINITY.
EZEKIEL BATES.	MOUNT VERNON.	WASHINGTON.
FRATERNAL.	NORFOLK UNION.	WEBSTER.
GATE OF THE TEMPLE.	OLD COLONY.	WILLIAM NORTH.
GOOD SAMARITAN.	OLIVE BRANCH.	WILLIAM PARKMAN.
GRECIAN.	ORIENT.	WINSLOW LEWIS.
HAMMATT.	PALESTINE.	WYOMING.
HAMPDEN.	PAUL REVERE.	
HIRAM.	PENTUCKET.	

The hour of three o'clock, P. M., having arrived, the Grand Master announced that the trial of W. Caleb G. Carr, assigned by vote at the last Quarterly Communications for this day and hour, was now in order.

By order of the Grand Master, the Recording Grand Secretary read the following summons : —

SUMMONS OF W. CALEB G. CARR TO APPEAR FOR TRIAL.

GRAND LODGE OF MASSACHUSETTS.

*To W. Brother C. G. CARR :—*

Whereas, you have been impeached before the M.W. Grand Lodge of the Commonwealth of Massachusetts, for acts done in your capacity as W. Master of Blackstone River Lodge, and have been summoned to show cause before said Grand Lodge why you should not be proceeded against according to the rules and regulations in such case made and provided ; and whereas, for failure to show cause as aforesaid, the said Grand Lodge at its Annual Communication, held in December, A.L. 5872, ordered that you should be tried upon the charges presented under said impeachment, and directed the appointment of a committee to take the testimony under said impeachment ; and whereas, it appears that you have been duly notified by said committee to appear before them at the time and place by them appointed, then and there to present to them such testimony as you might desire under said impeachment ; and whereas, the said Grand Lodge has designated June 11th, A.L. 5873, at three o'clock in the afternoon, and the Masonic Temple at Boston, as the time and place for the trial of said impeachment, being the time and place of the Quarterly Communication of said Grand Lodge :

Now, therefore, I, Sereno Dwight Nickerson, Grand Master of Masons in said Commonwealth, do hereby, in the name and by the authority of the M.W. Grand Lodge of said Commonwealth, summon you to appear at the time and place aforesaid, for your trial under said impeachment.

Hereof fail not.

Given at Boston, this ninth day of April, A.L. 5873, A.D. 1873.

SERENO DWIGHT NICKERSON,  
*Grand Master.*

[L.S.]

By the Grand Master. Attest:

CHARLES H. TITUS,  
*Recording Grand Secretary.*

The Grand Master stated that he had caused personal service of this summons to be made upon W. Caleb G. Carr by W. Samuel S. White, Master of Blackstone River Lodge, and who had made due return of the same.

The Recording Grand Secretary read the following return upon said summons, and also the following telegram this day received: —

#### SERVICE OF SUMMONS.

This is to certify that I served the within summons by delivering to W. Brother C. G. Carr a true and attested copy of the same, at Woonsocket, Rhode Island, April 10th, at 7 o'clock and thirty minutes P.M., A.D. 1873.

SAMUEL S. WHITE,  
*W. Master Blackstone River Lodge.*

#### TELEGRAM FROM C. G. CARR.

Dated WOONSOCKET, R. I., 1873. }  
Received at Boston 10.45, June 11. }

“ To CHARLES H. TITUS, *Masonic Temple, Boston, Mass.*: —

“ DEAR SIR, — Am at work on State Armory Building. Must be finished this week. I cannot possibly be at the Grand Lodge to-day. All my defence is in the possession of the Grand Secretary. I can do no more.

“ C. G. CARR.”

By order of the Grand Master the Grand Marshal called W. Caleb G. Carr to come into the Grand Lodge according to the tenor of his summons and make answer to the charges filed against him, but, though solemnly called, he did not appear, and his default was recorded.

The committee appointed by the M.W. Grand Master to take the testimony in this case, as authorized and requested to do by vote of the Grand Lodge at the Annual Communication in December last, submitted the following report, which was accepted: —

REPORT OF COMMITTEE APPOINTED TO TAKE TESTIMONY  
IN THE CASE OF C. G. CARR.

IN GRAND LODGE OF MASSACHUSETTS,  
QUARTERLY COMMUNICATION,  
June 11, A.L. 5873.

The committee appointed by the M.W. Grand Master, under a resolution adopted at the last Annual Communication, to take the testimony in the matter of W. Bro. C. G. Carr, of Blackstone River Lodge, who was, at that Annual Communication, impeached before the M.W. Grand Master, and whose trial upon the charges presented in said impeachment was then ordered by the Grand Lodge, have attended to the duty assigned them and report:—

That, in the discharge of this duty, they met at the office of the Recording Grand Secretary, in the Masonic Temple in this city, on Tuesday, February 11, 1873, at 11 o'clock in the forenoon, and thence by adjournment at the same place on Monday, Feb. 17, and Wednesday, Feb. 19; that they notified the respondent to appear at the time and place aforesaid by a notice dated February 3, 1873, which notice was sent to him

by mail, and a copy of which notice is hereto annexed marked "D;" that although notified to appear and present such evidence as he might desire, the respondent did not appear; that the following-named Brethren appeared and were placed upon their honor as Masons to testify the truth, the whole truth, and nothing but the truth, relative to the charges presented in said impeachment, viz.: R.W. Bros. Percival L. Everett and Charles H. Titus, W. Bros. Irving B. Sayles, Rodney N. Holman, Nathan H. Sears, Samuel S. White, James Gough, and Bros. Rufus A. Benson, George W. Witherell, George E. Bullard and Joseph Taylor; that the testimony given by said witnesses was reduced to writing in their presence by the Chairman of the Committee, and afterward carefully read to each of them; that the letters and documents hereto appended were properly verified as originals or true copies, and that the whole of said testimony, including said letters and documents hereto annexed and distinctly marked, is herewith submitted.

TRACY P. CHEEVER,

R. M. FIELD,

G. WASHINGTON WARREN.

*Committee.*

D.

BOSTON, Feb. 3, 1873.

*W. Bro. C. G. Carr:—*

The Commissioners appointed by the M.W.G. Master to take the testimony in the case of impeachment against you, now pending in the M.W. Grand Lodge of this Commonwealth, will proceed to the discharge of the duty assigned them, and take such testimony as may be offered, on *Tuesday*, Feb. 11th, at 11 o'clock, A.M., at the office of the Recording Grand Secretary, in Masonic Temple, in this city. You are hereby notified to attend at the time and place above mentioned, and then and

there to produce such testimony relative to said case, as you may desire.

Truly yours,

TRACY P. CHEEVER,

*Chairman of Commissioners,*

*5 Tremont Street.*

R. W. William S. Gardner moved that the Grand Lodge now proceed to try W. Caleb G. Carr upon the charges preferred against him ; and the motion prevailed.

The Grand Master appointed R. W. William S. Gardner to appear and act at the trial in behalf of the complainants.

The charge and specifications were read as follows :—

CHARGE AND SPECIFICATIONS PREFERRED AGAINST  
C. G. CARR.

Boston, March 20, 1872.

The undersigned, to whom was referred the report of the committee on the complaint of Olive Branch Lodge against Blackstone River Lodge, with instructions to prefer charges against Worshipful Bro. C. G. Carr, to the end that said Carr may be properly tried by the Grand Lodge, have given the matter careful consideration, and present the following charge and specifications :—

*Charge.*

Worshipful Brother C. G. Carr, a member of Blackstone River Lodge of Free and Accepted Masons in the town of Blackstone, has conducted himself in a manner unworthy of a Mason, and in violation of his Masonic obligations.

*First Specification.*

In that, while Master of Blackstone River Lodge, he conferred the Entered Apprentice Degree on W. H. Bolster with-

out first obtaining permission from Olive Branch Lodge, where said Bolster's application for the Degrees had been rejected.

*Second Specification.*

In that, he concealed from his Lodge the fact that said Bolster had before applied for the Degrees.

*Third Specification.*

In that, he wilfully and knowingly violated Part IV., Article 3, Section 2, of the Constitutions of the Grand Lodge.

PERCIVAL L. EVERETT,

E. H. BRAINARD,

SAMUEL WELLS,

*Committee.*

The testimony taken by the committee was then laid before the Grand Lodge, together with documentary evidence and letters of the respondent.

The evidence in behalf of the complainants having been submitted, no one appearing for the respondent, and no evidence for him being offered, the M.W. Grand Master put the question,—

“Is the accused, Caleb G. Carr, guilty or not guilty of the charge and specifications made against him?” and the Grand Lodge voted, — *yea*, one hundred and twenty-one; *nay*, none, — that he was guilty.

It was then moved by Bro. Gardner that Caleb G. Carr be suspended from all the rights and privileges of Masonry for the term of five years from this day.

This motion was fully discussed, and afterwards amended, when the Grand Lodge voted, — *yea*, eighty-six; *nay*, sixty-two, — that Caleb G. Carr, for the offence

of which he stands convicted before the Grand Lodge, be expelled from all the rights and privileges of Freemasonry, and that the Grand Master cause him and the Craft to be duly notified thereof.

At twenty minutes past four o'clock, P. M., the Grand Lodge was called from labor to refreshment.

At thirty minutes past four o'clock, P. M., the Grand Lodge resumed labor, and the committee appointed on the case of R. W. Solon Thornton submitted the following report:—

#### REPORT IN RELATION TO R. W. SOLON THORNTON.

IN GRAND LODGE, June 11, 1873.

The committee to whom was recommitted the report made by them at the last Annual Communication in relation to R. W. Bro. Solon Thornton, and also the vote proposed for his expulsion from membership of the Grand Lodge, have attended to the duty assigned them and ask leave again to report.

It is known that R. W. Bro. Gardner, when Grand Master, addressed a letter to the M. W. Grand Lodge, of New Hampshire, complaining of one of her subordinate Lodges for initiating Seth Winslow, after he had made application to one of the subordinate Lodges in this jurisdiction and had been rejected. This letter was referred, by the M. W. Grand Lodge, of New Hampshire, to a committee of which R. W. Bro. John J. Bell was the chairman. That committee reported at the Annual Communication of the Grand Lodge of New Hampshire in May, 1871, as follows:—

“We have authentic information that that Grand Lodge” [meaning the Grand Lodge of Massachusetts] “have voted to heal the individual thus irregularly made a Mason (and with



whom the deception if any rests) with full knowledge of the circumstances."

This report, when made known in this jurisdiction, was received here with surprise, and, on official inquiry being made as to the "authentic information" upon which the committee acted, it appeared that it was given by Bro. Solon Thornton.

The committee, with a view of giving another hearing to Bro. Thornton, notified him to appear before them, with any witnesses he desired to produce, and R.W. Bro. J. J. Bell, of the Grand Lodge of New Hampshire, was also requested to appear. At the meeting of the committee there were present R.W. Bro. Bell, Bro. Thornton and Seth Winslow. It appeared in evidence that Bro. Thornton went with Seth Winslow at his request, and at his expense, to Concord, N. H., on the day of the Annual Communication of the Grand Lodge of New Hampshire, in May, 1871, to see R.W. Bro. Bell, the chairman of the committee, with the view of prevailing upon him to make a report to the Grand Lodge of New Hampshire on that day, upon the matter referred to his committee. Winslow says that he desired Bro. Thornton to accompany him, believing that he was then Recording Grand Secretary; that he introduced Bro. Thornton as Recording Grand Secretary; and that in their interview with R.W. Bro. Bell he referred to Bro. Thornton as the Recording Grand Secretary of the Grand Lodge of Massachusetts. R.W. Bro. Bell states that he supposed that Bro. Thornton was then Recording Grand Secretary of the Grand Lodge of Massachusetts; and Bro. Thornton did not state that he was not then such officer. He had resigned this office the month previous. Upon what transpired at that interview R.W. Bro. Bell states that he made on that day the report containing the sentence above quoted; that he had not before in any way heard of the circumstances of the

case, and that he could not be mistaken as to the substance of what was communicated to him, and by whom given; that he supposed he was receiving the information from Bro. Thornton in his official capacity; and he clearly understood at this interview that the M.W. Grand Master of Massachusetts was willing that Seth Winslow should be healed by the Grand Lodge of Massachusetts as soon as the Grand Lodge of New Hampshire had disposed of the case.

R.W. Bro. Gardner was requested to appear before the committee, and he stated that when Grand Master, having the matter of Seth Winslow before him, he declined absolutely to consider it, until he knew what action the Grand Lodge of New Hampshire should take upon his complaint against one of its subordinate Lodges; that he never expressed any opinion in relation to the healing of Seth Winslow, and did not authorize Bro. Thornton to make any representations in his behalf, or in behalf of this Grand Lodge, to the committee of which R.W. Bro. J. J. Bell was chairman.

In view of all the evidence taken before them the committee find that it goes to strengthen and confirm their former report; that even if Bro. Thornton had been, at the time, Recording Grand Secretary, his going to Concord with Winslow, with a view of influencing the action of the Grand Lodge of New Hampshire, would have been an act unauthorized, and one which would have subjected him to the penalty proposed in his case; but going, as he did, when no longer Recording Grand Secretary, but allowing himself to be introduced as such, and permitting the chairman of the committee of the Grand Lodge of New Hampshire so to consider him, when pretending to give to him "authentic information" upon a delicate matter affecting the relations of the two Grand Lodges, as to jurisdiction,

was an act for which the committee can find no palliation or excuse.

They, therefore, feel bound to report that the vote proposed to the M.W. Grand Lodge, and referred to them, that Bro. Thornton be expelled from membership of this Grand Lodge, be adopted.

CHARLES C. DAME,  
G. WASHINGTON WARREN,  
NEWELL A. THOMPSON,

*Committee.*

The report was accepted. The Grand Master submitted the question, Shall the recommendation of the committee, "That the name of R.W. Bro. Solon Thornton be stricken from the roll of permanent members of this Grand Lodge," be adopted?

R.W. Bro. Thornton asked the privilege of speaking in his defence, which he did at some length, reading a copy of a letter he had addressed to R.W. Bro. J. J. Bell on this matter, and Bro. Bell's reply. Having completed his remarks, he retired from the Grand Lodge. The vote being taken, it was found that ninety-six had voted in the affirmative, and none in the negative.

The Grand Master declared the vote to be unanimous in the affirmative, and announced that the name of Solon Thornton was thereby stricken from the roll of permanent members of this Grand Lodge.

The Committee on By-Laws submitted their report as follows:—

## REPORT OF COMMITTEE ON BY-LAWS.

IN GRAND LODGE, June 11, 1873.

*To the M. W. Grand Lodge:—*

The Committee on By-Laws, having examined the several documents submitted, report:—

That the amendments to the By-Laws of Mount Vernon, Saint Marks, Excelsior, Thomas, Lafayette (Boston Highlands), Alfred Baylies and Temple Lodges, and the whole code of Eleusis Lodge are found correct, and we recommend their approval.

In the By-Laws of Quaboag Lodge we have made slight alterations in Article 2, Section 2, and Article 6, Section 2; in those of Liberty Lodge, alterations in Article 3, Section 2, Article 13, Sections 1 and 2, and Article 14, Section 2. The By-Laws of Union Lodge, of Dorchester, have been revised to accord with the views of this committee, but there seems to have been one or two matters of importance in Article 1 and Article 2 overlooked, and we have changed them.

In the amendment to the By-Laws of Social Harmony Lodge, we have stricken out the words "and Wardens."

The By-Laws of Morning Star Lodge contain three amendments, two of which we approve, and for the other, Article 8, Section 1, we have inserted the words, "shall be dealt with as the Lodge may determine," instead of the words submitted.

As amended by the committee, we recommend the approval of all the foregoing.

We ask for further time on the By-Laws of Solomon's Temple Lodge of Uxbridge.

The records of this Grand Lodge will show that at nearly every meeting By-Laws have been submitted for approval, and amended by the Committees on Charters or By-Laws, simply

because the Lodges have attempted to deal with matters beyond their jurisdiction.

Your committee are of the opinion that the By-Laws of a Lodge should contain only such matter as it is clearly within the province of the Lodge to regulate, and that nothing should therein appear touching the Grand Constitutions or ritualistic matter, because they are subjects over which the Lodge has no control.

We, therefore, offer the following propositions, the main features of which have been adopted many times by this Grand Lodge, within the past fifteen years, through reports of its committees, and respectfully recommend their adoption:—

I. By-Laws of a subordinate Lodge should provide for the election or appointment of a Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Junior Deacon, Senior Steward, Junior Steward, Tyler, and such other officers as may be deemed expedient, the first five always to be chosen by ballot.

II. A Lodge may, by its By-Laws, provide for the election, by ballot, of all officers and committees; but where there is no such provision the W. Master *alone* has the appointing power.

III. By-Laws should provide for the Regular Meetings of the Lodge; Special Meetings can be held only at the will and pleasure of the W. Master.

IV. By-Laws cannot provide for the removal of an officer, because when an officer (elected or appointed) has been installed, he cannot be removed, and ought not to resign, during his term, if he remains a member of the Lodge in good standing; for misdemeanor in office he may be suspended, subject to the action of the M.W. Grand Master or Grand Lodge. Should a vacancy occur from any cause, it cannot

be permanently filled without a Dispensation from the M.W. Grand Master.

V. By-Laws cannot alter or abridge the duties of officers that are fixed by usage and the ritual, and ought not to define such duties; it is well for them, however, to set forth fully what is specially required of the Treasurer and Secretary.

VI. By-Laws cannot deprive a Brother of membership by any language therein; every Mason is entitled to due notice and trial before being deprived of any Masonic rights.

VII. In balloting, whether for degrees or for membership, the ballot must be *unanimous* to elect.

VIII. By-Laws cannot regulate the Aprons, Collars, or Jewels, to be worn by officers or members, they being determined by the Grand Constitutions.

IX. By-Laws should not contain extracts from the Grand Constitutions as any part thereof. Such forms as may be needed for general reference might very properly be put in a supplement or foot-note; but, if this is done, great care should be taken to promptly insert such amendments as may be made by the M.W. Grand Lodge.

We believe that if these nine propositions are adopted, and kept before the Lodges and committees of this Grand Lodge, the By-Laws, throughout the State, will soon become simplified and brought in accord with the Grand Constitutions of *to-day*, and the labors of future Committees on By-Laws very much lightened.

We have endeavored to show what ought to be done, and what ought not to be done, and also what *cannot* be done through By-Laws.

We have the testimony of previous committees to bear witness with our own short experience when we say, that the Lodges, through their By-Laws, attempt to do very much that

ought not, and even cannot be done, and leave undone a very little that ought to be done.

Our first eight propositions contain nothing new to this Grand Lodge, and are merely a collating or condensing of previous votes and decisions. The ninth was suggested by a brief examination of the numerous codes of By-Laws now in the office of the Grand Secretary, duly approved by this Grand Lodge within the last ten years, but which, owing to changes made in the Grand Constitutions since that approval, are now at variance with the existing laws of Masonry in this Commonwealth.

Respectfully submitted,

W. F. SALMON,

JOEL SEAVERNS,

THOS. W. DAVIS,

*Committee.*

The report was accepted and its recommendations relating to the approval of By-Laws adopted.

The nine propositions, set forth by the committee as embodying what may properly be embraced in a code of By-Laws of a subordinate Lodge, were, after considerable discussion, unanimously adopted; and, on motion of R. W. William S. Gardner, it was voted that the Recording Grand Secretary be instructed to insert these provisions in the next publication of the Grand Constitutions, under the head of

STANDING VOTES, RESOLUTIONS, AND ORDERS OF THE  
GRAND LODGE, NOW IN FORCE,

and also to communicate them to the several Lodges under this jurisdiction.

On motion of R.W. Henry Chickering, it was voted to add to these propositions, now approved by Grand Lodge, the following: Each code of By-Laws should set forth the fees for degrees and membership, the annual dues, and a description of the seal of the Lodge.

R.W. William S. Gardner stated that the Chairman of the Committee on Ritual was necessarily absent, and moved that the consideration of the report on Ritual, made at the last Quarterly Communication and assigned to this Communication, be deferred till the September meeting of the Grand Lodge, and the motion prevailed.

The Committee on Trials presented the following report, which was accepted, the recommendation adopted, and the action of Solomon's Temple Lodge, Uxbridge, in expelling Willis M. Wheeler from all the rights and privileges of Freemasonry confirmed.

REPORT OF COMMITTEE ON THE TRIAL OF WILLIS M.  
WHEELER BY SOLOMON'S TEMPLE LODGE.

IN GRAND LODGE OF MASSACHUSETTS,  
QUARTERLY COMMUNICATION,  
June 11, 1873.

The Committee on Trials, to whom were referred the proceedings of Solomon's Temple Lodge, Uxbridge, in the second trial of Willis M. Wheeler, having examined the record of said trial, respectfully report:—

That the objections to the confirmation of the proceedings of the Lodge, as disclosed in the report of the former trial of the respondent were: First: That all the members of the Lodge were not notified to attend the Communication at which the trial was to be held. Second: That the respondent, whose



residence appeared by the record to have been fixed at Slatersville, R. I., was not served with notice to appear and answer according to the requirements of the Grand Regulations.

At the second trial, which occurred at a Special Communication of the Lodge, on April 17, 1873, the record of which now comes up for examination, both these objections were obviated. All the members of the Lodge were notified to attend the trial, and the respondent was properly served with a copy of the charge and specifications, in conformity with the Regulations.

The charge and specifications were the same as at the former trial; and, although your committee are conscientiously driven to the criticism that the evidence submitted to the Lodge in this case bristles reprehensibly with hearsay, yet there is sufficient competent evidence left to support the verdict of guilty, which was rendered, and to warrant the judgment of expulsion from Masonry.

Your committee, therefore, recommend the confirmation of the proceedings of the Lodge in this case.

TRACY P. CHEEVER,  
EDW. AVERY,  
SELWIN Z. BOWMAN,  
*Committee.*

The Committee on Healing presented a report on the petition of S. E. Monnier, which was accepted, and the recommendation that the petitioner be formally healed was adopted.

REPORT OF COMMITTEE ON HEALING, ON PETITION OF  
S. E. MONNIER.IN GRAND LODGE OF MASSACHUSETTS,  
QUARTERLY COMMUNICATION.

June 11, 1873.

The Committee on Healing, to whom was referred the petition of S. E. Monnier for formal healing, having duly considered the same, respectfully report:—

That the petitioner represents, to adopt his own language, that he was "*blackballed*," in Republican Lodge, Greenfield, in the year 1864; that in the spring of the year 1865 he removed to Wilmington, Vt., and made application for the degrees to Social Lodge, No. 38, of that town, which application was successful, and he was therein raised to the degree of a Master Mason. At the time of his application he informed Social Lodge that he had been "*blackballed*," in Republican Lodge, as aforesaid. In November, 1865, he removed to Bennington, Vt., and became a member of Mount Anthony Lodge, No. 13, of which Lodge he still remains a member in good standing.

He has recently returned to this Commonwealth and learned that, under our regulations, his status as a Mason is defective, for which reason he desires the benefits of the healing process of this Grand Lodge. It thus appears that Social Lodge, No. 38, of Bennington, Vt., with a careless indifference, or, at least, with an absence of compunction which may deserve the official notice of the M.W. Grand Master, after information of the rejection of the petitioner in this jurisdiction, took him cheerfully into its fold.

From papers which accompany the petition, and which are under the signature of the W.M., and the acting Secretary of Republican Lodge, who was Master of Social Lodge at the

time Bro. Monnier received the degrees, it appears that the petitioner is a very zealous Mason, who rose, by his zeal and fidelity, to the height of Master of the Lodge in Bennington, and to the further height of Deputy Grand Master, for one year, of the District in which that Lodge is situated. His character and qualifications for healing are endorsed by these Brethren. And this endorsement is emphasized by the vote of Republican Lodge, at its Regular Communication, held June 5th, instant, recommending his healing, a copy of which vote, duly attested, and under the seal of the Lodge, is appended hereto.

Under these circumstances, notwithstanding the somewhat doubtful (to say the least) quality of the action of the Lodge in Vermont, in accepting the petitioner, and conferring upon him the degrees after his rejection in a Lodge under our jurisdiction, your committee recommend that the prayer of the petitioner be granted.

TRACY P. CHEEVER,  
EDW. AVERY,  
SELWIN Z. BOWMAN,  
*Committee.*

Committees that have not reported were granted further time.

At thirty minutes past five o'clock, P. M., the Grand Lodge was closed in AMPLE FORM with prayer by R.W. Rev. Charles H. Titus, as Grand Chaplain.

A true abstract from the Records.

Attest :

CHARLES H. TITUS,  
*Recording Grand Secretary.*

## SPECIAL COMMUNICATION.

SAINT JOHN THE BAPTIST'S DAY.

JUNE 24, A.L. 5873.

A SPECIAL COMMUNICATION OF THE MOST WORSHIPFUL GRAND LODGE OF THE COMMONWEALTH OF MASSACHUSETTS was held in the city of Haverhill, on Tuesday, the twenty-fourth day of June, A.L. 5873, A.D. 1873, for the purpose of laying the Corner-Stone of a new Masonic Temple to be erected in that city for the use of Merrimack and Saggahew Lodges, and to unite with those Lodges in celebrating the FEAST OF SAINT JOHN THE BAPTIST, after the manner of Masons.

The Grand Master was received at the depot in Haverhill, at 9.30 A.M., by the Committee of Arrangements, consisting of the following Brethren :—

R. W. JAMES E. GALE, { Past Master of Saggahew Lodge, and  
 { Past D.D.G. Master, Sixth Masonic District.  
 W. HENRY O. BURR, Master of Merrimack Lodge.  
 W. ARVIDA M. VANCE, Master of Saggahew Lodge.  
 W. FRANCIS J. STEVENS, Past Master of Merrimack Lodge.  
 BRO. NATHANIEL K. JOHNSON, of Merrimack Lodge.  
 BRO. GUSTAVUS L. DAVIS, " " "  
 BRO. JOHN P. RANDALL, of Saggahew Lodge.  
 BRO. JAMES R. NICHOLS, " " "  
 BRO. DEXTER B. VICKERY, " " "

The Grand Master and Brethren of the Grand Lodge were courteously conducted to carriages in waiting for them, and, with the committee, were escorted to the Ma-

sonic Hall on Fleet Street, by Haverhill Commandery of Knights Templars, Colonel Carlos P. Messer, Eminent Commander, preceded by the Haverhill Cornet Band, Rufus Williams, Leader.

The Grand Lodge was opened in AMPLE FORM at twenty minutes past ten o'clock A.M., in one of the rooms of the Masonic Hall.

*PRESENT:*

M.W. SERENO DWIGHT NICKERSON	. Grand Master.
R.W. WILLIAM D. COOLIDGE, <i>as</i>	. . . Deputy Grand Master.
R.W. CHARLES C. DAME, <i>as</i>	. . . Senior Grand Warden.
R.W. WILLIAM PARKMAN, <i>as</i>	. . . Junior Grand Warden.
R.W. JOHN McCLELLAN	. . . Grand Treasurer.
R.W. ANREW G. SMITH, <i>as</i>	. . . Recording Grand Secretary.
R W. JOSEPH S. HOWE	. . . D.D.G. Master, District No. 6.
R.W. REV. CHARLES H. TITUS, <i>as</i>	. Grand Chaplain.
W. WILLIAM H. CHESSMAN	. . . Grand Marshal.
W. JOSEPH WINSOR, <i>as</i>	. . . Senior Grand Deacon.
W. JOHN VIALL	. . . Junior Grand Deacon.
BRO. SHEPHERD S. WOODCOCK	. . . Architect.
BRO. FREDERICK A. PIERCE	. . . Grand Tyler.

A procession was formed in the following order:—

Platoon of Police, commanded by Captain W. T. George.  
 Haverhill Cornet Band, 26 pieces.  
 Haverhill Commandery, 90 Sir Knights.  
 Merrimack and Saggahew Lodges, 95 Brethren.

Carrriages containing aged Brethren, among whom were the following, who signed the "Declaration of the Free-masons of Boston and vicinity, presented to the public December 31, 1831:—

STEPHEN CHASE,	aged 82.	Initiated in 1814.
JOHN AYER,	" 81.	" " 1814.
ANDREW JOHNSON,	" 76.	" " 1819.
ISAAC HARDING,	" 74.	" " 1820.
THEODORE ORDWAY,	" 74.	" " 1825.
NATHANIEL CURRIER,	" 73.	" " 1826.
HORACE HASTINGS,	" 72.	" " 1824.

Bro. Hastings was made a Mason in Social Harmony Lodge, Wilmington, Vt.; all the others in Merrimack Lodge, Haverhill. The appearance of these venerable Brethren, thus manifesting their love for the Order in their old age, and the reverence felt for them by their younger Brethren for their fidelity in the time that tried Masons' souls, added much to the pleasant interest of the day.

Committee of Arrangements and Grand Lodge in carriages.

After marching through the principal streets of the city, the Grand Lodge was conducted to the site of the new Temple, at the corner of How and Merrimack streets, at twelve o'clock M.

The Grand Master proceeded to lay the Corner-Stone in accordance with ancient custom and the usage of this Grand Lodge.

#### CEREMONIES.

*Grand Master.* — Men, women, and children, here assembled to-day, to behold this ceremony, know all of you, that we be lawful Masons, true to the laws of our country, and established of old, with peace and honor, in most countries, to do good to our Brethren, to build great buildings, and to fear God, who is the Great Architect of all things. We have among us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honorable to know by Masons, who only have the keeping of them to the end of time. Unless our Craft were good and our calling honorable, we should not have lasted so many centuries, nor should we have had so many illustrious Brothers in our Order, ready to promote our laws and further

our interests. To-day we are here assembled in the presence of you all, to build a house for Masonry, which we pray God may prosper, if it seem good to him, that it may become a building for good men and good deeds, and promote harmony and brotherly love, till the world itself shall end.

As the first duty of Masons, in any undertaking, is to invoke the blessing of the Great Architect upon their work, we will unite with our Grand Chaplain in an address to the Throne of Grace, after he shall have read a lesson from the Holy Scriptures.

## LESSON.

*Acting Grand Chaplain.*

“Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding.

“Who hath laid the measures thereof, if thou knowest; or who hath stretched the line upon it?

“Whereupon are the foundations thereof fastened; or who laid the corner-stone thereof?

“When the morning stars sang together, and all the sons of God shouted for joy.”—*Job xxviii.* 4-7.

“That our daughters may be as corner-stones, polished after the similitude of a palace.”—*Ps. cxliv.* 12.

“Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste.

“Judgment also will I lay to the line, and righteousness to the plummet.”—*Isa. xxviii.* 16, 17.

“What is this, then, that is written, The stone which the builders rejected, the same is become the head of the corner?”  
*Luke xx.* 17.

## PRAYER.

Almighty God, Supreme Architect and Ruler of the Universe, we would come reverently into Thy presence and devoutly implore Thy blessing upon the services of this hour, and upon this undertaking in which our Brethren of this city are now engaged. While we thank Thee for the prosperity which has attended them in the past, we ask that Thy continued favor may be upon them in the future. Bless those who direct, and the workmen who shall construct this edifice, that when completed it may fitly illustrate the *Wisdom*, *Strength*, and *Beauty* of the Spiritual Temple not made with hands. Within its walls may the divine principle "on earth, peace, good-will toward men," be ever inculcated and enjoyed.

We thank Thee for the hallowed memories of this day. We thank Thee for the life and example of Thy servant whose nativity we celebrate. While we revere his memory, help us to imitate his virtues, and like him to be faithful even unto death. Like him, may we love the *Truth* better than life; that being good men and true, we may worthily represent this great Brotherhood, with which, through Thy gracious providence, we have become so happily identified.

Our Father, who art in Heaven; hallowed be Thy name; Thy kingdom come; Thy will be done, on earth, as it is in heaven. Give us, this day, our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever.  
*Amen.*

Response by the Brethren — *So mote it be.*



## HYMN.

SUNG BY THE MASONIC CHOIR.

## I.

All honors to our MASTER pay,  
 Who bade our holy Temple rise :  
 While here we journey on our way,  
 Our thanks shall reach to farthest skies.

## II.

We hail our holy Patron's name,  
 Whose bright example guides us still ;  
 His highest honors we proclaim,  
 While grateful thanks our Temple fill.

## III.

While thus we seek, in pure desire,  
 Immortal bliss in realms above,  
 Our hearts shall kindle at the fire,  
 Whose light is Universal Love.

*Grand Master.*—Brother Grand Chaplain, you will read the list of articles to be deposited in the Foundation Stone.

*Acting Grand Chaplain.*—Within this copper box, which is to be placed under this corner-stone, are the following papers and documents :—

1. Constitutions of the Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts.
2. Printed Proceedings of the Grand Lodge for 1872.
3. Printed Proceedings of the Grand Chapter of Massachusetts, Royal Arch Masons, for 1872.
4. Printed Proceedings of the Grand Council of Massachusetts, Select and Royal Masters, for 1872.
5. Printed Proceedings of the Grand Commandery of Knights Templars of Massachusetts and Rhode Island, for 1872.
6. By-Laws of Merrimack Lodge.
7. By-Laws of Saggahew Lodge.

8. By-Laws of Pentucket Chapter.
9. By-Laws of Haverhill Council.
10. By-Laws of Haverhill Commandery.
11. Names of the Brethren who constitute the Building Committee.
12. Names of the Brethren who constitute the Committee of Arrangements.
13. List of officers of Merrimack Lodge for 1873.
14. List of officers of Saggahew Lodge for 1873.
15. List of officers of Pentucket Chapter for 1873.
16. List of officers of Haverhill Council for 1873.
17. List of officers of Haverhill Commandery for 1873.
18. A copy of the original seal of Merrimack Lodge.
19. List of the members of the City Government of Haverhill for 1870, '71, '72, '73.
20. List of the members of the General School Committee for 1870, '71, '72, '73.
21. Copies of Charter, By-Laws, and Seal of the City Government.
22. Report of School Committee of Haverhill for 1872.
23. Auditor's Report for 1872.
24. Chief Engineer's Report for 1872.
25. Copies of current newspapers.
26. Name of Architect — Bro. S. S. Woodcock.
27. Name of contractor and builder — Bro. E. B. Bishop.

*Grand Master.*— I now direct you, Brother Grand Treasurer, to deposit the box, with the papers and documents, in the place prepared for its reception.

The Grand Treasurer placed the box under the corner-stone.

The Grand Master taking the Trowel, the Deputy Grand Master the Square, the Senior Grand Warden the Level, and the Junior Grand Warden the Plumb, took their proper positions around the stone, — the Grand Master at the *East*, his Deputy on his right, the Senior Grand Warden at the *West*, and the Junior Grand Warden at the *South*.

The Grand Master spread the cement, assisted, on his invitation, by

W. Bro. Henry O. Burr, Master of Merrimack Lodge.

W. Bro. Arvida M. Vance, Master of Saggahew Lodge.

Ex. Comp. Charles S. Chase, High Priest of Pentucket Chapter.

Em. Sir Carlos P. Messer, Commander of Haverhill Commandery.

By order of the Grand Master, the Grand Marshal directed the Craftsmen to lower the stone to its place. This was done by three movements, with the public Grand Honors, thrice given, and accompanied by music from the Band.

*Grand Master.*— Brother Deputy Grand Master, what is the proper jewel of your office?

*Acting Deputy Grand Master.*— The Square.

*Grand Master.*— What does it teach?

*Acting Deputy Grand Master.*— To square our actions by the square of virtue, and by it we prove our work.

*Grand Master.*— Apply your jewel to this Corner-Stone, and make report.

*Acting Deputy Grand Master.*— The Stone is square; the Craftsmen have done their duty.

*Grand Master.*—Brother Senior Grand Warden, what is the jewel of your office?

*Acting Senior Grand Warden.*—The Level.

*Grand Master.*—What does it teach?

*Acting Senior Grand Warden.*—The equality of all men, and by it we prove our work.

*Grand Master.*—Apply your jewel to this Corner-Stone, and make report.

*Acting Senior Grand Warden.*—The Stone is level; the Craftsmen have done their duty.

*Grand Master.*—Brother Junior Grand Warden, what is the jewel of your office?

*Acting Junior Grand Warden.*—The Plumb.

*Grand Master.*—What does it teach?

*Acting Junior Grand Warden.*—To walk uprightly before God and man, and by it we prove our work.

*Grand Master.*—Apply your jewel to this Corner-Stone, and make report.

*Acting Junior Grand Warden.*—The Stone is plumb; the Craftsmen have done their duty.

*Grand Master.*—Having full confidence in your skill in the Royal Art, it remains with me to finish the work.

The Grand Master, striking the Stone three times with the gavel, said :—

“ Well made — well proved — truly laid — true and trusty ; and may this undertaking be conducted and completed by the Craftsmen according to the grand plan, in Peace, Harmony, and Brotherly Love.”

The Acting Deputy Grand Master received from the Grand Marshal the vessel of Corn, and pouring the Corn upon the Stone, said :—

“ May the blessing of the Supreme Grand Architect rest upon the people of this city, and may the Corn of Nourishment abound in their midst.

The Grand Marshal presented the Cup of Wine to the Acting Senior Grand Warden, who poured the Wine upon the Stone, saying :—

“ May the Great Architect of the Universe watch over and preserve the workmen upon this building, and bless them and our Land with the Wine of Refreshment and Concord.”

The Grand Marshal presented the Cup of Oil to the Acting Junior Grand Warden, who poured the Oil upon the Stone, saying :—

“ May the Supreme Ruler of the World bless our Land with Union, Harmony, and Love, preserve the people in Peace, and vouchsafe to them the enjoyment of every good and perfect gift.”

The Acting Grand Chaplain pronounced the following invocation :—

“ May Corn, Wine, and Oil, and all the necessaries of life, abound among men throughout the world ; may the blessing of Almighty God be upon this undertaking, and may the structure here to be erected stand in Wisdom, Strength, and Beauty, a lasting monument of the Masonic zeal, enterprise, and liberality of its founders, and of the moral precepts and beneficent influences of this Ancient and Honorable Institution.”

The Grand Master returned to his place.

*Grand Marshal.* — Most Worshipful Grand Master, I present to you the Architect of this Building, Brother Shepherd S. Woodcock. He is ready with Craftsmen for the work, and asks the tools for his task."

The Grand Master presented the Square, Level, Plumb, and Plan to the Architect, and said : —

"To you, Brother Architect, are confided the implements of operative Masonry, with the fullest confidence that by your skill and taste a fabric will here arise which shall add new lustre to the city of Haverhill and our honored Fraternity. May it be blessed with Wisdom in the plan, Strength in the execution, Beauty in the adornment; and may the Sun of Righteousness enlighten the Craftsmen who build, the Brethren who give, and the Institution under whose care this structure shall arise."

By order of the Grand Master, the Grand Marshal made the following proclamation : —

"In the name of the Most Worshipful Grand Lodge of the Commonwealth of Massachusetts I now proclaim that the Corner Stone of the structure to be here erected has this day been found square, level, and plumb, true and trusty, and laid according to the old customs by the Grand Master of Masons.

"This proclamation is made from the EAST, the WEST, the SOUTH — *once* (trumpet), *twice* (trumpet twice), *thrice* (trumpet thrice)."

## HYMN.

SUNG BY THE MASONIC CHOIR.

## I.

Thou! who art God alone,  
Accept before Thy throne,  
Our fervent prayer!  
To fill with light and grace  
This house, Thy dwelling place,  
And bless our chosen race,  
O God, draw near.

## II.

As through the universe,  
All nature's works diverse,  
Thy praise accord;  
Let Faith upon us shine,  
And Charity combine  
With Hope, to make us Thine,  
Jehovah, Lord.

## III.

Spirit of Truth and Love,  
Descending from above,  
Our hearts inflame:  
Till Masonry's control  
Shall build in one the whole,  
A Temple of the soul,  
To Thy great name.

The benediction was pronounced by the Acting Grand Chaplain.

The Grand Master presented the trowel used on this occasion to Merrimack Lodge, and the gavel to Saggahew Lodge, to be kept by them as mementos of the ceremonies of this day.

At the conclusion of the ceremonies the Grand Lodge was conducted to the rooms of W. Brother Dr. F. J. Stevens, in Odd Fellows' Building, where, after being duly

tyled, the Grand Lodge was closed in AMPLE FORM at forty-five minutes past twelve o'clock P.M.

By invitation of Bro. James R. Nichols, the well-known chemist and able editor of the "Boston Journal of Chemistry," the Grand Master and Brethren of the Grand Lodge, with the Committee of Arrangements and the aged Brethren previously referred to, were conveyed in carriages to "Lakeside Farm," the pleasant and romantic grounds of Dr. Nichols, where, upon the border of the beautiful Kenoza, under the grateful shade of the wide-spreading trees, a substantial repast was provided by the generous host.

This delightful sheet of water was named Kenoza Lake by the poet Whittier, whose birthplace is in the vicinity, — Kenoza being the Indian name for pickerel, — and who thus sings of it: —

"Kenoza! o'er no sweeter lake  
Shall morning break or noon-cloud sail;  
No fairer face than thine shall take  
The sunset's golden veil.

"And sinless mirth, from care released,  
Behold, unawed, thy mirrored sky,  
Smiling, as smiled on Cana's feast,  
The Master's loving eye."

At the conclusion of the festivities at this place the Brethren were conducted by the committee to another shore of the lake, where, on grounds specially prepared for such out-door entertainments, a large number of the Fraternity had assembled with their families. Here several hours were spent most pleasantly in social intercourse,



enlivened with music by the band. After enjoying the lavish beauty of the place, the sweet influences of Brotherly Love, and the additional refreshments furnished in great abundance by the bounty of the Brethren, the members of the Grand Lodge returned to their homes well-pleased with the agreeable and happy manner in which this SAINT JOHN'S DAY had been enjoyed, and with a high appreciation of the many courtesies and the generous hospitality they had received from the Masons of Haverhill.

A true abstract from the Records.

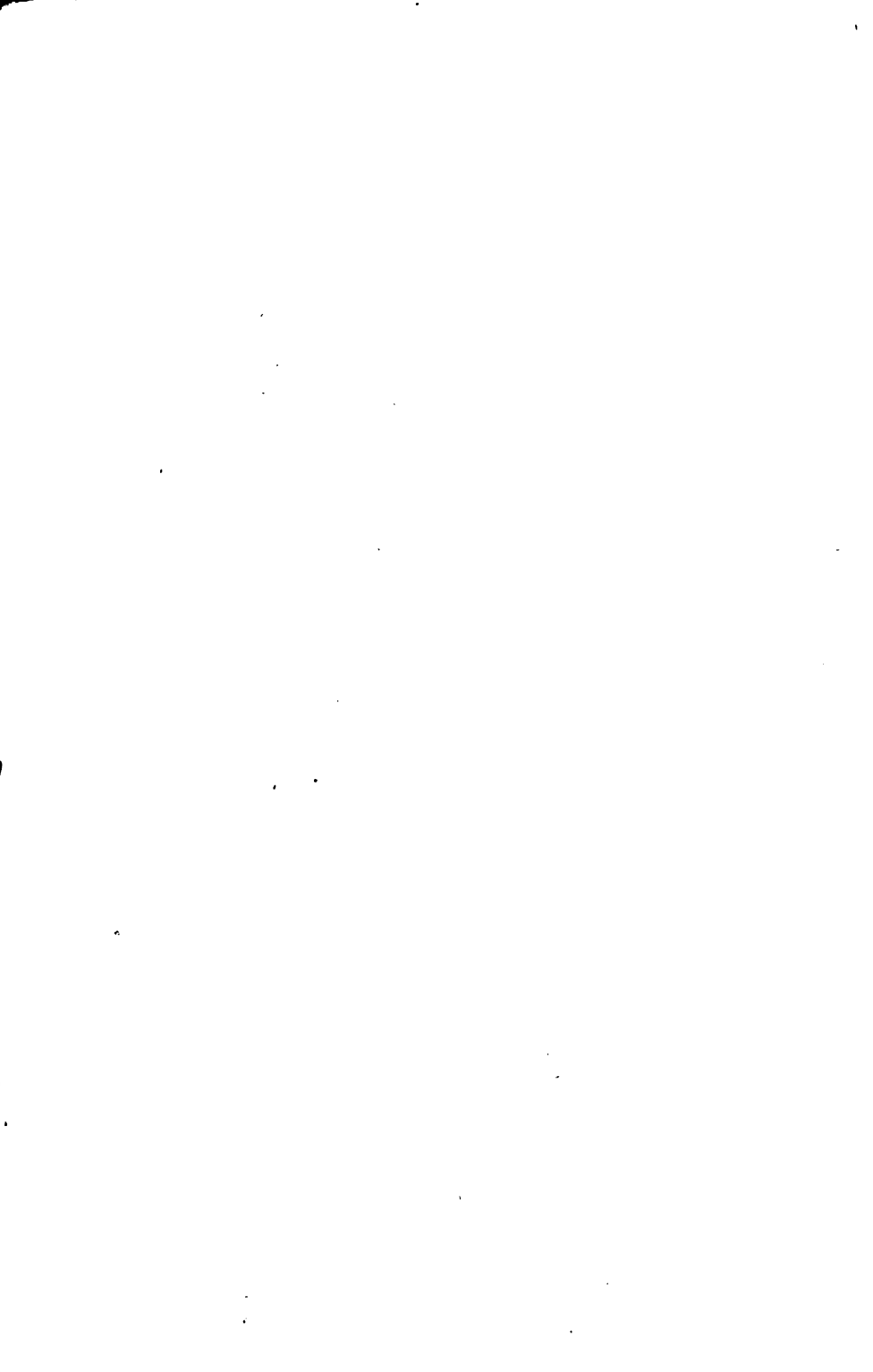
Attest :

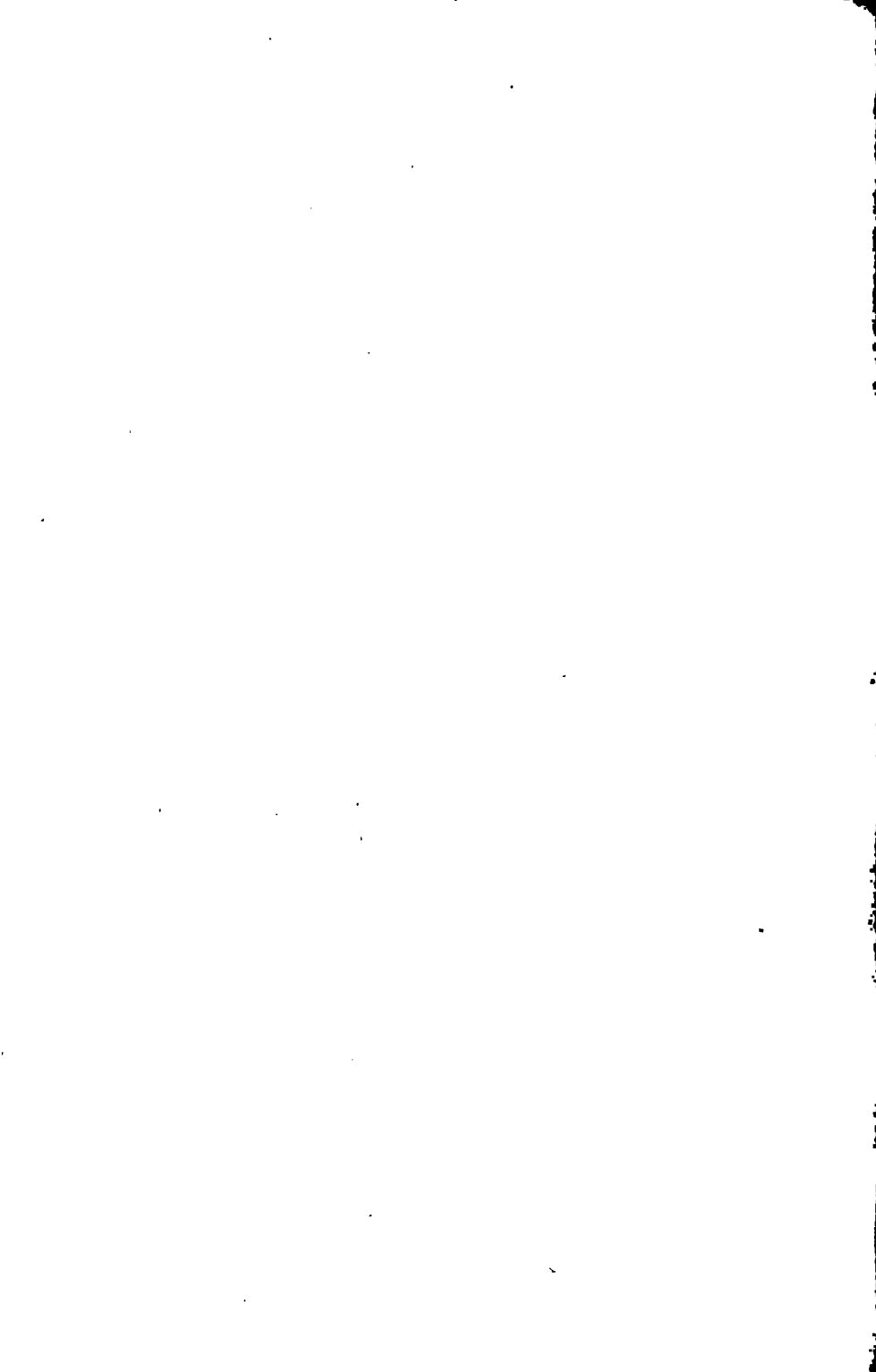
CHARLES H. TITUS,

*Recording Grand Secretary.*









PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Free and Accepted Masons

OF THE

COMMONWEALTH OF MASSACHUSETTS,

IN UNION WITH THE MOST ANCIENT AND HONORABLE GRAND  
LODGES IN EUROPE AND AMERICA, ACCORDING TO  
THE OLD CONSTITUTIONS.

QUARTERLY COMMUNICATION,

SEPTEMBER 10, 1873.

Freemasons - Massachusetts - Grand Lodge.

M.W. SERENO DWIGHT NICKERSON, GRAND MASTER.

R.W. CHARLES H. TITUS, GRAND SECRETARY.

Ordered to be Read in all the Lodges.

c-

BOSTON:

PRESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

1873.

*1/8 Oct 15*  
*11/15*  
*Rev. S. Nickerson*  
*11/15*  
*11/15*

GRAND MASTER'S ADDRESS:

SERENO D. NICKERSON,

BOSTON, MASS.

GRAND SECRETARY'S ADDRESS:

CHARLES H. TITUS,

MASONIC TEMPLE,

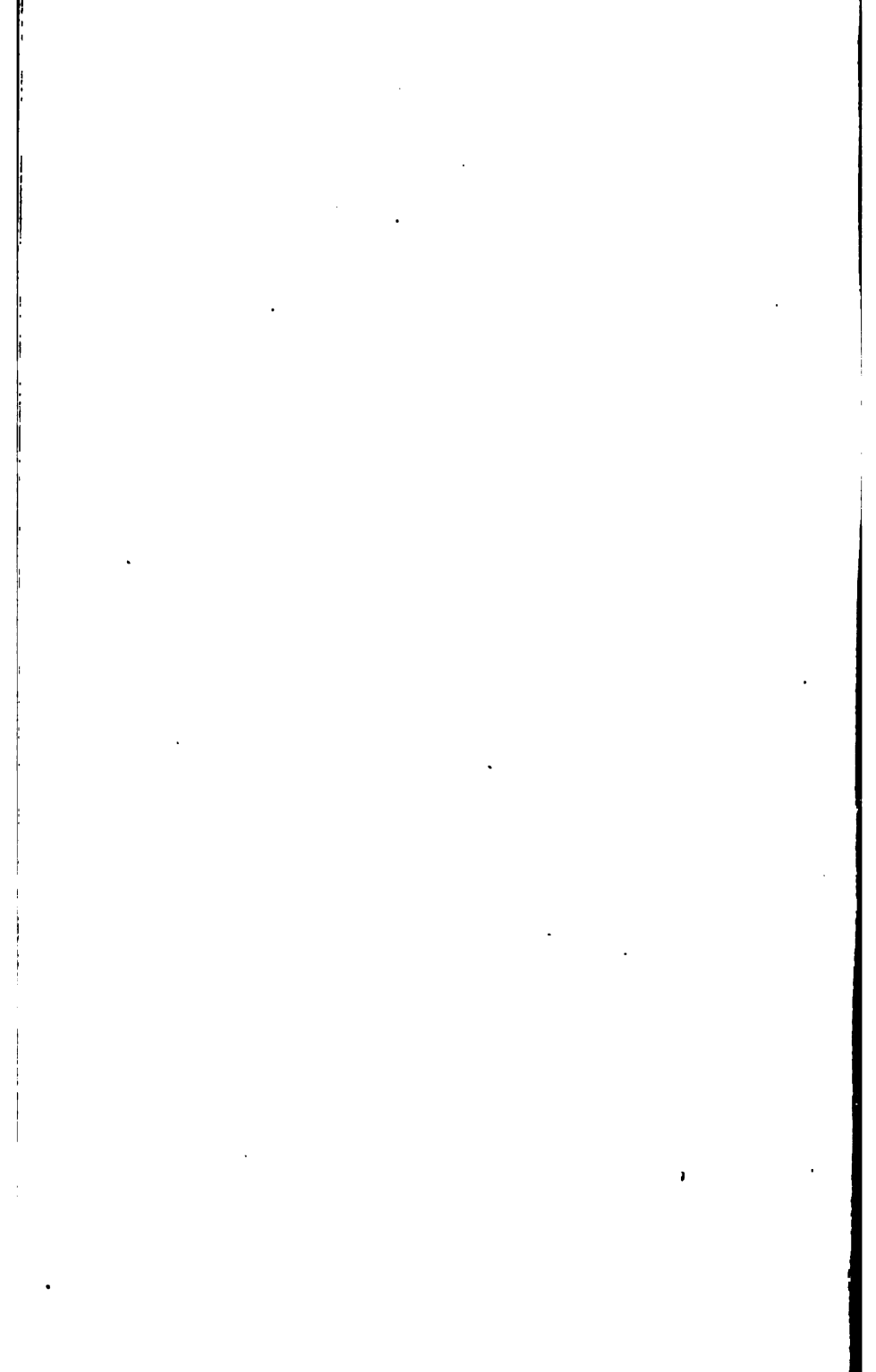
BOSTON, MASS.

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# Abstract of Proceedings

OF

## THE GRAND LODGE OF MASSACHUSETTS.



### QUARTERLY COMMUNICATION.

SEPTEMBER 10, A.L. 5873.

A QUARTERLY COMMUNICATION OF THE MOST WORSHIPFUL GRAND LODGE OF THE COMMONWEALTH OF MASSACHUSETTS was held at the Masonic Temple, in the city of Boston, on Wednesday, the tenth day of September, A.L. 5873, A.D. 1873.

#### OFFICERS PRESENT:

M.W. SERENO DWIGHT NICKERSON . . .	Grand Master.
R.W. PERCIVAL L. EVERETT . . . . .	Deputy Grand Master.
R.W. HENRY ENDICOTT . . . . .	Senior Grand Warden.
R.W. HENRY CHICKERING <i>as</i> . . . . .	Junior Grand Warden.
R.W. JOHN MCCLELLAN . . . . .	Grand Treasurer.
R.W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R.W. CHARLES W. MOORE . . . . .	Corresponding Grand Secretary.
R.W. CHARLES J. DANFORTH . . . . .	D.D.G. Master District No. 3.
R.W. CHARLES A. WELCH . . . . .	" " District No. 4.
R.W. HENRY P. PERKINS . . . . .	" " District No. 7.
R.W. EDWARD J. SAWYER . . . . .	" " District No. 8.
R.W. DANIEL UPTON . . . . .	" " District No. 9.
R.W. WILLIAM J. SAWIN . . . . .	" " District No. 10.

R. W. JOSEPH B. KNOX . . . . .	D. D. G. Master	District No. 11.
R. W. GEORGE E. STACY . . . . .	" "	District No. 12.
R. W. JAMES UTLEY . . . . .	" "	District No. 13.
R. W. ABRAHAM H. HOWLAND, JR. . . . .	" "	District No. 14.
R. W. JOSEPH P. JOHNSON . . . . .	" "	District No. 15.
R. W. SMITH B. HARRINGTON . . . . .	" "	District No. 17.
R. W. JOHN WETHERBEE . . . . .	" "	District No. 18.
W. REV. ALONZO H. QUINT, D. D. } . . . . .	Grand Chaplains.	
W. REV. JOSHUA YOUNG }		
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.	
W. MOSES G. LYON . . . . .	Senior Grand Deacon.	
W. JOHN VIALL . . . . .	Junior Grand Deacon.	
W. JAMES H. BOUVÉ } . . . . .	Junior Grand Stewards.	
W. JOHN F. NEWTON }		
W. LOVELL BICKNELL . . . . .	Grand Standard-Bearer.	
W. DANIEL T. V. HUNTOON . . . . .	Grand Pursuivant.	
W. E. DANA BANCROFT, } . . . . .	Grand Lecturers.	
W. CEPHAS BRIGHAM }		
W. CHARLES M. AVERY }		
BRO. HOWARD M. DOW . . . . .	Grand Organist.	
BRO. FREDERICK A. PIERCE . . . . .	Grand Tyler.	

## PERMANENT MEMBERS PRESENT.

R. W. WINSLOW LEWIS . . . . .	Past Grand Master.		
R. W. JOHN T. HEARD . . . . .	"	"	"
R. W. WILLIAM D. COOLIDGE . . . . .	"	"	"
R. W. WILLIAM S. GARDNER . . . . .	"	"	"
R. W. ABRAHAM A. DAME . . . . .	Past Deputy Grand Master.		
R. W. LUCIUS R. PAIGE . . . . .	"	"	"
R. W. NEWELL A. THOMPSON . . . . .	"	"	"
R. W. CHARLES LEVI WOODBURY . . . . .	"	"	"
R. W. HENRY CHICKERING . . . . .	Past Grand Warden.		
R. W. WILLIAM F. SALMON . . . . .	"	"	"
R. W. CHARLES KIMBALL . . . . .	"	"	"
R. W. BENJAMIN DEAN . . . . .	"	"	"
R. W. WYZEMAN MARSHALL . . . . .	"	"	"
R. W. IVORY H. POPE . . . . .	"	"	"
R. W. TRACY P. CHEEVER . . . . .	"	"	"
<hr/>			
R. W. ANDREW G. SMITH . . . . .	Of the Committee on Charity.		
W. HENRY J. PARKER . . . . .	"	"	"
BRO. FRANK E. JONES . . . . .	"	"	"

The Grand Lodge was opened in AMPLE FORM at two o'clock P. M., with prayer by the Senior Grand Chaplain, W. Brother Rev. Alonzo H. Quint, D. D., and singing.

The Records of the Quarterly Communication of June 11, 1873, and the Special Communication of June 24, 1873, were approved without reading, the same having been distributed among the members in printed form.

By-Laws and amendments to By-Laws from the following Lodges were presented for approval, and referred to the Committee on By-Laws.

ISAAC PARKER, Waltham.  
MOUNT HOPE, Fall River.  
NORTH STAR, Ashland.  
PIONEER, Somerset.  
MARINE, Falmouth.

CHARLES W. MOORE, Fitchburg.  
BETHESDA, Brighton.  
OLD COLONY, Hingham.  
WASHINGTON, Boston Highlands.  
SAINT JAMES, Mansfield.

The following proxies were presented : —

Of Bethesda Lodge, Valparaiso, Chili, S. A., in favor of BRO. THEOPHILUS G. WADMAN.

Of Mystic Lodge, Pittsfield, in favor of W. BRO. WILLIAM H. MURRAY.

Of Martha's Vineyard Lodge, Tisbury, in favor of BRO. DANIEL W. STEVENS.

These Brethren were recognized accordingly.

The proceedings of Plymouth Lodge in the trial of William Taylor were presented for approval, and referred to the Committee on Trials.

The petition of Charles P. Bowles, of Lowell, for formal healing, was presented and referred to the Committee on Healing.

The following petitions for Charters were presented and referred to the Committee on Charters.

## PETITION FOR CHARTER FOR ATHOL LODGE.

*To the Most Worshipful Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts: —*

We, the undersigned, Master Masons, to whom your Most Worshipful Grand Master issued a Dispensation bearing date September 12, 1872, empowering us to form and open a Lodge, now returning our Dispensation with a record of all our proceedings and our By-Laws, respectfully pray, if these be approved, for a Charter of Constitution, empowering us with those who may hereafter join us, under the name of Athol Lodge, of Athol, County of Worcester, and Commonwealth of Massachusetts, to perform all the ceremonies, and discharge all the duties at said Athol, appertaining to Ancient Craft Masonry, in accordance with the Constitutions of the Grand Lodge.

ERASTUS SMITH.	H. M. HUMPHREY.
J. A. HOLTON.	L. B. MORSE.
E. A. THOMAS.	IRA BAILEY.
JAMES OLIVER.	J. S. COOK.
DEXTER ALDRICH.	HENRY GRAY.
A. S. CHUBB.	B. WARREN RICH.
E. B. HORTON.	GEORGE H. COOKE.
S. T. UNDERWOOD.	WILLIAM H. PEIRCE.
D. E. BASS.	MERRICK BLANCHARD.
G. W. RICKY.	ENOCH T. LEWIS.
G. F. WILSON.	O. A. FAY.
DAVID W. DAY.	SETH HOLTON.
F. F. TWITCHELL.	H. HAPGOOD.
CHARLES UNDERWOOD.	W. H. AMSDEN.
JAMES P. LYNDE.	T. H. BLAKE.
JONATHAN D. WARD.	ALBERT HORTON.
W. S. ADDY.	W. S. WIGGINS.
C. L. SAWYER.	L. D. BABBITT.
L. E. BROOKS.	E. C. SIBLEY.
R. F. BOYCE.	JESSE BROWN.
S. A. BEMIS.	J. N. HANSON.
F. E. STRATTON.	JOHN H. WILLIAMS.

C. A. COOK.	A. W. BACHELER.
E. H. FISHER.	F. A. CHUBB.
E. E. PRESSEY.	W. HAGER.
E. C. FOSTER.	C. W. DAY.
J. H. HASKINS.	GEORGE H. HOYT.
G. L. COBB.	PETER LUND.

ATHOL, September 4, 1873.

PETITION FOR CHARTER FOR BAY STATE LODGE.

*To the Most Worshipful Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts:—*

We, the undersigned, Master Masons, to whom your Most Worshipful Grand Master issued a Dispensation, dated September 12, A.D. 1872, empowering us to form and open a Lodge, now beg leave to return the same with a record of all our proceedings, and a copy of our By-Laws, and respectfully pray, if these be approved, that a Charter be granted, and that we, with such others as may hereafter join us, may be constituted into a regular chartered Lodge of Free and Accepted Masons, under the name of Bay State Lodge, of Montague, in the County of Franklin, and Commonwealth of Massachusetts, with full power to perform all the ceremonies, and discharge all the duties, at said Montague, appertaining to Ancient Craft Masonry, in accordance with the Constitutions of the Grand Lodge.

C. ORVILLE SAWYER.	J. W. DUGAN.
ALBERT M. HUNTER.	ISAAC CHENERY.
C. P. WRIGHT.	J. S. PIERCE.
ANSON F. COBB.	HENRY H. TAYLOR.
WILLIAM E. DUDLEY.	S. S. MARVEL.
GEORGE F. RICHARDSON.	SEYMOUR ROCKWELL.
GILMAN N. WATSON.	JAMES S. RICHARDSON.
CHARLES M. WHITMORE.	EMORY J. WHITNEY.
GEORGE A. CLAPP.	GEORGE W. RICH.

MONTAGUE, September 5, 1873.

## GRAND LODGE OF HUNGARY.

The committee to whom was referred a communication, received, in July last, from the Grand Lodge of Hungary, submitted the following report, which was adopted :—

IN GRAND LODGE OF MASSACHUSETTS,  
September 10, A.L. 5873.

The committee to whom was referred the communication of the Grand Lodge of Hungary, report that the Grand Master and the Grand Secretary be requested to exchange acknowledgments of their recognition as a Masonic authority, and of our desire for fraternal relations; also to inform them that it is contrary to our usages to exchange permanent diplomatic representatives.

CHARLES LEVI WOODBURY,

*For the Committee.*

The roll of the Lodges was called by the W. Grand Marshal, and the following were found to be represented :—

ADELPHI.	ELIOT.	KILWINNING.
ANCIENT LANDMARK.	ESSEX.	LAFAYETTE
ARTISAN.	EUREKA.	(Boston Highlands).
ATHELSTAN.	EZEKIEL BATES.	LIBERTY.
BELMONT.	FRATERNAL.	MASSACHUSETTS.
BETHANY.	FELLOWSHIP.	MARTHA'S VINEYARD.
BETHESDA (Brighton).	GATE OF THE TEMPLE.	MERIDIAN.
BETHESDA (Valparaiso).	GERMANIA.	MIZPAH.
BLACKSTONE RIVER.	GOOD SAMARITAN.	MONITOR.
CALEB BUTLER.	GRECIAN.	MORNING STAR.
CHARLES C. DAME.	HAMPDEN.	MONTACUTE.
CHARLES W. MOORE.	HYDE PARK.	MOUNT CARMEL.
COLUMBIAN.	IONIC (Taunton).	MOUNT HERMON.
CONSTELLATION.	ISAAC PARKER.	MOUNT HOREB
CORINTHIAN.	JORDAN.	(Woburn).
CORNER STONE.	JOSEPH WARREN.	

MOUNT HOREB (West Harwich).	PENTUCKET.	SAINTE PAUL'S (South Boston).
MOUNT LEBANON.	PILGRIM.	SAINTE PAUL'S (Ayer).
MOUNT OLIVET.	PLYMOUTH.	SPENCER.
MOUNT VERNON.	PUTNAM.	STAR IN THE EAST.
MYSTIC.	RABONI.	STAR OF BETHLEHEM.
NORFOLK UNION.	RISING STAR.	STAR KING.
NORTH STAR.	ROBERT LASH.	WASHINGTON.
OLD COLONY.	ROSWELL LEE.	WILDER.
ORANGE.	SAGGAHEW.	WILLIAM NORTH.
ORIENT.	SAINTE ANDREW'S.	WILLIAM PARKMAN.
ORPHAN'S HOPE.	SAINTE BERNARD.	WINSLOW LEWIS.
PALESTINE.	SAINTE JOHN'S (Boston).	ZETLAND.
PAUL REVERE.	SAINTE MARTIN'S.	
	SAINTE MATTHEW'S.	

The Grand Master announced the decease of R.W. Bro. John H. Sheppard, which occurred on the 25th day of June last.

His funeral was attended at Emmanuel Church in this city, on the 26th day of June.

The following representatives of the Grand Lodge were present at the service, which was conducted by Rev. Bro. Thomas R. Lambert, D.D., rector of St. John's Church, Charlestown, and Past Grand Chaplain of this Grand Lodge:—

R.W. PERCIVAL L. EVERETT . . . . .	Deputy Grand Master.
R.W. WINSLOW LEWIS . . . . .	Past Grand Master.
R.W. JOHN T. HEARD . . . . .	“ “ “
R.W. WILLIAM S. GARDNER . . . . .	“ “ “
R.W. LUCIUS R. PAIGE . . . . .	Past Deputy Grand Master.
R.W. MARSHALL P. WILDER . . . . .	“ “ “ “
R.W. CHARLES W. MOORE . . . . .	“ “ “ “
R.W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
BRO. FREDERICK A. PIERCE . . . . .	Grand Tyler.

The Grand Master was absent from the city and could not attend.

The body of our Brother was taken to Wiscasset, Maine, for burial.

The Grand Master appointed R.W. Bros. Charles W. Moore, Winslow Lewis and Charles H. Titus, a committee to prepare a suitable memoir of Brother Sheppard, who subsequently submitted the following report, which was accepted : —

R.W. BROTHER JOHN H. SHEPPARD.

IN GRAND LODGE, September 10, 1873.

R.W. John H. Sheppard, a permanent and honored member of this Grand Lodge, died at his residence in this city on the 25th day of June last, in the eighty-fifth year of his age.

Brother Sheppard was born in Cirencester, England, March 17, 1789, and came to this country with his parents when but four years old. Landing at Philadelphia, the family resided there for a short time, but soon after permanently located themselves at Hallowell, in the then district of Maine, where our Brother was educated and fitted for college. His father dying in 1807, he was under the necessity of abandoning his collegiate course of study, and entered the office of the eminent jurist, Hon. Samuel S. Wilde (afterwards Judge of the Supreme Court of Massachusetts), as a student at law; and so rapid was his progress in his professional studies, that in 1810 he was admitted to the bar, and opened an office at Wiscasset, Maine, and was soon after elected Register of Probate for Lincoln County, which office he held for seventeen consecutive years. In 1842 he removed to Boston, where he continued to reside until his death.

Our Brother was an industrious student, of large intellectual capacity, and fine literary taste. As a classical and *belles*



*lettres* scholar, he filled an enviable place in the walks of literature and learning. He was what is generally understood by the phrase, a "book-worm," and was never more at his ease, or, as he believed, more usefully employed, than when in his private study and among his books. Though a vigorous, clear, and ready writer, his literary productions consist mainly of a very excellent life of Commodore Tucker, occasional addresses, essays, and short poems. These, however, are ample to illustrate his extensive acquirements in the various fields of learning, and his cultivated taste and capacity as a public writer. His labors as the Librarian of the New England Historic-Genealogical Society, his written communications at its meetings, and his contributions to its periodical, are of permanent value, and place his name among the benefactors of that useful and respected Institution.

Brother Sheppard was initiated into Masonry in early life, by Lincoln Lodge, at Wiscasset, of which he was afterwards elected its Worshipful Master. He was made a Royal Arch Mason in St. Andrew's Royal Arch Chapter, of this city, and subsequently received the Orders of Knighthood in the Boston Encampment of Knights Templars. He was an honorary member of St. John's Lodge, of this city, and served this Grand Lodge, as its Corresponding Grand Secretary, from December 14, 1853, to December 10, 1856, when he was elected its Junior Grand Warden.

Such is a very brief and imperfect sketch of the public life, character and services of our deceased Brother. But no sketch of him would be perfect, or do justice to his memory, that should fail to make at least a brief mention of his other and higher life, — his Christian character, his Masonic fidelity, and the purity of heart which distinguished and marked all his social relations. He was a communicant of the Episcopal

Church, and was for many years a Warden of St. Stephen's Chapel in this city, under the Rectorship of our venerable Brother, the Rev. Dr. E. M. P. Wells. In the faith of that church he lived, and in a firm belief of a future realization of the truth of its teachings, he died — a good, pure, and upright Christian Brother.

As a Mason, his life and eminent services, when the institution was on its severest trial, commend his memory to the gratitude and honor of his Brethren. Next to his religion, his Masonry was the idol of his affections, and the source of his moral and social enjoyments. Few Brethren were better versed in its mysteries, or learned in its history, and fewer still more accurately appreciated its beauties, or the magnitude of its influence in assuaging the asperities of the heart, and smoothing the rough ways of life. And it is right and proper, and a fraternal duty, to place this testimony to his uprightness and integrity, on the records of this Grand Lodge, not only as a tribute to his own worth, but as an encouragement and example to the living.

*Voted*, That a copy of the foregoing be transmitted to his surviving relatives, with the warmest sympathies of his Masonic Brethren in the great and irreparable loss they have sustained in his death.

CHARLES W. MOORE,

WINSLOW LEWIS,

CHARLES H. TITUS,

*Committee.*

The Committee on Trials presented the following report, which was accepted, and the proceedings of Plymouth Lodge in the trial of Bro. William Taylor confirmed; and thereby said William Taylor is suspended from all the rights and privileges of Freemasonry.

REPORT OF COMMITTEE ON THE TRIAL OF WILLIAM  
TAYLOR, BY PLYMOUTH LODGE.

IN GRAND LODGE OF MASSACHUSETTS,  
QUARTERLY COMMUNICATION,  
September 10, 1878.

The Committee on Trials, to whom was submitted the record of the proceedings of Plymouth Lodge, in the trial of Brother William Taylor, a member of that Lodge, respectfully report:—

That the charge against the respondent in this case was, that he had been "guilty of unmasonic conduct, and of violating his Master Mason's solemn oath, or obligation." This charge was accompanied by three specifications, setting forth, with clearness and certainty, dates and circumstances, as follows:—

1st. That the respondent openly said to a party named, that he, the respondent, could not be convicted by any jury, as he was a Freemason.

2d. That on a day named, he did, on a bank check payable to the order of a member of Plymouth Lodge, whose name is given, draw and appropriate, fraudulently, about one hundred dollars, more or less, having forged the name of the said Brother upon said check.

3d. That in the Town of Plympton, on a day named, he urged a certain person, also named, to let him, the respondent, have the money upon the check aforesaid, offering then and there to sign thereto the name of the Brother before referred to, stating that he was authorized so to do, which was untrue.

The charge, with the above specifications, was duly presented in writing, at a Stated Communication of the Lodge on July 7, 1878, and a copy duly served upon the respondent, together

with notice to attend at a Special Communication to be held August 11th, following. Proper notice to the witnesses and members of the Lodge to attend the trial was also served. At this Special Communication, the Lodge was duly organized for the purposes of the trial, and forty-six members were in attendance. The respondent was present, and pleaded *Not Guilty*. A Brother of the Lodge was assigned as counsel in defence, and another Brother represented the prosecution. The evidence of the Brother who was particularly injured by the alleged acts of the respondent in fixing his name upon the check and appropriating the money, and who it seems was a relative of the respondent, was singularly clear, fair, and conclusive upon those points. To establish the facts alleged in the first and third specifications, reliance was mainly had upon the testimony of several persons not members of the Fraternity, whose statements were given in the form of depositions taken under oath, and which are annexed to the record of the proceedings; and the only point of technical interest in this case arises from the introduction of these depositions as evidence. There is nothing in the record to show that the respondent knew that they were to be taken, or that he was present at the taking of them. There was, of course, no cross-examination of the deponents, and their statements, although made under oath, must be regarded as wholly *ex parte*. The testimony of the profane may be often necessary to secure the ends of justice in a Masonic trial, on both sides of the controversy. But inasmuch as the Masonic right, in harmony and correspondence with the civil right, of a Brother accused is, that he may confront the witnesses against him, if he desire, it follows that no mere *ex parte* deposition, no deposition, notice to attend at the taking of which has not been duly given to him, is competent as testimony in the case; and as a corollary

from this proposition, no conviction which depends upon testimony thus taken can be sustained. But while this doctrine should be insisted upon, it should not be forgotten that the right of a respondent to be present and hear the testimony of all witnesses against him, and to affect the force of such testimony by cross-examination, is a *personal* right, in his personal interest, and for his benefit, and consequently may be waived by any act or deed which indicates, either at the time or subsequently, that he does not desire to exercise it. And in the case now under review, the respondent having been present at the trial, and having also the aid of counsel, and making no objection to the introduction of these depositions, but apparently fully acquiescing in it, must be held to thus have waived a right which clearly belonged to him, had he seen fit to exercise it.

Upon the first specification, the respondent was acquitted; upon the second he was found guilty by a unanimous vote; and upon the third, the only one to which the depositions aforesaid related, he was found guilty by a vote of forty-one against three. He was sentenced, by a vote of forty-one against two, to suspension from the rights and privileges of Masonry,—a comparatively light sentence, induced by his youth and by some circumstances deemed by the members as mitigating, to some extent, his offence. The record of these proceedings is remarkably well and accurately made, and the action of the Lodge at the trial was dignified and commendable. Your committee accordingly recommend the confirmation of its proceedings.

For the committee,

TRACY P. CHEEVER,

*Chairman.*

The Committee on Healing submitted the following report, which was accepted, and the recommendation adopted :—

REPORT OF COMMITTEE ON HEALING ON THE PETITION  
OF CHARLES P. BOWLES, OF LOWELL.

IN GRAND LODGE OF MASSACHUSETTS,  
QUARTERLY COMMUNICATION,  
September 10, 1873.

The Committee on Healing, to whom was referred the petition of Charles P. Bowles for formal healing, respectfully report :—

That the petitioner, in the month of February, A.D. 1870, being then a resident of the city of Lowell, within this jurisdiction, was made a Master Mason in, and afterwards became a member of, Kane Lodge, in Lisbon, N. H. ; that he is now a member of said Lodge in good standing, although still a resident of Lowell ; that, at the time of making his application for the degrees to Kane Lodge, and thereafter until he had received all the degrees, he had no knowledge of any wrong-doing, and supposed that he had a right thus to receive the degrees in New Hampshire. Although the fact is not set forth, yet it is undoubtedly true, that prior to the conferring of the degrees upon the petitioner by Kane Lodge, that Lodge had no authority to confer them, either from any of the Lodges in Lowell which had jurisdiction over him, or from the Grand Master of this Commonwealth ; but assumed and usurped an authority belonging exclusively to this jurisdiction. But inasmuch as this Grand Lodge, by virtue of its supreme superintending authority, and the power of finally deciding on every case which concerns the interest of the Craft, may rightfully restore to a sound Masonic status, by its healing power, the individual who,

with pure and upright intentions, may have, nevertheless, violated the *forms* of its laws or regulations, reserving its thunders or frowns only for wilful or reckless violators of those laws, it is important to consider to which class of offenders the petitioner belongs. And it is quite obvious, upon inspection of the petition with its indorsements, that he erred simply through ignorance, supposing that he was entitled to go to the home of his childhood and youth, among the friends and neighbors who knew him best, and there submit to the ordeal of a Masonic ballot. The carelessness or guilt (if so it may be termed) of the Lisbon Lodge in receiving him as a candidate should not be permitted to affect him, if he did not, as the case seems to show, partake of such carelessness or guilt.

The statements of the petitioner are endorsed by the highest and brightest Masonic names in the city of Lowell, and these Brethren concur in recommending the healing.

The signatures of R.W. Past Grand Wardens, Salmon, Spalding and Kimball, R.W. District Deputy Grand Master Perkins, W. Past Masters Folsom, Hosford, Daggett and Ashworth, together with the present Masters and Wardens of all the Lodges in Lowell, in recommendation of their fellow-citizen, furnish sufficient vouchers as to his merits and fitness for healing. Your committee therefore recommend the granting of his petition.

For the committee,

TRACY P. CHEEVER,

*Chairman.*

The report of the Committee on Ritual, which had been assigned for consideration to this Communication of the Grand Lodge, was read by the Recording Grand Secretary.

The second recommendation of the report, pertaining to the second section of the third degree, was fully discussed and unanimously adopted, and the committee instructed to submit the ritual connected therewith at the Annual Communication of the Grand Lodge in December next. Similar instruction was given to the committee as to the manner of wearing \*\*\*\*\*; and also to take into consideration the manner of giving \*\*\*\*\*, in the third degree. Certain papers relating to the ritual were read, and referred to the Committee on Ritual.

The Committee on By-Laws presented their report, which was accepted, and the recommendations adopted.

#### REPORT OF THE COMMITTEE ON BY-LAWS.

IN GRAND LODGE, BOSTON, September 10, 1873.

The Committee on By-Laws report that they have examined the amendments to the By-Laws of

PIONEER LODGE,	Somerset,
WASHINGTON LODGE,	Boston Highlands,
NORTH STAR LODGE,	Ashland,
MOUNT HOPE LODGE,	Fall River,
BETHESDA LODGE,	Brighton,
ISAAC PARKER LODGE,	Waltham,

and the full code of Charles W. Moore Lodge, of Fitchburg, and recommend their approval.

In the By-Laws of Old Colony Lodge, Hingham, the committee have made some slight changes; with these, and a description of the seal being furnished, the committee recommend their approval.

Marine Lodge, Falmouth, presents a brief and excellent code of By-Laws, only wanting a description of the seal; when this is inserted, we recommend its adoption.



We recommend that the By-Laws of Solomon's Temple Lodge, Uxbridge, and St. James Lodge, Mansfield, be recommended to said Lodges for correction.

Respectfully submitted,

WM. F. SALMON,

JOEL SEAVERNS,

T. W. DAVIS,

*Committee.*

The Committee on Charters submitted their report, which was accepted, and Charters granted to Bay State Lodge, Montague, and Athol Lodge, Athol.

#### REPORT OF COMMITTEE ON CHARTERS.

IN GRAND LODGE OF MASSACHUSETTS,

QUARTERLY COMMUNICATION,

September 10, 1873.

The committee to whom were referred the petitions of Bay-State Lodge, of Montague, and Athol Lodge, of Athol, for Charters, have carefully examined their Records and By-Laws, and report:—

That the Records of both Lodges are very neatly kept, and appear to be correct proceedings of the Lodges while under Dispensation.

The By-Laws of Athol Lodge, submitted for examination, are in accordance with the Grand Constitutions, and are recommended for approval.

Your committee have amended the By-Laws of Bay-State Lodge in a few particulars, so as to make them conform to the requirements of the Grand Lodge, and, as amended, would recommend them for approval.

The returns appear to be correctly made, and all fees having been paid over to the Grand Lodge, the committee recommend

that Charters be issued to Bay-State Lodge, of Montague, and Athol Lodge, of Athol, as prayed for by the petitioners.

Respectfully submitted,

IVORY H. POPE,

FRANCIS C. HERSEY,

*Committee.*

On motion of R.W. Benjamin Dean, it was voted to take from the table the following Resolution, and that its consideration be assigned to the Annual Communication in December next: —

“*Resolved*, That hereafter Lodges located by their Charters within the late cities of Roxbury and Dorchester, and within those parts of Boston called South Boston and East Boston, shall have the same jurisdiction they would have had if said places were separate Municipal Corporations, and said jurisdiction shall be respected by other Lodges accordingly.”

At forty minutes past four o'clock P.M. the Grand Lodge was closed in AMPLE FORM, with prayer by the Junior Grand Chaplain, Rev. Bro. Joshua Young.

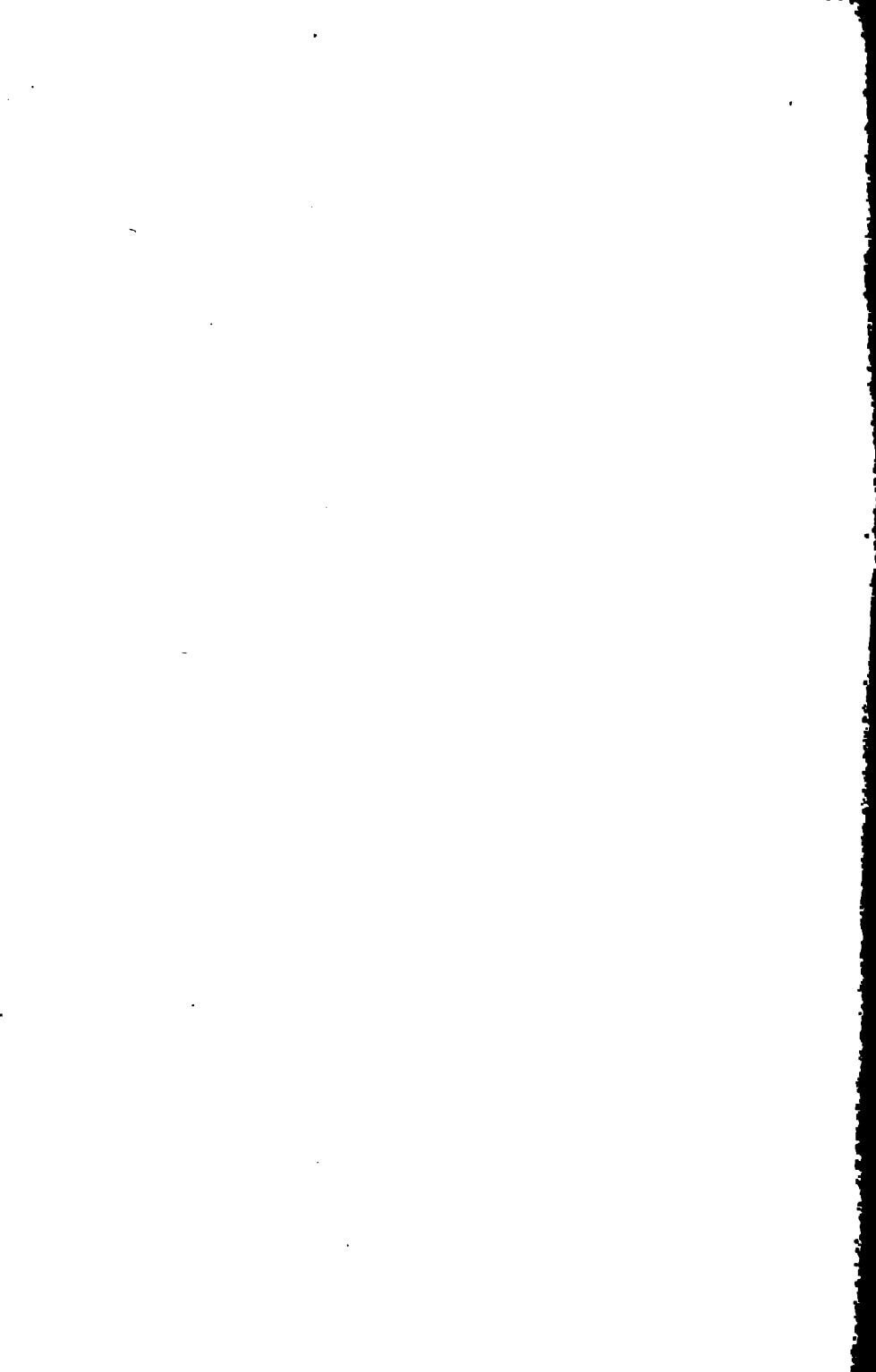
A true abstract from the Records.

Attest:

CHARLES H. TITUS,

*Recording Grand Secretary.*





*Proceedings - Massachusetts - Grand Lodge*  
*1874*

PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

Free and Accepted Masons

*Free masons* OF THE

COMMONWEALTH OF MASSACHUSETTS,

IN UNION WITH THE MOST ANCIENT AND HONORABLE GRAND  
LODGES IN EUROPE AND AMERICA, ACCORDING TO  
THE OLD CONSTITUTIONS.

December, 1873.

BEING ITS ONE HUNDRED AND FORTIETH ANNIVERSARY.

M.W. SERENO DWIGHT NICKERSON, GRAND MASTER.  
R.W. CHARLES H. TITUS, GRAND SECRETARY.

Ordered to be Read in all the Lodges.

<sup>L</sup>  
C

BOSTON:

PRESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

1874.



PROCEEDINGS OF THE GRAND LODGE

OF THE

Most Ancient and Honorable Fraternity

OF

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OF THE  
*Freemasons* --  
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---

Ordered to be Read in all the Lodges.

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c

BOSTON :

PRESS OF ROCKWELL & CHURCHILL,

122 WASHINGTON STREET.

1874.

1874, April 18.  
Gift of  
the Grand Lodge.

GRAND MASTER'S ADDRESS:  
SERENO D. NICKERSON,  
66 STATE STREET,  
BOSTON, MASS.

GRAND SECRETARY'S ADDRESS:  
CHARLES H. TITUS,  
MASONIC TEMPLE,  
BOSTON, MASS.



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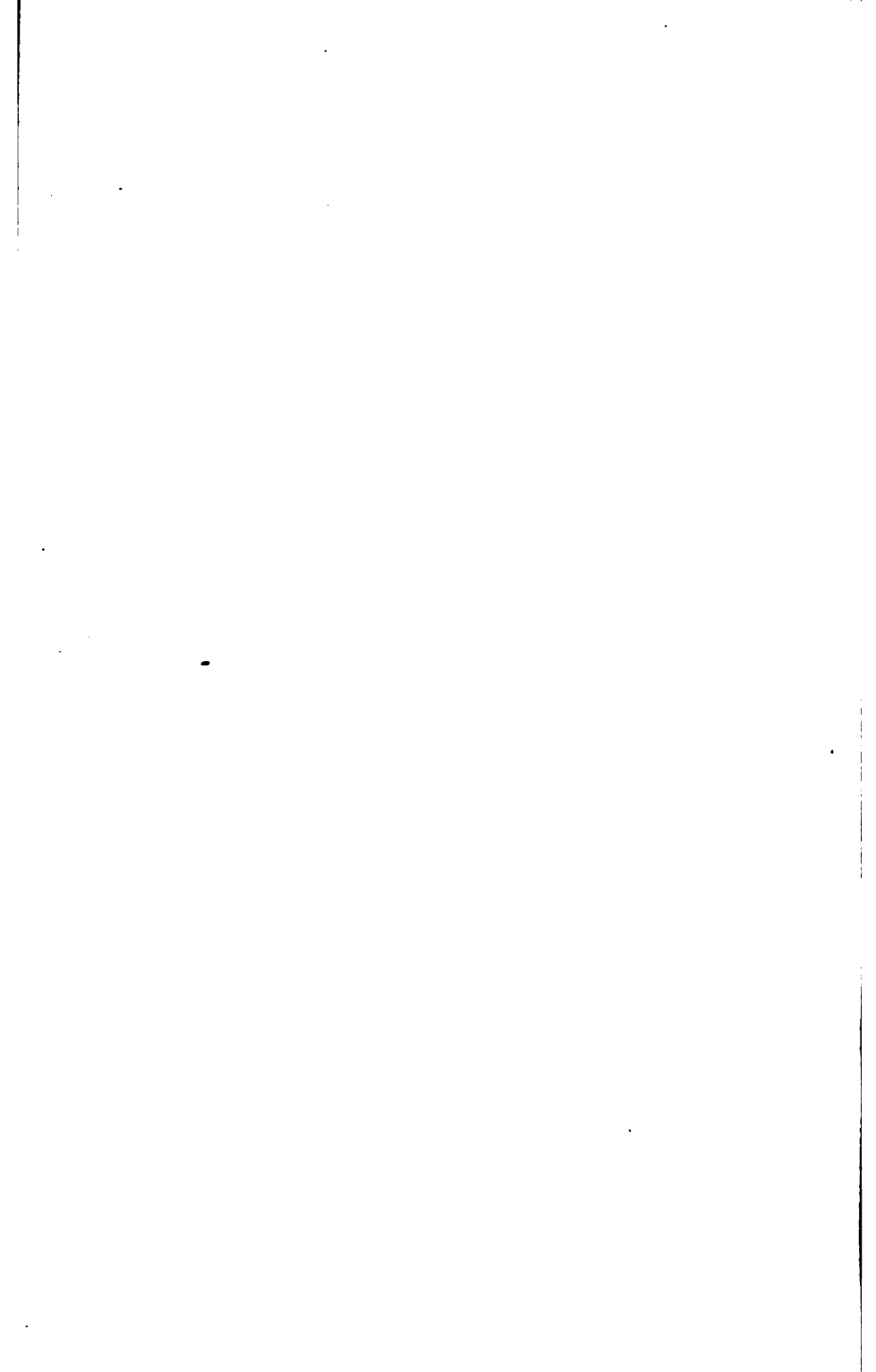
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# Abstract of Proceedings

OF

## THE GRAND LODGE OF MASSACHUSETTS.



### ANNUAL COMMUNICATION.

DECEMBER 10, A.L. 5873.

THE ANNUAL COMMUNICATION OF THE MOST WORSHIPFUL GRAND LODGE OF THE COMMONWEALTH OF MASSACHUSETTS was held at the Masonic Temple, in the city of Boston, on Wednesday, the tenth day of December, A.L. 5873, A.D. 1873.

#### OFFICERS PRESENT:

M.W. SERENO DWIGHT NICKERSON . . . . .	Grand Master.
R.W. PERCIVAL L. EVERETT . . . . .	Deputy Grand Master.
R.W. HENRY ENDICOTT . . . . .	Senior Grand Warden.
R.W. JOSEPH K. BAKER . . . . .	Junior Grand Warden.
R.W. JOHN MCCLELLAN . . . . .	Grand Treasurer.
R.W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R.W. R. MONTGOMERY FIELD . . . . .	D.D.G. Master District No. 1.
R.W. WILLIAM H. KENT . . . . .	“ “ District No. 2.
R.W. CHARLES J. DANFORTH . . . . .	“ “ District No. 3.
R.W. CHARLES A. WELCH . . . . .	“ “ District No. 4.
R.W. JOSEPH S. HOWE . . . . .	“ “ District No. 6.
R.W. HENRY P. PERKINS . . . . .	“ “ District No. 7.
R.W. DANIEL UPTON . . . . .	“ “ District No. 9.
R.W. WILLIAM J. SAWIN . . . . .	“ “ District No. 10.

R.W. JOSEPH B. KNOX . . . . .	D.D.G. Master	District No. 11.
R.W. GEORGE E. STACY . . . . .	" "	District No. 12.
R.W. ABRAHAM H. HOWLAND, JR. . . . .	" "	District No. 14.
R.W. JOSEPH P. JOHNSON. . . . .	" "	District No. 15.
R.W. EDWARD AVERY . . . . .	" "	District No. 16.
R.W. SMITH B. HARRINGTON . . . . .	" "	District No. 17.
R.W. JOHN WETHERBEE . . . . .	" "	District No. 18.
W. REV. ALONZO H. QUINT, D.D. } . . . . .	Grand Chaplains.	
W. REV. JOSHUA YOUNG } . . . . .		
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.	
W. JOHN VIALL . . . . .	Junior Grand Deacon.	
W. JAMES H. BOUVÉ } . . . . .	Junior Grand Stewards.	
W. HENRY C. WILLSON } . . . . .		
W. JOHN F. NEWTON } . . . . .		
W. HENRY AUSTIN WHITNEY . . . . .	Grand Sword-Bearer.	
W. LOVELL BICKNELL . . . . .	Grand Standard-Bearer.	
W. JOHN M. RODOCANACHI } . . . . .	Grand Pursuivants.	
W. DANIEL T. V. HUNTOON } . . . . .		
W. E. DANA BANCROFT, } . . . . .	Grand Lecturers.	
W. CEPHAS BRIGHAM } . . . . .		
W. CHARLES M. AVERY } . . . . .		
BRO. HOWARD M. DOW . . . . .	Grand Organist.	
BRO. BENJAMIN F. NOURSE <i>as</i> . . . . .	Grand Tyler.	

## PERMANENT MEMBERS PRESENT.

R.W. WINSLOW LEWIS . . . . .	Past Grand Master.		
R.W. JOHN T. HEARD . . . . .	"	"	"
R.W. WILLIAM D. COOLIDGE . . . . .	"	"	"
R.W. WILLIAM PARKMAN . . . . .	"	"	"
R.W. CHARLES C. DAME . . . . .	"	"	"
R.W. WILLIAM S. GARDNER . . . . .	"	"	"
R.W. ABRAHAM A. DAME . . . . .	Past Deputy Grand Master.		
R.W. REV. E. M. P. WELLS . . . . .	"	"	"
R.W. LUCIUS R. PAIGE . . . . .	"	"	"
R.W. CHARLES R. TRAIN . . . . .	"	"	"
R.W. GEORGE W. WARREN . . . . .	"	"	"
R.W. NEWELL A. THOMPSON . . . . .	"	"	"
R.W. CHARLES LEVI WOODBURY . . . . .	"	"	"
R.W. JOEL SPALDING . . . . .	Past Grand Warden.		
R.W. HENRY CHICKERING . . . . .	"	"	"
R.W. WILLIAM SUTTON . . . . .	"	"	"
R.W. SAMUEL P. OLIVER . . . . .	"	"	"
R.W. WILLIAM F. SALMON . . . . .	"	"	"



R. W. ITHAMAR F. CONKEY . . . . .	Past Grand Warden.
R. W. SAMUEL C. LAWRENCE . . . . .	" " "
R. W. DAVID W. CRAFTS . . . . .	" " "
R. W. CHARLES KIMBALL . . . . .	" " "
R. W. WYZEMAN MARSHALL . . . . .	" " "
R. W. HENRY MULLIKEN . . . . .	" " "
R. W. GEORGE H. TABER . . . . .	" " "
R. W. IVORY H. POPE . . . . .	" " "
R. W. ELLIAH W. BURR . . . . .	" " "
R. W. TRACY P. CHEEVER . . . . .	" " "

OF THE AUDITING COMMITTEE.  
W. HOCUM HOSFORD.

OF THE COMMITTEE ON CHARITY.

R. W. ANDREW G. SMITH.	W. MARLBOROUGH WILLIAMS.
W. HENRY J. PARKER.	BRO. FRANK E. JONES.

LODGES AND THEIR REPRESENTATIVES.

ABERDOUR . . . . .	Henry F. Ames . . . . .	Master.
	Charles H. Johnson . . . . .	Senior Warden.
ACONCAGUA . . . . .	Increase S. Pote . . . . .	Proxy.
ADELPHI . . . . .	J. Elliot Bond . . . . .	Master.
	J. Waldo Denny . . . . .	Proxy.
AMICABLE . . . . .	True Scales . . . . .	Senior Warden.
ANCIENT LANDMARK . . . . .	William F. Salmon . . . . .	Proxy.
ANCIENT YORK . . . . .	Nathaniel C. Saaborn . . . . .	Master.
ARTISAN . . . . .	Lewis Howe . . . . .	Junior Warden.
ATHELSTAN . . . . .	E. P. Knight . . . . .	Master.
	Charles S. Day . . . . .	Senior Warden.
	N. G. Tucker . . . . .	Proxy.
ATHOL . . . . .	Joseph A. Holton . . . . .	Senior Warden.
	Henry M. Humphrey . . . . .	Junior Warden.
AURORA . . . . .	Eli Culley . . . . .	Senior Warden.
BAALBEC . . . . .	Richard M. Ingalls . . . . .	Master.
	Edwin Y. Brown . . . . .	Junior Warden.
BELMONT . . . . .	John H. Lakin . . . . .	Master.
	Charles E. Chenery . . . . .	Junior Warden.
BERKSHIRE . . . . .	John M. Moran . . . . .	Master.
	Charles F. Sayles . . . . .	Senior Warden.
	Dallas J. Dean . . . . .	Junior Warden.

BETHESDA (Brighton) . . . . .	S. T. P. Martin . . . . .	Senior Warden.
BETH-HORAN . . . . .	Benjamin F. Baker . . . . .	Master.
	James W. Edgerly . . . . .	Senior Warden.
	Charles K. Kirby . . . . .	Junior Warden.
BLACKSTONE RIVER . . . . .	Samuel S. White . . . . .	Master.
BLUE HILL . . . . .	George H. Mansfield . . . . .	Master.
	John F. Casey . . . . .	Junior Warden.
BRISTOL . . . . .	Frank S. Fairbanks . . . . .	Master.
CALEB BUTLER . . . . .	Henry A. Brown . . . . .	Master.
CHARLES A. WELCH . . . . .	James L. Phillips . . . . .	Senior Warden.
	John Hickland . . . . .	Junior Warden.
CHARLES C. DAME . . . . .	Hiram N. Harriman . . . . .	Master.
	George H. Tenney . . . . .	Senior Warden.
	Samuel F. Malbon . . . . .	Proxy.
CHARLES H. TITUS . . . . .	Walter S. Sprague . . . . .	Senior Warden.
	George H. Rhodes . . . . .	Junior Warden.
CHARLES W. MOORE . . . . .	Joel Joel . . . . .	Master.
CHICOPEE . . . . .	James E. Hosley . . . . .	Senior Warden.
CINCINNATUS . . . . .	Henry T. Robbins . . . . .	Master.
	J. Albert Brewer . . . . .	Senior Warden.
COLUMBIAN . . . . .	William T. R. Marvin . . . . .	Master.
	Gideon T. Mansfield . . . . .	Senior Warden.
CORINTHIAN . . . . .	Edward C. Damon . . . . .	Master.
	G. Arthur Gray . . . . .	Junior Warden.
CORNER STONE . . . . .	George H. Bonney, Jr. . . . .	Master.
DALHOUSIE . . . . .	Charles N. Brackett . . . . .	Junior Warden.
DAY SPRING . . . . .	Albion H. Gage . . . . .	Master.
	Theodore Reynolds . . . . .	Proxy.
DELTA . . . . .	William S. Wallace . . . . .	Senior Warden.
	William W. Mayhew . . . . .	Junior Warden.
DORIC . . . . .	Lyman Morse . . . . .	Master.
	Parkman Nourse . . . . .	Senior Warden.
	John B. Blake . . . . .	Junior Warden.
EDEN . . . . .	William O. Gould . . . . .	Master.
	Benjamin F. Angell . . . . .	Proxy.
ELIOT . . . . .	George B. Ayer . . . . .	Senior Warden.
ELEUSIS . . . . .	Otis E. Weld . . . . .	Master.
ESSEX . . . . .	William L. Hyde . . . . .	Master.
EUREKA . . . . .	James L. Sherman . . . . .	Master.
	Ansel G. Baker . . . . .	Senior Warden.
EZEKIEL BATES . . . . .	Edward Sanford . . . . .	Proxy.
FELLOWSHIP . . . . .	Hosea Kingman . . . . .	Master.
	Francis M. Kingman . . . . .	Junior Warden.
	L. W. Lovell . . . . .	Proxy.

<b>FRATERNAL</b> . . . . .	Charles W. Hinkley . . . . .	Master.
	Alexander G. Cash . . . . .	Senior Warden.
	Samuel Snow . . . . .	Proxy.
<b>GATE OF THE TEMPLE</b> . . . . .	Thomas H. Harding . . . . .	Master.
	Theodore L. Kelley . . . . .	Senior Warden.
	J. Q. A. Holbrook . . . . .	Junior Warden.
<b>GERMANIA</b> . . . . .	Charles Stephan . . . . .	Master.
	Frederick Blocklinger . . . . .	Junior Warden.
<b>GLOBE</b> . . . . .	John R. Davison . . . . .	Master.
<b>GOLDEN FLEECE</b> . . . . .	T. Frederick Martin . . . . .	Junior Warden.
<b>GOOD SAMARITAN</b> . . . . .	Daniel A. Emery . . . . .	Master.
	William H. Perkins . . . . .	Senior Warden.
	John McDonald . . . . .	Junior Warden.
<b>GRECIAN</b> . . . . .	Charles H. Littlefield . . . . .	Master.
	Merrill N. Howe . . . . .	Senior Warden.
<b>GREYLOCK</b> . . . . .	Ashley B. Wright . . . . .	Master.
<b>HAMMATT</b> . . . . .	Rufus C. Clay . . . . .	Master.
<b>HAMPDEN</b> . . . . .	Lawrence W. Hatch . . . . .	Senior Warden.
<b>HAYDEN</b> . . . . .	Charles B. Carpenter . . . . .	Master.
	Addison C. Foster . . . . .	Senior Warden.
	William F. Hayden . . . . .	Junior Warden.
<b>HENRY PRICE</b> . . . . .	Edward F. Everett . . . . .	Master.
<b>HIRAM</b> . . . . .	George D. Tufts . . . . .	Master.
	John C. Hill . . . . .	Senior Warden.
<b>HOPE</b> . . . . .	Charles F. Read . . . . .	Master.
<b>HYDE PARK</b> . . . . .	Henry S. Bunton . . . . .	Master.
	Fergus A. Easton . . . . .	Senior Warden.
	Rinaldo Williams . . . . .	Junior Warden.
<b>IONIC (Taunton)</b> . . . . .	Blanchard B. Kelley . . . . .	Master.
	Arthur B. Atwood . . . . .	Senior Warden.
<b>IONIC (Easthampton)</b> . . . . .	Joseph W. Wilson . . . . .	Master.
	William E. Spooner . . . . .	Junior Warden.
<b>JOHN ABBOT</b> . . . . .	Charles H. Taylor . . . . .	Junior Warden.
	George L. Baxter . . . . .	Proxy.
<b>JOHN T. HEARD</b> . . . . .	Andrew Geyer . . . . .	Master.
<b>JOHN WARREN</b> . . . . .	George M. Oakes . . . . .	Master.
<b>JORDAN</b> . . . . .	S. A. Southwick . . . . .	Junior Warden.
<b>JOSEPH WARREN</b> . . . . .	Nathaniel Greene . . . . .	Master.
	Asa Wellington . . . . .	Senior Warden.
	Albert Babbitt . . . . .	Junior Warden.
<b>KILWINNING</b> . . . . .	Solon W. Stevens . . . . .	Master.
	Stephen G. Bailey . . . . .	Senior Warden.
<b>KING HIRAM</b> . . . . .	F. A. H. Gifford . . . . .	Proxy.

KING SOLOMON . . . .	Charles R. Whitney . . .	Master.
	William H. Crowell . . .	Senior Warden.
	John B. Whitney . . . .	Junior Warden.
KONOHASSETT . . . .	William J. Newcomb . . .	Master.
	David Bates . . . . .	Junior Warden.
LAFAYETTE (Boston High-lands) . . . . .	Ambrose Davenport, Jr. .	Master.
	Horatio W. Brown . . . .	Senior Warden.
	Samuel F. Ham . . . . .	Junior Warden.
LAFAYETTE (No. Adams) .	Henry S. Millard . . . .	Master.
LIBERTY . . . . .	William R. Driver . . . .	Junior Warden.
MARINE . . . . .	William Hewins . . . . .	Proxy.
MARINERS . . . . .	Thomas Chatfield . . . .	Senior Warden.
MASSACHUSETTS . . . .	Samuel A. B. Bragg . . . .	Master.
MERIDIAN . . . . .	William H. Wright . . . .	Master.
MERRIMACK . . . . .	Joshua M. Stover . . . . .	Master.
MIDDLESEX . . . . .	Eatus A. Henderson . . . .	Master.
MIZPAH . . . . .	George P. Carter . . . . .	Master.
	George E. Ryder . . . . .	Senior Warden.
MONITOR . . . . .	Henry W. Hartwell . . . .	Master.
	Luman N. Hall . . . . .	Junior Warden.
MONTACUTE . . . . .	G. Edward Smith . . . . .	Master.
	George M. Taylor . . . . .	Senior Warden.
	Henry D. Barber . . . . .	Junior Warden.
MONTGOMERY . . . . .	James M. Woods . . . . .	Master.
	Thomas C. Eastman . . . .	Senior Warden.
	Samuel A. Fisher . . . . .	Junior Warden.
MORNING STAR . . . . .	Horace A. Richardson . . .	Master.
	William H. Rice . . . . .	Junior Warden.
MOUNTAIN . . . . .	Jonas K. Patch . . . . .	Master.
	Hiram O. Smith . . . . .	Senior Warden.
MOUNT CARMEL . . . . .	Charles E. Chase . . . . .	Senior Warden.
MOUNT HERMON . . . . .	Samuel Hall . . . . .	Master.
MOUNT HOPE . . . . .	Henry Waring . . . . .	Master.
	Allen Lockwood . . . . .	Junior Warden.
MOUNT HOPE (Woburn)	Nathan J. Simonds . . . .	Master.
	A. V. Haynes . . . . .	Senior Warden.
	Samuel A. Grammer . . . .	Junior Warden.
MOUNT HOPE (West Harwich) . . . . .	Abner L. Ellis . . . . .	Master.
	Luther Fisk . . . . .	Senior Warden.
MOUNT HOLLIS . . . . .	Orrin Thomson . . . . .	Master.
MOUNT LEBANON . . . .	Warren B. Ellis . . . . .	Senior Warden.
	James M. Drew . . . . .	Junior Warden.

<b>MOUNT MORIAH</b> . . . .	Lyman W. Phelps . . .	Master.
	Stephen B. Cook . . .	Junior Warden.
<b>MOUNT OLIVET</b> . . . .	Jonathan Bigelow . . .	Master.
	James A. Martin . . .	Junior Warden.
<b>MOUNT TABOR</b> . . . .	William D. Barrett . . .	Master.
<b>MOUNT VERNON</b> . . . .	Theodore N. Foque . . .	Master.
	C. W. Dyer . . . .	Senior Warden.
<b>MYSTIC</b> . . . . .	William K. Rice . . . .	Master.
	Irving D. Ferry . . . .	Senior Warden.
	William H. Murray . . .	Proxy.
<b>NORFOLK UNION</b> . . . .	Samuel A. Bates . . . .	Master.
<b>NORTH STAR</b> . . . . .	Samuel Seaver . . . .	Senior Warden.
	Henry D. Marsh . . . .	Junior Warden.
<b>OCCIDENTAL</b> . . . . .	Henry J. Dunham . . .	Master.
<b>OLD COLONY</b> . . . . .	Jason W. Whitney . . .	Master.
<b>OLIVE BRANCH</b> . . . . .	Nathan H. Sears . . . .	Master.
<b>ORIENT</b> . . . . .	George K. Bird . . . .	Master.
	James A. Rhoads . . . .	Senior Warden.
	Warren E. Locke . . . .	Junior Warden.
<b>ORPHAN'S HOPE</b> . . . .	Leavitt Bates . . . .	Senior Warden.
<b>OXFORD</b> . . . . .	Edward W. Bardwell . . .	Master.
<b>PALESTINE</b> . . . . .	Charles D. Stearns . . .	Master.
	Charles F. Atwood . . .	Junior Warden.
<b>PAUL REVERE</b> . . . . .	Ferdinand Smith . . . .	Master.
	Albert C. Thompson . . .	Senior Warden.
<b>PENTUCKET</b> . . . . .	Oliver Ober . . . . .	Master.
<b>PEQUOSSETT</b> . . . . .	Edwin H. Brigham . . . .	Senior Warden.
	Samuel F. Stearns . . . .	Junior Warden.
<b>PHENICIAN</b> . . . . .	Caleb Saunders . . . .	Master.
<b>PILGRIM</b> . . . . .	Shubael B. Kelley . . . .	Master.
	Samuel Moody, Jr. . . .	Junior Warden.
<b>PLYMOUTH</b> . . . . .	Harvey W. Weston . . . .	Master.
	Charles J. Litchfield . . .	Senior Warden.
	Horace M. Saunders . . .	Junior Warden.
	Josiah C. Fuller . . . .	Proxy.
<b>PUTNAM</b> . . . . .	Benjamin F. Atwood . . .	Master.
	George H. Carter . . . .	Senior Warden.
	David Wilcox . . . . .	Junior Warden.
<b>PYTHAGOREAN</b> . . . . .	Job A. T. Eddy . . . .	Master.
<b>QUABOAG</b> . . . . .	Willis Bristol . . . . .	Proxy.
<b>QUINSIGAMOND</b> . . . . .	Henry C. Wadsworth . . .	Master.
<b>RABBONI</b> . . . . .	George W. Kingman . . .	Master.
<b>REPUBLICAN</b> . . . . .	Graham D. Williams . . .	Senior Warden.
	Bowdoin S. Parker . . . .	Proxy.

REVERE . . . . .	Samuel Wells . . . . .	Master.
	Joseph B. Mason . . . . .	Senior Warden.
	William R. Cooke . . . . .	Junior Warden.
RISEING STAR . . . . .	Joshua Britton . . . . .	Master.
ROBERT LASH . . . . .	John H. Roberts . . . . .	Master.
	Franklin O. Barnes . . . . .	Junior Warden.
ROSWELL LEE . . . . .	Benjamin S. Haskins . . . . .	Master.
	Edmund Austin . . . . .	Senior Warden.
	Charles M. Mather . . . . .	Junior Warden.
RURAL . . . . .	E. W. H. Bass . . . . .	Master.
SAGGAHEW . . . . .	Otis W. Flanders . . . . .	Senior Warden.
SAINT ALBAN'S . . . . .	William H. Torrey . . . . .	Master.
SAINT ANDREW'S . . . . .	William Parkman, Jr. . . . .	Senior Warden.
SAINT BERNARD . . . . .	John Blair . . . . .	Master.
SAINT JOHN'S (Boston)	William F. Pierce . . . . .	Master.
SAINT JOHN'S (Newbury-		
port) . . . . .	Nathaniel Tilden . . . . .	Junior Warden.
SAINT MARK'S . . . . .	Sylvester B. Carter . . . . .	Master.
	Charles W. Page . . . . .	Senior Warden.
SAINT MARTIN'S . . . . .	Benjamin D. Gifford . . . . .	Master.
	Harrison Hamilton . . . . .	Senior Warden.
SAINT MATTHEW'S . . . . .	George S. Cole . . . . .	Master.
	George H. Parker . . . . .	Senior Warden.
	Louis Weil . . . . .	Junior Warden.
SAINT PAUL (Ayer) . . . . .	E. Dana Bancroft . . . . .	Master.
SAINT PAUL'S (So. Boston)	William H. H. Soule . . . . .	Master.
	George S. Worcester . . . . .	Senior Warden.
	Hollis R. Gray . . . . .	Junior Warden.
SILOAM . . . . .	Warren Porter . . . . .	Master.
	Josiah Jackson . . . . .	Senior Warden.
SIMON W. ROBINSON . . . . .	Augustus E. Scott . . . . .	Master.
	Josiah Bryant . . . . .	Senior Warden.
SOLOMON'S TEMPLE . . . . .	William Foster . . . . .	Master.
SPENCER . . . . .	Edwin A. Hill . . . . .	Master.
	Isaac Niles, Jr. . . . .	Junior Warden.
	L. F. Sumner . . . . .	Proxy.
STAR . . . . .	Vernon O. Taylor . . . . .	Master.
	Harding R. Barber . . . . .	Senior Warden.
	Henry M. Burleigh . . . . .	Junior Warden.
STAR IN THE EAST . . . . .	A. H. W. Carpenter . . . . .	Master.
	William W. Arnold . . . . .	Senior Warden.
STAR OF BETHLEHEM . . . . .	Philip G. Ilsley . . . . .	Master.
	Charles S. Beatley . . . . .	Senior Warden.
STAR KING . . . . .	Henry A. Brown . . . . .	Master.
	Samuel C. Weston . . . . .	Junior Warden.

TEMPLE . . . . .	Philander Nutter . . . . .	Senior Warden.
TRINITY . . . . .	Alfred A. Burditt . . . . .	Master.
TUSCAN . . . . .	George F. Talbot . . . . .	Master.
UNION (Dorchester). . . . .	Otis Eddy . . . . .	Junior Warden.
UPTON . . . . .	Henry C. Bowen . . . . .	Master.
WARREN . . . . .	Charles P. Walker . . . . .	Senior Warden.
WASHINGTON . . . . .	Joel Seaverns . . . . .	Master.
	Robert G. Molineux . . . . .	Senior Warden.
	Solomon A. Bolster. . . . .	Junior Warden.
WEBSTER . . . . .	Horace I. Joslin . . . . .	Master.
WILDER . . . . .	Charles A. Wheeler . . . . .	Master.
	Samuel Whittier . . . . .	Senior Warden.
	Winter D. Somers . . . . .	Junior Warden.
WILLIAM NORTH. . . . .	William E. Livingston . . . . .	Master.
	J. Franklin Harvey . . . . .	Senior Warden.
WILLIAM PARKMAN. . . . .	Alfred W. Quimby . . . . .	Master.
	George W. Spurr . . . . .	Junior Warden.
WILLIAM SUTTON . . . . .	John Roache . . . . .	Master.
	George C. Stewart . . . . .	Junior Warden.
WILLIAMS . . . . .	George Brown . . . . .	Master.
WINSLOW LEWIS . . . . .	Joseph Winsor . . . . .	Master.
	L. Cushing Kimball. . . . .	Senior Warden.
	George R. Marble . . . . .	Junior Warden.
WISDOM . . . . .	Hiram N. Cooke. . . . .	Master.
WYOMING . . . . .	Charles C. Dyke . . . . .	Master.
	Levi S. Gould . . . . .	Junior Warden.
ZETLAND . . . . .	Henry G. Fay . . . . .	Master.
	George R. Rogers . . . . .	Junior Warden.

The Grand Lodge was opened in AMPLE FORM at two o'clock P.M., with prayer by W. Bro. Rev. Alonzo H. Quint, D.D., Grand Chaplain, and singing the following hymn:—

“ Come, Brothers of the mystic tie,  
 Our social work begun,  
 We'll raise an opening song on high  
 To HIM, the ONLY ONE!  
 With hearts united, firm, and free,  
 We round our altar stand;  
 Who best can work, and best agree,  
 Are dearest in our band.

“ Come, kindle, at our holy fire,  
 Fraternal thoughts and kind;  
 Each worthy act and pure desire  
 Shall kindred wishes bind.  
 With hearts united, firm, and free,  
 We round our altar stand;  
 Who best can work, and best agree,  
 Are dearest in our band.”

The Records of the Quarterly Communication of September 10th, 1873, were approved without reading, the same having been distributed among the members in printed form.

The Records of the Special Communications of October 6, 1873, at Ayer, to dedicate the new Masonic apartments of Saint Paul and Caleb Butler Lodges; October 23, 1873, at Athol, to constitute Athol Lodge; and October 30, 1873, at Montague, to constitute Bay State Lodge, were read and approved.

By-Laws and amendments to By-Laws from the following Lodges were presented for approval, and referred to the Committee on By-Laws.

PYTHAGOREAN, Marion.

MERRIMACK, Haverhill.

Proxies from the following Lodges were presented, and the Brethren therein named were recognized accordingly:—

Plymouth Lodge, Plymouth, in favor of W. BRO. JOSIAH C. FULLER.

Spencer Lodge, Spencer, in favor of BRO. L. F. SUMNER.

Day Spring Lodge, Monson, in favor of BRO. THEODORE REYNOLDS.

Adelphi Lodge, South Boston, in favor of BRO. J. WALDO DENNY.

Blackstone River Lodge, Blackstone, in favor of BRO. GEORGE E. BULLARD.

Athelstan Lodge, Worcester, in favor of W. BRO. N. G. TUCKER.



Aconcagua Lodge, Valparaiso, Chili, S. A., in favor of W. BRO. INCREASE S. POTE.

Quaboag Lodge, Warren, in favor of BRO. WILLIS BRISTOL.

John Abbot Lodge, Somerville, in favor of BRO. GEORGE L. BAXTER.

King Hiram Lodge, Provincetown, in favor of BRO. F. A. H. GIFFORD.

Eden Lodge, Ware, in favor of BRO. BENJAMIN F. ANGELL.

Marine Lodge, Falmouth, in favor of W. BRO. WILLIAM HEWINS.

Republican Lodge, Greenfield, in favor of W. BRO. BOWDOIN S. PARKER.

The proceedings of Martha's Vineyard Lodge, in the trial of Henry B. Martin, were submitted for examination and approval, and were referred to the Committee on Trials.

The following petition for Charter was presented, and referred to the Committee on Charters.

#### PETITION FOR CHARTER FOR CONCORDIA LODGE.

*To the Most Worshipful Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts :—*

We, the undersigned, Master Masons, to whom your Most Worshipful Grand Master issued a Dispensation, dated December 12, 1872, empowering us to form and open a Lodge, now beg leave to return the same with a record of all our proceedings, and a copy of our By-Laws, and respectfully pray, if these be approved, that a Charter be granted, and that we, with such others as may hereafter join us, may be constituted into a regular chartered Lodge of Free and Accepted Masons, under the name of Concordia Lodge, of Fairhaven, in the County of Bristol and Commonwealth of Massachusetts, with full power to perform all the ceremonies, and discharge all the duties, at said Fairhaven, appertaining to Ancient Craft Masonry, in accordance with the Constitutions of the Grand Lodge.

ALBERT LEWIS.	WILLIAM P. JENNEY.
ISAAC N. BABBITT, JR.	LEVI M. SNOW.
JOB A. T. EDDY.	BENJAMIN BATTLES.
CHARLES H. MORTON.	JOHN F. GURNEY.
GEORGE DUNHAM.	LORENZO SHURTLEFF.
ELBRIDGE G. PAULL.	ALEXANDER WINSOR.
HOPKINS B. CADY.	EDWIN STOWELL.
JOHN H. CHASE.	JAMES A. LEWIS.
HENRY J. J. THOMPSON.	ELISHA COPELAND.
SETH H. KEITH.	ANGEL TRIPP.
ABNER C. FISH.	HENRY M. HOXSIE.
THEODORE E. LAWTON.	H. FRANK WILDE.
DANIEL J. LEWIS.	ALFRED JONES.
W. L. COBURN.	ELBRIDGE G. MORTON, JR.
ELISHA S. WHITING.	LEMUEL A. WASHBURN.
SAMUEL H. ELDRIDGE, JR.	RUSSELL HATHAWAY.
E. FRANK WILLIAMS.	JOHN W. NICKERSON.

FAIRHAVEN, December 8, 1873.

The Auditing Committee presented their Annual Report, which was accepted and ordered to be recorded.

#### REPORT OF THE AUDITING COMMITTEE.

GRAND LODGE OF MASSACHUSETTS,  
BOSTON, December 10, 1873.

The Auditing Committee of the Most Worshipful Grand Lodge have attended to their duty, and respectfully submit the following report:—

They have examined the books and accounts of the Grand Treasurer, and find the same to have been correctly and accurately kept, and his payments duly authorized and properly vouched.

For the year ending December 10, 1873, he charges himself with the following

## RECEIPTS.

Cash on hand from last account . . . . .	\$13,904.26
From District Deputy Grand Masters, for Returns . . . . .	30,442.99
From rents, gas and steam . . . . .	24,591.25
From Charters, Dispensations and Lodges under Dispensation . . . . .	835.00
From Massachusetts Council of Deliberation, loan . . . . .	400 00
	<hr/>
	\$70,173.50

The Grand Treasurer is credited with the following

## PAYMENTS.

Insurance, less return premium . . . . .	\$2,457.06
Interest . . . . .	23,414.42
Expenses of District Deputy Grand Masters and other Grand Officers . . . . .	1,832.28
Printing and binding . . . . .	2,873.38
Furniture and regalia, and repairs on the Temple . . . . .	3,356.48
Fuel, water and gas, and salary of engineer . . . . .	3,667.43
Superintendence and cleaning Temple . . . . .	2,820.29
Salaries of Grand Treasurer and Grand Secretary, filling out charters and copying . . . . .	3,684.00
Hyneman library, and expenses on Grand Lodge library . . . . .	3,170.59
Collation at exemplification of work . . . . .	764.00
Charity . . . . .	1,742.50
Provident Institution, on account of principal of mortgage note . . . . .	10,000.00
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	\$59,782.43

The present indebtedness of the Grand Lodge is as follows :—

Mortgage to "Provident Institution for Savings in the Town of Boston" . . . . .	\$270,000.00
Due Masonic Bodies in Boston . . . . .	35,600.00
Due Old Colony Lodge, Hingham . . . . .	1,000.00
Due Third National Bank, Boston . . . . .	15,000.00
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	\$321,600.00
Less cash on hand . . . . .	10,391.07
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Net indebtedness, December 10, 1873 . . . . .	\$311,208.93

Your committee have also to report that they have examined the Records of the Recording Grand Secretary, and find them to have been accurately kept and properly transcribed.

All of which is respectfully submitted.

PERCIVAL L. EVERETT,  
SAMUEL P. OLIVER,  
H. HOSFORD,

*Committee.*

The Grand Treasurer submitted his Annual Report of the Sinking Fund, which was accepted.

#### REPORT OF GRAND TREASURER ON SINKING FUND.

IN GRAND LODGE OF MASSACHUSETTS,  
December 10, 1873.

The Grand Treasurer has received during the past year from the District Deputy Grand Masters :—

For members' tax and commutation . . . . .	\$18,738.50
Amount reported previously . . . . .	126,015.25
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Making a total of receipts under decree passed March 13, 1867, of . . . . .	\$144,753.75

All of which has been applied to the payment of the principal and interest of the debt upon the Temple.

Respectfully submitted,

JOHN McCLELLAN,  
*Grand Treasurer.*

The Grand Master read his Annual Report.

## GRAND MASTER'S ANNUAL REPORT.

December 10, 1873.

BRETHREN OF THE GRAND LODGE,— We have assembled under circumstances of peculiar sadness. It is not unusual at our Communications for the announcement to be made that some distinguished Brother has been summoned to the Celestial Lodge above. You are already prepared for the report that, since our last Quarterly Meeting, it has pleased the Supreme Architect of the Universe to remove, by death, our Senior Past Grand Master, R.W. George M. Randall. But to-day we look in vain for the familiar face and form of one whom no Brother present, save one, has ever found to be wanting in Grand Lodge. Charles W. Moore is nigh unto death! For over forty years he has never failed to attend our Communications, except the two or three which occurred while he was in Europe, or when he was absent in a distant city upon a commission of the Grand Lodge. On the 27th of December, 1832, he was installed as Grand Pursuivant. At the annual election in 1833 he was chosen Recording Grand Secretary, and was re-elected to that office each year until December, 1867, when he was appointed Deputy Grand Master. By his service in the latter office he became entitled to permanent membership in this Grand Lodge; an honor which he had not previously enjoyed, notwithstanding his long service in this Body. In December, 1868, he was appointed Corresponding Grand Secretary; an office which he has held, by successive appointments, until the present time. Thus it appears that he has been constantly engaged in the active service of this Grand Lodge for forty-one years. During the Anti-Masonic excitement, which raged from 1826 to 1834, he was unwearied in the defence of the Institution. He was the author of the famous "Declaration of the Freemasons of Boston and Vicinity,"

issued in December, 1831, and of the Memorial, surrendering the Charter of the Grand Lodge, presented to the Legislature at the Session of 1834. To him more than to any other Brother is this Grand Lodge indebted for its triumphant issue from that trying ordeal; and other Grand Lodges were sustained by our example. Such pre-eminent services would seem to demand a corresponding recognition. We should honor ourselves by conferring upon him who has rendered them an especial mark of appreciation and gratitude. I therefore recommend that R.W. Charles W. Moore be elected to the rank of Honorary Past Grand Master of this Grand Lodge. I am not aware that there is any precedent on record in this country for such action. The nearest approach to one, in the history of our own Grand Lodge, will be found in the record of the Communication held on the 27th of December, 1845, when R.W. Brothers George Oliver, D.D., and Robert Thomas Crucifix, M.D., both of England, were elected honorary members; the former with the rank of Past Deputy Grand Master, and the latter with the rank of Past Senior Grand Warden. Should you adopt my suggestion, I believe your action will meet the general approval of the Craft, and be keenly and gratefully appreciated by the recipient.

#### DEATH OF PAST GRAND MASTER RANDALL.

It becomes my painful duty to announce to you the decease of our Senior Past Grand Master, R.W. George M. Randall. He died at Denver, Colorado, on Sunday, the 28th of September last. The burial service was performed in his church in the presence of the Grand Lodge of Colorado, which Body accompanied the remains to the railroad station. A memorial service was held in St. Paul's Church, in this city, on the morning of the 7th of October, which was attended by the Grand

Master, Deputy Grand Master, Past Deputy Grand Master Thompson, Senior Grand Warden, Grand Treasurer, Recording and Corresponding Grand Secretaries, Grand Marshal, Past Grand Masters Lewis and Coolidge, Past Grand Wardens Train and Wright. The body was conveyed, on the same day, to Warren, R. I., the native place of the deceased, where it was duly interred.

Our honored Brother was born on the 23d of November, 1810, at Warren, R. I., and graduated at Brown University in 1835. He pursued the study of theology at the General Theological Seminary of the Episcopal Church in New York, graduating in 1838. He soon after assumed the charge of the Church of the Ascension, in Fall River, Mass., which he retained until May, 1844, when he was called to the Church of the Messiah, in this city. Of the latter church he may be said to have been the founder; and it was there that he ministered during the long period of his service in this Grand Lodge. In 1866 he was consecrated Bishop of Colorado, at that time apparently an unpromising field, but one in which he has labored with unwearied zeal, and with astonishing success. His services in Boston and in Colorado, for the cause of education and religion, were gratefully recounted by his brethren of the clergy, who took part in the memorial service, and will long be remembered and appreciated by the communities in which they were rendered.

He was initiated into Freemasonry in Washington Lodge No. 3, of Warren, R. I., in 1835, and afterwards became its Worshipful Master. In 1846 and 1847 he served as one of the Grand Chaplains of this Grand Lodge; in 1848, as District Deputy Grand Master of the First Masonic District; in 1849, 1850 and 1851, as Deputy Grand Master; in 1852, 1853 and 1854, as Grand Master; and from 1855 to 1863, as a member

of the Committee on the Library. Thus it appears that for twenty years he held important and responsible offices in the Grand Lodge. At the same time he was actively engaged in other Masonic Bodies; acting as Chaplain of St. Andrew's Lodge, a member of Columbian Lodge, of the De Molay Commandery, and various other Masonic organizations. In all these relations he was active, zealous, diligent, and faithful. Being a ready and pleasing speaker, he was frequently called upon to deliver Masonic addresses, some of which have been preserved, and are interesting and valuable contributions to Masonic literature. He was last present with us at the Installation of the Grand Officers, on the 27th of December, 1871. It will be remembered that all the Past Grand Masters of this Grand Lodge were present on that occasion, and his name heads the list. Those Brethren who participated in the Feast of St. John the Evangelist, on that day, will long remember his eloquent remarks. His death has brought vividly to our recollection his pathetic tone and manner in the opening of that address:—

“This is the first time,” said he, “for many years, that I have enjoyed the pleasure of meeting with the Grand Lodge, at their Annual Communication. ‘The years of our age’ are rapidly passing away, and with them many of our Brethren beloved, and ‘the places which once knew them know them no more.’ I was not a little surprised to hear my name called on the evening of the annual election, first on the list of permanent members of the Grand Lodge, as the oldest Past Grand Master living. I could hardly persuade myself that one who felt himself to be yet young should sustain this relative position in this venerable Body. But so it is. These annual gatherings, while they exhibit the rapid growth of the Brotherhood, remind us of the Fathers who have gone before; and,



while we rejoice in the progressive activities which indicate increasing prosperity, we dwell with saddened love upon the memory of those who 'rest from their labors.'"

In his new home he continued his active interest in the Fraternity, being, at the time of his death, the Grand Orator of the Grand Lodge of Colorado. That Body tenderly and generously performed every kind office over the remains of our beloved Brother, and to his bereaved family. And I recommend that the thanks of this Grand Lodge be communicated to the Grand Lodge of Colorado, for their truly fraternal and Masonic action. I also recommend that we express to the sorrowing family our deep sense of their and our loss, and our profound sympathy with them in their sore affliction.

#### CONDITION OF THE LODGES IN THIS JURISDICTION.

Most of the Lodges are in a very harmonious and satisfactory state. There has been manifested a steadily increasing zeal and earnestness in the study of the ritual, and the discharge of the duties of the Lodge. Much greater attention than heretofore has been given to the preservation of improved records, and to the preparation of accurate and complete registers of members. Until within a few years many of our Lodges have possessed no roll of members of any description, and the Annual Returns were made up hap-hazard. In other cases no effort had been made for years to correct the list, and many names still appeared of Brethren who had deceased or removed to distant States beyond all knowledge of the Secretary. The levying of the members' tax in 1867 aroused the Lodges and Secretaries to the necessity of reform in this respect. Carefully prepared registers of the living and paying members were found to be indispensable, and all others were discharged or suspended. For several years past the

District Deputy Grand Masters have given special attention to this subject, and the result is that many of our Lodges now possess, what every Lodge should have, a complete register of affiliated members, giving names, ages, occupations, residences, and particulars of Masonic progress. From these rolls we expect to be able to prepare, during the coming year, a register of the membership throughout the jurisdiction, embracing substantially the same items, and furnishing, in a form convenient for reference, as much of the Masonic history of the Craft in Massachusetts as can be obtained.

#### MASONIC WORK OF THE YEAR.

Since our last Annual Communication I have performed the following Masonic work:—

1872, December 17. Installed the officers of Charity Lodge, of N. Cambridge.

December 31. Installed the officers of Mount Lebanon Lodge, of Boston.

1873, January 2. Installed the officers of Amicable Lodge, of Cambridgeport.

January 6. Visited St. John's Lodge, of Boston, for the purpose of installing the District Deputy Grand Masters of the Third, Fourth, and Sixteenth Districts.

January 7. Dedicated the Hall of Spencer Lodge, of Spencer, constituted the Lodge and installed its officers.

January 10. Dedicated the new Masonic Hall in East Boston, in the presence of Mt. Tabor, Baalbec, Hammatt and Temple Lodges.

January 13. Attended the public installation of the officers of Mizpah Lodge, of Cambridgeport, the ceremony being conducted by the Senior Grand Warden, R. W. Henry Endicott, a Past Master of the Lodge.

January 17. Attended the public installation of the officers of Massachusetts Lodge, of Boston, the ceremony being conducted by W. Bro. George R. Emerson, a Past Master of the Lodge.

February 14. Visited Washington Lodge, of Boston Highlands.

February 18. Dedicated the new Hall of Republican Lodge, of Greenfield.

March 13. Visited the Lodge of St. Andrew, of Boston.

March 19. Attended a literary entertainment, given under the direction of the four Lodges, in East Boston, by R.W. Bro. Wyzeman Marshall.

March 28. Constituted Charles H. Titus Lodge, of Taunton, and installed the officers.

April 7. Constituted St. Martin's Lodge, of Chatham, and installed the officers.

April 8. Visited Rabboni Lodge, of S. Boston.

April 10. Dedicated the Hall of Charles A. Welch Lodge, of Maynard, constituted the Lodge and installed the officers.

May 1. Attended Columbian Lodge of Boston, on the occasion of a visit by a delegation from What Cheer Lodge, of Providence, R. I., the Masonic members of the Massachusetts Legislature, and the Masters' Association of Boston.

June 9. Accompanied by many of the Grand Officers attended the twentieth anniversary of Ancient York Lodge, of Lowell, and witnessed an exemplification of the old work by the Past Masters of that Lodge.

June 24. Laid the Corner-Stone of the new Masonic Temple, at Haverhill.

September 24. Attended an assembly at Springfield, at which all the Lodges of the Tenth District were represented, for the purpose of Exemplifying the Work of the Three Degrees.

September 26. In company with the Deputy Grand Master, the Grand Wardens, the Grand Treasurer, and Recording Grand Secretary, attended the dedication of the new Masonic Temple, in Philadelphia.

October 6. Dedicated the new Masonic Hall, at Ayer, in presence of St. Paul and Caleb Butler Lodges.

October 7. Attended the memorial service at St. Paul's Church, Boston, over the remains of R.W. and Right Rev. George M. Randall, our Senior Past Grand Master.

October 23. Constituted Athol Lodge, of Athol, and installed the officers.

October 30. Dedicated the Hall of Bay State Lodge, Montague, constituted the Lodge and installed the officers.

November 11. Visited Oxford Lodge, Oxford, on the occasion of a visit by Webster and Quinebaug Lodges.

November 12. Accompanied the District Deputy Grand Master of the Fourteenth District in his official visit to Marine Lodge, of Falmouth.

November 25. At his request, accompanied the District Deputy Grand Master of the First Masonic District on his official visit to Joseph Warren Lodge, of Boston.

November 29. Celebrated the Feast of St. Andrew with Kilwinning Lodge, of Lowell.

December 1. Celebrated the Feast of St. Andrew with the Lodge of St. Andrew, of Boston.

## DISPENSATIONS FOR NEW LODGES.

I have granted the following Dispensations for new Lodges, and appointed the Brethren named as Masters and Wardens. Each of the petitions for Dispensation was recommended by the Lodge situated nearest to the place where the new Lodge was to be located, and was countersigned by the District Deputy Grand Master having jurisdiction.

## CONCORDIA LODGE, FAIRHAVEN. (Thirty-one petitioners.)

Job A. T. Eddy . . . . . Master.  
 Elbridge G. Paull . . . . . Senior Warden.  
 Lorenzo Shurtleff . . . . . Junior Warden.

Dispensation granted December 12, 1872; returnable at this Annual Communication.

## PHENIX LODGE, HANOVER. (Thirty-four petitioners.)

Francis P. Arnold . . . . . Master.  
 George B. Oldham . . . . . Senior Warden.  
 James Ford . . . . . Junior Warden.

Dispensation granted February 21, 1878; returnable at our Quarterly Communication in March next.

## CRESCENT LODGE, PITTSFIELD. (Fourteen petitioners.)

Henry Chickering . . . . . Master.  
 George C. Dunham . . . . . Senior Warden.  
 Hezekiah S. Russell . . . . . Junior Warden.

Dispensation granted September 12, 1873; returnable at our Quarterly Communication in September, 1874.

## ANCHOR LODGE, WALES. (Fourteen petitioners.)

George O. Henry . . . . . Master.  
 C. G. Needham . . . . . Senior Warden.  
 George A. Harvey . . . . . Junior Warden.

Dispensation granted November 28, 1878; returnable at our Annual Communication in December, 1874.

## SPECIAL WARRANTS.

Special Warrants have been issued as follows : —

To R.W. John Wetherbee, District Deputy Grand Master, District No. 18, to dedicate the new Masonic apartments of Thomas Lodge, Palmer.

To R.W. Daniel Upton, District Deputy Grand Master, District No. 9, to dedicate the new Masonic apartments of Lafayette Lodge, North Adams; and of Occidental Lodge, Stockbridge.

To R.W. Joseph P. Johnson, District Deputy Grand Master, District No. 15, to formally heal Joseph M. Caton, of Provincetown, in accordance with a vote of the Grand Lodge at the Quarterly Communication in March, 1871.

To R.W. Edward J. Sawyer, District Deputy Grand Master, District No. 8, to formally heal Emory Gage, of Athol, in accordance with a vote of the Grand Lodge at the Quarterly Communication in March, 1873.

To R.W. Henry P. Perkins, District Deputy Grand Master, District No. 7, to formally heal William H. Clemence, of Lowell, in accordance with a vote of the Grand Lodge at the Annual Communication in December, 1872.

To R.W. Henry P. Perkins, District Deputy Grand Master, District No. 7, to formally heal Charles P. Bowles, of Lowell, in accordance with a vote of the Grand Lodge at the Quarterly Communication in September last.

To R.W. Henry Chickering, Past Grand Warden, to install into his office R.W. Daniel Upton, District Deputy Grand Master, District No. 9.

To R.W. Henry C. Skinner, Past D.D. Grand Master, to install into his office R.W. George E. Stacy, District Deputy Grand Master, District No. 12.

To R.W. Andrew J. Clark, Past D.D. Grand Master, to install into his office R.W. Edward J. Sawyer, District Deputy Grand Master, District No. 8.

To R.W. Ithamar B. Eames, Past D.D. Grand Master, to install into his office R.W. William C. Blanchard, District Deputy Grand Master for China.

To W. Gilbert E. Jones, Past Master of Bethesda Lodge, Valparaiso, to install into his office R. W. H. Plunkett Bouchier, District Deputy Grand Master for Chili.

To R.W. Henry P. Perkins, D.D. Grand Master, District No. 7, to install into his office W. Theodore Adams, Senior Grand Steward.

To R.W. Tracy P. Cheever, Past Grand Warden, to install into his office R.W. William H. Kent, District Deputy Grand Master, District No. 2, appointed in place of R.W. Selwin Z. Bowman, resigned on account of ill-health.

## RETURNS MADE ON SPECIAL WARRANTS.

By returns made on the foregoing Special Warrants, it appears:—

That the new Masonic Hall of Thomas Lodge was dedicated to the purposes of Masonry, in a Deputy Grand Lodge opened at Palmer, by R.W. John Wetherbee, Deputy Grand Master, with a full corps of Deputy Grand Officers, on Wednesday, the fifteenth day of January, 1873.

That the new Masonic Hall of Lafayette Lodge was dedicated to Masonic purposes in a Deputy Grand Lodge opened at North Adams, by R.W. Daniel Upton, Deputy Grand Master, with a full corps of Deputy Grand Officers, on Tuesday, June 24, 1873.

That the new Masonic Hall of Occidental Lodge was dedicated to the purposes of Masonry, in a Deputy Grand Lodge opened at Stockbridge, by R.W. Daniel Upton, Deputy Grand Master, with a full corps of Deputy Grand Officers, on Tuesday, October 14, 1873.

That Joseph M. Caton was formally healed by taking upon himself the several obligations of Entered Apprentice, Fellow Craft and Master Mason, administered in solemn form by R.W. Joseph P. Johnson, within the body of King Hiram Lodge, at Provincetown, on Monday, the twenty-first day of April, 1873.

That Emory Gage was formally healed by taking upon himself the several obligations of Entered Apprentice, Fellow Craft and Master Mason, administered in solemn form by R.W. Edward J. Sawyer, within the body of Hope Lodge, at Gardner, on Tuesday the eighth day of April, 1873.

That William H. Clemence was formally healed by taking upon himself the several obligations of Entered Apprentice, Fellow Craft and Master Mason, administered in solemn form by R.W. Henry P. Perkins, within the body of Ancient York Lodge, at Lowell, on Tuesday, the fifteenth day of April, 1873.

That Charles P. Bowles was formally healed by taking upon himself the several obligations of Entered Apprentice, Fellow Craft and Master Mason, administered in solemn form by R.W. Henry P. Perkins, within the body of William North Lodge, at Lowell, on Wednesday, March 19, 1873.

That R.W. Daniel Upton was duly installed into his office of District Deputy Grand Master, within the body of Mystic Lodge, at Pittsfield, on Tuesday, the fourth day of February, 1873, by R.W. Henry Chickering.

That R.W. George E. Stacy was duly installed into his office of District Deputy Grand Master, within the body of Montgomery Lodge, at Milford, on Thursday, the ninth day of January, 1873, by R.W. Henry C. Skinner.

That R.W. Edward J. Sawyer, was duly installed into his office of District Deputy Grand Master, within the body of Orange Lodge, at Orange,

on Saturday, the eighteenth day of January, 1873, by R.W. Andrew J. Clark.

That R.W. William C. Blanchard was duly installed into his office of District Deputy Grand Master, for China, on Saturday, the twenty-sixth day of April, 1873, by R.W. Ithamar B. Eames, within the body of Ancient Landmark Lodge, at Shanghai.

That R.W. H. Plunkett Bouchier was duly installed into his office of District Deputy Grand Master, for Chili, on Monday, the twenty-second day of September, 1873, by W. Gilbert E. Jones, within the body of Bethesda Lodge, at Valparaiso.

That W. Theodore Adams was duly installed into his office of Senior Grand Steward, within the body of William North Lodge, at Lowell, on Wednesday, the twelfth day of March, 1873, by R.W. Henry P. Perkins.

That R.W. William H. Kent was duly installed into his office of District Deputy Grand Master, on Tuesday, the fourteenth day of October, 1873, by R.W. Tracy P. Cheever, within the body of King Solomon's Lodge, at Charlestown.

#### PUBLIC MASONIC CEREMONIES.

I have endeavored to check as far as lay in my power the too prevailing inclination for public Masonic ceremonies and displays, and for publishing to the world reports of Masonic elections and proceedings. I fear that in too many instances such parades and publications are prompted principally by a desire on the part of the Brethren who are made conspicuous, to glorify themselves before the public, and thus contribute to their own social, political or pecuniary advancement. I believe it to be for the interest of the Institution to avoid publicity as far as possible. Its rapid growth and great popularity since the revival have led to the formation of an innumerable host of secret societies, many of which have copied our regalia, our form of government, our titles, and even mimicked our ritual and ceremonies. The latest of these organizations, formed ostensibly for the protection of farmers against railroad imposition, has gone so far as to adopt and use a burial-service, which is described as "impressive, though long, including selections

from Scripture, addresses, scattering of flowers on the grave, and closing with the depositing of a handful of earth by the *Master*, with the formula, 'In the name of the Grange, I now pronounce these words: *Brother*, farewell!'"

It is certainly highly unbecoming and improper for any Mason to encourage or promote the adoption by any other organization of the peculiarities of Masonry. They should be considered sacred.

The effect of these imitations is to lead the uninitiated to regard these associations as on an equality with our Institution, perhaps conceding the latter to be a little older and more respectable. Some of these organizations undoubtedly have worthy objects in view, but they follow Masonry at a long interval. They are modern, local and short-lived, while Freemasonry is ancient, universal and immortal.

In this connection I cannot refrain from condemning in the strongest terms the transmitting of Masonic notices upon postal cards and in unsealed envelopes; the advertising of Lodge meetings in the public prints, and especially of the work to be done at such meetings. Such practices are totally at variance with the time-honored usages and customs of the Fraternity, and can only tend to that familiarity which breeds contempt.

Nothing will more surely maintain the dignity and high importance of Masonry than a return to the good old practices of the fathers, to guard with jealous care the work of the Lodge and everything connected with it; to keep and conceal it from the profane, absolutely; and to communicate it only to those of the Craft entitled to know it, and to them only under proper circumstances, and with the most careful restrictions; to avoid appearing in public as Masons except upon strictly Masonic occasions, and those of the highest importance, sanctioned by



long usage ; never to write or print Masonic intelligence for the gratification of the curiosity of the profane, or the vanity of the initiated. We have wandered far from this high standard, and the return may be difficult ; but I am convinced that the closer we confine Masonic affairs to Masonic breasts, the better it will be for the Fraternity and its reputation.

#### SUSPENSION OF A MASTER.

Some weeks since complaint was made to me that the Master of one of our Lodges had contracted grossly intemperate habits, and that his conduct was so notorious as to bring great reproach upon the Fraternity. After due investigation of the charges I deemed it my duty to suspend him from office, and summoned him to appear at this Communication of the Grand Lodge " to show cause why he should not be dealt with according to the regulations and usages in such cases established." Accompanying my order to him I sent a private letter, presenting in the strongest terms the disgrace and danger in which his conduct would involve him, and entreating him to adopt and practise resolutions of reform ; at the same time promising, in case he followed my advice, to do all in my power to shield him from further disgrace, and aid him in his restoration to the confidence of his Brethren. He informs me that he has determined to follow my advice, and that he has kept his good resolutions for a time. Under these circumstances I recommend that he be continued on probation until the next Quarterly Communication, and that the order of the Grand Master in the premises remain in force until that Communication, unless sooner revoked by him.

#### ACKNOWLEDGMENT FOR THE PORTRAIT OF P.G.M. RAYMOND.

In accordance with the request contained in your vote upon that subject passed at the Quarterly Communication in June

last, I addressed to Mrs. Raymond a letter of thanks, of which the following is a copy:—

GRAND LODGE OF MASSACHUSETTS,  
OFFICE OF THE GRAND MASTER,  
BOSTON, July 14, 1873.

MADAM, — At the Quarterly Meeting of our Grand Lodge, held in June last, I had the pleasure of presenting the portrait of our honored Past Grand Master, Edward A. Raymond, together with your letter accompanying the same. It was thereupon unanimously voted, that the portrait be gratefully accepted, and that the Grand Master be requested to communicate the thanks of the Grand Lodge to the donor.

I beg to assure you, madam, that we regard this excellent likeness of your departed husband as a most acceptable and valuable gift, and that we are exceedingly grateful to you for the means of cherishing, in this new form, the memory of a Brother who was so useful to, and so honored by, the Fraternity of this Commonwealth. We shall carefully preserve it, in recognition alike of his services and of the liberality of the giver.

With our united wishes for your continued health and happiness, permit me to subscribe myself,

Your obliged and grateful friend,  
SERENO D. NICKERSON,  
*Grand Master of Masons in Massachusetts.*

#### PRESENTATION OF OTHER PORTRAITS.

The Brethren of Columbian Lodge have caused to be placed upon these walls the portrait of R.W. Joshua B. Flint, M.D., who was Grand Master in 1835, 1836 and 1837, and a Past Master of Columbian Lodge.

Through the exertions of W. Bro. J. F. Lotts, Past Master of Joseph Warren Lodge, of Boston, and mainly by the contributions of Brethren of that Lodge, an admirable likeness of Bro. William C. Martin, known to most of us as "Father Martin," has been procured and hung in the ante-room near the door which he so securely guarded for many years.

R.W. Brother Peter C. Jones has presented to the Grand Lodge an excellent portrait of Bro. Josiah Baldwin, who was

Grand Tyler for thirty years, from 1822 to 1852. It will be hung in its appropriate place in the ante-room as soon as a suitable frame can be provided.

These valuable gifts have great interest for those Brethren who were associated with the originals, and to the younger members of the Fraternity they are interesting as historical landmarks.

#### BUSINESS OF THE GRAND SECRETARY'S OFFICE.

During the past year the work of the Grand Secretary's office has been performed with a degree of thoroughness, efficiency and despatch never before equalled in that department. The Records of the Grand Lodge, both original and duplicate, have been brought up complete to the present Communication, a report which I believe could not have been made at any time heretofore. The By-Laws of nearly all the Lodges in the jurisdiction have been carefully copied into books prepared for that purpose for preservation and reference. Accurate and beautiful copies of many of the existing Charters have been made, and all will be completed within the coming year. During the past two years all letters received have been carefully filed and press copies have been taken of all sent, — a practice which has not heretofore prevailed to any extent. The Proceedings have been published after each Communication as speedily as they could be carried through the press. The minor and routine business of the office has been despatched with a promptness and accuracy which have been most gratifying. So large an amount of work has not been accomplished without extra clerical aid, but the cost has not been very large, and it is believed that it will prove a judicious investment.

**DEDICATION OF THE NEW MASONIC TEMPLE, PHILADELPHIA.**

By invitation of the R.W. Grand Lodge of Pennsylvania, the first six officers of our Grand Lodge visited Philadelphia, and participated in the ceremonies of the dedication of the new Masonic Temple, on the 26th of September last. Most of the Grand Lodges of the country were represented, and we gladly availed ourselves of the opportunity to make the acquaintance of many distinguished Brethren. The building has been so fully described in the various Masonic periodicals, as well as in the newspapers of the day, that it is only necessary for me to say that it is by far the finest and most costly edifice ever erected for Masonic purposes. It covers more than four times as much ground as our Temple, and has cost \$1,500,000. The entire building is devoted to Masonic uses, and every need appears to have been provided for in the most ample manner. About twelve thousand members of Lodges joined in the procession, and by the uniformity and neatness of their dress, and the propriety and dignity of their bearing, commanded the admiration of an immense throng of spectators, and reflected the highest credit upon the Fraternity of that ancient Commonwealth. The ceremonies of dedication were conducted by the Grand Master, R.W. Samuel C. Perkins, in accordance with a ritual prepared for the occasion. In the evening invited guests to the number of about two hundred and fifty were entertained at an elegant banquet which was highly enjoyed by all present, and closed with the congratulations of the various Grand Lodges offered by their respective representatives.

**PURCHASE OF THE MASONIC LIBRARY OF BRO. LEON HYNEMAN,  
OF PHILADELPHIA.**

In June last, with the approval of the Board of Directors, I purchased the Masonic Library of Bro. Leon Hyneman, which

he had been collecting for the past twenty years. It was particularly valuable to us, as it contained upwards of twelve hundred numbers of the Proceedings of Grand Bodies which we lacked, many of which could not be obtained from any other source at any price. It also comprised full sets of many Masonic periodicals, some of which are now very rare; and a large collection of miscellaneous Masonic works. Included in this purchase was a very large number of duplicate Proceedings of Grand Bodies which can be readily sold when not required for exchange.

OUR OWN LIBRARY.

The Library of this Grand Lodge now comprises probably the fullest collection of the Proceedings in existence. Of many States we have complete series of the Proceedings of all the Grand Bodies, and of many others the series is complete for a part of the Bodies. Our list of Masonic periodicals is very full, and they are exceedingly valuable. During the past year the use of the Library has considerably increased, and it is now constantly consulted by Brethren of other jurisdictions, as well as our own.

FINANCES.

The Grand Treasurer's account shows the following

RECEIPTS.	
Balance from last year's account . . . . .	\$13,904.26
Dispensations, Charters and Lodges U. D. . . . .	835.00
Return premium on insurance . . . . .	253.35
Loan from Boston Council of Deliberation . . . . .	400.00
Sale of old furniture . . . . .	30.00
District Deputy Grand Masters . . . . .	30,442.99
Rents, gas and heating . . . . .	24,567.60
Total receipts . . . . .	\$70,433.20

The Grand Treasurer produces the proper vouchers for the following

## PAYMENTS.

Interest . . . . .	\$23,880.77
On account of mortgage . . . . .	10,000.00
Printing . . . . .	2,664.63
Collations . . . . .	764.00
Library . . . . .	3,237.59
Charity . . . . .	1,742.50
Expenses of District Deputy Grand Masters . . . . .	1,248.58
Engineer . . . . .	1,200.00
Repairs on Temple and furniture . . . . .	2,096.57
Expenses of Grand Officers . . . . .	684.20
Insurance . . . . .	2,710.41
Blank books . . . . .	54.25
Regalia . . . . .	844.00
Salaries of Recording Grand Secretary and Grand Treasurer . . . . .	3,000.00
Copying and engrossing . . . . .	691.00
Superintendence of the Temple . . . . .	1,889.96
Cleaning the Temple . . . . .	930.33
Furniture . . . . .	1,194.27
Gas . . . . .	1,002.43
Water and ice . . . . .	113.35
Coal . . . . .	1,149.29
<b>Total payments . . . . .</b>	<b>\$60,042.13</b>
Leaving a balance of cash on hand . . . . .	10,391.07
	<u>\$70,433.20</u>

The present indebtedness is as follows:—

Mortgage to the Provident Institution . . . . .	\$270,000.00
Notes to Masonic Bodies in Boston . . . . .	35,600.00
Note to Old Colony Lodge, Hingham . . . . .	1,000.00
Note to Third National Bank, Boston . . . . .	15,000.00
	<u>\$321,600.00</u>
Deduct cash on hand . . . . .	10,391.07
The net debt is . . . . .	<u>\$311,208.93</u>

Showing a reduction of the debt during the past year of \$6,086.81; and since December, 1867, of \$88,504.36.

The whole number of initiates the present year is 1,693; being 126 less than the number of last year. The number of affiliated members is 24,227; being an increase over last year of 1,102.

**EXPENSES OF D.D.G. MASTERS.**

I have authorized the Grand Treasurer to pay the expenses of the meetings of the District Deputy Grand Masters, as follows:—

December, 1872 . . . . .	\$64.15
March, 1873 . . . . .	82.20
June, 1873 . . . . .	85.80
September, 1873 . . . . .	85.00
Total . . . . .	\$317.15

**RETURNS OF D.D.G. MASTERS.**

The Returns of the D.D.G. Masters for the present year amount to . . . . .	\$30,442.99
For the year 1872 they were . . . . .	80,147.35
Showing an excess for the present year of . . . . .	\$295.64

All of which is respectfully submitted.

SERENO DWIGHT NICKERSON,  
*Grand Master.*

Past Grand Master R.W. William S. Gardner offered the following preamble and resolution, which were seconded by Past Grand Master, R.W. John T. Heard:—

**RESOLUTION MAKING R.W. CHARLES W. MOORE  
HONORARY PAST GRAND MASTER.**

IN GRAND LODGE, ANNUAL COMMUNICATION,  
December 10, A.L. 5873.

Whereas, R.W. Bro. Charles W. Moore, for more than forty years, without interruption, has been a member of our Grand Lodge; its staunchest friend during the days of adversity and

peril ; its advocate and counsellor in prosperity ; and whereas, our Brother has devoted his life to the interests of Freemasonry in all its branches, and especially to those of this Grand Lodge, — therefore,

*Resolved*, That the Grand Lodge of Massachusetts do now promote our R. W. Brother, Charles Whitlock Moore, to the rank of Honorary Past Grand Master, and that hereafter he be recognized and respected accordingly.

The Grand Master requested the Recording Grand Secretary to read the following extract, from the Records of the Grand Lodge, at the Stated Communication, December 27, 1845 : —

“ *Resolved unanimously*, That this Grand Lodge have long witnessed with admiration the indefatigable labors, in the cause of Freemasonry, of the Rev. and venerable Brother, the R. W. George Oliver, D. D., of Scopwick, Lincolnshire, England ; and that they entertain a high sense of his great learning, and intellectual and moral worth ;

“ Therefore, the better to testify the respect and affection they cherish for him *as a man* and *as a Brother*, it is further

“ *Resolved unanimously*, That the aforesaid George Oliver be, and he hereby is, elected and constituted an Honorary Member of the Grand Lodge of Massachusetts, with the rank and privileges of a Past Deputy Grand Master.

“ *Resolved unanimously*, That this Grand Lodge have witnessed, with peculiar interest and satisfaction, the judicious and persevering efforts of the W. Brother, Robert Thomas Crucefix, M. D., of London, England, as well in the cause of humanity as in the cause of Freemasonry, and entertaining the highest respect for his great intellectual and moral worth ;



“Therefore, in token of their appreciation of his distinguished character for intelligence and benevolence, it is further

“*Resolved unanimously*, That our said Brother, Robert Thomas Crucefix be, and he hereby is, elected and constituted an Honorary Member of the Grand Lodge of Massachusetts, with the rank and privileges of a Past Senior Grand Warden.”

The Grand Master submitted the resolution presented by R.W. Brother Gardner to the Grand Lodge, requesting those in favor of its adoption to arise; when every Brother in the large assembly arose, and the Grand Master declared the resolution unanimously adopted.

R.W. John T. Heard moved that a committee be appointed to convey this action of the Grand Lodge to Bro. Moore immediately. The motion was seconded by Past Grand Master R.W. William Parkman, and was adopted. The Grand Master appointed R.W. Winslow Lewis the committee, who subsequently submitted the following report, which was accepted: —

#### REPORT OF DR. LEWIS FROM BRO. MOORE.

IN GRAND LODGE, December 10, 1873.

The committee appointed to communicate to R.W. Bro. Charles W. Moore, the action of the Grand Lodge in unanimously electing him to the rank and privileges of Honorary Past Grand Master, has attended to the duty assigned him and respectfully reports: —

The announcement of the action of the Grand Lodge, for the moment, reanimated his dying features and lighted up his fading eyes. With grateful emotion he expressed his benediction to his Brethren, and added that this tribute was worth

living for and worth dying for. He expressed his full consciousness of this last bestowment of the appréciation of his labors, and of the solace thus administered in the last moments of life.

It smoothed his pillow of death, and sweetened the bitter cup of that libation of which we must all sooner or later partake.

WINSLOW LEWIS.

R.W. Henry Chickering moved that the recommendation of the Grand Master, that the case of the Master suspended for unmasonic conduct as set forth in his report, be left in the hands of the Grand Master, with full powers, be adopted, and the motion prevailed.

The hour for the Annual Election of Grand Officers, as fixed by the Grand Constitutions, having arrived, the Grand Master requested his Deputy to assume the Grand East, and was conducted from the hall by the Grand Marshal, the Brethren all rising.

By order of the R.W. Deputy Grand Master the Grand Lodge was called from labor to refreshment for ten minutes.

On resuming labor the Grand Secretary reported the whole number of votes that might be cast for Grand Officers to be five hundred and twenty-five, viz. :—

Grand Officers present . . . . .	35
Permanent members present . . . . .	28
One hundred and fifty-four Lodges represented . . . . .	463
	<hr/>
	525

The Deputy Grand Master appointed as Tellers to receive, sort and count the votes for Grand Master, R.W. Charles R. Train, W. George P. Carter and W. Nathaniel Greene.

The committee reported the whole number of votes cast for Grand Master to be four hundred and seventy-five, all of which were for M.W. Sereno Dwight Nickerson, of Boston, and he was declared to be unanimously re-elected Grand Master of Masons in Massachusetts for the ensuing year.

The Deputy Grand Master appointed as the committee to wait upon the Grand Master, and present him to the Grand East: ←

R. W. JOHN T. HEARD . . . . .	Past Grand Master.
R. W. WILLIAM D. COOLIDGE . . . . .	“ “ “
R. W. WILLIAM PARKMAN . . . . .	“ “ “
R. W. CHARLES C. DAME . . . . .	“ “ “
R. W. WILLIAM S. GARDNER . . . . .	“ “ “

The committee, with the Grand Marshal and the Grand Stewards, waited upon the Grand Master, and conducted him to the Grand East, the Brethren all rising.

The Deputy Grand Master announced to the Grand Master his re-election in the words following:—

**MOST WORSHIPFUL:**—It is my very agreeable duty to inform you that you have been re-elected Grand Master of this Grand Lodge for the ensuing year; and when you look around on this large assembly of its members,—the largest attendance ever known in its whole history,—and consider that they have come up here for the purpose of showing their appreciation of

your devotion to the cause of Masonry, and especially of your able, dignified and indefatigable labors in behalf of this Grand Lodge, you may well feel gratified; especially when I inform you that you received every vote, and that the ballot was the largest ever thrown in this State for Grand Master.

But, Most Worshipful, I know that I express the sentiments of every Brother here present, when I say that the Grand Lodge of Massachusetts is to be congratulated in having your inestimable services for another year, and that to this sentiment every one of the twenty-five thousand Masons in this jurisdiction will heartily say, Amen.

The Grand Master, having resumed the Grand East, expressed his grateful appreciation of the confidence the Brethren had manifested in his fidelity to the interests of the Grand Lodge by unanimously re-electing him to this highest office in their gift.

The Grand Master appointed as a committee to receive, sort and count the votes for Senior Grand Warden, R.W. Bros. Tracy P. Cheever, Newell A. Thompson and Wyze-man Marshall.

On motion of the Grand Secretary, it was *Voted*, That the calling of the list of Lodges be dispensed with in voting for the remaining elective officers.

The committee reported the whole number of votes cast for Senior Grand Warden to be three hundred and nineteen, of which R.W. William T. Grammar, of Woburn, had three hundred and ten, and he was declared elected Senior Grand Warden for the year ensuing.

R.W. Bros. Ithamar F. Conkey, G. Washington War-

ren and Abraham H. Howland, Jr., were appointed a committee to receive, sort and count the votes for Junior Grand Warden.

The committee reported the whole number of votes cast for Junior Grand Warden to be three hundred and sixty-eight, of which three hundred and sixty-seven were for R.W. Charles G. Reed, of Worcester, and he was declared elected Junior Grand Warden for the year ensuing.

R.W. Bros. Andrew G. Smith, George E. Stacy and Joseph P. Johnson, were appointed a committee to receive, sort and count the votes for Grand Treasurer.

The committee reported the whole number of votes cast for Grand Treasurer to be three hundred and fourteen, all of which were for R.W. John McClellan, of Boston, and he was declared unanimously elected Grand Treasurer for the year ensuing.

R.W. Bros. Charles A. Welch, Joel Spalding and John Wetherbee, were appointed a committee to collect, sort and count the votes for Recording Grand Secretary.

The committee reported the whole number of votes cast for Recording Grand Secretary to be three hundred and forty, all of which were for R.W. Charles H. Titus, of Boston, and he was declared unanimously elected Recording Grand Secretary for the year ensuing.

R.W. Charles J. Danforth, W. Joel Seaverns and W. Increase S. Pote, were appointed a committee to receive, sort and count the votes for four Directors, two of each class, to be elected for two years.

The committee reported the whole number of votes cast for Directors to be two hundred and fourteen. That R.W. William S. Gardner, of Newton, of the first class, had two hundred and fourteen; that R.W. William Sutton, of Salem, of the first class, had two hundred and fourteen; that R.W. Percival L. Everett, of Boston, of the second class, had two hundred and fourteen; that Bro. George O. Carpenter, of Boston, of the second class, had two hundred and fourteen; and they were severally declared to be unanimously elected Directors for the term of two years.

R.W. William J. Sawin, W. Joseph Winsor and W. Joel Seaverns, were appointed a committee to receive, sort and count the votes for Auditing Committee.

The committee reported the whole number of votes cast for Auditing Committee to be two hundred and nineteen, all of which were for R.W. Percival L. Everett, of Boston, R.W. Samuel P. Oliver, of Boston, and W. Hocum Hosford, of Lowell, and they were declared to be unanimously elected Auditing Committee for the year ensuing.

R.W. Tracy P. Cheever, in behalf of the committee, submitted the following:—

REPORT OF COMMITTEE ON COMPLAINT OF SILOAM  
LODGE AGAINST QUINSIGAMOND LODGE.

IN GRAND LODGE OF MASSACHUSETTS,  
ANNUAL COMMUNICATION,  
December 10, 1873.

The committee to whom was referred the subject of the complaint of Siloam Lodge, Westboro', against Quinsigamond

Lodge, Worcester, in the matter of the initiation of one Daniel T. Witherbee by the latter Lodge, after his rejection by the former, having investigated this subject by the aid of the records of both Lodges, and the testimony of the parties involved, and of other Brethren, respectfully report:—

That it seems that while no written or formal complaint was made to R.W. Bro. William S. Gardner, then Grand Master, by Siloam Lodge, as to the action of Quinsigamond Lodge in this case, a statement of the facts, which was in the nature of a complaint, was made to him, and such action as was subsequently taken by him was the result of that statement.

At the Quarterly Communication of the Grand Lodge, the present M.W. Grand Master, in his address, narrated in substance the facts upon which the complaint was founded (p. 23, Proceedings of 1872). An examination of the records of Siloam and Quinsigamond Lodges, and of the several witnesses summoned to testify before your committee, verifies the statement of the case then made by the M.W. Grand Master, except in one important particular, hereinafter to be set forth. In order that the Grand Lodge may be in possession of the entire history of the case, in as exact form as the investigation of your committee will permit, we append the following as disclosed by the records.

At the Regular Communication of Siloam Lodge, Bro. J. B. Putnam, W.M., held January 30, 1871, Daniel T. Witherbee, of Westboro', was proposed as a candidate to receive the degrees.

At the Regular Communication of March 6, 1871, as the record declares, "The committee appointed on the application of Daniel T. Witherbee reported favorably, and on balloting he was *"elected to receive the degrees conferred by this Lodge, rejected,"* the words, "elected to receive the degrees conferred

by this Lodge," being erased, or rather having a pen drawn over them.

In the margin of the record appear the following words, "Protest entered and a new application put in."

At the Regular Communication held May 1, 1871, the record is as follows, "Daniel T. Witherbee made application for the degrees, recommended by W. Bro. J. B. Putnam."

At the Regular Communication of May 29, 1871, the record shows that, "Committee on Witherbee's application made a favorable report, but on balloting he was rejected."

After his rejection in Siloam Lodge on the 29th of May, Witherbee made application for the degrees to Quinsigamond Lodge, then under Dispensation, which application was recommended by W. Bro. R. M. Gould, a Past Master of Morning Star Lodge, who was also one of the petitioners for the Dispensation to Quinsigamond Lodge. This application was accompanied by a document, of which the following is a copy:—

June 6, 1871.

We, the undersigned, *Master, Wardens*, and members of Siloam Lodge of Free and accepted Masons, do most heartily recommend Mr. D. T. Witherbee as being worthy to receive the degrees conferred in your Lodge.

(Signed),

J. B. PUTNAM, W.M.

JOSIAH JACKSON, S.W.

J.W.

FRED. W. KIMBALL, Sec.

GEO. FORBES, P.M.

GEO. O. BRIGHAM, P.M.

E. EUGENE FORBES.

It will thus be seen that the Junior Warden's name is not attached to this recommendation, which is not even addressed to Quinsigamond Lodge, or to any Lodge. The records of Quinsigamond Lodge show that upon this application, and



with this recommendation, Witherbee was admitted to receive the degrees in that Lodge; that he received them in proper order, and was admitted to membership in the Lodge, Jan. 26, 1872.

Here, then, was a clear violation of the Grand Constitutions, in entertaining the application, and in the subsequent proceedings of Quinsigamond Lodge, in regard to this candidate who had been rejected by the Lodge which had jurisdiction over him. Who are the guilty parties to this illegal transaction, and how should the guilt be distributed among them, so that each shall be charged with the measure of responsibility fairly due? Without the signature of the Junior Warden of Siloam Lodge, in this case, the recommendation by the W.M. and five other members of the Lodge was entirely worthless, and furnished no warrant for the action of Quinsigamond Lodge. It was, however, forwarded to Quinsigamond Lodge by P.M. Forbes of Siloam Lodge, and signed by him and P.M. Brigham, and handed to W. Bro. Wadsworth, acting W.M. of Quinsigamond Lodge by P.M. R. M. Gould, one of his associate members in the Lodge. The recommendation thus signed, and having such a paternity, W. Bro. Wadsworth thought sufficient, without making a special examination of the papers, and in this manner Quinsigamond Lodge was induced to act upon Witherbee's application, and to admit him to receive the degrees. It should be observed that neither W. Bro. Wadsworth, nor his associate officers, had had any previous experience in the work of a Lodge by holding office, and were not then familiar with the Grand Constitutions and Regulations; and, acting as they did, under what was practically the advice and direction of Past Masters of experience, they were misled into the commission of a violation of the Grand Constitutions, the least penalty for which should be the for-

feiture to Siloam Lodge of the fees for the initiation of Witherbee. Neither Siloam Lodge, nor any member of the Fraternity, so far as your committee are aware, claims that W. Bro. Wadsworth, or Quinsigamond Lodge, then under Dispensation, acted otherwise than in entire good faith, and with no intent to violate the Grand Constitutions, or to infringe upon the jurisdiction of Siloam Lodge. It was a mistake, for which they are indeed responsible, and which they freely acknowledge; but it was not conduct which, in the judgment of your committee, should disturb for a moment the harmony of relations between the two Lodges. And it is, indeed, only justice to both, to say that there is no lack of good will, at present, on either side.

The action of W. Past Master Gould, in presenting Witherbee's application to Quinsigamond Lodge, accompanied by this recommendation, to which he gave at least the force of the quasi endorsement afforded by his own experience and standing, was culpable, in respect to carelessness as to the requirements of the Grand Constitutions, with the provisions of which he should be presumed to be familiar.

The action of W. Past Masters Forbes and Brigham, of Bro. Jackson, Senior Warden, and of Bro. Kimball, Secretary of Siloam Lodge, in permitting the recommendation, which was not signed by the Junior Warden, although a line was left for his signature, with the initials J.W. at the end of it, to be forwarded to Quinsigamond Lodge, where it was intended to act as a lever by which Witherbee was to be lifted into Masonry, was likewise culpable in a high degree. Your committee are satisfied, after conference with those Brethren, that this act was not done by them with intent to violate the law; but a degree of carelessness almost amounting to recklessness was exhibited, which was inexcusable at least in Brethren who,

from former experience in the Chair of the East, are fairly presumed to know the law in such cases. Some of them have attempted to justify, under a statement of the law given in Moore's Digest; but that statement applies solely to cases of waiver of jurisdiction by one Lodge in favor of another, and *not* to cases of the rejection of a candidate; so that this plea cannot suffice. It is matter of deep regret that so many cases of a similar violation of the Grand Constitutions, in respect to rejected candidates, have arisen within a few years in this jurisdiction, many of which have occurred under the direction, or with the participation of some Past Master, or other member of the Lodge, whose experience and knowledge should have prevented, instead of encouraging, such violation. The only remedy for this unfortunate condition of things which your committee can suggest, is, that inasmuch as the provisions of the Grand Constitutions are, in themselves sufficiently clear, *hereafter* every member of the Fraternity should be held responsible even for a technical or careless violation of them.

So far as the connection of W. Bro. Putnam, then Master of Siloam Lodge, with the recommendation is shown, it simply appears that it was presented to him by Past Master Forbes; that it was then unsigned; that Bro. Putnam signed it first as Master; that it was then taken by Bro. Forbes, who procured the remaining signatures; and that Bro. Putnam never afterward saw it.

When the action of Quinsigamond Lodge, in admitting Witherbee, became known to the present M.W. Grand Master, he issued an order through the D.D.G. Master of the Twelfth Masonic District, declaring Witherbee a *clandestine* Mason, and directing the Lodges of the District to exclude him from visiting them. This was on Feb. 12, 1872; and at the Quarterly Communication of the Grand Lodge, in the following March,

the subject was referred to the committee. The Grand Master, in his address, claimed that the parties who managed this affair, or some of them, knew what the requirements of the Constitutions were, and deliberately violated them. The conclusion of the Grand Master has been proved substantially correct by this investigation.

Your committee now proceed to a consideration of what is, perhaps, the most material portion of the subject entrusted to their investigation. The concluding sentence of the Grand Master, in the address before referred to, is as follows: "Another grave consideration involved in this case is the fact that some of these Brethren have, knowingly and wilfully, disobeyed a plain and positive order of the Grand Master." The order alluded to is the order of R.W. Bro. Gardner, then Grand Master, to W. Bro. Putnam, to "stay proceedings" in the case of Witherbee. The fact that such an order was issued by Past Grand Master Gardner came to the knowledge of the present Grand Master, as also the fact that the proceedings went on, notwithstanding the order. No other material facts were presented to the Grand Master; and, upon this statement, and without knowledge of anything beyond it, it is clear that his conclusion, that some of these Brethren had, "knowingly and wilfully, disobeyed a plain and positive order of the Grand Master," was nearly irresistible. No change in the appearance of the facts already shown to him having been made, and supposing the previous statement to contain all that was material in the case, the Grand Master, on learning recently that Siloam Lodge had elected W. Bro. Putnam, the former Master of Siloam Lodge, to be Junior Warden, issued an order to the present Master, declaring Bro. Putnam ineligible to any office in the Lodge, by reason of his being in contempt of the Grand Lodge, in consequence of having wilfully violated the

order of Past Grand Master Gardner, — a contempt from which he had not been purged, — and also ordering a new election for the office of Junior Warden. If Bro. Putnam were guilty of thus violating the order of Past Grand Master Gardner, he was indeed in contempt of this Grand Lodge, and could hold no office in a subordinate Lodge until purged of such contempt.

The investigation of your committee has, however, served to bring to light some facts unknown to the M.W. Grand Master, the knowledge of which would, undoubtedly, have modified, to a considerable extent, his views and conclusions respecting this part of the case.

W. Bro. Putnam, in defence of his action, and of the action of his Lodge, in entertaining a second application of Witherbee for the degrees, claims that at some time between the 13th of March, which was the date on which he received the order of Grand Master Gardner to stay proceedings, and the 1st of May following, which was the date of Witherbee's second application, he received a letter from the Grand Master in reply to one of his own, in which letter the Grand Master stated to him, the record of the Lodge having been altered, to show the rejection of Witherbee, that the latter *then* stood as a rejected candidate; and that, considering the difficulty already created in the Lodge by the circumstance of his rejection, the easiest and most amicable adjustment of the matter might be to have a new application made by Witherbee for the degrees; and that he, the W. Master was, therefore, at liberty to entertain such an application, if he deemed it expedient. He deemed it so expedient, and, consequently, permitted the second application to be made at the Regular Communication of May 1st. The application was properly referred, and was acted upon at the Regular Communication, May 29th, resulting in rejection, as

has already appeared. The claim, therefore, of W. Bro. Putnam is, that instead of disobeying the order of the Grand Master, by allowing this second application of Witherbee to be entertained, he was acting directly in accordance with the order, or at least the advice of the Grand Master, contained in his letter. It is a very unfortunate circumstance that this letter cannot be found. W. Bro. Putnam's statement is that he thinks he gave it to the then Secretary, Bro. Kimball; but Kimball has no recollection of receiving or taking charge of it, although he saw and read it. It is not upon the files. It is not claimed to have been precisely an official letter, such as should have been entered upon the records of the Lodge, but it was a letter so material to the status of Bro. Putnam, that he should have carefully preserved it. From the fact that this letter of Grand Master Gardner to Bro. Putnam cannot now be produced, a doubt has been raised whether such a letter was ever written. Your committee, however, are prepared to say, after an examination of the witnesses having personal knowledge of the matter, and a consultation with Past Grand Master Gardner, that they entertain no doubt that such a letter was written, and that it contained substantially the directions and advice claimed by W. Bro. Putnam. In addition to the positive testimony as to its reception and contents by Bro. Putnam himself, W. Past Master Forbes distinctly declares that he read the letter with great care, and even had it in his possession for a day or two, and that its contents were as alleged by Bro. Putnam.

Bro. Jackson, Senior Warden of Siloam Lodge, also alleges that he saw and read it, and that it contained the advice and direction aforesaid; and Bro. Kimball, the then Secretary, and a Brother apparently of great discrimination and intelligence, avers that he also saw and read this letter, and confirms the

other witnesses as to its contents. It is difficult to avoid the conclusion that this letter was written and received as claimed, unless we are ready to assign to these apparently truthful witnesses the commission of the most wilful and base falsehood. Upon consultation with R.W. Bro. Gardner, as to the writing by him of such a letter to W. Bro. Putnam, his recollection is not positive as to the fact; but he thinks it extremely probable that having ruled as he did in regard to the first action of the Lodge, and holding Witherbee as a rejected candidate, that he did advise that it would be judicious and proper to begin *de novo*, and that it was open to W. Bro. Putnam, as Master of the Lodge, to entertain a second application in the case. It is not, indeed, surprising that R.W. Bro. Gardner should fail to retain in his memory a precise account of all the facts and circumstances of a case (*e pluribus unum*) happening nearly three years ago. But the advice and direction claimed to have been contained in this letter were such as would seem to spring naturally from the requirements of the case, and precisely such as a Grand Master and Brother of such skill and experience as R.W. Bro. Gardner might properly have given. So that while the memory of the Past Grand Master, as to the *specific fact* of writing this letter, is silent or inactive, yet the circumstances are such as to lead him to think that it must have been written and received as claimed by Bro. Putnam. It seems, therefore, to be morally certain that a letter was written containing the direction to W. Bro. Putnam substantially as claimed; and it follows, as a consequence, that his action was lawful; that he did *not* disobey the order of the Grand Master in this behalf, and is *not* in contempt of the M.W. Grand Lodge. In reaching this conclusion, your committee desire to say that a long and laborious examination of witnesses and documents has placed them in possession of facts,

which, of course, never reached the present M.W. Grand Master, but which, if known, would have greatly modified his opinions, at least upon this part of the case.

It is not within the province of this committee to make recommendations such as might be properly deducible from cases like the present. The previous experience of this Grand Lodge has taught us, quite emphatically, what dangers there are in waiting, whenever we attempt to force upon the Fraternity a candidate obnoxious to any of the Brethren; especially when the process involves a violation of the Grand Constitutions. Heart burnings, bitter feelings, and large and petty strifes and jealousies are engendered, and the harmony of the Lodge is turned to discord. When these evils once begin it is often difficult to reach or to even predict their end; and if there be a redeeming feature in any such case it is that its mournful yet grand lesson to every Lodge should be, never depart, in the least degree, from the Constitutions and Landmarks of the Order.

TRACY P. CHEEVER,

ELIJAH W. BURR,

*Committee.*

The report was accepted, and ordered to be recorded.

The resolution relating to the jurisdiction of Boston Lodges, taken from the table at the Quarterly Communication in September last, and referred for consideration to this Communication, was submitted by the Grand Master, and, after considerable discussion, was, by unanimous vote, indefinitely postponed.



The Committee on Trials presented the following report : —

REPORT OF COMMITTEE ON TRIALS IN CASE OF MARTHA'S VINEYARD LODGE AGAINST HENRY B. MARTIN.

IN GRAND LODGE OF MASSACHUSETTS,  
ANNUAL COMMUNICATION,  
December 10, 1873.

The Committee on Trials, to whom was referred the record of the proceedings of Martha's Vineyard Lodge, Tisbury, in the trial of Bro. Henry B. Martin, having given careful attention to the several questions involved, respectfully report : —

That at a Regular Communication of the Lodge, in July last, a document, of which the following is a copy, was presented, and filed.

VINEYARD HAVEN, July 1, 1873.

To the Worshipful Master, Wardens, and members of Martha's Vineyard Lodge.

The undersigned, members of Martha's Vineyard Lodge of Free and Accepted Masons, do hereby accuse Henry B. Martin, who was made a Mason in this Lodge, and who is now a member, as follows : —

That he has been guilty of conduct unworthy of a man and a Mason, bringing thereby shame and reproach upon himself, upon this Lodge, and upon the Fraternity ;

That for a number of years he has abandoned his family, neglecting to provide for it, and that his child is now dependent upon the charity of others ;

That he has been guilty of crime rendering him amenable to punishment by the laws of his country ;

That he has been convicted of criminal violation of the laws of the land, and is, or was, imprisoned therefor in one of the jails of the State of Connecticut ;

They therefore demand that Henry B. Martin be summoned to appear to answer to each and all of these accusations, and, if found guilty, that he be expelled from this Lodge, and from Masonry.

(Signed),

D. F. CHESSMAN,  
A. W. SMITH,  
J. F. ROBINSON.

It is, undoubtedly, a well-settled rule of Masonic law, founded upon the Constitutions and Regulations of this Grand Lodge, and of other Grand Lodges, and enunciated in numerous adjudicated cases, that the charge against a respondent, who is to be tried in a Lodge by his Brethren, must either contain within itself certain allegations of time, place and circumstance, necessary for a clear statement of the offence charged, or if *general* in its terms, as, for example, when alleging un-masonic conduct, must be accompanied with such specifications of act or neglect as will give the respondent a clear idea of what he is to encounter. It is never sufficient to allege that the respondent is a villain, a bad man, or a dangerous fellow; but the specific acts or facts relied on to designate his offence must be clearly set forth.

In the present case the charge is exceedingly defective, in that, at best, it furnished the respondent with but *one* specification of the offence for which he was to be tried; and even this was hardly an adequate one. The document referred to, when viewed in the most favorable light, may, perhaps, be thus treated. The paragraph, which alleges that Martin "has been guilty of conduct unworthy of a man and a Mason, bringing thereby shame and reproach upon himself," etc., may, for the purposes of this trial, be considered as the *charge*; and if thus considered the three succeeding paragraphs should be viewed in the light of specifications under the charge. A part of the first of these, viz., "that for a number of years he has abandoned his family, neglecting to provide for it," although technically defective, may, perhaps, be considered in substance as a sufficient allegation of conduct, undoubtedly responsible not only in a Masonic point of view, but from any Christian or social stand-point; conduct for which a Lodge may properly try and expel a Brother.

Neither of the succeeding paragraphs furnishes a specification of any offence for which a party can be properly placed on trial, or upon which a conviction could be sustained by this Grand Lodge. One of these paragraphs declares that the respondent "has been guilty of crime, rendering him amenable to punishment by the laws of his country." The other recites that he "has been convicted of criminal violation of the laws of the land, and is, or was, imprisoned therefor in one of the jails of the State of Connecticut." It is quite obvious, at a mere glance, that allegations like these cannot be taken as specifications to which both the Lodge and the respondent are alike entitled before proceeding to a trial.

There remains, therefore, under the most favorable view which your committee can take of the document which furnished the foundation upon which this trial proceeded, a paper of accusation which may be considered as a general charge against the respondent of unmasonic conduct, with *one* specification in elucidation, to wit, that of abandoning his family.

It appears by the record that the charge was made at the Regular Communication of the Lodge in July, and that the time assigned for the trial was September 8th, following, when a Special Communication was held for that purpose, and all the members duly summoned to attend. The respondent, it seems, did not then reside, nor had he for several years resided, in Vineyard Haven. Service of a summons to appear for trial, with a copy of the accusation against him, was made by the Secretary, by leaving the copies at the house of the mother-in-law of the respondent, in Vineyard Haven, on the 7th day of August, thirty-one days before the time appointed for trial. This house was stated to be the respondent's last known residence; but if it were not, it is sufficiently clear that at this time his residence was out of the State and *unknown*, so that

the Lodge under our regulations might have proceeded to try him *ex parte*, and without service of any kind.

At the Special Communication the accused was not present, but one of the Brethren was appointed by the W.M. to act as counsel. The record does not show that this Brother did anything in that capacity, not even objecting to the manifest defects of the charge, or to the meagre and unsatisfactory character of the testimony introduced in support of it.

This testimony consisted of the statements of a former Secretary, and of another member of the Lodge, which simply showed that Martin was a member of Martha's Vineyard Lodge; had once lived in the town, though he had been away from it for several years; and that he had married the daughter of Mrs. Mary Daggett, at whose house he had for a time resided. Neither of these witnesses made any statement having the remotest bearing upon the vital matters in controversy. In addition, however, to the testimony given by these witnesses, the affidavits, under oath and in form sufficient, of Charles H. Weeks and of Mary Daggett were presented, and read as evidence. As has already appeared, the respondent was not at that time in this Commonwealth; nor was his residence *known*, so that no notice to appear at the taking of the affidavits or depositions could be given; and, therefore, it was competent for the Lodge to have them taken *ex parte*, and to use them as evidence at the trial. The substance of Weeks' testimony, as shown in his affidavit was, that Martin married the daughter of Mrs. Daggett; that he had been absent from Vineyard Haven more than three years; that Weeks saw him in October, 1872, confined in the jail of the city of New Haven, where Martin told him he had been since October, 1871, and where he was to remain ten weeks longer.

Mrs. Mary Daggett, the mother-in-law of the respondent,

declared in her affidavit that she personally knew that he, Martin, had not provided for his family for a period of more than three years since April, 1870; that it is now dependent upon friends for its support, and that he has entirely abandoned his family.

A copy of the record of the City Court of New Haven was presented, setting forth that in said Court, October 24, 1871, Henry B. Martin was found guilty of obtaining goods under false pretences, and was sentenced to pay a fine of fifty dollars, and be imprisoned for a term of six months in the common jail. It is quite unnecessary to consider what the legitimate effect of evidence like that of this record might be, in a case where the charge was such as to make the evidence fairly applicable, inasmuch as this is not such a case. In any case, however, the record of conviction and sentence would not be *conclusive* of the guilt of a respondent, but would be open to contradiction or explanation by him. This may be considered as a firmly established doctrine of Masonic jurisprudence, having been expressly held by the Grand Lodge of New York, and in other jurisdictions. But, as the abandonment of his family is the only offence well charged against the respondent in the present case, the record of a conviction for the offence of obtaining goods by false pretences is incompetent as evidence.

The statement of Weeks that Martin had been absent from Vineyard Haven more than three years, which is the only material statement made by the affiant, does not, of itself, indicate with much certainty an abandonment of his family. Absence is not necessarily abandonment, but, with other acts or circumstances showing the intent of the absentee, *helps* to prove such abandonment. The only evidence, therefore, worthy of the name, which this record shows, as bearing upon the only

specification of guilt which is well charged against the respondent, is to be found in the affidavit of Mrs. Daggett, his mother-in-law. Her statement is doubtless square and positive to the point that she personally knew that Martin "had not provided for his family for a period of more than three years, and that it is dependent upon friends for its support." But even she does not say, nor does it elsewhere appear in the case, that he has any means or ability to provide for his family, nor that it was through any fault, crime, or even laziness, that he does not provide for it. Possibly it may be inferred, if the record of the conviction for false pretences which, as has been observed under the view we have taken, is not competent as testimony, shall be received as true, that he had fallen into vicious ways, and, as a consequence, had neglected his family. It is at least somewhat remarkable, that the *wife*, who is presumed to be living, does not appear to testify to any abandonment on the part of her husband; and that no other intimate friend of the family, living as it did in a small village, in which it may almost be said that the secrets of all hearts and all families are known, gives such testimony. The mother-in-law is the only witness, and the case must be determined by the statements made by her. This statement, uncontradicted, certainly *tends* to show an abandonment of his family by the respondent, and the Lodge deemed it sufficient to warrant conviction.

At the conclusion of the testimony, a vote of the Lodge was taken upon *four* specifications, as they were called, the result of which was that the respondent was convicted upon each of them by a unanimous vote; and by the same vote was expelled from all the rights and privileges of Masonry. As to these four, so-called specifications, it is perfectly clear that no conviction can be supported by the Grand Lodge upon *three* of them, by reason of their vagueness and lack of nearly all the

essential elements of a specification. As to that portion of the general accusation which alleges the abandonment of his family, your committee, not without doubt and reluctance, have reached the conclusion that it may be right for this Grand Lodge, in view of a consideration hereinafter to be submitted, to sustain the action of the subordinate Lodge in its verdict and sentence of expulsion.

A subordinate Lodge can hardly be called to a higher or more responsible duty than that of the trial and expulsion of one of its members. It is of great consequence to the welfare and perpetuity of this Fraternity, that its unworthy members should be banished from an association which their presence only defiles and degrades. But it is of equal consequence that the acts of trial and expulsion should be by means, and according to principles of justice, not to say of charity. Nothing, perhaps, better demonstrates the imperfections of our humanity in the practice of the civil as well as the Masonic code, than the fact, that the shields devised for the protection of the innocent often perform the same service for the guilty.

In the case now under consideration it is by no means improbable that the respondent is a person whose evil deeds have made him wholly unworthy of membership in a Masonic Lodge, or of any connection with virtuous and good men. The action of Martha's Vineyard Lodge, as the well-prepared record of this trial shows, which action was undoubtedly honest and well meant, points to this conclusion. On the other hand, it is not difficult to conceive of an explanation by the respondent of all the acts charged against him by the testimony, which would relieve him of any guilt in the premises. If he is innocent, it is unfortunate indeed for him that he was not present at the trial to establish his innocence, although it was just and

proper as well as constitutional, that, under the circumstances, there should have been an *ex parte* trial.

By Section 1, Article V., of the Constitutions, it is declared that the Grand Lodge "necessarily possesses a supreme superintending authority, and the power of finally deciding on every case which concerns the interest of the Craft." Although enacted *alio intuitu*, it would seem that this provision may properly be construed to cover the case of a person who, in his absence from the Commonwealth, has been erroneously convicted of an offence, and expelled from the Fraternity, even though such conviction and expulsion has been sustained by the Grand Lodge. An innocent person having been thus convicted and expelled in his absence, and without a knowledge of the pendency of the proceedings against him, *should* have the right by a petition, in the nature of a petition for a review, and in analogy with the methods of proceedings in review under the civil law, to come before the Grand Lodge and pray that the judgment under the former trial may be set aside and a new trial granted, and if, upon the showing of facts, justice requires such new trial, it would be a competent as well as a graceful act for the Grand Lodge to grant the prayer. Under the conviction, therefore, that should the respondent hereafter appear with such a petition for a review of the proceedings, accompanied by the facts necessary to sustain it, the Grand Lodge, under the provision of the Constitutions just cited, would grant his petition and order a new trial,— your committee respectfully recommend the confirmation of the proceedings of Martha's Vineyard Lodge in this case.

For the committee,

TRACY P. CHEEVER,

*Chairman.*



The report was accepted, and the recommendation adopted, confirming the action of Martha's Vineyard Lodge, whereby Henry B. Martin is expelled from all the rights and privileges of Freemasonry.

The Committee on Ritual made report on the special subjects referred to them at the last Quarterly Communication. The report was accepted, and its recommendations adopted.

The Committee on Charters submitted the following report, which was accepted, the recommendation adopted, and a Charter granted to Concordia Lodge, of Fairhaven.

#### REPORT OF COMMITTEE ON CHARTERS.

IN GRAND LODGE OF MASSACHUSETTS,  
ANNUAL COMMUNICATION,  
December 10, 1878.

The committee to whom was referred the application of Concordia Lodge, of Fairhaven, for a Charter, have carefully examined the By-Laws and Records of said Lodge.

The former are very concise, and, with some slight amendments, are recommended for approval.

The records are neatly kept, and appear to be a correct account of the proceedings while under Dispensation.

The returns are correctly made, and all fees having been paid to the Grand Treasurer, your committee recommend that a Charter be issued as prayed for.

Respectfully submitted,

IVORY H. POPE,  
FRANCIS C. HERSEY,  
*Committee.*

The Committee on By-Laws made report as follows : —

REPORT OF COMMITTEE ON BY-LAWS.

IN GRAND LODGE, December 10, 1873.

The Committee on By-Laws respectfully report that they have examined the code of By-Laws submitted by Pythagorean Lodge, of Marion, and, with the few changes noted therein by the committee, recommend their approval.

We also recommend the approval of the amendment to the By-Laws of Merrimack Lodge, of Haverhill, as submitted.

W. F. SALMON,

*For the Committee.*

The report was accepted, and the recommendations adopted.

R.W. Winslow Lewis, Senior Past Grand Master, was appointed a committee to prepare resolutions upon the death of R.W. George M. Randall, Past Grand Master.

M.W. Nathaniel W. Cumner, Grand Master of Masons in New Hampshire, who had occupied the chair at the right of the Grand Master, but had declined the formal reception due his rank, retired from the Grand Lodge, conducted by the Grand Marshal, the Brethren all rising.

A petition from Adelphi Lodge, South Boston, relating to the trial of William C. Culver, was presented, and, on motion, was referred to a special committee.

The petition of Archibald Mason, of Easthampton, for formal healing, was received, and referred to the Committee on Healing.

At ten minutes past six o'clock P.M., the Grand Lodge was closed in AMPLE FORM until Thursday, the 11th instant, then to meet at nine o'clock A.M., for the purpose of exemplifying the work and lectures of the Three Degrees. Prayer was offered by R.W. Rev. Charles H. Titus, as Grand Chaplain.

## GRAND LODGE OF INSTRUCTION.

THURSDAY, DECEMBER 11, A.L. 5873.

The Grand Lodge was opened, according to appointment, on Thursday, December 11, 1873, at nine o'clock A.M., in AMPLE FORM, with prayer by R.W. Rev. Charles H. Titus.

The Grand Master directed W. Cephas Brigham, Grand Lecturer, to organize a Grand Lodge of Instruction, and exemplify the work and lectures of the First Degree. In accordance with this order, a Grand Lodge of Instruction was organized by the Grand Marshal, as follows:—

W. CEPHAS BRIGHAM, Grand Lecturer . . . . .	Master.
W. CHARLES M. AVERY, Grand Lecturer . . . . .	Senior Warden.
W. E. DANA BANCROFT, Grand Lecturer . . . . .	Junior Warden.
R.W. DANIEL W. LAWRENCE . . . . .	Treasurer.
W. NATHANIEL GREENE . . . . .	Secretary.
REV. JOHN R. BLAND . . . . .	Chaplain.
BRO. LEONARD M. AVERELL . . . . .	Marshal.
BRO. JAMES M. GLEASON . . . . .	Senior Deacon.
BRO. LEONARD R. NICHOLS . . . . .	Junior Deacon.
BRO. JOHN T. KIMBALL . . . . .	Senior Steward.
BRO. BENJAMIN F. FREEMAN . . . . .	Junior Steward.
BRO. JOSHUA B. WARREN . . . . .	Inside Sentinel.
BRO. HOWARD M. DOW . . . . .	Organist.
BRO. BENJAMIN F. NOURSE . . . . .	Tyler.

The work and lectures of the First Degree were fully exemplified, when the Lodge was closed, and reorganized by order of the Grand Master, for the exemplification of

the work and lectures of the Second Degree, as follows:—

W. CHARLES M. AVERY, Grand Lecturer . . . . .	Master.
W. E. DANA BANCROFT, Grand Lecturer . . . . .	Senior Warden.
W. CEPHAS BRIGHAM, Grand Lecturer . . . . .	Junior Warden.

The remaining officers were the same as in the preceding degree.

The work and lectures of the Second Degree having been fully exemplified, at half-past one o'clock P.M. the Grand Lodge was called from labor to refreshment. About eight hundred Brethren gladly participated in the generous collation which had been provided in the banquet-room, by order of the Grand Master.

At half-past two o'clock P.M. the Grand Lodge resumed labor, and by direction of the Grand Master, a Grand Lodge of Instruction was organized for the exemplification of the work and lectures of the Third Degree, as follows:—

W. EDMUND DANA BANCROFT, Grand Lecturer . . . . .	Master.
W. CEPHAS BRIGHAM, Grand Lecturer . . . . .	Senior Warden.
W. CHARLES M. AVERY, Grand Lecturer . . . . .	Junior Warden.

The remaining officers were the same as in the preceding degrees.

The work and lectures of the Third Degree were fully exemplified, and the Lodge closed in due form.

The hymns used in the opening and closing ceremonies of each degree, and in the exemplification of the work of the several degrees, are recorded in the Proceedings of the Grand Lodge for December 15, 1870.

At thirty minutes past six o'clock P.M. the Grand Lodge was closed in AMPLE FORM, until the 30th instant, then to meet in this place, at four o'clock P.M., for the Installation of Grand Officers, and the celebration of the Feast of Saint John the Evangelist.

Prayer was offered by W. Rev. Joshua Young, Grand Chaplain.

A true abstract from the Records.

Attest:

CHARLES H. TITUS,

*Recording Grand Secretary.*

## STATED COMMUNICATION.

DECEMBER 30, A.L. 5873.

A STATED COMMUNICATION OF THE MOST WORSHIPFUL GRAND LODGE OF MASSACHUSETTS was held at Masonic Temple, Boston, on Wednesday, the thirtieth day of December, A.L. 5873, A.D. 1873, for the Installation of Grand Officers, and the celebration of the Feast of Saint John the Evangelist.

## PRESENT:

R. W. PERCIVAL LOWELL EVERETT . . . . .	Deputy Grand Master.
R. W. HENRY ENDICOTT . . . . .	Senior Grand Warden.
R. W. JOSEPH K. BAKER . . . . .	Junior Grand Warden.
R. W. JOHN McCLELLAN . . . . .	Grand Treasurer.
R. W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R. W. WILLIAM H. KENT . . . . .	D. D. G. Master, District No. 2.
R. W. CHARLES J. DANFORTH . . . . .	“ “ District No. 3.
R. W. JOSEPH S. HOWE . . . . .	“ “ District No. 6.
R. W. HENRY P. PERKINS . . . . .	“ “ District No. 7.
R. W. WILLIAM J. SAWIN . . . . .	“ “ District No. 10.
R. W. JOSEPH B. KNOX . . . . .	“ “ District No. 11.
R. W. GEORGE E. STACY . . . . .	“ “ District No. 12.
R. W. ABRAHAM H. HOWLAND, JR. . . . .	“ “ District No. 14.
R. W. EDWARD AVERY . . . . .	“ “ District No. 16.
R. W. SMITH B. HARRINGTON . . . . .	“ “ District No. 17.
W. REV. ALONZO H. QUINT, D. D. } W. REV. JOSHUA YOUNG }	Grand Chaplains.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
W. MOSES G. LYON . . . . .	Senior Grand Deacon.
W. JOHN VIALL . . . . .	Junior Grand Deacon.
W. JAMES H. BOUVÉ } W. JOHN F. NEWTON }	Junior Grand Stewards.

W. HENRY AUSTIN WHITNEY . . . . .	Grand Sword-Bearer.
W. LOVELL BICKNELL . . . . .	Grand Standard-Bearer.
W. JOHN M. RODOCANACHI } . . . . .	Grand Pursuivants.
W. DANIEL T. V. HUNTOON }	
W. E. DANA BANCROFT } . . . . .	Grand Lecturers.
W. CEPHAS BRIGHAM }	
W. CHARLES M. AVERY }	
BRO. JUSTUS P. WESTON, <i>as</i> . . . . .	Grand Organist.
BRO. BENJAMIN F. NOURSE, <i>as</i> . . . . .	Grand Tyler.

*PERMANENT MEMBERS.*

R. W. WINSLOW LEWIS . . . . .	Past Grand Master.
R. W. JOHN T. HEARD . . . . .	“ “ “
R. W. WILLIAM D. COOLIDGE . . . . .	“ “ “
R. W. CHARLES C. DAME . . . . .	“ “ “
R. W. WILLIAM S. GARDNER . . . . .	“ “ “
R. W. ABRAHAM A. DAME . . . . .	Past Deputy Grand Master.
R. W. CHARLES R. TRAIN . . . . .	“ “ “ “
R. W. NEWELL A. THOMPSON . . . . .	“ “ “ “
R. W. HENRY CHICKERING . . . . .	Past Grand Warden.
R. W. WILLIAM SUTTON . . . . .	“ “ “
R. W. SAMUEL P. OLIVER . . . . .	“ “ “
R. W. SAMUEL C. LAWRENCE . . . . .	“ “ “
R. W. PETER C. JONES . . . . .	“ “ “
R. W. WYZEMAN MARSHALL . . . . .	“ “ “
R. W. IVORY H. POPE . . . . .	“ “ “

*OF THE COMMITTEE ON CHARITY.*

R. W. ANDREW G. SMITH.	W. HENRY J. PARKER.
W. MARLBOROUGH WILLIAMS.	BRO. FRANK E. JONES.

Also the Masters, Wardens and Brethren of many subordinate Lodges.

The Grand Lodge was opened in DUE FORM, by the R. W. Deputy Grand Master, at four o'clock P. M., with prayer by W. Rev. Joshua Young, Junior Grand Chaplain, and singing. The GREAT LIGHT was opened by the Grand Marshal at the Gospel of Saint John the Evangelist.



The proxy of Bethesda Lodge, Valparaiso, Chili, S. A., in favor of Bro. T. G. Wadman, was presented, and he was recognized accordingly for the year ensuing.

The Grand Secretary presented the By-Laws of Hampden Lodge, of Springfield, for approval, and they were referred to the Committee on By-Laws.

The Committee on the Library submitted the following report, which was accepted, and ordered to be recorded.

#### REPORT OF COMMITTEE ON LIBRARY.

IN GRAND LODGE, Dec. 30, A.L. 5878.

The Committee on the Library report that they have been imbecile as to their duties. Their office has been a *sine-cure*. By *their* exertions not a single volume has been added, nor has the Bibliography of the Grand Lodge been increased; in short, they have been dormant, lethargic.

But, "*mirabile dictu*," while they have slumbered, there was an argus with his hundred eyes watching the interest and the development of the Library; and in the person of our Supreme Head, notwithstanding his pressing official duties, he has labored, "*mane nocteque*," so persistently, so efficaciously, that he has accumulated a collection unparalleled in its completeness as to Proceedings of Grand Bodies, and really wonderful; and the debt of gratitude to him cannot be expressed by an effort of the pen of your committee. Let "expressive silence muse his praise," and let all the Brethren visit our very enlarged collection, and say of him and his efforts, "*Si requires monumentum, circumspice*."

Our M.W. Grand Master is a true man. Take him for all in all we are sceptical if we shall ever meet his like again.

In behalf of the shadows of the Committee of the Library.

WINSLOW LEWIS.

The R.W. Deputy Grand Master having requested the Junior Past Grand Master, R.W. William S. Gardner, to install into his office the M.W. Grand Master, he assumed the Grand East, and appointed R.W. Brothers Winslow Lewis, John T. Heard, Charles C. Dame, Abraham A. Dame, Charles R. Train, and Newell A. Thompson, a committee to wait upon the Grand Master, and present him for installation.

The committee retired, attended by the Grand Deacons, the Grand Stewards, and the Grand Sword-Bearer, conducted by the Grand Marshal, and escorted the Grand Master to the Grand East, — the Brethren all rising, — and duly presented him for installation.

The R.W. Installing Officer congratulated the Grand Master upon the remarkable unanimity manifest in his re-election to the high and responsible office he had so well filled and honored during the past two years; and directed the committee to conduct him to the altar, there to receive the benefit of prayer, and be invested with his official obligation.

The Grand Master having been conducted to the altar, solemn prayer was offered in his behalf by the Senior Grand Chaplain, and he was duly invested with his official obligation. The remaining ceremonies of the installation were conducted in a most dignified and impressive manner by the Installing Officer.

The following Ancient Charge was given : —

“ Give me leave to seat you in this CHAIR, and to invest you with this BADGE of your office. This will silently admonish

you always to do justice to the cause of Masonry ; to consult, as the exalted rank you now hold demands of you, its real interests. It will instruct you to infuse into the many Lodges, of which you are now the Head, the true spirit of our Order. It will direct you to make wise regulations for the good government of the Fraternity ; to give due commendation to the worthy members of it ; and to rebuke those who act contrary to its laws.

“ I next deliver this EMBLEM OF THAT POWER with which you are now invested. Always make use of it for the good of our benevolent Institution.

“ To you are committed also those SACRED WRITINGS in which are to be found the sublime parts of our ancient mystery. In them are, likewise, most strongly inculcated the social and moral duties, without which no man can be a Mason. You will direct your Lodges to read, to study, and obey them.

“ Receive these tools of OPERATIVE MASONRY, which are to each of us the most expressive symbols. These will assist you, Most Worshipful, to reduce all rude matter into proper form ; to bring to due subjection irregular passions, and to circumscribe them by harmony, order, and duty.

“ And, lastly, I present to you the BOOK OF CONSTITUTIONS, in which are contained the *rules* and *orders* made for the good government of the Society ; and the *Charges*, which show its nature, its wisdom, and its utility. With this book, Most Worshipful, you will direct your Lodges to make themselves well acquainted,— a work, in all its parts, worthy the attention of men the most enlightened and judicious.

“ You are now, Most Worshipful, at the head of an Order which is calculated to unite men by true friendship ; to extend benevolence, and to promote virtue. And give me leave to say, that the honor with which you are invested is not un-

worthy of a man of the highest rank, or most distinguished abilities. Permit me, also, to remind you that your faithful attention to the duties of your office, and acceptable discharge of them, will render you of great benefit to one of the most liberal Institutions upon earth.

“May you do honor to your exalted station ; and long enjoy the highest respect and best wishes of all the Fraternity.”

A procession was formed in due order, and the M.W Grand Master saluted, in accordance with the ancient usages of the Craft and of this Grand Lodge.

Proclamation was made by the Grand Marshal in the words following :—

“In the name of the Most Worshipful Grand Lodge of the Commonwealth of Massachusetts, I proclaim Most Worshipful Sereno Dwight Nickerson Grand Master of Masons in Massachusetts. And may God Almighty bless him in the government of the Craft, and us in him. This proclamation is made from the EAST, the WEST, the SOUTH. ONCE, TWICE, THRICE. All interested will take due notice and govern themselves accordingly.”

The Grand Master arose from the Oriental Chair, and striking one blow with the gavel, being uncovered, pronounced this invocation :—

“May the Grand Architect of the Universe pour down his blessings on this Society, and enable me to discharge the great trust reposed in me, to the honor of his name and the Royal Art. And may there never be wanting such to fill the Chair, who shall promote Masonry and the good of mankind so long as the world endureth. Amen.”

Prayer was again offered by the Senior Grand Chaplain.

The following words, sung by the Adelphi Quartette of this city, consisting of Brothers Henry Gates, G. W. Want, Charles H. Webb and George R. Titus, were rendered with much taste and skill:—

GRAND MASTER.

“ To Him who rules be homage paid,  
 Where hearts with voice unite;  
 To Him we bring fraternal aid,  
 Who guides in solemn rite.  
 Come, Brothers, bound by kindly ties,  
 Your notes harmonious bring;  
 While acts of generous sacrifice,  
 In thoughts of love we sing.

“ As days and years roll silent by,  
 As time's sad changes rise,  
 No doubt shall dim the trusting eye,  
 Where rule the good and wise.  
 To Him who rules be homage paid,  
 Where hearts with voice unite;  
 Till life shall cease, and time shall fade,  
 We'll bring our solemn plight.”

The Grand Master proceeded to install the Grand Wardens.

R.W. William T. Grammer having been duly installed into the office of Senior Grand Warden, and R.W. Charles G. Reed into the office of Junior Grand Warden, proclamation thereof was made in the words following:—

“ I am directed by the Most Worshipful Grand Master to proclaim, and I do hereby proclaim, that the Right Worshipful Grand Wardens of this Grand Lodge have been duly installed into their respective stations. This proclamation is made from

the EAST, the WEST, the SOUTH. ONCE, TWICE, THRICE. The Craft will take due notice and govern themselves accordingly."

After each of the Grand Wardens was installed the words following were sung:—

**SENIOR GRAND WARDEN.**

"In the West see the Warden with Level in hand,  
The Master to aid, and obey his command;  
We'll aid him with freedom, with fervor and zeal,  
And help him his duties and trust to fulfil."

**JUNIOR GRAND WARDEN.**

"In the South see the Warden by Plumb stand upright,  
Who watches the sun, and takes note of his flight;  
We'll aid him with freedom, with fervor and zeal,  
And help him his duties and trust to fulfil."

The Grand Master installed into their respective stations, R.W. John McClellan, Grand Treasurer, and R.W. Charles H. Titus, Recording Grand Secretary, in AMPLE FORM.

The following appointments were announced by the Grand Master:—

R.W. PERCIVAL LOWELL EVERETT, Boston,	Deputy Grand Master.
W. GEORGE P. SANGER, Cambridge	Corresponding Grand Secretary.
W. WILLIAM T. R. MARVIN, Boston	D.D.G. Master, District No. 1.
R.W. WILLIAM H. KENT, Charlestown	" " District No. 2.
R.W. CHARLES J. DANFORTH, Boston	" " District No. 3.
R.W. CHARLES A. WELCH, Waltham	" " District No. 4.
W. GEORGE F. BREED, Lynn	" " District No. 5.
R.W. JOSEPH S. HOWE, Methuen	" " District No. 6.
R.W. HENRY P. PERKINS, Lowell	" " District No. 7.
W. BOWDOIN S. PARKER, Greenfield	" " District No. 8.
R.W. DANIEL UPTON, South Adams	" " District No. 9.
R.W. WILLIAM J. SAWIN, Chicopee Falls	" " District No. 10.
R.W. JOSEPH B. KNOX, Worcester	" " District No. 11.
R.W. GEORGE E. STACY, Milford	" " District No. 12.

W. GEORGE L. RHOADS, Norwood . . . . .	D.D.G. Master, District No. 13.
R.W. ABRAHAM H. HOWLAND, JR., New Bedford . . . . .	“ “ District No. 14.
W. JOHN W. ATWOOD, Provincetown . . . . .	“ “ District No. 15.
R.W. EDWARD AVERY, Braintree . . . . .	“ “ District No. 16.
R.W. SMITH B. HARRINGTON, Medford . . . . .	“ “ District No. 17.
R.W. JOHN WETHERBEE, Warren . . . . .	“ “ District No. 18.
R.W. H. PLUNKET BOURCHIER, Val- paraiso . . . . .	“ “ for Chili, S. A.
R.W. ITHAMAR B. EAMES, Shanghai . . . . .	“ “ for China.
W. REV. ALONZO H. QUINT, D.D. New Bedford . . . . .	} Grand Chaplains.
W. REV. JOSHUA YOUNG, Fall River . . . . .	
W. WILLIAM H. CHESSMAN, Boston . . . . .	Grand Marshal.
W. MOSES G. LYON, Fitchburg . . . . .	Senior Grand Deacon.
W. JOHN VIALI, Somerville . . . . .	Junior Grand Deacon.
W. ATWELL F. WRIGHT, Lowell . . . . .	Senior Grand Steward.
W. JAMES H. BOUVÉ, Cohasset } . . . . .	} Junior Grand Stewards.
W. HENRY A. BROWN, Ayer } . . . . .	
W. JOHN F. NEWTON, Boston . . . . .	Grand Sword-Bearer.
W. HENRY AUSTIN WHITNEY, Boston . . . . .	Grand Standard-Bearer.
W. LOVELL BICKNELL, East Weymouth . . . . .	} Grand Pursuivants.
W. JOHN M. RODOCANACHI, Boston } . . . . .	
W. DANIEL T. V. HUNTOON, Canton } . . . . .	
W. E. DANA BANCROFT, Ayer . . . . .	} Grand Lecturers.
W. CEPHAS BRIGHAM, Auburndale } . . . . .	
W. CHARLES M. AVERY, Chelsea . . . . .	
BRO. HOWARD M. DOW, Boston . . . . .	Grand Organist.
BRO. BENJAMIN F. NOURSE, Cambridge . . . . .	Grand Tyler.

COMMITTEE ON LIBRARY.

R.W. WINSLOW LEWIS.	R.W. CHARLES LEVI WOODBURY.
R.W. WENDELL T. DAVIS.	

COMMITTEE ON CHARITY.

W. HENRY G. FAY.	W. NATHANIEL GREENE.
W. MARLBOROUGH WILLIAMS.	W. HENRY J. PARKER.
BRO. FRANK E. JONES.	

COMMITTEE ON RETURNS.

R.W. ANDREW G. SMITH.	W. WOOSTER B. MATHEW.
R.W. R. MONTGOMERY FIELD.	W. SAMUEL WELLS.
W. SAMUEL A. B. BRAGG.	

The Grand Master installed the following appointed officers into their respective stations:—

R.W. PERCIVAL LOWELL EVERETT . . . . .	Deputy Grand Master.
W. GEORGE P. SANGER . . . . .	Corresponding Grand Secretary.
W. WILLIAM T. R. MARVIN . . . . .	D.D.G. Master, District No. 1.
R.W. WILLIAM H. KENT . . . . .	“ “ District No. 2.
R.W. CHARLES J. DANFORTH . . . . .	“ “ District No. 3.
W. GEORGE F. BREED . . . . .	“ “ District No. 5.
R.W. JOSEPH S. HOWE . . . . .	“ “ District No. 6.
R.W. HENRY P. PERKINS . . . . .	“ “ District No. 7.
R.W. BOWDOIN S. PARKER . . . . .	“ “ District No. 8.
R.W. WILLIAM J. SAWIN . . . . .	“ “ District No. 10.
R.W. JOSEPH B. KNOX . . . . .	“ “ District No. 11.
R.W. GEORGE E. STACY . . . . .	“ “ District No. 12.
W. GEORGE L. RHOADS . . . . .	“ “ District No. 13.
R.W. ABRAHAM H. HOWLAND, JR. . . . .	“ “ District No. 14.
W. JOHN W. ATWOOD . . . . .	“ “ District No. 15.
R.W. SMITH B. HARRINGTON . . . . .	“ “ District No. 17.
W. E. DANA BANCROFT	} . . . . . Grand Lecturers.
W. CEPHAS BRIGHAM	
W. CHARLES M. AVERY	

The Deputy Grand Master installed the following-named Brethren into the stations to which they had been appointed:—

W. REV. ALONZO H. QUINT, D.D.	} . . . . .	Grand Chaplains.
W. REV. JOSHUA YOUNG		
W. WILLIAM H. CHESSMAN . . . . .		Grand Marshal.
W. MOSES G. LYON . . . . .		Senior Grand Deacon.
W. JOHN VIALL . . . . .		Junior Grand Deacon.
W. ATWELL F. WRIGHT . . . . .		Senior Grand Steward.
W. JAMES H. BOUVÉ	} . . . . .	Junior Grand Stewards.
W. HENRY A. BROWN		
W. JOHN F. NEWTON		
W. HENRY AUSTIN WHITNEY . . . . .		Grand Sword-Bearer.
W. LOVELL BICKNELL . . . . .		Grand Standard-Bearer.
W. JOHN M. RODOCANACHI	} . . . . .	Grand Pursuivants.
W. DANIEL T. V. HUNTOON		
BRO. BENJAMIN F. NOURSE . . . . .		Grand Tyler.



Proclamation was made by the Grand Marshal in these words : —

“ I am directed by the Most Worshipful Grand Master to proclaim, and I do hereby proclaim, that the Most Worshipful Grand Lodge of Massachusetts has been duly organized for the ensuing year, and is now ready for the transaction of such business as shall legally come before it. This proclamation is made from the EAST, the WEST, the SOUTH. ONCE, TWICE, THRICE. The Craft will take due notice thereof and govern themselves accordingly.”

The Grand Master addressed the Grand Lodge in a few well-chosen words, expressing his sense of obligation to the Brethren, and his gratification at the present flourishing condition of the Fraternity throughout the jurisdiction.

On motion of R.W. Edward Avery it was *Voted*, That the Annual Report of the Grand Master, submitted December 10th, be referred to a committee. R.W. Bros. Edward Avery, Samuel C. Lawrence and Newell A. Thompson were appointed the committee.

R.W. Winslow Lewis submitted the following report : —

**RESOLUTIONS ON THE DEATH OF PAST GRAND MASTER  
BT. REV. GEORGE M. RANDALL, D.D.**

IN GRAND LODGE, Dec. 30, 1873.

The committee appointed to prepare resolutions on the death of Past Grand Master, R.W. George M. Randall, would respectfully submit the following report : —

As the public journals, the ecclesiastical and Masonic publications, have paid their deserved tribute to his great worth, and our Grand Master has added, with great feeling, his appreciation of the eminent ability of our departed Brother, it only remains to the committee to propose suitable resolutions indicative of the love and respect entertained by this Grand Lodge, and their deep-felt regret at the departure of their Past Grand Master and loved Brother, the Rt. Rev. George M. Randall, D.D., Bishop of Colorado, New Mexico and Wyoming; one who, having attained his high hierarchical dignity, still kept warm his attachment and devotion to our Institution; whose worth was appreciated by the Grand Lodge of Colorado, who tenderly watched his remains, and publicly expressed their sentiments of love and respect.

We shall never forget his noble address, at the banquet of 1871, on the "immortality of Freemasonry."

*Resolved*, That the close of such a life is most deeply felt and deplored, particularly in this jurisdiction over which he had presided with such efficiency; yet, in our grief, there comes to our hearts a solemn joy that such an end has rounded and made perfect the story of such a life.

*Resolved*, That we bear our testimony to his faithfulness and great executive ability as our Grand Master, to his high characteristics as a man, a Brother, a Christian; and that there is nothing to mar the estimate or dim the lustre of his character.

*Resolved*, That he has left to us his bright name and fame to add to the galaxy of those stars which have irradiated our Masonic firmament.

*Resolved*, That we tender to the family our warmest, deepest sympathies in this bereavement. May they be sustained by the influences of the teachings of the departed, and by the assurance that a lasting reunion awaits them hereafter.

WINSLOW LEWIS,  
Committee.

The resolutions were adopted by a unanimous vote, and the Grand Secretary was instructed to transmit a copy of the same to the family of our deceased Brother.

On motion of R.W. Winslow Lewis, it was *Voted, unanimously*, That the thanks of this Grand Lodge be tendered to the Grand Lodge of Colorado, for the kind attentions and generous sympathy shown by them to our deceased Past Grand Master, Rt. Rev. George M. Randall, D.D., Bishop of Colorado, with the fullest assurance that their Brotherly kindness in this regard is gratefully appreciated by us.

The Committee on Charity submitted their Annual Report, which was accepted, and the recommendation, that five hundred dollars be appropriated for charitable purposes, was adopted.

#### REPORT OF COMMITTEE ON CHARITY.

IN GRAND LODGE,  
BOSTON, Dec. 30, 1873.

*The Committee on Charity,*

*In account with Grand Lodge.*

CREDIT.	
Balance from last year . . . . .	\$146.83
Received from Grand Treasurer . . . . .	1,392.50
Donation returned by Bro. Robt. McDonald . . . . .	10.00
	\$1,549.33
PAYMENTS.	
Railroad fares . . . . .	\$83.75
Funeral expenses . . . . .	157.00
Donations to 25 widows and families . . . . .	765.00
Donations to 30 Brethren . . . . .	515.00
Telegrams and postage . . . . .	4.00
Balance on hand . . . . .	24.58
	\$1,549.33

The committee recommend an appropriation of five hundred dollars for charity purposes.

All of which is respectfully submitted.

For the Committee,

ANDREW G. SMITH,

*Chairman.*

The Recording Grand Secretary submitted the following reports, which were accepted and ordered to be recorded.

#### REPORTS OF RECORDING GRAND SECRETARY.

IN GRAND LODGE, Dec. 30, 1873.

The following Lodges do not appear to have been represented during the past year:—

ACACIA.	HOWARD.	PAUL DEAN.
ADAMS.	HUNTINGTON.	PHILANTHROPIC.
ALFRED BAYLIES.	JAMES OTIS.	PIONEER.
AMITY.	JERUSALEM.	PURITAN.
ASHLER.	JOHN CUTLER.	QUINEBAUG.
BETHEL.	KING PHILIP.	SAINT JAMES.
CHARLES RIVER.	MAY FLOWER.	SOCIAL HARMONY.
DE WITT CLINTON.	MOSAIC.	THOMAS.
EVENING STAR.	MOUNT HOLYOKE.	TYRIAN.
FAITH.	MOUNT TOM.	UNION (Nantucket).
FRANKLIN.	MOUNT ZION.	UNITED BRETHREN.
HAMPSHIRE.	PACIFIC.	VERNON.
HARMONY.		

The latest printed Proceedings of the following Grand Lodges have been received at the office of the Recording Grand Secretary during the past year:—

ALABAMA.	KANSAS.	NORTH CAROLINA.
ARKANSAS.	KENTUCKY.	NOVA SCOTIA.
BRAZIL.	LOUISIANA.	OHIO.
BRITISH AMERICA.	MAINE.	OREGON.
CALIFORNIA.	MARYLAND.	PENNSYLVANIA.
CANADA.	MICHIGAN.	QUEBEC.
COLORADO.	MINNESOTA.	RHODE ISLAND.
CONNECTICUT.	MISSISSIPPI.	SOUTH CAROLINA.
DISTRICT OF COLUMBIA.	MISSOURI.	TENNESSEE.
ENGLAND.	MONTANA.	TEXAS.
FLORIDA.	NEBRASKA.	UTAH.
FRANCE.	NETHERLANDS.	VERMONT.
GEORGIA.	NEVADA.	VIRGINIA.
IDAHO.	NEW BRUNSWICK.	WASHING'N TERRITORY.
ILLINOIS.	NEW HAMPSHIRE.	WEST VIRGINIA.
INDIANA.	NEW JERSEY.	WISCONSIN.
IOWA.	NEW YORK.	

Charters have been executed for the following Lodges during the past year:—

<i>Lodges.</i>	<i>Location.</i>	<i>Date of Precedence.</i>	<i>Date of Charter.</i>
SAINT MARTIN'S . . . . .	Chatham .	Jan. 19, 1872.	March 12, 1873.
CHARLES A. WELCH . . . . .	Maynard .	March 1, 1872.	March 12, 1873.
CHARLES H. TITUS . . . . .	Taunton .	March 15, 1872.	March 12, 1873.
BAY STATE . . . . .	Montague .	Sept. 12, 1872.	Sept. 10, 1873.
ATHOL . . . . .	Athol . .	Sept. 12, 1872.	Sept. 10, 1873.
CONCORDIA . . . . .	Fairhaven .	Dec. 12, 1872.	Dec. 10, 1873.

Diplomas have been issued from the office of the Recording Grand Secretary during the past year, as follows:—

	<i>Master Masons.</i>	<i>Past Masters.</i>
District No. 1 . . . . .	93 . . . . .	5
“ No. 2 . . . . .	72 . . . . .	2
“ No. 8 . . . . .	130 . . . . .	9
“ No. 4 . . . . .	111 . . . . .	0
“ No. 5 . . . . .	123 . . . . .	0
“ No. 6 . . . . .	111 . . . . .	8
“ No. 7 . . . . .	170 . . . . .	25
“ No. 8 . . . . .	79 . . . . .	12
“ No. 9 . . . . .	87 . . . . .	5

District No. 10 . . . . .	96 . . . . .	4
“ No. 11 . . . . .	110 . . . . .	0
“ No. 12 . . . . .	88 . . . . .	7
“ No. 13 . . . . .	121 . . . . .	10
“ No. 14 . . . . .	95 . . . . .	9
“ No. 15 . . . . .	62 . . . . .	0
“ No. 16 . . . . .	95 . . . . .	7
“ No. 17 . . . . .	79 . . . . .	17
“ No. 18 . . . . .	125 . . . . .	3
Chili District . . . . .	20 . . . . .	3
China District . . . . .	12 . . . . .	2
	1,879	128

CHARLES H. TITUS,  
*Recording Grand Secretary.*

The Grand Master read the following address in relation to our late Brother

R.W. CHARLES W. MOORE.

Few members of the Fraternity, in this or any other country, have ever been so generally known or so highly respected by the Brotherhood, as R.W. Charles W. Moore. His long Masonic life, his faithful service in almost every office in Grand and subordinate Bodies of every branch of the Order, his able, vigorous, persistent and successful defence of our principles and our rights against the mad fury of Anti-Masonic folly and demagogism, his publications illustrative of our ritual, and his editorship for a whole generation of the first exclusively Masonic periodical ever published,— all these services have made his name as familiar as household words to Masons everywhere, and wherever it has been known it has been respected and honored. His opinion was constantly sought in regard to questions of Masonic law and practice, and his conclusions were regarded as final. His life-long experience furnished reasons and precedents, his ripe and mature judgment weighed

and balanced arguments, and his clear and forcible statement carried conviction to every mind. Never again shall we listen to his earnest injunction to stand by the ancient landmarks. Never again shall we apply to him for counsel and advice. We have reverently deposited his body in the house appointed for all living; but his spirit we trust has been received into the Celestial Lodge above, with the welcome: "Well done, good and faithful servant!"

Charles Whitlock Moore was born in Boston, on the 29th of March, 1801. Little is known of his parents; but the record in the family Bible informs us that his father held a responsible position in the household of King George the Third; that he came to this country towards the close of the last century and opened a music store in Boston. The son was apprenticed to the printer's trade; and the senior editor of the "Boston Post" relates that while they were boys together in the office of the brother of the latter in Haverhill, Mass., an unfair and ungenerous attack was made upon the narrator by one his superior in age and position; that Brother Moore came to the rescue and most vigorously defended his fellow apprentice and room-mate, and from that time until Brother Moore's death a most friendly feeling subsisted between them. This little incident would indicate that, even at that early age, Brother Moore was possessed of that love of justice and that sturdy zeal in the defence of right, which prompted him to do such good service in the cause of Masonry when he had arrived at manhood.

In my remarks in regard to him at the Annual Communication of the Grand Lodge, on the 10th inst., I related the facts in regard to his official connection with this Body, and I propose at this time to recite the other principal incidents in his Masonic history, gathering them from his Address on the occasion of the celebration of the fiftieth anniversary of his mem-

bership in St. Andrew's Lodge, and from R.W. Brother John T. Heard's History of Columbian Lodge.

In February, 1822, he applied for initiation in Massachusetts Lodge, then, as now, standing third in the list of Boston Lodges. He was accepted, and would have been received on the evening of his coming of age, but for business engagements which called him to the State of Maine. With the consent of Massachusetts Lodge he was admitted in Kennebec Lodge, of Hallowell, in May following, and was raised to the sublime degree of Master Mason on the evening of the 12th of June. He returned to Boston in July, and on the 10th of October was admitted to membership in St. Andrew's Lodge.

"In 1825," says Brother Moore, "I established what was the first Masonic newspaper, not only in Boston, but in the world, — the 'Masonic Mirror,' — in which, to the best of my ability, I fought the battle of Masonry against Anti-Masonry from that year up to 1834, and sustained it subsequently till 1841, in the Masonic Department of another paper. In November of the latter year I started the 'Freemason's Magazine,' as an *exclusively* Masonic publication, and the only one then in the world based on that principle." It was continued without interruption until his death.

In the year of his admission to St. Andrew's Lodge, 1822, Brother David Parker was its Worshipful Master. "On the 12th of November of that year," says Brother Moore, "at the election of officers, Brother Parker, in making up his appointments, did me the honor to invest me with the jewel of one of the subordinate officers of the Lodge, I having then been a Mason but six months. I look back with a grateful pride upon that appointment as the first step of a long career of official duties; for, from that time to the present, a long half century of Masonic life, I have no recollection of ever having been free



from official duties and responsibilities in some one or more of the various divisions or branches of our Institution."

He was elected Master of St. Andrew's Lodge by a unanimous ballot in November, 1832, and re-elected November, 1833, but having, in December following, been elected Recording Grand Secretary of the Grand Lodge, he was under the necessity of resigning the office of Master—the two offices being incompatible. He was, however, the same evening, elected Secretary of St. Andrew's Lodge, which place he held for sixteen years, when he resigned.

"In 1826, that remarkable and most groundless persecution, known as the 'Anti-Masonic Excitement,' broke out in the western part of the State of New York, and speedily spread itself over all the neighboring States. In 1830 and 1831 it raged with unmitigated violence and virulence in Massachusetts. Here, as elsewhere, it was carried into all the relations of social life; the ties of kinship and of friendship were rudely severed; the springs of sympathy were dried up; confidence between man and man was destroyed; the dark demon of persecution ran riot throughout the length and breadth of the land; members of the Masonic Institution were broken up in their business, denied the lawful exercise of their civil franchise, driven with ignominy from all public offices, from the jury-box and from the churches; subjected to insult, injury and contumely, in their daily walks, hunted down as felons, and only saved at times from personal violence, through the cowardice of their wicked persecutors. It was at this time, and when mercilessly beset and assailed by their infuriate foes, that the Grand Lodge, through the expiration of its lease, was required to vacate the rooms it had occupied for some years previously in one of the public buildings of the city. It determined, therefore, to erect a Masonic edifice of its own. For this pur-

pose it purchased the land on which the old Masonic Temple, on the corner of Temple Place, now stands, and immediately commenced the building. By its Act of Incorporation, granted in 1816, the Grand Lodge was authorized to hold real estate not exceeding the value of twenty thousand dollars, and personal estate not exceeding the value of sixty thousand dollars."

Anticipating no difficulty in obtaining a modification of the charter reversing the proportions named, the Grand Lodge went on with the building, and in March, 1831, petitioned the Legislature accordingly. "The petition was immediately attacked in violent and abusive language by the Anti-Masonic members of the House, but was finally referred to the Committee on the Judiciary. The committee made their report, at the end of the session, in favor, as was expected, of the petition of the Grand Lodge. After a stormy debate, the report was rejected by a vote of one hundred and twenty-eight in the affirmative, to one hundred and thirty-three in the negative. A motion to reconsider was lost on the following day, and the Grand Lodge was left without its remedy. It had undeniably exceeded its corporate powers, and had thereby endangered its property."

Remonstrances and petitions were prepared in great numbers, to be presented to the Legislature in case the Grand Lodge renewed its petition at the session of 1832, as was expected. But in this our enemies were disappointed; no action was taken.

"The year 1833 was one of great anxiety to the Grand Lodge. It had gone on with and completed its new Temple; the Legislature was to reassemble in January; the Grand Lodge had exceeded its corporate powers, and its property was still in danger. The inquisitorial committee, so pertinaciously asked for by its enemies, would then probably be appointed. Before that committee, the leading Masons of the State would,

undoubtedly, be summoned; an oath would be proposed which they would not take; questions be put to them which they could not and would not answer. The only alternative was imprisonment!"

With few exceptions, the leading Masons in the city were prepared for this; others were not. All naturally desired to avoid the issue, if it could be done without dishonor. How was this to be accomplished?

Councils and extra meetings of the Grand Lodge were held, various propositions were submitted, debated, and rejected. On the 20th of December (eleven days before the assembling of the Legislature), nothing had been decided upon. The committee, appointed at a previous meeting, reported that they had not been able to agree upon any course which they could recommend as free from objection, and they were discharged.

Thereupon Brother Moore moved "that a committee be appointed to consider the expediency of surrendering the Act of Incorporation of the Grand Lodge, and report at the next meeting."

The members of the Grand Lodge were not disposed to surrender anything. Their temper had been sorely tried, and was now decidedly above fever heat.

The resolution was adopted, and the following named Brethren were appointed as the committee: R.W. Brothers Francis J. Oliver, Augustus Peabody, Joseph Baker, John Soley, and Charles W. Moore; all being among the ablest, and the first four among the oldest members of the Grand Lodge.

On the 27th of December the committee reported recommending the surrender of the Charter, and the presentation to the Legislature of a Memorial which Brother Moore had prepared. Both the recommendation and the Memorial were

adopted by a unanimous vote of the Grand Lodge, without amendment.

The memorial was presented to the Legislature by the Hon. Stephen White, of Boston, on the first day of the session. "The surrender was accepted. The authority of the Legislature over the Grand Lodge was at an end; the property of the latter was secure, and the Fraternity of the whole Commonwealth could now sit down under 'its own vine and fig-tree,' regardless alike of legislative interference and of Anti-Masonic malice and impertinence."

In the mean time the Masonic Temple had been conveyed to Brother Robert G. Shaw, an honorable and honored merchant of Boston, who, after the storm had passed, transferred it to Trustees for the benefit of the Grand Lodge.

It has been well said that "the 'Declaration' of 1831, the 'Memorial' of 1833, — both written by the same hand, — and the triumphant acquittal on a charge of libel, in the same year, of the author of these celebrated documents, were the three blows which killed Anti-Masonry in Massachusetts, and redeemed the Masonic Institution from seven years of obloquy and unparalleled opposition."

From the History of Columbian Lodge, by R.W. Brother John T. Heard, we gather the principal facts of Brother Moore's Masonic life, as they were obtained from his own lips. In 1825, he was made a Royal Arch Mason in St. Andrew's Chapter, and having filled most of the offices in that Body, he was, in 1840, chosen its High Priest. He was subsequently elected Grand High Priest of the Grand Chapter, in which he had previously sustained nearly all of the subordinate offices, including that of Grand Lecturer. He was made a Knight Templar in Boston Encampment in 1830, and was its Grand Commander in 1837. He was afterwards Grand Commander of the De

Molay Encampment, of Boston. In 1841 he served as Grand Master of the Grand Encampment of Massachusetts and Rhode Island. In 1832 he received the Royal and Select Masters' degrees in Boston Council, over which he presided for ten or twelve years. The Thirty-third Degree of the Scottish Rite was conferred upon him Nov. 13, 1844, and he afterwards served as the Grand Secretary General of the Supreme Council for the Northern Jurisdiction of the U. S. A. He held various offices in the General Grand Encampment of the United States, and was, for a time, its third officer. He was Secretary of the Board of Trustees of the Grand Charity Fund for sixteen years, and afterwards of the Board of Trustees of the Masonic Temple. "In short," says Brother Heard, "he has filled nearly every office in a Lodge, Chapter and Encampment, holding each several years. He has rarely failed to occupy less than three or four, and frequently five or six official stations at the same time."

The funeral obsequies of our deceased Brother, on Tuesday, the sixteenth instant, at Emmanuel Church, in this city, were attended by a large number of the Fraternity, and were deeply solemn and impressive.

The following officers and permanent members of the Grand Lodge were present:—

M. W. SERENO DWIGHT NICKERSON . . . . .	Grand Master.
R. W. PERCIVAL L. EVERETT . . . . .	Deputy Grand Master.
R. W. HENRY ENDICOTT . . . . .	Senior Grand Warden.
R. W. WINSLOW LEWIS . . . . .	Past Grand Master.
R. W. JOHN T. HEARD . . . . .	" " "
R. W. WILLIAM D. COOLIDGE . . . . .	" " "
R. W. WILLIAM PARKMAN . . . . .	" " "
R. W. CHARLES C. DAME . . . . .	" " "
R. W. WILLIAM S. GARDNER . . . . .	" " "

R. W. REV. E. M. P. WELLS . . . .	Past Deputy Grand Master.
R. W. LUCIUS R. PAIGE . . . . .	“ “ “ “
R. W. CHARLES R. TRAIN . . . . .	“ “ “ “
R. W. G. WASHINGTON WARREN . . . .	“ “ “ “
R. W. MARSHALL P. WILDER . . . . .	“ “ “ “
R. W. NEWELL A. THOMPSON . . . . .	“ “ “ “
R. W. CHARLES LEVI WOODBURY . . . .	“ “ “ “
R. W. WILLIAM W. BAKER . . . . .	Past Grand Warden.
R. W. WILLIAM SUTTON . . . . .	“ “ “
R. W. SAMUEL P. OLIVER . . . . .	“ “ “
R. W. SAMUEL C. LAWRENCE . . . . .	“ “ “
R. W. JOHN FLINT . . . . .	“ “ “
R. W. ISAAC H. WRIGHT . . . . .	“ “ “
R. W. PETER C. JONES . . . . .	“ “ “
R. W. WYZEMAN MARSHALL . . . . .	“ “ “
R. W. IVORY H. POPE . . . . .	“ “ “
R. W. TRACY P. CHEEVER . . . . .	“ “ “
R. W. JOHN McCLELLAN . . . . .	Grand Treasurer.
R. W. CHARLES H. TITUS . . . . .	Recording Grand Secretary.
R. W. R. MONTGOMERY FIELD . . . . .	D. D. G. Master, District No. 1.
W. WILLIAM H. CHESSMAN . . . . .	Grand Marshal.
W. MOSES G. LYON . . . . .	Senior Grand Deacon.
W. JOHN VIALI . . . . .	Junior Grand Deacon.
W. JOHN F. NEWTON . . . . .	Junior Grand Steward.
W. HENRY A. WHITNEY . . . . .	Grand Sword-Bearer.
W. LOVELL BICKNELL . . . . .	Grand Standard-Bearer.
W. JOHN M. RODOCANACHI . . . . .	Grand Pursuivant.
W. E. DANA BANCROFT . . . . .	Grand Lecturer.
W. HOCUM HOSFORD . . . . .	Of the Auditing Committee.
R. W. ANDREW G. SMITH . . . . .	Of the Committee on Charity.
W. HENRY J. PARKER . . . . .	“ “ “ “ “

The following Brethren acted as Pall-Bearers :—

M. W. SERENO D. NICKERSON . . . .	Grand Master.
R. W. JOSIAH H. DRUMMOND . . . . .	P. G. Master Grand Lodge of Ma.
R. W. THOMAS A. DOYLE . . . . .	P. G. Master Grand Lodge of R. I.
R. W. JOHN T. HEARD . . . . .	Past Grand Master.
R. W. CHARLES C. DAME . . . . .	“ “ “
R. W. WILLIAM S. GARDNER . . . . .	“ “ “
R. W. WILLIAM W. BAKER . . . . .	Past Grand Warden.
R. W. SAMUEL P. OLIVER . . . . .	“ “ “
W. WILLIAM D. STRATTON . . . . .	Past Grand Marshal.
W. JOEL JOEL . . . . .	Master Charles W. Moore Lodge.

The religious services with the family, at his late residence, 118 West Concord Street, were conducted by R.W. Rev. Charles H. Titus, who had made daily visits at his residence during his sickness.

The Burial Service of the Protestant Episcopal Church was conducted at the church by

REV. BRO. THOMAS R. LAMBERT, D.D., rector of St. John's Church, Charlestown, Past Grand Chaplain.

R.W. REV. E. M. P. WELLS, D.D., rector of St. Stephen's Church, Boston, Past Deputy Grand Master.

REV. BRO. JOSEPH H. CLINCH, Chaplain House of Correction, Past Grand Chaplain.

REV. BRO. JOHN T. BURRILL, rector of St. Luke's Church, Chelsea.

The remains were conveyed to Mount Auburn, and interred in the family lot; the service at the grave being conducted by R.W. Rev. Charles H. Titus.

I have caused the marble bust of Bro. Moore, which is placed near the station he so long occupied in the Grand Lodge, to be suitably draped, and the words *IN MEMORIAM* to be inscribed thereon.

The Grand Master informed the Brethren that he had requested R.W. Charles C. Dame, Past Grand Master, to prepare resolutions upon the death of R.W. Brother Moore.

R.W. Bro. Dame submitted the following

RESOLUTIONS UPON THE DEATH OF R.W. CHARLES W. MOORE.

IN GRAND LODGE, December 30, 1878.

The committee appointed to prepare resolutions on the death of R.W. Brother Charles W. Moore respectfully submits the following:—

Whereas, by the death of R.W. Brother Charles W. Moore, this Grand Lodge is called to mourn the loss of one of its venerable and distinguished members, whose labors, for nearly half a century, have been so interwoven with its interests as to have become a prominent part of its history; whose devoted and unswerving attachment to our Institution during his whole life has endeared him to his Brethren; and whose wisdom and ability have identified him with the Masonic history of the world, therefore,

*Resolved*, That while our hearts are filled with sadness at the death of one who has been so long and so successfully associated with this Grand Lodge, we find consolation in contemplating the scenes of his well-spent life, the correctness of his views, the firmness of his purpose, the zeal of his labors, the strength of his attachment, and the wisdom and ability with which he applied himself to the cause of Masonry.

*Resolved*, That we hold in grateful remembrance his untiring efforts in upholding the principles of our Order, and in protecting the interests and sustaining the honor and dignity of this Grand Lodge in its days of trial and adversity.

*Resolved*, That the purity of his character, the sincerity of his motives, and the course of his whole life make him a bright example of the good citizen, the true man, and the consistent Christian.

*Resolved*, That the teachings of our beloved Brother, both by precept and example, will continue as a beacon light to direct the steps of our future course.

CHARLES C. DAME,

*Committee.*

The resolutions were adopted by a unanimous vote, and the Grand Secretary was instructed to furnish a copy of the same to the family of our deceased Brother.

The Grand Master read the following

LETTER FROM PAST GRAND MASTER R.W. JOHN T. HEARD.

BOSTON, December 30, 1873.

MOST WORSHIPFUL:— I beg to submit to you, for record, the accompanying list of Chaplains of this Grand Lodge. In



connection with the name of each Chaplain are given his denominational standing, his term of service in Grand Lodge, his place of residence, and a sketch of his life. The circumstances which led to this compilation I will briefly state.

A few days before the sickness of Brother Charles W. Moore, which terminated in his death, I was engaged in the preparation of an article intended for the January number of his magazine, in which I wished to show the non-sectarian religious character of Freemasonry by adducing, as evidence, the denominational proclivities of the Chaplains of our Grand Lodge. On examination of their respective religious tenets it was found that the sixty-four clergymen, who had filled the office of Chaplain (including those now officiating), after it was created on the 12th of December, 1796, were denominationally divided, as follows, namely:—

Unitarians . . . . .	20
Episcopalians . . . . .	16
Trinitarian Congregationalists . . . . .	9
Universalists . . . . .	9
Methodist Episcopal . . . . .	5
Baptists . . . . .	4
Christian Baptist . . . . .	1
	<hr/>
	64

A further result of the examination manifests that thirty-five were Trinitarians, whilst only twenty-nine held to a different faith.

In the course of my inquiries I have collected facts and information which, I thought, should be preserved. These relate:—

1. To the names of Chaplains, which, in several instances, were found to be inaccurately given in our records.

2. They supply the names of residences of many Chaplains which are not entered in our books.

3. They designate, in a collective form, in what years the Chaplains officiated.

At first, it was my intention to present to you simply a list of the Chaplains, connecting with the name of each his religious belief, the years of his service, and the place of his residence. But, as my researches to this end naturally made me more or less acquainted with their lives, professionally, and, in some cases, also, Masonically, I decided to compile biographical sketches of all of them, so far as practicable. With a few exceptions this labor has been entirely successful.

To these sketches I have added a brief one of Rt. Rev. Edward Bass, D.D., the first Protestant Episcopal Bishop of Massachusetts, who officiated as Chaplain at the installation of Provincial Grand Master John Rowe, in 1768.

I beg to remark that I have received valuable assistance in my work from Worshipful Brother Alonzo H. Quint, D.D., and John Ward Dean, A.M., the Librarian of the New England Historic Genealogical Society of Boston.

Respectfully submitted,

JOHN T. HEARD,

*P.G.M.*

*To M.W. SERENO D. NICKERSON, Grand Master of Masons  
in Massachusetts.*

On motion it was *Voted*, That the biographical sketches of Grand Chaplains, prepared by R.W. John T. Heard, and submitted to the Grand Master, be printed and published with the Proceedings of the Grand Lodge for 1873. [See Appendix No. I.]

At six o'clock P.M. the Grand Lodge was called 'from labor to refreshment.

A procession was formed by the Grand Marshal, and the Brethren were conducted to the banquet-room, where the Feast of Saint John the Evangelist was duly celebrated after the manner of Masons.

The Grand Master introduced the festivities by reading the following extract from the original records of the First Lodge in Boston : —

“ Thursday, Decem<sup>r</sup> the 27<sup>th</sup> 1739. Being the Feast of S<sup>t</sup> John the Evangelist, the same was Celebrated by a great number of Brethren, in this Lodge, in a most Polite and Eligant manner ; with that Beauty and Harmony of parts so peculiar to the Ancient and Hon<sup>ble</sup> Craft.”

Excellent remarks, most refreshing and encouraging to the Brethren, were made by the Grand Master ; Past Grand Masters Winslow Lewis, John T. Heard, William D. Coolidge and William S. Gardner ; Rev. William R. Alger, Past Grand Chaplain ; Rev. Joshua Young, Grand Chaplain ; R.W. Charles Levi Woodbury, and others.

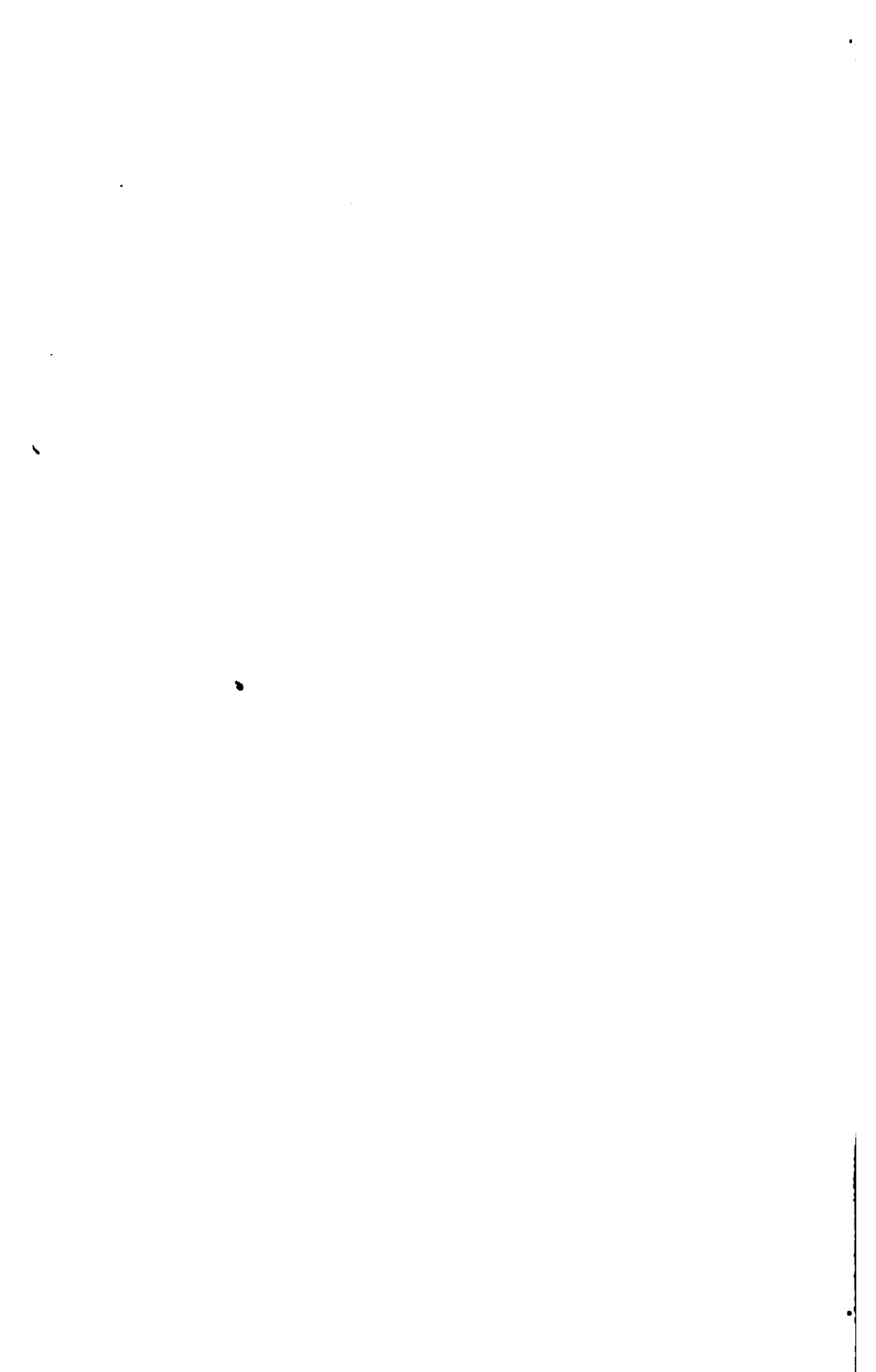
At fifteen minutes past ten o'clock P.M. the Grand Lodge was called from refreshment to labor, and was closed in AMPLE FORM.

A true abstract from the Records.

Attest :

CHARLES H. TITUS,

*Recording Grand Secretary.*



# APPENDIX NO. I.,

CONTAINING

## BIOGRAPHICAL SKETCHES OF THE CHAPLAINS

OF THE

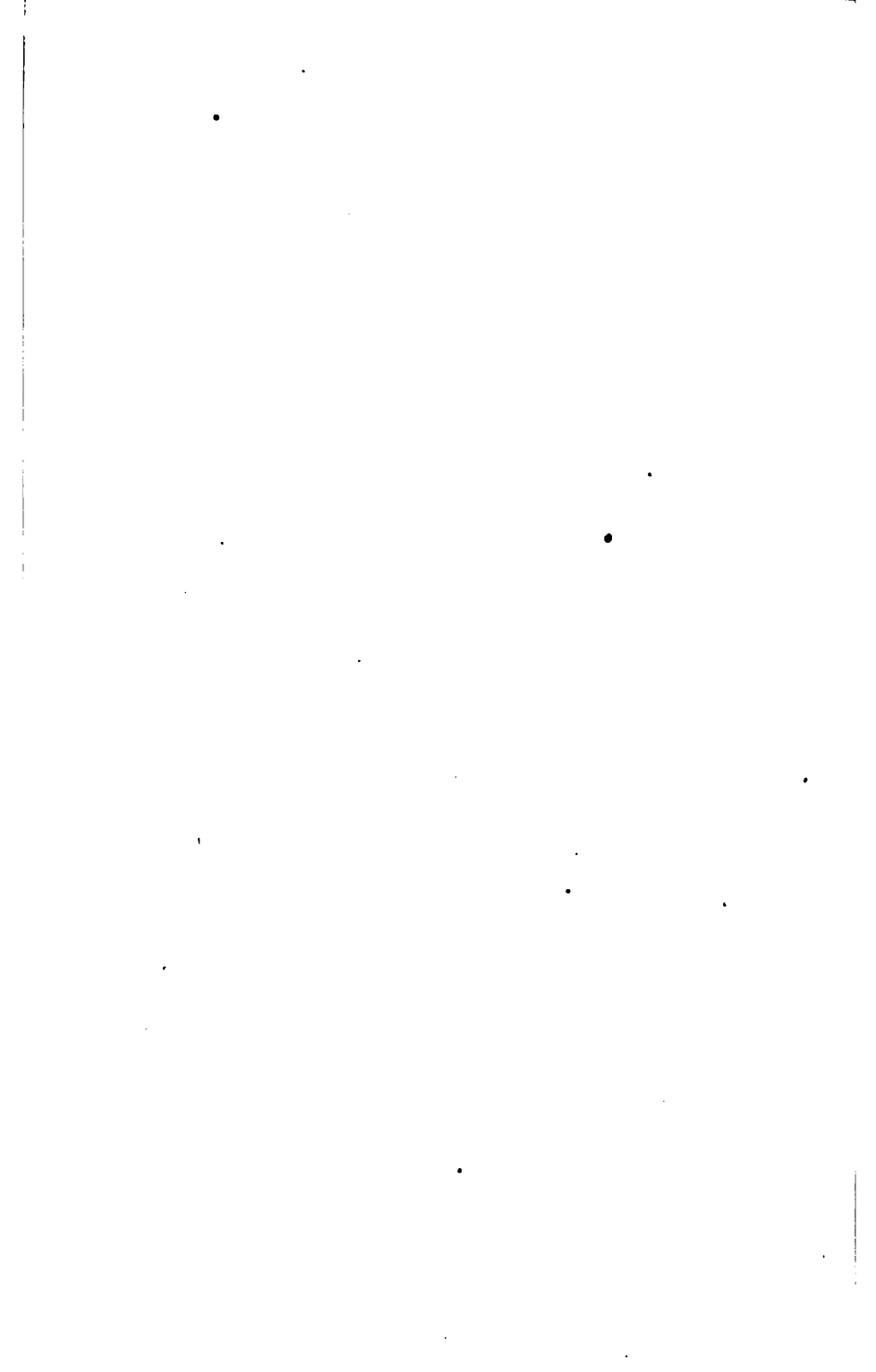
GRAND LODGE OF MASSACHUSETTS,

APPOINTED SINCE THE ADOPTION OF THE FOLLOWING VOTE OF THAT  
BODY ON THE 12TH OF DECEMBER, 1796 :

*“ On motion, Voted, That the M. W. Grand Master be authorized, at every Annual Meeting, to nominate and appoint a Grand Chaplain, whose duty it shall be to attend the Grand Lodge and perform such clerical duties as shall be assigned him.”*

TO WHICH IS ADDED

A BRIEF SKETCH OF RIGHT REV. EDWARD BASS, D.D.,  
THE FIRST PROTESTANT EPISCOPAL BISHOP OF MASSACHUSETTS.



# BIOGRAPHICAL SKETCHES

OF

## GRAND CHAPLAINS.

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REV. THADDEUS MASON HARRIS, D.D., DORCHESTER.

*Unitarian.*

1797, 1798, 1799, 1804, 1839, 1840.

REV. THADDEUS M. HARRIS, D.D., was born in Charlestown, Mass., July 7, 1768, and graduated at Harvard University, 1787. On the 23d of October, 1793, he was ordained over the Congregational Society in Dorchester. He died in Boston April 3, 1842, in the 74th year of his age, and was buried in the cemetery at Dorchester. In the eulogy pronounced before the Grand Lodge, by Bro. Huntoon, to commemorate the virtues of Bro. Harris, it is truthfully said: "His first great Masonic work was the editing of a collation, revision and publication of the Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons; a quarto volume printed at Worcester, Mass., 1792; a work which he accomplished with the accustomed diligence and known fidelity with which he performed every enterprise confided to his care. His various occasional addresses, while Grand Chaplain of the Grand Lodge, Masonic defences, and his volume of Masonic Discourses, published in 1801, constitute a large part and valuable portion of the Masonic literature of America."

The "History of Columbian Lodge" contains an Address of Bro. Harris delivered before the Lodge, June 24, 1800, on the occasion of the dedication of the new hall then situated on Ann Street. The building in which the hall was is now standing.

Previous to Dec. 12, 1796, the devotional services were conducted by clergymen appointed from time to time by the Grand Master, as occasion might demand, of whom several were members of the Grand Lodge. In 1804, 1805, and 1812, no Chaplain was appointed; but Bro. Harris, who was Corresponding Grand Secretary, often served in that capacity. He was Deputy Grand Master in 1812, and Corresponding Grand Secretary during eleven years.

The following letter, now published for the first time, has recently been discovered:—

DORCHESTER, Aug. 30, 1806.

DEAR SIR AND BRO.:—

As it will not be in my power to attend this day, the meeting of the Com<sup>tee</sup>. of the G. L. at your house, I take the liberty of transmitting my present opinion on

the subject of their commission. I consider the District Deputy G. Master as the entire representative of the M. W. G. M. in the District for which he is appointed; and empowered to form a G. L. in due form, for the purposes of installing officers or consecrating Lodges, when that service is assigned him. But in visiting Lodges and inspecting their records, etc., not to take the Master's chair and govern a Lodge, which he only *reviews*. I consider, however, that if the M. W. G. M. sends the Dy. G. M. of the G. L., the District D. G. M. gives him precedence; that in *his District*, he takes rank of the Senior or Junior G. Warden, but not in the G. L. at Quarterly Communications; for in the latter place he is only a REPRESENTATIVE of his District, and not invested with prerogatives. As a member, however, of the G. L., he takes the rank of Past Deputy Grand Master. I know not if I have clearly expressed my ideas, nor am I positive that they are correct; but they are formed by consulting all the authorities in my possession, and is the best statement I can give on the subject.

With much respect,

Your Friend and Brother,

ISAIAH THOMAS, ESQ.,  
Newbury Street, Boston.

T. M. HARRIS.

The following letters are copied from Sprague's Annals of American Unitarian Pulpit:—

FROM THE REV. JOHN PIERCE, D.D.

BROOKLINE, March 1, 1849.

MY DEAR SIR:— Doctor Harris was the friend of both my earlier and later years. He passed the whole period of his ministry in the congregation in the bosom of which I was born, and baptized, and spent the days of my youth. I respected, revered, loved him; and you may well suppose that it costs me no self-denial to perform the service you have requested of me, in giving you a brief sketch of his life and character.

Thaddeus Mason Harris was a descendant, of the sixth generation, from William Harris, who came to this country at an early period, was a barrister, accompanied Roger Williams to Providence, was taken captive by the Algerines on his return to England, was redeemed for two hundred dollars, and died in London, in 1680. His grandfather, Cary Harris, died in 1750, under somewhat peculiar circumstances. He had invited company to commemorate his nuptials. On asking a blessing at the table one of his friends removed his chair, and he fell backwards, which occasioned his immediate death. His father, William Harris, born in 1744, was first assistant teacher of a school in Boston, and afterwards preceptor of a school in Charlestown. Here he built a small house, and married Rebeckah Mason, daughter of Thaddeus Mason, of Cambridge, for many years Clerk of the Courts for Middlesex County. Here the subject of this sketch was born, on the 7th of July, 1768.

After the first hostile demonstrations on the part of the mother country, at Lexington, fears were entertained for the safety of Charlestown; so that, just before the battle of Bunker Hill, Mr. Harris fled, with his family, in the hope that they might somewhere find a refuge from the threatening danger.

Accordingly, with a few necessary articles of clothing, such as they could carry in their hands, they set out on foot, — Thaddeus, then not quite seven years old,



leading his twin sisters next in age to himself, the father and mother each carrying a child, and an aged grandmother also making one of the company. They spent the first night at Lexington with a remote relative; and, while there, an empty wagon was about leaving, in which they bespoke a passage to any place to which the owner was bound. Accordingly, they were carried to Chookset, part of Sterling, where Mr. Harris took a small house, and supported his family by keeping a district school. Meanwhile, he went to Charlestown, and brought away a few articles of value which he had left behind. But soon the Battle of Bunker Hill took place, Charlestown was laid in ashes, and the house of Mr. Harris, with whatever of its contents remained, was demolished. Shortly after this, he joined the army as captain and paymaster; and, on a visit to his family, died of a fever, October 30, 1778, aged thirty-four years.

Thaddeus then went to live with a farmer by the name of Haughton. Here he went to school with the farmer's children; and, as they lived at some distance from school, he used to be furnished with dinner to stay at noon, which he invariably carried to his mother, depending on his schoolmates to supply his own wants. As soon as the family with which he lived discovered this, they generously made such provision for the Harrises as kept them from want. After having resided a short time at Westminster, and afterwards at Templeton, he went back, in the latter part of the year 1779, to Chookset, and was soon introduced into the family of Dr. Ebenezer Morse,\* of Boylston, who had been obliged to leave the ministry, on suspicion of Toryism, and was supporting his family by the practice of medicine, and by fitting young men for college. This good man kindly took this unprotected orphan into his study, and assisted him to go through the preparatory course for college, with his own son. While here, young Harris did something for his own support, by different kinds of manual labor.

In July, 1782, he went to visit his mother, who, in the mean time, had married Samuel Wait, of Malden, and informed her that he was fitted for college by Dr. Morse, who had advised him to enter at Cambridge, trusting to the provision there made for the education of the indigent. She, however, strongly disapproved of such a course, and at once put him to learn a mechanical trade; but, in consequence of an accident that happened to him, he was obliged to leave the place, and went to write in his grandfather Mason's office, with the intention of becoming a merchant. With a view to qualify himself for this occupation, he contracted with his grandfather to pay for his board by writing, and went to Cambridge school, then kept by Mr. Samuel Kendal, afterwards the Rev. Dr. Kendal, of Weston.

Finding him an apt scholar, his teacher strongly urged his taking a collegiate course. By his recommendation, the late Doctors Stillman and Thacher, of Boston, issued subscription papers, which procured him the means of defraying his college expenses. He entered college in July, 1783.

In March, 1786, his junior year, his mother came to his room in college to examine his wardrobe. Finding it very destitute, she proposed to take the money which he had earned, by writing for his grandfather, and purchase some necessary

\* Ebenezer Morse was a native of Medfield; was graduated at Harvard College in 1737; was ordained and installed pastor of the church in Boylston, October 28, 1748; was dismissed November 10, 1775; and died January 3, 1802, aged eighty-four.

articles of clothing. Arrangements were, accordingly, made, that he should obtain his dues from his grandfather, meet his mother on a certain day at Charlestown, and accompany her to Boston.

But he neglected to call on his grandfather for the money till the morning of the appointed day, when he found he was out of town. He tried in vain to borrow what he needed, and started for Charlestown with a heavy heart, indulging many rash and even impious reflections on his hard lot. On his way he cut a stick for a cane, and, as he was passing Charlestown Neck, with gloomy thoughts and weary steps, he perceived something at the end of his stick, which he in vain attempted to shake off. On examining it, he found that it was some kind of metal—he knew not what—but thought it might be an ornament for a negro, by whose hut he was then passing. Without much thought he put it into his pocket. On crossing the ferry, as he was leaning on the side of the boat, the thing in his pocket hurt him. He took it out and found that it had become bright by friction. On entering Boston he carried it to a goldsmith who, cutting it open, pronounced it to be gold, and showed him the motto, which was, "God speed thee, friend;" and added, "Here are two dollars for you, sir, which is the worth of the ring." This affected the young man to tears; for he felt that Providence was rebuking him for his despondence and fretfulness, and was providing for him in a way which ought to excite his warmest gratitude. The goldsmith, finding him so much affected, added another dollar. Mr. Harris then hastened to his mother with the joyful news; and she at once resolved to call upon the goldsmith and inspect the ring. On seeing it she also wept; whereupon, the goldsmith added three dollars more, making six dollars in all. This was amply sufficient for the present supply of his necessities.

This remarkable occurrence made so deep an impression on his mind that, in May following, he felt it his duty to unite, and, accordingly, did unite, with the Cambridge Church; the Rev. Timothy Hilliard, the pastor, preaching an appropriate sermon on the occasion, from Psalm cxix. 9: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

He was graduated in July, 1787, at the age of nineteen, with John Quincy Adams, Judge Putnam, Judge Oranch, James Lloyd, etc., among whom he sustained a highly respectable rank. He delivered a poem at Commencement which attracted no small attention, inasmuch that Dr. Belknap and Dr. Thacher unitedly solicited a copy for publication in the "Columbian Magazine," at Philadelphia, and urged their request on the ground that they were "fully persuaded that it would tend to increase the reputation of the college at the southward." This request, however, he promptly declined.

On leaving college he taught a school for a year at Worcester; and, at the end of that time, was applied to to become General Washington's Private Secretary. He had consented to serve; but, in consequence of taking the small-pox, he was prevented from entering at once on the duties of the place, and it was filled by Tobias Lear.

After studying theology a while with the Rev. Samuel Kendal, of Weston, he went, by advice of President Willard, to Cambridge, to continue his studies there. He was soon appointed sub-librarian, and, in 1791, librarian, of the University.

He received approbation to preach, from the Cambridge Association, in June,

1789, — a little before he was twenty-one years of age; and he preached, for the first time, on the 26th of July following, in the pulpit of my predecessor, the Rev. Joseph Jackson. After preaching in several of the neighboring parishes, he accepted a call from the church in Dorchester, where he was ordained as sole pastor, October 23, 1793, — the Rev. Moses Everett having resigned his charge in the early part of the same year.

Mr. Harris was married on the 28th of January, 1795, to Mary, only daughter of Dr. Elijah and Dorothy (Lynde) Dix, of Worcester, Mass. They had eight children, — five sons and three daughters. Their eldest son (*Thaddeus William*), the only one who received a collegiate education, was graduated at Harvard College in 1815, studied medicine and practised the same till the summer of 1831, when he was elected librarian of Harvard College, which office he still retains.\*

Being appointed one of the administrators of the estate of his wife's father, he was obliged to make a voyage to England, on business relating to the settlement of this estate. He improved the opportunity to visit various parts of England, Wales, Scotland and Ireland; leaving New York for the voyage, August 7, 1810, and returning there again, May 13, 1811, after an absence of about nine months. During this time, he made many friends in the places he visited, and left (as is said by one of the Boston clergy who soon afterwards followed him) very favorable impressions upon some of the leading minds of the independent denomination there.

Until 1804 Mr. Harris' pastoral charge included the entire town, which then comprehended the whole of what is now called South Boston. He was truly "in labors more abundant;" writing more sermons than almost any of his brethren; more prolific in publications of various kinds than almost any contemporary divine; making frequent visits to the University, of which, during his whole pastorate, he was an overseer, — arranging its library, and presenting, nearly every year, an elaborate report. He spent much time, also, in superintending the common schools, and performed the laborious task of arranging Washington's papers, in one hundred and thirty-two volumes, and aiding Mr. Sparks, by copious indexes and notes, in preparing them for publication.

The secret of his accomplishing so much was his untiring industry, and a perfectly methodical arrangement of his time. He was an early riser, and had a time for everything, and took care that everything was done in its time. He was so remarkable for punctuality to his engagements that no instance can be recollected in which he was at any place of meeting, where his duty required him to be, one moment after the appointed hour.

An alarming attack of illness, in the winter of 1832-33, reduced him to a state of great debility, and it became necessary for him to seek the influence of a Southern climate during the following winter. He embarked at Boston for South Carolina, December, 1833, arrived at Charleston, passed some time there and at Savannah and Augusta, where he occasionally preached, and returned from Charleston, and reached home, May 31, 1834. During his visit to Savannah, he became interested in the life and labors of General Oglethorpe, and collected some materials for a biographical and historical account, which he finished, and published at Boston, in one volume, octavo, in May, 1811.

\* He died in 1856.

Mr. Nathaniel Hall was ordained his colleague on the 16th of July, 1835, when Dr. Harris was sixty-seven years of age. But this measure was altogether of his own choice, not a single member of his parish having so much as intimated even the expediency of it. So also, when he sought the dissolution of his pastoral relation, it was not only without the desire, but, in spite of the remonstrances, of all who took an active part in the concerns of the parish. A dismissal was granted him, at his own earnest request, in October, 1836, when he had been settled just forty-three years. The separation was attended with mutual expressions of good will, of the pastors toward each other and toward their people.

While he was librarian at Harvard University, he published, in a small duodecimo volume, the natural history of the Bible. In 1820, he issued a new edition of this work, greatly enlarged and improved, which is thought to be very complete of its kind. So at least thought a foreign publisher, who purloined the whole work, issuing it from the press under his own name, and realizing from its sale substantial profits.

During the early part of his ministry, he travelled, for the benefit of his health, into the State of Ohio, then a new country. On his return, he published an account of his tour, which was every way creditable to him. This work has been out of print for many years. The celebrated John Foster, of England, author of "Essays," etc., employed a friend, some years ago, to procure it for him; and, as it could not be found elsewhere, I reluctantly parted with my copy to gratify the curiosity of that distinguished man.

His last disease was peripneumony, which attacked him on the last Lord's day of his life, — seven days after his last appearance in the pulpit. It immediately prostrated his strength, and very soon deprived him of the use of his reason. This may truly be considered as a merciful interposition of Providence in his behalf; for such was his nervous excitability, that, notwithstanding his oft-repeated desire to be released from this body of sin and death, he would have instinctively shrunk from the pains which imagination associates with the last struggles of dissolving nature.

His funeral was attended in the meeting-house, where he had so long officiated, on the afternoon of the 7th of April, 1842, the day of the Annual Fast, — a prayer having been previously offered at his late residence in Boston, by the Rev. Dr. Frothingham, whose church he had attended. Though the weather was unfavorable the house was crowded; several clergymen in the neighborhood, and among them Dr. Codman, of the Second Church, having omitted their usual afternoon services that they might be present. It fell to me to offer the funeral prayer. His late colleague, and now his successor, the Rev. Nathaniel Hall, delivered an address, containing an outline of his life and character. In giving out the hymn, I remarked to the choir that, a few years before, their departed pastor, in the ordinary service of the Sabbath, set them a hymn which he desired them to sing to the tune of Jordan, and expressed the hope that they would sing the same hymn to the same tune at his funeral. Accordingly, I gave out the hymn: "There is a land of pure delight," etc. I could not perceive but that his former charge manifested as deep emotion as if he had been removed from them during his ministry, and in the midst of his days and usefulness.

Dr. Harris was an early member of the Massachusetts Historical Society, and,

after the close of his ministry, became its librarian. He was a member of the Humane Society; of the American Academy of Arts and Sciences; of the Massachusetts Bible Society; of the Society for Propagating the Gospel; of the American Antiquarian Society; of the American Peace Society; Vice-President of the Congregational Charitable Society; overseer of Harvard University during his ministry; member of the Horticultural Society; corresponding member of the Georgia Historical Society, and of the Archæological Society in Athens, Greece.

Besides the works already referred to, Dr. Harris published the following

*Occasional Discourses.*

A New Year's sermon, 1796; a sermon at the ordination of John Pierce, 1797; a sermon on occasion of the national fast, 1798; a century sermon addressed particularly to a religious society of young men, 1798; a sermon on the death of Washington, 1799; a sermon on the death of the author's mother, 1801; a sermon preached at Dedham, on the day after the execution of Jason Fairbanks, 1801; twelve Masonic discourses, with several charges, etc., 1801, 8vo; a sermon at the installation of the Rev. Abiel Abbot, Beverly, 1803; a sermon on the death of Deacon Abijah White, 1804; the artillery election sermon, 1805; a sermon before the Massachusetts Humane Society, 1806; a sermon at the dedication of the South meeting-house, Dorchester, 1806; a sermon at the ordination of C. H. Shearman, 1807; a sermon before the Union Lodge, Dorchester, 1807; a sermon at the ordination of Enoch Pratt, 1807; a Thanksgiving sermon, 1807; three sermons addressed to the Second Church in Dorchester, 1807; a sermon preached at Plymouth on the anniversary of the landing of the fathers, 1808; a sermon preached at the ordination of Samuel Osgood, at Springfield, 1809; tribute of respect to the memory of the Hon. James Bowdoin, 1811; a sermon against suicide, 1812; a sermon on sensibility, 1812; a sermon on the death of Ebenezer Wales, Esq., 1813; a discourse at the funeral of Moses Everett, Esq., 1813; a sermon before the Boston Female Asylum, 1813; a sermon at the ordination of Ephraim Randall, 1814; a sermon at the ordination of Lemuel Capen, 1815; pray for the Jews, Thursday lecture at Boston, 1816; two sermons, one on leaving the old church, the other on entering the new one, at Dorchester, 1816; a sermon on the death of Nathaniel Topliff, 1819; a sermon before the Society for Propagating the Gospel, 1823; a centennial discourse, 1830; a farewell sermon, 1836.

*Other Miscellaneous Publications.*

Triumphs of superstition, an elegy, 1790; a system of punctuation, 1797; an address on occasion of the drowning of three persons, 1803; history of Dorchester, 1804; an address before the Washington Benevolent Society, 1813; happy death of a child, 1815; a textuary for preachers, 1818; serious soliloquies, 1819; biography of Father Rasle (Mass. Hist. Coll.); an address at the installation of the Union Lodge, Dorchester, 1824; an account of the old book of records, 1834.

*Compilations and Abridgments.*

Constitution of the Masons, 1792, 1798; Massachusetts Magazine, edited by him, 1795, 1796; beauties of nature, by Sturm, 1800, 1801; hymns for the Lord's Supper, 1801-1820; Zollikoffer's exercises of piety, 1803, 1807; minor encyclopædia, 4 vols., 1803; Sophera, a Hebrew tale, 1835.

I might add many interesting incidents in the life of my friend; but I suppose the above is all that your request contemplated.

Very sincerely your friend,

JOHN PIERCE.

FROM THE REV. SAMUEL OSGOOD, D.D.

SPRINGFIELD, MASS., September 19, 1859.

MY DEAR SIR,— Your request for my recollections of Dr. Harris carries me back upwards of fifty-three years. Shortly after my graduation at Dartmouth College, in 1805, and while I was reading law in an office at Fryburg, my native place, I received an invitation to take charge of a school consisting of the children of a few families in Dorchester; and this not only brought me within the limits of Dr. Harris' parish, but led me to become a boarder in his house. I continued an inmate of his family for about two years, during which time I was in habits of daily and very free intercourse with him. After I had been with him some months, my mind took a more serious turn, and I resolved to devote myself to the Christian ministry; and, for somewhat more than a year, I prosecuted my theological studies under his direction. The change which subsequently took place in my own theological views might, perhaps, have slightly modified my relation to Dr. Harris; and yet, when I was settled in this place, he preached my ordination sermon, and I always cherished a sincere and cordial regard for him till the close of his life.

Dr. Harris was, I think, fully of the medium height and size; and, in his later years particularly, stooped considerably as he walked. His features were regular, and the expression of his countenance uncommonly benign and amiable. His perceptions were clear, his intellectual processes direct and natural, and his knowledge in some departments very accurate and extensive. He was a great lover of natural history, and was better acquainted with the lives and characters of the distinguished men of not only his own but of preceding generations, than almost any other man of his day. His very extensive knowledge of this kind rendered him not only a very agreeable but very useful companion. He had naturally a most kindly spirit, and delighted in dispensing favors whenever he had an opportunity. Though not particularly animated in conversation, his friendly and genial manner always conciliated good-will, and made him a favorite among his acquaintance.

Dr. Harris held a highly respectable rank, as a preacher, in the circle in which he moved. Without any pretensions to what would commonly be called pulpit eloquence, his discourses were always written in a neat and perspicuous style; and, I believe, never contained anything from which any evangelical Christian would find reason to dissent. I never could ascertain exactly what his views of the Trinity were, though I know he did not admit the commonly accepted doctrine, on the ground, as I always understood, that it seemed to him not only inexplicable but contradictory; but I very well remember his saying to me, in so many words, "I believe in the necessity of a special divine influence to renew and sanctify the soul, and rather than renounce the doctrine of atonement I would yield my life." He had some admirable qualities as a pastor, especially the warmest sensibility, and the tenderest sympathy with all who were in distress. He not unfrequently shed a profusion of tears in the pulpit; and, I believe, rarely went through the services of

the Sabbath without being more or less melted under the sentiments which he uttered. Indeed, this was of such frequent occurrence that it might, perhaps, be considered as marking a constitutional infirmity.

Dr. Harris' prominent qualities were not of the bold and heroic sort, nor would he have been selected to take the lead in any enterprise that required extraordinary force of character. But he was sensible, well informed, cautious, and persevering in his plans, and careful not to give needless offence; and he was an object of much interest throughout the community in which he lived. His published works were somewhat extensive, and they evince a calm and even temperament, a cultivated taste, and much more than ordinary scholarship.

Yours affectionately,

SAMUEL OSGOOD.

I knew Dr. Harris from an early period of my ministry till the close of his life. My interest in him was not a little increased by the fact that I had been familiar with his character from my boyhood, having very often heard him spoken of by his intimate friend and classmate, and my venerable instructor, the Rev. Abiel Abbot, of Coventry. And when I came to see him, I found that he answered, in every respect, physically, intellectually, morally, to Mr. Abbot's representation. What impressed me more concerning him than anything else, was his great knowledge of the personal history of many distinguished individuals, and the pleasure which he seemed to take in conferring favors whenever it was in his power. The only exception to his readiness to accommodate which I remember, was a case in which his kindly feelings were evidently kept in check by his modesty. In speaking of the wonderful providences of God towards him, he once related to me the remarkable event, recorded by Dr. Pierce, of his finding the piece of gold between Boston and Cambridge. I was so much impressed by it that I was very desirous of having a written statement of the facts from his own hand; but he declined a compliance with my request, on the ground, as I supposed, of being unwilling to write out a story of which he was so manifestly the hero. In one instance, I had stated a fact in an historical discourse, which was published, without being able to state other facts which gave to that its chief interest; as soon as he discovered the omission he volunteered to furnish me the information in which I was deficient. Indeed, I have rarely witnessed a more benevolent spirit than he manifested in all my intercourse with him.

REV. WILLIAM BENTLEY, D.D., SALEM.

*Unitarian.*

1800.

In the reply to a note addressed to Brother Joseph Swasey, Secretary of Essex Lodge, Salem, for information as to Dr. Bentley's connection with that Lodge, he writes that, "The first mention of Bro. Bentley is in the Record of Dec. 27, 1784, when he applied for membership. January 20, 1785, he was made a member. No mention is made of his receiving the degrees. I presume he was made in a Lodge in some other town.

He served as Junior Warden of Essex Lodge in 1791 and 1792. If in your inquiries you should ascertain when and where Bro. Bentley received his degrees, I should be pleased to receive the information, so that it might be placed on the Lodge Register."

Bentley, William, D.D., minister, politician and scholar, b. Boston, June 22, 1759; d. Salem, Dec. 29, 1819, H. U. 1777, and afterwards tutor there. Ord. over the Second Church in Salem, Sept. 24, 1783. For ab. twenty years, he edited the *Essex Register*, a Democ. print. His knowledge was uncommonly extensive and various. His theological discourses were marked by a good deal of freedom and originality, indicating Unitarian sentiments. His valuable library and cabinet he bequeathed to the coll. at Meadville, Pa., and to the Amer. Antiquarian Society at Worcester. Besides sermons, he pub. a collection of psalms and hymns, three Masonic addresses, and a Masonic charge, and a hist. of Salem, in *Hist. Colls.* vol. vi. — *Dictionary of American Biography, etc., by Francis S. Drake, 1872.*

In Brother Swasey's note above cited, he further writes:—

I have obtained some information from facts and statistics gathered by Bro. Wm. Leavitt, which may be of interest or use to you. From this source, we learn that Bro. B., was born in Boston, June 22, 1759, the son of Joshua and Elizabeth (Paine) Bentley, that he was the Chaplain and Orator of the Lodge on all public occasions; graduated at Harvard College, 1777; settled as pastor of the East Church in Salem, Sept. 24, 1783. He was one of the most distinguished and eminent divines of this country. His memory is held in the highest veneration by all who knew him.

SALEM, Saturday, Jan. 1, 1820.

The Editor of the *Essex Register* this day announces the death of his great patron, the Rev. Dr. William Bentley, who died very suddenly on Wednesday evening last (Dec. 29, 1819), in the 61st year of his age. For some time previous, he had intimations that he was affected with the angina pectoris.

This evening he had passed abroad with his usual cheerfulness, and on his return to his house about half-past 10 o'clock, being probably chilled with the cold of the evening, contrary to his usual habits, he was standing by the fireside; at this time, while in some familiar conversation with the family, he fell backwards upon the floor; immediate assistance was attempted, but in vain. His earthly course was run, and his spirit had fled to a purer region. We have sustained a loss which cannot be repaired. For nearly twenty years Dr. Bentley has been, without reward, the constant, faithful and firm friend of our establishment. At some future time, when we can collect our thoughts, our gratitude will impel us to a more full acknowledgment of our obligations; at present, we can only feel them.

The history of his life is a subject beyond our powers. The greatest talents and learning of our country, it is to be hoped, will be engaged on this subject.

For ourselves and our country, we can only repeat the sentiment of an ancient sage, "When a great man dies who has been long ripening, much wisdom dieth with him."



## FUNERAL OF DR. BENTLEY.

The religious services will commence at 11 o'clock on Monday morning, at the East Meeting House. After the services are concluded, the funeral procession will form, and proceed from the Meeting House in the following order :—

Masonic Procession,  
CORPSE,  
Rev. Clergy,  
Relatives,  
Members of the church,  
Society,  
Municipal and other public authorities,  
Citizens.

## MASONIC NOTICE.

The Officers and Members of Essex Lodge, with the Brethren in this vicinity, are requested to assemble at Masonic Hall, Franklin place, on Monday next at 10 o'clock, A.M., to attend the funeral solemnities of the R.W. and Rev. Bro. William Bentley, D.D. R.A. Masons are requested to bring their appropriate clothing, and the Officers of the Lodges their Jewels.

Per order,

THOMAS PALFRAY, *Secretary.*

SALEM, Saturday, Jan. 1, 1820.

From the Boston "Patriot" of Monday, Jan. 3, 1820 :—

It is with deep regret that we announce the sudden decease of the Rev. Dr. William Bentley, of Salem; a gentleman of great scientific and literary attainments, of pure and unsophisticated life and conversation, of strict integrity, and unbounded philanthropy.

The loss of this gentleman will be severely felt by his numerous friends in various parts of the country, as well as by his immediate parish, and the different literary societies of which he was a member.

No man has paid more frequent, more sincere, more candid, or more feeling tribute to the illustrious dead, than Dr. Bentley. Forgetting individual opinion, and regardless of what others might think, he kept his course with genuine independence. No man was ever more industrious. No divine was ever more fair or more honest. As an inquirer into nature, he was patient, inquisitive, zealous and communicative. As a Christian he was a pattern of Gospel simplicity, and the flock which he has led has need to mourn the absence of a good shepherd.

From the "Centinel" of Saturday, Jan. 1, 1820 :—

DEATH OF A GOOD MAN.—We record with deep regret, the sudden demise on Wednesday night last, of the Rev. William Bentley, D.D., pastor of the East Church in Salem, Fellow of the Academy of Arts and Sciences, a Counsellor of the American Antiquarian Society, and a member of numerous literary and scientific

societies in Europe and America. We know of no decease which learning, science and philanthropy would more deeply lament than that now announced.

Dr. Bentley was the author of the learned and elaborate summaries which have appeared in the "Essex Register" for many years, and which have contained innumerable facts and profound speculations; and we find in the "Register" of Wednesday last, nearly three close columns which must have proceeded from his pen, and which are evidences that his faculties continued unimpaired, and his love of labor unabated, to the very verge of life.

REV. JOHN ELIOT, D.D., BOSTON.

*Unitarian.*

1801, 1802.

REV. JOHN ELIOT, D.D., minister in Boston, the son of Dr. Andrew E., was born May 31, 1754, and graduated at Harvard College in 1772. After preaching a few years in different places, he was ordained as the successor of his father, Nov. 3, 1779, pastor of the new North Church in Boston. He died of an affection of the heart, or pericardium, Feb. 14, 1813, aged 58. His wife, Ana Treadwell, daughter of Jacob T., of Portsmouth, survived him. During his ministry of thirty-four years he baptized 1,454 persons; performed the ceremony of marriage 811 times; and admitted 161 to full communion in the church. Dr. Eliot was very mild, courteous, and benevolent; as a preacher he was plain, familiar, and practical, avoiding disputed topics, and always recommending charity and peace. For nine years he was one of the corporation of Harvard College. With his friend, Dr. Belknap, he co-operated in establishing and sustaining the Massachusetts Historical Society, to the publications of which he contributed many writings. His attention was much devoted to biographical and historical researches. He published a sermon to Freemasons, 1782; a charge to the same, 1783; a Thanksgiving sermon, 1794; at the ordination of J. McKean, 1797; of H. Edes, 1805; on public worship, 1800; on the completion of a house of worship, 1804; a New England biographical dictionary, 8vo, 1809; and in the historical collections the following articles: accounts of burials in Boston; description of New Bedford, IV.; notice of W. Whittingham, and narrative of newspapers, V.; sketch of Dr. Belknap, VI.; ecclesiastical history of Massachusetts and Plymouth, VII., IX., X., and two sermons, I.; account of John Eliot; account of Marblehead; memoirs of Dr. Thacher, VIII.; memoirs of A. Eliot and T. Pemberton, X.—2 *Hist. Coll. I.*, 211-248. *The American Biographical Dictionary*, by William Allen, D.D., 1837.

REV. EZRA RIPLEY, D.D., CONCORD.

*Unitarian.*

1803, 1831, 1832, 1833.

REV. EZRA RIPLEY, D.D., died at Concord, Mass., Sept. 21, 1841, aged 90. He was born in Woodstock, Conn., May 1, 1751; graduated at Harvard in 1776; and



*W. D. TAYLOR DEL.*  
Esra Ripley

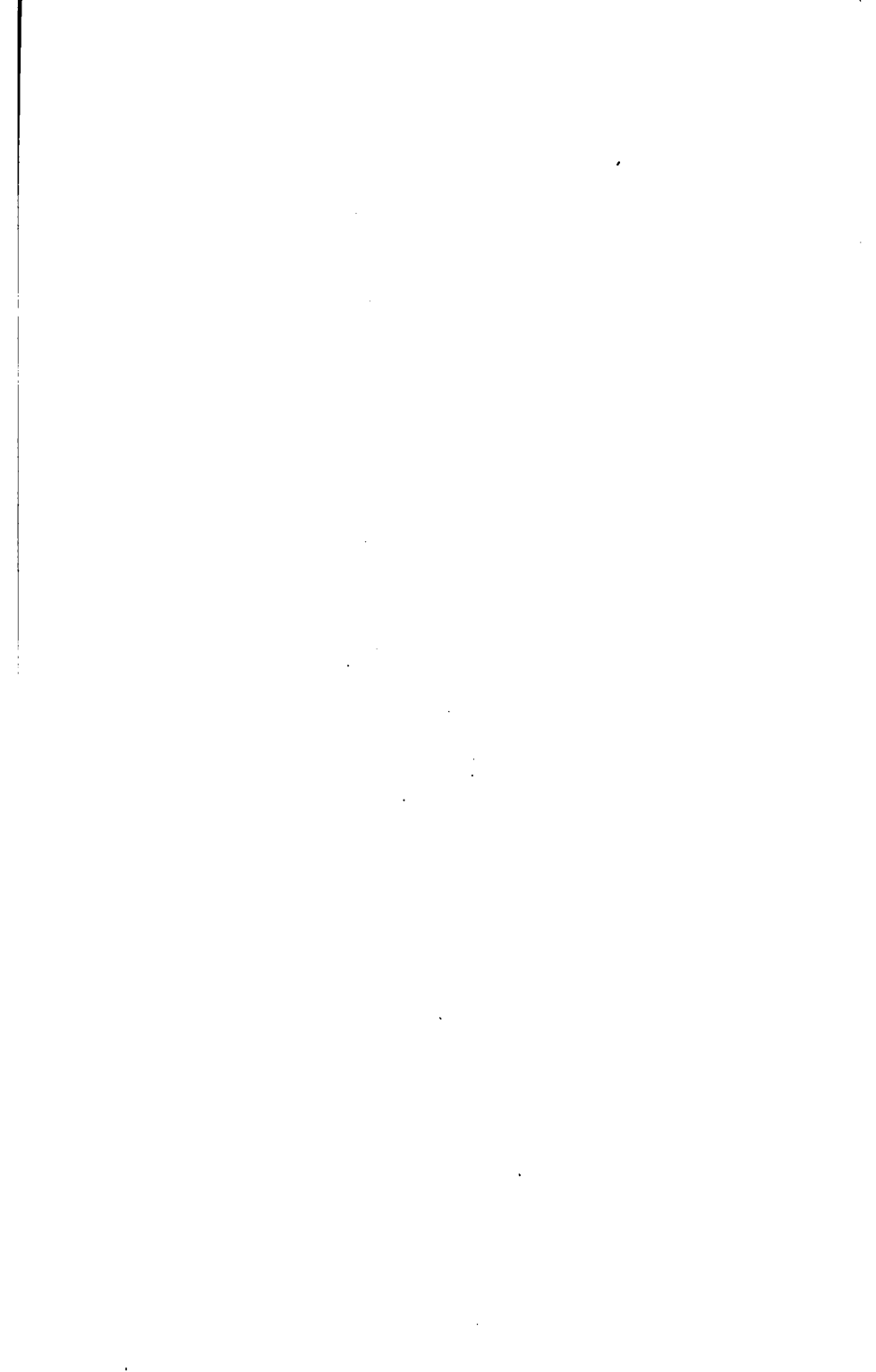




W. D. STRATTON DEL.

J. M. BUFFORD, LITH.

Ezra Ripley



was ordained Nov. 7 [Drake says Nov. 11], 1778. He preached for the last time May 1, 1841, his 90th birthday. His son, Samuel, minister of Waltham, died in 1847, aged 64; a graduate of 1804, and settled 1809. He [the father] published a sermon at ordination of W. Emerson, 1792; of R. Messenger, 1798; on repair of meeting-house; at execution of Samuel Smith, 1799; Masonic sermon, 1802; at ordination of S. Ripley, 1809; of W. Frothingham, 1819; of E. Q. Sewall, 1820; at funeral of Ab. Adams, 1813; history of the fight at Concord, 1827; half-century sermon, 1828. — *Am. Biographical Dictionary.*

Ezra Ripley was born in Woodstock, Conn., May 1, 1751, and was the son of Noah and Lydia (Kent) Ripley. He entered Harvard College in 1772, at the mature age of twenty-one; and graduated in 1776, in a class which numbered among its members Governor Gore, and no less than three distinguished judges of the Superior Court, viz., Samuel Sewall, George Thatcher, and Royal Tyler; himself holding a respectable rank among his classmates.

He studied theology with Rev. Jason Haven, of Dedham, and was ordained, as the minister of Concord, Nov. 7, 1778. During the first forty years of his ministry the town was united as one parish; and not a single individual, it is said, during this time paid a ministerial tax to any other society. He lived to a great age; having completed, at the time of his death, Sept. 22, 1841, the full period of fourscore and ten years.

Dr. Ripley was married, Nov. 16, 1780, to Mrs. Phoebe (Bliss) Emerson, the widow of Rev. William Emerson, his predecessor in the ministry, and mother of Rev. William Emerson, of Boston. By her he had three children, — a daughter and two sons. His eldest son, Samuel (H. C. 1804), was, for many years, the minister of the first parish in Waltham. He died suddenly, of disease of the heart, in his carriage, on his way to the old manse in Concord, Nov. 24, 1847, where he was to spend Thanksgiving Day.

Daniel Bliss, the younger son (H. C. 1805), was a lawyer, and died in Alabama in 1825. His daughter lived and died in Concord. Mrs. Ripley died Feb. 16, 1825, at the advanced age of eighty-three. Soon after the death of his wife he was induced, by the approaching infirmities of age, to ask for a colleague. His parish complied with his request; invited to fill that office Rev. Hersey Bradford Goodwin (H. C. 1826), who was ordained Feb. 17, 1830, and who died, greatly lamented, July 9, 1836.

Rev. Barsillai Frost (H. C. 1830) was chosen to fill his place as colleague, and was ordained in 1838; and, after the death of Dr. Ripley, became sole pastor of the first parish, which office he retained till his death in 1868. Mr. Frost preached a funeral sermon on the death of his venerable colleague, which was printed. Dr. Ripley was fortunate in having for his colleagues, men of great moral worth, ripe scholars, and faithful and devoted ministers, under whom the society greatly prospered, "holding the unity of the spirit in the bond of peace."

During his long ministry of sixty-three years, he wrote, as he states in his half-century sermon, as many as twenty-five hundred sermons, several of which, delivered at ordinations and on other extraordinary occasions, were published; two in the "Liberal Preacher," for 1827 and 1829. He also wrote a pamphlet of sixty pages, printed in 1827, relating to the battles of Lexington and Concord, the latter of which was fought in the neighborhood of his house. Dr. Ripley was a man of

medium height, very erect, and bearing marks of unwonted vigor even after he had passed the bounds of threescore and ten. He was a gentleman of the old school, stately and dignified in his manners, and retaining the costume of the eighteenth century till near the middle of the nineteenth. To a stranger there might seem to be something of *hauteur* in his looks and demeanor; but he was accessible to his friends, and genial and affable in his intercourse with them.

He was not a learned theologian, or an eloquent pulpit orator; but he was an animated preacher, had a strong, sonorous voice, and was listened to with interest by his own people and in the neighboring churches.

A just and honorable testimony is paid to his memory in the biographical notice contained in the annals of the "American Unitarian Pulpit," by Rev. Dr. Sprague of Albany, from which we take the following extracts:—

"Rev. Dr. Hosmer, of Buffalo, who passed his early days under the ministry of Dr. Ripley, states his impressions concerning him in the following terms: 'It was not true of Dr. Ripley that the pulpit was his throne. . . . His throne was his character, and he sat upon it a born king. Some might say that he was arbitrary and imperious; but all knew he was a man, fearless in his duty, and determined to walk in the ordinances of his God and Saviour blameless.

"In parochial service Dr. Ripley was a pattern of fidelity. Every corner of the town, every house, knew his friendly greeting. He knew all about every family and their ancestors often better than they themselves knew. Before Sunday schools were organized, he met all the children at their school-houses for catechizing; and those who did not know their catechism were made to feel that they must know it before the next parochial round. It was a great moment when we stood up for the first time, at the call of our name, before Dr. Ripley. Then he was the main stay of the common schools, and all the benevolent and social organizations of the town. As Dr. Ripley grew old his nature grew mellow. His will and his thought got into his heart, and he drew the young lovingly about him. He never failed, as old men often do; affection kept him young. He preached better after he was seventy-five years old than ever before; indeed, when almost blind, and not long before his departure so full of years, he preached without notes; and they who listened said he never preached so well. I can readily believe it; he was almost home; the light and love of heaven filled his soul; and that last utterance, at the end of his ninety years' pilgrimage, was his saintly benediction to all of us who follow him."

Dr. Jarvis, of Dorchester, who was also a native of Concord, gives us some of the reminiscences of his early days in relation to Dr. Ripley: "All my father's family," he writes, "went to meeting both forenoon and afternoon. There was no law; we were never commanded to go to church; but we all went as a matter of course, as if nothing else was desirable or possible, as we went to our meals or to our beds. We looked on our own minister as the only possible or desirable man to fill that place; and the idea or the wish to have any other no more occurred to us than to have any other man or woman for our parents. I think this was the general feeling of the town, though there were some who thought the doctor was distant, aristocratic, unapproachable. . . . .

"He seemed to consider all the children as objects of his care and attention. He recognized them in the street. He followed them after they left the schools. And when they, as many of them did, went abroad, and labored in other towns and



States, he still retained his interest in their progress and welfare. He used to speak with manifest pleasure of his extensive parish which had its representatives in almost every State of the Union, and in a large portion of the towns of Massachusetts. He made no secret of his gratification when they prospered, or of his sorrow when they failed in fortune, or of his mortification when they failed in character. He seemed to feel that their success was due, in great measure, to the training they had received at home and in the schools of Concord. . . . He always had a small salary; but, as he was a very careful economist, and an excellent administrator, he was enabled to gratify his inclination to be very generous. He, in the earlier or middle part of his ministry, took some boarders; he and his daughters taught some private scholars; and thus money was raised to send his two sons to Harvard College. According to the earlier custom, much was given to him by the farmers and others, to eke out his salary. Thus he lived comfortably and within the means granted to him, or rather earned by him; and I never knew of his being embarrassed in his pecuniary matters. He owned his house, and several acres of very valuable land, which he cultivated with the ordinary skill and success. . . .

"Dr. Ripley had great confidence in the progress of society. He used to talk with much satisfaction on this subject. He thought each generation improved upon their fathers. He said there was much more religion of heart and life, though, perhaps, less of the language of religion, in his later than in his earlier years. He often said he loved to associate with young men and women, because they were so much better than the contemporaries of his youth. Consequently, he drew many young people about him. He entered into their feelings, and they entered into his plans; and thus they cordially and pleasantly co-operated. Even to his latest years his house was a favorite place for young people of both sexes to visit. . . . The same qualities for which Dr. Ripley had been distinguished during his life continued with him till life's close. Especially his indomitable energy and perseverance, and spirit of self-sacrifice for the benefit of his fellow-creatures, never forsook him. He was eminently honored in his life, and his death was deeply and widely lamented."—*Allen's Worcester Association.*

Bro. Ezra Ripley, D.D., was born at Woodstock, in Connecticut (whither his father had moved from Hingham, Mass.), May 1st, 1751, and died at Concord, Sept. 21st, 1841, at the age of 90. He was the fifth of nineteen children, several of whom were also clergymen, the Rev. Lincoln Ripley, who died in 1858, at the age of 97, being the last of the family. Ezra worked on his father's farm until he was sixteen, then with some difficulty and with the aid of Dr. Forbes, of Gloucester, fitted for Harvard College, where he graduated in 1776, in the same class with Governor Gore, Chief Justice Sewall, and Royal Tyler.

In November, 1778, he was ordained at Concord, to succeed Rev. William Emerson, grandfather of Ralph Waldo Emerson, who, after a short pastoral charge, resigned his place to become a chaplain in the army of Schuyler and Montgomery, and died in Vermont in 1776. Not long after his ordination he married the widow of his predecessor, a daughter of Rev. Daniel Bliss, who preceded Mr. Emerson; and after his marriage, occupied the house built for Mr. Emerson shortly before the Revolution, and now known as "The Old Manse." Here he spent the remaining sixty years of his life, devoting himself mainly to the care of his parish and

his town, which at first was coextensive with the parish; until about 1823, a schism arose, and the present society of Trinitarian Congregationalists was formed, to the great grief of Dr. Ripley, who was first an Arminian, and then a Unitarian, taking with him a large part of his people, who would have followed him as readily perhaps, had he called himself by any other name. To understand the sorrow of Dr. Ripley at the secession, it must be said that he held the simple and undoubting faith that there was but one true church—his own—and no successor of St. Peter could more wonder at and yearn for the lost sheep that strayed from his fold. In 1830 he was first assisted by a colleague, Rev. Hersey B. Goodwin; and in 1838 Mr. Goodwin was succeeded by the late Rev. B. Frost. In 1836 he attended the sixtieth anniversary of his college commencement, and continued in the occasional discharge of clerical functions almost to the day of his death.

Bro. Ripley was initiated a Mason in 1798, was Secretary of the Lodge in 1800 and 1801, when he was elected to higher offices, which he declined, and was a constant attendant at our meetings. He was made an honorary member Feb. 12, 1821. He delivered many addresses before the Masons of Concord and elsewhere, and two of his printed discourses are Masonic addresses. He was appointed Grand Chaplain of the Most Worshipful Grand Lodge of Massachusetts in 1803, '31, '32 and '33. The lithograph in this volume is copied from a silhouette of him taken while standing in a Masonic procession in Boston in 1825, at the age, therefore, of 74 years. Two copies were preserved of the silhouette, from one of which, in possession of Bro. William Whiting, this engraving was taken.

Various sketches of Dr. Ripley have appeared from time to time since his death; one by his colleague, Rev. Mr. Frost, in a funeral sermon; one by his kinsman, Mr. Emerson, first published in the Concord "Republican" of Oct. 1st, 1841, and others in different journals; but there is still wanting a full account of his life, which so well represented the class to which he belonged—the New England Clergy of the old time. These men, from the settlement of Plymouth till long after the French Revolution, which they held in so much horror, were the aristocracy of New England, the leaders of the people. Into their ranks they drew whatever was most earnest, strong and learned among the people; and their social position was such as to call forth all the virtues, with many of the vices of a controlling class. Yet if they loved power and sometimes abused it, they were free from its ready exorcences, luxury and indolence. They tilled the ground with their own hands, they taught schools, they made long journeys through new countries to plant colonies or strengthen churches or serve the public necessity. They cherished amid poverty and toil the sacred spark of learning,—each hoary father blowing the torch with his failing breath as he handed it down to the succeeding generation. To the scholar, few stories are more touching than the early history of the New England Colleges,—a dozen ministers at Cambridge and New Haven and Hanover, gathering together the poor scraps of knowledge which they had brought from European Universities, and inviting to their meagre feast the gaunt youth of Massachusetts and New Hampshire and Connecticut, with an especial welcome to the staring and stolid Indian. Stripping their slender libraries to make a fair show on the shelves of Harvard and Yale; squeezing their lank purses to send their boys or their parishioners to these forlorn schools, and feeding their families on bean-porridge and hasty-pudding that the word of God might

not lack learned ministers,—they seem not ludicrous, but grand,—the high priests of letters and religion.

Of this high order was Dr. Ripley also; a man of native strength and sharpness of mind, to whom was denied the culture he sought, but who turned to account all that nature threw in his way, and so became, as was said of him, “company for kings and John Quincy Adams.” Indeed, he was himself a king in his own parish, but one who ruled for the good of his subjects, and deserved and earned their love as well as their awe. He lived, it is true, to see his power shaken, his realm divided, his meeting-house repaired, his parishioners grow up Transcendentalists; yet he died on the throne, and it is to be hoped, without hearing the rebels at his gate.

He performed the manifold duties of his pastoral office with zeal, patience and capacity; sometimes with severity and even arrogance; but always in pious simplicity. His benevolence could not be tired out, though sometimes unwisely manifested; he sympathized with all men and loved all women; nor was he so great a terror to children as most of his order. In the pulpit he was chiefly celebrated for the felicity of his prayers, which he believed were speedily and literally answered. He returned thanks with the exactness of an assessor, not forgetting to mention his first pair of spectacles in his morning prayer. His conversation was plain, dignified, strong and humorous; few could tell better stories or more of them; and it is recorded by one who, as a child, went with his father, a deacon, to the doctor’s Sunday evening levees, that the evening talk was anything but uniformly serious. His sayings still are in great vogue in this neighborhood, and the anecdotes of him would fill a volume.

He devoted himself to the cause of Masonry as earnestly as to his other work. Apparently he regarded our Institution as next in importance to the church and the State; and when difficulties threatened the peace and the very existence of our Lodge, he did much by his counsels and labors to avert the storm. His son, Samuel Ripley, was a Mason, his grandsons are also Masons, and the name of Ripley will ever be held in honor by us.

Our engraving of Dr. Ripley is curious and said to be accurate. There are several portraits of him in existence, but none we believe has ever been engraved before. — *History of Corinthian Lodge, Concord.*

Worshipful Brother Surette, the author of the admirable History of Corinthian Lodge, states that the chief part of the biographical notice of Dr. Ripley above quoted, was from the pen of his relative, Ralph Waldo Emerson.

REV. JOHN MURRAY, BOSTON.

*Universalist.*

1805, 1806, 1807, 1809, 1810.

REV. JOHN MURRAY was the first pastor of the first Universalist Society in Boston, over which he was settled in 1793. He had the reputation of having been the first preacher in America of the doctrines peculiar to his sect. He was born

in England, December 10, 1741, and came to this country in 1770. He served as chaplain in the American army, in the war of the Revolution. "In the month of May, 1775, the leading officers of the Rhode Island Brigade, assembled in the neighborhood of Boston, despatched a respectable messenger with a letter soliciting the attendance of the Promulgator as chaplain to their detachment of the Revolutionary Army." Severe sickness did not permit him to remain long in the service, but while in it, Gen. Washington honored him "with marked and uniform attention." As a Mason, Brother Murray was devoted and zealous. He officiated one or more terms as Grand Chaplain of the Grand Lodge of Massachusetts. He died in Boston, Sept. 3, 1815. — *History of Columbian Lodge, 1856.*

The records of Columbian Lodge furnish the following: —

At a special meeting of Columbian Lodge, June 24, 1800, for the purpose of dedicating Masons' Hall (on Ann street), Bro. Murray made a prayer adapted to the subject, and Rev. Bro. Harris delivered an address on the occasion. — *See History of C. L.*

The biographies by *Allen* and *Drake* are referred to for further information.

Mr. John Murray, a native of England, who arrived in America before the commencement of the Revolutionary War, had preached in New Jersey, in Philadelphia and New York, some time previous to his coming into New England. . . The life of Mr. Murray having been published since his death, and circulated considerably among our societies, it will be the less necessary to enter very minutely into his history. We shall do no more, in this place, than merely sketch a brief outline of his character as an early laborer in the vineyard of the Lord, and a firm and undaunted soldier, "enduring hardness" in the cause of "the Captain of our salvation."

In point of doctrine, Mr. Murray was really and professedly a disciple of Mr. Belley, whose peculiar views of the Gospel need not be detailed here, as they were explained at large in the department of this work to which they properly belong. In the manner of his preaching, Mr. Murray was always greatly interesting and could command the most profound attention in the greatest audiences. It has been often said that Mr. Whitefield was his model, and it is not unlikely that, from his intercourse with that gentleman in early life, having been a member of his communion, and from the regard and reverence he bore to him, he might, without intention, have copied his manner in proportion as he imbibed his spirit. He was powerful, yet cold and dispassionate in argument. He possessed a vast acquaintance with the Scriptures; and few men could apply with so much ease and readiness their figurative expressions, to illustrate the great doctrine of the Gospel. To a fervid imagination and a vigorous intellect, he had in addition a strong and retentive memory, which had ever been much exercised. He had read many theological works, the principal features of which he always distinctly recollected; and he could, frequently, when quoting an author in public, give his ideas in his own words. It has been sometimes urged against Mr. Murray that he

indulged too much in a spirit of sarcasm and satiric wit. That he possessed these powers is well known, and that, at certain times, he employed them is not denied. We believe, however, that in the later periods of his life he sincerely regretted his use of those powers in his public character. To the writer of this article he once said, "If you possess wit, if you have a talent for satire, never cultivate, never indulge in them. They will not produce you any sincere friends; they will make you many enemies. It is no way to catch birds, by casting stones at them."

Mr. Murray was a chaplain in the American Army during a great part of the Revolution, and for a considerable time attached to the family of Gen. Washington. His first establishment in the ministry was at Gloucester, on Cape Ann; the next and last, at Boston, where a large and respectable society had been gathered by his instrumentality. He continued to labor with them in word and doctrine constantly, with the exception of visiting, once in a few years, Philadelphia, Baltimore, New York, etc., in which places he had numerous friends, until the autumn of 1809, when he was seized with a paralysis which interrupted his regular labors; and except in a few instances, when he was carried into the pulpit, he never preached more. Still his mental powers were not so much impaired as we should have expected from his age and the nature of his disease; and in his protracted hours of pain and languor, we have often been struck with admiration at that force of genius and activity of mind which he continued to exhibit. The faith which he had so long preached to others was his spiritual support under all his infirmities; and on the 3d of September, 1815, he quietly departed this life, in the "hope, full of immortality." Thus died one who, when our country was morally a wilderness, "went forth weeping, yet bearing precious seed," and lived to see that seed spring up and flourish, and to "return again rejoicing, and bringing his sheaves with him." — *Note on pp. 167, 168 Universalist Quarterly, 1871.*

REV. ASA EATON, D.D., BOSTON.

*Episcopalian.*

1805, 1806, 1807, 1808, 1809, 1810, 1811, 1813, 1814, 1817, 1818, 1819.

On the 27th of Dec., 1804, Dr. Eaton served as Chaplain of Columbian Lodge, it being the occasion of the installation of officers. The History of that Lodge, 1856, refers to him thus:—

The Brother who acted as Chaplain at this celebration still lives, and is honored and beloved for his amiable and Christian character; and, among the Brethren, for his steady devotion to the principles of the Order. Rev. Asa Eaton, D.D., was born in Plaistow, N. H., July 25, 1778 [died in Boston, March 24, 1858]. He pursued his preparatory studies with Rev. Giles Merrill, the preceptor of Atkinson Academy in New Hampshire, and graduated at Harvard University in 1803. On leaving the University he became a lay reader in Christ Church, Boston, until 1805, when he was admitted to orders. From July, 1805, to May, 1829, he was the rector of that church. From 1829 to 1837, his untiring labors as City Missionary were crowned with abundant success, and secured for him the love and attachment of his parishioners. On retiring from this position he became connected with a

literary institution in New Jersey, which connection continued to the year 1841. Since his return to Boston, though having no parish, he has engaged actively in the service of the church.

While a student at the University he employed his vacations in keeping school. He was thus occupied at Groton, Mass., in 1802, when he was initiated into Masonry in Saint Paul's Lodge in that town. He received his first Masonic lesson from Hon. and R. W. Timothy Bigelow, who was then Master of the Lodge. On his removing his residence to Boston, in 1803, he became a member of Saint John's Lodge. He was Chaplain of the Grand Lodge; and he frequently officiated in this capacity for subordinate Lodges. In 1820, he was the Deputy Grand Master, having received his appointment from Hon. Samuel P. P. Fay, who was then the Grand Master. After a connection with Freemasonry for more than half a century, and much of that time having been actively engaged in Lodge duties, he fails not to bear hearty testimony to its usefulness, and to express the sincerest approbation of its principles.

The following are passages taken from a commemorative sermon on the life and character of Dr. Eaton, preached by the venerable brother in Masonry, Rev. Theodore Edson, D.D., in the church of the Advent, Boston, on the 27th of April, 1858: —

When God removes his good and faithful servants to a higher sphere of duty, neither they nor their services are lost. They are members, and living members, still; and, for the loss of their labors here, there is compensation in the legacy of their example. St. Paul teaches us to avail ourselves of it, to study the men that have been successful in their course, to commemorate their character, to copy the good. The church makes capital of her dead men; for as much as her dead men live. By holding them in grateful remembrance, the impress of their character is repeated in our hearts, and thus works its way, with more or less of distinctness, into the lives of many. Would that the remembrance of him whom we now commemorate might enhance in us the benefits of his godly life!

His family, in Plaistow, N. H., was of the Congregationalist order, and his early training was in that persuasion. He is supposed to have had the ministry in view in the pursuit of his classical education. He entered Harvard College, 1799, at the age of 21; and, as his birthday fell on the 25th of July (the festival of St. James), it could not have been far from Commencement Day. Men of distinction were in college with him; and among his classmates were Drs. Payson and Willard. Professor Farrar was his room-mate. His general conduct and standing in his class were reputable. He was of remarkably strict principles, conscientious, intelligent, and of a devout mind. The venerable Dr. Crocker, who was in the class before him, and three years in college with him, says, "He was always on the side of order in times when disorder prevailed shamefully, and sometimes alarmingly. He had the reputation of great diligence in his studies, and was respected for his general attainments. His aim ever seemed to be to qualify himself for usefulness in the world."

He was a lover of truth of every description. He had a notable faculty for investigating truth and for sifting evidence. He loved to weigh and discriminate;

and had satisfaction in the exercise of his faculty of gathering the good, and in casting the bad away; in allowing the weightier to preponderate over the lighter, over temporary interest, over prejudice, over obstinacy. Consciousness of his talent for weighing evidence, and the pleasure of exercising it, served to increase caution in his investigations, and satisfaction in the conclusions of his mind when once carefully made up. He was ready to *buy* the truth at any cost; but no earthly consideration could tempt him to *sell* it.

It was probably not until his residence in Cambridge that the subject of the church came directly before his mind. Occasional services in Christ Church (I think they must have been by Mr. Jenks, lay reader, afterwards Rev. William Jenks, D.D., Boston, and pastor of the Congregationalist meeting in Green street) were the first that he witnessed.

We may remark the low condition of the church, as he first saw it, compared with the prosperous condition of Congregationalism; never more so than at that day, and nowhere more so than in his native New England. The one offered to his desire of usefulness *nothing*, — almost nothing; while the other opened to his hopes the paths which Payson and Coggin, his classmates, pursued so successfully.

In the great dearth of clergy of our church at that time, and the difficulty of procuring a supply, attention was turned, by force of circumstances, to the procurement of lay readers from the college graduates as a substitute; and it was when the ways of Zion in this church were mourning, and Congregationalism — to which he had conscientiously belonged, and to the service of which he was supposed to have devoted himself — was thriving and prosperous, that an invitation came to him from Christ Church, Boston, to become their lay reader. They knew of him as a suitable person for such a service; and he knew enough already to perceive that he could make the engagement in good faith, and enough to desire that further investigation, of which such a position would afford him a favorable opportunity. He accepted the invitation, but gave himself an interval of about three months between his commencement and the time of entering on the active service of the parish, Oct. 23, 1803. In the mean time (to wit, Sept. 13), Bishop Bass had departed this life. Dr. Walter had been dead about three years. The Rev. Mr. Haskell, his successor, after serving the parish over two years, had resigned it with a view to the rectorship of St. Ann's Church, Gardner, Me., as being then a preferable position. The election, consecration, and death of Bishop Parker occurred the following year. Dr. Walter and Dr. Parker lived on terms of friendship and good fellowship under circumstances which, in minds of other mould, might have produced an awkwardness. They were men above it. Their hearts were set on things above; and, for the object of their affections, they worked together kindly. But, upon their decease, intercourse between the two parishes declined, and died away. Dr. Gardiner was comfortably situated in Trinity. His companionable abilities, his inexhaustible flow of conversation, his sweet humor, his easy manners, his power of amusing, joined with a good deal of frank, downright open-heartedness, made him an idol of his strongest parishioners, and gave him unbounded influence with them. Keeping carefully within the limits which he prescribed to himself, and doing with exactness his routine of service, he was able to afford to hereditary and determined churchmen an agreeable and respecta-

ble position, and thus to gather and secure that important element of parochial strength.

Such were some of the circumstances in which our venerated friend commenced his labors in the humblest form of ministrations in Christ Church; and such were some of the discouragements before his mind, when he turned away from the promising fields to which his own early persuasions pointed, and when the church became the object of his choice and affections. Had he been an obstinate man, as some inconsiderately supposed, he never could have turned himself as he did. It was his nice discrimination of evidence, and his susceptibility to the power of truth, which (under grace) brought him into the church.

And now, purposed as he was to offer himself for the service of the church in holy orders, with such circumstances of urgency, — the parish impatient for a rector, the clergy wishful of the strength which he might bring to their corps, — his age advanced, he nevertheless filled up his two years of theological study. The urgency of circumstances pressed him to diligence and thoroughness in study, but not to the shortening of the term of time then considered due to preparation for such a work.

In July, 1805, at the age of 27, with a title from the parish in which his two years of residence and acceptable labor had won him a good degree, he went on to New York, and was ordained by Bishop Benjamin Moore, in Trinity Church, deacon, on Wednesday, 31st, and priest the Friday following. He returned to his charge, now fully invested with the functions of a parish priest, and entered on the new duties of his already familiar sphere with the freshness of youth, and the vigor and wisdom of manhood. He knew his ground well, — understood its capabilities and its difficulties. Already beloved by his people, among the clergy "he soon took a high position as a wise, devoted, and successful pastor."

I shall be sufficiently well understood in describing his churchmanship to be that of "evangelical truth and apostolical order." This he derived from the Scriptures, and the comparative study of the history and standards of the church. His judgment was sound and clear. He knew his ability of appreciating evidence, and enjoyed the exercise thereof. He was slow and cautious in making up his mind; but, when made up, he knew so well the grounds of his opinion, that he was satisfied with his conclusions; and, in view of what it cost, he grasped and held it with a firmness which your easy, slippery, accommodating minds could scarcely understand. He was laborious as well in pastoral duty as in study. He was ready to work for his Master and Lord in season, out of season. Not only to his principles, but to his course, he held with characteristic firmness, and a determination at that time as needful as it was remarkable. . . .

As early as 1806, about eighteen months after the death of Bishop Parker, the election of a successor began to be agitated in the convention. It was moved, not by them that had the means, but chiefly by them that had the zeal without the means. It was moved in each successive convention, till the object was slowly and with difficulty accomplished in 1810, by the election of Bishop Griswold, who was consecrated, and entered upon the duties of his Episcopate the following year. The venerable Dr. Crocker said to me, "After the election of Bishop Griswold, he (Dr. Eaton) became his (the bishop's) friend, and was one among the many, who, by correspondence and otherwise, ultimately prevailed on him to accept the



appointment. I need not tell you," says Dr. Crocker, "with what joy the result was hailed throughout New England as an omen for good to the church."

By this time, Christ Church, through God's blessing on the hard work and judicious care of its rector, had risen from its depressed condition to a state of strength and of standing; and the decade from 1810 to 1820 witnessed the maturity of his strength, the multiplicity of his labors, and a full success in his conflict with difficulties.

In addition to the ordinary labors of Sunday, he established, and sustained for many years, a third service and lecture on Sunday evening, whereby the church was presented to church-people of the city in a new and interesting mode of working, and to thousands, strangers to the church, who would otherwise never have known anything of it, many of whom became sons and daughters of the faith. Nobody knew the fruits and importance of those extra services so well as himself; and his estimation of them may be inferred, by those to whom he had no occasion to speak of them, from the fact, that long after it was known that the labor was wearing seriously upon his health, he could not be induced to give them up. There were things in his estimation more to be considered than ease or health. He could not bear to withhold his hand from a tillage so fruitful to Christ. And, after all, God gave him to us fourscore years almost; and the lives of few men have spanned a greater amount of service, or a more outlengthened usefulness. They are yet alive, in whose vivid and affectionate remembrance those inviting bells, those evening services, and the beloved pastor, are associated together among their sacred and delightful recollections.

It is now known to but few, perhaps not half a dozen still living, that, for a length of time he was accustomed to devote one evening in the week to a little parlor-meeting of friends for prayer, practising in the Prayer Book, taking sweet counsel together, and giving pastoral instruction. I mention it as an illustration of the thoroughness of his pastoral labors at the time, and of his watchfulness and readiness in and out of season, to do the work of an evangelist.

When Sunday schools began to be talked of in this country, his perspicacious mind quickly caught the idea, and clearly perceived how readily the institution was to be harmonized with church-training. His was the first school opened in this region, and was in successful operation long before other pastors and churches were driven into the scheme by the outside pressure of public opinion. Such was the man, — alert, judicious, laborious.

He gave his countenance steadfastly to the general subject of education. Salem-street Academy came up under his auspices. When the American Education Society was formed, he was much solicited to take office therein, and especially by Dr. Eliphalet Pearson, then the President of the Trustees of the Theological Institution and Phillips's Academy, Andover, — a man whose name I cannot pass without a profound sense of his worth and acknowledgment, however feeble, of his great kindness to me in his family, and continued afterwards as long as he lived. He had an affectionate regard for Dr. Eaton. In some strong features of mind, they were not unlike. Whilst the tongue of flippancy sometimes styled them severe and stern, they were the kindest and most gentle of men. God grant I may be found worthy to join them, when it shall please him to pass me on to the next upward degree!

He was much solicited to take the office of Secretary of the Board of Directors of the American Education Society, — a post which he was induced to accept, and in the exact discharge of the considerable duties of which, for quite a number of years, he gave entire satisfaction. With this service, the education of him who gratefully pays this feeble tribute is, in Divine Providence, connected.

On the accession of Bishop Griswold to the episcopate, impulse was given to the church in his jurisdiction. In Massachusetts, the feeble parishes were revived. There was a movement, however slight at first, in the home missionary work; and some scope was thus given to the missionary spirit, and to the work of extending the church. It may be supposed how more than ready was the rector of Christ Church to hail, and set forward, such a spirit. Following the steps of Bishop Parker, he, in addition to his throng of parochial and other engagements, accepted the rectorship of Christ Church, Cambridge, which he held for a number of years not as a sinecure, but extending thereto a nursing care, and supplying his own pulpit with such substitutes as he could avail himself of, gave it, from time to time, his personal ministrations. In the rise of St. Mary's Church, Newton Lower Falls, he early gave the helping hand in much the same way, by taking charge and responsibility of the rectorship, which he is believed to have held till the parish was strong enough to secure the rector who served St. Mary's through an almost thirty years of faithful, laborious, and successful incumbency. His personal aid and attention is to be found in the first movement for a church in Lynn and South Boston; whilst the decayed but reviving parishes in Marblehead, Quincy, Bridgewater, and other places, shared occasionally his ministrations.

In 1820, a new church (St. Paul's) was consecrated. This is an epoch of the church in Massachusetts. At this time Christ Church was strong, and commanded the respect which had been reluctantly conceded. In standing, the parish had become at least the second in the State. In point of life and efficiency, as a member of the whole, it was first. It was the point to which the poor and feeble parishes instinctively addressed themselves. Upon the organization of St. Paul's parish, and the settlement of Dr. Jarvis, a power of the laity was brought into activity which had been comparatively dormant before. The journals of convention after that date assume a new appearance. Dr. Jarvis did his work here, — an important work, — some thought before the time; I would say seasonably done, — a work which remains to this day, and will remain as long as the elect are to be gathered.

Dr. Jarvis and Dr. Eaton were fast friends, notwithstanding the very considerable transfer of important members from Christ Church to St. Paul's. Dr. Eaton was not a man to be overruled by prejudice, nor so much influenced thereby as strong minds are wont to be. He could sit at the feet of one who could teach him of Christ; always firm to his own reasonable and intelligent convictions, always open to the receiving and sifting of evidence, always gratified in allowing to truth its due weight.

About this time God was inflicting him with his infirmity of voice. After a continuance, perhaps increase of this affliction for several years, during which, even to the last, he probably did as much valuable service in the parish as most pastors can do, he resigned his parochial relation to Christ Church. . . .

Not far from the time of his return to Boston, the parish of the Advent was

organized. The enterprise met his sympathies. He loved to see the strengthening of the stakes and the lengthening of the cords of Zion. A free church, where the rich and the poor might have full and equal access to divine worship, begun with hopeful promise of good standing and success, could scarcely fail of his good-will and encouragement. A strict construction and practice of the principles and rubrics of the church, its working operation earnestly carried out, in and upon all classes of persons, agreed well with his taste, his convictions of right, and his warm heart's desire. He was a lover of strict constructions, both of principles and practice; deeming them safer to follow, after all, than the devices and desires of our own hearts. For his brethren and companions' sake, he wished the work prosperity; but mostly, as I humbly think, in that it offered him the opportunity of superinducing, upon the waning of his more active life, the increasing culture of the devotional. . . .

Our friend had an eye for correct proportions, and appreciated the devotional element of Christian character; and I think it was, in no small part, the opportunity of daily prayer and frequent sacraments and almsgivings, that attached him to the church of the Advent. He had worked his day, — had sustained a successful struggle for the interests of the body of Christ in this naughty world with labor and prayer. In active service he was prompt and efficient. The active virtues of the Christian character were developed to their fulness and strength; and as he retired gradually from one post to another, at the instance of his Master, — from a more to a less laborious position, — it is beautiful to observe the corresponding increase of the devotional exercise and culture. When compelled to labor less, he gladly seized the opportunity to pray the more. That God should have crowned the faithful labors of his more active life with fifteen years of daily service and often communions and abundant alms, in the place and house of prayer, may be contemplated as a bright and a beautiful instance of the grace and the goodness of our Lord. That such a life should wane into such an evening; that the sun, departing from our observation with such serenity and increasing beauty, should now be rising with increasing brightness and glory in another sphere, — is a hope which it is our duty to cherish, and our privilege to contemplate. "Verily, there is a reward for the righteous." And their reward is gain to the body, — gain to us of the body. By the removal of the departed there is accession to the amount of life *there*; and if we learn the lessons which their godly lives teach, so as to quicken divine life in our souls here, then will the amount of vitality in the whole body be increased by their removal. Their loss shall be gain *here*, — gain of life, gain in the number of living members; so that the church shall not lose, but gain, vitality in their departure; so that, through the tears of our bereavement, we may still say and sing, "I shall not die, but live, and declare the works of the Lord."

REV. JAMES MORSS, D.D., NEWBURYPORT.

*Episcopalian.*

1805, 1828, 1829, 1830, 1831, 1832, 1833.

REV. JAMES MORSE, D.D., wife Martha Boardman, m. Oct. 19, '04, d. April 22, '29, 2d wife Elizabeth Ting, m. Jan. 6, 1831, r. Newburyport, — *Memorial of the Morsses*, p. 108, 1850.

Succeeded Bishop Bass in the rectorship of St. Paul's [Newburyport], and remained in this office till his death in 1842, a period of thirty-nine years. He was devotedly attached to the church, and was a gentleman much esteemed in all the relations of life. He was a native of Newburyport, and graduated at Harvard in 1800. — *History of Newburyport*, 1854.

Bro. Edward F. Bartlett, Secretary of St. Mark's Lodge, writes (in reply to inquiries), under date of the 30th of Dec., 1873, thus: "At a meeting of our Lodge this evening I met Brother Silas Rogers, of this city [Newburyport], a member of the Lodge, who was made a Mason in 1816. He informed me that he knew Bro. Morss as a Mason a number of years prior to that, and considered him quite an *old Mason* at that time; but did not know *when* he was made. He does know, however, that he was made in 'Saint Peter's' Lodge, which was then in existence here; and was, at one time, Chaplain of that Lodge, and much interested in Masonry."

REV. EZEKIEL LYSANDER BASCOM, GERRY.

(CHANGED TO PHILLIPSTON IN 1814.)

*Congregationalist.*

1805, 1806, 1807, 1809, 1817, 1825.

EZEKIEL LYSANDER BASCOM, A.M., the son of Moses and Eunice (Corse) Bascom, was born at Gill, Ms., Aug. 20, 1779, and died at Ashby, Ms., April 2, 1841, aged 61. He studied divinity with the Rev. Judah Nash, of Montague, Ms., and the Rev. Joel Foster, D.C., 1777, at New Salem, Ms.; was ordained pastor of the Cong. Church at Phillipston, Ms., Sept. 24, 1800; dismissed Dec. 31, 1820; installed pastor of the Cong. Church at Ashby, Jan. 3, 1821; dismissed in Sept., 1834; after this preached as an Unitarian at Savannah, Geo. He married, 1, the daughter of the Rev. Joel Foster, his divinity teacher; 2, Ruth (Henshaw) Miles, daughter of Col. William Henshaw, and relict of Dr. Asa Miles, D.C., 1787, at Leicester, Ms., in April, 1806. — *Alumni of Dartmouth College.*

Besides serving as Chaplain he was District D.G. Master of District No. 6, in 1807, 1808, 1814, 1815 and 1816.

The subjoined letter from him to Grand Master Thomas has not been published until now:—

GERRY, 29 May, A.L. 5809.

ISAIAH THOMAS, Esq.:—

M.W.M. AND MUCH RESPECTED SIR:—

At a meeting of committees from "Social," "Aurora," and "Harris" Lodges on Wednesday last, it was unanimously agreed to celebrate the approaching Festival at Westminster, on the 26th of June. It is expected that five Lodges will unite in the celebration. As we are anxious to do honor to the Craft, and calculate to exceed anything ever yet exhibited in the County of Worcester, we are earnestly

desirous of having the Honor of the Grand Master with us. The committees present saw fit to show me so much respect as to appoint me to communicate with you on the subject. Knowing your devotion to the good of Masonry, we presume that, unless your engagements to the Grand Lodge, or some other insurmountable objections intervene to prevent, you will be good enough to honor us by your attendance.

In addition to this request, which we make with due respect, we have one more, and we beg your pardon while we make it, that you will still farther gratify us by coming prepared to make a short address to us, your children, on the occasion. This would add dignity and interest to the day. We apply to Rev. Bro. Thompson for a sermon on that day. And if the Grand Master and so respectable a Deputy will honor us by their attendance, and gratify us by their public voice, we feel assured of the applause of the world, and of that zest of pleasure which every rational Mason seeks at such a time.

I beg, Sir, you will be obliging enough to make me an immediate answer, as some important arrangements must be left undone till I hear from you.

I know you will excuse the freedom with which I write, while I subscribe,

Affectionately,

Your very humble servant,

EZEL L. BASCOM.

ISAIAH THOMAS, Esq., Boston.

REV. JOHN PIPON, TAUNTON.

*Unitarian.*

1805.

“JOHN PIPON, the successor of John Foster, was descended from a family which emigrated from the Island of Jersey, in the British Channel, and was a native of Boston. He learned the trade of housewright, at which he wrought for a short time, and afterwards prepared himself for College, and was graduated at Cambridge in 1792. He was, for a time, butler of the University, then officiated as a reader at Christ Church, and resided, for a time, at Biddeford, in Maine. In 1798 he was at Cambridge pursuing his studies in theology, and preaching occasionally in different towns. He was a member of the Society of Phi Beta Kappa, once its Vice-President, and once its annual orator. In 1799 he came to Taunton, where he received a call the same year, and was ordained in January, 1800. President Kirkland, then a minister of Boston, preached the ordination sermon. The day on which he was ordained seemed ominous of the mildness of the career on which he was entering, and an emblem of the benignity of his character; for although it was in January it was the finest winter day that was ever experienced in New England.

“His attention to his parochial duties was incessant and unremitting. Although his visits to his parishioners were frequent, yet he never entered into their affairs with the officiousness of a meddler, but with the cordiality of a friend and the interest of a father. He enjoyed the festivities with all the glee and gladness of a child; and in those dark spots, where sorrow wept and refused to be comforted, the consolations of this good man, administered with the tenderest sympathy, came

like sunbeams through the gloom. Guile and envy had no place in his heart. The increasing thrift and comforts of his neighbors were to him a source of constant gratification. In this he was not disinterested, for the happiness of others increased his own. He would have banished want and woe and suffering from the whole human race.

"When the Orthodox minister of Sandwich, harassed with perplexing and acrimonious lawsuits, was in attendance on the courts sitting here, our 'good Samaritan,' like him of old, did not 'pass by on the other side,' but attended him with the deepest solicitude for his welfare. His hospitality was not ceremonious. He took his clerical brother to his home and to his heart. 'Brother Burr,' said he, 'is in affliction, and it is my duty to comfort him.'

"When solicited for relief or charity, he never *shared* the contents of his purse with the applicant, but if he had anything he gave the whole.

"After some severe taunts and rebukes from the late Prof. Pearson, he expressed no resentment, but great commiseration, because the professor was afflicted with a bad temper.

"On another occasion, a person repeated to him some severe remarks upon his ministerial character, by a young clergyman of the vicinity. 'Oh,' said Mr. P., in his peculiar mild tone, 'Brother — is only a colt yet.'

"His general benevolence lost none of its strength by diffusion. He loved the whole human race, but he could concentrate his affection on individuals. While he loved some well, he loved others better. The good he revered, the bad he pitied. Like Goldsmith:—

" ' He quite forgot their voices in their woes,  
Careless their merits or their faults to scan,  
His pity gave, ere charity began.  
Thus to relieve the wretched was his pride,  
And e'en his feelings leaned to virtue's side;  
But in his duty prompt at every call,  
He watched and wept. He prayed and felt for all.'

"No monk was ever more devoted to the interests of his order than he was to the interests of Harvard College. He delighted to call up all the reminiscences connected with its history; to look into the dusky recess of the past; to rejoice in the present, and to exult in the prospects of the future. To him Cambridge was Rome, and President Kirkland the Pope, and he almost believed in his infallibility. He revered the ancient fathers of the New England churches, the Wilsons, the Cottons, the Chaunceys, and the Mayhews of former days. Within his own sphere of influence, he endeavored with all his soul, and with all his strength, to promote the interests of education; to improve the course of discipline and instruction in the schools, and to elevate the character of our academy.

"In genuine simplicity, he was unrivalled; even the imaginary Vicar of Wakefield was no peer to the Taunton minister. It was estimated that he had lost more than one thousand dollars in the exchange of ordinary horses. His credulity was incurable, and his good nature, though often imposed upon, was rarely overcome. Sometimes, however, he found vexation in his path, and his equanimity was not

proof against the teasing irritations of petty troubles. On one occasion trying to his patience, he 'wished that Gen. — was present to swear for him;' but correcting himself instantly, 'I don't mean profanely,' said he.

"When in a hurry to be shaved that he might attend an ordination, and vexed by the interminable stories of Tim Ingraham, the barber; 'Timothy,' said the parson, 'Why don't you get a parrot, and hang him up in your shop? The parrot could talk to your customers, whilst you shaved them.'

"His social qualities were of a high order, and his social affections highly cultivated. He delighted to witness the liveliness and cheerfulness of his friends. He delighted to sit at the festive board. He delighted in Commencement, Phi Beta Kappa, Ordination, Association, Court, Academy, and Fourth of July dinners, for then it was that a part at least of the human race were enjoying the bounties of God's providence with lively hearts. In these genial moments, he was exceedingly interesting, and his conversation was enlivened with humorous and original remarks. The late lamented Buckminster and President Kirkland desired no better companion than the country minister. All men of wit and humor loved his society. The late Mr. Sproat, Mr. Tillinghast and Mr. Holmes, of Rochester, found him no ordinary competitor in the warfare of wit. His humor, though quaint, was neither coarse nor offensive. He had a strong sense of the ridiculous, and a strong relish for every species of originality.

"Speaking of some bombastic Fourth of July oration, he said 'he should be afraid to cross a ferry within hearing distance of the speaker, lest his hard words should knock him overboard.'

"He hinted pleasantly to Mr. B——, that he did not attend public worship so often as he ought. 'Why,' said Mr. B., 'I take cold in the meeting-house; and you know that a cold is a severe thing with me.'—'Yes,' said he, 'I know that it is uncomfortable to sit in a meeting-house without a stove in cold weather, but in summer you surely might do it without exposure.'—'But,' said Mr. B., 'what you get out of me, parson, is clear gain; I am not of your sect.'—'Indeed,' said the parson; 'and pray, of what sect are you?'—'By hereditary descent,' said Mr. B., 'I am an Episcopalian.'—'Now, Francis,' said the parson, 'you always wear a fashionable coat, why will you throw it off, and put on one that is out of fashion?'

"A short time previous to delivering his oration before the Phi Beta Kappa, passing Julien's in Boston, he looked at the sign 'Restorator.' 'Good,' said he; 'Rest, Orator. I'll go in.'

"Some one advised him to marry. 'No,' says he, 'my salary can't carry double.'

"His sermons were sound, and never doctrinal. The topics of dispute which divided the religious community were carefully avoided, and no offence given to tender consciences. His delivery and voice were bad. There was no exciting power in his elocution, and he was seldom animated. His simplicity sometimes bordered on the ludicrous. Once, after a long series of excellent and pious remarks, he closed by observing, 'All these truths you will find in your Bible. When you go home, look. Now, do!'

"In prayer he was affecting and pathetic. He poured forth the ardent emotions, the deep devotion of his soul, in language which sometimes approached the

oriental simplicity of the Scriptures. The passages which he quoted from the Holy Writings were strikingly appropriate. His words came forth with a glow, a fervor and a freshness, which indicated a disposition to love the human race, and to reverence the Great Being whom he addressed. He entreated him as a father to pardon and to spare his erring children. Strangers, delighted with the eloquence of his prayers, were generally disappointed. His sermons did not answer the expectations which his prayers had raised, as they were generally dull and uninteresting.

"His useful and quiet life was quietly terminated. After preaching on the Sabbath he retired to his bed early in the evening, apparently in good health. About midnight he died, after a labor in the ministry of twenty-one years. He was subject to the angina pectoris, and it is supposed that a sudden attack of that disease took him from a world which he loved, to one he loved better.

"His death occurred in the month of January, 1821. His remains repose among his people. His age at the time of his death was upwards of sixty. He was never married. Nothing of his has issued from the press (which we have seen), excepting a charge delivered at an ordination in New Bedford."—*The Ministry of Taunton, etc.*, 1853.

*Note on p. 134, Ministry of Taunton.*—The generous impulse of Mr. Pipon is remembered with admiration, by all who knew him. On a recent visit to *Easton*, the excellent lady of Rev. Mr. Sheldon related an incident in the life of the Taunton minister, which much interested me. He was there on some religious occasion, when a very destitute child called at the door for charity. Few visitors, in a strange place would have been attracted by such a case. But Mr. Pipon had learned of "the man of Uz," and the cause which he knew not he "searched out." He called the boy in, inquired into his condition, formed the plan at once of taking him upon his horse on his return to Taunton, and securing for him a home amongst some of his friends. He was, however, dissuaded from carrying out his plans; and Mrs. S. said she had often thought what a singular figure Mr. Pipon would have made riding into town, with that ragged boy at his back. I could wish that the humane purpose of the noble-hearted Pipon had prevailed; and who can tell what a bright future might have opened up before the lad, who, like many others, was perhaps left to himself—to lie down in rags and ruin.

This notice of Rev. John Pipon is from the pen of Hon. Francis Baylies, who was elected Grand Master of Massachusetts, at the Annual Communication of the Grand Lodge held on the 10th of December, 1834. He declined the office, and Dr. Joshua B. Flint was chosen in his stead.

REV. JACOB HERRICK, DURHAM, MAINE.

*Congregationalist.*

1805.

In March, 1796, Rev. JACOB HERRICK, the present minister of Durham, was ordained there, and a small church gathered by the Ordaining Council. The early



part of the year 1815 was a season of considerable attention to religion in that town, and eventually produced an accession to the church of about twenty members. — *Ecclesiastical History of Maine by Greenleaf, 1821.*

He died on the 5th of December, 1833, aged 76.

REV. THURSTON WHITING, WARREN, MAINE.

*Congregationalist.*

1805.

He was a minister in Warren, Maine, and died in 1829, aged 79. — *Allen's Biog. Dic.*

The town being now fairly rid of Mr. Urquhart, the people began to think of providing a successor; and in May, voted, "That the town hire Rev. Thurston Whiting to preach for a certain time." This gentleman, in consequence of some irregularities, had been dismissed from the ministry at Newcastle, in Jan., 1782. He was subsequently employed at Edgecomb; and in June, 1783, a council was convened there, and restored him to good standing as a Congregational minister. His preaching was highly appreciated at Edgecomb, and his installation in that place was in contemplation. It did not, however, take place; and he was now in search of employment as a preacher or instructor. He was a native of Franklin, Mass., entered Harvard College, but seems to have left before receiving his degree; he possessed a literary taste, a classical style, a pleasing address, and seldom failed to interest and move his audience. — *Annals of Warren, Maine, 1851.*

REV. JAMES THOMPSON, D.D., BARRE.

*Unitarian.*

1808.

He died at Barre, Mass., in 1854, aged 75. A graduate of 1799, he was settled at Barre in 1804. His doctrines were Unitarian. He preached a half-century sermon. — *Allen's Biog. Dic., 1857.*

He was D.D. Grand Master of District No. 6, in 1809, 1810, 1811, 1812 and 1818.

The Rev. James W. Thompson, D.D., of West Roxbury, writes: "I think the last time my father officiated as a Mason was at a grand celebration at Worcester, about the year 1850, the Rev. Dr. Edson, of Lowell, being the orator. For many years of his middle life, I remember that he was very active as a Mason. A Lodge in Rutland was named for him. His acquaintance with prominent members of the Fraternity was large, and his presence was regarded as lending dignity to its public occasions."

Died in Barre, May 14, 1854, deeply lamented by a very large circle of personal friends, not only in the scene of his ministerial labors and its vicinity, but in various parts of the country, the *Rev. James Thompson, D.D.*, in the 75th year of his age. He was born in Halifax, in the County of Plymouth, on the 13th of April, in the year 1780.

His parents were persons of eminent piety, by whom he was brought up with that strictness of religious discipline which characterized our Puritan ancestry; though, being an only son, with tender affection and care. "My parents," he says, in an anniversary sermon to his people, "of the common walks of agricultural life, were persons of humble and fervent piety; and being their only son, and, in the estimation of their venerated pastor, having considerable aptness to learn, they sought in my childhood to impress on my mind an elevated sense of the dignity and sacredness of the office of a minister of Jesus Christ, and to awaken in my youthful bosom aspirations for its holy honors. And the voice especially of maternal piety and love which I then heard, inculcating what were then believed to be the doctrines of our religion, I seem to hear still." The circumstance that his father, from an early age to the day of his death, was deacon of the church, contributed, in connection with his own promising talents, to attract for him the notice and gain the encouragement of the clergyman of his native town, the *Rev. Ephraim Briggs*, by whose personal instruction he was fitted for college. He entered Brown University, at Providence, in the 16th year of his age, and was graduated with high honors in the class of 1799. Having already chosen the profession to which he had been consecrated by parental piety from childhood, he went, after a year or two spent in teaching, to Andover, and pursued the studies preparatory for the ministry, under the direction of the *Rev. Jonathan French*; at the same time being an assistant teacher in the academy. Having completed his studies, he was invited, soon after he began to preach, by a unanimous vote, to settle over a very large congregation in the town of Barre, in Worcester County, a town distinguished for the excellence of its farms, and the intelligence of its inhabitants. As minister of this society he was ordained by a council of Congregational ministers, selected without reference to doctrinal opinions, on the 11th of January, 1804.

At the time when he was ordained he stood, like many of the New England clergy, on that indistinct and wavering line between Calvinism and Unitarianism, sometimes called moderate Calvinism. His acquaintance with the family of the late Judge Washburne, of Raynham, — one of whose daughters he married, — a clear-minded, well-finished, and excellent Christian of the school of Dr. Priece, had great influence, as he said, in modifying his opinions, and confirming him in those views of religion which he afterwards so ably and eloquently vindicated and enforced. By the discussions attendant on the inauguration of Dr. Ware as Hollis Professor in Harvard College, by the influence of Dr. Bancroft, of Worcester, and by the publications relating to the Unitarian controversy in New England, in connection with the study of the Scriptures, he became completely emancipated from the Calvinistic and Trinitarian theology.

Dr. Thompson, soon after his settlement, acquired a high reputation as a preacher and orator in the part of the Commonwealth in which he was situated. By nature and culture he possessed a combination of extraordinary qualifications

for the ministry. A noble form, a commanding presence, a full, rich, and musical voice, a quick and clear apprehension of truth, a strong, good sense, deep sensibility, a fervid, earnest manner, and unmistakable sincerity, were his. By a quick and clear intuition he seized upon the prominent and important points of a subject, which, in simple, direct, and strong language, he impressed on the minds of his hearers. His discourses were full of weighty matter, solid and substantial, but not scholastic, critical, nor often argumentative. He very seldom discussed abstract subjects, but addressed as a friend the men, women, and children of his congregation on what most intimately concerned them, applying acknowledged and essential Christian principles to the various duties, changes, and trials of life. He had a certain sympathy with his audience, which taught him how long he might dwell upon a topic without being dull and uninteresting, and led him to a directness of appeal, which caused his hearers to say, "We love to hear Dr. Thompson, because everything he says seems to come from the heart."

Dr. Thompson was a great reader, and in respect to all kinds of information ever kept up with the times. But he was not given to laborious study or extensive research. Had his inclination, and the demands made upon his time by the active duties of a very large parish allowed him to be a deeper and more methodical student, and to devote more labor to the composition of a single discourse, he might have produced greater sermons, perhaps more durable in their influence. But it may be doubted whether, taking all his duties into view, he would have been a more useful man. As it was, he was for many years accounted, by the most cultivated, as well as by ordinary minds, the best preacher in the County of Worcester. In logic and learning he could not be compared to Bancroft, of Worcester. Thayer, of Lancaster, may have occasionally penetrated to a greater depth. But in his power of arresting the attention of an audience by his clear and strong manner of presenting a subject, in the elegance of his diction, in the aptness and beauty of his illustrations, and the gracefulness and impressiveness of his delivery, he probably had no superior in his vicinity, and few in the Commonwealth. As he advanced in life, he lost, in consequence of a stroke of paralysis, that confidence in his own powers which he had before enjoyed, and became more retiring, irresolute, and reluctant to undertake offices for which his apparently unimpaired abilities fitted him. His preaching, however, seems to have lost none of its unction or effectiveness. After forty years' service he was still preferred by the congregations to which he preached to almost any of the younger men. The published sermon preached at the end of a ministry of fifty years, in the 74th year of his age, affords, by its simplicity, beauty, and strength, a satisfactory indication of what he could do in his best days. In the year 1841, the government of Harvard University conferred on him the well-merited, and by him highly prized, honor of the degree of Doctor in Divinity.

The devotional exercises of Dr. Thompson were remarkable for copiousness, appropriateness, and fervency. They were truly the eloquent utterances of a believing soul, full of tenderness, full of reverence, full of tranquil faith and hope. Hence his services as Chaplain on public occasions were much sought after throughout the country. And it is said that it was not uncommon for farmers to leave their work and ride five miles on purpose to hear him pray at a funeral.

Dr. Thompson was careful to exert his influence, not only in the pulpit, but in

every possible way. When Lyceums began to be established in the country, some five and twenty years ago, he engaged in the large one of Barre with great ardor, delivered lectures, took an active part in the discussions, and exerted an influence over the large assembly, "like a king in the midst of an army."

He ever manifested a deep interest in the young, and a ready sympathy with their minds, which made him a favorite companion to them. He held the office of Chairman of the School Committee for forty years, and employed in visiting the schools time which, as he said, would amount, in the aggregate, to the working days of four years. Respecting his influence in this department of duty, one of his former parishioners gave the following pleasing reminiscence at the celebration of the fiftieth year from his settlement: "You at this time could not have been aware of the full effect produced by your inspiring influence in these little nurseries of virtue and knowledge. I remember to this day with what admirable address and natural tenderness you brushed off the rough edge of a remark which had inadvertently fallen from another, and caused joy to beam from the bright eye which had just been clouded by a tear."

Dr. Thompson's influence was felt in the association of ministers to which he belonged. His dignified bearing, the eagerness with which he welcomed, as well as the willingness with which he imparted, information, and the readiness with which he encouraged any measure having in view the interests of religion, contributed much to make the meetings of the association useful and delightful.

Dr. Thompson's character, as a husband and a father, may be inferred from what has been already said. Depending for his support on the small stipend of five hundred dollars a year, never free from debt until the close of his life, he gave his large family the best education they could receive; and no sacrifice which he could make for them was ever withheld. He governed in the mildest way; but he did govern. His family were completely under the charm of his beneficent influence.

He was united in marriage, soon after his settlement, to a lady possessing every personal, mental, and Christian grace which could make his home a happy one, and attract towards him the favorable regard of his parishioners. By her he had eight children, three of whom are now living, and one of them the distinguished minister of Salem, Dr. James W. Thompson. The writer well remembers how desirable it was to exchange on Sundays with Dr. Thompson, not only to secure his valuable services for his pulpit, but to enjoy for one or two evenings the open-hearted hospitality and delightful society of his accomplished wife and daughters. In the loss of this most excellent of women, and of five children, Dr. Thompson was most deeply afflicted; but his was a piety that never murmured and never doubted. When most afflicted, it was most calm. Resignation was his habitual frame, — not induced by any spasmodic effort, but the natural posture of his mind and heart toward God. In society Dr. Thompson ever showed himself high-minded, sincere, courteous, and cordial. No man could have more or warmer friends in proportion to the number of his acquaintances; and this was large. Of a dignified and commanding presence, as has been intimated, there was with him not the least appearance of assumption, but, on the contrary, much of retiring modesty and self-distrust. Yet so eminently social was his disposition, that in all his social meetings where he was expected he was sure to be found, and never

failed, sooner or later, to contribute even more than his share to the interest of the occasion. By a lively or instructive anecdote, by a vivid delineation of the characters of the deceased, on which his keen observation had been fixed, or by instructive remarks on the event or subject of the day, he riveted attention, and was in truth a most agreeable and valuable companion. He could sympathise with persons of every age. Those who were twenty or thirty years his juniors always found him as young as themselves.

A beautiful illustration of his sympathy with younger minds, as well as of his genuine liberality of sentiment, occurs in his last anniversary discourse: "A generous toleration of opinions not derogatory to the gospel, but at the same time differing to some extent from those which you have long been accustomed to hear, is the dictate alike of duty and expediency. It cannot be expected that the young, the ardent, the hopeful, with inquiring minds, will be content to walk in all the steps of their fathers, and never go beyond them in anything. And we ought not to wish it. Standing upon the foundation of the gospel, let the largest liberty of thought consistent with its principles and authority be encouraged and maintained. This is the true Protestant theory. Let the Bible—the Bible—be open for study, for investigation from age to age; and let every new discovery, in its unsearchable depths, be hailed with joy, and freely proclaimed."

On the 9th of June, 1845, in the 42d year of his ministry, his distrust of his own powers, which has been alluded to, the excessive jealousy with which he watched the encroachments of age upon his mind and body, and his disinterested regard for the welfare of his parish, led him to ask a discharge from the active duties of the ministry in Barre, still retaining his connection with the church, but relinquishing the whole of his salary. This request was accepted by the parish with the vote, "that the self-sacrificing proposition evinces that deep interest in the growth and prosperity of the society which has ever marked his conduct in regard to this Christian flock." It was well in the parish thus to acknowledge the self-sacrifice of their minister. To have imitated it, in some degree, by at least a partial provision for his support, after his forty years' service, would, in the humble opinion of the writer, have been better. After this time Dr. Thompson continued to preach in several vacant pulpits, to great acceptance, till near the close of his life. In Cincinnati, Leicester, Hardwick and Worcester, his services were highly appreciated, and are remembered with respect.

On January 11, 1854, on the fiftieth anniversary of his settlement, there was a gathering of those who at any period had enjoyed his religious ministrations in Barre, and who had been scattered in various parts of the country. At this jubilee the most hearty tokens of respect and affection to the aged patriarch were manifested, and a valuable present made in money. It was an occasion to him of the utmost delight and thankfulness, and sweetened all his remaining days. His strength seemed gradually to fail soon after the jubilee, but his serious illness was only for a week. It was old age, diminishing his ability to bear up against a chronic difficulty with which he had long been afflicted. His strength was exhausted; enfeebled nature yielded, and he sank serenely in the conscious possession of all his mental powers, and with a cheerful submission of his soul to God, into the arms of death, and was, as we trust, borne upward into the invisible realm of his faith and hope. Farewell, venerated, true, and faithful friend!

Thine ever welcome form will no more meet our mortal eyes. But thine image shall remain engraved on our hearts, and the precious memory of former intercourse with thee shall refresh and strengthen us under life's duties and trials, till the summons, which calls to the higher home, shall come to us, as it has to thee.—*The Christian Examiner, July, 1854.*

REV. PAUL DEAN, BOSTON.

*Universalist.*

1814, 1815, 1816, 1820, 1824, 1825, 1826, 1827, 1834.

R.W. and Rev. Paul Dean was born in Bernard, Windsor County, Vt., on the 28th of March, 1783. He passed his youth in agricultural labor, in attending common schools, in academic and biblical studies, and in school-teaching. In the year 1806 he commenced the Christian ministry at Montpelier, Vt.; from thence, in 1810, he removed to New Hartford, N. Y.; and, in 1813, he came to reside in Boston. He was for many years the pastor of the First Universalist Church in Boston, and, subsequently, he was settled over the Bulfinch-street Church, where he officiated for considerable time. Of late years he has resided in Framingham, Mass. He early became a life-member of the American Bible Society, and of the American Colonization Society. This faithful teacher in the Christian Church has also been a devoted and earnest Mason. Bro. Dean was initiated, passed and raised in Center Lodge, No. 6, at East Rutland, Vt., during the winter of 1805. He received the Chapter Degrees in Horeb R.A. Chapter, No. 7, at New Hartford, N. Y., in the year 1811. The Degrees of Royal and Select Master, and the Templar Degrees, were conferred upon him in Boston. He was admitted to Honorary Membership in Columbian Lodge, April 4, 1816, and officiated as their Chaplain, in 1817, 1818, 1819, 1820, 1825, 1826, 1827, 1829, 1834, 1835, and 1836. He has served as G. Chaplain of the Grand Lodge; was D.D.G.M. of the First District, in 1821, 1822, and 1823; Deputy Grand Master, in 1835, 1836, and 1837; and Grand Master of Massachusetts, in 1838, 1839, and 1840. He has held membership in St. Paul's R.A. Chapter, the Grand Chapter, the convention of High Priests, the General Grand R.A. Chapter of the United States; in the Boston Encampment of K.T.; and in the General Grand Encampment of the U. S. He has served as Prelate in the G. G. Encampment; in the G. G. Chapter as Chaplain, King and High Priest; in the Grand Council of Royal and Select Masters for Mass., as M.I. Grand Master; in the Grand Chapter of Mass., as Deputy and Grand High Priest; in the convention of High Priests, as President; and in St. Paul's R.A. Chapter, in 1818, 1819, and 1820, as High Priest. The numerous Masonic services, which Bro. Dean has rendered in the various stations he has filled, richly entitle him to the high estimation in which he is held by his brethren.—*Hist. of Columbian Lodge.*

Brother Dean died at his residence in Framingham, Mass., on the 18th of October, 1860.

The following letter from Brother Rev. Adin Ballou will be read with appreciation by those who knew Mr. Dean. It is a just tribute to the

memory of a most excellent man, — of one who throughout a long life maintained an honorable and upright character.

HOPEDALE, MASS., Dec. 20, 1878.

JOHN T. HEARD, Esq. :—

DEAR SIR AND BROTHER, — I cordially comply with your courteous invitation to furnish you a brief general reminiscence of the life, character and professional standing of the late Rev. Paul Dean, outside of Masonry. My personal acquaintance with him commenced about fifty years ago. He was then in the ripeness of middle age, and at the zenith of his popularity. He had successfully officiated, for many years, as pastor of the First Universalist Church and Society in Boston, founded by the venerable John Murray, whose place of worship was in Hanover Street; but, with a select swarm from that "Old Hive," was locating himself in Bulfinch Street, where an elegant new church edifice welcomed his ministrations. There he remained preacher and pastor, useful, beloved, and revered, till the close of his public career as a settled clergyman.

He was a man of very comely figure, countenance, and deportment; of great personal dignity, suavity and politeness; in fine, eminently a Christian gentleman, perfectly welcome and at home in every domestic and social circle of his time, into which duty or propriety called him. In his own family, the homes of his parishioners, at the sick-bed, the funeral service, the marriage altar, the festive party, the graver public assembly, and on all the various occasions demanding his presence, he exhibited the same decorous self-respect, urbanity and adaptive courtesy, alike pleasing, agreeable and commanding. Hence he enjoyed uncommon reverence, affection and influence for personal excellences of character and geniality in domestic and social relationships, aside from his clerical merits.

In respect to these last, he ranked high among the contemporaries of his best days; not so much for intellectual learning, acumen, or profundity, perhaps, as for his graceful, persuasive and impressive pulpit oratory, the benignity of his sentiments, the moderation of his sectarian zeal, the candor with which he treated other denominations, and the practical piety and morality which he generally made prominent in his discourses. He had neither the natural aptitude, ambition or taste for sharp polemics, theological controversy, or vigorous proselytism, though well-settled convictions of his own doctrinal faith, as well as practice. But he had an instinctive aversion to all brusque, obtrusive and teasing methods of propagating religious tenets of any sort. If he erred in such matters, it was in being too moderate, unaggressive, conservative and cautious. This elevated him in the esteem of the clergy and respectable laity generally outside of his own denomination, but lowered him in that of many insiders, especially those of the then dominant wing, — between whose leaders and himself there very naturally arose a mutual dislike, that ended in almost utter

alienation. They came out with what he deemed the new-fangled, unscriptural and absurd doctrine of no future retribution, asserting, with positive confidence, the immediate salvation of all men at death, and other opinions, theoretical and practical, decidedly repugnant to those he had been accustomed to cherish. Moreover, they pushed forward their new notions, not only with marked ability and industry, but with an aggressive dogmatism, rough address, and assumptive air, exceedingly offensive to his sense of propriety. He was, therefore, alike disgusted with the *matter* and *manner* of their ultraism. The result was that he, and others of us who more or less sympathized with him in these views, left the Universalist denomination, and became known as Independent Restorationists. This secession brought down upon his head some very unjust reproaches from his opponents, whose echo has hardly yet ceased over his grave. It also subjected his declining years to serious trials, from all which his translation to the higher life gave him, I trust, a sanctified emancipation. In this particular connection I will merely add, that this Restorationist secession brought me for several years into intimate relations with him, partly in ecclesiastical and partly in secular affairs; and, though we many times differed in conviction and judgment, I always found him a pre-eminently just, honorable, magnanimous and conciliatory man. He was kind, considerate, public-spirited and generous in his dealings, too often to his own worldly loss. Our last meeting was at the funeral of a mutual friend, a few years before his own decease. We participated in the services, and he breathed out the same divinely consoling sentiments which he had so devotedly advocated from his youth; but the debility and tremulousness of age marked his address, and gave distinct premonition that he must soon rest from his earthly labors. The interview between us was comparatively brief, but mutually pleasant and hallowed.

As a theologian, he was on several points peculiar and almost unique. Respecting the Godhead, he was nearer a Sabellian than anything else; believing in God as strictly *one* divine person revealed in *three* official manifestations, Father, Son and Holy Ghost. He held the atonement of Christ to have been sacrificially vicarious and meritorious, but not in the sense of penal satisfaction or appeasement of God's vindictive justice. Also, that it was the only ground of man's salvation, and designed to be completely efficacious for the reconciliation of the whole human race. It was seldom, however, that he expatiated on these doctrines, either in his public discourses or private conversation; preferring to use them practically, rather than as themes of polemical discussion. He rejected utterly the doctrine of endless punishment, and of any vindictive penalism; firmly maintaining the belief, that all the divine retributions, whether in this world or the next, are and will be mainly disciplinary, designed, with the accompaniments of atoning grace, to consummate the holiness and happiness of all human souls. He was equally decided and firm



against the doctrines of no future retribution ; immediate universal salvation at death ; no sin in the soul only in the flesh ; no real free moral agency in man ; no intermediate state for souls between death and resurrectional perfection ; no inborn immortality of the soul ; and all kindred notions ; holding that man will be the same responsible subject of moral law and discipline in the next life as here ; that the conditions of spiritual regeneration will remain essentially the same, and that ages of ages may elapse with multitudes of souls, before Christ shall have subdued and reconciled all things to himself, so that God can be morally "all in all." These views he preached and contended for with marked distinctness, yet with uniform avoidance of obtrusiveness and controversial offence. As before stated, he was constitutionally and habitually averse to sharp polemical controversy, and only fought in that line when it seemed unescapable, except with dishonor. The grand doctrines of the fatherhood of God and the brotherhood of man he steadfastly proclaimed throughout his ministry, as fundamentals of the true Christian religion ; though he was too cautiously conservative to agree with me in carrying them out into the radical, moral and social reforms in which I have felt it my duty to engage. Nevertheless, our mutual respect and fraternal love remained immovable.

As an author, he has not left large memorials. A small volume of Lecture Sermons, delivered in the Bulfinch-street church, on Universal Restoration, in 1832 ; numerous occasional discourses and addresses, including one annual Election Sermon before the General Court, which, if collected, would make a much larger volume ; with numerous editorial articles and contributions in the "Independent Messenger," and other religious periodicals in which he was interested, comprise most of his published productions, which have come to my knowledge. But I trust that his manifold unpublished instructions, counsels and consolations, and above all, the more manifold good works wherein, through a long life and ministry, he exemplified his Christian discipleship, have a brighter and more enduring record. That record glows in the grateful memories of some appreciative survivors, and of thousands who have welcomed him to the blissful abodes of the immortal world. And brighter still, the Saviour he served and honored holds his worth indelibly inscribed in the Book of Life. Within the sanctuaries of Masonry, in its cherished archives of written and unwritten memoranda, on the heart-tablets of relatives and friends outside the mystic veils, who knew and loved him, and above all on the imperishable scroll of the celestial temple, may his name shine with serene radiance forevermore. And whoever, in mortal or immortal spheres, have registered against him any of the offences, faults or shortcomings incident to our common human nature in its best estate, let them be merciful as the All-Father is merciful, forgive as they would be for-

given, bleach them out with a magnanimous tear, and be as ready as he is for reciprocal blessedness in the mansions of heaven.

Finally, dear sir and Brother, if this fraternal tribute to departed worth, in whole or part, will serve your purpose, please make use of it at your discretion.

Very respectfully and fraternally yours,

ADIN BALLOU.

REV. JOHN BARTLETT, MARBLEHEAD.

*Unitarian.*

1815.

He died at Marblehead in Feb., 1849, aged 66, having been a pastor of the Unitarian Church thirty-seven years. He published two discourses. — *Allen's Biog. Dic.*

Bro. Bartlett was Corresponding Grand Secretary in 1811 and 1816; District D.G. Master of District No. 2, in 1825 and 1826; and Deputy Grand Master in 1827, 1828 and 1829. He was admitted to membership in Amicable Lodge, Cambridge, in 1806.

In the address delivered before Amicable Lodge, on October 18, 1855, by R.W. Brother Lucius R. Paige, D.D., Brother Bartlett is thus mentioned: —

"It is, certainly, no disparagement to any other board of officers to say that the three principal Chairs [of Amicable Lodge] were never more worthily filled, at once, than during that year of severe [financial] trial. The Master was Samuel P. P. Fay, Esq., afterwards Grand Master of the Grand Lodge; the Senior Warden was Augustus Peabody, Esq., also afterwards Grand Master; and the Junior Warden was Rev. John Bartlett, afterwards Deputy Grand Master. I doubt whether another case like this can be found in the Commonwealth, where the Master and Wardens, serving together in a subordinate Lodge, have all been thus promoted."

John Bartlett was born in Concord, Mass., on the 22d of May, 1784, being the fourth of a family of twelve children. His parents, who were persons of great worth, survived to an advanced age. His early life was passed under the ministry of the venerable Dr. Ripley, whom he always continued to hold in reverent and grateful remembrance. In his childhood he evinced a remarkably frank, cheerful, generous spirit, and was always ready to put himself out of the way to confer a favor upon another. When he was about seven years old, it is related of him that he was sent to school wearing a pair of new shoes, but that he went home without them; and, on being questioned in regard to the matter, he said that he had given them to a poor boy whom he met in the street. The spirit which this incident betokened formed one of his prominent characteristics to the close of life.

At an early age he was placed with a relative in Maine, with a view to his engaging in mercantile affairs. But, as his tastes were rather literary than com-

mercial, he returned, after a short time, to his family, who had now removed to Cambridge. The late Professor Frisbie was at that time living with them, and, under his instruction, young Bartlett very soon completed his preparation for college. He entered at Harvard in 1801, and, having sustained himself honorably throughout his whole course, in respect to both scholarship and behavior, graduated in 1805. Having resolved on entering the ministry, he remained at Cambridge two years after his graduation, engaged chiefly in the study of theology. The chaplaincy of the Boston Almshouse having been offered to him, he entered with great zeal on the discharge of its duties, and made it virtually the first ministry at large in Boston. He devoted considerable attention, at this period, to the study of medicine, not with a view of ever engaging in the practice of it, but that he might know better how to adapt his ministrations to the physical condition of the sick and the suffering. At his suggestion a meeting of wealthy and benevolent citizens was called to consider what measures should be taken to procure suitable treatment for the insane, which resulted in the establishment of the McLean Insane Hospital at Somerville. Through his instrumentality, also, a society was formed for affording relief to destitute families during the trying period of the embargo. Of this society he was the chief agent; and, in connection with it, he performed a great amount of benevolent and highly effective labor.

Mr. Bartlett was engaged in the chaplaincy for about three years; and, during at least a part of this time, continued his theological studies under Mr. (afterwards) Dr. Channing. At the end of that period he offered himself as a candidate for settlement, and very soon received a unanimous call to become the pastor of the Second Congregational Church in Marblehead. Having accepted this call he was ordained on the 22d of May, 1811, the Rev. Dr. Holmes, of Cambridge, preaching the ordination sermon.

Here Mr. Bartlett spent the remainder of his life. Besides attending diligently to his duties, which were strictly professional, he identified himself with various benevolent projects, some of which were outside of his own denomination. He assisted in the formation and management of the Humane Society of Marblehead, composed of ladies of different denominations, whose benefactions to the sick and needy have been extensively useful. He was, also, a member of the Masonic Fraternity, and, for several years, was charged with the inspection of the Lodges in Essex County. He bestowed great attention upon the youth of his congregation, particularly in connection with the Sunday School, the importance of which, as a means of intellectual and moral culture, he thought it difficult to overrate.

Mr. Bartlett was at length suddenly arrested in his labors. Some two years previous to his death, when his faculties and sensibilities had been for some time unusually taxed by the desolations which had occurred in many of the families of his flock, by reason of terrible marine disasters, he was suddenly brought to a stand in the midst of the services of the church, both his strength and his utterance having entirely failed him. It was supposed that he experienced at that time a slight attack of paralysis.

His labors were now necessarily suspended, and arrangements were made to enable him to recruit his exhausted energies. During the summer following, accompanied by his wife, he journeyed first to the interior of New York, and passed several weeks with friends in the valley of the Mohawk. Thence he went

to Staten Island, where he spent the remainder of the summer, and also made a short visit to West Point, which seems to have occasioned him high gratification. On his return home he seemed somewhat improved in both health and spirits; and he undertook to resume his accustomed labors. He quickly found, however, that it was impossible for him to proceed, and there were now signs of no equivocal import that he had nearly reached the end of his course. Added to his general weakness was a difficulty at the chest, which greatly obstructed his breathing, and for weeks prevented his sleeping except in a sitting posture. At length, in the midst of a circle of devoted friends, and in the bosom of a community with whom he had become most pleasantly identified by a residence among them of nearly forty years, he sunk gently into his last slumber, on the morning of February 3, 1849, in the sixty-fifth year of his age, and the thirty-eighth of his ministry.

The following is a list of Mr. Bartlett's publications: —

God not the Author of Sin, a discourse delivered before the Second Congregational Church and Society in Marblehead, 1819: Preaching Christ in Love, a discourse delivered before the Second Congregational Church and Society in Marblehead, 1825: A discourse delivered before the Second Congregational Society in Marblehead, 1829.

Mr. Bartlett was married, in 1811, to Rebecca, daughter of George and Sarah Dublois, of Halifax, Nova Scotia, by whom he had six children. Mrs. Bartlett died on the 23d of December, 1858, aged eighty-two. — *American Pulpit*.

#### REV. EDWARD TURNER, CHARLESTOWN.

*Universalist.*

1816, 1818, 1819.

He filled, also, the office of Corresponding Grand Secretary in 1817.

EDWARD TURNER was born in Medfield, Mass., July 28, 1776. His father was Seth Turner, who is described as a quiet, honest, benevolent man, a farmer, very fond of books. Edward was sent to the school of the celebrated Hannah Adams and her sister, where he was taught his letters; and in later years he frequently spoke of the Adams family as kindly neighbors, the use of whose books was freely granted to his father and himself. In 1786, his family removed to Sturbridge, Mass. Here the bookish tastes of the father no doubt helped to determine those of the son, so that we find him, in his 17th year, at Leicester Academy. Precisely how long he was a student there, it is impossible to ascertain. It is equally impossible to say when, where, or how, he first became interested in Universalism. He was educated under "Orthodox" influence, and used to say that he "held the minister in such fearful reverence that he would jump over the wall to hide himself if he saw that he must meet him on the road." But the towns in the section of Worcester County in which he lived were among those where Universalism was first preached. Oxford especially was one of its strongholds,—the first convention having met there when he was ten years old. In such a neighborhood, he could not have lived long without hearing something of the "strange doctrine;" but all that is known is that he is said to have been a Universalist as

early as his sixteenth or seventeenth year. In a paper on "Changes in the Religious Views of Universalists," he says, "We can speak of the change in their mode of preaching from memory only. It was not till the year 1795, that we noticed any change at all;" which implies that, so early as the date given, he had been for some time accustomed to hear Universalist preaching. Dr. Ballou, moreover, tells us that, having heard Father Ballou preach the sermon to which reference is made in the above date, Mr. Turner "conversed with him after service on the novel ground which he had maintained in his discourse;" which not only indicates that he was already a well-informed and thoughtful Universalist, fully identified with our friends, but that he was on such terms with Mr. Ballou as to warrant a free conversation with him concerning his sermons. He was then only nineteen years old. But though so young, he had been a year married, and was a father. He was married, in 1794, to Miss Amy Pike, of Sturbridge. He did not begin to preach, however, until 1798, when, being twenty-two years of age, he preached his first sermon at Bennington, Vt. How he was employed up to this date, there is nothing to inform us. It is probable, however, that at least a portion of his time was spent in teaching.

He first appears in our annals in 1800, when it is recorded that a letter of license was given him by the General Convention. The record also says that, on the first day of the session, Sept. 17, "Bro. E. Turner preached an excellent discourse from Pa. lxxii. 16." It is recorded further that, on the afternoon of the same day, the Convention voted that "the well-beloved Hosea Ballou, Zephaniah Lathe and Caleb Rich, ministers of the Gospel of peace, do attend to the ordination of the approved Brother Edward Turner at such time and place as the society, council and candidate may appoint." He was also associated with Hosea Ballou and Ebenezer Paine, "to examine the credentials of applicants for ordination, and to ordain, if so requested, in the recess of the convention." And still further, at the same session, he was made one of a committee, Messrs. Ballou and Paine being his associates, "instructed to repair to New Marlboro', Mass., and faithfully to examine the complaints of the society in that place against a brother in the ministry, and if he is found faulty, to deal with him in the spirit and power of discipline, to exhort, reprove, or rebuke, and, if need be, to deny him the fellowship of this Convention." All this indicates that not only was he already "an excellent" preacher, well established in the confidence of his brethren, but that, though so young, his character and maturity of judgment were deemed sufficient to warrant them in entrusting him with the gravest duties. Let it be summarily added that from this time till 1824 his name appears in the records nearly every year, and that he was seldom without some important appointment telling of the appreciation accorded him.

At the time of his first appearance at the convention, his home was still at Sturbridge; and he continued to reside here, at the old homestead, until his second marriage, when he went to Charlton, where his letter accepting the call to Salem was dated. He is mentioned in the records of the Convention for 1803, as of Sturbridge and also of Charlton, from which it might be inferred that both these towns had societies, of which he was the pastor. But like those of all our early preachers, his labors were largely itinerant, so that we find him preaching in Bennington, Vt., Southbridge, Brookfield, Oxford, Dudley, Milford, Boston,

Gloucester, and numerous other places. The records of our Gloucester parish show that it was voted to open a correspondence with him in 1803, touching the terms on which he would settle there. On the 8th of May, 1807, a great sorrow came to him in the death of his wife, so early chosen, leaving him with four little motherless children, and in 1808 he wisely married again, to find in his companion, Miss Lucy Davis, of Charlton, a loving mother for his children, a wise counsellor, and a devoted and sympathizing helper in every good work, whose praise is in all the churches with which she was connected, and whose memory is still fondly cherished in many hearts. In 1809 he removed to Salem, Mass., though he appears to have had considerable previous acquaintance with the people and to have ministered to them some time before. His acceptance is dated April 24, and he probably commenced his labors on the second Sunday in May, preaching in a hall until the church edifice was dedicated, and he was installed, June 22, 1809. Here he remained till June, 1814, when he accepted a call to Charlestown, Mass. During his residence here, the controversy as to "future punishment" became hotly waged, and as the result of the feeling thus engendered in his congregation, his relations as pastor of the society were, at length, abruptly closed by a vote of dismissal, carried by a small majority. He preached his closing sermon, Oct. 6, 1823. An immediate division of the congregation ensued, a portion of the members withdrawing, and inducing Mr. Turner to hold services in the Town Hall. These continued about six months, when, in March, 1824, he accepted an invitation to Portsmouth, N. H. He continued here till the spring of 1828, when, evidently not without much deliberation, he accepted an invitation to become pastor of the Unitarian Society in Charlton, his old home, where he was installed June 18th, and thus separated from us. He doubtless took this step anticipating that it would be his last removal. But he was disappointed, and in May, 1831, the pastorate was abruptly closed. The winter of 1821-2 he spent at the South; and in July, 1832, he became minister of a small Unitarian Society at Fishkill Landing, N. Y. Here he continued until the spring of 1840, when his family went to Charlestown, Mass., to reside for a year with his son-in-law, Mr. Brown, then of that place. In March, 1841, he and Mrs. Turner removed to Jamaica Plain, to a home left by their son-in-law, Capt. Brewer, in their care, during his absence with his wife at the Sandwich Islands; and in this family they happily passed the remainder of their days.

After leaving Fishkill, Mr. Turner preached nearly every Sabbath, up to within two or three years of his death, spending considerable lengths of time by way of "supply" at Burlington, Vt., North Easton, Westminster, Boylston, Barnstable, and South Natick, Mass.; and he occasionally preached up to the last. He was present as one of the bearers, at the funeral of his old friend and co-worker, Mr. Ballou, June 9, 1852. In October of this year, he preached for the last time, in the Unitarian Church at West Roxbury. No decline in his health had been observed, except as the years always tell; and amidst his children and his books, with his faithful companion at his side, surrounded with everything to minister to his happiness, his days were passing in a serene, beautiful and (for him) vigorous old age, when suddenly, on Friday, Jan. 14, 1853, while reading, he was attacked with chills and the usual symptoms of a severe cold. Calling him to dinner, the servant found him too ill to go to the table. He immediately took his bed, and

was comfortably sick for about a week. Then, on Thursday, after midnight, the severe distress of pleurisy set in, and he soon became very feeble. He said little, but, some time during Friday night, asked his daughter (Mrs. Brewer) what the physician thought of his case; and on being told that he thought him quite sick, but had expressed no fears, he declared his own conviction that he should not recover. During the same day (Friday) he had said to another daughter (Mrs. Brown), laying his hand on his side, "It is the old trouble; I have never been sound since that attack years ago." He now sank rapidly. But his mind remained clear, though, once or twice, he seemed to wander a moment, and early on Monday morning, Jan. 24, he peacefully passed to his rest, at the age of seventy-six years and six months.

. . . . .

REV. ALPHEUS HARDING, NEW SALEM.

*Unitarian.*

1817, 1818, 1819.

He was District Deputy Grand Master of District No. 7, in 1820, 1821, 1822, 1823.

The following sketch of him has been kindly furnished by his son, Alpheus Harding, Esq., of Athol:—

Rev. Alpheus Harding was born on the 19th day of January, 1780, in the town of Barre, Worcester Co., Mass., and graduated at Dartmouth College in 1805.

Was principal of the New Salem Academy for a few years, when he entered the ministry and was settled over the First Congregational Society in New Salem, whose pastor he remained for more than forty years. After his resignation, he still remained in New Salem, and devoted much of his time to the settling of estates as executor or administrator, always taking a very active part in all educational movements, and was to the day of his death, the President of the Board of Trustees of New Salem Academy. He was for more than fifty years Chairman of the School Committee of the town. He was a Justice of the Peace for many years, and a Trial Justice; twice represented the town in the Legislature, and, in fact, was looked up to and relied upon by his fellow-citizens to take the lead in all useful and reformatory movements.

He was very active; of a strong and robust constitution; never failing in an appointment on account of health, weather or travelling. In making an appointment at a place where he might have to drive his own team twenty or thirty miles, he never said, "if the weather and travelling will permit;" but he made the appointment *sure*, and everything else had to bend to it.

He lived to enter his 90th year; and after a sickness of less than three weeks passed away. His age was 90 years and 19 days. He died Feb. 7,

1869. He lived for others more than himself, and as I look back upon his life of constant activity and usefulness, I wonder how he was able to accomplish what he did.

REV. CHEEVER FELCH, U. S. NAVY.

*Episcopalian.*

1820.

He was also Corresponding Secretary of the Grand Lodge in 1821.

Exot. and Rev. Companion Felch was born in Royalston, Mass., Feb. 27, 1788. His parents were pious, virtuous, and lovers of useful learning. They moved to Reading, Vt., in 1791. Cheever learned the trade of printer in the office of the "Rutland Herald," and in 1807-8-9 published and edited the "Farmer's Museum," in Walpole, N. H. In 1810 he commenced the study of divinity, under the Rt. Rev. Bishop of the Eastern Diocese; and in 1812 was appointed a Chaplain in the U. S. Navy. In 1821 Brown's University conferred upon him the honorary degree of A.M. In the navy, Mr. Felch's services were extensively useful, and often arduous. He organized and maintained, against many obstacles, a system for the better education of our midshipmen. Beyond instructing them, he was employed from 1816, on surveys of our coasts and harbors, from Maine to Florida. Government also entrusted him with the examination of midshipmen for promotion. For some years he was on the Boston station. He received the Royal Arch Degree, Oct. 30, 1816, in St. Andrew's Chapter, and was one of the petitioners for the charter of St. Paul's Chapter, and was chosen Scribe at its first meeting, Dec. 18, 1818, which office he held for one year. He was Grand Chaplain to the Grand Lodge of Mass. in 1821, and its Corresponding Grand Secretary in 1822. In 1825 he left the navy; next year he established in New York the paper called "Coram's Champion;" and died in that city in March, 1827, aged 39 years. He left a widow and six daughters. Many circumstances of his life were remarkable and fraught with instruction. Essays from his pen have been published in numerous papers. His "Report relative to the Survey of George's Shoals" may be found in "Blunt's Coast Pilot." "A memoir on the subject of a Ship Canal through the Isthmus of Florida," is preserved in the "Mechanic Magazine" for 1826. Other articles are in the "Champion," "National Advocate" and elsewhere, sometimes signed "Coram."—*Biographical Sketches of distinguished members of St. Paul's Royal Arch Chapter*, 1861.

REV. TITUS STRONG, D.D., GREENFIELD.

*Episcopalian.*

1820, 1828, 1829, 1830.

Protestant Episcopalian clergyman. Born at Brighton, Ma., Jan. 26, 1787; died, June 11, 1855. Leaving the trade of printer, he engaged early in politics. Becoming a decided churchman, he was ordained deacon in 1814, priest in 1826,



and labored in Greenfield, Ma., to the close of his life. His "Candid Examination of the Protestant Episcopal Church" is one of the most efficient productions of its class. He also published the "Scholars' Guide," besides preparing several elementary books for common schools, and frequently contributing to the periodical press. — *Drake*.

Bro. Strong was D.D. Grand Master of District No. 7, in 1817, 1818, and 1819.

From "Annals of American Pulpits," vol. vi., page 575: —

FROM HENRY M. PARKER, ESQ.

BOSTON, February 5, 1858.

DEAR SIR, — I cheerfully comply with your request for some notices of the life of my honored and lamented friend, the late Rev. Titus Strong, D.D. The principal facts and dates are taken from an autographic diary now in the possession of his widow, which also contains his pedigree. I was myself intimately acquainted with him during the later years of his life, and I had been still longer acquainted with some of his older friends among the clergy. In preparing the following sketch, I have had the assistance of his estimable widow, and of his manuscript correspondence: —

*Titus Strong*, the eldest son of Titus and Mary (Burrill) Strong, was born in Brighton, Mass., January 26, 1787. He was a descendant of John Strong, who came with the Puritans to Dorchester in America, in 1630, in the same ship with Warham, Maverick, and others. In 1788, his parents removed from Brighton to Boston, and the next year his father, while on a fishing party, was drowned in Boston Harbor, leaving three young children. The widow afterwards married John Stewart of Williamsburg, Mass.

The subject of this sketch was taken to his grandfather's at Northampton; and in 1801, when he was fourteen years of age, he went to live with Mr. Butler, of that town, to learn the trade of a printer, and continued with him four years.

In July, 1805, he left Northampton, and went to Boston, where he entered the office of John Tucker, Clerk of the Supreme Court of the United States; but in consequence of the failure of his health shortly after, he went to Williamsburg, the residence of his mother, and taught a school there during the winter of 1805-6. He then returned to Mr. Tucker's office to resume his studies; but was obliged very soon to discontinue them, for the same reason as before. The year that followed he divided between Williamsburg, Troy, Albany and Chesterfield; and at the last-mentioned place, taught a school the next winter. At this time he had serious thoughts of fitting himself for the stage, on which his fine voice and elocution seemed to promise great success; but better counsels prevailed. And in the spring of 1807, he commenced the study of theology, under the direction of the Rev. Mr. Whitman, the Congregational minister of Goshen, a town near Chesterfield. In the mean time he was obliged to labor for his living.

In June, 1807, having, as it would seem for the time, relinquished his theological studies, he went to Dedham, and entered the office of Horatio Townsend, Esq., Clerk of the State Courts, who was an ardent Episcopalian. On the 4th of August

following he was married, by the Rev. Joshua Bates, to Hannah Dwight, then of Dedham, but born in Medfield, April 2, 1787. They had eight children, only four of whom survived the period of childhood. In 1809 he edited the "Norfolk Repository," a newspaper printed in Dedham.

While a writer in Mr. Townsend's office, in consequence of reading some books in favor of Episcopacy, which fell in his way, his mind received a strong bias in that direction, and he began to direct his thoughts towards the ministry of the Episcopal Church. Accordingly, on the 1st of October, 1812, he was admitted as a candidate for holy orders.

On the 24th of March, 1814, he was ordained deacon at Dedham, by the Rt. Rev. Bishop Griswold; and on the 7th of April, 1814, he removed to Greenfield Mass., with a view to take charge of St. James' Church in that village.

On the 26th of March, 1815, he was ordained priest by Bishop Griswold, and at the same time was instituted rector of St. James' parish.

He received the degree of Master of Arts from Williams College, in 1822, and that of Doctor of Divinity, from Trinity College, Hartford, in 1839. Dr. Strong retained the rectorship of St. James' Church till the close of his life, and enjoyed, in a high degree, the respect and confidence not only of his own parish, but of the surrounding community. His last illness was a very protracted and distressing one, the disease being of a dropsical nature, with a strong tendency to develop itself in the region of the heart. This compelled him to be kept in a standing position night and day, waking and sleeping; and yet, through all his extreme suffering, his genial spirit still shone out, and mingled gracefully with his Christian resignation and perfect trust and hope in his crucified Lord and Saviour. He died in June, 1855, leaving a widow, several sons, and one daughter.

Dr. Strong was always a good elocutionist, and was particularly distinguished for his admirable reading of the service of the church. While his preaching was uniformly sensible and edifying, he was, I think, specially felicitous in his occasional discourses. Isolated as an Episcopalian minister, as he was through nearly his whole life, he was not much seen in cities and the more public places; but, whenever he appeared, was always met with a most grateful welcome. He was an influential member of the Diocesan Convention, and was often a delegate in the General Convention also.

Dr. Strong's literary taste was for the best old English writers. He was himself an easy writer and a good logician. He maintained several controversies on Episcopacy in a manner creditable alike to his head and his heart. By his kind-heartedness, however, and genial sympathetic expression of it, he won more than by controversy. "Dr. Strong," says one who knew him long and well, "had great benevolence; his main object seemed to be to keep all men and women too at peace with each other. He seemed to feel, in a remarkable degree, his dependence on God for everything. Daily and hourly, in his struggles, in poverty, sickness, and all trouble, it was beautiful to see how he referred all to God's goodness and wisdom, and trusted to them with all his strength, feeling strongly that all would work together for good, however dark worldly circumstances might be. He was a very affectionate man, as well as a pious and truly charitable one. He was so genial and social, and had so much humor, too, that in whatever company he was, no one wished to say much, but to listen to him."

The Greenfield parish was, until lately, an outpost of Episcopacy, and the town has been, historically, "a good one to emigrate from." The measure of the work done by that parish cannot be estimated even by its present strength. Its former members are scattered over the continent; and among them are some of the brightest and most honored names of the Episcopal Church. Among other parishes which, in a good degree, owe their existence to Dr. Strong's labors at Greenfield, may be mentioned those at Northampton and Ashfield, and at Guilford, Vt. In fact, he did a great deal of scattered missionary work, not only in Massachusetts, but also in Vermont and New Hampshire.

The following is a list of Dr. Strong's publications:—

Tears of Columbia; A Political Poem, 1812; A Sermon on the Death of F. Barnard, Greenfield, 1815; The Common Reader, 1817; A Candid Examination of the Episcopal Church, 1818; Reply to Strictures on the Same, 1818; a Sermon on the Institution of the Rev. Mr. Huse, Claremont, N. H., 1819; Young Scholar's Manual, 1821; Scholar's Guide, 1822; A Sermon Delivered on Occasion of a Masonic Celebration, 1822; A Missionary Sermon, 1826; The Cypress Wreath: or, Mourner's Friend, mostly selected poems, 1828; The Deerfield Capture: a Tale for Children, 1831; A Sermon Preached in St. James' Church, Greenfield, on Occasion of the Last Attendance of the Parish in that Church for Divine Service, 1846; The Ministers of Christ; A Sermon delivered in Christ Church, Springfield, Mass., when the Bishop of Massachusetts admitted the Rev. Henry W. Adams, M. A., the Rector of the Church, to the Holy Order of Priests, 1848; The Good Man: a Sermon Preached in the Church of the Advent, Boston, on the Sunday after the Decease of its Rector, the Rev. William Croswell, D. D., 1851.

The following were published in the "Gospel Advocate," Boston:—

A Sermon Preached in St. Paul's Church, 1821; A Sermon on Family Prayer, 1821; A Sermon before the Convention, 1823; A Sermon on Reading the Scriptures, 1823; five essays on Objections to the Church, 1825.

In the "Norfolk Repository" (Dedham), he published "The Quaker," in eight numbers, 1808.

In the "Franklin Herald" (Greenfield), four essays on the Sabbath, 1816; essays on Imitating Bad Examples, 1816.

Very respectfully yours,

HENRY M. PARKER.

FROM THE REV. AZARIAH CHANDLER, D. D., PASTOR OF THE FIRST CONGREGATIONAL CHURCH IN GREENFIELD, MASS.

GREENFIELD, February 12, 1858.

REV. AND DEAR SIR, — It gives me great pleasure to comply with your request, in bearing my testimony to the worth and usefulness of my friend and neighbor, the late Dr. Strong, of this place. My acquaintance with him reaches back more than twenty years. As we were, for many years, both members of the committee superintending common schools, we were often brought together on these occasions; and I sometimes met him, also, in the social circle; and our intercourse was always friendly, as my recollections of him now are all exceedingly pleasant.

Dr. Strong, in person, was large, well formed and dignified; in conversation grave but affable, and easily relaxing into playfulness. Always self-possessed

ready utterance, well informed on the topics of the day, and abounding with interesting anecdotes, he rarely found himself in any company in which he was not the acknowledged leader in the conversation. I have heard him preach a few times, though never on the Sabbath. His manner in the pulpit was solemn, his enunciation full and distinct, and his emphasis unusually strong; and these, I should think, were his most striking characteristics as a public speaker. His sermons, so far as I had an opportunity of hearing or knowing, were of a decidedly evangelical cast. Whether he was to be regarded as High or Low Church I am quite incompetent to decide; for he never introduced the subject of ecclesiasticism in any of our conversations, and I never questioned him in relation to it. That he was warmly attached to his own church (as who should not be?) was evident; but I remarked that he called it "*our church*," as if there might be others also. He always treated me with kindness and cordiality; has asked me to take part with him in funeral services, when at private houses; and, on my last call upon him, a few days before his death, he greeted me in a manner truly fraternal, and asked me to pray with him; which I did with full reciprocity of the brotherly feeling which dictated the request. I consider his death as a loss not only to his own church, who were strongly attached to him, but to our community at large.

I remain, dear sir, in gospel bonds, truly yours,

A. CHANDLER.

FROM THE REV. CALSB SPRAGUE HENRY, D.D.

NEW YORK, April 1, 1858.

MY DEAR DOCTOR SPRAGUE, — What can I contribute to your memorial of the late Dr. Strong? There are a great many persons, I am sure, who could better give you what you want. It was for so short a time that I knew him, and so long ago, that it seems to me, taking my pen to jot down such reminiscences as may arise, I shall find scarcely anything to say except that he was a good man, — a very, very good man; for such I find to be the first and most vivid impression that comes up, when fancy brings his image before my mind.

It is many years ago since I first went to live in the place where Dr. Strong passed a long and useful life, — the village of Greenfield, one of the many beautiful villages that are to be found all along the charming valley of the Connecticut River. I was then quite young, almost a minor in the eyes of the law; not in my own, I dare say, but much older, in some respects, than I am now. I went to be minister to the Congregational Church there; and you remember, doubtless, that you officially assisted (as the French say) at my ordination. Dr. Strong had then been for some years pastor of the Episcopal congregation in the place. And it was, I take it, to the credit of us both, that, although our difference of ecclesiastical opinion was very great, and very decidedly held by each of us, it did not prevent the most agreeable and friendly relations existing between us, — a thing the more to be observed as the town was not a large one.

Though firmly attached to the doctrinal and ecclesiastical system of his own church there was about Dr. Strong nothing of bigotry, narrowness, or intolerance. He was, by natural temper, and by all the habits of his life, a frank and friendly man. As such I remember him in all my intercourse with him; and we were a good deal thrown together, as a matter of course, in the society of a small town,

but more especially from our joint exercise of certain functions which the wise laws of New York forbid to the clergy of the State, but which the people of Massachusetts universally impose on theirs. Dr. Strong, Mr. Bailey, the Unitarian minister, and myself, the "Orthodox" one, were the Town Committee to visit and examine, at stated intervals, all the schools in the several districts. To the more distant places we had to ride; and it fell to my lot (whether as junior member of the committee, or as bachelor member, having no wives or babies to provide for, I do not recollect) to furnish the conveyance; and one of the liveliest recollections I retain of those days is of that committee, on its visitatorial progresses, stowed all three into the one-seated gig; a more edifying spectacle of "brethren dwelling together in unity" than of the mercifulness of "the merciful man;" not that three such men as Mr. Bailey and myself were dangerous to the springs, or distressing to the horse; but Dr. Strong was a man of two hundred and fifty pounds' weight.

Dr. Strong's countenance was as full of amiability as his person was large and portly. His expression was, indeed, one of great benignity and deferential courtesy; and his manner partook of the modesty and unpretending simplicity which were distinguishing qualities of his character. There was nothing morose and sour, nothing harsh or austere, in his disposition or temper; on the contrary, if I remember rightly, he was lively and playful, as well as cordial and genial, in his social nature.

In fine, he was, as I have said, an eminently good man, as I understand good men; a man without formality or pretension of any kind, but of remarkable singleness, purity, and integrity of character. This is the strongest impression I retain of him, derived from the recollections of the time we lived as neighbors for two or three years, confirmed by the memory of two or three days passed together a dozen years later. I remember, too, I regarded him as a man of sound sense, and a judicious and edifying preacher, although I had not much opportunity to judge of him in the latter respect. It speaks for his possessing, in a large degree, the qualities of a good clergyman and a good man, that he retained his pastoral relations to a New England flock, during such a long course of years, and died universally respected and lamented, leaving his name a fragrant memory to all who knew him.

Very cordially and faithfully yours,

C. S. HENRY.

REV. AARON GREEN, A.M., MALDEN.

*Congregationalist.*

1821.

The following brief but interesting biographical sketch of him has, by request, been furnished by his son, John O. Green, M.D., of Lowell:—

Rev. Aaron Green was born in Malden, Middlesex County, Mass., Jan. 2, 1765, being the third son of Ezra Green, a respectable farmer in that town. His mother's name, before marriage, was Mary Green. At the time she married his father she was the widow of Benoni Vinton. He was

the child of his father's and mother's second marriage. His father had two sons by his former wife: Bernard, who died at the homestead, aged 83 years, and Ezra (H.U. 1765), who died in Dover, N. H., aged 101 years.

His father was deacon of the church, and sustained other public offices which rendered him a useful member of the community in those days. His father died before he was three years old; consequently, he was left in the care of his mother, with very limited means, and removed to the north end of the town where, at the age of ten, he heard the guns of the battle of Bunker Hill, and always remembered the distress of his neighbors from their anxiety; and, subsequently, the calls at the house for bandages and food for the sufferers on that day.

When he became capable, he worked at farming until he was near eighteen, when, being encouraged and assisted by his brothers, he commenced his preparatory studies for college with Rev. Peter Thatcher (H.U. 1769), who was then minister of Malden, and continued with him till, in the autumn of 1784, he was installed at Brattle-street Church, Boston. He then pursued his studies with Rev. Caleb Prentice, of South Reading, and entered Harvard University in July, 1785, in the presidency of the venerable J. Willard. The four years of his college life were filled with conscientious and industrious effort, as his *detur*, now in the possession of his children, is an evidence; but not without the strictest economy and constant anxiety, lest he should burden the kind friends who had encouraged him to undertake a public education. He graduated in course in 1789, having as classmates, Rev. Dr. Kirkland, afterward president of that institution, and other distinguished men, with whom he maintained an uninterrupted friendship during life. He taught school, in his senior year, in Billerica. Having chosen the profession of divinity while in college, most of his reading was on that subject. Soon after his graduation he became a member of the family of Rev. Jason Haven, of Dedham, in order to pursue his studies under his aid, and in company with his son, a classmate, engaged in the same pursuit. The succeeding winter he taught school in Medfield; the next spring in Dover, N. H.; and here, at this time, he began a diary, which he continued daily, in seven volumes, until Oct. 23, 1853, in his 85th year. The succeeding autumn, Sept. 8, 1790, he was examined and approbated to preach, by the Piscataqua Association, at Greenland, his certificate being signed by Sam'l Langdon, D.D., who had been President of Harvard.

Soon after this he preached, for the first time, at Rye, in the pulpit of Rev. W. Porter, of that place. He records that he found this "very solemn business." He continued his school, preaching some in Somersworth, and other neighboring parishes, until spring; then relinquished his school and devoted himself wholly to his profession. He labored in various places, sometimes as a candidate and sometimes by way of supply, having constant employment till on Sept. 30, 1795, when, as an exception

to the rule "that a prophet is not without honor save in his own country," he, having received and accepted an invitation to settle at Malden, his native place, was ordained and solemnly set apart to the sacred ministry, "the most solemn day I ever experienced," as he records. Dec. 13, 1796, he married Eunice Orne, of Lynnfield, and took possession of the parsonage, within a hundred rods of the house in which he was born, and then occupied by his older brother. He was ordained as colleague pastor with the Rev. Eliakim Willis (H.U. 1785), long prevented from all active duty by age and infirmity. The junior, among other pressing cares, spent much time in administering, by almost daily visits to him, then the object of great veneration and regard. Mr. Willis died March 14, 1801, *æt.* 82, and was borne to his grave by Rev. Drs. Thatcher, Osgood and Lathrop, and Messrs. Elliot, Roby and Prentiss.

And now begun the full responsibilities and cares of the pastor of the whole town. Its activities were awakened, resulting in the erection of a new and elegant brick meeting-house (now standing), dedicated Jan. 19, 1803; the commencement of a social library kept at the parsonage; systematic parochial visiting; the encouragement and cultivation of sacred music; the maintenance of most open hospitality at the parsonage; together with the regular services of the sanctuary, and the watchful discipline of the church. As was the custom of the times a very frequent exchange of pulpits was expected, and a circle of twenty miles would scarcely include the clergy who were thus, for many years, the welcome teachers in the desk, and guests in the family.

As a preacher, without being distinguished, he was always most serious and practical, earnest and direct, and very acceptable, and bore his full share in the public duties of ordinations, frequently giving the charge and the right hand of fellowship. Of his sermons, on particular occasions, were published by request, one at the Dedication of the new Meeting-house; on the Death of Washington; on Regeneration; and on the Death of a Parishioner.

The care of the schools devolved much upon him. He was an officer of the Bible Society; the Washington Benevolent Society; for years the Chaplain of the Fifth Regiment; a member of Mt. Hermon Lodge of F. and A. M.; and Chaplain of the G. L. of Mass. He records "that Mar. 31 [Mar. 14?], 1821, he attended the dedication of the Masonic Hall, lately erected in the Old State-house. The services were very solemn and impressive. After the procession moved into the hall, and the members were seated, an ode was sung; then I prayed; then the hall was dedicated in *DUM FORM* to God, to Virtue, and to Benevolence, with corn and wine and oil; then music; then an address by Samuel [L.] Knapp, Esq.; then an anthem. These services were closed by a benediction, pronounced by Rev. Bro. Richardson, of Hingham. Mr. Eaton, Deputy Grand Master, read the dedicatory

prayer. Dr. Dixwell is Grand Master of the G. L. of Mass. The services commenced at 11½ o'clock and closed at past one."

He devoted a large share of his time to the cultivation of good-fellowship and harmony by frequent visits to all his parish, and was beloved by a large circle of friends and neighbors. He was pre-eminently a peace-maker, and in the course of sharp political controversies, and especially the angry theological disputes which, toward the close of his ministry, were conducted with great bitterness, his aim was to find the *happy mean*, and conduct himself with candor to either party. It was not at all uncommon to find his best friends among those who differed widely from him in sentiment.

After thirty-two years of rare faithfulness in duty in the parish, which had now become surrounded by other denominations, and the community greatly distracted in opinion, he resigned his office, Aug. 8, 1827, and in April, 1828, removed to Andover, where, in his declining years, having served in several offices of trust and responsibility, honored and respected, he was gathered to his fathers, Dec. 23, 1853, at. 84 y. 11 mo.

#### REV. EBENEZER HUBBARD, MIDDLETON.

##### *Unitarian.*

1821.

1805. REV. EBENEZER HUBBARD died near Nashville, Tenn., 2 September, 1858, aged 74. He was son of Rev. Ebenezer (H.C. 1777) and Abigail (Glover) Hubbard, and was born in Marblehead, Mass., 12 November, 1783. His father was born in Concord, Mass., 22 May, 1758, was ordained at Marblehead, 1 January, 1783, and died December 15, 1800, aged 42. His mother was daughter of Col. Jonathan Glover, of Marblehead. Mr. Hubbard was fitted for college at the public classical school or academy in Marblehead. After leaving college he studied divinity with Rev. Timothy Flint, of Lunenburg, Mass. (H.C. 1800), who married his sister Abigail. He was ordained pastor of the Second Church in Newbury, Mass., 11 May, 1809. This pastoral relation was dissolved 16 October, 1810; and he was installed over the church in Middleton, Mass., Nov. 27, 1816; resigned his charge 29 April, 1828; was installed at Lunenburg 10 December, 1828. He was always a Trinitarian, as he declared, and, as he called himself, a moderate Calvinist; but was very liberal in his feelings towards Unitarians, and would not infrequently exchange with clergymen of that denomination. In consequence of this a most unrighteous attempt was made, by some of the more rigid Orthodox, to prevent his settlement at Lunenburg, by circulating reports injurious to his moral character. They did not, however, succeed in their plot. The following extract from an article in the "Christian Examiner," for March, 1831, gives a history of this affair:—

"Rev. Mr. Hubbard, a minister of acknowledged Orthodox sentiments, and late pastor of the church in Middleton, was invited to a resettlement in Lunenburg. It was generally known to his ministerial brethren that he was in the practice of



exchanging with Unitarians. This circumstance alone induced some Orthodox preachers, in the vicinity of Lunenburg, to make great exertions to prevent his installation. They went to Andover, and earnestly solicited from the Orthodox ministers, in the neighborhood of Middleton, some information derogatory to the character of Mr. Hubbard. False and slanderous reports were invented by an individual in Middleton, and communicated to an Orthodox minister in Danvers, and conveyed by him to the principal agent in this unrighteous work. Rev. Mr. Payson, of Leominster, having obtained the desired misrepresentations, went into Lunenburg, communicated them to an influential family, and requested them to put them in circulation, and conceal the name of the informer. He affirmed that Mr. Hubbard was a bad man, brought up his children to swear, and would prove a curse to the society if they retained him as their pastor. Such reports threw the parish into consternation, and reached the ears of the pastor-elect. He proceeded immediately to the source of the evil, and eventually dragged to light the individuals concerned. By the terrors of the civil law he compelled them to confess their wickedness and agency in the base understanding."

Mr. Hubbard continued pastor of the church in Lunenburg until 20 November, 1833, when his connection with the society was dissolved. He studied medicine, but never practised regularly, except, perhaps, in Boxford, or, rather, in Lunenburg, while he was pastor there. In June, 1838, he removed to the West, and taught school for a while in Trenton, Tenn.; and afterwards in Paris, Tenn. In 1843 or 1844 he removed to Fulton County, Ky., and settled on a farm in Hickman, which a son, dying, left him, and which he called "Clergyman's Retreat." For some years he pursued the farming business, overseeing it, and attending to his gardens; while in his leisure hours he read books and wrote sermons, preaching sometimes, but having no charge. He liked the investigation of literary and scientific subjects. He gradually, for three or four years before his death, became irritable and maniacal under a disease of the brain (probably softening), until, in the spring of 1858, his mind was completely gone, so that he did not know his own wife and children; and, becoming very furious, his sons took him, in June, 1858, to the State asylum for the insane, six miles out of Nashville, Tenn.,—a fine institution, where he died, not having had, during his stay there, one lucid moment.

Mr. Hubbard married, 10 June, 1808, Charlotte, daughter of Major Joseph Swasey, of Ipswich, Mass. They had nine children, six sons and three daughters, of whom three sons and two daughters are living. His wife died 30 October, 1858, in the seventy-fifth year of her age, having survived her husband not quite two months. The remains of Mr. Hubbard were conveyed to Hickman, and deposited in the family cemetery, with his wife's, at "Clergyman's Retreat," owned by his son Charles.—*Necrology of Alumni of Harvard College.* By Joseph Palmer.

REV. WILLIAM COGSWELL, D.D., DEDHAM.

*Congregationalist.*

1821, 1822.

WILLIAM COGSWELL was born in Atkinson, N. H., June 5, 1787. His father, Dr. William Cogswell, was distinguished as a physician and a magistrate, and

held the office of surgeon in the army during the war that gave us our independence. His mother was a daughter of the Hon. Joseph Badger, of Gilmanton, a gentleman of great respectability, and for a long time in public life.

Under the influence of good parental instruction, his mind was early formed to a deep sense of the importance of religion; but it was not till he was fitting for college at Atkinson that he received those particular religious impressions which he considered as marking the commencement of his Christian life. He did not make a public profession of religion until the close of his Junior year, September, 1810; at that time he, with both his parents and all his brothers and sisters, eight in number, received baptism, and were admitted to the church on the same day, in his native place, by the Rev. Stephen Peabody.

He became a member of Dartmouth College in 1807. Having maintained a highly respectable standing in a class that has since numbered an unusual proportion of distinguished men, he graduated in 1811. For two years after leaving college, he was occupied in teaching in the Atkinson and Hampton Academies. But, during this time, having resolved to enter the ministry, he commenced the study of theology under the direction of the Rev. Mr. Webster, of Hampton; and subsequently continued it under Dr. Dana, of Newburyport, and Dr. Worcester, of Salem, chiefly the latter.

Having received license to preach from the Piscataqua Association, September 29, 1813, he performed a tour of missionary service in New Hampshire, and at the close of December, 1814, returned to Massachusetts, and accepted an invitation to preach as a candidate for settlement in the south parish in Dedham. After laboring there a few weeks, he received a unanimous call, which, in due time, he accepted; and on the 20th of April, 1815, he was duly set apart to the pastoral office. Here he continued laboriously and usefully employed about fourteen years; during which time the church under his care was doubled in numbers, and enjoyed a high degree of spiritual prosperity.

In June, 1829, he was appointed General Agent of the American Education Society; and he accordingly resigned his pastoral charge with a view to an acceptance of the place. He entered upon the duties of his new office in August following; and so acceptable were his services, and so well adapted was he found to be to such a field of labor, that in January, 1832, he was elected Secretary and Director of the society. His duties now became exceedingly arduous, and his situation one of vast responsibility. In addition to all the other labors incident to his situation, he held an important agency in conducting the "Quarterly Journal" and "Register" of the American Education Society, a work that required great research, and that has preserved much for the benefit of posterity, which would otherwise have been irrecoverably lost.

In 1833, he was honored with the degree of Doctor of Divinity by Williams College.

It became manifest, after a few years, that Dr. Cogswell's physical constitution was gradually yielding to the immense pressure to which it was subjected. He accordingly signified to the Board of Directors of the Education Society his intention to resign his office as Secretary, as soon as a successor could be found. He was induced, however, by their urgent solicitation to withhold his resignation for a short time; though in April, 1841, his purpose was carried out, and his

resignation accepted. The Board with which he had been connected, rendered, on his taking leave of them, the most honorable testimony to the ability and fidelity with which he had discharged the duties of his office.

On the same month that he determined on resigning his place in the Education Society, he was appointed by the Trustees of Dartmouth College, Professor of History and National Education. Here again his labors were very oppressive; as he was obliged not only to prepare a course of lectures on a subject comparatively new, but to perform much other service, especially in the way of collecting funds to endow his professorship. He was chiefly instrumental at this time in establishing the Northern Academy of Arts and Sciences, and of gathering for it a library of about two thousand volumes.

But while he was thus actively and usefully engaged, he was invited to the Presidency of the Theological Seminary at Gilmanton, in connection also with the Professorship of Theology, and a general agency in collecting funds. There were many circumstances that led him to think favorably of the proposal, and finally to accept it. He accordingly removed his family to Gilmanton in January, 1844.

His expectations in this last field of labor seem scarcely to have been realized. The removal of one of the professors to another institution devolved upon him an amount of labor which he had not anticipated; and he found it impossible to attend to the business of instruction, and at the same time to be abroad among the churches, soliciting pecuniary aid. At length, finding that the public mind was greatly divided as to the expediency of making any further efforts to sustain the institution, he recommended that its operations should, for the time being, be suspended; though he considered it as only a suspension, and confidently believed that it had yet an important work to perform. He held himself ready after this to give private instruction in theology, whenever it was desired.

In 1848, Dr. Cogswell suffered a severe domestic affliction in the death of his only son, a young man of rare promise, at the age of 20. This seemed to give a shock to his constitution from which he never afterwards fully recovered. He acted as a stated supply to the First Church in Gilmanton until the early part of January, 1850, when he was suddenly overtaken with a disease of the heart that eventually terminated his life. He preached on the succeeding Sabbath (January 13th), but it was for the last time. He performed some literary labor after this, and read the concluding proof-sheet of a work that he was carrying through the press, for the New Hampshire Historical Society. When he found that death was approaching, though at first he seemed to wish to live that he might carry out some of his plans of usefulness not yet accomplished, he soon became perfectly reconciled to the prospect of his departure. He died in serene triumph, connecting all his hopes of salvation with the truths he had preached, in April, 1850. His funeral sermon was preached by the Rev. Daniel Lancaster, of Gilmanton, and was published.

Dr. Cogswell was a member of the Massachusetts Historical Society, of the American Antiquarian Society, and of the New England Historic and Genealogical Society. He was also an Honorary member of the Historical Societies of New Hampshire, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and Georgia, and a Corresponding member of the National Institution for the promotion of science at Washington.

The following is a list of Dr. Cogswell's publications:—

A Sermon on the Nature and Extent of the Atonement, 1816; a Sermon containing the History of the South Parish, Dedham, 1816; a Sermon on the Suppression of Intemperance, 1818; a Catechism on the Doctrines and Duties of Religion, 1818; a Sermon on the Nature and Evidences of the Inspiration of the Sacred Scriptures, 1819; a Sermon before the Auxiliary Education Society of Norfolk County, 1826; Assistant to Family Religion, 1826; a Sermon on Religious Liberty, 1828; a Valedictory Discourse to the South Parish, Dedham, 1829; Theological Class-book, 1831; Harbinger of the Millenium, 1833; Letters to Young Men Preparing for the Ministry, 1837.

In addition to the above, Dr. Cogswell wrote the reports of the American Education Society, for eight years, from 1833 to 1840; and two reports of the Northern Academy. He was the principal editor of the "American Quarterly Register" for several years; was editor also of the "New Hampshire Repository," published at Gilmanton, N. H.; of the first volume of the "New England Historical and Genealogical Register;" of a paper in Georgetown, Mass., called the "Massachusetts Observer," for a short time; and of the sixth volume of the "New Hampshire Historical Collections."

Dr. Cogswell was married on the 11th of November, 1818, to Joanna, daughter of the Rev. Jonathan Strong, D.D., of Randolph, Mass. They had three children, one son and two daughters. — *Annals of American Pulpits*, vol. ii., p. 605.

### REV. JOSEPH RICHARDSON, HINGHAM.

*Unitarian.*

1821, 1822, 1823.

He was also D.D.G.M. of the Third District, in 1824, 1825 and 1826.

The Rev. JOSEPH RICHARDSON, of Hingham, Mass., was born in Billerica, Mass., Feb. 1, 1778, and died in Hingham, Sept. 25, 1871, at the age of 93 years, 7 months and 24 days. His parents were Joseph and Patty (Chapman) Richardson, of Billerica. During his boyhood he worked upon a farm, and had but limited opportunities for acquiring an education. He fitted for college, partly in his native town, and partly in Tewksbury; entered the freshman class in Dartmouth College, in 1789, and was graduated in 1802. Among his classmates were Dr. Amos Twitchell, of Keene, N. H., and the Rev. Brown Emerson, D.D., of Salem, Mass.

Mr. Richardson, upon his graduation, commenced the study of theology with the Rev. Henry Cummings, D.D., of Billerica, and was licensed to preach in 1803. For two years thereafter he was principally occupied with teaching in the Grammar Schools of Billerica and Charlestown. In August, 1805, he was invited to supply the pulpit of the First Parish in Hingham, then recently vacated by the resignation of Rev. Dr. Henry Ware, on his acceptance of his appointment to the Hollis Professorship of Divinity in Harvard College. He accepted the invitation, and was ordained as pastor of that church, and minister of that parish July 2, 1806. The Rev. Dr. Bentley of Salem, preached the sermon at his ordination.

For several years, in his early ministry, Mr. Richardson received into his family a large number of young men, for education and instruction; several of whom he fitted for college. He was chosen one of the delegates from the town of Hingham, to the convention, which met in 1820, to revise the constitution of Massachusetts. It is said that some important propositions which he then advocated, without success, have since been incorporated into that instrument, and that others which he unsuccessfully opposed, were rejected by the people. In May, 1821, Mr. Richardson was elected as one of three representatives from Hingham in the General Court; and the next year he was the sole representative of the town. In 1823, 1824 and 1826, he was a member of the Senate for the County of Plymouth. In 1826, he was elected a member of Congress, and was re-elected in 1828. He was succeeded, in 1830, by the Hon. John Quincy Adams. Upon his retirement from political life, he resumed his parochial labors, which were continued with only occasional interruptions, till 1855, when the Rev. Calvin Lincoln, a native of the town, and who had been for thirty years the minister of the First Parish, in Fitchburg, Mass., was settled with him as associate pastor. At the induction of Mr. Lincoln into office, sermons were preached by both the associated pastors. In 1856, Mr. Richardson delivered a discourse in two parts, on the fiftieth anniversary of his settlement, which was published; and he prepared, for his eighty-fifth birthday, an appropriate sermon from Joshua xiv. 10: "And now, lo, I am this day fourscore and five years old," which was read to the people by Mr. Lincoln. It is a striking coincidence that his predecessor, the Rev. Dr. Gay, preached his celebrated discourse, entitled, "The Old Man's Calendar," from the same text, in the same pulpit, and at the same age.

Mr. Richardson published "The American Reader," in 1813; and the "Young Ladies Selections," in 1816. His "Letters to Congress," in 1822, attracted at the time considerable attention.

Born before the American Union was established, and before the constitutions of his native State and of the United States were adopted, he lived to see the great principles of freedom asserted in those immortal instruments in successful operation in both this State and the nation. He was of a sanguine temperament, frank and decided in the expression of his opinions, and generous even beyond the extent of his ability. Mr. Richardson was married in Billerica, May 23, 1807, to Anne, daughter of Benjamin Bowers, of that town. They had no children, and she survives him. He was admitted a resident member of the New England Historic Genealogical Society, June 9, 1857. — *New England Genealogical and Antiquarian Register*, July, 1872, vol. xxvi.

The following has not, until now, been published. It is kindly contributed by the gentleman to whom it is addressed:—

#### MEMOIR OF JOSEPH RICHARDSON.

I was born in Billerica, Mass., on the first day of February, 1778.

My father and mother were Joseph and Patty Chapman Richardson, farmers in a remote and obscure part of the town. I was favored to attend a small common school, kept usually six or eight weeks each winter, and

sometimes a few weeks in summer, when I could be spared from the light work of the farm.

I continued in the work of the farm until near the close of my eighteenth year when I left, and immediately attended the academy in Billerica, taught by Mr. Ebenezer Pemberton, an eminent teacher. Having a small patrimony from my grandfather, — my father having deceased in my early childhood, — I resolved to fit for college, and at once commenced the study of Latin.

My limited means induced me to leave the academy in the winter, after a few weeks there, and to keep a district school in the town. In the spring of my nineteenth year, to reduce my expenses, I left Billerica, and resumed fitting for college, in the family, and under the tuition, of Rev. Titus T. Barton, minister of Tewksbury. In 1798, I was admitted a member of the Freshman Class of Dartmouth College, and was graduated in 1802, a respectable part having been assigned me in the exercises of commencement.

Being unable to pay my college bills, my embarrassment and mortification compelled me to decline the part assigned me. On my return to Tewksbury, after commencement, I was engaged to keep the Grammar School in Billerica. At the close of the term I commenced study, preparatory for the clerical profession, under the care and direction of Rev. Henry Cummings, D.D., of that town.

After a few months of study for my profession, I was approbated by the Andover Association, of which Rev. Dr. Sinms was moderator, as a preacher. From 1804 to March, 1806, I was a teacher in the Grammar School of Charlestown, Ms., preaching occasionally to supply vacancies in a number of towns, in no instance consenting to be a candidate for settlement. A deep sense of the want of knowledge and fitness for a permanent settlement, strongly inclined me to continue as a school-teacher.

In the summer of 1805 I was invited to supply the pulpit of the First Parish in Hingham, still continuing as a teacher in Charlestown. With the express reserve that I should not be considered as a candidate for settlement, I engaged a supply for several Sabbaths. As soon as my engagement was ended, the parish met, and voted to me a call to settle as their minister. Acceptance I declined for many reasons. The parish repeated their invitation to me to become their minister. I resigned my school. The party in the parish having withdrawn and established a separate worship, on the 2d of July, 1806, I was ordained as minister of the First Parish in Hingham. The sermon at the ordination was preached by Rev. Dr. Bentley, of Salem; the charge was given by Rev. Joseph Barker, of Middleborough; and the right hand of fellowship by Rev. Mr. Briggs, of Plympton. During a number of years, clergymen of one party in politics withheld from me exchanges of pulpit service. With clergymen of the other party of different denominations I had free exchanges.

In May, 1807, I was joined in marriage with Miss Ann Bowers, daughter of Benjamin Bowers, Esq., of Billerica.

In 1820 I was a member of the State Convention of Massachusetts, from Hingham, to revise and amend the State Constitution, and a member of one of the committees for that purpose.

One proposed amendment of the Constitution adopted by a large majority of the Convention I strenuously opposed. That proposed amendment was rejected by a great majority of the people.

Several years I was a member, from Hingham, of the House of Representatives, and Chairman, on the part of the House of the Committee, on Parishes and Religious Societies.

Several years I was a member of the State Senate of Massachusetts, and Chairman of the Joint Committee of the two Houses on Parishes and Religious Societies.

Previous to the Convention of 1820 and '21 the Constitution of Massachusetts placed all denominations of Christians on equal grounds, and required all the people to support public worship in some form of their own choice.

Congregationalism to that time had been the most numerous denomination. Each Congregational Church formed and professed its own articles of faith, or formula, at pleasure. After the State Convention, the petitions for the incorporation of new religious societies of various sects were numerous. As Chairman of the Committee on Parishes and Religious Societies, I deemed it my duty to be strictly faithful to the broad, liberal principles of the Constitution which expressly forbade exclusive rights or privileges to any sect or denomination.

Early in life I adopted this sentiment: that men are born free and equal as regards their right to life, liberty, and the pursuit of happiness, whether rich or poor, physically or mentally, weak or strong. Such I believe to be the true intent of Christianity. As a member of the State Convention I deemed it my solemn duty to guard against any unjust or unequal privilege to the denomination of which I was a member. Neither Paul, nor Apollōs, nor Cephas, nor those of any other name could be entitled to exclusive privileges under the Constitution of Massachusetts.

In the 20th Congress of the United States I was a member from the Plymouth District in Massachusetts; was Chairman of the Committee of the House on enrolled bills. Also on the committee appointed to inquire into the expediency of occupying the Oregon River.

On the 23d Dec., 1829, I offered the following resolution:—

“That a select committee be appointed to consider the expediency of appropriating a portion of the revenue of the United States, to purposes of education, to be apportioned among the several States and Territories, according to the ratio of representation.” My objects in this resolution

were to improve the general welfare, and to strengthen the bonds of the Union.

I also moved an amendment of the rules and orders of Congress so as to authorize the appointment of a standing committee on education. All motions and resolutions offered for such purposes were opposed uniformly by members from the slave States. Deep and abiding was my conviction that education must be the great efficient element for the extinction of slavery, and of other evils tending to dissolve our Union. At the close of my second term in Congress I declined a nomination for re-election, and was succeeded in that office by ex-President John Quincy Adams.

In 1831, I resumed my duties as minister of the First Parish in Hingham. In these duties I continued until the close of the half century of my ministry, when Rev. Calvin Lincoln was installed as colleague pastor of the parish.

At the close of my half century in the ministry, being then in the 78th year of my age, I felt the need of relief from labor in my profession.

In 1857, I became a member of the New England Historic and Genealogical Society; a society I have regarded as eminently devoted to the diffusion of knowledge of the virtues, and of the peculiar character of the people of New England; a society whose labors are praiseworthy and excellent in reviving and perpetuating the memory and the spirit of the mighty dead.

I have been requested, by my friends, to give a memorandum of my publications.

1. My first was an Oration on the Death of Washington, delivered in compliance with the invitation of the Town of Tewksbury.
2. The American Reader. A school-book.
3. The Young Ladies' Selection of Elegant Extracts. A school-book.
4. Discourse on Fast Day, April 5, 1810.
5. Discourse on the Death of Mrs. Hannah Hill, April 3, 1814.
6. Discourse on Fast Day, April 8, 1813, the Christian Patriot.
7. Discourse in Dedham before Constitution Lodge, Festival of St. John Baptist, June 24, A.L. 5820.\*
8. Oration at Roxbury before Washington Lodge, June 24th, A.L. 5817.
9. Letters on Pulpit Exchanges in 1847.
10. Duty of Ministers and People, 1836.
11. Sermon on the Duty and Dignity of Woman, 1832.
12. Sermon on Christian Obedience to Civil Government, 1851.
13. Sermon on Conscience. Not an infallible faculty as judge, but the verdict of enlightened reason.
14. Sermon at the Close of the Half Century of Ministry, 1856.

\* Letters to Congress on national free schools, 1829. Anonymous.



15. Address at the Second Centennial of the Settlement of Billerica, May 29, 1856.

16. Sermon on my Eighty-Sixth Birthday, delivered Feb. 1, 1863. Read to the congregation by the Senior Pastor, Rev. Calvin Lincoln.

TEXT. — "And now, lo, I am this day fourscore and five years old."

It is without boasting justly due to myself to affirm, that as a Christian I have never considered myself bound to regard any creed, or formula, or doctrine of human device as of divine authority, or a sure test of Christian character.

In the teachings of Christ, the Son of God, by his Example and Word, the light of the world, I believe as the only infallible authority and test of the life of God in the human soul.

In the latter part of the year 1862 my sight so failed that I was unable to read any common print, even with the assistance of the best glasses I could find. With great difficulty I would write a little in a large hand. This became my chief amusement, and a merciful relief when time seemed to be burdensome. The dark state of our country increased my desire to read, and my anxiety for information of the course of events.

Mrs. Richardson was able to read to me many of the most important articles in the public papers. Occasionally other kind friends assisted me in the same way, so that my intellectual faculties retained some life and power.

It is just to myself and to truth to remark that during many years I have considered all religious creeds or formulas of human device as imperfect to be used as tests of Christian character, and all opinions, however correct, wholly unfit to be regarded as substitutes for the Christian life. Like the fig-tree, by the life, the *fruits* only, can the Christian be known.

I would have no test of the Christian life or character but that the Divine Head required. "Ye are my friends, if ye do whatsoever I command you."

It is delightful to know that many are the instances of the powers of the mind apparently rising higher as the physical senses decay. But I am not so vain as to imagine that such has been my experience. For this reason I ought at once to close this feeble and scanty memoir. The world seems to me to abound in what a sacred writer calls "strong delusions," of human invention, not *sent*, but permitted of God. Nothing better is to be expected until the pure religion of Him whom God sent to be the light of the world is better known. Instead of that light let there be no human inventions substituted.

Here and now in the eighty-sixth year of my age, and with almost entire loss of sight, I am compelled to close this imperfect and dull memoir.

To your discretion I submit it, to be used as you may judge most beneficial to the cause of our beloved and honored Historic Genealogical Society.

With high respect and under many obligations,

Your assured friend,

JOSEPH RICHARDSON.

JOHN WARD DEAN, Esq.,

*Cor. Secretary N. E. H. G. Society.*

HINGHAM, July 1, 1863.

REV. SAMUEL RIPLEY, WALTHAM.

*Unitarian.*

1823.

The recent death of the REV. SAMUEL RIPLEY, of Concord, another of the good and useful men, who have ceased from the labors of the Christian ministry in the Unitarian faith, claims a record of respectful and grateful remembrance. This event, affecting as it must have been under any circumstances, was made more touchingly solemn by the suddenness with which it fell upon his friends. The life and the departure of one who did so much to create for himself a lasting memorial in the hearts of no small portion of our community, cannot soon be forgotten by any whose privilege it was to be acquainted with his unremitting labors and his Christian virtues.

Mr. Ripley was born at Concord, Mass., on the 11th of March, 1783. His childhood and youth were eminently blessed by the care of a father, whose praise is in all our churches, whose name is hallowed by a wise and faithful ministry extended to a most unusual period, whose old age was a venerable spectacle, and whose memory is laid up among the best and holiest things in the hearts of those to whom he ministered. Mr. Ripley enjoyed the means of education common at that time; and, having passed through the preparatory studies in his native town, entered Harvard College, where his position was a highly respectable one, and became a graduate of that institution, in 1804. On leaving college he spent some time at the South as an instructor, pursuing meanwhile theological studies. Having continued these studies to the usual extent, with much interest and fidelity, he became a candidate for the work of the Christian ministry. His preaching and services in several places gave ample evidence of his fitness for that work. In August, 1809, he received a call to the sacred office from the Congregational Church in Waltham, and was ordained there as successor to the venerable Dr. Cushing, November 22d, of that year. His ministry was a long, and, for the most part, a very happy one. Not many instances can be named of clerical duties discharged, year after year, with more uniform diligence, wisdom and faithfulness. To his other labors he was obliged to add those of a teacher of youth, and in connection with the distinguished and beloved lady, with whom it was his happiness to be united in marriage, prepared during a series of years a large number of students for Harvard College. On the 27th of October, 1841, he had the pleasure of

receiving as a colleague, the Rev. George F. Simmons, who, after a short ministry, resigned his office, and was succeeded by the Rev. Thomas Hill, ordained December 24, 1845. In the spring of 1846, Mr. Ripley, after retiring from the ministry in Waltham, removed to Concord, having previously taken charge of the Unitarian Society in the neighboring town of Lincoln, which he retained in a manner most acceptable and edifying to them till his death. In the ancient home of his youth, he purposed to spend what might remain of life; and his friends hoped he would find a lengthened and green old age on that spot of quiet beauty, the peculiarities of which have been so charmingly portrayed by the genius of Hawthorne. But the Wisdom which cannot err, had decreed otherwise. For some time he had been aware of the indications of a disease of the heart, which he had supposed might soon prove fatal. On the stormy evening of the 24th of November, he went to the depot of the railroad to take home some of his family, who were to meet at his house on the late Thanksgiving day. He had not gone far on his return, when he suddenly fell back in the carriage, and instantly died in the arms of his children. As a husband and a father, there had gathered around him that hearty affection, which devoted exertions and long-tried love naturally create in the domestic relations. On his energy, his untired labor, his loving care, a large household leaned for many years, as on a pillar of strength. In a moment it was struck down in the midst of them, even at the hour when the joyful associations of the old New England festival were gathering around their hearts. Bitter and dark was the grief which came over a family but just before so blessed and happy. Mr. Ripley was somewhat more than 64 years old when he died.

Those who were near him for many years received from him so much true kindness, and saw in him so much which was good, generous and excellent, that they may be tempted to speak of him in terms which might seem too exclusively the language of friendship. But no one could know him well, without being prepared to say that he was a man of large heart, of manly soul, of fearless devotedness to truth and right; that strong good sense, earnest feeling, and the most honest and honorable purposes were woven into the whole texture of his life. Of few men could it be said that they were so thoroughly unselfish as he was. He felt for others, as a kind-hearted man and a Christian feels. He was generous, benevolent and true. In these qualities of his character there was a warmth, a spontaneousness, a forgetfulness of self, which gave them the form of an unbidden result of principles cherished so long and deeply that they worked with the quickness and naturalness of impulse. Those who were well acquainted with him knew so much of the pains he would take, the efforts and sacrifices he would make, for the good or the relief of others, that all this was identified, as a matter of course, with their thoughts of him. The instances of this were thick-strwn through the varying scenes of an earnest, hard-working, devoted life; for such his life was in no common degree. He had adopted as a practical principle, the beautiful maxim of Jesus, "It is more blessed to give than receive;" and with peculiar pertinency could he have said to those among whom he labored, as Paul said to the elders of Ephesus, "I have coveted no man's silver or gold or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me."

If it be a service of high moment to the interests of society to direct youthful

mind in the paths of learning and virtuous discipline, then was he truly a benefactor to the community; for he gave with conscientious diligence and signal success to the work of education, what time could be spared from other duties for many laborious years; and not few are they who have looked back upon the tuition of his school as affording the best elements of whatever good they have been able to achieve. In that higher relation which Mr. Ripley sustained as a minister of the Christian church, the memorials of his activity and usefulness are many. None who knew him in this capacity will need to be reminded that he loved the duties of his profession with a love reaching from the freshness of youth to the last hour of his life, and that he discharged these duties with no common fidelity and devotedness. He brought to his work an open and practical mind. His preaching was direct, earnest, plain, faithful; he never feared to rebuke sin; and he administered the rebuke with manly firmness, though never, it is believed, in any other spirit than that of love. He sought to make the pulpit an instrument of building up the kingdom of Christ among men. While he valued highly, and was always ready in due proportion and on fitting occasions to defend enlightened and evangelical views of doctrinal or speculative truth, yet his own taste led him to take more pleasure in those exhibitions of Christianity which move directly the deep springs of action, and bear at once upon the great realities of practical improvement. He loved better to quicken the conscience than to fortify a creed, to amend the life than to amuse the intellect, to cherish spiritual growth than controversial skill. There are testimonies enough to give the assurance that his sermons, if they were not of that class of questionable utility called *brilliant sermons*, yet frequently left the most salutary and long-remembered impressions. He never preached to exhibit himself, but with the single aim to give his word in aid of the great cause of truth and righteousness.

As a pastor, he was affectionate, prompt, and watchfully attentive to the wants and welfare of all committed to his care. The afflicted, the sick, the needy, they who were in sorrow or perplexity, felt his presence to be a blessing, and were cheered by his considerate kindness, his unwearied efforts for their good. The most gratifying testimony to its usefulness in this respect may be found among the congregation in Waltham, where for so many years he exercised a diligent ministry of truth and love; and the same testimony is repeated by the little flock in Lincoln, whom of late, for a briefer space, with a deep interest in their religious warfare, he was happy to serve in the Gospel of Christ. From the time of his ordination to his last hour on earth, it may justly be said, that the great objects of the Christian ministry lay nearest to his heart. It ought especially to be mentioned, that in the latter part of his life he felt a warmer and ever-increasing interest in the great questions of humanity, which have taken so deep a hold on the public mind among us, — the questions respecting the application of Christian principles to all forms of wrong, injustice and suffering.

By his brethren in his ministry, particularly by the association to which he belonged, and over which for several years he presided, Mr. Ripley was held in high respect. They knew he was a true, frank, honest-hearted man, always sincere, always without disguise, — for this indeed was what all knew him to be; and therefore he had their confidence and best regard, even when he used such plainness of speech as in some men, and under other circumstances, might have been

unacceptable. His brethren can never forget the genial impression left by his presence among them, the pleasure he felt in meeting them as a brother, a fellow-laborer in their common cause of truth and holiness, the good sense and firm principle he always manifested, his just counsels, his ready and warm sympathy, the gratification he enjoyed in their prosperity, his hearty feeling for them in sufferings and trials. It will not be easy to make good to them the place which he occupied in their circle, and in their esteem. A good and faithful man has gone from us; and such men we feel that we can ill afford to lose. But we do not lose them. For well did an ancient sage say, "The memorial of virtue is immortal, because it is known with God and with men; when it is present, men take example at it; and when it is gone, they desire it; it weareth a crown and triumpheth forever, having gotten the victory, striving for undefiled rewards." The eye is quenched in darkness; the hand crumbles into dust; but that which made the individual what he was, remains and will always remain. Nothing is more true than what was said of a good man of the ancient days, "being dead, he yet speaketh, — speaketh of the spirit's work and the spirit's blessing. These are things which cannot die. Faith lifts her eye from the ministry on earth to the ministry above; from the service here, where sorrows sadden and perplexities oppress, to the upper service, which changes only by ascending from improvement to improvement, from lower to higher degrees of union with God. Shall not the appointed work be so performed, that we may rise to our Father's love through the tasks and trials of life?

" Thus smitten friends  
Are angels sent on errands full of love;  
For us they languish, and for us they die;  
And shall they languish, shall they die in vain?"

— *Christian Register*, Dec. 4, 1847.

Bro. Samuel Ripley was the son of Rev. Ezra Ripley, D.D., a sketch of whose life has already been given, and was born in Concord, on the 11th of March, 1783. In the schools of this town, and under the care of his father, he was prepared to enter Harvard College, where he graduated in 1804. On leaving college, and while pursuing his studies in theology, he spent some years in teaching, chiefly at the South; and this occupation he afterwards resumed in connection with his parochial duties. In August, 1809, he was ordained as a clergyman at Waltham, where he remained until 1846, a period of nearly thirty-seven years, during the last five of which he was assisted by a colleague; at first by Rev. George F. Simmons, his son-in-law, since deceased, and afterwards by Rev. Thomas Hill, the present pastor. In the spring of 1846, he removed to his native town, taking up his residence in the parsonage house of his father, now known to the world through the pages of Hawthorne as "*The Old Manse*." While living in this familiar and picturesque seclusion, so admirably described by Hawthorne, he officiated as pastor of a small church in the adjoining town of Lincoln, and did his part as a citizen among the surviving friends of his youth and the numerous parishioners of his father, to whom the Old Manse had been a sort of bishop's palace. From these disinterested labors he was suddenly called away by death on the evening of the 24th Novem-

ber, 1847, while returning from the railroad station with some of his family who were coming to spend Thanksgiving under his roof. He died almost instantly in his carriage, of a disease of the heart which had long given him uneasiness, but which few regarded as serious. His age was 64.

He married Miss Sarah Bradford, the daughter and grand-daughter of revolutionary officers, and descended from William Bradford, Governor of Plymouth Colony. The rare and varied learning of this accomplished lady made the school, in which they both taught at Waltham, eminently successful, and its pupils look back on their life there with grateful enthusiasm. With her children and grandchildren she still dwells in "The Old Manse."

He was initiated a Mason in our Lodge in 1804. In 1823 he was appointed Grand Chaplain of the Most Worshipful Grand Lodge of Massachusetts. In 1817 he delivered an address before the Masons of Newton, which was printed with this title: "The Mutual Influence of Religion and Freemasonry upon the Knowledge, Virtue, and Happiness of Mankind." The address shows the deep interest he took in our Institution; a feeling which, no doubt, descended to him from his father.

Such are the outlines of a life in which there was little to draw the public gaze, or give point to a biographer's period; yet the obscure duties of the country clergyman, who is faithful to his work, give a sphere large enough for all genius and for all the virtues, as Herbert and Oberlin bear witness; and seldom have these duties been better done—never more earnestly loved than by Bro. Ripley. It is the noble office of the New England minister especially to mediate between the quarrelsome orders in the social scale; to warm the coldness of wealth and soothe the fretfulness of poverty, as well as to meet the more tangible evils that infect our social life; and none knew better than our Brother how to meet the varying claims made upon him by a parish where more than the usual contrasts of society were found. He loved the poor without hating the rich, and did his best to open to all the culture which a few are always seeking to monopolize. In the offices of religion he was fervent without fanaticism, and earnest without bigotry; but it was not so much in the pulpit or the study that his fitness for his chosen work appeared, as in the untiring activity of his whole parochial work. With great generosity and an overflowing sympathy he made the joys and sorrows of others his own, while his own were quietly dropped from sight so long as they might interfere with his exertions for others; so that some of his friends might have said of him as the God Ocean addresses his brother in the Greek play:—

"Ever thou wert more wise for others' good  
Than for thine own."

These qualities he inherited and transmitted, together with beauty of person, dignity of manner, and a rare union of gentleness and force, of refinement and abrupt plainness. If he was hasty, he forgave as readily as he censured; and who could refuse to forgive one who suffered remorse for the faults of others scarcely less than for his own?

In a long life of unselfish usefulness he satisfied the claims of all the positions in which he was placed; a dutiful son, an affectionate husband and father, a fast friend, a generous patron, a devoted pastor, a patient teacher, a good citizen, a Christian gentleman. Nor shall his virtues soon be forgotten; since they are

traced not only in the fading memories of men, but in the characters of his descendants, whose father's example is their best and most valued inheritance.—*History of Corinthian Lodge.*

REV. SAMUEL CLARKE, PRINCETON.

*Unitarian.*

1823, 1824, 1825, 1826, 1827.

REV. SAMUEL CLARKE. "A beloved brother and a faithful minister in the Lord," was the text of a commemorative discourse preached to the bereaved flock of this excellent man, a few weeks after his death, by his relative and friend, Rev. Dr. Hill, of Worcester. Fitter words could not have been chosen; and there are few to whom they more justly apply than to him whose name stands at the head of this sketch. During the fifteen years that he remained pastor of the First Church in Princeton he was an active member, first of the Lancaster, and then of the Worcester Association as now organized. And from the commencement of his ministry in Uxbridge till his death in November, 1859, though, on account of the distance, he declined an active participation in the doings of the Association, he did not lose his interest in the body; and, with some of the Brethren, he maintained habits of intimacy even to the last. Occasionally he attended our meetings; and his presence was always greeted with a cordial welcome. While an active member he was seldom absent, and never without a good and sufficient reason; and, though not a man of many words, what he said was judicious, pertinent and sound. To the writer he was endeared by habits of intimacy, through the long period of more than forty years, and by a substantial harmony of religious views. We were nearly of the same age; we pursued our theological studies at the same time, and under influences very much alike. There was an interval of but a few months between the commencement of our respective ministries. We were members of the same Association; and there was a frequent interchange of ministerial and social visits at each other's houses. In the notice which is subjoined, while I shall studiously abstain from the language of indiscriminate eulogy, I cannot, I do not wish to, forget that the subject of my remarks was a personal friend. I shall not, however, rely solely on my own impressions, in the judgment I form, and the character I give of our beloved brother. I shall avail myself of the privilege, kindly allowed me, of giving extracts from the commemorative discourse of Dr. Hill, who is better qualified, probably, than any other person to portray the character of our common friend.

Mr. Clarke was born in New Boston, N. H., April 21, 1791, and was the son of Ninian Clarke, "a man of large sympathies and a noble spirit, trusted by every one, and famed all the country around for his unflinching integrity." He was of Scotch descent; one of his ancestors having belonged to a company of emigrants, who, flying from persecution at home, had formed settlements in the mountainous region on the south-eastern borders of New Hampshire. "The tradition of his family is," we are told, "that in childhood he was set apart for the ministry, and never thought himself of being anything else." Nor can we doubt that this early

act of self-consecration had a great and lasting influence on his life and character. It may have been the *hinge* on which his future destiny turned.

With this leading object in view he looked to a collegiate education as the best means of qualifying himself for the office of a Christian minister. Taking leave of the home of his childhood he pursued his preparatory studies under the care of Rev. Mr. Bedee, of Wilton, N. H., and entered Dartmouth College, graduating with the class of 1812.

On leaving college he repaired to Boston, and entered on a course of theological studies under Rev. Dr. William E. Channing, whose character he admired, and whose friendship he enjoyed. Under the instructions of this eminent man, and the influences of the Boston pulpit, then in its glory, under the administration of such men as Freeman, Channing, Thatcher, Lowell and Ware; living, too, in the neighborhood of the university, then under the administration of President Kirkland; and holding intercourse with the noble band of young men at that time preparing for the ministry, under the direction of President Kirkland, and Professors Ware and Willard, and Andrews Norton, — he enjoyed advantages hardly inferior to those furnished by the best theological schools. It was my own good fortune to be one of the number; and the names of Everett, Frothingham, Damon, Gilman, Prentiss, associated with the names of other fellow-students of earlier classes still continuing their theological studies in the shades of their Alma Mater, — as Charles Eliot, Thomas B. English, Lemuel Capen, Cyrus Peiros, and others, — recall some of the happiest scenes and most valuable experiences of my life. The saintly and gifted John E. Abbot, too, for a brief period the almost idolised minister of the North Church, Salem, was a friend and fellow-student of Mr. Clarke; and Henry Ware, Jr., also, was just entering on a course of studies at Cambridge, preparatory to his short but devoted and most successful ministry.

Having received approbation he was invited to supply the pulpit in Princeton, Mass., made vacant by the resignation of Professor Murdock, of Andover. The pulpit had hitherto been occupied, for a series of years, exclusively by a minister of Calvinistic or Orthodox views; and, under such circumstances, it was not to be expected that all would be united in the choice of a minister who came to them under the auspices of a man like Dr. Channing, who was regarded as one of the champions of the liberal school of theology. A large majority, however, of the society united in giving Mr. Clarke a call, which he accepted; and his ordination took place June 18, 1817, the remonstrance of the church against his settlement being overruled by the ordaining council. The remonstrants seceded, and formed a new church, while those who remained gave their minister a cordial welcome, and with few, if any, exceptions, stood by him as friends and fellow-helpers to the last. His preaching was, from the first, and uniformly, serious, earnest, affectionate, in the true sense of a much-abused term *evangelical*.

"I have ever regarded him," says Dr. Hill, "as a man eminently conscientious and devoted; with whom the spiritual world was near, its concerns an ever-present, a momentous reality; and who, in the ministerial office, felt a weight of responsibility pressing upon his thought, prompting his language, and spreading a look of un wonted gravity upon his countenance. . . . I do not think he was ever betrayed into light and frivolous talk. Although he could relax at the agreeable sally, he was serious beyond most men. Although he could unbase



himself in the freedom of private friendship, he was habitually contemplative and reserved; loving most to commune with his own thoughts, and to be engaged in the especial duties of his calling."

At the beginning of his ministry in Princeton, owing to the secession of a large part of the church-members, the communion-table was surrounded by a very small number of guests; but he had the gratification of welcoming, from time to time, large accessions, so that he had little occasion to mourn, with many of his brethren, that so few came to the holy feast. In this connection I present another extract from Dr. Hill's commemorative discourse:—

"The evidence which came to him, from time to time, of his usefulness in Princeton, where he had spent fifteen years of the very flower of his life, was among the most grateful. He knew that he had left impressions there, and was glad when he heard of it. In a conversation which I had with him, not long before his death, he told me that few things had ever afforded him such pure satisfaction as what he had just learned from his successor of another denomination, the clergyman of that place. He had just come from the dying-bed of a respected officer of his church. He had known him well, and could bear him testimony to the purity and blamelessness of his life. He had witnessed his exalted Christian character; and now, as he stood by, he had seen his countenance lighted up with ineffable peace, and heard his voice whispering in tones of triumph: 'Tell Mr. Clarke, if you ever see him, that for the first thought of religion, for the source of life's purest satisfaction, for the tranquillity of this hour, under God, I am indebted to him.'"

After a useful ministry of fifteen years, in consequence of impaired health he asked a dismissal from his pastoral care, which was granted, June 18, 1832, just fifteen years, to a day, from the date of his ordination.

After a respite of a few months he accepted an invitation to preach in Uxbridge, and was installed as pastor of the First Congregational Church and Society in that town, Jan. 9, 1833, which office he held to the day of his death. On entering this new field he found himself surrounded and sustained by a band of earnest and devoted men and women, who gave him their sympathy, their confidence, and their affectionate respect. I well remember the company of aged and venerable men, some of whom had passed the bounds of fourscore years, who occupied the front seat of the old meeting-house, and who continued their regular attendance on the services of the temple till compelled, by physical inability, to withdraw. It was a beautiful spectacle, and one that often rises up before me as I call to mind our annual exchanges.

Nor must I omit to speak of the peculiar felicity of his domestic relations. He was married, Sept. 13, 1819, to Sarah Wigglesworth, of Newburyport, daughter of Michael and Charlotte Wigglesworth, and grand-daughter of Colonel Edward Wigglesworth, an officer in the war of the revolution, and intimately associated with Washington. Colonel Wigglesworth was a lineal descendant of Rev. Michael Wigglesworth, author of the quaint old poem, entitled "The Day of Doom." That kind Providence, "that shapes our ends," brought together these kindred souls, and led to a union for which he never ceased to be thankful, and which contributed in no small measure to his happiness and his professional success.

Mrs. Clarke proved in every way fitted for the station she filled with so much

grace and dignity. To natural gifts of a high order she united a rich intellectual culture, with easy and peculiarly winning manners. She had, previous to her marriage, taught a school for young ladies, in which capacity she had gained a high reputation; and all these gifts and graces she brought with her into her new home, and consecrated them all to the service of her husband, her children, and the community in which they lived.

"Gifted with genius," Dr. Hill writes, "refined tastes, and an active intellect, Mrs. Clarke could not fail to win to her home even those whom no parochial ties could have drawn thither. She was a woman to win; for she combined, to a rare extent, large mental endowments with a capacity for the homeliest duties."

With but scanty means she managed her domestic affairs with so much skill and with so little ado that the occasional visitor would not suspect, what was nevertheless true, that all the work of the family, even the most menial and distasteful, was done by her own hands, or those of her daughters.

Seldom has it been our lot to witness scenes of domestic felicity more attractive than that exhibited in the home over which our brother presided, and of which his companion was a chief ornament. It was a foreshadowing of those brighter scenes which are unfolded only to the vision of glorified spirits.

At length, after a union of thirty-seven years, the time of parting came. The event took place Sept. 8, 1856.

In a communication to the writer of these sketches, Mr. Clarke writes, "Her sickness was borne with wonderful cheerfulness; her departure was long anticipated with perfect composure, and in the closing scene she illustrated strikingly the peaceful triumph of our blessed faith. Her disease, in its whole progress and termination, was like that of Mary Ware. You may well say, that 'my loss is irreparable.' It is so. The light of my house is extinguished. But I do not complain. The memories of the past are delightful; and the anticipations of the future are comforting, strengthening, and cheering."

"After the death of his wife," we are told, "Mr. Clarke resumed his duties with unwonted vigor. . . . But this could not last. The blow which had fallen left a wound that time could not heal. Always frail, his whole life interrupted by frequent sicknesses, he could bear the strain upon his faculties no longer." On a Sunday of July, 1859, while in the midst of his discourse, he fell exhausted to the floor of the pulpit, and was conveyed to his house in a state of great feebleness. On the following Sunday I officiated in his place, and, while together, had much conversation on the scenes of former days, and the friends who had *passed on*. I saw him once for a few moments after this, but only to exchange brief salutations; the time for his departure was drawing near, and it came suddenly at last. On Saturday, Nov. 19, he saw the last of earth; and in obedience to his Master's call, *he went up higher*. He died ripe in years, rich in Christian experience, rich in the treasures that gold cannot purchase, laid up "where moth and rust do not corrupt, and where thieves cannot break through nor steal."

His funeral was attended by a large concourse of people of the various religious societies (in Uxbridge). The business of the village was suspended; the stores were closed, and, although the day was stormy, the whole community seemed to wish to pay their last tribute of respect to the memory of a good man, and a truly Christian minister. It was well remarked by one of the company at the grave,

"There lies a man who was more beloved than any other man in the town of Uxbridge."

Jan. 10, 1858, the twenty-fifth anniversary of his installation, Mr. Clarke preached an occasional discourse, which was published. In this discourse, speaking of his ministry in Princeton, he says, "There I was consecrated to the responsible duties of the Christian pastor's office. There, with youthful vigor and earnestness, I entered on the blessed work to which I had devoted my life. There I formed the domestic connection which was so long the light and bliss of my home, and whose memory, so blessed, will accompany me to my grave. There my children were born, whom a kind Father has thus far spared to be my comfort and joy in my declining years, and who, I may frankly and gratefully say, have honored their father and mother. There I formed friendships, — Christian friendships, which death will not dissolve, but which will, I trust, be perpetuated in that better land which is the home of all the pure and good. There I have reason to believe my ministry was not without healing, saving efficacy; for I know that many who have 'passed on' in their last peaceful hours look back to my ministrations as the instrumentalities, under God, of leading them to Christ; and there are those now there who always greet me, when we meet, as their spiritual father."

After a review of the twenty-five years he had spent in Uxbridge, he thus trustingly speaks of the unknown future that lay before him : —

"At the time of life to which I have arrived, and especially with my impaired constitution, it is not wise in me to make any calculations in regard to the future. I have been gradually and gently descending these twenty-five years, and am now approaching the foot of the mountain. How soon I may reach the last step is unknown. If God has yet more work for me to do in his vineyard I will strive cheerfully to do it, as he shall give health and strength. I will 'not count my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' . . .

. . . The time may have arrived, or may be near, when it shall be expedient for you that I retire, and give place to a younger and more vigorous laborer in the vineyard. If so, I will not, for a moment, stand in the way of a more efficient, and, it may be, successful minister of Christ. Years, and the events they have witnessed, and the changes they have wrought, have made you inexpressibly dear to my heart; and my attachments here are as strong as life. But such are my convictions of the importance of an efficient ministry, that I would not suffer my own feelings or wishes to lead me to continue my connection with you, as pastor, after my usefulness was essentially diminished, either in consequence of impaired intellect or continued ill-health. But I leave all with God. His will be done."

He closes his affectionate address with words of solemn import, well befitting the occasion : —

"And now, my friends, I commend you to God, and to the word of his grace, which is able to build you up, and prepare you for the heavenly inheritance. Live in peace and love, and the God of peace will be with you. And when we shall stand, pastor and flock, in the unveiled presence of the Infinite and Holy One, may I be able, with inexpressible joy, to say of you all, without an exception, 'Here, Lord, am I, and the children thou hast given me.'"

Mr. Clarke had three children, one son and two daughters, all of whom survived their father. — *Allen's Worcester Association.*

## REV. WILKES ALLEN, CHELMSFORD.

*Unitarian.*

1824, 1825, 1826, 1827.

WILKES ALLEN was born in Sterling [Shrewsbury], Mass.; was graduated at Harvard College in 1801; was ordained pastor of a church in Chelmsford, November, 16, 1803, and died in 1845. He published a Thanksgiving discourse, entitled, "Divine Favors Gratefully Recollected," 1810; and a "History of Chelmsford, Mass.," to which is added a Memoir of the Pawtucket tribe of Indians, 1820.—*Sprengel's Annals of American Pulpits*, vol. viii. *Notes on page 58.*

The following outline of the biography of this excellent man, a devoted Mason, and kind and able Christian minister, has been in the most friendly spirit furnished by one of his immediate descendants.

Rev. Wilkes Allen was born in the town of Shrewsbury, Worcester Co., Mass., July 10, 1775. His father was a farmer, and his mother a fruitful vine, having had twelve children. In his youth he toiled upon his father's acres of stony ground. When eighteen years of age he left the farm for the carpenter's shop. As a mechanic, he was so faithful that his work still stands, a monument to his skill and industry. He knew, even then, how to use the compass and the square. And so through life his work must have been approved by the "GREAT MASON." He was religiously disposed in his early days. When quite a little fellow, six to seven years old, he bought a Bible by his own earnings in picking chestnuts, — a book he used through all his life. In it are his marks of texts, selected from time to time, in the course of his ministerial life. His last work, as a mechanic, was in *building* the pews in the church at Bolton, Mass. This duty but inspired him to mount the pulpit. At once he began to prepare for college at Andover Academy, then in charge of Mark Newman, with whom he formed a lifelong friendship. Here he wrote several poems; and, on leaving for college, gave a long valedictory in verse. He entered Harvard College in 1797. During his collegiate course, he taught school in the winter season in the rural districts of the State; teaching not only the various branches then ordinarily taught, but also music. It was thus he acquired the means of defraying his collegiate expenses. He was graduated in 1801.

During his college course he wrote and delivered several lengthy poems, — two at exhibitions, one at graduation, and one at a memorial service of his classmate, Pillsbury, who was drowned in Charles River.

He began the study of divinity with his old pastor, Dr. Sumner, of Shrewsbury, Mass., and completed it with Rev. Dr. Thaddeus Mason Harris, of Dorchester, in whose pulpit he preached his first sermon. In

1808, he received and accepted a call to settle over the church and society in Chelmsford. Here he lived and spent the largest part of his useful life. His character was decided. No one had any doubt about his honesty of purpose. He was always trustworthy as a Christian minister, and as a free and accepted Mason.

He passed to the highest orders of the Craft existing in his day. He was Chaplain in several stages of his ascension, such as Chapters, etc. He delivered several Masonic discourses. One was published which was delivered before Pentucket Lodge, of which copies are extant. The course Bro. Allen pursued in the Morgan affair is distinctly remembered. Many Masons consulted him 'as to the conduct proper and safe for them to follow. His advice was, "Keep quiet; know nothing; say nothing; have no words, no discussions with those outside the camp." This counsel was fully appreciated and strictly followed.

He was highly respected as a Mason. He was faithful and trustworthy. He regulated his life, his actions, by the square, and kept his passions strictly within the circle drawn by the Mason's compass. At what time he became a mason it is difficult to say. One of his sons remarks: "I remember in my early days (from 1816 to 1824), his going to Pentucket Lodge and to the Chapter located at Groton." It is thought that Brother Allen was initiated in Pentucket Lodge of Lowell; but its records would probably determine the fact.

His character as a Christian minister and a Christian Mason is remembered with filial reverence. It may not be improperly averred that a Christian Mason is but little less noble in character than a Christian minister. He was both, in the highest and best sense. He never officiated, it is believed, at a meeting of Free and Accepted Masons, without feeling that he was *near* that large *Eve*, who demanded humility and sincerity. His sincerity, humility, honesty and love were patent traits of his character.

Mr. Allen published a memorial sermon delivered after the death of Rev. Dr. Cummings of Billerica; also a Thanksgiving sermon. He wrote many hymns for special occasions, — ordinations, installations, dedications of churches and school-houses. The last hymn he wrote was on the occasion of the dedication of a new school-house at North Andover.

As a minister of Christ he was sincere and earnest. He believed and practised what he preached. He was beloved by his ministerial brethren, and by the people of his charge. His body sleeps in their keeping in their cemetery, and his memory is held in grateful remembrance. Among his people he was the leader and the adviser, the wise and trusty counsellor; not only in religious matters, but in school affairs and agriculture.

As early as in 1816 or 1817 Mr. Allen established a public library. He kept it in his own house. To his parochial duties he added that of teaching during four months of the year. He was an early preacher of temper-

ance, and broke up some bad habits of his people, — such as offering alcoholic drinks after a funeral service and on festive occasions.

Like ministers of his day, and like Saint Paul, he worked with his own hands, and earned some of his bread by the sweat of his brow. His salary was small — five hundred dollars per annum — yet still he reared a family of five children, three of whom were graduates of Harvard College.

In 1805 he was married to Mary, daughter of Deacon James Morrill, of Boston.

He retired from the church and society over which he was settled, with their benedictions in the form of a very generous pecuniary consideration, and with their good will and warm love. He felt that at the age of over sixty years, with deafness and other bodily infirmities, his days of activity and usefulness had passed. He gracefully retired to a small farm in Andover, where he spent the remainder of his days cultivating the soil, of which he was always very fond; and in aiding his feeble brethren or some destitute parish, to whom he cheerfully and gladly gave a day's labor of love and good will.

At the Communion Table, as he referred to the great love of God through Jesus Christ, his emotions often stopped his utterance; and funeral services were always sealed by his tears. Having lost his only two daughters when they were respectively three and five years of age, the burial service of children was a time when his emotions were deeply stirred, his tears flowed freely, his utterances were almost hushed, and all mourners felt sure that his soul was running over with loving sympathy for them, as undoubtedly it was. This was but natural, because he had a very warm and loving heart, and felt deep regret and sorrow at others' losses and woes.

The following anecdote is related by Dr. LeBaron, of Illinois, a friend of the family of Mr. Allen, to show the impressiveness of his prayers, even on little children: —

One of his grandchildren, then four years old, was on a few days' visit to his grandparents. He had never heard his grandpa pray. On the morning next after his arrival, his grandfather happened to be in an unusually fervent state of mind in his prayer, and prayed with remarkable unction even for him. The boy listened attentively, and was evidently strongly impressed. His ears were deeply intent on his grandpa's tones and words to the very close of the prayer; when he instinctively, and involuntarily and strongly exclaimed, "Grandpa, grandpa, you did *well!*" Mr. Allen was greatly pleased with this spontaneous outburst of admiration. The boy is now a man, and a preacher also.

Since what precedes was written, the writer has been favored from an authentic source, with additional information relative to the life and character of Bro. Allen, which is, in substance, as follows: —

His position of minister of Chelmsford, he resigned of his own free will; he feeling that his days of usefulness were passed. He was dismissed in 1835. His death occurred on the 2d of Dec., 1845, at the advanced age of 70. The cause of his death was from a fall down the stairs of his barn.

He had a fine perception of the beauties of the English, Greek and Latin classics. He urged several young men to secure a liberal education; and aided them in doing it. He had a large and unfailing supply of anecdotes, but he never related any one that would compromise his reverence for the Scriptures. As early as 1812 he preached strongly against intemperance.

Music afforded him great pleasure. He deeply enjoyed his own family circle, arranged occasionally as a band, in his own house. He not only sung, but played on the bass viol. Two of his sons played the flute, and one the bass viol.

He was a Unitarian of the old school, avoiding the extremes of Calvinism and Socinianism.

Having served his age faithfully he departed this life, having perfect confidence in a glorious future. As he desired, his body was laid among the departed of his former flock, and the following words were placed upon his tombstone:—

“ And thy soft wings, Celestial Dove,  
Shall take me to the realms above.”

He was followed to his grave by his four sons.

His printed works were:—

1. A Thanksgiving Sermon;
2. A Discourse at the Burial of Dr. Cummings, of Billerica;
3. A Discourse to Pentucket Lodge; and
4. The History of Chelmsford. It is probable that other discourses were published.

Three of his five sons graduated at Harvard College, namely, Charles H., John C., and Nathaniel G. John C. died soon after graduating.

“At the dedication of the new school-house in the Centre District, North Andover,” in 1840, the following hymn, written by him was sung:—

“ Our fathers, near the house of prayer,  
Mid penury and toil and care,  
Rear'd the rude school-house, op'd the store  
Of knowledge to the rich and poor.

“ Their children, emulous to share  
The honors of their fathers' care,  
Rebuilt the house, improved the plan,  
And finished what their sires began.

“ To us the sacred trust is given,  
To keep this precious boon of Heaven;  
And send it down to those, who come  
To fill *our* places, share *our* home.

“ Two hundred suns their rounds have run,  
Since here the school-boy's task begun;  
Two hundred years have roll'd the tide  
Of education far and wide.

“ *This house*, the fruit of generous care,  
To *knowledge, truth, and God* we rear;  
And to *his* faithful keeping trust,  
When those, who built it, sleep in dust.

“ Here may the young *instruction* love;  
And to the world the maxim prove,  
The school-house and the temple stand,  
The glory of our native land.”

REV. SEBASTIAN STREETER, Boston.

*Universalist.*

1826, 1841, 1842, 1843.

In another column of this paper there is a brief announcement of the death of Rev. Sebastian Streeter, known, respected, and loved throughout our denomination, as Father Streeter. He was born in Hoosic, now North Adams, Mass., April 15th, 1783. When he was about one and a half years old his parents removed to Richmond, N. H., and soon thereafter to Swanzey, in the same State, where he spent his youth and early manhood. At that time, and in that region, a good education could not be easily obtained by the most favored. His circumstances and the times placed many obstacles in his way; but, by great perseverance, he overcame them all, and laid for himself the basis of a professional education. It was his intention to enter the profession of the law. At the age of eighteen years he became a teacher in the public schools of his town, exhibiting those excellent qualities of mind and heart which always compelled the respect and love of those who knew him best, and which made him, in after years, the successful minister and pastor. At this early age, when Universalism was but little known, and everywhere spoken against; when men, by openly professing it before the world, frequently lost social standing and worldly success, and were compelled to act in constant opposition, theologically, to nearly all their fellow-men, we find Mr. Streeter an outspoken advocate of Universal Salvation. That he should be so, thus early in life, shows strength and keenness of mind, a heart of large and tender love, and, above all, a loyalty to truth, a willingness to take up his cross and follow his Master and Saviour.

At twenty-two years of age, at the request of his friends and neighbors, he preached his first sermon, and to a large audience, which assembled from all parts



of the country about Swansey, to hear the new, and, to them, strange interpretation of Christianity. As he had, at this time, no intention of becoming a minister of the gospel, this and other early efforts were prompted by a desire to impart to others the doctrines in which he had found richest comfort, strength, and joy. Actuated by this desire he continued, from time to time, to preach to the people the good news; and at last he accepted an invitation to visit the wilds of Maine, and declare his doctrines there. Preaching our doctrines at that time, and in that region, was a work of hardship and sacrifice. He spent one year in Maine, traveling from place to place on horseback, and frequently going sixty or seventy miles through the inhospitable forests to preach a single lecture. While upon these journeys it was no unusual thing for the settlers to set their dogs upon him as he passed; while in one town in New Hampshire he was stoned by a member of a Christian church, while he was preaching in a Christian house of worship. This kind of opposition doubtless determined Mr. Streeter to consecrate himself to the Christian ministry, contrary to his original intention of devoting himself to the profession of the law; for he was of that peculiar temperament which would lead him to be loyal to a despised and persecuted cause with which he sympathized. And at the meeting of the General Convention, in Washington, N. H., September 21st, 1808, at the request of the Universalist societies in Hopkinton and Weare, N. H., Mr. Streeter was ordained a minister of Christ.

April 15, 1807, he married Miss Ruth Richardson, of Swansey, whom he had long known, for they were school-mates, and who now survives the husband with whom she lived most happily for more than sixty years. After a summer tour in Maine he removed with his wife to Weare, N. H., and became pastor of the society of our faith there. He remained in Weare four years, removed to Haverhill, Mass., and, after a ministry there of the same length of time, accepted a call to take the pastoral charge of the society in Portsmouth, N. H., which had just become vacant by the removal of Rev. Hosea Ballou to Salem. His eloquence as a preacher drew crowds to hear him; and the memory of him as minister and pastor lingers in Portsmouth, where he is still mentioned by many firesides.

In 1824 he received a call to become the pastor of the First Universalist Church (Hanover Street), in Boston; and he was installed on the 13th of May, 1824, now more than forty-three years ago. He remained pastor of this society until about six years since, when he retired from all public labors. He has been a severe, but most cheerful, sufferer for many years. But now he has found rest from the sufferings of disease and the infirmities of old age. On Sunday evening, June 2d, just as the sun was setting, the veteran watchman on the walls of Zion passed to his heavenly rest, in the 85th year of his age.

In person Mr. Streeter was of spare habit, and about five feet and eight inches in height. He had a square, handsome forehead, and a brilliant, flashing eye, full of tenderness beneath it. His features were regular, and exhibited no striking peculiarity. He was not a man of a single gift, but a man of many gifts. There was in him a latent fire of eloquence which, when kindled, burst forth with strange power. But he never made an attempt to be eloquent; his eloquence came spontaneously, and it lifted his hearers into heavenly places, and made the spiritual world a reality to them. His manner of speaking was easy, full of action, and full

of firmness. He was a man of great originality and variety of thought, which he expressed in remarkably accurate, simple, yet energetic language.

No one who has ever heard him pray, will ever forget the wonderful fervor and power of his devotions. Probably no man in the land was gifted as he in prayer. Mourners longed for his services, and few men have attended so many funerals. Now, by the tender pathos of his voice and words, he opened the fountains of affection, and now by his strong and tender words of faith and hope, he imparted comfort and strength to the sorrowing.

From the days of Murray, a weekly conference meeting was successfully maintained in the vestry of Hanover-street church. Father Streeter was peculiarly happy in these meetings. There he met his parishioners, and gave them cordial and friendly greetings; he sang, and prayed, and talked, without any seeming effort; he encouraged the young to speak and pray, and claimed a like service of the elder. And while he attended his own weekly conferences, he found time to attend regularly the weekly conferences of the other two churches in the city, and was always a welcome visitor there.

He was a philanthropic man. His ear was always open to the petition of the poor; no one ever appealed to him in vain; he gave with generous hand, and was a well-known form in the homes of the poor at the North End. He gave too liberally for himself sometimes; and he gave, too, of his other riches, in tender words of sympathy and encouragement.

And yet, while Father Streeter was peculiarly fitted for Christ's work by the bedside of the sick, in the house of sorrow, in deeds of charity among the poor, in services beside the coffin and the grave, while he was most welcome along all the ways of life where the deep shadows fall, he was also peculiarly fitted to walk in the bright and sunny paths of life. No one was more welcome at the marriage ceremonial than he. He married more couples than any other man in the land. No one can forget his happy laugh, and his clear, ringing tones of cheerfulness. The aged ever found in him a wise and happy companion; the middle-aged, a wise counsellor, and the children loved him, and he loved them. Perhaps no minister among us has had the name Father attached to his name for the same reason as Father Streeter; it was given him not because he was old, for it was given to him very early in life; it was given him not because he was the founder of a sect, but because of his fatherly character and life.

We must not forget what he has done for us in literature. He contributed to our periodicals, was associated editor of two of them; and he and his brother, Rev. Russell Streeter, compiled a hymn-book which was used by nearly every society in our denomination until within a few years, and which still holds its place in many of our societies. Its popularity, and the hold it still retains, attest its great excellences. His funeral was attended from the Shawmut-street Universalist Church, Boston, on Wednesday, June 5th. A large congregation filled the church. The young, the middle-aged, and the old were there to pay their last respects to pastor and friend, showing the affection in which he was held by persons of all ages. Rev. L. R. Paige, D.D., read the hymn; Rev. C. H. Leonard read the Scriptures and offered prayer, and Rev. Dr. Miner delivered an eloquent and feeling eulogy upon his life and character. The large congregation then took a last look at the familiar, but wasted form; and then aged friends and parishioners

Rev. L. R. Paige, D.D., and Rev. T. G. Farnsworth, of the clergy, S. P. Ridler and S. M. Pettingill, of the Hanover-street Church, Moses Mellen and T. C. Bacon, of the School-street Church, and Henry Bowen and J. A. Smith, of the Shawmut-street Church, acting as bearers, went with the body and the mourners to Mt. Auburn, where, after appropriate services by Rev. C. H. Leonard, the earthly remains of Father Streeter were laid to rest. He has honored the denomination, has served his Lord and Saviour faithfully, and walked as a child with his Father in heaven; he has left the world richer than he found it; and we thank God that he was spared to us so long. The memory of the just is blessed. — *From the Universalist, Boston, June 15, 1867.*

REV. JAMES SABINE, BOSTON.

*Episcopal.*

1827, 1828, 1829, 1830.

REV. BRO. JAMES SABINE was born in Fareham, Hants, Eng., May 26, 1774. He lost his mother at the early age of five years, and was subsequently in the charge of an aunt, whose severity induced him to leave her while yet a boy, and repair to London, where he found employment in the establishment of a book-binder. The information which he here obtained came to be of much service to him in after life, when he sought exercise from the duties of study and composition by connecting his numerous pamphlets, gathered during many years, into a series of well-bound volumes, with which his library was stocked. His family are not advised at what period he became pious, as there is no record to show; but as early as his seventeenth year he must have entered the classical and theological school of Hoxton, near London, belonging to the dissenters, then under the presidency of Dr. Simpson; for he was in the ministry when he was at the age of twenty-one, i.e., 1795. After officiating in England in different places, he left his native land with his family in 1816, and became the pastor of the Independent Chapel in St. John's, Newfoundland, until 1818, when, in consequence of the great conflagration that had consumed two-thirds of the city, he sailed with his family for Boston, where he arrived in the summer of that year. After serving as a Congregational clergyman, and being instrumental in building two churches in Boston, he was induced, in 1828, to join the Episcopal Church, and was ordained by Bishop Griswold in 1830. Soon after, he removed to Bethel, in Vermont, and became rector of Christ Church, over which he officiated fifteen years, until his death, which took place at his son-in-law's, Dr. John Smith's, at Randolph, on the second day of October, 1845. Ann Davenport, his wife, died in Bethel, October 2, 1837. Their remains lie in one grave in the churchyard belonging to Christ Church, Bethel, over which their sorrowing and affectionate children have placed a suitable headstone, as a memorial of departed worth. In Masonry, Bro. Sabine took a deep interest, which in no degree abated during his life. He was initiated in Columbian Lodge, August 3, 1820; was admitted to honorary membership, April 4, 1822; and served as Chaplain in 1825, 1826, 1827, 1828, 1829 and 1830. He was made a member of St. Andrew's R.A. Chapter, March 19, 1823, of which body he was Scribe in 1823 and 1824, and King in 1825. He was a member of the British Charitable Society.

In whatever sphere he acted, he was earnest and sincere; and there are many in this community who remember him as a true friend and faithful Christian teacher. — *History of Columbian Lodge, 1856.*

REV. BENJAMIN HUNTOON, CANTON.

*Unitarian.*

1827, 1828, 1829, 1850, 1851.

REV. BENJAMIN HUNTOON was born in Salisbury, N. H., on the 28th day of November, 1792. He was the son of Benjamin and Mehitabel (Page) Huntoon. His father was a farmer, and served for many years as selectman of the town with Judge Webster, the father of Daniel. He was, also, a deacon of the church; and was much respected for his honesty and Christian worth. His grandfather, Benjamin, was a soldier; and, when about sixteen years of age, enlisted as a private in the Seventh Massachusetts Regiment, then commanded by Col. Shubal Gorham. He took part in the expedition against Louisburg. He was out on scout duty several times before the breaking out of the revolution; and when the news of the engagement on Lake George, Sept. 8, 1755, reached him, he again enlisted. He served under Gen. Stark at the battle of Bennington, 1777. His great-great-grandfather was the "emigrant ancestor," Philip Huntoon (Hunton), who settled in Exeter, N. H., during the latter part of the seventeenth century. He was captured by the Indians at Kingston, July 22, 1710, and carried to Canada, and sold to the French. His oldest son was killed at the time. Philip purchased his freedom by erecting a saw-mill, and teaching the French how to saw lumber. This is said to have been the first saw-mill erected in Canada. He died May 10, 1752, "very ancient."

Rev. Benjamin Huntoon fitted for college at the academy in his native town, then under the preceptorship of Stephen H. Long, who was subsequently so well known as Commander of the Topographical Corps of the United States Army. During this time Mr. Huntoon boarded with the Rev. Thomas Worcester, who was one of the most, if not the most liberal thinker in theological matters of his day. His influence had great weight with Mr. Huntoon, and he probably derived from him those liberal sentiments that he so ably espoused in after life. He entered Dartmouth College in 1813, and graduated in 1817, having the ninth appointment in the graduating exercises, which was a dialogue with Benjamin Woodbury, his college chum and dearest friend, on the question, "Which of the learned professions is more favorable to literary eminence, Divinity or Law?" — Mr. Huntoon taking the side of Divinity. After leaving college, he returned to Salisbury, and taught the academy in which he had himself been taught. In 1819 he entered the Theological Seminary at Andover, and remained there until 1820, when he removed to Boston, and took

charge of the Salem-street Academy. Here his leisure moments were devoted to pursuing his theological studies and completing the best preparation he could for the ministry, with the aid and advice of his warm friend, the late Henry Ware, Jr.

A committee from the First Congregational Parish in Canton waited upon the Rev. John Pierce, D.D., of Brookline, and desired that he would recommend to them some suitable person to settle over their society in the Gospel ministry. He, without hesitation, replied to them, "Benjamin Huntoon is the very man for the place; but be careful, for he will steal all your hearts away." He was ordained pastor of this church, Jan. 30, 1822, and for the next seven years he labored unceasingly, and soon became widely and favorably known as an earnest worker and an eloquent preacher.

A contemporary says, "that he delivered more occasional discourses than almost any other minister in the neighborhood." In the autumn of 1829 he was invited to preach at the dedication of a new Unitarian Church in Bangor, Maine, and the society there prevailed on him to resign his pastorate at Canton, and settle over them. He was installed June, 1830. In this then almost isolated position, demanding the most arduous labors, his health failed him, and in the fall of 1833 he asked and obtained a dismissal from that church. He was advised by his physicians to seek a warmer climate. Accordingly he sailed for Savannah, Georgia. On this voyage his acquaintance with the Rev. Thaddeus Mason Harris, D.D., ripened into the warmest friendship. In a note to the eulogy which Mr. Huntoon delivered, by request of the Grand Lodge of Massachusetts, at the funeral services of Dr. Harris, he says (page 6), "The Rev. Dr. Harris was Moderator of the Boston Ministerial Association at the time I was approbated to preach, gave the text for the sermon of examination, and invited me to preach for him the next Sabbath."

"When I settled at Canton, Dr. Harris made the prayer of ordination. In the fall of 1833, Dr. Harris and lady were passengers with me in the same vessel to Charleston, S. C., whence we repaired to Savannah, and passed most of the winter in that delightful city in the pursuit of health, and spent much time together in visiting those places in its vicinity remarkable for their singular beauty and patriotic recollections. Here was commenced the collection of the materials for his 'Life of Oglethorpe.' In October, 1834, Dr. Harris preached my installation sermon at Milton, and the following week attended the funeral of my oldest son, who died the 18th of October, three days after my installation."

Mr. Huntoon returned to the North with renewed health and accepted a call to settle over the First Congregational Church in Milton, and was installed Oct. 15, 1834. Here he remained four years; again the rigor of the climate compelled him to abandon his work, and as the American Unitarian Association were desirous of obtaining some able man to travel

through the Western States and build up new churches, overtures were made by the secretary to Mr. Huntoon, which he accepted. During the winter of 1836-7 he preached at Chicago, then a small town, at Peoria and Tremont, in the State of Illinois, and in various other places. In 1837 he was settled over the Unitarian Society at Cincinnati, where he remained preaching with great acceptance for one year. In June, 1838, he went to Peoria, where he had occasionally preached before. Of his work here, a clergyman who visited Peoria within a few years says, "A number of years ago, the Rev. Mr. Huntoon had a flourishing society here, and I have no doubt that if he had seen his way clear to remain he would have had the largest and most influential church in the city. If he knew, as perhaps he does, with how much respect and affection his name is cherished here, it might help to assuage the sad memories that are associated in his mind with the place."

The writer here refers to the death of his first wife, after which sad event Mr. Huntoon remained at Peoria nine months. In August, 1840, he returned to the East, and was reinstated in the place of his first ministry,—a circumstance of which there are few parallels in ecclesiastical history,—and with renewed hope he was installed March 13, 1841. It was during his second ministry at Canton that those exciting questions arose, which prepared the way for the conflict of arms which subsequently took place. In the discussion of these questions Mr. Huntoon was accustomed to follow out fearlessly his own convictions of right. He did not mingle in politics; but, as an apostle of the Prince of Peace, he felt it his duty not merely to rebuke, as his Divine Master did, the barbarism of past ages and the crimes of other nations, but to say something about the sins of that day and that people. Making the sacrifice to which such a course of conduct then often led, he relinquished the charge of the pulpit in Canton, and was installed pastor of the Second Congregational Church in Marblehead, in 1849. Here he soon became well known, and was active, as he had ever been, in the cause of this liberal faith, and zealous in the welfare of the public schools. During his residence here he experienced his first stroke of paralysis; and for a long time his life hung trembling as in a balance. While here he made many dear friends, and was always deeply interested in the welfare of Philanthropic Lodge. But the strength of his physical power was not equal to the work consequent upon such a large parish, and he resigned his pastorate. In 1856 Mr. Huntoon took charge of the parish at Winchendon; and, though the society was then feeble and struggling, laid, we trust, the foundation of its present prosperity. In April, 1859, he accepted a call from the society at Westborough; but his health continuing to fail he was forced to relinquish his charge in February, 1860.

In the fall of 1860, having a desire to return to the people over whom he had been twice settled, he went to Canton, refitted and repaired his old homestead. Here he had passed the happiest years of his life; here had

been the first home of his early manhood, full of tender and hallowed associations and remembrances; here he had been first consecrated to the work of the ministry; here he had dedicated the church in which his people worshipped; here he had consecrated and helped to adorn and beautify the cemetery where the forms of many of his people and his household were laid, and here it was his wish to die; here he spent the declining years of his life, blessed with the love and fellowship of those who had known and revered him in his early years, a constant worshipper, and an occasional preacher in the church which had been erected through his exertions, — and here, amidst cherished remembrances, sustained by Christian faith and Christian hope, surrounded by loving friends, and watched with devoted and affectionate care, he continued in feeble and declining health until, on the morning of Tuesday, the 19th of April, 1864, he was again suddenly smitten with paralysis, and passing gently away entered on his rest and reward.

One of his parishioners, in an obituary notice published soon after his death, thus speaks of him: —

“In the performance of his daily pastoral duties he was pre-eminently happy. Wherever he went he was welcome. How kind he was! What a large heart he had! How he overflowed with affectionate tenderness towards all he met! How his noble nature manifested itself in obliging deeds! How well he taught how neighbors, husbands, friends, should live! How successfully he personated the Christian graces! What perfect faith he had in the promises of the gospel! His presence and his daily walk were a benediction and a psalm. His name was a household word in every family. The traditions of his early labors were familiar to all. They whom he met at the sacrament of the Lord’s Supper, — they whom he baptized in infancy, and whom he had watched over in the schools, and counselled in their riper years, — alike revered and loved him, and came to his funeral, weeping mourners. They who had been his early parishioners had long been gathered to their final rest, and he seemed to remain almost alone of the men of that day; and when he died in the hope of a glorious resurrection

“ ‘ He fell like autumn fruit that mellowed long;  
Or, like a clock worn out by eating time,  
The wheels of weary life at last stood still.’ ”

A contemporary, a clergyman of the Unitarian denomination, long and well known in Norfolk County, says, “He deserves to be numbered with the honored and venerated leaders of our faith; and we trust that a fitting memoir of his life and character will be given to the public.”

The following is an extract from the funeral sermon of Rev. James W. Thompson, D.D., of Jamaica Plain: —

“Besides the usual experience of mortality appealing tenderly to indi-

vidual hearts, and desolating your homes, you have recently lost from among you a venerable and venerated man, whose presence dignified and blessed your assembly; a man endeared to you, and especially to the older portions of you, by a long and faithful ministry of the gospel among you.

"I became acquainted with Mr. Huntoon more than thirty years ago, and though my acquaintance with him did not ripen into the intimacy I could have desired, in consequence of the wide divergence of the lines of our lives, yet I knew him well enough to know that he was a true man and a sincere Christian, illustrating in his conduct the faith he professed. What he was in private life, and in his connection with your families, you need not be informed. The eye that saw him blessed him. In my parish the elderly men and women cherish an enthusiastic remembrance of his public services, particularly of his prayers, so reverent, so tender, so earnest, bearing up to the throne of grace, on an affectionate heart, the wants and sorrows, the joys and thanksgivings, of the people; and those men and women gathered around him at his last visit, lamenting that he could no more speak to them from the pulpit. Such circumstances show the depth of the impression produced by his pulpit services, and the still deeper impression made by his character. It was felt that there was a ~~man~~ behind the minister, and that there was a background of moral character, which inspired confidence and respect. When such men depart their goodness is left. It is diffused through the atmosphere we breathe, influencing, inspiring, stimulating us who survive, quickening us to good works.

" 'The sweet remembrance of the just  
Shall flourish when he sleeps in dust.'"

Benjamin Huntoon, married (1) Sept. 4, 1820, Susan, daughter of Amos and Charlotte (True) Pettingill, by whom he had seven children; (2) July 2, 1841, Lydia Bowman, daughter of Edmund and Elizabeth (Vose) Baker, by whom he had one son; (3), July 30, 1846, Ann Payson, daughter of Elijah and Fanny (Sumner) Lewis. She is still living.

Bro. Huntoon was proposed for the degrees in Masonry at St. John's Lodge, Boston, in 1821; and on the third day of April, the same year, he was raised to the sublime degree of Master Mason. Upon his removal to Canton, in 1822, he connected himself with Rising Star Lodge, and Mt. Zion Royal Arch Chapter, at Stoughton. He was exalted Mar. 11, 1825, and in the following December was elected High Priest. Twenty-two years afterwards he was again High Priest. Of the former Body he was Master. His first appointment as Grand Chaplain was in 1827, and he held the office five years. In 1840 he was called to settle over his old parish in Canton, and at the same time we find him taking up his old connections with Masonry. In 1842 and 1843 he served as District Deputy Grand Master of the then Fifth Masonic District. On May 4, 1842, he



delivered a eulogy, by special request of the Grand Lodge, upon the deaths of T. M. Harris, D.D. and Samuel Thaxter, M.D. On March 13, 1844, Winslow Lewis, M.D., having resigned the office of Corresponding Grand Secretary, Bro. Huntoon was appointed to fill the vacancy, and held the office during the years 1845, 1846, 1847, 1848. In 1853 he was Junior Grand Warden. He was a constant attendant upon the meetings of the Grand Lodge.

He was Grand High Priest of the Grand Royal Arch Chapter of this Commonwealth in 1849, 1850 and 1851. He also received the Council Degrees.

When the Masons of Canton were anxious to organize Blue Hill Lodge, they waited upon him to obtain his signature to the petition for the warrant. This he signed, and it was his last Masonic act. When the petition for the Charter was ready he was deemed too feeble to be called upon.

For over forty years he was an enthusiastic member of the Fraternity. His position as a minister of the gospel was a peculiarly trying one during the long anti-Masonic contest. Many of his best parishioners refused to attend his church when he preached; and when he visited neighboring towns it was a common occurrence for two or three of the most prominent men in the society, who were anti-Masons, to leave their pews and walk out of church. On one occasion, when this method of showing their hostility to Masonry had been freely indulged in, and quite a number had left the sanctuary, a prominent "Jack" remarked, "I had always thought that Mr. Huntoon was a good preacher, but never knew before that he had apostolic powers." Upon being asked what he meant, he replied, "Because he has cast out many devils."

It has been related, upon good authority, that Bro. Huntoon remarked that "should the fanaticism of the day require me to renounce Masonry, or give up my position as a clergyman, I should unhesitatingly leave the ministry." He was the recipient of the most malignant and threatening letters; and after the delivery of any oration or discourse upon Masonry, letter after letter poured in upon him, begging him to leave the Fraternity, or, at least, not to give any public utterance to his opinions. Notwithstanding all this he was called upon oftener, perhaps, than were his contemporaries, to deliver orations and addresses. Travelling as he did throughout the South and West, and remaining for several months at a time in the cities of Savannah, Chicago, Cincinnati and St. Louis, he was constantly called upon to use his voice and pen, either in defence of Masonry, or in assisting in the formation of Lodges in distant States.

On one occasion, while travelling in Illinois, being employed in building up new societies in the then far West, he was informed that, at a certain town not far distant, there was to be a new Lodge consecrated, and that the ceremonies would be interesting, as an address was to be delivered by

a clergyman, who was considered a man of marked ability, and who was a prominent Mason. Bro. Huntoon accepted an invitation to be present, and found himself occupying a conspicuous position in front of the orator of the day. We may imagine his astonishment when the orator delivered, *verbatim et literatim*, an address which Bro. Huntoon had himself delivered at Stoughton, at the installation of the officers of Mt. Zion Chapter, a printed copy of which had found its way into the hands of the Illinois Brother, who thought that his plagiarism would, at such a distance, remain undiscovered.

He was always in great demand upon social occasions; and, at suitable times, was always ready to install officers, or deliver addresses upon Masonic subjects.

The following discourses are known to have been published:—

Masonic Address at Walpole, 1823. Sermon preached at South Dedham, 1825. Oration at the laying in Masonic form of the Corner-stone of the Court-house at Dedham, July 4, 1825. Sermon at Dedication of the Church at North Bridgewater, Aug. 9, 1826. Address at the Installation of Mt. Zion R.A., Chapter, Stoughton, Dec. 15, 1828. Sermon at Dedication of the Unitarian Church at Bangor, 1829. Sermon at Installation of Rev. Wm. Farmer, Augusta, Me., 1831. Sermon at Belgrade, Me., 1831. Sermon at re-opening and Dedication of Church at Milton, Dec. 9, 1835. Masonic Oration at Ottawa, Ill., 1839. A Eulogy delivered by request of the Grand Lodge of Massachusetts, at the funeral services in commemoration of Rev. and R.W. Thaddeus Mason Harris, D.D., and R.W., Brother Samuel Thaxter, M.D., Boston, 1842. An Address delivered on the occasion of the Centennial Celebration of Hiram Lodge, New Haven, 1850.

At the next communication of the Grand Lodge, subsequent to his death, the R.W. Brother Coolidge in his preamble to the resolutions, which were accepted, says: "In all the relations of life he has left an example worthy of imitation. His genial temper, affable manners, urbanity, and kindness of heart, secured to him the respect and affection of a large circle of friends, who, while they mourn his loss, are consoled in the belief that he is now among those of whom it is said, — 'Blessed are the dead who die in the Lord' Therefore:—

"Resolved, That in the death of R.W. Rev. Brother Benjamin Huntoon, the Grand Lodge of Massachusetts, and the Fraternity of Freemasons, have sustained the loss of one dearly beloved, and most deeply respected; and while we mourn his removal, we feel grateful that he was spared to us so long, and that we will ever cherish the memory of his virtues and exemplary character."

Worshipful D. T. V. Huntoon, to whom the compiler of these sketches is indebted for the foregoing notice of his father, writes:—

"I have been unable to find the date when my father was Master of Rising Star Lodge. It must have been between 1822 and 1827. The date

when his jewel was presented to him (1849) has, for many years, misled me as to the time when he was Master.

“It is a singular coincidence, and yet I am proud of it, that my father, and my grandfather (maternal), and myself, have all been Masters of Lodges in Norfolk County.”

REV. SAMUEL BARRETT, D.D., Boston.

*Unitarian.*

1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1840, 1841, 1842.

REV. SAMUEL BARRETT, D.D., died in Roxbury, Mass., June, 1866, aged 70 years. He was son of Benjamin and Betsey (Gorrich) Barrett, and was born in Royalston, Mass., 16 August, 1795. While he was quite young, his parents removed to Springfield, New York, and from there he was sent to Wilton, New Hampshire, where he was fitted for College by Rev. Thomas Beede (H. C., 1798). After graduating, he studied divinity at the Theological School in Cambridge. At the close of his professional studies he preached in several pulpits, and made a marked and favorable impression by his ability, earnestness and Christian bearing. When the Twelfth Congregational Society was gathered, in 1824, he accepted an invitation to become its minister, and was ordained 9 February, 1825. His ministry was remarkably successful and happy. He was a strong Unitarian, and entered heartily into the public labors of the denomination; served on various important committees, and for a time edited the “Christian Register.” In 1850 he went to Europe, where he passed four months; and on his return resumed his labors with renewed vigor, and all his old activity. In 1856 the society began to decline, owing to the removal of American residents from the north-western section of the city. Hoping that a younger occupant of the pulpit might preserve the place of worship, he retired in 1860. But the dissolution of the society and the sale of its edifice soon followed upon his retirement. From that time he resided in Roxbury, frequently preaching for his brother clergymen. His genial manner, joyous spirit, great candor and cheerful piety, made him a great favorite among his professional brethren. The degree of Doctor of Divinity was conferred upon him by Harvard College, in 1847. He married, 11 September, 1832, Mary Susan Greenwood, of Boston. They had eight children, — four sons and four daughters, — all of whom, with their mother, survive him. — *Christian Register*, July 21, 1866. *Alumni of the Divinity School of Harvard University.*

REV. SAMUEL BARRETT, D.D.

It is with very tender and respectful emotions of sorrow that we write the name of this honored and beloved Brother as now numbered among the departed of earth. Not but that he has been taken in God's good time, with preparation of spirit, and after a full measure of years consecrated to life's best ends and cheered by a fair share of earthly happiness. We can give him up to the fruition of the hope which he held so strongly in his heart, and in which he found the law for the foundation

of his character and the method of serving his fellow-men in the work of the Christian ministry. But he was one among the narrowing circle of the wise and good, the constant and the experienced, the friendly and the judicious, of our elder brethren, on whom we feel that we are depending, with an affectionate confidence, amid changes which take away more than they supply of enthusiasm and courage of heart. So admirably poised in him was the balance between a love for the old and a hospitality towards the new elements of the working religious forces of our age, that there is hardly another of the elders among us who may more fairly represent the creed and the spirit of our fellowship. We know not, indeed, that in his personal convictions, or in the sum and substance of his Christian opinions, he had yielded to any essential modification of the views with which he entered upon his ministry. But he doubtless had learned to adjust his early creed to the expanding influences of modern criticism and speculation.

Samuel Barrett was born of an excellent yeoman stock, in Royalston, Mass., August 16, 1795. His early years and his chief preparatory education for college were associated with Wilton, N. H., and led him almost to regard that pleasant town—fruitful of good and honored men among us—as his home. The class at Harvard in which he graduated in 1818, contained several of the associates of his professional life, among them Professor Noyes and Rev. Dr. Farley, with the patriarch of the Swedenborgian fellowship, Rev. Dr. Worcester. He pursued the study of theology with the means then afforded at Cambridge; and that they were good and efficient means, the many excellent and honored men, contemporaneous with him, have abundantly certified to us. After spending four years in the work of teaching and the transient supply of pulpits, he was ordained the first Pastor of the Twelfth Congregational Church and Society in this city, February 9, 1825. That society had been but recently gathered, and had called to its service the late Rev. Dr. Alexander Young, who had also been invited to succeed Mr. Greenwood in the New South Church. Mr. Barrett, who received the Honorary Degree of Doctor of Divinity from Harvard, in 1847, may be said to have covered, with his sole pastorate extending into the year 1860, nearly the whole period of the existence of this Society. The changes in the character and composition of the population in the neighborhood of their place of worship, the death of a large proportion of the original members, and the removal from the city, from first to last, of more than six hundred families who had been parishioners there, had caused a decline which the excellent pastor beheld with but too sure presage of the inevitable result. Though exceedingly beloved by those who remained around him, he chose to entertain the hope that possibly a young presence, with a fresh voice and the zeal of a newly-kindled interest, might revive a failing enterprise. Therefore he resigned his charge, stating, with admirable candor, his reasons for the step, and expressing the most grateful sense of the kindness and co-operation as well as of the ready spirit of sacrifice manifested by those who remained with him as the successors of those who had been around him in the prosperous days. The Society, rather under the inspiration of his counsel than with any well-grounded hopefulness for their effort, called a young and worthy laborer to succeed him, and tried the methods which are themselves in such cases the poor alternatives for surrender to the inevitable. The event proved that the Society could not live at all when the servant who had so long ministered to it had snapped the last bond of its lingering

fellowship. Their place of worship was sold for the use of the Roman communion.

It was for their old, beloved pastor to exercise among them the last prerogative of the esteem which his wise and just and high-toned course had secured for him, in advising those most willing to heed his suggestions about a dignified and consistent disposal of their church property.

The processes of decline to which we have referred, though beginning to operate slowly from an early period in Dr. Barrett's ministry, were felt in their most rapid work only in the last ten or fifteen years of his term of service. Even while they were going on, the Society retained and well deserved the honor won in its first years, of being, proportionately to the means and abilities of its members, second to no other of any denomination in the city for vitality, zeal and generosity in all becoming enterprises. The pastor was most assiduous and single-hearted; he wrought faithfully in routine and systematic methods, and was ready to vary, according to new conditions, the stereotyped course of the ministry. He kept abreast of the times, and, though he loved quiet, did not shun the peaceful agitation of novelties. His own sterling qualities of character, right-heartedness, sound judgment, and gentle-kindness of spirit, secured him willing helpers. He was the head and heart of his own parish, not as pope or manager, but as adviser and guide, with deep sympathies and earnest and pure aims. His advice was sought by those who intended to follow it, if they could get it. He had no petty jealousies; no pestering suspicions; no side self-seekings. He was not always among the readiest to speak, nor did he ever weaken his own power over others by parting with his power over himself, in yielding to heat or temper. He united the dignities of a philosophic calm with the graces of a Christian humility and serenity.

As a preacher, Dr. Barrett was regarded by his own people as having but few if any superiors in the effectiveness of his pulpit ministrations. By that kindly law of accommodation and adaptation, through which habit and affection and influence, won by sterling qualities of character, make hearers unconscious of those peculiarities in their minister which are most obvious to strangers, Dr. Barrett's parishioners grew to admire such very marked peculiarities in him. And, indeed, he had in him the spirit of eloquence, with unfeigned earnestness and fervor. He felt deeply the truth and the importance of the views which he presented; and he chose his themes with reference to the seriousness and the practical power which they ought to have for intelligent and well-disposed persons. In uttering himself upon them he would sometimes be moved to a warmth and glow of manner, in which his vocal apparatus and the command of his organs and tones would fail him. But a look into his face, sympathy with his high aim, and a knowledge of the full sincerity and the sound wisdom of the speaker, left the spoken lesson to have its full effect but little impaired by the excess or the lack of breath which was its medium. Good sense, moderation, substantial matter, and the simple desire for edification, characterized his compositions. He spoke from a full mind, as he continued to be a diligent reader. He was also a sagacious observer of men, and his eyes and mind were always open to the teaching of the living world. Among his brethren Dr. Barrett held a high place of respect and confidence. His modesty and unobtrusiveness of spirit made him rather a listener than a frequent speaker in their meetings. He would be seen in some sheltered nook or corner of

the parlor or the chapel, observant of the group around him, intent to hear those more ready with their gifts, and finding his own satisfaction in the digestion of what he saw fit to appropriate. He was a kindly critic. We doubt whether any one among us has more frequently expressed satisfaction or charitable tolerance for the variety of utterances which have gone forth from us in the score or two of years last past, than did he, in the formula so peculiar to his lips, "Those were good words."

He has been missed by us during the last few months, at the gatherings from which nothing but a constraining inability would have withheld him. A painful malady has closed his course. The three brethren nearest to him in the ministerial work in this city, Drs. Gannett, Lothrop and Bartol, united in the funeral services over his remains. Now we trust he is among the forgiven and the glorified. Pleasantly and lovingly shall we cherish the image and memory which he has left to us.

Dr. Barrett's society had for many years one of the most flourishing Sunday schools in the city, and it was administered with fidelity, in consistency with the modest but paramount objects of such an institution, by superintendents and a body of teachers who gladly co-operated in the aims of their pastor. We need mention only the names of the late esteemed Mayor Seaver and of Lewis G. Pray, both also deacons of the church, to remind many of our readers of the good repute of the Sunday school of the Twelfth Congregational Society.

Nor did Dr. Barrett confine his interest in the cause of Christian truth to his well-served work in his own parish. He was one of the early members of the American Unitarian Association. To his wisdom and discreet judgment that association was indebted from its very beginning, and it retained his interest in the new promise of its activity and accomplishments. When he entered upon his ministry, the need of controversy and the championship of contested Christian liberty required of him and his brethren a kind of zeal which is not so much needed,—not to say so well appreciated, in these days. He wrote tracts, he preached occasional sermons on maintenance, as he believed, of pure Christian truths in opposition to false and injurious views current in the community, and was at one time a regular contributor to the columns of the "Christian Register." He dealt some hard blows, but followed them with his mild looks and kind wishes, with the hope that they would injure only the errors, and not those who held them; for he was not a man of stern or severe spirit. — *Christian Register*, June 30, 1866.

The following record of the writings of Dr. Barrett is taken from the *Appendix* of the History of the Twelfth Congregational Society in Boston, by Lewis G. Pray, 1863:—

#### *Sermons.*

1. Ordination Sermon, Rev. M. G. Thomas, 1829.
2. Our Obligations and Privileges as Christians, *Liberal Preacher*, Vol. I.
3. Artillery-Election Sermon, June, 1831.
4. Sermon on the Cholera, August, 1832.
5. Sermon, "Kingdom of God within You," *Liberal Preacher*, Vol. III.

6. Installation Sermon, Rev. George R. Noyes, 1834.
7. On Duelling, Twelfth Congregational Society, 1838.
8. "What thinkest Thou?" Twelfth Congregational Society, 1843.
9. On the Completion of the Twenty-fifth Year of his Ministry, 1850. Two Discourses, Twelfth Congregational Society.
10. "Youths Void of Understanding," Twelfth Congregational Society, 1857.

*Addresses.*

1. On the Character of St. John the Evangelist, before the Grand Lodge of Massachusetts, December, 1835.
2. Before the Ministerial Conference, May, 1847: "Relations of Liberal Christianity to our Age and Country." Christian Examiner, Vol. VIII, 4th series.
3. Address, Centennial Celebration, Wilton, N. H., September, 1839.

*Tracts.*

1. One Hundred Scriptural Arguments for the Unitarian Faith. A. U. A., No. 2.
2. Excuses for the Neglect of the Communion. A. U. A., No. 22.
3. Doctrine of Religious Experience. A. U. A., No. 28.
4. The Apostle Peter a Unitarian. A. U. A., No. 55.
5. Apologies for Indifference to Religion and its Institutions. A. U. A., No. 90.
6. What Thinkest Thou? or, Ten Questions Answered. A. U. A., No. 190.
7. What Becomes Me? or, The Liberal View of Man's Nature considered as a Motive in the Formation of Character. A. U. A., No. 246.
8. Reflections in a Sunday School. 1845.

REV. HENRY JACKSON, D.D., CHARLESTOWN.

*Baptist.*

1828.

REV. HENRY JACKSON, D.D., of Newport, R. I. This gentleman, who was one of the early correspondents of the "Historical Magazine," was the son of the Hon. Richard Jackson, of Providence, R. I., in which town he was born, June 16th, 1798. After a successful course of study at Brown University he was graduated in 1817. While at college, in 1816, he became a member of the First Baptist Church, at Providence, then under the faithful ministry of Rev. Stephen Gano, D.D., whose daughter, Miss Maria F. Gano, he subsequently married. After completing his theological studies, he commenced preaching, October 6th, 1822, at Charlestown, Mass., and was ordained as pastor of the Baptist Church there, on the 27th of November following. His labors there, which closed October 19th, 1836, were crowned with success. During his pastorate he was instrumental in founding the Charlestown Female Seminary there. In 1836 he was settled as pastor of the First Baptist Church, of Hartford, Ct., succeeding in that office his intimate friend, Rev. Dr. Davis. From Hartford he removed to New Bedford, Mass., where he was installed January 1st, 1839. His ministry, at the latter place, lasted till October 19th, 1845. On the 7th of January, 1847, the Central Baptist Church, of Newport, R. I., was organized; and, on the 17th of that month, Rev. Mr. Jackson,

having measurably recovered from a sickness of more than a year's duration, preached to the society. On the 24th he was unanimously invited to become its first pastor, which invitation he accepted. This office he held till his death, March 2d, 1863. He died suddenly, in one of the cars of the Shore Line Railroad, while passing from Providence to Greenwich. He left his house in Newport, early that morning, in his accustomed health; and it was noticed in Providence by his friends, during his brief stay of two and a half hours, that he exhibited his usual cheerfulness and exuberance of spirit. "He died while on a journey of love; died with his harness on, laboring for the good of others, without a hope of worldly recompense." The evening before his death, which was the Sabbath, he handed his wife some verses, which were prophetic of the close of his earthly pilgrimage. These verses were sung at his funeral. At the time of his death he was a trustee of Brown University, having held the office since 1828. From this institution, in 1854, he received the degree of Doctor of Divinity. In 1854 he published *An Account of the Churches of Rhode Island*, 8vo, pp. 134; and an anniversary discourse before the Central Baptist Church, of Newport, 8vo, pp. 72. His widow is now [1868] at Providence, R. I.—*Historical Magazine*, December, 1868.

REV. BENJAMIN CLARKE CUTLER, D.D., QUINCY.

*Episcopalian.*

1828, 1829, 1830.

REV. BENJAMIN CLARKE CUTLER, D.D., was born in Roxbury, Mass., Feb. 6, 1798, and died at Brooklyn, N. Y., Feb. 10, 1863. He graduated at Brown University in 1822; was ordained in November, 1822; and was settled in Quincy seven years. He spent the winter of 1830 in Savannah; was rector of Leesburg parish about a year; in 1832 took charge of the first city mission of the Episcopal Church in New York; was rector of St. Ann's, Brooklyn, from April, 1833, to the time of his death. He published "Century Sermon, Christ Church, Quincy, Ma. 1828;" "Twenty-one Parochial Sermons," Phila., 12 mo, 1857; also many other discourses, sermons, tracts, etc. — *Drake*.

REV. HENRY HERSEY, BARNSTABLE.

*Unitarian.*

1828, 1829.

He now resides in Hingham. He was born in that town, August 16, 1796. His early education was obtained at the town schools and Derby Academy of his native place. After leaving his home, he was two years in a store at Harvard, Worcester County. On the failure of his employers, he returned to Hingham, and was fitted for college under the instruction of Rev. Joseph Richardson. He entered Brown University as sophomore, in September, 1817. On graduating, Sept. 1820, he entered the Theological



School at Cambridge, graduating in 1823, having conferred on him the degree of A.M. by Harvard University. While in the School, during winter vacations, he taught school in Bridgewater, Scituate and Cohasset. In March, 1824, he went to Barnstable to supply the pulpit of the East Congregational Society for six months; at the end of which time he received a unanimous call to settle with them in the ministry. He accepted the invitation, and was ordained Oct. 6, 1824. On account of failure of voice and general prostration of health, he asked for and received a dismission from the pastorate, April 1, 1835. He then returned to Hingham; and after two years of recreation for the recovery of his health (he marrying in the mean time), he, at the desire of his parents, then far advanced in years, gave up the ministry, built a house and devoted his time principally to agricultural pursuits, varied by services as Justice of the Peace, by acting on School Committee during ten years, and, during that time, also serving as a bank director. In 1835, he was a member of the convention for revising the Constitution of Massachusetts.

While a member of the Theological School, he was initiated into Masonry at a Lodge in Cambridgeport [probably in Amicable Lodge], where he received the First and Second Degrees. He was raised in the Lodge at Barnstable, and was its Chaplain during his stay in that town. He preached a sermon at the celebration of St. John's day, June 24, 1826. While at Barnstable, he derived much pleasure in attending the meetings of the Lodge, the members of it being enthusiastic in promoting the success of the institution. They had lectures, and one of the lecturers was, he thinks, from Boston. He believes the influence of the Lodge was most beneficial; its members being very attentive to each other in cases of sickness and distress, the example producing, at the same time, a happy effect on the public. Of late years, owing to his age, he has given but little attention to Masonry.

REV. SAMUEL OSGOOD, D.D., SPRINGFIELD.

*Congregationalist.*

1828, 1829, 1830, 1831, 1832, 1833, 1857, 1858, 1859, 1860, 1861, 1862.

The above figures would alone show that Dr. Osgood was firmly and devotedly attached to Freemasonry, for they cover the entire period of the Anti-Masonic frenzy which raged in this community from 1827 to 1834. They show that he was not only not intimidated by the violent, yet ill-founded, popular clamor against Freemasonry, but was ready to give to it the support of his example and character, by occupying one of its most prominent and responsible offices. This he did in disregard of his private and professional interests, which were exposed to the fury of the hour. The Rev. Dr. Sprague says of him truthfully in his eulogy,

"What he considered to be right, he would always do, no matter what sacrifice of private interests was necessary to be made. Compromising with wrong to escape temporary odium, he despised."

The writer had from the lips of Dr. Osgood himself, a long and circumstantial account of his experiences with his church during the Anti-Masonic crusade. The interview occurred on the 14th of April, 1859, when the Grand Master and suite were on their way from Springfield to Greenfield, to attend the funeral of the Deputy Grand Master, Rev. William Flint. Dr. Osgood was one of the Grand Chaplains, and officiated on the occasion of the funeral. In relating the troubles he had experienced in his church and society because of his affiliation with Masonry, he was earnest, yet candid and dignified. He mentioned many of the means resorted to, to induce him to withdraw from the then proscribed institution. The acts of individuals and committees to this end were presented in a graphic, but not unkind manner. Some of his descriptions placed the actors in a humorous light, but the relator seemed not to be influenced in the slightest degree by bitter remembrances. At last, after many conferences, more or less formal, he was waited upon by a committee of the society to learn decidedly whether or not he would renounce Masonry. His reply was, "Gentlemen, I will neither renounce nor denounce Masonry." That was the end of the matter. The society soon yielded to his firmness; and his long pastorate had, with one exception, no other serious disturbance during its continuance.

The death of Dr. Osgood has sundered the strongest link that united the Springfield of to-day with the Springfield of the past. He has gone in and out before us so many years, he has mingled in our social and religious life so long, and in such important capacities, that we cannot but regard his departure with profound sadness. If we take the files of the local newspapers, running back fifty years, we shall find the name of Dr. Osgood connected with nearly every public movement. We shall find him praying in the presence of the Springfield Artillery, on a bright Sabbath morning in 1814, just as they are leaving town to fight the bloodless battles of "Gov. Strong's war;" and we shall find him, in 1857, praying in the presence of the throng that assembles at the Inauguration of Hampden Park. If an agricultural dinner was to be eaten, Dr. Osgood invoked a blessing upon it. If an advocate of a special public charity came along, or some honest philanthropist wanted a chance at the public ear, Dr. Osgood introduced him, and opened his meeting with prayer. His presence added dignity to every assembly, and delight to every feast.

Dr. Osgood was a native of Fryburg, Me., where he was born Feb., 1774 [1784]. He graduated from Dartmouth College in 1805, and was ordained as the pastor of the First Congregational Church in Springfield, on the 25th of January, 1809, fifty-three years ago. He remained nominally the pastor of this church until his death, though he retired from active pulpit duties in 1854; at which time Rev. Henry M. Parsons was settled as his colleague. He was the active pastor and

preacher for forty-five years, and since his retirement from pulpit duties in his parish, has preached quite constantly in the vacant pulpits of the vicinity. His ministerial career has not been without its difficulties, some of them of a very serious character. The Unitarian Church, of Springfield, originated in difficulties with Dr. Osgood's teachings. In 1815 a petition of disaffected persons was presented to the legislature, representing that the tenor of Dr. Osgood's ministrations had changed since he preached as a candidate, and praying for incorporation as the second society of the first parish. The petition was signed by fifty-four individuals; but the majority of the parish were with the new minister. Rev. Mr. Howard — Dr. Osgood's predecessor — labored very assiduously to prevent a division of the society, though he became a member of the new society at its separation. It is not our wish to recall this history further than to indicate the nature of Dr. Osgood's connection with one of the most intense and universal ecclesiastical excitements that ever occurred in Springfield. It is probable that when nearly a century before Rev. Robert Breck was arrested by a sheriff, with a drawn sword, for treason against the King of Heaven, and refused bail, that the excitement was somewhat more intense than at this time; but the quarrel made an indelible mark upon the religious and social character of the place.

Dr. Osgood possessed decided individuality, and, of course, leaves a gap in society which no nature and no character can wholly fill. He was a man of simple manners, that not unfrequently took on the character of bluntness. He was very apt to speak his mind, and, if he was indignant, was not afraid to use the strongest Anglo-Saxon that he knew. He knew no soft terms for the characterisation of the popular vices of the day, and did not spare them in the presence of those who practised them. His blunt and honest reproofs are laid up in many a memory; yet he was as sympathetic as a child with all who were unfortunate. No ears were ever more accessible to the tale of woe than his, and the wronged man was always sure of a friend in him. His mind seemed to be made in part of coarse and insensitive materials, quite feminine in their delicacy. We have often heard him give utterance to remarks which could not, under the circumstances, have come from a man of sensibility; and we have seen the tear come into his eye and his lip quiver, and heard his voice tremble through the power of an emotion that could only have been developed in a nature appointed with noble attributes.

We have not regarded Dr. Osgood as an eminent pulpit orator, though he always spoke with emphasis and power. His style of elocution belonged rather to the past than the present age; though it is probable that his style of sermonising was at the bottom of the difference. He drew comparatively few illustrations from everyday life; but he had that familiarity with the Old Testament Scriptures which enabled him to draw a wonderful amount of sacred history to the illustration of sacred truth. In this he had few equals while he lived, and he leaves few behind him. His public prayers have always been remarkable for their copiousness of quotation from the Scriptures, and nearly always purely devotional portions of them were exclusively expressed in the language of the sacred poems. The fact is the more singular because he was not supposed to possess a poetical nature.

In illustration of his personal peculiarities, it would be comparatively easy to cite multiplied incidents of his life; but these are too fresh, and involve the feelings of too many now living, for public mention. There are rich materials in his

career for the illustration of a character which will take rank among the most noteworthy of New England ministers, — a class in which there has existed a stronger degree of individuality than can be found in any other walk of New England public life. We may mention that no memory was ever more tenacious of a good story than Dr. Osgood's, and very few men have ever been more fond of telling them than he, either in the illustration of a point in an argument, or the amusement of a circle of friends.

One of the pleasant reminiscences of the life of Dr. Osgood was his connection with the academy in Fryeburg, when it was under the charge of Daniel Webster; and the association of that eminent man with the duties of his father's office. James Osgood, of Fryeburg, the father of the deceased, was the register of deeds, of whom Mr. Webster speaks in his autobiography as having given him employment in the business of recording. The acquaintance thus early commenced was kept up, we believe, during Mr. Webster's life.

During the last six years Dr. Osgood has resided partly in this city, and partly in Worcester; but his strength has gradually been fading away, and his hold on life growing less and less, so that he has been incapacitated for much mental or physical labor. During the last few months he has been especially feeble, and his friends have felt that he might be taken away at any time. Without any special sickness other than that consequent upon his age and weakness, he died last evening, passing away gently and without pain, from his long and faithful life. — *Springfield Daily Republican of Dec. 9th, 1862.*

#### FUNERAL OF REV. DR. OSGOOD.

The funeral services for the late *Rev. Dr. Samuel Osgood*, for nearly half a century the respected pastor of the First Congregational Society of this city, were held in the First Congregational Church, Friday afternoon. For two hours previous to the services the remains were exposed to view in the vestibule, and many hundreds improved the opportunity to get a last sight of their venerated friend. The plate upon the coffin bore this plain inscription: *Rev. Samuel Osgood, D.D., pastor of the First Church, Springfield, Mass. Born Feb. 3d, 1784; died Dec. 8th, 1862.*

The church was draped in mourning, and wreaths of flowers were strewn upon the coffin, the tribute of long-trying friends. The church began to be filled at an early hour; and by the time for the services to commence every seat was occupied, and many were crowded into the aisles. There were many present from the towns where Dr. Osgood was very widely known and beloved. The City Government attended in a body, and many members of the Masonic Fraternity, all testifying to the universal feeling of respect for a citizen so long and highly esteemed.

Dr. Osgood's colleague, *Rev. Mr. Parsons*, offered prayer; *Rev. Mr. Buckingham*, of the South Church, read from the Scriptures; and, after singing by the choir, a sermon was preached by Dr. Osgood's constant friend, *Rev. Dr. Sprague*, of Albany.

#### *The Sermon.*

Dr. Sprague took for his text the 1st verse of the 23d chapter of Acts: "I have lived in all good conscience before God until this day." This declaration of Paul was represented to be the embodiment of that integrity which so distinguished his

life after his conversion, and, especially, during his Christian ministry. It was not a self-righteous assertion, but rather that he had always and ever striven to do that which conscience told him to be right. It suggests, said the preacher, the importance of a high standard in the Christian ministry. The prime element of that standard should and must be *integrity*. Four reasons were given for this statement: 1st, integrity secures an intelligent and laborious ministry; 2d, it secures a bold and uncompromising ministry; 3d, it is essential to the permanent acceptableness of the Christian ministry; and, 4th, it secures an effective ministry. Each point was dwelt upon briefly, all combining to show that the noblest style of ministry is that which is especially characterized by sterling, unflinching, high-minded integrity.

Dr. Sprague passed from this to a biographical account of Dr. Osgood. His youth was spent at Fryeburg, Maine, in a miscellaneous way, as farmer, clerk, and school-teacher. His intimacy with Daniel Webster was all that could be permitted between teacher and pupil, and left its impress upon the doctor's mind through life. In 1803 he entered Dartmouth College, and graduated in 1805. He studied law at Hanover for a short time, then returned to his native place for further and more private study. From thence he went to Dorchester as teacher of a school. Here he intended to improve the opportunity to devote himself more fully to the study of law, but became alienated from it, and finally gave up the plan of studying law altogether. He then began to read works upon theology, and preached a few times; first at Roxbury and then at Quiney, having the two Adamees for listeners. In 1807 he went to Princeton, N. J., to study theology under Dr. Samuel Smith. Here he remained for about a year, working hard and preaching occasionally in the neighborhood. He always cherished great respect for Dr. Smith, and throughout his life enjoyed relating anecdotes of his experience with him. Heretofore his religious opinions had been unformed, but from this time on he was Orthodox after the strictest sort. From Princeton he went to Dorchester to preach as a candidate, but gave up the place in favor of Dr. Codman, who was also quite acceptable to the people. Then he returned to his native place, Fryeburg, and was invited to settle there, but did not accept. He preached four Sabbaths at North Andover, and four in Springfield as their thirty-seventh candidate, resulting in his being settled here on the 28th of June, 1809. Dr. Howard preached the sermon at the ordination. The church grew constantly till 1812, when difficulties arose, and there was a division of the membership, and many personal enmities were fostered. The offended party left, 1819, and established the present Unitarian Church. In 1827 the degree of Doctor of Divinity was conferred upon the deceased by the college of New Jersey. He continued the active pastor of the church till 1854, when Rev. H. M. Parsons was chosen his colleague. The closing part of the sermon was taken up with an analysis of Dr. Osgood's character, which was described as too patent for any one to mistake. He was generous and disinterested in spirit, and had a heart that could forgive an enemy. Combined with his nobility of spirit was an indomitable will. These were some of the elements of character which constituted him a sincere friend, faithful father and husband, and an influential citizen. It was thought by some that he was too unbending in his own opinions. But these qualities, which once seemed disagreeable, have now become virtues. As a minister he was especially

distinguished for unfinching and constant integrity. This was an all-pervading and all-controlling spirit with him. He performed a great amount of labor, and performed all his duties, secular as well as religious. His power of physical endurance was remarkable. In sermon-writing he was calm, luminous and truthful, seldom indulging in anything imaginative, and never caring for rhetorical effect. His life was full of active benevolence, ever proving himself the friend and reliever of the poor and afflicted; for young men he always had words of kind counsel, and to all he was ever charitable with heart and hand. What he considered to be right he would always do, no matter what the sacrifice of private interests was necessary to be made. Compromises with wrong to escape temporary odium he despised.

The troubles which had made the early part of his connection with the First Church unpleasant, finally became forgotten in a great measure, so that the doctor enjoyed continued and pleasant social intercourse with the pastors of the Unitarian Church, and with those members who had been embittered towards him. It was stated that during his connection with the church as active pastor, there were nine hundred and seventy-four additions of new members, and five revivals of religion. In the first of these ninety-seven were converted, and in the second, one hundred. Dr. Osgood's great executive talent was spoken of, and his kind mention of his colleague from the time of his assuming the relation. The sermon, which was listened to with great attention throughout, closed with the consolations which remain to the family of the deceased, to his friends and the church. The sermon was followed by singing, and prayer by Rev. Dr. Vaille, of Palmer. From the church the remains were then followed to the cemetery by a long procession of mourning friends from the city and towns about. The entire funeral services were very impressive, and will doubtless be remembered so long as there shall be any to tell of the esteemed citizen, cherished friend and faithful pastor who has now passed away. — *Springfield Daily Republican of Dec. 13th, 1862.*

#### REV. BENJAMIN WILLARD, NORTHAMPTON.

1828, 1829, 1880, 1831, 1832, 1833.

##### *Baptist.*

In 1822 there was not within twelve miles of Northampton, going in any direction, a Baptist Church; at least, such is the statement of the book of records of the Baptist Society in Northampton. In August of that year Mr. Benjamin Willard entered the town as an agent of the Massachusetts Baptist Missionary Society. He was entertained in an old house occupied by two men as tenants, whose wives were members of a Baptist Church in West Springfield. In this house, the only one accessible to a Baptist minister, Mr. Willard preached a few times. He visited a few families, obtained Dr. Stebbins as a general agent for the Baptist "Magazine," and attracted some attention. In January, 1823, Mr. Willard visited Northampton again, and in the course of seven weeks preached in more than thirty places in the town. In the following April he was present again, and three persons were immersed, as the first fruits of his work. Mr. Willard preached

at the water-side to more than one thousand persons, who had never witnessed a similar scene. Through much opposition that had the semblance, if not the substance, of persecution, the brethren struggled on until April 30, 1824, when a Baptist Society was organized, consisting of forty members, fourteen males and twenty-six females. A new meeting-house was opened on the 8th of July, 1829. Mr. Willard continued to be the pastor of the church for several years, though often absent for months on missionary labors. Sometimes months passed without the meeting-house being once opened for preaching. Mr. Willard resigned his pastorate on the 25th of February, 1838. — *History of Western Massachusetts*, by J. G. Holland, 1855.

The First Baptist Church in Northampton, Mass., was organized in 1824. In the beginning they were few, the number of constituent members being eleven. Previous to the formal organization a good deal of missionary labor had been done by Revs. Mr. Rand and Willard, and other Baptist clergymen. The Massachusetts Missionary Society sent Mr. Benjamin Willard here in 1826. On his arrival he found no Baptist Church within twelve miles of the town. He was entertained by two Christian Phœbes, who belonged to Rev. Mr. Rood's church in West Springfield. Their husbands were tenants of an old house, the only place accessible to a Baptist. Baptists in that day were looked at with eyes dilated to a most grievous extent of surprise. They were *looked at* as having dropped down from some erratic planet, or as having been spouted up like some unexpected Jonah from the river-bed of the old Connecticut. They were told, frankly, on application for certain privileges, that there was no need of any such organization in town. Still, in spite of such hospitable invitations to leave town, Mr. Willard concluded to stay, and did so, preaching several times in the old house; and he had so much of God in him that he shook the souls of the time-honored, traditional religionists, and created a decided sensation. People were roused to hear the Word as at Antioch. He did some efficient pastoral work in connection with his preaching, and procured Dr. Stebbins as general agent for the "Missionary Magazine," which some of the "standing order" looked on as a "diabolical machine." Though reassured by a chief man of the place that he was not "needed" in town, in the following January, in 1823, he came on another mission of mercy; and, during a space of two months, preached the pure Word in thirty different places within the limits of the town, and God owned the truth. He drew goodly congregations, and converts were multiplied. He was a horseback herald of Christianity. Like Philip, he went everywhere, and so in course of time he left the town to visit other places; but, as if in love with old Northampton, he returned in the following April, to find that most of his converts had joined the Congregational Church, under the care of Rev. Mr. Williams, which was probably the first instance of Baptist fish being placed on a Pedo-Baptist string. But, like all such cases, they were troubled in conscience, and came out and submitted to a true baptism, by burial with Christ. And so they were received into the fellowship of the Baptist Church, in West Springfield, by Rev. Thomas Rand. A very large audience assembled at the water-side, who had never seen a regular apostolic administration of baptism, and were suitably addressed by Rev. Mr. Willard. After a month of incessant preaching and pastoral work he left town. He soon returned, under appointment of the

Missionary Board, but in three weeks was summoned home by the sickness of his parents. The school-houses were closed against Baptist ministers, and one of the true-hearted, indomitable brethren procured a hall in which to hold services. This act was like an alarm of war; a practical challenge to a conflict of arms. Many were aroused to an intense opposition, and declared the deed an encroachment on their rights. In the latter part of August Mr. Willard again visited the town, and preached on Sabbath days, at West Farms, Roberts' Meadow, and Shepherd's Factory, and went from house to house during the week, as Paul did at Ephesus. He continued in such special timely labor till April, 1824, when he came to Northampton to live. Mr. Willard was ordained November 12, 1823. The services were held in the "Old" Church, which was, at the time, the only meeting-house in the town. It was a profoundly interesting occasion to the Baptist brethren and sisters. During the winter, under the smile of God, they resorted to Jordan's banks several times, till the number of the immersed increased to ten. Other additions from various sources were made at different times till it was considered proper and desirable to form a distinct local church organization. To accomplish this end a meeting was called, April 25, 1826, and there were present twelve brethren and fourteen sisters, members of Baptist Churches, the "sect everywhere spoken against." They proceeded to adopt articles of faith and a church covenant, and chose Brethren J. Pomeroy and S. Ensign to serve as deacons. Appropriate measures were immediately inaugurated to secure recognition of the little flock. Accordingly, an Ecclesiastical Council convened at Mr. Willard's house, July 20th; after a careful examination of articles and covenant it was unanimously voted to receive this church into the sisterhood of the churches. After examination the Council, by prayer and laying on of hands, set apart J. Pomeroy and S. Ensign to the office of deacons. In connection with this service Mr. Willard was elected clerk. Having reached this point of progress no small stir was made. Fierce opposition was fomented. Instead of the fervent, hospitable embrace of Christian love, they were assailed by a bigoted, intolerant spirit at every point; and so strong was the spirit and method of the opposition that the Baptist faith in the town was well-nigh extinguished. Their opposers branded the place of their meeting as a "nest," and they were bound to break it up. They were wealthy, and so they purchased their meeting-place. So immensely unpopular was the cause of John the Baptist, and so maltreated were its professed friends, that they were compelled to meet in private houses, and as a result the rate of increase and progress was inevitably slow.

No person of any considerable wealth or social standing dared join them. Such was the early formed social habit, and so it has been to this day. But the inveterate persecution of the chosen seed was overruled, like the Jerusalem persecution, for good. Kicking a fire scatters the brands. God blessed the Baptists of that dark, obscure, persecuted period. He acknowledged their humble instrumentality, unquestionably. Just before the formal organization of the church there was quite a revival interest, which resulted in several accessions by baptisms to their meagre ranks. "This Baptist revival" alarmed the souls of the "standing order," and set them to the work of lifting up the standard of piety in the town. They labored strenuously. While Mr. Willard was absent laboring for Christ in neighboring towns they invited distinguished men from abroad to come and com-



mence revival efforts. A Pedo-Baptist minister was hired to hold a three months' meeting in South Street. What these jealous supporters of the sacred ark could be thinking of to treat Christ's little ones in such a way I don't know. They seemed to be smoking with the spirit of Papal intolerance, and fulminating thunders of dissatisfaction, like those which once rolled from the windows of the Vatican. But while the lion was roaring, the lamb found the Master Shepherd's bosom. We believe that when the standing order of fifty years ago reach heaven and see the members of the reviled Northampton nest by the banks of the river, they will see, in the clear light, their great mistake. In the first letter to the Westfield Association, this church reported forty constituent members and three additions; one by baptism and two by letter. It asked for admission and was received.

In the year 1828, in absence of a suitable place for worship, the church made a special and vigorous effort to secure funds to erect a meeting-house. Several thousand dollars were raised by subscriptions and loans from friends abroad, and a building committee was appointed, consisting of Brethren Willard, Ensign and Pomeroy. Having procured this site, they erected a house, which was dedicated July 8, 1829. A large audience assembled. Fourteen ministers attended, and many of them participated in the services. Prof. Chase, of Newton Theological Institute, preached the sermon. In 1830, fourteen members were received into the church from Amherst, with the understanding that they should be a branch having power to receive, discipline and dismiss members, support public worship and administer the ordinances, always returning to this church a statement of their proceedings when desired. In 1832 these members and others were dismissed to constitute an independent church.

In 1838 Mr. Willard resigned his pastorate, having occupied the position for fourteen years. During this period he was often absent, rendering missionary service, for months at a time. He was in Vermont, in employ of the Baptist State Convention, and while he was away the house was closed — sometimes for six months — and opened at irregular intervals.

In 1833 it was offered to the Edwards Congregational Church, whose new church edifice graces the opposite side of the street, — a monument of sanctified benevolence to the extent of ninety-five thousand dollars. Just how many accessions were made under Mr. Willard's ministry, I am not able to discover. Some were added by baptism, some by letter and experience, so that at one time the number rose to sixty. Subsequently, it was so reduced by deaths, exclusions and dismissions, that there was serious apprehension of its becoming extinct. In 1835 it numbered thirty. The church was pastorless from the date of Mr. Willard's resignation till February 23, 1840. — *Historical Sketch of the Baptist Church in Northampton, Mass. Prepared in August and September, 1872, at the request of the Westfield Baptist Association.*

The self-sacrifice and devotedness of the Baptist missionary in the prosecution of his ministerial labors, as evidenced in the above excerpts, together with a knowledge of the fact that Bro. Willard was Chaplain of the Grand Lodge throughout the entire period of the Anti-Masonic proscription, prompted the effort to learn something more of him than is related by the authorities quoted. It was desirable to know, at least,

when and where he was born, and when and where he died. After many inquiries in one direction and another, the thought happily occurred that R. W. Bro. David W. Crafts, of Northampton, the scene at one time of Brother Willard's ministry, might render inquiry successful. He was appealed to. To his kind and ready assistance, the subjoined information should be credited:—

Brother Crafts sends an extract from the records of Jerusalem Lodge, Northampton, dated Feb. 18, 1823, by which it appears that "Mr. Benjamin Willard, a Baptist missionary, at present residing within this town, made application to be made a Mason." On that day he was received, passed and raised "without fees." The records also show that he attended the Lodge until 1829, and was its Chaplain during nearly all the time of his connection with it.

Truly, the Brotherhood were not behind the "two Christian Phœbes" in hospitality to the earnest, though opposed laborer in the vineyard of Him whose devoted servant he was. Much, no doubt, was due to his affiliation with Freemasonry, for his final triumph in planting the standard of his faith among a people prejudiced against the doctrines it was his mission to promulgate. Not that Freemasonry favored his denominational views; it only secured for him that moral support due to a good man, but necessary to the prosecution, under difficulties, of what he deemed a great and necessary work for the benefit of mankind.

Brother Crafts has also been so obliging as to forward a note which he received from Mrs. S. C. W. Gamwell, of Holyoke, the "second daughter of Rev. B. Willard." This epistle is in the highest degree interesting, and teems with recollections of her father, partly her own and partly those of older members of the family. From it the ensuing extracts are taken:—

. . . . "Being one of the youngest children, I remember little of our father's official life; yet he kept a journal always quite full in details of his public career, which we now have, and into which I have been looking a little this evening, so that I can now answer the questions you asked with sufficient accuracy perhaps; though, with more time, I might have found other data interesting for record."

"Benjamin Willard was born at Lancaster, Mass. Nov. 12, 1783, where he resided at the paternal homestead till manhood, and for many years after commencing his public ministry. Feeling undecided as to his duty or life-calling, he declined invitations for settlement, while alternately teaching and preaching to churches in that vicinity. He was not a graduate of any college, though a scholar, both classical and scientific."

"In 1822 he was employed as an agent by the Massachusetts Missionary Society, in which capacity he first visited Northampton. He subsequently assisted in organizing there a Baptist Church; was ordained as its

pastor; and in 1824, removing his family thither, made it his residence till 1837, when the death of his wife caused the breaking up of a pleasant home."

"He was for four years employed by the Vermont State Convention, travelling, preaching, and otherwise laboring with feeble, destitute churches in that State. During this time he married again; and his voice having become too weak for public speaking, and his health being in other respects too impaired for continuous mental labor, he came (temporarily as he then thought) for rest and recuperation to this place [Holyoke], then called 'Ireland Parish.' He never made another settlement as a pastor, or resumed preaching as a vocation, though he always preached as occasion prompted."

"In 1849, circumstances and inclinations drew him once more to Lancaster, his native place, where he resided for the next ten years, which proved most disastrous to him pecuniarily. Then, somewhat broken in health and spirits, he returned to Holyoke, at the solicitation of his wife, it being her native place and home. Here, living in a hired house, dependent on a son for means of support, he passed his remaining years in reading, writing for various publications, and in horticulture, for which he always had a fondness."

"Here he died Dec. 2, 1862, aged 79. His remains were carried to Northampton for burial, and laid beside the wife of his youth." . . . .

"Not long ago I was looking at our father's Masonic diploma or certificate of membership, and was surprised to find it of so early a date as Feb. 18, 1823, so soon after his going to Northampton. To-night, turning to this date in the volume of his journal for that year, I found his record of the event of his admission to Jerusalem Lodge at Northampton. His comments thereon were intensely interesting to me. I should like to quote some expressions contained in the record. I found it difficult to realize that the event had occurred, and the account of it was written, fifty-one years ago."

"Pondering on this record, I was reminded of some things I heard from my mother when I was a child; told not to me of course, but to an adult friend with whom she was talking, concerning the abuse and persecution which father had received because of his belief and profession as a Mason; ministering brethren and others declaring that they could no more fellowship him; could never hear him preach, or listen to a prayer from him again; and such denunciations as shocked me then, though I understood naught of it all. I also remember her quoting Saint Paul's assertion, 'If meat make my brother to offend, I will eat no flesh while the world standeth,' adding, that father, on this principle, had felt that it might be his duty to refrain, for a time, at least, from joining in processions, public meetings, etc., of the Fraternity, and from much that he would otherwise do and enjoy. Memory retained the impressions of ideas received from

this conversation; of course not exactly of words used, but understanding them as I now do, I think I give both correctly. I have often wondered whether father resumed such intercourse and action after that period of excitement passed. I am now much interested in the Order, as some of my dearest friends belong to it."

The widow of Brother Willard still survives at the great age of 87 years. Her home is in Holyoke, Mass.

REV. BENJAMIN PUTNAM, RANDOLPH.

*Baptist.*

1829, 1830, 1831, 1832, 1833.

The following interesting and emphatic letter from R.W. Bradford L. Wales, M.D., Past Senior Grand Warden of this Grand Lodge, portrays the sterling character of our late Brother Putnam so fully and in so admirable a manner as to show that he was, indeed, "a good man and true," and that his memory should be preserved and honored by Masons, so long as Freemasonry shall endure. It will be observed that Brother Putnam officiated as Grand Chaplain at the time when Freemasonry was most depressed in this Commonwealth:—

RANDOLPH, Dec. 27, 1873.

DEAR COL.,—Your letter of the 25th inst. is received, and I am happy to be able to give you the information requested in regard to the character of Rev. Benjamin Putnam. I was more intimate with him during his residence in Randolph, perhaps, than any man outside of his church. I have never seen in print any obituary notice of him; if there ever was any, it would be found, most likely, in the Boston "Christian Watchman," about the time of his decease. Mr. Putnam was born in Bakerstown, Maine, Sept. 1, 1788. He commenced preaching in 1806, at the early age of eighteen, and closed a long and useful life, while pastor of the First Baptist Church in Billerica, Mass., Dec. 21, 1850. He was installed over the Baptist Church in Randolph, July 2, 1823, and resigned April 1, 1829. Mr. Putnam in his manners was modest and unassuming; always manifesting a gentle and placid temper, a heart endowed with amiable and generous affections, and they were nowhere better exhibited than within the circle of his own family. He was a Christian gentleman in the best acceptance of that term. He was a diligent and faithful pastor, exhibiting a candor of mind which is rarely to be found; a man of strict integrity, and always consistent in his Christian character. His intellect was naturally acute, clear and discerning. His power of acquisition was great. He possessed a vigorous mind, resolute will and sterling good sense. His sermons were generally doctrinal. The clearness of his conceptions, the

accuracy and force of his language, and the dignity of his manner, rendered him a most interesting speaker, though not what would be deemed in these days a finished pulpit orator.

Mr. Putnam was a benevolent man; his faith was strong; his hope cheerful; his charity extending to all mankind. A poor man, he was generous beyond his means; the great aim of his life was to make the human race better and more happy. He cultivated the spirit: —

“ Which lays its own advantage by,  
To seek a neighbor's good.”

With all these virtues, he did not escape many severe trials; unkind treatment from others he bore with great patience and meekness, showing entire command of his natural good temper. If he was convinced in his own judgment that he was right, neither slander or abuse, persuasion or persecution, had any influence upon his opinions or his acts. This characteristic was strikingly manifested by his course in the time of Masonic persecution. I knew him intimately; he was my pastor and guide, spiritual and Masonic.

When the far-famed Morgan tornado swept across the country in 1826, it found a genial locality in Randolph. Mr. Putnam was a most ardent Freemason, and at that time a member of Norfolk Union Lodge, and had been its Chaplain for several years. The Anti-Masons at once singled him out on whom to vent their pent-up wrath. The church over which he acted as pastor, by a small majority, required him to renounce Freemasonry or resign his office; but unfortunately for them such a requirement, to become effective, wanted the concurrent vote of the parish. This they failed to obtain; a majority of whom being composed of *Masons, Jacks and Bats*. This state of things continued for more than a year; meetings being held monthly and semi-monthly, with substantially the same results. The church, at length finding themselves powerless, agreed by way of compromise to be content if Mr. Putnam would withdraw entirely from all Masonic meetings. On the Sunday succeeding this proposition, he gave his answer from the pulpit to a congregation far exceeding the capacity of the house, taking for his text, Nehemiah, vi. chap., 11th verse, “ And I said, Should such a man as I flee? and who is there, being as I am, that would go into the temple to save his life? *I wil not go in.*” If you will read the context, you can judge pretty correctly what sort of an answer we got.

At a parish meeting subsequently held, a leading Anti-Mason delivered a violent tirade against the Masonic institution in general, and the *Bat-Masons* in particular; closing by presenting the following preamble and resolution: —

“ *Whereas*, it is apparent that this people care more for Masonry than they do for Christianity;

“ *Resolved*, That a committee be appointed by the Moderator” (your

humble servant), "to procure a Square and Compass, at a cost not exceeding fifty dollars, and place the same on the front of the pulpit."

The resolution, to the great mortification of the mover and his friends, was adopted by a unanimous vote. The committee was appointed, consisting of three Anti-Masons; and, though forty-five years have since intervened, the committee have never yet made their report. Mr. Putnam at this time, in the honesty of his heart believing that his usefulness as a Gospel minister was ended in this locality, resigned his office, and was soon after settled at Springfield, Mass. When he left Randolph, I left the parish, and have not troubled it since with my Masonic presence. The pulpit thus vacated by Mr. Putnam was soon filled by another, whose Christian character and opinions of Masonry were more in accordance with their own; and had he been endowed with more of the meekness and modesty of his predecessor, and more of the moral genius of Freemasonry, he would not have found himself, a few years later, an inmate of a State's Prison for the heinous crime of adultery. After Mr. Putnam's resignation, he was without the means of support for any length of time, and without prospect of immediate settlement. Most of the churches of his denomination in Eastern Massachusetts, having been inoculated with Anti-Masonic virus, were at this time suffering from the disease in its most malignant type; and among the thousand different vagaries and insane mutterings, *the legitimate symptoms of the disease*, one was always present, and that was a holy horror for *the man that would not go into the temple to save his life*. In the midst of all these discouragements, with a large and dependent family around him, he was officially notified that, after the end of the month, the time agreed upon for his resignation to take effect, his station was outside of the door of the parsonage house. The members of Norfolk Union Lodge, who had, to a man, stood by him in all his trials, again came to the rescue, procuring for him a house on a lease of one year. But by reason of other arrangements, most gratifying both to him and his friends, he had no occasion to occupy it. Here ended this anti-religious war, so far as Mr. Putnam was concerned; and, for lack of food "convenient," died ignominiously this many-headed monster.

I have given you this brief account, not because I thought it would interest you as it has me, but rather to show more practically the character of my old friend, Benjamin Putnam. "Blessed be his rest."

Fraternally yours,

BRADFORD L. WALES.

COL. JOHN T. HEARD, BOSTON.

## REV. CHARLES TRAIN, FRAMINGHAM.

*Baptist.*

1830, 1831.

CHARLES TRAIN, the third son of Deacon Samuel and Deborah (Savage) Train, was born in Weston, Mass., on the 7th of January, 1783. After having attended for some time the district school in the neighborhood of his father's, where he studied the several elementary branches and commenced Latin, he went in the spring of 1800 to the Framingham Academy for one term, and finally completed his course preparatory to entering college, under the instruction of the Rev. Samuel Kendall, D.D., the Congregational minister of Weston. He entered the Freshman class in Harvard College in the autumn of 1801.

As his father was a farmer in only moderate circumstances, he not only felt unable to meet the expenses of his son's education at Cambridge, but found it inconvenient to dispense altogether with his labors on the farm; and hence the son was ready to turn aside from his studies as often as there was occasion, and render the desired aid. It was somewhat doubtful, when he entered college, owing to his straitened circumstances, whether he would be able to proceed without interruption; but, by teaching a school in the winter, and occasionally writing in a probate office, he was enabled, with the assistance he received from his parents, to retain his place in his class, and, at his graduation, in 1805, he was honored with a Hebrew oration. His parents being exemplary members of the Baptist Church, he was favored with a religious education, and had, several times during his early years, been the subject of serious impressions; but it was not till the year 1803 that he entered decidedly upon the Christian life. In September, of that year, the Warren Association held its anniversary in Boston; and his father attended as a delegate from the church in Weston. It being his vacation, he accepted an invitation from his father to accompany him to the meeting. As there was an unusual attention to religion at that time in the Baptist Churches, and there were many young converts present who were rejoicing in the hope of their acceptance, he was very deeply impressed by the scene, and went home distressed that his cold heart could not sympathize with it. After a course of severe self-righteous struggles, he was brought, as he believed, to cast himself on the mercy of God through Christ; and thus his burdened spirit found relief. This happy change occurred some time in the month of October; though, owing to various circumstances, he did not make a profession of religion until two years afterwards.

Although he had been educated in the Baptist faith, he resolved that his own faith should be something more than a mere hereditary prejudice, and therefore set himself to examine the subject of baptism by the aid of all the lights that he could bring to bear upon it. What seems finally to have settled his mind in favor of Baptist principles was the reading of the Rev. Daniel Merrill's Seven Sermons on Baptism, and the Rev. Dr. Samuel Austin's Reply. In October, 1805, he was baptized by the Rev. Joseph Grafton, of Newton, and became a member of his church. In coming to a determination to enter the ministry, especially in connection with the Baptist Church, Mr. Train found himself called to great worldly sac-

riees. When he entered college it was with the expectation of being a lawyer; and the rare combination of talents he possessed for severe reasoning and extemporaneous discourse opened before him the brightest prospects in the legal profession. It was no small matter for him to relinquish these cherished expectations; but it was a still greater sacrifice to think of entering the ministry in a denomination then so greatly depressed as scarcely to afford a decent support to any of its ministers. Not doubting, however, that the providence of God called him to these sacrifices, he cheerfully obeyed the summons, and resolved to devote his life to preaching the gospel in the Baptist connection. In May, 1806, he preached his first sermon before the church in Newton, and received from that church a letter of license to preach the gospel. He spent about seven months in the family of Mr. Grafton, availing himself of his instructions and his library, which was a very good one for those days. While thus pursuing his theological studies he preached occasionally to several Baptist congregations in the neighborhood; and, as he felt a particular interest in the prosperity of the little church in his native place, he took a letter of dismission and recommendation from the church in Newton, and united with the Weston church, and for several years preached there every other Lord's day, teaching school during the winters of 1805 and 1806.

In March, 1807, he received a letter from the Rev. Dr. Stillman, of Boston, whose health had then become very feeble, requesting that he would come and assist him in his pastoral duties. He gladly accepted the invitation, and wrote his answer accordingly; but, before the letter had had time to reach Boston, Dr. Stillman was no longer among the living. Being thus disappointed of enjoying the society and instructions of this eminent man, he remained at Newton during the summer of 1807, and in the autumn accepted an invitation to take charge of the academy at Framingham. As a curious fact, illustrative of bygone customs, it may be mentioned that Mr. Train's scholars paid one shilling each per week for tuition, and were taxed six cents weekly for fuel during the cold season; while the trustees contributed fifty cents per week towards his board. His services as preceptor were eminently acceptable, and the academy prospered under his direction. At the close of 1807 he commenced his ministerial labors in Framingham, preaching there and at Weston on alternate Sabbaths. He had calls to other congregations, with better prospects of support; but he felt it his duty to remain with these two feeble societies, and do what he could to enlarge and strengthen them. In Framingham there were but twenty families of Baptists, five professors of religion, but no church organization. Only sixty dollars could be raised, and that, on the terms arranged, would supply preaching for but fifteen weeks. The meeting-house was in a sadly dilapidated state, almost without windows, standing on a ledge of rocks, and quite inaccessible to carriages. He performed the part of both minister and chorister; and, though the prospect seemed most unpromising, he kept on laboring, hoping for better things. His connection with the academy terminated in 1809, but he continued to receive pupils, and to prepare them for college and for school-teachers until the year 1822.

On the 30th of January, 1811, he was ordained in Framingham, at the united request of the society there, and of the church and society in Weston; the sermon on the occasion being preached by his friend and theological instructor, the Rev. Joseph Grafton. On the 4th of July following he preached, and baptized six



persons,— the first time that he ever administered the ordinance. These persons, and some who had been previously baptized by Mr. Grafton, united with the Weston church; and, at the next church meeting, it was unanimously voted that they would take the name of "the Baptist Church in Weston and Framingham," and that the Lord's Supper should be administered monthly in each place. The two branches continued to walk together harmoniously until November, 1826, when the connection was dissolved by mutual consent. At the time of the division the Weston branch consisted of about forty members, and the Framingham branch of about one hundred. For years persons from the neighboring towns listened to his preaching, and the church of Southborough was gathered from those who were of the number. From 1826 until 1839, a period of thirteen years, his ministrations were confined to the church and society in Framingham. Until the first-named year they continued to worship in the old meeting-house; but a new and handsome edifice was erected near the centre of the town in 1826, and was dedicated by appropriate services on the first day of 1827. The old house was built in the days of Whitefield, by those called New Lights; and when abandoned had witnessed to the lapse of nearly a century. It had been taken down and removed twice; sometimes it had been used for religious services, and sometimes as a depository for hay and grain. In 1780 it was purchased by the Baptists, who took it apart, reduced its size, and removed it to the spot already mentioned.

Mr. Train's pastoral relations with his people in Framingham continued upwards of thirty years, during which time he baptized more than three hundred persons there, and more than double that number who joined other churches. He administered the Lord's Supper in July, 1811 (for the first time), to eighteen members, of whom six belonged to the church in Weston; in 1839, when he resigned his pastoral charge, the number of communicants in the Framingham church was about one hundred and thirty. In March, 1833, Mr. Train was considerably injured by a fall, the effects of which he continued to feel for several weeks, though he was able, for the most part, to attend to his accustomed duties. In August following he was prostrated by an attack of strangury, one of the most painful of all maladies; and this was protracted till the close of his life,— a period of sixteen years. From the resignation of his charge, in 1839 to 1843, he continued to preach and perform other ministerial duties, as his health would permit. During a portion of this time he also filled the office of Secretary of the Massachusetts Baptist Convention, and visited different parts of the State in that service. From 1843 his disease took on a more aggravated form, rendering him incapable of any effort; and he continued gradually to decline until the 17th of September, 1849, when the terrible suffering of a long course of years was ended. The Boston North Baptist Association was in session in Framingham at the moment of his decease, and did not fail to adopt resolutions expressive of their high regard for his memory. Several of the members remained to join in the funeral solemnities which were conducted by the Rev. Mr. Aldrich, of Framingham, and the Rev. Mr. Crane, of Weston. His remains were deposited in the Edgell Grove Cemetery, a beautiful spot in the heart of Framingham, and in sight from the windows out of which, for several long and wearisome years, he looked upon his final resting-place.

Mr. Train, during a part of his ministry, occupied a considerable space in public

affairs. To say nothing of his services, through an entire generation, as a member of the School Committee, his connection with the State Legislature was equally honorable to himself and useful to the community. He was chosen by the town as a representative to that body, first in 1822, and was re-elected for the seven following years, with the exception of the year 1827, when, by way of rebuke, as he understood it, he was allowed to stay at home, for having preached two sermons on the subject of temperance, of a more stringent character than at that time suited the taste of the people. At the winter session of 1829 he was chosen by the two branches of the Legislature to fill a vacancy in the Senate, and in the year following he was chosen a Senator by the people. He had the honor of being the first to move in the plan of forming a Legislative Library, as well as in the yet more important matter of a revision of the laws relating to common schools. He had much to do also in obtaining the Charter of Amherst College. His whole influence in the Legislature was most benign and salutary; while the proximity of his residence to the seat of government enabled him, during the whole time, to continue his Sunday labors among his people. In August, 1810, Mr. Train was married to Elizabeth, third daughter of Abraham Harrington, of Weston. She died on the 14th of September, 1814, leaving one child (a son), now, the Rev. Dr. Arthur Savage Train, of Haverhill, Mass. She was a lady of fine moral qualities, of earnest piety, of a richly endowed and well-cultivated mind, and for several years previous to her marriage had been a highly popular teacher. In October, 1815, Mr. Train married Hepzibah, the sister of his former wife, and the youngest daughter of her parents. She became the mother of four children, — one son and three daughters. Two of the daughters, young ladies of great promise, died, — one at the age of eighteen, the other at the age of twenty-four. The son, *Charles Russell*, entered the legal profession, was, for some years, District Attorney for the County of Middlesex, and is now (1858) a member of the Governor's Council.

The following is, as far as can be ascertained, a list of Mr. Train's publications:—

An Address at the Dedication of the Masonic Hall at Needham, 1811. An Oration delivered at Framingham, 1812. An Oration delivered at Worcester, 1815. A Discourse delivered at West Medway, 1817. An Oration delivered at Hopkinton on the Fourth of July, 1823. A Speech on Religious Freedom delivered in the House of Representatives in Massachusetts, 1824. A Sermon at the Dedication of the New Baptist Meeting-house, Framingham, 1827. Circular Letter of the Boston Association, on the Duty of Sanctifying the Sabbath, 1830. — *Sprague's Annals of American Pulpits.*

Charles Russell Train, referred to in the foregoing biography, was Junior Grand Warden in 1856; and was appointed, June 8, 1859, to fill the office of Deputy Grand Master, made vacant by the decease of R.W. Brother, the Rev. William Flint, of Greenfield, who died on the 12th of April, 1859. Brother Train is the present Attorney General of Massachusetts.

## REV. JACOB WEED EASTMAN, A.M., READING.

*Congregationalist.*

1830, 1831, 1832, 1833.

He was born in Sandwich, N. H., in the year 1788. He died in 1852, or near that time. He was not a graduate of Dartmouth College, but received the honorary degree of A.M. from that institution in 1822. He was ordained pastor of the First Congregational Church of Methuen, Mass., Dec. 13, 1815; was dismissed October, 16, 1828, to go to Reading, Mass., where he was installed Nov. 19, 1828; and was dismissed in 1831, as it was his intention to settle in the West. He was installed over the Presbyterian Church, Rocky Spring, Highland Co., Ohio (P. O. New Petersburg), Dec. 14, 1831. He was very successful there, remaining as pastor until after 1841. He continued to reside at New Petersburg until about 1850, when he removed to Hanover, Indiana, where he preached, and where he died. His parents were James and Susan (French) Eastman, who were Quakers or Friends. His wife's name was Mary Webster. He had a son, John C. Eastman, who was ordained, as Presbyterian, at Washington, Ohio, in 1835. — *American Quarterly Register.*

## REV. JONATHAN GREENLEAF, D.D., BOSTON.

*Congregationalist.*

1831, 1832.

GREENLEAF, JONATHAN, D.D. (N. J. Coll. 1863), was born in Newburyport Sept. 4, 1785, and died in Brooklyn, N. Y., April 24, 1865. Edward, his ancestor, settled in Newburyport in 1635. Moses, his father, was a captain in the revolutionary army. Jonathan was licensed to preach in Sept., 1814; was ordained over the church in Wells, March 8, 1815; dismissed Sept., 1828; then took charge of the Mariners' Church, Boston; and was Secretary of the Seamen's Friend Society. In December, 1833, he removed to New York, where he edited the "Sailor's Magazine;" and was secretary of the same society until November, 1841. He organized and was pastor of the Wallabout Presbyterian Church, Brooklyn, from March 8, 1843, until his death. He was author of "Sketches of the Ecclesiastical History of Maine," 1821; "History of New York Churches," 1846; "Genealogy of the Greenleaf Family," N. Y., 8vo, 1854. — *Drake.*

## REV. JONATHAN GOING, D.D., WORCESTER.

*Baptist.*

1831.

JONATHAN GOING was a descendant of Robert Going (or Gowling), who came from Edinburgh, and settled in Lynn, Mass., at an early period, and was admitted freeman in Dedham in 1614. He was the son of Jonathan and Sarah (Kendall) Going, and was born at Reading, Windsor County, Vt., on the 7th of March, 1786.

After being kept for some years at a common school, he was sent to an academy at New Salem, Mass., where he was fitted for college by the assistance of his uncle, the Rev. Ezra Kendall, of Kingston. He entered Brown University in 1805. During the first year of his collegiate life the subject of religion deeply impressed his mind, and from that time he gave evidence of habitually living under its power. Contemporaneous with this change of feeling and character was the purpose to devote himself to the ministry of the Gospel; and while he was yet an undergraduate, he presented himself for examination, and was licensed to preach by the Baptist Church in Providence.

Mr. Going graduated in the year 1809, and immediately after entered upon the study of theology, under the direction of the Rev. Asa Messer, D.D., then President of the college. At this time his mind seems to have been unsettled in respect to some of the doctrines of Christianity, and there were times when even its Divine authority was not entirely clear to him; but on his return to Vermont, he became thoroughly established in what are usually termed the "Doctrines of the Reformation." He was ordained in 1811, and became the pastor of the Baptist Church in Cavendish, within the limits of his native county. His settlement marked an epoch in the history of his denomination in that region; for, though there were forty-five ordained Baptist ministers in the State of Vermont, he was the only one who had enjoyed the benefit of a collegiate education. His preaching commanded great attention, and was followed with important results. It is related of him that, on a dark evening, he stopped at an academy in Brandon, where one of his brethren was preaching on a difficult subject in a very confused and unedifying manner. As the people had evidently grown weary of the discourse, another minister, who was present, suggested that it was time that the services should come to a close. Mr. Going, who, until now, had been unobserved, arose and begged the privilege of making a few remarks. He immediately took up the subject which had been suffering so much in the hands of his rather feeble brother, and presented it in a fresh and convincing light; and then brought it home by an impressive appeal to the hearts and consciences of the hearers.

Mr. Going continued his labors at Cavendish until near the close of 1815, when he accepted a call from a church in Worcester, Mass. It was a young and comparatively feeble church with which he now became connected; but he addressed himself to his work with great vigor, and the effects of his labors were soon visible and palpable. For one year, soon after he assumed this charge, he instructed the Latin Grammar School in Worcester. He was untiring in his efforts to promote the cause of education, and especially in endeavoring to elevate the character and increase the efficiency of Common Schools. One of the first Sabbath Schools in Worcester County was organized in his church, and its exercises were for a season conducted by himself. He had much to do also in the establishment of the Theological Seminary at Newton; for he felt deeply the importance of an educated ministry, and responded heartily to any effort that was made for the promotion of that object. In less than five years his influence had succeeded to the building up, from few and scattered materials, of an efficient and well-ordered church. His course was marked by great activity and increasing usefulness, during the whole period of his ministry in Worcester, sixteen years. In 1831 Mr. Going made a journey to the West, partly to recruit his health, which had become somewhat

enfeebled, and partly to look at the country as opening a field for missionary labor. He came back so deeply impressed with the wants of the West, that he felt constrained to ask a dismission from his pastoral charge in order to engage more directly in the cause of home missions. His request was granted, though not without expressions of the warmest attachment and the deepest regret.

On leaving Worcester he took up his residence at Brooklyn, N. Y. When the American Baptist Home Mission Society was formed, in 1832, he became its Corresponding Secretary; and perhaps no one exerted more influence than he in securing to it the favorable regard of the churches. With a view to the promotion of its interests, he established a weekly paper entitled "The American Baptist and Home Mission Record;" and, notwithstanding his manifold engagements as Secretary of the society, he conducted this periodical, personally, a number of years. He continued laboriously occupied in this field five years; and perhaps there was no period of his life, of the same length, in which he accomplished more for the advancement of the cause of Christ. In 1832, he received the Degree of Doctor of Divinity from Waterville College, Me.

In the journey which he made to the West, in 1831, besides helping to form the Ohio Baptist Education Society, he assisted in laying the foundation of Granville College. In 1836, he was invited by the Trustees of that institution to become its President and Theological Professor. He was disposed to accept the appointment, and, accordingly, resigned his secretaryship in the society of Home Missions with a view to doing so. The Executive Committee, in accepting his resignation, rendered the strongest testimony to his fidelity and diligence during the period of his connection with the society.

He now removed his residence to Granville, and entered upon the duties of the offices to which he had been appointed. In his Inaugural Address, delivered August 8, 1838, he promised his "best endeavors, in conjunction with his learned and respected colleagues in the Board of Instruction, to make the institution what its public-spirited projectors designed." And well did he fulfil his promise. Both in the literary and theological departments he labored to the extent of his ability; while at the same time he lost no opportunity of promoting the interests of learning and religion in the State at large. In January, 1844, he attended the Sabbath Convention held at Columbus, and spoke earnestly and eloquently on the importance of the right observance of this Divine Institution to our national prosperity. The various State Associations designed to promote the cause of education or to extend the knowledge and influence of Christianity found in him a cordial and efficient supporter.

Early in the summer of 1844, Dr. Going found himself under the necessity of intermitting his labors for a season, on account of declining health. He accordingly journeyed to the East, spent a little time among his friends, and returned to Ohio with his health apparently improved by the journey. He presided at the Commencement in July, and his appearance was such as seemed to justify the hope of his entire recovery. Shortly after, however, his disease returned upon him with increased power, and it came to a fatal termination, November 9, 1844. Dr. Going was married to Lucy Thorndike, of Dunstable, Mass., in August, 1811. She was a lady of uncommon excellence, and remarkably well fitted to be a minister's wife; but, during much of the time after her marriage, was the subject of mental

derangement. She died in the Lunatic Asylum of Ohio some years after the death of her husband.

Dr. Going published a Discourse delivered at Belchertown, 1816, and a Discourse delivered at Worcester, the Sabbath after the execution of Horace Carter, 1825. — *Annals of American Pulpits*.

REV. ELEAZER MATTHEW PORTER WELLS, D.D., Boston.

*Episcopalian.*

1832, 1833, 1835, 1836, 1837, 1838, 1839, 1840, 1842, 1843, 1859, 1860.

He was born in Hartford, Conn., August 4, 1793. Was initiated into the Masonic Fraternity, 1814, at the age of 21 years, by St. John's Lodge, in his native city. He was District Deputy Grand Master of First District, Massachusetts, in 1844; Deputy Grand Master in 1845; and served on Committee on Charity in 1855, 1856, 1857, 1858, 1859, 1860, 1867 and 1868.

The following is copied chiefly from the "Memorial" of the Cincinnati Society:—

James A. Wells was an original member of this society. The subject of this notice, being his eldest son, succeeded his father as member of the society. He entered the State troops of Connecticut in the war of 1812; and afterwards entered Brown University, but from which he was expelled for refusing to give information respecting a poor classmate whom he accidentally saw engaged in a trifling piece of fun on a tutor. A few years after, the faculty of the University having been changed, the Degree of A.M. was conferred on him, and he was elected a member of the Phi Beta Kappa Society of that institution. He was licensed as a Congregational minister, March 18, 1823, having studied theology at the Bangor institution. He officiated several months at Plymouth, Mass., but declined an invitation to become the minister of the parish. In 1824, 1825 and 1826, he was the missionary at Calais, Maine, during which time he also gathered a congregation at Eastport.

He was ordained deacon in the Protestant Episcopal Church by Bishop Brownell, of Connecticut, the 7th of June, 1827, at Trinity Church, in Boston. After officiating six months at Christ Church, Gardner, he was invited to take charge of the House of Reformation in Boston; but while at Gardner he organized Trinity Church at Sauc, Maine. He remained at the House of Reformation during six years, until he was requested to found the Farm School on Thompson's Island, Boston, in 1834. In 1835, he established a school of his own at City Point, called "The School of Moral Discipline." Here he worked hard for many years, until his health and strength completely failed him, when he sold out the establishment. During this period he resuscitated St. Matthew's Church, which had been long shut up, and the edifice disused. After a year's rest his health was restored, and he was invited to take charge of the City Mission in Boston, for which the Hon. William Appleton built a beautiful stone church, consecrated as St. Stephen's Chapel, Oct. 5, 1846. In connection with the chapel, Dr. Wells established St.

Stephen's House for the temporary relief of the sick and suffering; obtaining for the purpose, by purchase, the house and lands adjoining the church belonging to the estate of Charles Brown, Esq. After securing the means for the payment of this purchase, he gave a deed of the property to the chapel on the 20th of January, 1847. The great fire which occurred on the 9th of November, 1872, destroyed the house and church with their contents.

To show the benevolent character of Dr. Wells' mission no better evidence can be adduced than to present his last report of his ministrations. It is as follows:—

REPORT OF ST. STEPHEN'S HOUSE.

*To the Contributors for the Relief of the Poor:—*

It is just one year this morning, Nov. 10, since the great fire of last November was controlled, and the burning season was stayed. The House, where we had sheltered the outcasts, fed the hungry, nursed the sick, clothed the naked, and supplied the destitute, was then only a heap of ashes. Alas! alas! the dear, blessed church, too, where, ever since the day of its consecration, we had, without one day's omission, worshipped our Father, good and bad, "high and low, rich and poor, one with another;" we there had sung and prayed, taught and hearkened to God's Word, baptized and communicated with each other in the Body and Blood of Our Master, married the rising generation, and buried the bodies of those whose work was done, committing their souls to God. In an hour all was as if nothing had been, only that the story thereof was "written in the books." Hardly was a shred saved from church or house for a memento. Much might have been and ought to have been saved; and I would have done it, had I been permitted. I had not believed that the fire would be allowed to cross to our side of the street. As soon, however, as I saw it was likely to do so I started to begin the removal. I had hardly begun when some friends came in and insisted that I should leave the house. I knew there was no personal danger; the gateway where they had entered would, indeed, soon have become dangerous to pass; but I had a spacious passage at the back of the house through which all that was important could have been removed safely, and where I and my men could have retired. My friends, however, were not aware of this, and with the help of a police officer they COMPELLED me to retire. I think it was cruel and unlawful; I reflected, however, that though I knew I was in no danger, they thought that I was, so I suppressed my displeasure, and, gently as I could, yielded to their kind intentions and good-will.

The silly stories that were told of my taking my Bible and prayer-book, and sitting down to die with my house, are too ridiculous to require serious contradiction. I was sorry, however, to be thought to be of those who use the Bible and prayer-book as a charm to keep off danger. For many years I had used them in hours of peace and quietness to fortify my mind against the hour of danger and trouble. Do people who know me think so wickedly of me as to suppose that I would basely commit suicide? Do they think that, after so many years of hard work and persevering endurance, I could sit down and cry like a child over a broken plaything? Please think of me as being more of a man and a Christian.

The loss was a very severe one, and if it had been an enemy that had done it, I

could not have borne it calmly; but, as I fully believed it to be the visitation of my over-wise and kind Father, I had not a word or thought of complaint, nor a tear to shed. I went on with my work, and in three days after the fire I had opened a continuance of St. Stephen's House at 14 Oxford Street, where its works of mercy to the poor and the wicked have been continued to this present. Hundreds of men out of employment flocked into the city, expecting to find abundance of work where there was such a scene of destruction; but the severity of the winter soon set in and checked the work, and hundreds of sufferers were dependent for existence on public relief. During the severity of the winter, I often had to furnish one hundred meals per day, leaving the persons to get their dinners at the soup-houses. I also furnished lodgings, clothing, shoes, fuel, flour, and other groceries; rents, aid for the sick, and funerals, for my old and well-known families. This help to families I have continued, and the meals and lodgings I have furnished as necessity required.

I thank God, and I thank you, too, good friends, who have given me the means of supplying these wants. God Almighty bless you therefor. It is a great blessing to me to be furnished with the means of relieving the distress and want which I am so constantly coming in contact with. I cannot comfort myself as the French woman in the frog-market did, when Professor Silliman, of Yale College, seeing her take the live frogs by the hind legs, and cutting them in two, while the fore legs with the head hopped off from the knife, demanded of her, "Is not that cruel?" She replied, "O sir, they do not mind it, they are used to it every day." She did not reflect that it was herself, and not the frogs, that were used to it. When I began this work among the poor I was told that I should soon get used to the suffering and wretchedness of the poor, and that it would not trouble me. I answered, that if the work thus hardened my heart it would prove to me that I was not fit for the work, and I would give it up. We must feel for and sympathize with the poor if we would do them good effectually. My feelings have grown more keen rather than less so.

Your kind donations have, however, not been sufficient to continue this work until now. I have been obliged, therefore, to expend several hundred dollars from my own purse to supply the deficiency. This, as you know, has been my usual way; but it is no longer possible to continue this. I have now no income nor property. I resigned my salary on the first day of January last. I have worked on in my professional duties, and sometimes I have accepted compensation; but I have generally preferred working where making it free made it twice a blessing. Most of the means used from my own purse have been the voluntary, unexpected gifts for my own use, from my friends. O God, bless them in this world and through eternity!

I will now tell you what I have received, and how I have expended it. Your donations are as follows:—

[Here followed a list of donations amounting to \$5,395.38.]

Six hundred dollars of the above was given for my own personal use, but I felt almost sure that those who had so kindly given to me would forgive me for imparting it to those who, poor as I was, were more needy than myself.



If, in the foregoing lists of donations there is an omission or an error, you will do me a favor to inform me of it.

Donations are not acknowledged in newspapers, except the donor requests it. A receipt is sent to each donor, if known, unless it is delivered in person. Any begging note, except for work, with my signature appended, is a forgery.

The foregoing donations have been expended as follows:—

[Here are inserted the expenditures amounting to \$5,396.38.]

I have now showed you how much I have received, and how I have used it. None of you, I feel sure, would regret your gift if you had seen but one-quarter of the comfort it gave to the comfortless and the wretched; how many pangs of hunger it cured; how many shivering, benumbed ones it animated into activity and strength; how many sick it restored to health; how many, many it blessed. My God, I thank thee that I have thus been made the messenger of thy children's mercy to their poor brothers and sisters!

I suppose this is to be my last, my farewell report. It is painful to think so. We have worked together for thirty years. It is sad to stop the work. But from the smallness of the donations this year, it may be thought that I am too old to continue the work; and if so, I will yield to your decision. I trust that in another world we may look over what we have done together,—look over our little doings here,—and praise Him who sitteth on the throne that we have been allowed to do something in the great work of Jesus Christ Our Lord, which will then fill heaven with hallelujahs. I shall never forget your aiding me in this work of "good-will to men." I have for years daily prayed to Our Father to make you happy and prosperous in doing good. I shall still be happy to act as your servant to the poor for Christ's sake, if any of you have occasion for my services, until the Master says, "It is enough."

During these thirty years that you and your predecessors have worked with me, you have sent me, to use for those for whom our dear Lord died on the cross to save,—if they would be saved,—\$146,702.50. This has all been given voluntarily. Not a dollar has been asked for individually. How many thousands have been blessed thereby! Rejoice, ye givers! Ye have given—I trust ye have given to the Lord, in giving to these, least of his creatures! Over \$25,000 of this I have given by saving a little every year from my salary, and by a little gain from extra work, or from that which has been bequeathed to me by friends whose work was done, of whom I trust the Lord Jesus has said, "WELL DONE!"

God Almighty bless you. Farewell.

Your servant to the poor for Christ's sake,

E. M. P. WELLS.

ANNIVERSARY OF THE FIRE, NOV. 9 and 10, 1873.

## REV. JOHN LAURIS BLAKE, D.D., BOSTON.

*Episcopalian.*

1832, 1833.

JOHN LAURIS BLAKE, D.D., author, was born in Northwood, N. H., Dec. 21, 1788, and died at Orange, N. J., July 6, 1857. Graduated at Brown University in 1812. Manifesting a taste for mechanics, he was apprenticed to a cabinet-maker; then studied at Phillips Exeter Academy; was some years a teacher; was ordained a Protestant Episcopal clergyman in 1815; organized the parish of St. Paul's at Pawtucket, R. I., where he continued five years; established a young lady's seminary at Concord, N. H., in 1820, which he removed to Boston in 1822, and continued with high reputation until 1830. He was pastor of St. Matthew's Church, Boston, from 1824 to 1832, and edited the "Literary Advertiser" and the "Gospel Advocate." He was a prolific writer, having written or compiled nearly fifty volumes, mostly text-books for schools. His first book "Text-book of Geography and Chronology," appeared in 1814. He is the author of a "Biographic Dictionary," a new edition of which was published in 1856; of a "Family Encyclopædia." Roy. 8vo; "Farmer's Every Day Book." 8vo, 1852; "Modern Farmer." 12mo, 1853; "History of the American Revolution." 18mo. N. Y. — *Drake.*

## REV. EDWARD T. TAYLOR, BOSTON.

*Methodist.*

1834, 1835, 1836, 1837, 1840, 1841.

REV. BRO. EDWARD T. TAYLOR was admitted a member April 2, 1846, and served as Chaplain in 1847, 1848, 1849, 1850, 1851, 1852 and 1853. The compliment of honorary membership has lately been voted to him. He was born in Richmond, Va., December 25, 1793, but has lived in Boston between forty and fifty years. He was made a Mason in Duxbury, Mass., in 1819 [1820], in the Lodge of which the Hon. Seth Sprague was then the Master. He aided in forming the Star-in-the-East Lodge at New Bedford. This is not the place to attempt to give an account of Bro. Taylor's long and devoted services in the Christian church, and of his untiring interest in promoting the temporal and spiritual welfare of the sailor. His early life was spent at sea, which enabled him to observe the exposure of seamen to immorality and vice; and he sought to ameliorate their condition, by removing temptations to which they were subject when on shore. A large portion of his life has been thus employed; and many there are who have been made better and happier through his humane and philanthropic efforts. He has ever felt a warm interest in Masonry. In the dark days which beset the institution, he was one of its staunchest defenders and supporters. — *History of Columbian Lodge, 1855.*

Taylor, Edward T. ("Father Taylor"), many years preacher at the Seaman's Bethel, Boston, b. Richmond, Va., 25th Dec. 1794 [1793]; d. Boston, 5 [6]. Apr. 1871. A sailor in his youth, and ord. a Meth. preacher in 1819. His discourses,



E. J. Taylor





*E. J. Taylor*

1857-1927



filled with quaint, nautical phrases, made him famous, and attracted many strangers. Chaplain to the U. S. frigate sent to Ireland during the famine there, and delivered public addresses at Cork and Glasgow. — *Drake's Biographies.*

The survivors of the past two generations in this neighborhood need not be told who "Father Taylor" was; nor of his long and faithful ministry. He had a quaint speech and a way entirely his own, when addressing his audiences as a clergyman. To his church congregations, largely composed of sailors, he was an inspired teacher. They could understand his language, which was more or less maritime, and feel the force of his figures of speech, as they were adapted to their experiences and comprehension. The great truths touching our present existence and future welfare he failed not to present to his audiences in a manner designed to reach the most uncultivated intellect. His heart was in his work; and its outpourings found a warm response in the breast of many a weather-beaten and hardy seaman.

Sometimes biographies of distinguished men do injustice by overwrought eulogy. The biography of Edward T. Taylor is not liable to this criticism. Its writers, Rev. Gilbert Haven (now Bishop Haven), and Hon. Thomas Russell, have most ably and faithfully discharged their trust. They have portrayed the life, the character, and the peculiarities of the "Sailor Preacher," graphically, truthfully, and attractively, so that the reader's interest in the recital never flags, but is borne on from the beginning to the end. The work should be read by every one; for it is rare that a similar narrative embraces so much which is lively and interesting, and at the same time so eminently instructive. The liberty has been taken to transfer to these pages the following selections: —

The beginning of Father Taylor's life was when he was converted. If ever a second birth was a first birth, it was in this instance. It is oftener thus than many suppose. A few men of genius struggle into light without the regenerating power of the Holy Ghost. But most remain "mute and inglorious" unless touched with this life divine. The church has been the field that above all others has yielded abundant fruit to the thought of the world. Christ has been the chief husbandman of genius. Where would Bunyan have been but for the Holy Spirit? That wit so keen, that fancy so delicate, that imagination so rare, would have been lost in the orgies of bear-baiting, beer-drinking, and profanity. Augustine's genius was drowned in dreams and dissipation, until it was lifted out of its horrible pit by the grace of Christ.

South, Jeremy Taylor, Ward Beecher, Gough, Rowland Hill, Spurgeon, Hugh Miller, Robert Hall — these lights of the church and the world were without light but for the illuminations of the Holy Ghost. Milton had been songless, and Cowper and Herbert. Fuller had been witless, and Sir Thomas Browne and Bishop Hall and Erasmus, save for renewing grace. Luther's flame was kindled at the altar. The genius that wrought the cathedrals, statues and pictures of mediæval

times was wrought upon by the spirit of faith, and but for that recreation would have been dead while it lived.

This law was strikingly illustrated in Father Taylor. He was, undoubtedly, a wit on ship-board. He could not have roamed the seas for ten years and over, associated with sailors and landsmen in many ports, without revealing some signs of the talent which afterwards drew so many to his feet. But all that period is a blank. No hint of such a life stirs the chaos of those youthful years. His first-remembered deeds and words associated with his life as a sailor, are after his conversion, and in connection with it. Nothing especially dissolute is recorded of those earlier days. He is described as a handsome fellow, as trim and taut as any of his tribe; much beloved by his shipmates, and deserving their love. But they give no memories of his talent. It was much to say of him, that he passed those perilous years from boyhood to manhood in the most perilous of callings, without especial stain on his character.

Still the genius lay folded in its napkin. He was only a common sailor, untaught in letters, untrained in manners, unelevated in rank, without hope or thought of advancement, like multitudes who accept the fate they are born to, and —

“Live and die unheard,

With a most voiceless thought sheathing it as a sword.”

He was born in Richmond, Va., Dec. 25, 1793. He had little knowledge of his parents. He remembered a love for preaching in that early boyhood, and especially for a sort that afterwards attracted him, and in which he was always successful. He used to preach funeral-sermons over dead chickens and kittens. He would gather the negro boys and girls about him, and discourse in most pathetic and forcible language on the life and death of the departed. If he could not bring them to tears by his oratory, he failed not to avail himself of the whip, and lashed them to appropriate grief over his chickens and his sermon. This way of making mourners and sympathetic listeners was afterwards maintained and continued in the whip his tongue so often applied to those who did not suitably respond to his persuasive efforts.

This love of preaching and of responsive auditories was no proof of his spiritual fitness for his subsequent life-work. It showed a passion for pulpit-oratory, but no call to it. That call slumbered for many years.

He was brought up on a place near the city, by a lady to whom he had been given in charge. One day, when he was about seven years old, he was picking up chips for his foster-mother, when a sea-captain passed by, and asked him if he did not wish to be a sailor. He jumped at the offer, never finished picking up his chips, nor returned into the house to bid his friends “good-by,” but gave himself to the stranger without fear or thought.

Thus began a life which continued for ten years, through every variety of that stormy experience. He seldom spoke of this period of his life, and hardly a memory of it remains. It was a blank.

When a bronzed youth of seventeen, he entered the port of Boston. Whether he had previously visited this city or not, we cannot learn. Perhaps he had become familiar with its features; perhaps he was strolling through it for the first



time, when he was captured by his heavenly Master, and rescued from the Evil One, who drags so many of his calling down to destruction.

Boston was then a lively little seaport, of only about thirty thousand inhabitants. Its business centre was Dook Square, — the crowded market-place, — whose little size, irregular, triangular shape, and dingy, drop-down buildings, made it closely resemble the market-places of old European towns.

Hanover Street and Cornhill — now Washington Street — were its chief thoroughfares. Tremont Street was lined with residences hidden in gardens, as those of oldest Cambridge are to-day, but are fast ceasing to be. Old South was well up town; Summer Street was a haunt of retired gentlemen and retiring lovers, who did their soft whisperings and languishing promenades under its green shadows. The rest of the town was a semi-wilderness. The Common was a cow-pasture; a few houses fronted it on the north and east; and the negro-quarters were thrust away behind these Beacon-hill lords, in dirt and infamy.

The streets, with one or two exceptions, were paveless lanes and alleys, choked with traffic and dust. The whole city was a narrow belt stretching along the shore, and going back only a few rods from the yet unwall'd sea. Two long wharves were thrust out over the mud left bare by the ebbing tide; a new and stately brick block covered one of these, while crafts of all seas and flags hugged their sides, and made them livelier even than they are to-day.

Adjoining one of these wharves lay an unknown vessel, with its unknown captain, cargo and port of departure, that had among its unknown sailors one that has since become so well known. The brown, tough, wiry lad, then already

“Known to every star and every wind that blows,”

but utterly unknown of men, and seemingly unknown almost of his parents and his God, left his craft in his sailor-costume, and strolled through the streets of the small but active commercial metropolis of his country, on a pleasant evening in the autumn of 1811. On what thoughts he was intent we have no knowledge; probably on the usual thoughtless errands of Sabbath-wandering youth. He passed by Park-street Church, where Dr. Griffin was then preaching, and whose sermon he afterwards described, and turned down the lane just north of it on the right of the street. The Methodist chapel was located in that alley. Both of these churches had been built but a few years. The Methodists were offered the site of the Park-street Church, then unoccupied, a position far more eligible than the one they purchased; but they felt too poor to erect a structure suitable to such a location, or, as they put it, they could not put up a church with three sides of finished brick; and so retreated to the humbler quarters near at hand.

Perhaps he drifted into Park Street on this very occasion, as he used to relate this incident.

“I was walking along Tremont Street, and the bell of Park-street Church was tolling. I put in; and, going to the door, I saw the port was full. I up helm, unfurled topsail, and made for the gallery; entered safely, doffed cap or pennant, and scud under bare poles to the corner pew. There I hove to, and came to anchor. The old man, Dr. Griffin, was just naming his text, which was, ‘But he lied unto him.’

"As he went on, and stated item after item,—how the devil lied to men, and how his imps led them into sin,—I said a hearty 'Amen;' for I knew all about it. I had seen and felt the whole of it.

"Pretty soon he unfurled the mainsail, raised the topsail, run up the pennants to free breeze; and I tell you, the old ship Gospel never sailed more prosperously. The salt spray flew in every direction; but more especially did it run down my cheeks. I was melted. Every one in the house wept. Satan had to strike sail; his guns were dismounted or spiked; his various light crafts, by which he led sinners captive, were all beached; and the Captain of the Lord's host rode forth conquering and to conquer. I was young then. I said, 'Why can't I preach so? I'll try it.'"

This event probably happened after his conversion; for he was not in a mood before to appreciate a sermon.

It might have been a providential leading, when this poor youth turned away from the elegant church, then the handsomest in the city,—and not far from that rank to-day,—probably because its elegance too sharply contrasted with his appearance, and entered the lowlier conventicle. He had possibly never been brought to Christ if this door had not been opened.

Even this chapel was too ornate for him,—at least its entrance. He climbed in at a window. Whether the crowd was so great that he could find no other mode of entrance, or whether his outcast state and feelings led him to "hang round" the window through which the subsequent power of the Spirit of God drew him, we have never heard. Possibly both; for the church in those days was crowded; and the poor, shy sailor, without a home or friends, felt himself an alien, and took his place where this feeling prompted. An outcast was properly outside the sacred walls.

Who brought him to Christ? It took a man to save such a man. The preacher that night was Rev. Elijah Hedding. He was stationed, for the first time, in the chief church of his denomination in the chief city of the East. He was afterwards twice stationed there. He was a powerful preacher, of the solid and earnest type, full of matter, full of fire. A large man, with large head, sober ways, borne down by the greatness of his mission, he was already marked out by the church of this section as its favorite leader. He was then thirty-one years old, in the juicy vigor of his manhood. He was born in Dutchess County, New York; born again in Vermont when sixteen years old; became immediately a great circuit-rider and a great revivalist, and at this early age had been brought to Boston for a few months only, probably to tide the new enterprise over its first embarrassments. His style of preaching was strong, clear, simple, earnest, devout; common sense on fire was its truest characteristic.

It is noticeable that two such famous preachers as Dr. Griffin and Bishop Hedding should have been brought together the only time in their history, around the conversion of Father Taylor, though that conjunction was merely nominal. He passed by the one, and drew near the other, as if only such fishers of men could catch such a man. He always spoke admiringly of Dr. Griffin, though Bishop Hedding was the idol of his heart. It may have been that only such a man of power could affect such a man of power. The homœopathic axiom might be applied to this case, and the *Similia similia curant*, "Like cures like," be the appropri-

ate motto for this event in his history. Appropriate if one found it necessary to regard exclusively the human instruments God employs in the work of conversion. The Holy Ghost in this service shows how indifferent He is sometimes to all channels of His divine impulses. It was shown in this instance, also. For the preaching of Mr. Hedding was only one of the causes of his conversion. After the discourse, the usual invitation was given for mourners to come forward. The sailor had been drawn through the window by the preacher, but had got no farther. The young people then, as now, responded to the entreaties of the preacher by their own direct effort, and, as soon as the invitation was given, started from their seats to solicit, personally, the unconverted to come forward for prayers.

Among those who went out on this mission was a young man of nineteen, named Thomas W. Tucker. As he walked down the aisle, his eye lighted on the affected youth. He spoke to him, and asked him to go forward. It was the first time that any one had seemed to care for his soul; perhaps the first time that he had been kindly addressed by any person outside of his own vocation. He yielded to the entreaty, went forward, and began to beg for mercy.

Father Taylor was always very demonstrative. The lad Taylor was none the less so. While earnest prayers were offered in his behalf by the preacher and the brethren, he also began to wrestle with God himself. With strong supplications he implored forgiving grace; and, as his friend and deliverer says in a note lately written in his eightieth year,\* "before the meeting was closed he was brought into the liberty of God's children." He immediately began:

"To tell to all around  
What a dear Saviour he had found."

He was a shouting Methodist. Most Methodists in those days were of this class. "Our meetings," says Father Tucker, "were not remarkable for their stillness, even in Boston;" and Edward T. Taylor was no stiller than the rest. He had found the pearl of great price; why should he not rejoice over it? He was at last at home; why should he not make merry and be glad? He had never before been in a father's house. He had reached his heavenly Father's first. How could he help shouting for joy? The poor, homeless, parentless wanderer had found riches, home, parents. The house was warmed with the smile of God. The armor of Christ encompassed him; the grasp of affectionate brothers and sisters astonished him. He had found his father's family. They were poor in this world's goods, but heirs of the kingdom. They could sing lustily: —

"What poor, despised company  
Of travellers are these?"

And then break forth with rejoicings: —

"Oh! these are of a royal line,  
All servants of the King;  
Heirs of immortal crowns, divine,  
And, lo! for joy they sing."

\*He has died since this book was begun.

Their comings together were seasons of great comfort and gladness in the Holy Ghost. They loved one another as He, their divine Head, had given commandment. Their ministers were clothed with salvation, and the saints shouted aloud for joy.

Into this happy family, on that autumn evening in 1811, did this long-lost son find himself admitted. He broke out in his own language. Love opened the long-dumb lips, and he prayed and spoke that night. What he said is not remembered; but it is never before reported by any hearer that he spoke at all. Undoubtedly he spoke after his subsequent fashion, in quaintness and freshness, though with a much greater mixture of bad grammar, wild words, and other defects, than he afterwards exhibited. Yet the sweet spirit, the humorous touch, the burning earnestness, the felicitous expression, were all there. The first taste of a new fountain is precisely like its following streams. His own description of this conversion is characteristic of the man, and deserves mention, as that utterance of his, connected with this new birth, which, if not his first recorded word, was undoubtedly very like what he said on that memorable night in his history, and is, at least, his testimony to the fact that then he began first to be. He said, "I was dragged through the lubber-hole" (the window), "brought down by a broadside from the seventy-four, Elijah Hedding, and fell into the arms of Thomas W. Tucker."

He never failed to dwell on this event with gladness. He rarely saw the companion into whose arms he fell, that he did not mention his instrumentality in his salvation, and kiss him affectionately in token of his gratitude. He always referred to the bishop in terms of profoundest love and pride, and undoubtedly sought him out first among the heavenly hosts as that one, under God, who had been the means of redeeming him unto God through the blood of the Lamb, and of making him a king and priest forever.

At the memorial service on his death, held by the New-England Conference of the Methodist-Episcopal Church, at its session in Chicopee, Mass., April 19, 1852, Father Taylor referred to these events, and to his relations to his honored friend. A correspondent of "The Springfield Republican," of that date, thus describes his address:—

"Last evening a meeting was held in the Methodist Church, with funeral services, in commemoration of the late venerable Bishop Elijah Hedding; prayer by Rev. A. D. Merrill. Bishop Morris, though excessively exhausted by the labors of the conference, opened with a brief but touching eulogy in behalf of the departed patriarch. The first time he saw him was at Baltimore, at the general conference in 1824, where Mr. Hedding was first made bishop. He had been familiar with him for many years, in social and professional relations, and ever found him the same calm, noble, unswerving friend and servant of Christ. When Mr. Hedding first began the travelling connection, he felt himself deficient in the elementary branches of the English language, and purchased a small grammar for study. But the prejudice against education was so strong among the Methodists at that time, that he dared not be seen studying the grammar; and so, while travelling, he would study by stealth, when any person approached being compelled to hide his book. He at last attained to high scholarship, and versatility in various branches of literature. Bishop Morris gave a most lucid, yet simple, view of the man, and closed by describing his triumphant exit. The last words Bishop Hed-

ding was heard to utter, while pushing off from mortal shores, were, "Glory to God, glory, glory, glory!" We observed some of the most intelligent and closely-cultivated clergymen deeply and unusually moved by Bishop Morris's calm, dignified, yet truly eloquent allusions to Hedding.

"He was followed by Rev. Mr. Kilburn, who gave a very concise and comprehensive notice of the deceased. The service was concluded by Father Taylor. He opened his remarks in a manner entirely different from what was expected. The peroration was a masterpiece of the grand, the original, the touching and sublime. In Bishop Hedding, he had lost a father,—the only father he ever knew, since at an early day he was left an orphan, and now was unable to find the grave of either father or mother. He came into Boston a little sailor-boy, about forty years ago, and sought a place of worship. He wandered into Dr. Griffin's church, and heard him a while; then, while passing down the street, he heard the sound of a voice, coming from a church crowded with enchained auditors. He entered the porch, and stood hearing. The preacher went on; and, at last, the sailor-boy became so interested, that he walked clear up the aisle, so that he could see the preacher nearer. He stood till he found himself all riddled through and through by the man of God, and then he fell to the floor, weeping. That preacher was Hedding, and from that hour he had been his father.

"But now his father had gone. Mr. Taylor here grew unusually pathetic, in dwelling upon the glorious exit of Hedding, and on the spirit-home to which he had gone. It was good enough for a bishop to die, shouting 'Glory, glory!' and in the smoke ascend to heaven. He invoked the presence of the departed patriarch, and prayed that the ministry of his spirit might be near. He believed that all the retinue of heaven would not prevent that sainted spirit from often coming down to mingle with those beloved brethren whom he had left laboring below. It was a thought full of rapture and joy. Here the whole audience seemed deeply moved in sympathy, as though actually realizing the animating presence of celestial spirits, hovering around on missions of divine good. It was a scene of surpassing delight; and none entertaining faith in a rational Christian philosophy would have failed being elevated with the gladsome theme of immortality. Each soul seemed to leap with joy at the presentation of immortal life; and the spiritual, affectional elements of the heart expanded with the solemn and serene hope of soon joining the innumerable throng of heavenly witnesses, hovering over this stormy pathway of the world, whispering of a world where the ransomed of the Lord shall clasp hands with palms of victory, and lift the everlasting song."

He not only endured failure, but chastisement also, as a good soldier of Jesus Christ. The following incident showed his happy art of pressing a nettle to his silky softness. At the Springfield Conference of 1831 he was charged with disobeying the resolve of the conference, not to participate in public Masonic ceremonies. They were led to this course by the excitement then prevailing against this order, and they expressed no opinion on the subject itself. Father Taylor had promised to conform, and had broken his pledge. Wilbur Fisk was the complainant. He was found guilty; and the vote was, that he should be reproved by its president in open conference. He accordingly walked up to the altar-rail to the bishop. Bishop Hedding, his first and best friend, spoke of his conversion under his labors,

and the interest he had felt for him, and affectionately advised him as to his future conduct. When asked how he liked the punishment inflicted, he said, "The only objection I had to it was that there was not enough of it. I am willing to take advice from Bishop Hedding every day of my life; for I am sure he has a true heart, and what he says shall be an excellent oil that shall not break my head."

Mr. Taylor joined the Corner-Stone Lodge of Freemasons at Duxbury, and received his degrees, according to its records, March 6, 1820. His friend and brother, Hon. Seth Sprague, Jr., was the Master of the Lodge at the time of his initiation. He loved this Body to the day of his death. In the troubled days of the anti-Masonic excitement, when many Lodges were abandoned, when many withdrew from the Order, and when members sometimes slunk into meetings hastily, and with caps pulled down over their faces, Brother Taylor used to strut into the entrance of the hall, with his hat thrust back on his head, hung "on the organ of obstinacy."

When his conference, in order to avoid occasion for stumbling, had adopted a resolution not to participate in any public Masonic celebration for the coming year, the young obstinate marched all the more boldly in the processions; and Bishop Hedding, in half despair at his incorrigibility, and that of his comrade in popularity, peculiarity, and devotion to this cause, John Newland Maffit, partly petulant at their disobedience, and partly pleased at their pluck, said, "Eddy and Johnny will wear their aprons in spite of us." His conviction by his conference for this offence and correction in righteousness, and how he came out ahead, is related on a previous page.

He was afterwards a member of Columbian Lodge, constant in his attendance, and always welcome. His prayer at the opening of this Lodge, made when anti-Masonic excitement swelled high, has been repeated thousands of times: "Bless this glorious Order; bless its friends; yes, bless its enemies, and make their hearts as soft as their heads."

He was also a Knight Templar of the Boston Commandery, and took especial pride in its stately array, the rich black uniform and lordly cap and plume making him look and feel most knightly. As he marched in its processions his step was unusually haughty, even for his haughty nature.

He loved the Odd Fellows, too, joining Suffolk Lodge at Boston; and when the oath of allegiance to this Order was administered to him he took it with this qualification, uttered in his sturdiest tones: "Unless this obligation shall conflict with the paramount qualifications of Freemasonry." In his journeyings in Europe and in the East these Associations were more than once of signal service.

On a Sabbath just before his death he dressed himself in full Masonic regalia, and seated himself at the window. Perhaps his mind was wandering, but it wandered among scenes and companions that he loved.

His daughter, Mrs. Judge Russell, adds these interesting incidents:—

"My earliest recollections are of reading aloud to father, when I was so small that the books were laid on a chair, before which I sat on a cricket, while he turned the leaves as fast as I travelled down the pages. In this way I read Wesley's and South's Sermons; and, although I could not understand a sentence, I was obliged

to enunciate with the utmost distinctness, because father would not endure a 'alovently pronounciation;' and the evident delight he took in every word made me try to appear as if I also enjoyed it. Once, after I had become old enough to appreciate, father asked me what I thought of something I was reading. I was ashamed to confess that I had thought nothing about it; but, in trying to give an opinion that might do, betrayed so lamentably my inattention, that he lost patience, and said, sharply, 'Don't be a fool, girl!' I went on, but with a face so scarlet and a manner so snappish, that he at last said, 'Stop! I want you to *see yourself!* You repeat words like a parrot; you are angry, because I've found you out' (here he threw me a mischievous smile); 'and because I gave you a little fatherly warning. Now, what are you?'—'Oh, I *am* a fool, father!' I said. 'Well,' he retorted, 'I shan't contradict you; it's a capital thing to know. Now read on.'

'We children soon learned that to distrust him was to make him a tyrant; but to express utter and unlimited confidence made him our slave. Nothing was too much trouble for him; we could not be too exacting, if we only *believed* in him. One day he came in with a triumphant gleam on his face, and one hand hidden behind him. 'What is it, father?' I said, preparing to follow upstairs,—for he delighted in wonderful little surprises for us. 'Stay there till I call you, daughter,' was the answer. It seemed such a long time to wait, that I slowly mounted, step by step, until I thought father *must* be ready, and I would just peep in and see. I caught him fastening a paper-bag between the folding-doors; and, as he turned and discovered my disobedience, his frown was fearful. 'Go out!' he thundered; and I felt as if banished forever. Soon we were called, and I crept in, dreading my deserved reproof. Not a word was said; but a cane was given each of us, with which we were to strike one blow every time we marched under the bag until it was broken.

'Then came a shower of red and white candies, which we scrambled for,—father with us, of course. But I was not happy, for he looked at me as if I had disappointed him, until I mustered up courage to say, 'Was it *very* bad just to come upstairs and look in a little bit?'

'It was not only looking in a little bit,' he said; 'that was a very small part of it. Your poor father thought he would surprise his little girls, and make them so happy; and then, when he was almost ready, one little girl would not wait, and spoiled all her father's pleasure, and, worse than that, made him vexed, so that he called out angrily,—and his little girls know that it breaks his heart to scold them. And, oh, if that little girl had only *believed* that her father wanted to please her, and hadn't forgotten her a moment! But,' he added, as I began to sob, bending on me one of his rare, sweet, unfathomable smiles, 'it is all over now; you are only a little child, and we are all great ones; and we none of us have faith enough in our Father.'

'My greatest delight was in listening to father's conversations with all sorts of people: with foreigners, who visited him from curiosity; students, who came to be taught; and sailors, who depended upon his loving counsel. From my corner in the study I watched all, and learned to know what every line of his mouth, every curve of his brows, every gleam of his eyes, meant. Often I wondered that people did not understand when they had said enough; and to one youth, whom I con-

sidered especially rash, I once whispered a friendly warning: 'When you see that queer green light come in father's eyes,' I said, 'and he lies back in his chair, smiling and still, be sure you've said something silly; you'd better stop then.'

"His reckless generosity was so boundless that, if it had not been for mother's constant watchfulness, we should not have had bread to eat from day to day. Once, at the beginning of a year, he was sent out with a bank-note of fifty dollars to pay a bill, which he was to bring back receipted. In due time he returned, but with such an expression of anxiety, and such an evident desire to escape observation, that I was convinced he had been 'naughty.' 'Where's the bill, father?' said mother. 'Here, my dear.' The pucker in his forehead became so tremendous, that the truth flashed upon me at once, and I was fully prepared for mother's astonished cry of 'It isn't receipted; *father, you've given away the money!*' I held him so tightly that he couldn't run; so at last he stammered, 'Well, wife, just 'round the corner I met a poor brother, a superannuated brother, and — and' — with a tone of conviction calculated to prove to us all the utter impropriety of his doing anything else, — '*and, of course, my dear, I couldn't ask him to change it!*'

"'Are you dreaming, father?' I said one day, when he was leaning back in his chair, with closed eyes, and a happy smile playing about his mouth.

"'I am in heaven a little way,' he answered, without moving.

"'And what is heaven, really?' I asked, climbing upon his knees.

"'It is loving God,' he replied, still with the same soft, dreamy tone.

"'And did you *always* love him,' I persisted; 'and did you always preach?'

"'Yes,' he said; 'I don't remember the time when I did not love him, and I think I did always preach; for, when I was a very little boy, I used to kill chickens, so that I might make funeral sermons; and, when there were no more chickens or birds, I dug them up, and buried them over again. I was very proud and happy when I could make the boys cry by my sermons; but, if words would not do, then I whipped them a little, for I had to have mourners.'

"'People cry now, all themselves, father; what's that for?'

"'Because they begin to realize how their Father loves them, and they feel that they love him, and mean to more; and a little bit of heaven comes to them, and that is what your father likes to preach for.'

We have cruised with our captain over many waters. We have seen him in storm and calm, in wandering youth, glowing manhood, revered, beloved age. Like all things mortal, he must fade as a leaf, and all his power consume away like the moth. "Thou turnest man to destruction, and sayest, Return, ye children of men." No matter how wide he sails, he must ever come to this port.

"Earth laughs in flowers to see her boastful boys,  
Earth-proud, proud of the earth which is not theirs;  
Who steer the plough, but cannot steer their feet  
Clear of the grave!"

The order "Return to the dust out of which thou art taken" fell on Father Taylor many years before it was accomplished. Not less than ten years was his leaf in withering. Journeys and other reliefs delayed its fall; but it gradually ripened, despite all attempts to prevent it, and its autumn richness of color



*1st line on p. 319.*

leagues, before he consented to abandon the quarter-deck; even then he would play captain to these captains, and, sitting in his pulpit, nod defiance or approval, or, if his dislike rose still higher, would tell the congregation in plain terms not to mind the words they had heard. Some of these interruptions are more amusing to read than they were to hear, especially by those who were their victims. Thus, as a venerable and especially beloved friend, who relieved the vacant hours of a superannuated ministry with the cultivation of grapes, announced as his text, "I am the true vine," and began by saying, "There are some vines that will not bear good grapes," "That's so!" breaks in Father Taylor; "you sold me one of that sort."

A young minister, Rev. M. M. Parkhurst, relates that, preaching for him on the text, "He that believeth, and is baptized, shall be saved, and he that believeth not shall be damned," in order to catch the most sceptical fish, who run out the longest lines, he granted the fact that a man's belief was all that was necessary to his salvation. The old man, surmising that the boy was going to leave out the essence of truth, and make any belief salvable, shook his head, fist, and cane at the preacher; and, as he went on developing this thought, he wriggled, frowned, and at last shouted forth, "Sit down! Sit down!"—"No," said the self-composed youth, "I'm skipper of this craft now." He then changed his tactics, and showed that under this very law, only a right belief produced a right character, and that faith in Christ is an absolute necessity to true spiritual life. The quick eye behind him saw that he was off the breakers, and

"Out to sea the streamers flew;"

and he shouted, "Open sea! Up sail and on!"

To the last he allowed no one, of his school at least, to utter any but the most orthodox truths to his congregation. One of his last sermons is thus described by Rev. Mr. McDonald. "It was from the text, 'Where is your faith?' He touched every chord of the human heart; now he denounces sin in the most awful manner, and then weeping over the sinner as though his heart would break. At one time he pictures the world of woe in colors so dark that one almost felt the blackness of darkness gathering around. And then the gates of heaven are thrown wide open, with angels and spirits of just men made perfect; with golden streets, trees of life, crystal waters, harps and harpers, crowns, robes, and palms, in full view, until every heart was ready to sing:—

"When shall I reach that happy place?"

but everything broke down when he, with face bathed in tears, exclaimed, 'O God, what will become of my children?' meaning sailors. 'My life has been spent with and for them. I have stood in my boyhood with them at the guns, amidst blood and carnage. My manhood has been devoted to their interests and welfare. And now I am old, and must soon depart. O God, preserve my children!' There was a general giving up to tears.

"Here he changed his tone of voice, and expression of countenance, and exclaimed, 'I am not dead yet.' Then turning to me, he said, 'You have heard that I was dead; but I am not, nor do I expect to die soon. Just now I begin to feel young again. Glory to God! I am able to fight a little longer.'"

But this fighting was not much more than shouldering his crutch, and showing how his old fields were won. He was contented with saying, "I can do it," as Jupiter, in Lessing's fable, made himself the superior marksman of Apollo by simply saying, "I could beat that if I had a mind to." The mind did not come to the Greek or Boston Jupiter, who had, in the latter case, been Apollo also. He descended from his deck, and accepted fate. He confessed that

" It was time to be old,  
To take in sail;  
The god of bounds,  
Who sets to seas a shore,  
Came to him in his fated rounds,  
And said, ' No more ! ' "

He turned his vessel's prow towards the harbor of earth and time. He formally resigned the leadership in 1868, and retired from the front. Still he felt this resignation was not final nor complete; and, whenever and wherever he pleased, he broke in upon the regular governors with criticism and censure, and even orders, that showed he wrestled hard with himself in accepting, after so many years of sovereignty, the place of a subordinate. His memory broke up by degrees. Calling on him with Bishop James and Dr. Harris, about three years before his death, he greeted them, as was his wont, with a kiss of affection, as if he knew them perfectly. Saying to him, "We have brought the bishop to see you."—"The bishop!" says he, "where's the bishop?" And yet no one knew him better or loved him more than this reverend father in God. Being re-introduced, he of course went all through his salutation again, his kiss of love included.

His wife's death, almost two years before his own, found him far in the realm of second childhood. He wandered up and down the house, a half ghost himself, whether in the body or out of the body he could not often tell. He seemed hardly aware of the painful event, and more like a child than a man he passed through this sad experience.

At her funeral he was full of smiles and tears, bowing, weeping, rejoicing, all together. On the ride to the grave he kept up that politeness of manner which never deserted him, and bowed gracefully from his mourning coach to some poor Irishwoman on the curb-stone, not knowing them, and showing that he retained his courtesy after his consciousness had largely gone.

The days of life grew shorter, darker and stormier. He became almost as helpless as a babe, yet with an obstinacy, shrewdness and wit that belonged to the ripest of men. Three of his daughters, Mrs. Brigham, Mrs. Russell, and Mrs. Barnes, were kind and attentive to all his wants; but the chief charge devolved upon his wife's niece, Miss Sarah Millett, and his old sailor friend, Capt. Bridgett. This gentleman was his constant companion for over a year and a half, caring for him by day and by night. It was very proper that one of his "boys" should lead him down into the deep waters, until he was received by the Master Boatman on the other shore. His niece accepted his reverse compliments with calmness, and helped him quietly and kindly down the steep places of life, which he was

stumbling over in his tottering steps. A great debt of gratitude is due to her assiduous care. It was to her, and of her, that he shot forth that unjust stroke of wit. He would never light the fire in his study with a match, but always persisted in the oldest fashion of carrying a shovelful of coals up three pairs of stairs, when he wanted a fire. "Sally," as she was called, protested against this practice, as exceedingly dangerous to himself and the house. But the more she protested, the more he would do it. And so he tottered up his stairs day by day, with this shaking pan of live coals. At last she spoke to Mrs. Taylor; and "the head of the house" had to obey its superior head, as so many husbands find is their fortunate fate.

But he had his revenge on "Sally." Being seated at the table, he was glum and silent. After due pause, he is requested to ask the blessing. He refuses to speak, or to recognize the request. Again she asks, and again there is a sulky silence. Hunger at last getting the better of anger, on the third mild request, he breaks forth, "O Lord, save us from conceit, deceit, and tattling. Amen!"

He thus evidently kept a good share of his brains about him, to the very verge of his dissolution, as another incident better illustrates. Rev. Mr. Waterston, father of Rev. Dr. Waterston, met him about a year before he died, both very old. Father Taylor, in his usual ardent way, caught and embraced him, saying, "I am as glad to see you as I should be to see St. Paul."—Ah," replied Mr. Waterston, "we must go to heaven if we would see St. Paul."—"Wherever," replied Father Taylor, with his grandest emphasis of voice and manner, "wherever the truly good man is, *there is Heaven.*" Never was a better thought better spoken.

Equally keen was his remark to a well-meaning sister, who sought to console him in his decline by the stereotyped phrase, "There's sweet rest in heaven!"

"Go there if you want to," responds the tart old man.

"But," persists the consoler, "think of the angels that will welcome you."

"What do I want of the angels?" he replies; "I prefer folks;" and then, with rarest insight, he adds, "but *angels are folks.*"

He got the better of his fate through his faith, and did not sink down as that Englishman did, who, lamenting on this last journey, that he must leave so lovely a paradise as England, was told, for his solace, that he was going to a better country. "Yes," he replies, sadly; "but it isn't England."

Father Taylor's double-winged faith and reason conquered this sense of separation between angels and men, and reduced that foolishly-painted, weak-faced, broad-winged, white-grained creature of fancy, to a bright-brained, warm-hearted child of God, and dweller in the heavens, full of "comeatableness," of dependence, of touches of weakness and winsomeness. "Angels are folks" is the best picture of heaven ever painted.

He fought hard for life.

"How pleasant it must be," said a good woman, "for you to leave this worn-out tabernacle, and go to a better home!"—"I'll stay while there's a bit left," is the stubborn reply; and he kept his word.

His chief companion, Capt. Bridgett, relates many interesting incidents connected with the breaking up of this old ship of fourscore years. He knew all his humors. He had resisted him more than once to his face, because he was to be blamed. After the old gentleman had given him a tremendous overhauling on one

occasion, he saw he had done wrong, but confessed it after the usual manner of non-confession. Going across the square from the Bethel, Capt. Bridgett offered him the keys. "But," says Father Taylor, "you are willing to be forgiven, aint you? If you are willing to be forgiven, I'll forgive you the whole of it. Take the keys home with you. I don't want them at my house."

The last few months of his life he was exceedingly restless and nervous. No bed could hold him. He would wriggle himself out of the clothes and out of bed. He seemed to be squaring off against being driven out of existence, as Dickens says babies double up their tiny fists at their birth, as if squaring off against existence itself. "Wearisome nights were appointed unto him." Not so much suffering as uncontrollable nervousness. His watcher sought to relieve this by getting him away from himself. He would advance heresies to set the old fighter again on his disputatious pins. Never could he get any consent to anything but the stiffest Methodistic orthodoxy from his lips. He would mix up quotations, right or wrong, to bother his head, and take him away from himself; but he would answer, "Taint right. I don't know why. Can't get my cocoon to it; but it isn't right." If he should quote Wesley or Fletcher, he would instantly say, "That's it!" His old instinct never failed him. As his companion says, "Asleep or awake, at no time of day or night could you get any unsound, mixed-up stuff down the old man's throat."

He loved to hear lines of familiar hymns, and especially delighted in that happy strain which he would dream over for hours in his study and in his chamber:—

"Blest Jesus, what delicious fare!  
How sweet thy entertainments are!  
Never did angels taste above  
Redeeming grace and dying love."

How full of old camp-meeting revivals, love-feasts, and other "chaste, holy, spiritual delights," were the memories that condensed themselves into such precious musings! Months before he died his attendant heard him, one morning, praying. He was pleading thus with God: "O Lord, what am I here for? I am of no use to any one. The love of my friends for me will soon be gone; my love for them will soon be lost. I can't do any good. Now, Lord, *some summer morning snatch me to thyself.*" This is a vein of fancy and familiarity more beautiful than the like phrase in Charles Lamb's "Hester," of which he had probably never heard:—

"My sprightly neighbor gone before  
To that unknown and silent shore,  
Shall we not meet as heretofore,  
Some summer morning?"

Only Father Taylor's was a word to his Lord, and a word that was answered. Ere the summer came he was snatched away to heaven and home.

He was a hard case to manage. A few nights before his death, Mr. Bridgett was going to give him some hydrate of chloral. He refused to take it. When he refused, he refused. So Mr. B. was compelled to use gentle force, and he had

betokened its decay. He had many helpers in his pulpit, and one or two got to open his mouth, when down went the dose. Gasping out of his hands, his eyes full of fiery indignation, and his feeble fists doubling up, he exclaimed, "You rascal, I had hopes of you all along; but you'll be lost, I know you will."—"The Lord don't cast us off," meekly replied Brother Bridgett. He doubled up his fists again and retorted, "Ah, that's the way thousands of such fellows lose their souls." Mr. Bridgett, having secured his end, made due and humble confession for his sins. The old man heard his confession, raised himself up, and, half doubting his sincerity, said, "You rascal, if I thought you was honest I would take back every bit of it; but I'm afraid it is only in spots." A reply fully equal to that given by Peter Cartwright to an over-censorious and sensitive bishop, who, to rebuke his overflowing spirits, said very solemnly, "Brother Cartwright, are you growing in grace?"—"Yes, bishop, in spots."

Of like sort was his retort on his making some petulant remark to Mr. B., who said, "Well, you know you said Jesus died for all of us."—"No, I never said he died for you. Never!" exclaimed the witty, wrathful old man, limiting the atonement in a manner totally foreign to his creed, but in accordance with his momentary impulse.

Bridgett, defending a poor fellow who was always yielding to temptation on the score of his being born so, Father Taylor indignantly denied any such false teachings. "It's because he wanted to do it. God never wanted him to tumble and sprawl so in his sins." Thus to his last he clung to man's freedom as the only basis of his responsibility and of the love of God.

Another night, he lay in bed and began to preach sermons. "O Lord," he mutters in a half whisper, "where has poor humanity got to? The pith and marrow and power of the Gospel don't reach poor humanity. It's numb. If something can't be done for it, then I'm afraid they'll all be lost. How's that, brother?" he cries out to his companion, still wanting the auditor's response to the last feeble flicker of his oratory. "It's numb," is one of the best descriptions of "poor humanity," and showed the flash was after the old sort in quality, though sadly less in quantity.

One of these last nights he had fallen into a complaining mood. "Lord," he cries, piteously, "here I am all alone; no money, no friends, and in a strange place. What will become of me?"—"O Father Taylor," interposes his companion, "you are in your own house." Said he, "I know better; no such thing." Then Mr. B., who had often caught him with this guile, began to quote his favorites, Wesley, Fletcher, Webster, to get him away from himself; he saying, "That's good, that's clear! Where did you get it?" But now these all failed. He still sank in the Slough of Despond, which is as often near the Celestial as the Wicket Gate; so Brother Bridgett began to pray the Lord "to have mercy on this poor, backslidden Methodist preacher, who is ungrateful, fault-finding, and everything else bad." The old man fired up in a minute at such a reflection on himself, went at his friend with every sort of biting epithet, piled on the fire and brimstone, and utterly forgot his own low state in this old-fashioned, half-earnest fury of his soul.

The next night he was exceedingly nervous, and had to be put into his bed eight times in half an hour. After getting him in the eighth time, his nurse got on the outside to keep him in. "What are you doing here sir?" said he. "Haven't you

got a bed of your own over there? My liberties are curtailed. I won't stand it! Go to your own bed, sir." He began to tell him a smooth story to quiet him. Up he came, and threw the bed-clothes over him, in his determination to get on to the floor. Mr. Bridgett held his wrist loosely in his fingers to keep him down. As he was holding him thus, the old man lifted himself up on his elbow, and said, "Do you know how smoothly you are sinning?" — "No, sir, I aint sinning, father." — "Oh," said he, "you think the Devil don't know you are sinning; but he does, and he'll find you out. Any sinner that can sin as smooth as you can, the Devil is sure to get him." Mr. B. had to yield him his bed; but exhausted by his efforts, and gratified in his whims, he pronounced a benediction over his "smooth sinner," now a brother beloved, kissed him, and told him to go to sleep.

The Sunday but one before he died, he dressed himself in his full Masonic regalia. He had often walked in the handsome dress of knight-templar, one of the handsomest in the procession. With his cap, plume and sword, he fought the old battle for his beloved Order over for the last time in that stately uniform.

The most pathetic of these incidents, and most characteristic, as illustrating at once his ruling passion in all its strength, occurred about ten days before his death. Rambling across the room, as was his wont, he passed the glass. His eye caught the figure of a tottering old man. He instantly stopped, turned, and made the aged stranger his very best bow, and began to preach to him.

"My dear sir," said he, "you are old; you are infirm. But Christ will save you. Come now, my dear sir, come now! He will, he will save you now." Exhausted by his talk and his long standing, he sank on the sofa, and lost sight of the figure. He called Sally to him. "Sally, come here. That old man don't know enough to be saved. He didn't stir a peg while I was talking to him."

Two days after, passing along, he saw the old man again. He made a most exquisite bow, and renewed his exhortation. "It is a very late hour," he said, "but Jesus will save you. Make the venture." He sank down again, and calling Sally said, "That old man is an infidel. He won't have salvation at any price." Mr. Bridgett, to see if he was in earnest, in a few minutes said, "Father Taylor, who is that old man about here?" He replied, "There is an old man about here; but nobody knows who he is or where he comes from." So he fulfilled a request he had often said and sung, even to an image, and that an image of himself:—

"Happy, if with my latest breath  
I may but gasp His name;  
Preach him to all, and cry in death,  
Behold, behold the Lamb!"

He is fast nearing the port. The last Sunday morning, only thirty-six hours before he drops anchor, after he had been washed and dressed, he appeared very weary. Mr. Bridgett told him he would get rested soon. "I don't know," he replies. "Oh, yes! you will by and by." — "No," says he, tired; "I don't know anything." — "Don't you know Jesus?" With his old smile, full of significance, lighting up his face, and his familiar punch in the ribs, he replies quick, wide awake as ever, "Yes, yes, yes! I know Jesus." — "Is he precious?" With a look full of his old fire he whispers joyfully, "Why, certainly, certainly!"

This was his last word. Jesus he knew to the last, and Jesus was precious.

What more could he say? His life-experience and life-work were summed up in this last articulate breath.

“On His breast he leaned his head,  
And breathed his life out sweetly there.”

He continued restless, but not conscious, all day and night, wriggling off his mattress, which, for several days, had been placed on the floor, because of this uncontrollable activity, — a bulk that still tossed on the waves, though lying so near the wharf of heaven.

The next morning, his last, being again dressed and laid on his bed, he instantly hitched down the bed. Lifting him up gently, his attendant straightened him out, and placed him back on the pillow. Indignant at this interference with his liberty of action, he doubled up his fist in his old, familiar way, and shook it smilingly at his nurse.

This was his last conscious act. Down he went among the billows of death, and never lifted his head again above the waves. He lingered till nine minutes past midnight, when the weary one was forever at rest.

He had fulfilled his promise. He had not surrendered while a bit of life remained. He had shown his strong traits of nature in his last deeds, his good-natured pugnacity, mirthfulness and sportfulness. He had shown the higher traits of grace in his last trustful and joyful words. He could leave his quarter-deck, and go ashore in the heavenly port, and report to the Captain of his salvation, whom he had so long and so faithfully served. Never did a previous sailor rejoice more on making that blessed port. Never has one more passionately loved that city, country and king. He has reached

“The happy harbor of God’s saints,  
The sweet and pleasant soil.”

It was a noticeable event, to the sailors especially, that the man they loved above all men should have gone out with the tide; thus conforming unwittingly, in his death, to those very peculiarities of his “boys,” by the employment of which he had won so much of fame and love.

It was just at the turn of the tide, in the dark of that midnight morning, April 6, 1871, that his spirit floated off “this bank and shoal of time,” and made the happy harbor for which he had so long and faithfully sailed.

Chief, however, of the contributions from this source [Unitarian] were the words of Rev. Dr. Bartol. More than any other of his school he had been in intimate relations with his friend and “father.” They had often eaten and drank, talked and travelled together. He had watched his genius in their conversational hours; had seen it glow with a brightness far above the brightest brightness of the sun at noon; had absorbed into his own spirit this rare affluence of a rare nature, and, out of the abundance of the heart, brought forth his inscription for his monument. His sermon had as its motto, 2 Kings ii. 12, “My father! my father!”

The following are its chief passages: —

"In the year 1833, with a fellow-student from the Divinity School in Cambridge, I walked to Boston to attend the dedication of the Seamen's Bethel. The instant the minister appeared in the pulpit, I felt he was such a man as I had never seen before. His omnipresent glance, taking in the whole assembly; his swift step, glowing look, voice strong as thunder or a breaking wave; his gesture lively and expressive as the elder Booth's, as he beckoned up into the open desk — saying, 'My pulpit has no doors' — such as could not find seats below, told me very plainly that no pompous ecclesiastic, droning parson, or straitlaced bigot was to discourse that day, and be primate and bishop of that establishment.

"Last Wednesday morning, at the age of seventy-seven, that human form, so long aflame with zeal at its busy, restless task, fell quietly into that sleep to which the sweetest slumber we know before is but uneasiness.

"Knowing and loving Father Taylor as I did, perhaps as well as any one did outside his immediate circle, my duty is my desire to speak of him. Yet I hardly dare, scarce have right, feel 'tis vain to try, that praise is disrespect: yet I must; for to few am I so in debt.

"No American citizen — Webster, Clay, Everett, Lincoln, Choate — has a reputation more impressive and unique. In the hall of memory his spiritual statue will have forever its own niche. What is his peculiar place? He belonged to no class. In any dogma he was neither leader nor led. He is the sailor's representative. Those were landmen. He stands for the sea, the greatest delegate the ocean has sent upon the stage of any purely intellectual calling, at least in this part of the world; and his fame has been borne into thousands of ships, by almost millions of mariners who have christened him Father, into every port and commercial city of the globe. The sailor says he has been in places where the United States had not been heard of, but not where Father Taylor had not; while the universal eagerness of all other classes to hear him has been scarce less than of the navigators, who make so great a division of our fellow-men.

"How account for this phenomenon? We had here a case of that authentic genius, whose office and warrant is to speak intelligibly to people of every sort, span every social gulf that yawns, and bring all that oppose or differ to be of one mind. I must risk the charge or suspicion of extravagance, and call him the only man of my acquaintance to whom the term genius absolutely belongs. I recognize in others perceptions as keen and clear, a glance deeper and stronger in some directions, a judgment more harmonious and broad. Some have held the telescope spiritual things are seen through with a steadier hand, have analyzed more closely, like the matter of the sun, the substances their mental spectroscope surveyed, and weighed more coolly and justly the relative value of diverse principles and thoughts. In many, imagination, that eye of the soul, has been as wide open; comparison to detect material and moral correspondences as thorough and exact; and combination of old elements into new ideas, or maxims to start from, even more masterly and pure, — he not being a philosopher of the patient and reflective school, to discover new planets in the inner firmament. But I have never in my life known one who was with his intuitions so possessed and carried away. It was mere insight with him; his vision was passion too. Like an engine, it made a train of his faculties, and swept his whole being on.

"'When he enters company,' it was said of one, 'he leaves the scholar behind;



I see in his study he is a different man.' Mr. Taylor never left himself behind anywhere, but was himself everywhere. Like the creature Wordsworth describes, 'that moveth altogether if it move at all,' his casual talk was as good as his public performance. He put on no robe; he sang without any singing-garlands. Meet him at the corner of the street, he was just as eloquent and just the same as addressing a throng. He was natural; for Nature was too mighty in him that he should be aught but that. He carried his sublimity into his trivial conversation, and his homeliest humor into his gravest discourse. He would provoke irresistible laughter in a congregation, or wet your eyes with the way of his private greeting; put you in church with the little touching sermon of his grace at table, or make an April day of smiles and tears at his evening vestry, or overcome you with his solemnity in your house; so that one said he was like a cannon, better on the Common than in a parlor. But that was a mistake. In your sitting-room he could be a flute; no maid more tender and soft. How often I have seen him, in the most accidental encounters, melt hard-faced persons with his pathos, or surprise the despondent into good cheer with before undreamed-of consolations!

"He was an improvisator, the finest specimen ever in this community. He was an extemporaneous speaker, more condensed, with more fiery combustion, and less watery dilution, than any beside I have known in that order. I have seen many a human diamond shining; in him was the diamond burning. So I set him down for my best example of genius, because his genius — as always, I suppose, happens where genius is supreme — was his master, used and ordered him round, and did its manifest purpose with him as its servant and apprentice for life.

"The spirit of this prophet was *not* 'subject to the prophet.' What distinguished his communication was, not only its brilliant originality in the idiomatic raciness of the language, or the substance of what he would convey, but the marvellous suppleness of every fibre and organ to his conception, which made his whole body a tongue. . . .

"An actor he might himself have been, surpassed or equalled by none celebrated in his day. He did not believe in preaching from notes; and I have seen him take off a brother-clergyman confined to his notes, looking from his manuscript to his hearers, gazing one way, gesticulating another, his *tableau vivant* being good as a play, throwing into comic convulsions all who witnessed it. If he had read sometimes, he would have done better. Once, at my table, he impersonated an Oriental dervish, through all his spinning raptures, with an ease and perfection I cannot imagine Garrick or Kean could match, though we noticed after the inspired exhibition he seemed greatly fatigued.

"His style and accent, in the most ordinary proceeding, could not be withstood or forgot. 'Move a little,' he said, to some one who took too much room in the crowded seat; 'accommodation is a part of religion;' and, as though his request conferred a privilege or a favor, they moved. But this acting was no illusion, or superficial trick, he practised on others; but his essence, perfect nature, and so perfect art. He could not, like the dramatic teacher Delsarte, have picked out the muscle to express heaven or hell. He knew not how he did it, more than you knew; but it was done, as Delsarte cannot do it.

"It was said of a great orator, he used to make a study of his motions in a glass. But here was a face ignorant of mirrors. Some inward sculptor had carved its

thousand seams and wrinkles, which he could use by turns for the mouth for every emotion, to make you merry; or, as was said of Mr. Choate, 'cant his countenance so as to fetch tears out of you in two minutes.' What was the secret, but a sympathy raised to the highest power, so as to exceed all we conceive under that name, so that he saw out of people, as well as into them? He put on their eyes for his eye-glasses, looked at the word as they did, and they found and felt him in them, at the core and centre.

"His distinction from other superior men was, there seemed nothing calculated or elaborate in his most wonderful display. His was not their slowly crystallized thought; it was not a gem or a flower, but a meteor and aerolite, a flash and a bolt. I heard Dr. Channing and him preach the same day; it was the difference between reflection and spontaneity. He preached as the birds sing; he could not help it any more. He was an actor who enacted not only law, or truth, but the beauty of God. Like the character in 'Midsummer Night's Dream,' it mattered not what part he took, he could do all equally well.

"It was said of Prince Esterhazy, he was so gorgeously dressed he could not move but a pearl or a diamond fell. All his words gleamed as they dropped. The reason? Because a love, like Shakspeare's, for all humanity was at the bottom of his impersonations. His mountain stood on fire; it was a volcano. A Southern heart married a Northern brain at its birth.

"He entered into every nature he touched. The pigeons swarming round him, lighting on his head and hands from the dove-cot in North Square, only figured the more numerous human creatures that flocked to him for nobler food than grain of barley or wheat. Once, walking with him in the Public Garden, a little bird flew startled from its bush away. He stretched his hand after it, and spoke to it, saying, 'I would not squeeze or hurt you;' and I almost thought the bird would come. What was this sympathy but the root of his liberality? He was a Methodist, but Methodism was neither his goal nor goal. He was superior to sect, belonged to no party, but, like the Indian on the prairie, said he *walked large*,—no man ever larger.

"He did not like what is called Spiritualism, perhaps could not do it justice, and told me several times with some complacency, as of an exorciser, 'The spirits never stay after I come; can't get them to do anything; they are afraid, and run away as fast as they can go.' When the clergy of the Methodist circuit, in which he formerly had toiled so terribly, were, at a meeting of the Unitarian Association, described as paid, though poorly, some two hundred dollars, all they were worth, who, that was present, but must remember how his battery blazed? 'All they are worth? I will put the humblest of them foot to foot, eye to eye, with any of you,' he cried, 'with a Bible in his hand and a wilderness of human souls before him, and see who will beat!' . . .

"There was something so inimitably quaint and grotesque at times in his repartees, you might have thought of Punch and Judy, or Harlequin, but you did not because of the earnest meaning he always conveyed. A young man, rather rationalistic in his views, who preached for him in the Bethel, having accidentally upset the Bible, and stooping to pick it up, 'Never mind,' said Taylor to him, 'I can put it up well and easy enough myself next Sunday.' In the vestry of this church, at a morning prayer-meeting, he, talking as a revivalist, and crying out,

'How long shall we compass this Jericho before the walls fall down?' I answered, 'Conversion cannot be completed on the spot; let us eat not mince-pie of praise, but humble-pie of repentance.' He, being displeased with my contradiction, left in haste, a little hurt, and hot. But the next time I overtook him in the street he threw his arms round me, gathered me to his bosom, and gave me the kiss of peace, as whenever and wherever we met, in the room or on the sidewalk, he always gave me that of love. Never was such a placable enthusiast, such a charitable devotee. There was room in his heart for all men, as well as God. He kept the second commandment, as well as the first. He would have been a fanatic, but that he could not help his love. I think he looked on Transcendentalism with a half-serious, half-humorous mistrust, as a curious compound of good and bad, to the last. 'It is like a gull,' he said to me, 'long wings, lean body, poor feathers, and miserable meat.'

"I can afford to quote the wit with which I do not quite agree. His condemnation was like a sentence of death; but though his rebuke was like a broadside from a frigate, or a lion's roar, deeper good-humor was his trait; seldom or never anything bitter or biting in his speech. He was sorry to wound, but had no choice, could not help saying what he did; it came to him, and were sacrilege to reject it or withhold. 'Too far off,' I heard him bluntly say to a speaker in his conference; 'the King's business requires haste.' He named the talkers, one, 'Pure Hebrew;' another, 'North of Europe;' a third, 'Salvation set to Music.' His praise was like a medal, or badge, or the freedom of the city in a gold box, it had in it such solid value or precious stamp.

"At my house Dr. Channing inquired about a famous Methodist preacher then in town. 'Oh, I should like to see him!' added Dr. Lowell. 'You can't see him,' Taylor immediately answered; 'he is behind his Master.' Could Shakespeare do better? He would have been a sort of spiritual glue, a mere sympathy, but for the military hand ready to throw the gauntlet; so that we must be thankful for the iron resistance in him that prevented mental dissipation, else I know not where he would have gone, or what become of him. His exceeding, immeasurable tenderness combined with his purity of heart — the eye in him to see God — to make him at once so cordial and courteous to women. Affection for them was a great deep in him, surging like his beloved sea. But never billow lapped the beach more softly than his untaught delicacy treated the other sex. He was demonstrative; but his demonstration was a drop to the heaving gulf behind. His manners were royal, king that he was. I have seen him touch his heart, head, and lips with his hand in such a style it seemed a salutation too much for me, but meant for and worthy of the universe. This marvellous force, like the demon of Socrates, that seized and wrought through him, not being always present, but like a detached locomotive, explains his occasional failures and flounderings to the disappointment of strangers and friends who hung their head. Once, in his confusion, he said, 'I have lost my nominative case, but I am on the way to glory.'

"He was a great observer, a continual muser. When the woman foreordained from all eternity to be his wife, who also called him not husband only, but father, asked him why he went round, muttering so to himself; 'Because,' was his loving retort, 'I always like to talk to a sensible man.'

"His tenets were but shrouds to the ship, that he might better spread to the

wind of the Spirit every sail. Disappointment, deciding to appeal to God, is one condition of surpassing mind or character. God, like man, taxes us on the amount of our property. Yet he was a blessed man; said he never had an unhappy day; and found in Boston the crown of his joy. How dear to him the 'Port Society'!

"Laugh till I get back!" I remember as one of his farewells; 'till we get back,' we might now say. He hated gloom, and told me of a dismal theologian, that he seemed to have killed some one, and wanted him to go help bury the body.

"He had a sentiment for the little fish he caught and threw back into the sea, saying, 'There, little one, go tell your grandmother that you have seen a ghost.' The chaise he once owned was always full of ragged children; so that he could not take his own family to ride. I wish he had owned it always.

"He was no borrower or quoter, but original in every nerve. In all his soaring was common sense, — weight, not of a sparrow, but an eagle. His fervor had a natural, real tone; all affectation he despised. In the noble Methodist, no jot of Methodist cant, but only Methodist truth and zeal. Methodist let him be; I claim him only as a universal man. The seven-year old girl knew his temper, that knelt and prayed for him on his bier, saying to those who would understand her act, 'He was my friend.'

"His last audible prayer was, 'Lord, what am I here for? What am I doing here? I'm no use to anybody. The love my friends have for me will soon be lost. The love I have for my friends will soon be gone. Now, Lord, some morning suddenly snatch me to thyself.'

"The Lord heard, the Lord did, last Wednesday morning, very early. The sailor went out, as a sailor would, with the ebb-tide, just at its turn. It was flood-tide somewhere. That death was a great birth. Such a soul is to us and itself, beyond miracle or prophecy, the best proof of immortality. A brother once asked him for a subject; 'It would be too hot for you to hold,' he said. 'Tis marvellous such a flame burnt so long; and now the fire has not gone out, but the mortal fuel. There must be more fuel — must there not? — for such a fire."

REV. ALFRED LOUIS BAURY, D.D., NEWTON.

1887.

*Episcopalian.*

He was District Deputy Grand Master of District No. 4, in 1838, 1839, 1840 and 1841.

DR. BAURY was the fourth son of Louis Baurý & Bellerive, an officer of the Revolutionary army, and Mary, daughter of Elisha and Sarah Clark, of Middletown, Ct., where he was born, 14th Sept., 1794. He received his early education at Bacon Academy, Colchester, Ct. In 1809 he became a clerk in the service of Mr. Josiah Williams, of Middletown; and in 1814 began business there for himself, which, two years later, he transferred to Tarborough, N. C., where he passed three winters.

Being frequently called upon, in the absence of a clergyman, to make addresses at funerals, and to read the burial service, he urged upon the people the establishment of public worship there with success; and in 1818 returned to New England.



Alfred L. Baum





Alfred L. Naury.





and began the study of theology with Dr. Titus Strong, of Greenfield, Mass. He removed soon after to Guilford, Vt., where he became a lay reader, and was instrumental in establishing there the parish of Christ Church. Sept. 28, 1820, he was admitted to deacon's orders by Bishop Griswold, but continued to officiate at Christ Church till May, 1822. Here his ministrations were both attractive and impressive; and his memory is still cherished. Removing to Newton, Mass., he was, in July, 1822, chosen rector of St. Mary's, continuing in its charge until 21st of April, 1851, having been ordained priest 26th of November, 1822.

Mr. Baurý, on retiring from this post, did not lay aside the ministerial office. As early as 1832 he began to exercise a supervision of the ancient parish of St. Paul's, in Hopkinton; and after his retirement from the full duties of the pastoral office, he continued to officiate there, when the parish was not otherwise supplied, till the day of his death, which took place in Boston, 26th of Dec., 1865. He also undertook the care of the glebe belonging to this parish, acting as attorney for the "Society for the Propagation of the Gospel in Foreign Parts," which has held this property in trust since 1742. In 1855-58 he was rector of St. Mark's Church, Boston, dividing his time between this and St. Paul's Church, Hopkinton. From 1833 to 1843 he was Secretary of the Convention of the Protestant Episcopal Church in Mass. As Treasurer of the "Society for the Relief of Widows and Orphans of Deceased Clergymen of the Diocese of Mass.," its funds were, through his exertions, largely increased. He received the Degree of A.M. from Yale College in 1848, and that of D.D. from Norwich University in 1865; admitted as successor of his brother Frederic in 1823. He was chosen Vice-President of the Cincinnati 4th of July, 1853, and President in 1865. In 1847 he was made a corresponding member of the New England Historic Genealogical Society.

Dr. Baurý published, in 1841, a sermon on the occasion of the funeral of "Zibeon Hooker, an officer of the Revolutionary Army;" and a sermon entitled an "Historical Sketch of St. Mary's Church, Newton Lower Falls, being the 25th anniversary of the incumbent's first officiating in that church," in 1847.

As a preacher, he was clear and impressive, modelling his style upon that of the old English divines. In his personal appearance he was tall, erect; in figure and movement, graceful and dignified. His fine, classical features, his silvered hair, his urbane, courteous, yet cordial manners, rendered him an agreeable companion; and he will long be remembered in Boston as one of the best specimens of a gentleman of the old school. Dr. Baurý was married, 1st of July, 1829, to Mary Catherine, daughter of Daniel Henshaw, of Middlebury, Vt., who, with one son and three daughters, survives him. — *Memorials of the Society of the Cincinnati of Massachusetts.* By Francis S. Drake. Boston, 1873.

Forty-four years ago, A.D. 1822, there were present at the Convention of the Diocese of Massachusetts, ten clergymen. Where are they now? Not one survives. The last that died was the Rev. Alfred L. Baurý, D.D. He has just left us, but not left to be forgotten by those associated with him in the ministry for a long series of years.

Dr. Baurý was not a man to pass unnoticed through the streets. His fine physique, his silvered hair, his elastic tread, the careful arrangement of his dress,

never failed to attract observation. Educated in the French school of polite manners, he was himself a model of courtesy and gracefulness, and his intercourse with men was distinguished for deference and urbanity. Such was the exterior man. His position in society as a refined gentleman, well sustained by ample wealth, his wide information of men and events, which was very minute, and his easy flow of choice language, made him always an agreeable and desired friend and companion. Honors were conferred upon him. Trusts were reposed in him. Descended from an officer of the American Army, he became a prominent member of the Society of the Cincinnati, and died as the President of that society. He was director and treasurer in charitable institutions, and labored hard to advance their usefulness. For a succession of years he was Secretary of the Convention of the Diocese of Massachusetts, the duties of which office he discharged with accuracy and alacrity, to the acceptance of the church. In the noonday of his life, and that a long noon, he was a prominent and active and useful Presbyter of the Diocese, cognizant of all its affairs, and diligent to advance its interests. His counsels were wise, his policy conservative, his plans judicious.

Dr. Baury was an exact, discriminating, and elegant reader of the liturgy of the church, with tones subdued, with manner reverential, with pathos and fervor, so that no man's good taste or devotion was ever imperilled in the hour of religious services.

The same was true of his services in the pulpit. He was a careful composer and an artistic finisher of sermons, and he delivered them as an ambassador always should, as one who had no fear of man, and who desired, first of all things to glorify his Master's name. And the writer of this presents the recollections of a long portion of his ministry.

One of the most distinguishing honors of our departed friend was, that he carried to the fullest extent the entire confidence of that man of God, of blessed memory, the late Rt. Rev. Bishop Griswold. They were true to each other with unbroken friendship, and no man need be ambitious of a higher eulogy in matters merely earthly, than to have had the confidence and esteem of that great and good Bishop of the church. Dr. Baury is entitled to that eulogy, for the Bishop always named him with praise.

The chief work of Dr. Baury's ministry was in the parish of St. Mary, at Newton Lower Falls. Previous to his rectorship there he officiated most acceptably, in Guildford, Vt., where his memory is warmly cherished to the present time. His labors at Lower Falls commenced in A.D. 1821 or 1822, and ended A.D. 1852. The parish from a small beginning attained to a large and vigorous congregation under his rectorship.

After his retirement from his pastoral charge at Newton he retained supervision, for periods of time, of the churches in Hopkinton and Bridgewater. To the former of these two he was a constant and liberal benefactor, and to his enterprise alone it is owing that the church in Hopkinton has even a name to live. One of the last acts in the life of Dr. Baury was one that contemplated the rebuilding of that church, lately destroyed by fire, — a plan that would probably have been carried into happy execution had his life been prolonged through the present winter. But God seeth not as man seeth.

Another church in which he was deeply interested, and to which he devoted his

earnest labors, was St. Mark's, of Boston. For three years he had a lively regard for both its spiritual and temporal prosperity; and there, certainly, his "labor was not in vain in the Lord."

When his services were not required in either of these places he was always ready to aid the clergy in Boston and vicinity with his acceptable ministrations. His whole ministerial record, for nearly half a century, stands fair and honorable as that of "a workman who needeth not to be ashamed."

Far and wide, through our Northern and Western Dioceses, may many a good churchman and Christian be found who became interested in the church, and in their own souls' salvation, under the teachings of the friend we mourn—mourn without murmuring. For God gave him length of days and a successful pastorate, and he enjoyed that good name which is better than riches, and sank at last to sleep pleasantly in Jesus. It was kindly ordered that all his family were gathered around him save a son in the service of the government, just ordered away to foreign seas. We are not sorry, without hope, for such as die as our friend died.

The Rev. Alfred L. Baur, D.D., was the son of Louis de Bellerive Baur, Major U. S. A. in the revolutionary war. The brother of the late deceased was distinguished for bravery in the war of 1812, and received a sword, by vote of Congress, for his heroism. The subject of this notice received Deacon's Orders in 1821 or 1822, at the hands of Bishop Griswold, and Priest's Orders by the same hands at Newton, Nov. 28, 1822. He was married in 1830. Subsequently received the academic honors of a Doctor of Divinity, and died calmly and trustingly in his own home in Boston, Dec. 26th, A.D. 1865.

Funeral services were held at his house on Friday, Dec. 29th, the Rev. Dr. Lambert reading the beautiful service prepared by Bishop Griswold, and a large concourse of clergy received the body at the door of Trinity Church. The rich casket, decorated with costly flowers, was borne up the aisle, preceded by the Rt. Rev. Bishop of Colorado, the Rev. Dr. Edson, and the Rev. Dr. Bolles, who, with the Rev. Mr. Babcock, of Dedham, took the several parts of the burial service, appropriate to the church, the choir most tenderly chanting the psalms of the services. The pall-bearers were the Rev. Dr. Burroughs and the Rev. Dr. Wells, the Rev. F. D. Huntington and the Rev. S. B. Babcock, the Rev. Dr. Lambert and the Rev. Mr. Robinson, the Rev. Mr. Stickney and the Rev. Mr. Knight.

The remains were conveyed to Newton, to the chosen burial-place of the deceased, accompanied by his widow and children, his sons-in-law, Dr. Jackson, Surgeon U. S. N., and Lieut. Com. Bradford, U. S. N., besides the Rev. Dr. Edson, the Rev. Mr. Sever, and other clergymen and friends.

Thus ended a mortal life of seventy-one years, and thus, in joyful hope of the resurrection of the body, he was committed, "earth to earth, and dust to dust," one known, revered, and loved in our diocese for an honorable term of years.

B.

—*Christian Witness*, December, 1865.

## REV. DANIEL AUSTIN, BRIGHTON.

*Unitarian.*

1838, 1839.

DANIEL AUSTIN was the son of Daniel and Mary (Penhallow) Austin. His father was a merchant of Boston, Mass., till 1800, when he moved to Portsmouth, N. H., where he died Dec., 1818, aged 65. His mother deceased a few years since at the advanced age of 87. Mr. Austin had his birth in Boston, Nov. 21, 1793, and was the only son of a large family of children. He prepared for college under Deacon Amos Tappan, and entered as a sophomore. After graduating he followed the bent of his distinguished classical taste, and attended to general literature. For a profession he studied law with Jeremiah Mason, then of Portsmouth. But, having progressed in it for a year and a half, a change took place in the fortune of his father, which led him to relinquish the pursuit. In the mean time he declined the overture to become a Major as aid to Gen. Storer, and he delivered the Republican Oration of July 4th, 1814. Though brought up to lean on parental aid, when this failed him he sank not in despondency, but nobly stood in his lot, and depended on personal efforts. He resorted to the useful and honorable employment of instructing youth. After spending several years in this occupation (and two or three in agricultural pursuits in Jefferson, N. H.), he turned his attention to theological studies. He entered Divinity Hall at Cambridge, and graduated in 1827. Being licensed this year to preach, and having had several calls to settle in other places, he became minister of the First Parish of Brighton (Mass.), June 4, 1828, as successor to the Rev. John Foster, D.D. He was persuaded by the inhabitants of the town to serve for their Representative in the Legislature of 1832 and 1833, and then he declined a re-election. He continued his pastoral relation, with a large increase of his church, to November, 1837, when he resigned it to the "regret and sorrow" of his people.

As to his domestic relations he married Hannah, the eldest daughter of Benjamin Joy, Esq., of Boston, Nov. 21, 1833. In referring to this connection he remarked, "I have had nine children, — five girls and four boys, — none of whom, alas, are living." Having left Brighton and moved to Boston, in the spring of 1838, "he was reader and assistant, from one to two years, to his friend Dr. F. W. Greenwood, at the King's Chapel." "About this time he declined the Masonic appointment of Grand Chaplain of Massachusetts." He removed to Cambridge in the spring of 1842; was one of the first School Committee under the City Charter; and Chairman, about the same time, of the Committee of the First Parish. He was unanimously chosen deacon of its church, but declined; was two or three years successively Chairman of the Lyceum Board, and for several years superintendent of the Sunday school. In the first part of Mr. Green's mayoralty, Mr. Austin, out of regard for Washington, had placed around the tree, which bears the name of this distinguished man, and under which he stood (to take command of the army) on Cambridge Common, a substantial iron fence, at his own charge. Mr. Austin assisted the professor of pulpit eloquence for a year or more in the divinity school, instructing the classes in elocution (and received a testimonial

of their regard). He also founded and endowed a course of five lectures, relating to the evidences of Christianity, which were delivered the same year by students of the institution selected by the Faculty, and was discontinued only through fear of exciting a spirit of rivalry. He removed to Portsmouth, N. H., in April or May, 1850; purchased "Sherburne Place," and, in Kittery, Maine, a seaside residence called "Willow Bank;" between which locations he divides the year.

One of his friends, who has known him many years, has said: "He always reminds me of Lord Glenthorn in Miss Edgeworth's 'Ennui,' though I think he has never, like him, made the *most* of his abilities; having ever been fond of quiet observation and retirement, and too great an admirer of the character of the Roman Atticus to make the requisite exertion." He is social, reverential, tasteful and public-spirited. His prime characteristic, perhaps, is his benevolence. He has been the main support of eight or ten of his nearest relatives for the last forty years; is generally respected, and is always referred to as a good son and brother. — *Biography in Class Book of Dartmouth College.*

Mr. Austin is distinguished for his liberality. His voluntary loans to the State of New Hampshire and the soldiers, and especially his donations for the benefit of the Isles of Shoals, afford prominent evidence of this characteristic. The monument erected on the Isles in honor of their discoverer, John Smith, was built on his own motion and at his sole expense.

Brother Austin writes: "I was initiated in North Star Lodge, in Lancaster, N. H., somewhere between 1819 and 1823; and was, for a few months, in a Vermont Lodge under the Mastership of my friend, Hon. Isaac Fletcher, of Lyndon. I received the Degrees of Master and Past Master, and was made a Knight, in Boston, on the same evening. I was with five thousand Masons at the laying of the Corner-stone of the Masonic Temple, marching with the venerable Dr. Ezra Ripley, of Concord, who carried the Bible and made the prayer of Dedication. I passed unharmed through the midst of Thatcher's anti-Masons collected at Brighton, expecting every moment, however, their threatened attack. I was afterward appointed to supply the place of Bishop Griswold, who declined to attend, it was said, from fear of the Malignants. I assisted, in Masonic Hall, Boston, at the funeral ceremonies in honor of the memory of La Fayette, when Hon. Mr. Baylies, of Taunton, Mass., delivered the eulogy. Subsequently, I was offered the reappointment as Grand Chaplain, by Rev. Paul Dean, which, as I was about to leave my place of residence, I felt bound to decline. Of a Masonic Oration which I delivered at Lancaster, N. H., in 1822 or 1823, I wish I had kept a copy."

Before it was known that Mr. Austin was now living, Rev. Frederick A. Whitney, of Brighton, was applied to for information regarding him. That gentleman responded cheerfully, and gave, very fully, dates and facts connected with the life of Mr. Austin. Some of the data furnished

by him being presented in the "Class Book," already cited from, it is not necessary to repeat them.

Mr. Whitney writes: "He resided for many years, subsequent to 1837, at Cambridge, occasionally supplying vacant pulpits, and was for a time superintendent of the Sunday school of the First Church there, Rev. Dr. Newell's."

"He was married, November 21, 1833, on his 40th birthday, to Miss Hannah, daughter of Benjamin and Hannah (Barrett) Joy. The marriage service was at the house of the bride's mother on Chestnut Street, Boston, and conducted by their pastor, Rev. N. L. Frothingham, D.D., of the First Church."

"With his faithful servant, John ———, who had attended him since 1855, he went abroad in 1869, then 76 years of age, and travelled extensively in Europe."

"In 1870 he last visited his old parishioners at Brighton; and passed a day or two with his successor in the ministry there, Mr. Whitney. On this occasion, Sunday, January 1, 1870, he and Mr. Whitney sat in the pulpit with Rev. Thomas Timmins, their successor; and the three took part together in the New Year service."

"Mr. Austin owns and resides on a fine estate at Kittery, Maine, opposite Portsmouth, N. H., and is an attendant at the Unitarian Church in Portsmouth, where, for several years, he was superintendent of the Sunday school, while his attached friend, Rev. Andrew P. Peabody, D.D., now of Harvard University, was pastor."

In an interview with Rev. Mr. Whitney, he suggested, and strongly recommended, that a note should be sent to Rev. Dr. Peabody, requesting his opinion of the character of Mr. Austin. Dr. Peabody's reply speaks of his friend as follows:—

CAMBRIDGE, Dec. 20, 1873.

MY DEAR SIR,—I have been intimately acquainted with Rev. Daniel Austin for more than forty years, and, for a large part of that time, he was my parishioner. I remember him well as the minister of Brighton. He was remarkable for the dignity, ease and grace with which he performed the services of the pulpit. I have never heard a better reader than he was; and the only thing that I am conscious of reading admirably well is a hymn which, when I was a divinity student, he taught me to read. He also was held in deserved and high esteem for his fidelity and kindness as a pastor; and the few old persons, who remember him as their minister, still speak of him with warm gratitude and unabated affection. As a scholar, he had a thorough classical and literary education, and has read much, especially of standard English literature.

In all the relations of life he has made a good record, and he has the

undivided respect and the most affectionate regard of very numerous friends of the risen and rising, no less than of the passing, generation.

I am, my dear sir,

Very truly yours,

A. P. PEABODY.

To JOHN T. HEARD, Esq.

THOMAS FARRINGTON KING, CHARLESTOWN.

*Universalist.*

1838, 1839.

The letter of Hon. Richard Frothingham, of Charlestown, here presented, will be read with much interest by those who remember Mr. King, and cherish his memory.

CHARLESTOWN, December, 1873.

COL. JOHN T. HEARD:—

DEAR SIR,—I cheerfully comply with the request to give you a few facts about Mr. King. I saw much of him during the last years of his life.

THOMAS FARRINGTON KING was born in the city of New York, February 1, 1798. I have met with no account of his boyhood. His earliest religious sympathies were with the Methodists. He became intimate with the family of Thomas Starr, who attended the ministry of Rev. Edward Mitchell, a Universalist divine of great fame. At this time he embraced the cause of Universalism and studied for the ministry.

On the 13th of February, 1823, Mr. King married Susan M., a daughter of Mr. Starr, and on the succeeding 17th of September was ordained a preacher of the Gospel by the General Convention of Universalists held in Clinton, New York. He went to live in Norwalk, Conn., preaching in a circuit of the neighboring towns. When his wife was on a visit to her family in New York, there was born to them (December 17, 1824) their illustrious son, Thomas Starr King.

In 1825, Mr. King became the pastor of the Universalist Society in Hudson, New York. After a residence here of three years, he accepted (October, 1828,) a call from the Universalist Society in Portsmouth, N. H. He was now in the prime of life. He was eloquent in the desk. For seven years he was a power in Portsmouth. One of his successors, Rev. Mr. Patterson, says, "Taken all in all the parish never had perhaps a more happy or prosperous pastorate than that of Mr. King."

He accepted, Oct. 30, 1835, a call from the Universalist Society in Charlestown. Here he devoted himself with characteristic zeal and success to his labors. The society prospered. But the disease that proved

fatal was upon him. "My father's constitution," Thomas Starr King wrote, "snapped at about thirty-six. He was a very strong man until then." A journey to the West proved of no avail. The society released him from all labor, and he visited his Portsmouth friends; but he continued to decline and died on the 13th of September, 1839. His remains were followed to the grave by a very large procession, and with every mark of respect.

Mr. King was rather above the medium height. He was of a sympathetic nature, had rare social gifts, and was full of humor. He was a fine reader and a fervent speaker. It was his highest ambition to preach the Gospel, and to serve the cause of the Divine Master. His whole soul was in this work. His fidelity and genial spirit endeared him to wide circles of friends in the fields in which he labored.

Very truly yours,

RICHARD FROTHINGHAM.

REV. LYMAN MAYNARD, HINGHAM.

*Universalist.*

1840.

He was born in Templeton, and died in Milford. The dates of his birth and decease have not been ascertained. His ministry was not remarkably successful. He labored hard and earnestly; and was ever regarded as a truly religious man. The Universalist societies, to which denomination he belonged, were at that time, especially in the country, small, and not able to give a clergyman reasonable support. It was owing to this more than to any fault of Mr. Maynard, that his ministry partook of an itinerant character. He preached at Barre, Oxford and Medway in Massachusetts, and at Amherst, N. H. At the latter place he succeeded in reviving a decayed society, and enabled it to build a neat church. The increasing demands of a large family induced him to quit, partially, the ministry, and go into trade in the earlier part of his life, in which he was not successful. He was a true-hearted and worthy man. His early education was much neglected, he having had no advantages but such as were derived from the public schools. He, however, was enabled to teach in such schools, and was for brief periods engaged in that occupation. He studied his profession with Rev. Jacob Wood, then of Shrewsbury. After his decease, his widow resided in Milford, where one of his children was married.



## REV. WILLIAM BARRY, LOWELL.

*Unitarian.*

1841, 1842, 1843.

WILLIAM BARRY was born Jan. 10, 1805, in the north part of Boston, and was the son of William Barry, Esq., and of Esther (Stetson) Barry, youngest sister of Major Amasa Stetson, of Dorchester. Having studied in Woburn under the direction of Rev. Thomas Waterman, and in Hingham under the charge of Rev. Joseph Richardson, he entered Brown University in the class of 1822, with Hon. Isaac Davis and Judge Kinnicut, of Worcester, Professor Caswell and others who have been distinguished. After graduation, he studied law with Judge Shaw, of Boston, for about a year and a half; but the state of his health not allowing him to continue his studies, he left Boston, and visited New Orleans, and other parts of the Southern States. Thus he passed two years, without being able to resume his studies. Entering the Divinity School at Cambridge, he continued there till July, 1828, when he sailed for Europe, with the Rev. James O. Richmond, as a companion. They together entered the University of Göttingen, having been favored with letters to Blumenbach and Heeren, the well-known veterans of that institution, whose lectures, with those of Ewald the Hebraist, Lücke, etc., they attended. The following year, Mr. Barry proceeded to Paris, passing some months in attendance on the lectures of the Sorbonne, and in historical researches in the Royal Library; and, in the summer, travelled in company with a young English physician in Switzerland and Holland, and subsequently in England, pursuing historical researches in the British Museum in London. Thence he proceeded to Copenhagen with the same design, returning to America from Elsinour in the autumn of 1829. In June, 1830, he was licensed to preach by the Boston Association; and after supplying, for a few weeks each, the pulpits of the First Church in Roxbury, and that of Medfield and Philadelphia, in May of that year he commenced his labors with a new society formed in Lowell (the South Congregational Society) consisting at first of about twenty-five families, over which he was ordained as pastor, Nov. 17, 1830, Rev. Dr. Lowell, of Boston, preaching the sermon of ordination. Here he continued till July, 1835, when a renewed failure of health compelled him to suspend his labors; and he resigned his ministry. The society at that time numbered over two hundred and fifty families, involving arduous and exhausting labors, quite beyond his strength. In the mean time, a substantial church edifice had been erected; and a parish association, of an efficient character, had been organized, to provide, with the aid of a library, for an effective administration of the Sunday School, for charities to the poor, for the diffusion of religious knowledge, etc. The church, at the same time, numbered nearly a hundred and fifty communicants.

After some months' retirement, Mr. Barry resumed preaching, and Dec. 16, 1835, was installed pastor of the First Parish in Framingham. Here he continued, for a term of ten years, in the faithful discharge of his duties as a pastor, gaining the esteem and love of his parishioners, and enjoying the friendship of the venerated Dr. Kellogg, his predecessor, till his death, and also of Rev. Charles Train,

the esteemed minister of the Baptist Church in that town, who, for some time, was an attendant on his ministry. The society in Framingham, after the secession of the Orthodox members, who formed a new society after the resignation of Dr. Kellogg, was never large; but it retained much of the traditional spirit of the ancient New England churches, and embraced many substantial and worthy men.

Mr. Barry interested himself in the public schools of the town, as also in its history, on which he prepared an extended and elaborate work, in a handsome octavo volume of four hundred and fifty pages, published in 1847.

In June, 1844, failing health obliged him again to seek relief; and in company with his wife and other friends, he visited Europe, passing some months in Nismes, in the south of France, whence he returned, but partially benefited, in December.

The following year he declined an invitation to take the charge of a new society and church in Lowell; and, in December, he resigned his ministry in Framingham, not preaching at all for two years.

In October, 1847, at the renewed invitation of his friends in Lowell, he commenced a ministry, without installation, at that place, where he continued until May, 1853; during which period the new society erected a substantial church edifice (the Lee-street Church) provided for an active ministration to the poor of the city, and to the neglected children of a large and destitute neighborhood.

Continued feebleness of health required a recess from active labor, and in 1851, he once more crossed the ocean; at this time visiting Asia, travelling in Syria, and returning through Italy and France. Successive attacks of illness resulted in his final retirement from the ministry; and, in obedience to his medical advisers, he removed to the West, taking up his residence in Chicago, which has since been his home.

Upon the organization, in 1856, of the Chicago Historical Society, Mr. Barry was invited to take charge of its operations, as its secretary, a position for which his early acquisitions and historical tastes had well prepared him. Here he found pleasant employment; passing five or six hours a day in his office, in arranging the books and pamphlets received from the friends of the institution, in waiting upon visitors, and in carrying on a large correspondence with similar institutions in various parts of the world. The society, through the centre of its operations in Chicago, contemplates the broader field of historical research for the State of Illinois and the entire Northwest. Mr. Barry has been associated, as a member, with the American Antiquarian Society, with the Massachusetts, New England, Vermont, and Iowa Historical Societies, with the Essex Institute, and with the Chicago Academy of Science. He has also been a Trustee of the Ministry at Large, and of the Charitable Eye and Ear Infirmary at Chicago. He was formerly President of the Lowell Missionary Association, and a trustee of the academies at Derry, N. H., and at Framingham. Mr. Barry was married Nov. 11, 1835, to Elizabeth C. Willard, daughter of Cephas Willard, Esq., and Clarissa Willard, of Petersham, Mass., who was niece of Rev. Dr. Willard, of Deerfield, and grandniece of President Willard, of Harvard College.

Their children are two daughters. Elizabeth married Lawrence Proudfoot, Esq., counsellor-at-law; and Julia Dalton married Belden F. Colver, Esq., a merchant, both living in Chicago. Their only son, a beautiful boy, died in Lowell, at the age of five years.

At the invitation of the Regent of the Mount Vernon Ladies' Association, Mrs. Barry took charge of the collections for that association, as vice-regent for the State of Illinois.

## PUBLICATIONS.

1. Farewell Sermon at Lowell, 1835.
2. Two Discourses on the Rights and Duties of Neighboring Churches, Framingham, 1844.
3. Thoughts on Christian Doctrine; Tract of American Unitarian Association, 1844.
4. The History of Framingham, 1847.
5. The Twenty-fifth Report of the Schools of Lowell, 1852.
6. The Antiquities of Wisconsin, in Transactions of the State Historical Society of Wisconsin. Madison, 1857.

Mr. Barry also published in the "Christian Register," for 1845, Letters on the Religious Condition of France; also in the "Lowell Journal" of 1851, Letters from the East, and has been a contributor to the journals of Chicago, on historical, agricultural and sanitary subjects, etc. — *Allen's Worcester Association.*

## REV. ADDISON SEARLE, U. S. NAVY.

*Episcopalian.*

1844, 1845, 1848, 1849.

He was born in Temple, N. H., October 19, 1791. Having finished his preparatory studies at the academy in New Ipswich, he entered Dartmouth College in 1812, and graduated in 1816. After leaving college he was engaged about two years in teaching a school of young ladies, in Boston. He pursued his theological studies at Bristol, R. I., with the Right Rev. Alexander V. Griswold, Bishop of the Eastern Diocese, and was ordained deacon by that prelate, in St. John's Church, Providence, R. I., in September, 1819. During his diaconate he officiated several months in Hopkinton and Concord, N. H. In April, 1820, he was appointed a Chaplain in the Navy, and in the following August was admitted to priest's orders, in St. Michael's Church, Bristol, R. I., by Bishop Griswold.

In May, 1821, he sailed from Boston, for a cruise in the Mediterranean, in the Frigate "Constitution," bearing the flag of Commodore Jacob Jones, and returned to the United States in 1824. From 1824 to 1827 his official duties were performed at the New York Navy Yard. During 1827 and 1828 he was rector of St. Paul's Church, in Buffalo, N. Y., and also of a church in Detroit, Michigan. Feb. 8, 1829, he was stationed at Pensacola Navy Yard; in 1830 and 1832, at the Navy Yard in Charlestown; in 1833, at the Brooklyn Navy Yard. In October, of 1833, he returned to Detroit. In the spring of 1835 he sailed from New York in the sloop-of-war "Peacock," destined (as flag-ship) for the East India station.

On her outward passage the "Peacock" touched at Rio Janeiro, and there Mr. Searle was transferred to the sloop-of-war "Erie," the flag-ship of the U. S. Squadron on the coast of Brazil. At the expiration of this cruise, in 1837, he was appointed to the chaplaincy of the Navy Yard, Boston. He continued at this

station till the summer of 1849, when he received orders for duty on board the Frigate "Cumberland;" and in August, sailed from New York in that ship, for a cruise in the Mediterranean.

For several years before entering upon this (which proved to be his last) service, Mr. Searle had suffered from disease of the heart. His health, at the time of his sailing, was apparently improved, but, several months after, he had a return of his complaint. Under this he gradually failed, and, on the 2d of August, 1850, died on board the "Cumberland," on her passage from Messina, Island of Sicily, to Alexandria, in Egypt.

Some time after his decease a few of his friends, in Boston and vicinity, erected, in Mount Auburn Cemetery, a marble cenotaph\* to his memory, which bears the following inscription:—

"REV. ADDISON SEARLE,

late

Senior Chaplain in

U. S. N.

Buried at sea, August 2, 1850.

"Erected by friends

who, valuing him in life, remember

him in death with true affection

and deep regard."

— *History of Temple, N. H.*

The following resolutions were passed by the Grand Encampment of Massachusetts and Rhode Island:—

"IN GRAND ENCAMPMENT, Oct. 9, 1850.

"Sir Daniel Harwood announced the decease of Rev. Addison Searle, and offered the following resolutions:—

"*Resolved*, That the Grand Encampment have with heartfelt grief received intelligence of the death of the Rev. Addison Searle, late Prelate of this Body.

"*Resolved*, That the Masonic fidelity, social virtues, and unspotted character of this lamented Knight, have established with us all a warm and enduring attachment; and that, by this dispensation, an important link is broken in the chain of our enjoyments.

"*Resolved*, That we sincerely sympathize with all the friends of the deceased, and that we would respectfully declare our participation in their sorrows.

"The above resolutions were adopted, and the Grand Recorder was instructed to furnish the family of the deceased with a copy thereof."

Brother Searle was raised in Saint John's Lodge, Boston, March 2, 1819; signed the By-Laws, as member, in 1844; and was Chaplain of the Lodge from 1844 to 1849 inclusive.

\* It was procured in Italy.

REV. JOSEPH OBERLIN SKINNER, A.M., BOSTON.

*Universalist.*

1844, 1845, 1846, 1847, 1848.

In a note addressed to the compiler of these sketches, he remarks:—

“Your letter of the 24th inst. [December, 1873] revives very pleasant recollections of my early Masonic acquaintances and experiences; and I remember with unalloyed pleasure my connection with the Grand Lodge of Masons of Massachusetts. Revs. Asa Eaton, George M. Randall, E. M. P. Wells, Samuel Barrett, and Charles Train, among the clergy; and Charles W. Moore, John B. Hammett, John R. Bradford, Winslow Lewis, Senior and Junior, and Thomas Pówer, among the laymen, are names that came first and forcibly to my mind.”

Bro. Rev. Joseph Oberlin Skinner was initiated in 1840, in Middlesex Lodge, Framingham, where he was chosen Junior and Senior Warden, and afterwards Master for two years. He was one of the Grand Chaplains of the Grand Lodge in 1844, 1845, 1846, 1847 and 1848. On the 24th of June, 1845, he officiated as Chaplain of the Most Worshipful Grand Lodge at a great Masonic celebration at Charlestown, Mass., when a miniature monument (an exact model of the original monument erected by King Solomon's Lodge, in 1794, and by them presented to the Bunker Hill Monument Association) was placed inside of Bunker Hill Monument. He was chosen a member of this Lodge Nov. 19, 1846, and was Master in 1847 and 1848.

Bro. Skinner is of good old Connecticut stock. His grandfather, Benjamin Skinner, was born in Hebron, in that State. He is the oldest child of David and Abigail Skinner, and was born on the 18th of February, 1816, in Piermont, N. H. He was employed on a farm in the summer, and attended school in the winter, from the age of 11 to 17, when he commenced teaching a district school, first in Fairlee, Vt., next in Oxford, N. H., and lastly in Barnstable, Mass. In June, 1836, having received no other than a common-school education, he commenced the study of theology with Rev. Sylvanus Cobb, of Malden, Mass. In July, 1837, he took the pastoral charge of the Universalist Church and Society of Holliston. From thence, in February, 1840, he removed to Framingham, and continued there until March, 1844. He then removed to Dudley, and from that place he came to Concord, as pastor of the Universalist Society. In May, 1848, he settled in Ludlow, Vt., and remained two years as pastor of the Universalist Church. In April, 1850, he was settled in Chester, Vt., for three years; thence he removed to Rockland, Maine, in October, 1853, and is now settled over the First Universalist Church of that town.

He was twice married; first, May 21, 1846, to Miss Maria T Barnard, of Hartford, Ct.; she died without issue, in Chester, Vt., May 15, 1852. He was married again, June 29, 1854, to Miss Candace L. Fullam, of Ludlow, Vt.

While Bro. Skinner presided over our Lodge it was just beginning to emerge from a long slumber, and very little was done in the way of making Masons; his attention being devoted chiefly to reviving old and sleepy ones, and exemplifying the work. He is a member of Aurora Lodge, Rockland, Maine. — *Sketch of Corinthian Lodge, Concord, by Louis A. Surette, 1859.*

Brother Skinner was a member of Middlesex Lodge during five years. He was its Master in 1843 and 1844. He received the Chapter Degrees in St. Andrew's Royal Arch Chapter, Boston, in 1843. He is now a member of Waterville Lodge, No. 33, of Waterville, Maine, and has been its Chaplain about three years. He is preparing a History of Waterville Lodge, which completed its first half century in 1870. This Lodge was formed immediately after the erection of the District of Maine into a separate State.

He was settled in Nashua, N. H., for nearly three years; about two years from January, 1864, in St. Albans, Vt.; and about two years from December, 1865, in Malone, N. Y. He was one of the editors of the "Christian Repository," in Montpelier, Vt., for one year. During the past four years he has had charge of a parish in Waterville, Me.

He has published some discourses in pamphlets, and written for newspapers. The "Universalist Quarterly Review," from 1854 to 1870, contains some of his labored writings. He has edited "The Universalist Register and Almanac" for 1871, 1872, 1873, 1874. The Honorary Degree of Master of Arts was conferred on him by Colby University, Waterville, July 26, 1872. He has taken much interest in public schools, and devoted much of his time to their superintendence.

RT. REV. GEORGE MAXWELL RANDALL, D.D., Boston.

*Episcopalian.*

1846, 1847.

REV. AND R.W. BRO. GEORGE M. RANDALL was born in the town of Warren, Rhode Island, on the 23d of November, 1810, and is a graduate of Brown University, of the class of 1835. He graduated at the General Theological Seminary of the Protestant Episcopal Church, in New York city, in 1838, and during that year took charge of the Parish of the Church of the Ascension, Fall River, Mass. He removed to Boston in May, 1844, to take the rectorship of the Church of the Messiah, in which he has continued to the present time. He was made a Mason in Washington Lodge, No. 3, at Warren, R. I., in 1845, and received the Chapter Degrees in the same town the following year. He was Chaplain of the Grand



Sincerely yours,  
Geo. H. Rana.

He was twice married; first May 21, 1846, to Miss Maria F. Leitch, of Hartford, Ct.; she died with child issue, in Chester, Vt., May 15, 1852. He was married again, June 29, 1854, to Miss Catherine E. Felt, of Ludlow, Vt.

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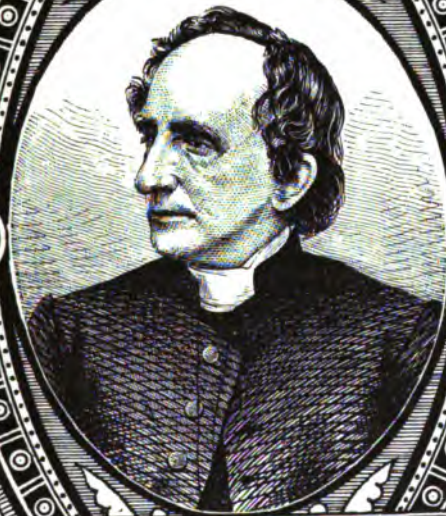
RT. REV. GEORGE MAXWELL RANDALL, D.D., Boston.

*Episcopalian.*

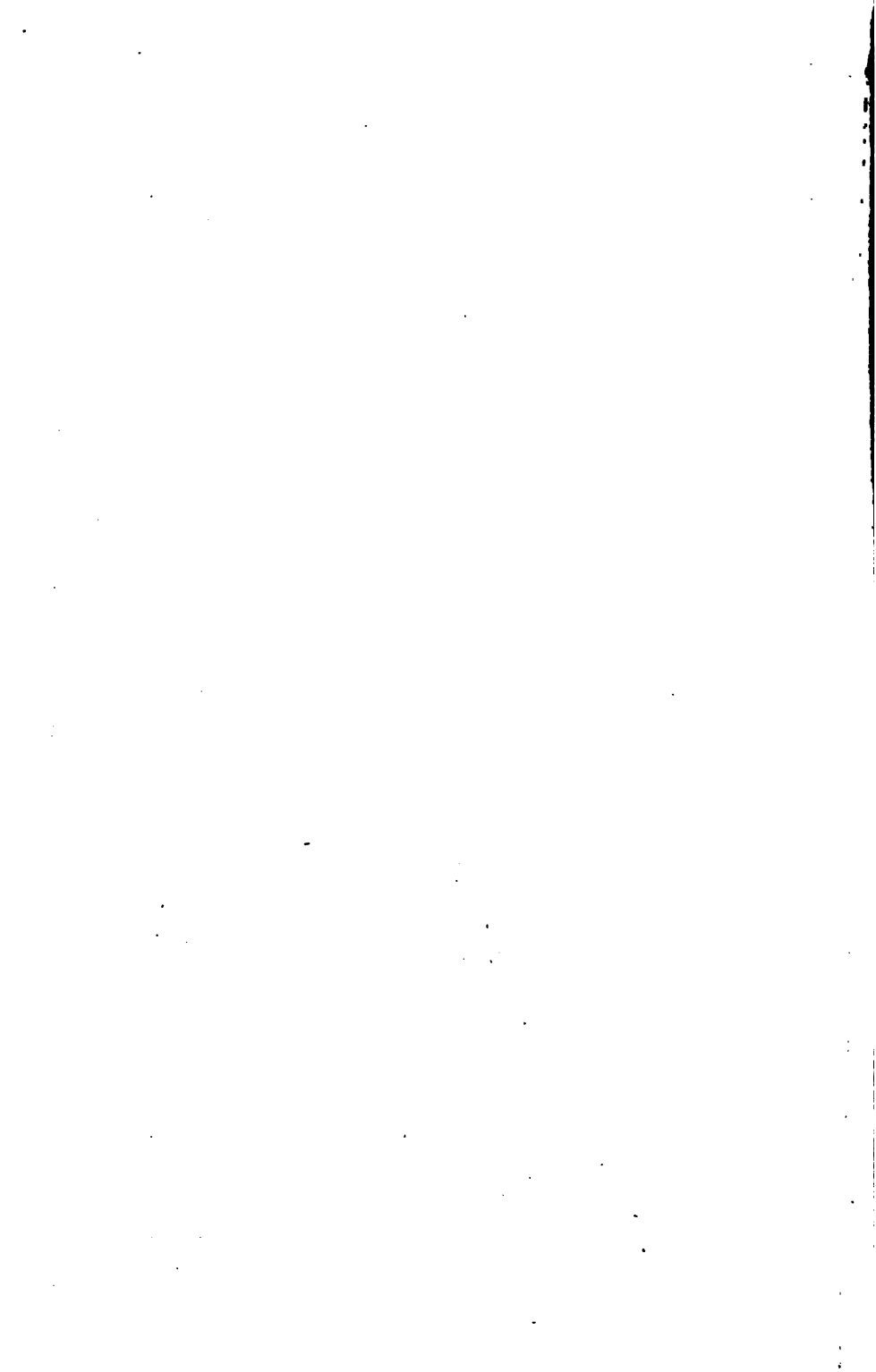
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Sincerely yours,  
Geo. M. Randall



Lodge of Massachusetts in 1846; District Deputy Grand Master of the First District in 1848; Deputy Grand Master in 1849, 1850 and 1851; and Grand Master in 1852, 1853 and 1854. He was admitted a member of Columbian Lodge, and acted as their Junior Chaplain in 1852 and 1853. He has been their orator on several occasions. He is a ready and eloquent speaker, and his addresses before the Lodge, and also before the Grand Lodge, in his capacity of Grand Master, have commanded the undivided attention of all who heard them. His administration as Grand Master was highly successful. — *History of Columbian Lodge, 1855.*

The following letter, written, by request, by Mrs. Morse, daughter of Bishop Randall, appears most appropriately in this connection, and will be read with great interest by Masons, as it shows the great attachment he had for their institution: —

BOSTON, Dec., 1873.

JOHN T. HEARD, ESQ. :—

MY DEAR SIR, — In compliance with your request, I very gladly furnish you with extracts from some of the many obituary notices of my dear father. I do not know that I was ever *taught* to respect Masonry, but I have always entertained the greatest reverence for the Order. Among my earliest recollections at home, and at the home of each grandfather, was the "Free Mason's Magazine;" to this book seemed to be attached a great dignity. The regard for it may have been in a measure inherited from my father, for I see in the letter written to Mr. Gregory, in acknowledgment of the invitation to attend the banquet given in honor of Mr. Moore, he writes, "In my boyhood, I read the 'Masonic Mirror,' to which my father was a subscriber. My boyish curiosity was not a little exercised in endeavoring to decipher the hieroglyphical characters which ornamented the name of the paper. My father being a Mason, I early learned to respect those who occupied prominent positions in the Fraternity."

My father must have been a good Mason before he joined the Craft. When he entered college, it was with the intention of following his father's profession, that of a lawyer. During his senior year came that political outbreak, in which, for a time, the Anti-Masons gained the ascendancy. Grandfather Randall was then Judge in the Supreme Court of Rhode Island, and being a high and conscientious Mason, lost, for a while, his position. This injustice to so learned and honest a man caused my father to reflect, which reflection resulted in his studying for the ministry. The property belonging to the Warren Lodge was at this time placed in the hands of my maternal grandfather for safety. My father's affection for Masonry, and for his Masonic brethren, he showed in many ways. When to his care was entrusted the lock of General Washington's hair, he seemed to feel the greatest anxiety for its safety; and never for an hour, while it was under his roof, did he permit his house to be unoccupied. His orders were, in case of an emergency, to let that urn be the first care.

Although his duties were so multitudinous that he is said to have accomplished the work of three men, he always found time to attend the Lodge; and at the time of his death he was under an engagement to deliver a Masonic address. For several years past I think he has on St. John's Day (the Masonic holiday, or gala-day he used to call it) delivered an oration. I am under the impression that last year it was in New Mexico. His several Masonic addresses here I presume you are more familiar with than I am. Twenty-two years ago (May 10, 1852) he, being Grand Master, introduced Kossuth to the Grand Lodge. The address on that occasion is the oldest Masonic address of his I know of in print. Then follow many. Among them is an Address delivered on the celebration of the Centennial Anniversary of St. John's Lodge No. 2, in Providence, R. I., St. John's Day, 1857; an Address delivered before the DeMolay and Virginia Encampments, June 24, 1858; another at the Celebration of the Centennial Anniversary of St. John's Lodge No. 6, at Norfolk, Conn., etc. Through the courtesy of Rev. Sydney Deane, Master of the Lodge in which my father took his first degrees, I have learned the following facts, which I will copy:—

“Your honored father, George Maxwell Randall, was raised to the sublime Degree of a Master Mason in Washington Lodge, Warren, Rhode Island, Aug. 11, 1845. The usual fee was paid by him, and deposited with the Treasurer of the Lodge, after which it was unanimously voted, that a sum equal to the amount of the fee be presented to Bro. George M. Randall, ‘he being the son of a Master Mason.’ In 1850, Aug. 24th, 25th, and 31st, he received the Degrees of Chapter Masonry, being exalted to the Royal Arch on the latter named day. He retained his relation to both the Lodge and the Chapter until his death.

“On the 24th of April, 1866, being in town, he requested that he might meet his brethren in Lodge, and the record shows a large attendance. The scope and spirit of the address are fresh in the minds of the brethren who heard it, even to this day, such was its character.

“He commenced his address by expressing his deep attachment to the Lodge, and the love he had for its members. He spoke of the interest and pleasure he had experienced by the repeated examinations of the old record-books, and impressed upon them the importance of preserving them.

“The topic treated was the *work* which God had assigned them to do. The subject was divided into the following subdivisions: first, our duty as *Christians*; second, our duty as *Masons*; third, our duty as *heads of families*; and, fourth, our duty as *citizens*.

“This address was particularly affecting in some of its portions. He announced his determination to live and die connected with the Lodge, hallowed to him by so many associations, and said if a son of his lived to attain the age of twenty-one years, and was found worthy to be made a

Mason, he hoped he would be made a Mason in this Lodge, because it was *home*. He wanted his son to read the old records, which had given him so much pleasure, and which contained so much of the *active life of his family*. He spoke of his going away, and his impression that he should not meet the assembled brethren again, desiring to impress them with the importance of fulfilling all the duties of life. This impression was prophetic, for he never met with them again. The address was impressive, and affected the members present profoundly. The records further show, that, Sept. 30, 1878, the Master announced the sorrowful tidings of the death of our worthy Brother, the late Bishop of Colorado, Bro. Geo. M. Randall, etc., etc.

“Nov. 4, 1878. A Special Communication of the Lodge was held for the purpose of holding a memorial service for our late Bro. M.W.G.M. Geo. M. Randall; all the officers of the Lodge and a large number of the Brethren were present. The Master announced the object of the Special Communication, pronounced a eulogy, and the impressive burial service of the Order was performed, and the sacred scroll deposited. It was a solemn and impressive service. This closes the record, with the addition of the fact, that the Brethren of the Lodge, with the officers, desired to bury their beloved Brother with the usual public rites of the Order, but learned that the Brethren in Boston and Colorado had performed the sad services.”

If I have not trespassed already too much upon your time will you allow me, in behalf of my mother, to thank members of the Columbian Lodge for the beautiful tribute they paid to the memory of my sainted father. We have received many touching acknowledgments in various forms, but none do we prize more highly than the resolutions lately received from the Lodge of his adoption.

Respectfully yours,

SERAPHINE R. MORSE.

The Rt. Rev. George Maxwell Randall, D.D., whose death in the very height of his usefulness and success the Church mourns, was son of Judge Randall. He was born in Warren, R. I., in 1810, and graduated at Brown University in 1835. His first charge as a clergyman of the Church was that of the Ascension, Fall River. He afterwards removed to Boston, and became rector of the Church of the Messiah, then worshipping in Redman Hall. Here he remained for twenty-one years. He took a prominent part in the affairs of the Church in Massachusetts, and exerted a wide influence. He was for some time editor of the “Christian Witness,” and was several times chosen Deputy to the General Convention. In the years 1862 and 1865 he was elected Secretary of the House of Clerical and Lay Deputies. Several of the productions of his pen have become extensively known, while that one little Tract, “Why I am a Churchman,” has deservedly assumed a permanent place in our controversial literature. He was consecrated Missionary Bishop of Colorado,

with jurisdiction in Montana, Idaho, and Wyoming, in Trinity Church, Boston, Dec. 28, 1865. In that field his labors were truly Herculean. He never shrank from a duty, and points the most distant and difficult of access were reached in the face of obstacles which would have appalled a less ardent Missionary of the Cross, while Jarvis Hall and Wolfe Hall will remain monuments of his industry and devotion.

The following tribute is from the pen of a prominent New England clergyman:—

“*IN MEMORIAM.*—He hath fought a good fight. He hath kept the faith.

“The Rt. Rev. George Maxwell Randall is to be counted henceforth among ‘the glorious company of the apostles,’ and few accomplish the work of an apostle better than he hath done. He magnified his office grandly; by a devotion to his ministry that never knew abatement; by a fearlessness that shunned no danger; by a steadfastness that never faltered; by a self-sacrifice that reckoned no cost; by indomitable energy; by singular wisdom,—and by a oneness of aim for Christ and Christ’s Church and Christ’s children that has not often been our privilege to witness. We have never known a clergyman that carried the Bible in his hand so constantly as Bishop Randall did—not ostentatiously, so much as that all his time should be profitably spent. His readiness, and clearness, and logicalness, and fervor, and efficiency in debate, were remarkable; and the attention of an audience never flagged when he was on the floor of the Convention, on the platform in a public meeting, or in the pulpit in God’s house.

“The bishop’s economy was remarkable, and yet he was no niggard in the household or the Church. As a pleader to elicit the charities of the Church, he was (may we say?) unequalled; but all that he obtained he used successfully for the enlargement and maintenance of the kingdom of our Lord. His tract on the Church has, probably, made thousands of good churchmen throughout all the United States. Exemplary as a father, loving as a husband, true as a friend, mighty in word and work as a bishop, and as a Christian devout, George M. Randall leaves behind him memories richer than rubies, memories fragrant with the atmosphere of Paradise.

S. B. B.”

The above article is from a Church newspaper, and was written by Rev. Samuel B. Babcock, D.D., of Dedham, who was a strong personal friend of the Bishop. Dr. Babcock deceased only a few weeks after this tribute to his friend.

At the communion service of the bishops, in Grace Church, New York, Oct. 24, 1873, Bishop Clarkson addressed the bishops as follows:—

“Our revered and beloved father, the venerable Presiding Bishop, has requested me to add to the solemn service of to-day, a few remarks concerning our dear departed brother, the late Missionary Bishop of Colorado.

“It was just eight years ago this very day, I believe, the 24th of October, that he was chosen by the General Convention, to the high office whose various, delicate, and arduous duties he discharged with so much wisdom, so much fidelity, and so much single-mindedness.

“I think we may safely say that the Church, in all her history since the days of

St. Paul, can point to but few episcopates of eight years' length, in which so much was so thoroughly accomplished.

"By a fervency, earnestness and industry, rarely ever seen among men, Bishop Randall wrote, *yes, engraved permanently*, the splendid record of a *full lifetime*, in a little more than the space that men usually take to arrange and perfect their plans of work.

"When he took possession of his missionary jurisdiction, it was an entirely new, and, except to adventurous gold-hunters, an almost unknown country; but no gold-hunter ever went to Colorado with more faith and with more enthusiasm to gather precious ores, than did her first great-hearted bishop on his sublime mission, to scatter and deliver there the still more precious treasures of the Gospel and the Church.

"These men, dreadfully in earnest in behalf of earthly riches, all on fire with the passion for sudden wealth, saw in him a man who was just as much in earnest after the better riches of the world to come — a man, all aflame 'with celestial fire,' and they yielded to him what Christian earnestness always compels from men, — respect, admiration, confidence, and a following. And so the Church in the East saw in him a man who was thoroughly and intensely in earnest, and, therefore, means without stint poured itself out to aid him; and churches and institutions, and parishes and clergymen grew up around him, and gathered about him, as if by the operation of the fabled lamp of Oriental story.

"It is remarkable how true is the measurement that the public takes of a man whose work is done, as it were, in its right, and how easily and invariably it detects the sham from the real, and how readily it discriminates between the true-hearted and the mere make-believe.

"And if ever there was a judgment that was universal of a man, when the grave had closed over him, and his work had ended, it is the judgment that is to-day everywhere rendered of Bishop Randall, to wit: 'Here was a man whose heart was in his work.' No life was ever a better illustration of St. Paul's fine sentence, 'And whatsoever ye do, do it *heartily* as unto the Lord.'

"Whether he was preaching the Gospel of Christ in the wayside school-house, or talking to the Church's children in his diocesan schools, or pleading for his jurisdiction in some palatial eastern church, or explaining the Church's customs and her services to some stage-ride companion in his long and weary journeys, he was the same earnest, hearty, fervent, real man, 'and by this, he conquered' everywhere and always.

"We read about, and talk about, the martyrs of the Church in early days, and in Reformation times, and in heathen lands of our own age, and give them credit and glory, and canonize them; but here was a bishop who was as truly a martyr to work and to duty, for Christ's sake and the Church's as any holy man of the past ever was for truth and for the faith.

"Not Ignatius among the lions, nor Polycarp in the fires, nor Pattenon amid the savages, yielded up their very lives with a sublimer heroism than did the noble-souled bishop, whose translation to rest and peace we now commemorate. Yes, if it be true, that throughout eternity there shall glow upon the martyr's brow the most lustrous crown, then may we be sure that one who so untiringly labored for Christ, and who so evidently died for Christ's work, has, indeed, gone to an

exceeding rich reward. And though we believe that it was the unremitting and the overwhelming work, and the necessity for it, that brought him to his grave, we do not, we dare not, speak of his death, as if it were, in any sense, a needless or an unnatural sacrifice. By no means. Why should not men die in and for the work of the Church?

"Is it not better, as a good bishop once said, 'to wear out, than to rust out,' in the service of the Lord Jesus Christ? Of what account, in the measurements of eternity, can be the few short years of a little lifetime, that men who are solemnly consecrated to God's work, may save and spare by lives of ease and care-taking? Humanly speaking, if he had not crowded the toils and the achievements and the anxieties that might fairly have covered and glorified an episcopate of a quarter of a century, into one of less than one-third that duration, Bishop Randall might have lived fifteen or twenty years longer; but Bishop Randall, in his grave to-day, is more to be envied, yea, a greater blessing to the Church, in his example, than if he had lived longer, and had been less devoted, less unselfish, and less laborious.

"What does the Church more need this day, to inspire with enthusiasm and to arouse with activity the young men who are putting on the armor of the Lord's anointed host, than the glorious record of just such a life and just such a death as this was, — the striking and splendid figure of one who absolutely was content 'to know nothing but Christ and him crucified,' — who, literally, was willing and able 'to spend and to be spent' for the glory of God and the souls of men?

"Nor was it merely for his earnestness and his industry that the memory of our beloved brother is to be revered. All the kindlier traits of our nature were beautifully exhibited in his cheerful, happy, and genial life. He was positive without being harsh, firm without being inconsiderate, and holy without the shadow of cant. Indeed, it is very seldom that a human life presents such a combination of excellent and admirable qualities. He was well-grounded and well-furnished as a theologian; effective as a preacher; wise as an administrator; and patient as a master-builder.

"And when to all these qualities there was added that indomitable energy, with that unwearied zeal of which we have spoken, it is no marvel that his short episcopate was so brilliant in its achievements, and so highly blessed to his diocese and to the Church.

"I remember very well how he himself felt, and what he said, for we were on terms of closest intimacy, when the announcement came to him, eight years ago to-day, that the bishops had chosen him to carry the Church's banner to the Rocky Mountains. I remember also what other good people said then, 'That he was too old to be transplanted,' that his life amid the culture and elegancies of Boston was no fit preparation for 'journeys in the wilderness, and for frontier fare and roughness.' But in this, as in a thousand instances like it, how does the whole after-history show that it was indeed the work and the choice of the Holy Ghost, and not the work and choice of men like ourselves!

"For what man with the dew of his youth yet upon him, and with the warm blood of early maturity yet coursing through his veins, could have endured fatigue more bravely, or would have laid out, and carried out larger plans of travel and of toil? And what man, even to the manor born, could have fitted in more evenly and smoothly to the new life of the border land?



"It is a happy fact that the Church has need of all kinds of labor, and of all kinds of laborers; and it is a happy thought also, that when a man has really 'the root of the matter in him,' the entire consecration of his whole nature and being to the service of God, that he is hardly ever misplaced; and that whenever God calls him, he can find the ways and the means to glorify him, and to benefit his fellow-men.

"And so is it true that no man is ever *necessary* for the work of the church, that however great may be the gap made in the ranks by the fall of some brave and strong and great soldier of Christ, the Lord's reserve force is always sufficient for the needs of his Church.

"Let us not despair then, even of worthily filling, under the Spirit's guidance, the vacancy we now deplore. And let us all, dear fathers and brethren, pray to-day for a more complete consecration of ourselves to the blessed and awful work of rulership in God's house.

"The day for the rendering of our account cannot be far off; and must be very near to some of us. Bishop Randall was the fifth of our number that has been called away since we met in Baltimore two years ago; one-tenth of the whole stricken from the roll in this little while. May the Great Shepherd and Bishop of Souls fit and prepare us for the change that must soon come to us all, and happy shall we be, in that solemn hour, if it can be as truly said of us, as we can say to-day of dear Bishop Randall, 'He loved his work, and did it well, and was faithful to the end.'"

#### THE TRIUMPH OF FAITH.

*A Sermon in Loving Memory of the Right Reverend Father in God, George Maxwell Randall, D.D., Bishop of Colorado, who entered into rest, September 28, 1873, the Eve of All Angels, preached in St. John's Church, Denver, Sunday morning, October 19, 1873, by the Rev. Walter H. Moore.*

#### IN FIDE ET IN DEO.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. — *Ep. to the Hebrews, xi. 8.*

. . . . . To the long line of the Church's saints, apostles, confessors, martyrs, who have set bright examples of self-consecration, and illustrated in their lives the triumph of faith, the name of GEORGE MAXWELL RANDALL has been added. Our bishop has gone to join the glorious company of the apostles in paradise. He has finished his course, and now rests from his labors. In the rest which remaineth to the people of God he prays effectually and fervently for the work which he loved so well, and for which he gave his life.

The funeral train, which moved from these plains to his distant burial-place upon the Atlantic coast, seemed to be borne upon a wave of sorrow which swept over the church from the mountains to the sea. Yet, though hearts were heavy, and tears fell fast, and anxious forebodings overcast the future, that solemn pageant seemed a triumphal procession. We forgot, for the while, the sense of our own

loss, as our souls swelled in thanksgiving to God for that bright example. We laid our warrior to rest with almost joyful pride, that, having proved himself a valiant soldier of the cross, he had fallen as his chivalric soul would wish to die,— at the front, with sword drawn, with harness on, and face to the foe. Well then do we take up the inspired chant and sing, in the face of death, "Though he were dead, yet shall he live." Where is thy sting, O death; where, O grave, thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ.

Eight years ago the General Convention of the Church elected Dr. Randall to the Missionary Episcopate of Colorado. That call was to him a terrible voice summoning him to leave his home, his kindred, his father's house, to go to the distant West. This frontier was then an unknown land. The work of the Church was scarcely begun. It was uninviting, difficult and dangerous. At a time of life when most men begin to think of rest and retirement, when they look to feel the approach of age, and seek to make provision for declining years, he was called to a task from which a young man, in the flower and vigor of his strength, might well have shrunk. It seemed cruel to send him to such a distant and hard field. We could not believe that he would accept the burden. But the Church knew the man better than we thought. He had served her faithfully and effectually through many years of active and laborious work. She knew his vast executive ability, his indomitable strength of purpose, his unflagging zeal, his restless energy and seemingly exhaustless capacity for work. She singled him out for the heavy burden of a Missionary Episcopate, as the man of all others who could lay the foundations of Christ's kingdom broad and deep in this growing and mighty West. That call was to him as the call of God to Abraham. He suffered the same trial of his faith. He had lived his whole life in New England. Born and brought up in Rhode Island, his first parish was in the neighboring State, within eight miles of his native town. Soon he was summoned to a wider sphere in the City of Boston. There, in that city which he loved so well, he lived and labored as a parish priest for two and twenty years. His heart was knit to his people in those sacred ties of the pastoral relation. He was their father; they his children. He had baptized them and their children. He had been with them in joy, and shared in that grief in which a stranger may not intermeddle. His home was among them. His family was about him. The love of his people, the deep esteem of the community, the warm regard of his bishop and brethren in the priesthood, anchored him to that spot where the best and greater portion of his life had been spent. Suddenly, unexpectedly, he was called to leave all this, to uproot those firmly bound ties, and to exchange his peaceful, happy home-life for the trials, and harassing anxieties, and homeless wanderings, of a Missionary Bishop. Who can doubt that for the moment he was staggered and hesitating? He was a man. He could not easily sunder relations which were dear to him. He loved his dear ones with all the love of his great heart. He clung to them with all the fondness of his unselfish nature. His spirit quaked at the sacrifice which he must make. Yet, if it was clearly his duty, he could not hesitate. But let him be convinced that it was the voice of God calling him to this trial, and he would go forth to death if need be. It may not be that the workings of his heart should be rudely exposed to view. This great struggle was known only to himself and to God. We may

not seek to know through what experiences of God's mercy and grace he came to see his duty. Still I may be pardoned if, with filial love and reverent heart, I lift the veil for a moment and show to you, his people, whom he bore in his heart before God, something of the trial which preceded that triumph of faith.

Thus he writes in his journal, a month after his election: "The great question of the acceptance of the Missionary Episcopate has borne heavily upon my mind — more and more heavily — from the moment of its first announcement. It has caused me to be deeply depressed. I have sought the divine direction. I have tried to look to God for the manifestation of his will, that the way of duty may be made plain to me. The feelings of my family, those who are nearest and dearest to me; the expressions of my parishioners; the manifestations made by my clerical brethren; the opinions and wishes expressed by persons within and without our communion, which need not be put upon record; the conflicting judgments of individuals; the representations of the greatness; the difficulties and dangers of the field; my physical condition; my age; the great change in life which it must involve; the state of things in my parish, never so promising; my situation in Boston, never so happy, — all these bear with a great weight upon me. Yet, in all the excuses which I attempt for declining this unanimous call of the Church, I find them centering at last in what is simply a matter of selfishness. This conflict has been severe. Shall I go? Is it a call of God? If it be, can I, dare I resist? The time draws near when I must decide. With my dear ones I kneeled down and prayed; and, when we rose from our knees, acting, as I trust under the impulse and direction of the Holy Ghost, I then and there decided to accept. May God bless that decision to his glory, and give me the help of his grace, that I may do the duty to his acceptance in extending his cause and kingdom for the salvation of souls in Christ."

And again, upon the day of his consecration, he writes: "The cross of the mitre seemed heavy indeed to-day. It was my weakness and selfishness that made it so. I thought too much of the sacrifice I was to make, and too little of the glory of doing God's will, by obeying his call. I was almost crushed by the act that translated me from a Presbyter to a bishop. . . . But God's grace is all-sufficient for me. In him is my strength, in Christ is my trust. I can do all things, and endure all things, and accomplish all things, with his presence and blessing; and so I now take the staff and go forward in fear and faith."

He felt the need of such master-building so pressingly that he gave freely of his love, his energies, his private means, his life itself. It was an *entire* self-abnegation. His unvarying reply to all entreaties to spare himself, was, "After I have done all that can be done, I shall be laying foundations only." We need not speak of the self-denial and economy which he used in order to spare the more of his own means to the Church's interests. He would not have it known. Suffer it to be in secret until the Lord shall declare it openly.

I cannot trust myself to speak of the strong love and kindly affections which characterized his private life. Men thought him cold, and unsympathizing; but how little they knew him. They knew nothing of that deep and strongly rushing tide of sympathizing and affectionate feeling which wore deep channels in his heart. He was not a man to wear his heart upon his sleeve; but they who were near enough to him to see the quivering lip and tear-stained eye knew that a great

soul expanded itself in generous and kindly affection. We may know that this was so, by the constant affection which he bore to his distant friends and to the scenes of his boyhood. He seemed to live two lives. He was a thorough Western man. He loved the West. He was identified with its interests; he labored to build it up; he was enthusiastic in its praises; he revelled in the rejuvenation which his life in it had brought to him. Yet, deep down, under all that, was his love of his native hills and the sounding sea; of his kindred; of his father's home. He loved to revisit those scenes. He hastened in pious pilgrimage to stand in prayerful memory over the graves of his father and mother. He would say at times that, when he became too old and feeble for active work he would return to his native village, and end his days among his dear ones, in the house where his parents lived for sixty years of wedded happiness, and there be laid to rest in the sacred ground where slept his loved ones gone before.

But it was not for him to realize this fond anticipation. It was hardly possible to think of Bishop Randall as inactive and superannuated. Such restless, energetic natures wear out; they seldom rust out. And so it was with him. The heavy burden which the Church lays upon her Missionary Bishops broke him down. His powers, constantly strained to the utmost tension, snapped, and he fell. He was sent to build up waste places, to plant the Church, to preach the Gospel, to tell dying men the wondrous story of the cross, to show that the Church kept pace with the aggressive movements of civilization. . . .

The varied interests of his diocese, his immense correspondence, the business perplexities incident to his office, the wants and sorrows and condition of his own parishioners, all received his prompt and intelligent attention. Quick in decision and resolute of purpose, he met them all with ready solution. It is wonderful to see the exactness of his accounts and records; how down to the day when he laid aside his pen forever, every letter is answered, every dollar received or expended recorded, and every act of his ministry registered. For years he seemed to have set his house in order at the close of each day, lest the angel of death should find him unprepared; and now that he has passed to his place in the church in paradise, his works shall follow him and proclaim with trumpet tongue the wisdom and devotion of his administration, and his children in the Lord shall rise up to call him blessed. . . .

In the close of this good man's life, we caught the certainty of his everlasting glory in the radiance which streamed from his triumphant labors upon his dying head; and as with parting breath he gave his dear ones blessing, we felt that it was the earnest of that blessing which the Lord, the righteous judge, shall one day pronounce upon that faithful servant. He has entered into his rest. The wail of sorrow which burst from the whole church when these heavy tidings smote upon the bereaved hearts, was exchanged for the note of triumphant faith, as we bore him proudly to his grave. The Church which weeps for her own loss, rejoices for his gain, and sends up to the ear of her Divine Lord, the prayer of faith, "Lord Jesus, grant him rest, and let thy perpetual light shine upon him."—*Denver Press*.

GEORGE M. RANDALL, D.D.

*Death of the Protestant Episcopal Bishop of Colorado.*

A great and good man has gone. A pure and noble spirit has departed to Him who gave it. Full of years and of honors; beloved by his people; respected by the world; in the midst of a successful Christian and educational work, there has fallen in this city one who has taken a leading part in moulding the culture and civilization of this whole Rocky Mountain region, and whose power and influence will leave an indelible imprint upon its immediate as well as its remotest future.

Having been chosen Missionary Bishop to Colorado, Bishop Randall arrived in the territory in June, 1866; making the journey across the plains in a stage-coach. He came, as a pioneer, to lay the foundation of the Protestant Episcopal Church in the Rocky Mountains, and to identify it with the growth and civilization of Colorado. . . .

The bishop's labors were unceasing; he travelled annually over his entire diocese; from Silver City, eight hundred miles to the southwest, on the farthest borders of New Mexico, to the outposts of the Wind River valley, five hundred miles northward, he journeyed each season, enduring hardships, encountering dangers, suffering deprivations, preaching the Gospel of Christ, establishing schools and churches, and performing the various sacred duties of his high office. Never was there a more faithful, untiring, devoted worker; seldom has such labor been more visibly or abundantly rewarded.

In the midst of this great work Bishop Randall has fallen. The Master, whom he loved so well, and in whose service he spent his life, has at last called him home to his house of many mansions. It became evident, some months ago, that he was giving way under his burden of duties. At the end of the last Lenten season, whose services he conducted as rector of this parish, he was much enfeebled. Easter was hardly past, however, when he started southward, going as far as Silver City, New Mexico, and performing an arduous journey of over fifteen hundred miles—mostly by stage-coach—in about seven weeks. Returning to Denver his physical health was evidently improved; but his vital energies had suffered from overwork and want of rest. The Commencement Exercises of Wolfe and Jarvis Halls immediately occupied his time; and were followed by a tiresome and exhaustive trip through Wyoming. Again returning to Denver, he resumed his many duties with that tireless energy for which he was so noted.

In summing up the life and character of Bishop Randall we may premise by saying that no estimate can be placed upon the value of his services in behalf of the Protestant Episcopal Church; of Christianity; of education, and of the well-being of society. He was a pioneer in the highest sense of the word, and possessed all the qualifications which fitted him for the task which was devolved upon him. He has laid in this Rocky-mountain country the broad foundations of the Church, upon which, with God's help, those who come after him must build. He was possessed of a liberal mind, which he had trained by years of close study and application. He was an excellent elocutionist, and had most of the qualities of a first-class orator. In his sermons he used the purest and choicest English, many of his productions being models of rhetorical finish. He was a close reasoner; and enjoyed in a high degree that quality which enabled him to place a proposition

before his readers in the clearest possible manner. As an able, learned and eloquent divine, he had few equals. His sermons were always practical; and he could expound the Christian truth in a manner that at once won the heart and convinced the understanding. He presented Christianity, not as a complex and confusing series of theological dogmas, but as a system of truth a compliance with which made men happier, better, nobler, and gave assurance of a life hereafter. "Religion is a life," he was wont to say, to those who sought him for counsel and advice. Were there more who could preach and teach the truth as Bishop Randall did, there would be fewer unbelievers and less wickedness in the world. To these excellences of mind and method Bishop Randall added those of an exact and far-seeing business man. Herein lay much of the success he achieved. In his social intercourse he was cordial and friendly. His conversation was always entertaining and instructive. His habits were strictly temperate in every particular. He indulged in but one excess — work.

Such is a brief and imperfect sketch of the life of Bishop Randall. It is not difficult to class him among those whose names live after them, and whose services exercise a never-failing influence upon human affairs. He was one of those efficient, quiet workers, who stamp their character upon their times, and become the sources from which flow those strong currents which direct the course of future events. With the growing civilization of the Rocky Mountains Bishop Randall has identified himself. He has aided in shaping our social, mental and Christian development. Others have built railways, developed mines, encouraged agriculture, created commerce, and given impetus to our material advancement. Bishop Randall has built churches, established schools, and set in progress those varied reforming and regenerating influences, without which society would become a wreck, and civilization a shame. We cannot judge of the greatness of his work by what we see about us. We must cast our eyes to the future, and estimate its far-reaching and broad-extending influence upon generations yet unborn. The West loves to honor its pioneers in every branch of the noble work which has fallen upon those who have settled upon its great plains and along its mountain slopes; and Colorado will always fondly remember those of her adopted sons whose services were spent in shaping her future, and in endowing her social and material life with those elements which give vigor and force and power to her civilization. Among these there will be no name more distinguished, no memory more revered than that of George M. Randall, the first bishop of Colorado. — *Denver News*.

I pressed him to take that needful rest he so much required, as all those who dearly loved him could see that he was overtaxing his mental and bodily powers. "No, no," was his quick reply. "There is too much to do, and no one but myself to do it. If I die, as you say, in discharge of my duty — well," — and he hesitated a moment and quietly added, "*I would rather wear out than rust out.*" — "But, bishop, would not a longer life be productive of greater usefulness?" He answered, "We do not know. It is enough that the labor is before me to do, and that God gives me strength to do it." No one, but those directly around him, could conceive of the continuous labor he was accustomed to perform daily; he never seemed to have an hour's cessation for rest. It was diocesan work. It was personal superintendence of the two large educational institutions founded and

kept alive by him. It was extended parish and missionary work, and it was an extended correspondence seldom equalled in amount by any business man in the country.

Those who knew him have often heard him remark, "I never leave a letter unanswered." And yet he was flooded with inquiries from all parts of the country. There were inquiries from the clergy, from attorneys, physicians, mechanics and farmers. Questions asked by invalids by the hundreds, and by those who wished to invest money or change their location. There seemed no end of the letters, and all expected a personal reply—and all received a reply. Any one acquainted with business can conceive of the infinite labor of such a correspondence, and of the hours it robbed the unselfish bishop of proper rest. Yet even here, crowded with work, which would drive to destruction an ordinary man, Bishop Randall would leave his desk and walk two miles to perform baptism for some poor woman's dying child, or attend the funeral of some nameless unfortunate who had come to the mountains in the vain hope of benefiting his health.

Every Sunday, for the last year of the bishop's rectorship in Denver, besides holding two full services in the parish of St. John's, he rode ten or twelve miles into the country, no matter what was the state of the weather, to hold missionary services at some station he had personally established. And yet for all this, though wearied and weak, as he naturally would be on Monday morning, he came into the dining-hall, at the first stroke of the bell, with that quick, elastic step so familiar to all who knew him, noticing every one, and with kindly words and glances sending life and vigor into the hearts of all assembled. His presence was always cheering, although sick and wearied, as he considered it his duty not to check the life of others by his sufferings, but to rouse cheerfulness and personal enjoyment, even if he himself were afflicted in body and mind. Bishop Randall thought not of self, but lived a bright example of the power of Christ's Gospel, showing the blessed spirit of charity in every act of his daily life. Thus endeared to all with whom he came in contact, by a gentle sympathy carried to a point which was very remarkable, his personal influence was greater than that of any other man in the territory of Colorado.

It has been truthfully said that no funeral procession ever passed through the city of Denver, which called forth so many tears and sad looks from the spectators who lined the streets.

A touching incident preceded his final loss of consciousness on the Friday before his death. As his faithful wife knelt at his bedside, offering up her silent, though earnest petitions for him she loved so dearly, he placed his hands upon her head and with eyes turned heavenward gave her the Apostolic benediction. It was the last act of his episcopal authority, and that act to call down blessings upon the head of her who was soon to be left a sorrowing widow. — *Written by a clergyman of Colorado.*

*To the editors of the Standard of the Cross:—*

In the sudden bereavement which has fallen upon the Church in the death of the Bishop of Colorado, the first thought of all interested in that field is, Where shall be found a worthy successor?

It is needless to eulogize our departed father in God. His works are a sufficient eulogy, and a fitting monument. "He being dead yet speaketh."

To those who knew him in his Western work, there are many thoughts which can find for themselves no fitting utterance. And yet one can hardly forbear expressing, in fragmentary and disconnected form though it be, some reflections upon his more distinguishable traits of character.

There is perhaps no phrase that expresses his character so well as that of St. Paul, "Not slothful in business, *fervent in spirit*, serving the Lord." He was not a man of extreme sensibilities, but perhaps the world never saw — certainly the American Church has never seen — a man of such intense fervency of spirit. He was literally consumed in the zeal of his heart, and of him we may echo the words of the Psalmist, "The zeal of thine house hath eaten me." It was perceptible in everything that he did. In his daily conversations, in his business, at his meals — everywhere, one could not but be impressed with the fact that he was completely absorbed in his work.

Such natures as his, when they are aroused, are the very hottest and full of spirit to the nature of the work before them.

He could tolerate in his clergy any fault but slothfulness. He was not given to interfere with their modes and customs of work so long as they worked with earnestness and zeal. And by his own example he inspired them with that enthusiasm which is so contagious in that country. It was impossible for any one of them to say or even to feel that he required too much of them; that they worked too hard or overtasked themselves, with his example before them. For no man could do more than he did. He was impatient even of the time necessary to go from one point to another.

But now that it has pleased the Great Bishop to call him to that rest prepared for the people of God, the Church may perceive what he in his life would never allow, that he was overworked. As I write I can see the quiet smile with which he would meet any question that he was doing too much; and we all remember in those accounts of his in the Church papers of his long journeys, the frequency of such words as "the bishop returned much refreshed by his journey of sixteen hundred miles." But we who saw him day by day could perceive the fact that he was overworked. His will would not allow him to give way, and there was no falling off from year to year in the amount of work done; there would have been a yearly increase if it had been possible to get more than twenty-four hours into each day. But all at once the machinery stopped, and the fervent spirit has entered into Paradise. Who can repress the pious aspiration that after such labor he may rest in peace?

Has not the Church a lesson to learn? Has she not a lesson to learn from "unregenerate humanity?" Do we not need a Society for the Prevention of Cruelty to Bishops? Rather, is not the Church forgetful that she is such a society? Let us hope that this immense tract, three hundred and thirty thousand square miles, may now be given in charge of at least two chief pastors. And let us not fear an inadequate support. The more numerous such demands become, the more freely are they met. And let there be no further occasion for the remark that the Church overworks her faithful servants.

S. J. F.



REV. STEPHEN LOVELL, BOSTON.

*Christian Baptist.*

1849, 1852, 1853, 1854.

His funeral occurred, at Boston, on the 8th of October, 1858. A small pamphlet was printed, in 1858, by John Wilson & Son, 22 School Street, Boston, containing "Funeral Address," by Rev. William R. Alger, and an "Obituary Notice," by R. W. Winslow Lewis, M.D.

The inscription of the Address and Notice is as follows:—

ADDRESS AT THE FUNERAL OF REV. STEPHEN LOVELL, WITH AN  
OBITUARY NOTICE OF THE SAME.

*This slight tribute of Love and Respect to their esteemed Companion, and Brother Sir Knight, the Rev. Stephen Lovell, is inscribed to St. Paul's Chapter of Royal Arch-Masons, and to the Boston Encampment of Knights Templars, by Companions and Sir Knights, Alger and Lewis.*

FUNERAL ADDRESS, BY WILLIAM R. ALGER.

We have met here, afflicted family of mourners, whose beloved head and stay has been removed; sorrowing Brotherhood of the Ancient Order whose society he so sacredly cherished; Companions lamenting a long-tried fellow-sojourner stricken down; Knights whose devotions he led, and whose peaceful warfare of the cross he joined in so long,— we have met here to pay the last tribute of humanity to the remains of a dear and honored friend now departed from us.

He has fallen in that battle in which all must, sooner or later, suffer defeat; and we can only gather around to look our last on his marble brow, pay our final offerings of love and respect, and plant the memorial sprigs of acacia upon our Brother's grave. As we gaze on the clay-cold form, which answers not our look; as busy recollection wanders through the bygone years, and revives a thousand buried scenes; as the funeral notes steal into our souls with their melancholy message of "dust to dust;" as we recognize that great doom of death which has fallen on him, but broods over us all,— we weep to think we shall not see his face again, nor walk in his fellowship on earth any more.

But let me speak no further such words as these; for by nature, and the spontaneous upwelling of our hearts, we all feel acutely enough the sad emotions and sombre side of the hour. It becomes the Christian minister rather to comfort and cheer up the mourners with victorious notes, than to sadden them by depressing suggestions.

And surely we have everything that there could be in such a case to console us, to give us resignation, and to fill us with the grateful trust that God doeth all things well. Our friend was not snatched away untimely, but in the maturity of his years, when he had drained the cup of experience of its manifold ingredients, and known all that earth had to offer. He had trod the heights and depths of its joys and griefs, tested its prizes, fathomed its disappointments, and achieved its

great end. He lived to see his children's children rise up to call him blessed. He had finished his mortal tasks. And, when prostration and pain fell to his lot, why should he linger? When he could fold his wasted hands on his bosom, and pray, "Father, now lettest thou thy servant depart in peace; for he hath drained his cup, and is no longer of service here," truly it was his merciful time to die. Who will not bow in resignation?

He was not summoned when unprepared; but he was quite ready to die. His whole life, devoted to the sublime ends of truth and virtue, charity and good-will among men, was an ample preparation for death; and he was ready. As he lay for so many slow, heavy days on that couch of suffering, to which it was the Father's will to confine him; as he looked back over his departed years,—no remembrance of wasted days and squandered talents disturbed him with melancholy regret; no desolate and blistering tract of dissipation rose upon his view to make him tremble and weep; no dark and lurid record of indulged vices, selfish luxury, careless sloth, cold inhumanity, secret crimes, appeared to scare his soul with guilty visions of remorse and terror. No; but industry, integrity, innocence, and religion, self-denial, and diligent ministering unto the poor, the sick and the sorrowful,—which had filled the measure of his abilities and the range of his opportunities,—gave him peace, and filled him with confidence to go and give in his account.

He was, therefore, not called unwillingly away; but he was desirous, nay, anxious, to die. During those last days, perhaps he repeated oftener than any other expression the familiar lines:—

" Fly swift around, ye wheels of time!  
And bring the welcome day."

And, the last time I saw him in life, no words falling from his emaciated and quivering lips touched me so much as these: "The light, the light! oh, when shall I lose myself in the blessed light of God?" Yet, with all this sanguine trust, there was no impatience. His frequent prayer was, "O Father, if it be possible, let this cup pass from me! nevertheless, not my will, but thine, be done." While he manifested that perfect love which casteth out fear, he also showed that filial submission which would not murmur. This sustaining faith, instead of being charged with any presumption, was full of a tender abasement. He said to me, not long before his death, with most touching sincerity of expression, "I have been a poor servant; oh, I know I have been a poor servant! but I hope my heavenly Father will be merciful to me." In this spirit of faith and humbleness he waited—waited with a patient eagerness—the arrival of the final hour; and, when it came, it came as an angel of God's love to strike off his fetters, open his prison-doors, and bid him walk in paradise. He stretched out his hand, and, following his guide through the little darkness of death into the great illumination of immortality, found that as it had been Christ to live, so it was gain to die. Who can regret that he has gone to heaven? Who would recall him to earth, even if he could?

And now, if I would lay on his sullied forehead a garland of praises fragrant and beautiful as the flowers which love and friendship have clustered there, but

one thing restrains me. It is not that anything inconsistent with the heartiest eulogy is to be discerned in his life; for, in regard to the virtues of temperance, frugality, purity, honesty, fidelity, punctuality, that life was a model worthy of the most exact imitation. No, it is not that; but it is that his own modest spirit of self-depreciation would say to me at the first word, "Hold; there is the standard of perfection set up in Christ; and I fall so far short of it, that I cannot bear to be praised." And yet, if not for his sake, still, in deference to our own feelings and for justice' sake, something must be said.

At the age of eighteen, amidst the exactions of a secular avocation, our friend experienced religion. The love of God, the love of Christ, a sense of the realities of eternity, an interest in the salvation of souls, flooded his being with regenerative impulses; and he entered the ministry. He joined the Methodists, that noble body of fervid believers and laborers, — best representative of the great missionary heart of Christianity; that denomination which, arrayed in apostolic simplicity and fired with apostolic zeal, has done so much, far and wide, to redeem men, and to glorify God. From that time unto his death, — a period of forty years, — he bore, with unfinishing energy and fortitude, his full share of those hardships of toil, poverty, and self-denial, which, in the Methodist church, to this day, keep alive the example of the foot-wanderings, the fastings, the privations, and the sufferings, of Christ and his first followers. His deepest heart's love remained to the last with that body of Christians, although he constantly grew in doctrinal liberality. As long as his faltering lips could move, he sang the old songs of Zion; repeating, with death-bed accents and grateful tears: —

" Jesus sought me, when, a stranger,  
I wandered from the fold of God."

It is much to say, — and yet I know that all who were intimate with our friend will justify the statement, — that, throughout his life, in every relation he sustained, in every office he held, he was a model of conscientiousness in the punctual performance of every duty. Underneath a somewhat sensitive and reserved exterior, he had great delicacy and warmth of feeling, as all who possessed his intimate confidence were well aware. As his strength ebbed away in his last illness, this grew constantly more manifest. And it may literally be said of him, that "nothing in his life became him like the leaving it." He put on meekness, faith, resignation, piety, and sweetness as transfiguration-garments; and every one who enjoyed an interview with him in those days will ever cherish the remembrance of it as a hallowed privilege.

Well, he has finished his course. He has fought the good fight. Henceforth there is a crown for him in heaven. He rests from his labors, and his works do follow him. If he has left any enemies on earth, I would say to them, "Come here; look on this poor brow, so pale and helpless, and let the tears you shed blot out the record forever."

Companions, old comrades with him for many a year in the endeared rites of the guarded sanctuary, this pilgrim has happily reached his goal before you. He has thrown off the weeds and sandals, and laid aside the staff and scrip, of mortality. With palm and crown he now treads the heavenly courts, where no rugged paths pede, and where no bitter tears are ever shed.

Knights, behold your Prelate! Full low he lies who stood erect, and marched before you, in many a field of duty and friendship. There he now teaches you his final moral with the tragic "Nevermore" of those voiceless lips. He sleeps his last sleep; he has fought his last battle. No sound will awake him to conflict or to sorrow again. Crowned as a celestial victor, he now leads the upward way, and invites you — with the consecrating cross on your breasts, and the redeeming faith in your hearts — to follow to the right hand of Christ. Oh, remember his prayers, and imitate his religious example!

Farewell, Brother! Thy pilgrimage is safely ended, and thy rest is sweet. No longer shall we take pleasant counsel together, as in the old times which memory will ever cherish. Farewell, pathetic form, so worn and furrowed with watching and pain. No more shalt thou be racked with the spasms of suffering, or weary with the long-drawn night. Fond hands shall lay thee tenderly in the bosom of thy mother earth, where thou shalt sleep well. Beneath the tears of visiting mourners, and the flowers of spring, and the winter snows, and the happy songs of returning birds, thou, who canst nevermore return, shalt peacefully sleep the years away. But why do I address this off-cast robe?

Farewell for a season, Brother in heaven! Thy prayer is answered. The wheels of time have flown swiftly round, and brought the welcome day at last. It is better than thou thoughtest; thou hast *found*, not *lost*, thyself in the light of God. The gracious Saviour, in answer to thy self-accusing cry of unprofitable servant, replies, "Nay: well done, good and faithful servant! Enter into my joy." We will not lament, but envy thee, sainted Brother. God grant that, when our summons comes, we may all be as well fitted as thou wert; and that, when our warfare is over and our banners are furled, we may meet thee where the great Captain of our salvation welcomes and rewards his faithful soldiers!

#### OBITUARY NOTICE, BY WINSLOW LEWIS.

Again we are called, and alas! how soon, to make the dark announcement of death, and to pen the record of mortality. One more has arrived at that place where action ceases; where probation ends; where all the powers of life have ceased their operations.

Let us, thus called, apply the lesson to our hearts. Let us reap, though Death is the sower. Let us glean from seed rising from the grave. Let the fruit of revelation strip even that grave of its victory. Let not our hearts be troubled that a useful and varied life is closed. Let us rather exult that a soldier of Christ has terminated his earthly warfare, not only with courage and constancy, but with submission and divine faith; that he has cast off the frail armor of the flesh, and is now robed in the panoply of immortality. Let us neutralise the dismal impressions of the pall, the hearse, the weeds, and sable garments. When the grave is the bed of the true-hearted and the patient, and when we meet him there, that mound of sodden earth becomes a more eloquent preacher of the soul's triumph than many a costly pulpit. From how many weaknesses, tortures, sicknesses of soul, it is the merciful deliverer! Through it the Saviour speaks his "Come unto me, ye weary and heavy-laden."

Thus removed from the pangs of a long-continued and dreadful disease, let us devote a few moments to the life and characteristics of the Rev. Sir Knight Stephen

Lovell; of one who has been for many years a most active and energetic Mason; who, in whatever office he was placed, performed the duties with singular ability, with a power possessed but by few. He was a gifted man. His *external* qualifications, as an effective teacher, were of a prepossessing character. His frame was well-proportioned, his movements graceful. The seat of intellect was large, the forehead wide; and the whole cerebral structure denoted mental power. The voice was harmonious, the enunciation distinct and emphatic, and the style of his oratory commanding, impressive. Who has not been struck with admiration at the appropriateness of his language in prayer, on the very varied and often unprepared occasions when called to administer at the altar? We all can recall, on a very recent solemnity, — the last in which he ever officiated in an asylum of Templars, — that our tears bore witness to the-sublime and most heart-rending appeal then made to his Father in heaven. It was when we were here met to attend the funeral of our late Brother Thacher, who died from a most malignant, protracted, and painful disease, similar to that which affected the poor sufferer then on his knees. When he was asked, while lying on his seat, — his flesh quivering with lancinating pains, his body feeble and faint, his face pallid and worn with tortures, — if he felt capable to the solemn duty, he replied, "To commune with my God in prayer is both my duty and comfort." And what devotion, faith, composure, and resignation were concentrated in this prayer! Thanking that great Power who "loveth, though he chasteneth," that he had endured the departed to bear his hard lot without a murmur, he besought him to endow the supplicant to sustain, without repining, the awful load of life which it was God's will to impose on him; that he might soon be permitted to rest in peace; that though the avenue to the tomb was appalling to frail mortality, and the painful path beset with agonies, still that, armed by faith in God and in immortality, he might be permitted, in his own good time, to reach the goal of everlasting rest.

That prayer was heard. Trustful, unrepining, unconquered, like a true soldier of Christ, with the cross before him, with the assurance that "*in hoc signo vinces*," he yielded his wasted body to death, but his soul to the God who gave it. Stephen Lovell was born in Weymouth, April, 1799. His ancestors were among the first settlers there; and many of the name are still there. His father was Capt. Stephen Lovell. A common-school education was all that he received in his early life; but, on entering the ministry, he studied several years at Waterville, in Maine. At the age of eighteen he became religiously impressed, and joined the Baldwin-place Church, in Boston. He became a preacher of the Methodist persuasion, and officiated at various places in Maine and Massachusetts. He labored constantly and earnestly in the cause of his Master, and preached six thousand sermons. The sect to which he belonged have ever been distinguished for their zeal and success in winning souls to the cause of Christ; and the eloquent eulogium paid to them on the day of the funeral of our Brother, by one of our number, so justly eminent for "thoughts that breathe, and words that burn," did but justice to that band of Christian heroes, who loud proclaim

"Salvation in Immanuel's name."

In 1825 he received the degrees in Amity Lodge, Camden, Me.; our good Sir Knight Joseph Hall being the Junior Warden. In 1826 he took the degrees in

Jerusalem Chapter, Hallowell, as also the Council Degrees in the same place; and next year was elected High Priest of that Chapter. Perhaps there was not a better informed Companion, in all that regarded these degrees, than Companion Lovell. In 1827 he was Master of Temple Lodge, in Winthrop, Me.; and recently held the first office in St. Paul's Lodge, South Boston. He was Head of the Council of Royal and Select Masters, Grand High Priest of the Grand Chapter of Massachusetts, and Grand Lecturer and President of the Massachusetts Convention of High Priests, and District Deputy Grand Master of the Grand Lodge of Massachusetts, Prelate of this encampment, and its Recorder at the time of his death. In all these relations he was punctual and indefatigable; and Masonry owes much to this zealous votary.

For several years past, he has officiated as Chaplain of the Houses of Industry and Reformation at South Boston. He was an animated, able, and effective preacher; and whatever cause he espoused, to it he lent his whole might.

During his long illness he received the kind attentions of his Brethren, who did much to smooth his bed of anguish. With his dying breath he blessed them.

All that surgical or medical skill could do was rendered to him by Brothers; they closed his eyes when death had shut out forever the light of earth. Brothers bore his once manly, but now shattered, frame to the tomb of a Brother, and there left him to sleep in Christ; and now Brothers would pay their last tribute by placing on their records:—

“That this Encampment lament the loss, and will ever hold in grateful and dear remembrance the memory of the Rev. Sir Knight Stephen Lovell, as one of the most devoted and excellent Brothers,—one precious in the cause of Freemasonry, in the cause of philanthropy, and, better far, in the cause of Christ.

“That we sincerely mourn and sympathise with the bereaved family of our dear departed Brother, that a trusted husband and father has been laid down in the midst of his strength and usefulness; and we sincerely trust, that, as they miss the wise counsellor and protector who has been the earthly representative of Providence, they will look with a necessary confidence to Him who is the Father of the fatherless, and the widow's God.”

FUNERAL ODE UPON THE DEATH OF REV. SIR STEPHEN LOVELL, BY MR H. G. BARROWS.

What means this pageantry of knights,  
This gathering here to-day?  
Why are these weeping ones thus clad  
In sorrow's dark array?

A Christian warrior has fallen;  
Has laid his armor by;  
Has reached the asylum of the blest, —  
A mansion in the sky.

With faith in immortality,  
With hope e'er beaming bright,  
A knightly soldier of the cross  
Has fought the Christian fight.





Thomas R. Lambert







*Thomas A. ...*

No more official robe or crook  
 Or mitre shall invest  
 The form of yonder weary knight, —  
 That warrior sunk to rest.

Look up, then, mourners, to that cross  
 Which comfort brings in grief;  
 May God this consolation grant,  
 And send your souls relief !

Then look not on that lifeless form,  
 Nor seek him here below;  
 By faith behold him on that shore  
 Where life's pure waters flow.

REV. THOMAS RICKER LAMBERT, D.D., CHARLESTOWN.

*Episcopalian.*

1850, 1851, 1852, 1853, 1854, 1858.

He was born in Berwick, Me., then a district of Massachusetts, July 2, 1809; and the son of William Lambert, a graduate of Dartmouth College, a member of the legal profession, and also a Mason. He was initiated into the Masonic Fraternity in 1830, at the age of 21 years, in Libanus Lodge, Great Falls, N. H.; made a Royal Arch Mason in Belknap Chapter, Dover, N. H.; and received the Order of Knighthood, in DeWitt Commandery of Templars, in Portsmouth, N. H., the same year. During his residence in N. H., he held several offices in the different organizations of the Masonic bodies, one of which was Grand Chaplain of the Grand Lodge of N. H.

In 1851 he cast in his lot with the DeMolay Commandery at the time of its organization, and accepted the office of Prelate. In 1852 he was chosen Generalissimo; and Grand Commander the three following years, 1853, 1854, 1855. During the same period he was Chaplain of Massachusetts Lodge, St. Paul's Chapter, and Chaplain of the Grand Lodge seven years. He was also for several years Prelate of the Grand Encampment of Kt. Templars of Mass. and R. I., and is at the present time Grand Prelate of the Grand Commandery of Templars of the United States. He received the Thirty-third Degree in 1869. He fitted for college at the academy in his native place, and Phillips' Exeter Academy, N. H. He was about entering upon his collegiate course at Dartmouth College, when he was offered an appointment as cadet at West Point, which he accepted, but was obliged to leave that institution before graduating, in consequence of ill-health. He soon after entered the office of Hon. Levi Woodbury, in Portsmouth, N. H., as student at law, where he remained until Mr. Wood-

bury was called to the cabinet of President Jackson. He then went into the office of Hon. Ichabod Bartlett, and was admitted to the bar in 1832. After practising law for a year, he turned his attention to theology, and was ordained in 1836. He was Chaplain in the Navy for a period of twenty years, the last of his service being at the Navy Yard in Charlestown, when he resigned and accepted the rectorship of St. John's Church, Charlestown, where he has been for eighteen years.

He commenced the practice of law in Great Falls, N. H., the same year that he was initiated into Masonry; and as there had been no public demonstration of the Masonic Fraternity since the Anti-Masonic furor had spread over the land, he was invited to give a public address, and it was with great difficulty that a place could be obtained for the purpose, and it was only by arguments most potent that the good old deacon opened the doors of the Orthodox Church.

In 1847, while at home on leave of absence, he was instrumental in reviving Strafford Lodge, in Dover, N. H., which for seventeen years had ceased to meet, the charter of which could not be found. He obtained a dispensation from the Grand Master, and the first work that was done was to Fellow Craft an Apprentice, who had been initiated seventeen years previous, taking up the work where it was left off. In New Bedford, where he was settled for four years (then a Chaplain in the Navy and on leave of absence), he assisted in a similar service, in 1843, acting as Chaplain on the first appearance of "Star in the East Lodge" in the face of much opposition. He has delivered several Masonic addresses, part of which have been published.

His debut at the Strafford bar was an argument in a breach of marriage contract, in 1838, in Dover, N. H., which he brought for a lady, and won his case. A contemporary says, "It was Mr. Lambert's first argument in a court of justice, and as such gave good assurance of his future eminence as a successful and eloquent advocate."

The same year he delivered a 4th of July oration at Great Falls, N. H. The leading paper spoke of it thus: "Ordinarily we should pass such services with a slight notice, but it is impossible for us to express the full pleasure with which all received this address. It touched every chord of human sympathy, and every sentiment which, as a people, we are proud of feeling in reviewing the past. The style was unusually nervous, elegant, pure and dignified; it evinced an ardent patriotism and a love of the Union, to which the audience gave a sincere and cordial response. The orator concluded with a true and just encomium on the virtues of woman."

He delivered the annual address before the Seaman's Widow and Orphan Society, in Salem, in 1842; and before the New Bedford Port Society, in 1843, the great part being published. He was the orator of the Literary Societies of Brown University, at its annual commencement, in 1845. He has delivered several Lyceum lectures. His principal published discourses

have been two on the rebellion, one on his decade as rector of St. John's Church, and one on the death of his Senior Warden, Peter Hubbell.

He received the degree of A.M. from Brown University, in 1845; Trinity College, Hartford, Conn., in 1852; and the degree of D.D., from Columbia College, N. Y., in 1848. He was elected a member of the Phi Beta Kappa Society of Brown University, in 1852.

Extract from a printed sermon, delivered by Dr. Lambert, at Charlestown, on the National Fast Day, Jan. 4, 1861:—

“Political strifes will soon be over, at least with the men of this generation; and they who have been engaged in them will meet before the bar of God. This is a subduing thought. I name it not to repress a righteous enthusiasm in the cause of our common country. No good citizen should shrink himself, or be prevented by others, from doing his duty fearlessly and conscientiously. Sad, indeed, will it be, if all our bright visions of our country's onward march in the glorious track of freedom, are to prove but mere visions; if our boastings of the successful experiment are yet to be thrown back upon us by those across the water. Sad, indeed, if so much precious blood shall prove itself to have been spilt in vain for so short-lived a blessing; and so much wisdom, and devotion, and purity to have brought its offering to the altar of our revolution; our struggle only to be made the subject of future cavillings, as something honest, but fanatical. Sad, indeed, if over this goodly heritage, where sleep, in hallowed repose, the bones of so many dear martyrs, the oppressor and the sycophant are ere long to tread in unholy pride or cowardly submission, prostrating, as they go, the precious monuments of our republican glory, the one in haughty revenge, the other in sottish ignorance. And saddest of all, if our dear children, who are drinking our blood, and breathing in our spirit, whom we love almost better than ourselves, if they are to crouch beneath this coming oppression, and gaze tearfully upon the ruined wreck of their fathers, and lay themselves down in helplessness and shame. I exhort every man, then, to remember the sacredness of human government, and the great moral principles upon which it is to be established and administered; to adopt no principle of action which he cannot commend to God; to rise above the influence of prejudice and passion, and quietly, and firmly, and, above all, religiously, discharge his duty in cementing and holding together this glorious Union. However small may seem to be the work which such a man may accomplish in his little sphere of action and influence, it will be found at last that by such men God has saved the Commonwealth and the Nation.”

Brother L. was elected an honorary member of an English lodge in Rio de Janeiro in 1847; and a banquet given him on his departure, with a piece of silver, as “a mark of respect and esteem by his Masonic Brethren of St. John's Lodge, No. 703, 26th of July, 1847.”

REV. JOSEPH H. CLINCH, Boston.

*Episcopalian.*

1855, 1856.

He was born on the 30th of January, 1806, at Trinity, in the Island of Newfoundland, at which place his father, for over thirty years, was a missionary of the Church of England Society for the Propagation of the Gospel, and was, also, a Royal Arch Mason.

He received his college education at King's College, Windsor, Nova Scotia, in which Province he was ordained in 1829 and 1830, and was married in 1831. In 1836 he removed to Boston. From 1838 to 1860 he was rector of St. Matthew's Church, South Boston, and since then to the present time has been Chaplain to the House of Correction and Lunatic Hospital.

He was admitted as an Entered Apprentice in St. Paul's Lodge, South Boston, in 1846, in which Lodge, after receiving the Degree of Master Mason, he served as Senior Warden for about two years.

His principal published writings have been fugitive pieces, printed in the "Knickerbocker," and other magazines. In 1839, having delivered a poem before one of the Literary Societies of Waterville College, in Maine, and having received from it a request for its publication, it was printed with other short poems. In the following year he published, as editor, two small volumes, entitled, "Beauties of Everett," and "Beauties of Webster."

REV. WILLIAM ROUNSEVILLE ALGER, A.M., Boston.

*Unitarian.*

1855, 1856, 1863, 1864, 1865, 1866, 1867.

ALGER, WILLIAM ROUNSEVILLE, clergyman and author, b. Freetown, Ms., Dec. 30, 1822. Camb. Theol. School, 1847. In that year he became minister of a Unitarian Society at Roxbury, and in 1855 exchanged for a similar charge in Boston. He now preaches at the Music Hall, Boston. He pub. "A Symbolic History of the Cross of Christ," 1851; "The Poetry of the East," 1856. His chief work is "A Critical History of the Doctrines of a Future Life," with a Complete Bibliography of the Subject, by Ezra Abbot, 1864. He also edited, with an introduction, in 1858, "Studies of Christianity, by James Martineau."—*Drake's Biographies*, 1872.

Bro. Alger was born at Freetown, Mass. He did not graduate at any college, but received the Honorary Degree of A.M. from Harvard University in 1850. He was initiated into Masonry in Washington Lodge, Roxbury, Mass., on the recom-

mentation of that worthiest of men and of Masons, the late venerable Winslow Lewis, Senior; and has served as Chaplain in various branches of the Masonic Institution. — *History of Columbian Lodge*, 1856.

The compiler would call the attention of the reader to the beautiful and impressive address of Brother Alger delivered at the funeral of Rev. Stephen Lovell, which will be found in connection with the notice of that Chaplain.

REV. NOAH MURRAY GAYLORD, Boston.

*Universalist.*

1857.

The subjoined outline of the life of Mr. Gaylord is contributed by his brother-in-law, General F. Van Deveer, of Hamilton, Ohio.

“NOAH MURRAY GAYLORD was born at Montgomery, in Hamilton County, Ohio, on the 20th day of January, 1823. He was educated at the Methodist College in Lebanon, Illinois; and, at the age of 17, he began to preach the doctrine of Universalism. His first sermon was preached at the village of Delhi, near Cincinnati. His preceptors in theology were the Revs. John A. Gurley and Chas. Pingree. Afterwards he preached at Rising Sun, Indiana, and then at Hamilton, Ohio. While at the latter place he studied law, and was admitted to practice in the State of Ohio. However, he only spent a few years at the bar, and then went back to the ministry.

“I have examined the records of Washington Lodge of Free and Accepted Masons, of Hamilton, and find that he was ‘initiated’ on the 12th day of Feb., 1844; was ‘passed’ on the 19th of the same month, and was on the same day ‘raised.’ The Chapter Degrees were conferred upon him at Memphis, Tenn., where he went to preach in the latter part of 1844. The dates I have been unable to learn.

“He married Susan, daughter of Col. Wm. B. Van Hook, in 1844, at this place. His ministry at Memphis lasted about two years. Thence he removed to Lowell, Mass., where he had charge of a parish for several years. Thence to Columbus, Ohio, where he preached for some time, and afterwards settled in Boston, Mass. He was Chaplain of the 13th Reg. Mass. Vols. A history of his labors in the field may be better learned of his old comrades in Boston. After the war his voice and throat became affected, and he was compelled to stop public speaking.

“At one time Mr. Gaylord was a member of the Massachusetts Legislature, and I believe, at one time, its Chaplain. But these things I only mention so that your attention may be directed to them.

“He was a fair French scholar, and, I understand, translated several

works from that language. After the failure of his voice he accepted a position as Deputy Collector of Customs at New York, where he remained until about six months before his death. His death, from bronchial and pulmonary consumption, took place here on the 26th day of March, 1873. His old Lodge buried him with Masonic honors on the 28th. He had suffered greatly from his diseases for more than a year previous to his death. He was buried in Greenwood Cemetery, Hamilton.

"In the practice of the law he was remarkably forcible as a jury lawyer; very fluent and effective as a speaker. At various times he was persuaded to take the political stump; and, as a politician, was very popular."

Noah Murray Gaylord, formerly a Universalist minister of considerable prominence in Brooklyn, New York, and Boston, and once pastor of the Mound-street Congregation in Cincinnati, died at the residence of his brother-in-law, General Vandever, in the First Ward, Wednesday afternoon, of tubercular consumption, after a short illness. Until quite recently he had been an attaché of the New York Custom House, for the past four years, having given up the profession of preaching. He came West when his health began to fail, and was stopping with his brother-in-law when he was fatally attacked with his disease. The deceased was fifty years old, and was one of the most powerful pulpit orators and eloquent speakers in the country. His funeral will take place to-day at 2 P.M. The deceased was a Mason and Knight Templar in high standing, and his death will be greatly regretted by his many friends and acquaintances. — *Ohio newspaper.*

Rev. Noah M. Gaylord died in Hamilton, on Wednesday afternoon, at the residence of Gen. Vanderver, at the age of 50. He was educated in Monroe, Butler County, and commenced preaching Universalist doctrines on the steps of the Hamilton Court House, when about seventeen years of age, attracting considerable attention by the fluency and force of his oratory. He afterwards studied and practised law in Hamilton, and edited the Democratic paper of the county. He removed to Massachusetts, where, after preaching in Lowell and Boston, on the outbreak of the war, he went to the field as Chaplain of the 9th [13th] Massachusetts Infantry, and remained to the close, performing excellent work, and winning universal commendation. He afterwards represented one of the Boston districts in the Massachusetts Legislature, and for a short time practised law in Boston. His health failing, he retired from both professions, and accepted a clerkship in the New York Custom House, where he remained until so weakened by consumption as to be compelled to desist work of all kinds, when he returned to his friends in Hamilton to die. In the course of his ministry he officiated respectively at Hamilton, Cincinnati, Memphis, Columbus, Lowell, and Boston. He married a daughter of William B. Van Hock, Esq., of Butler County, and was connected thereby with Gen. Vandever and Thomas Milliken, Esq. He leaves a son and daughter, Mr. Thomas Gaylord, who has achieved some reputation as a painter, and Miss Julia Gaylord, who is growing in popularity as a singer. Mr. Gaylord was known as a man of warm, generous, and noble impulses, cultured, and so well



Informed upon all subjects as to be ready at any moment to deliver a stirring off-hand speech. His generosity prevented him from ever saving money, and when he died was worth but little more in worldly goods than when he entered upon his public career in Hamilton. — *Ohio paper.*

Boston, April 12, 1878.

MRS. M. H. GAYLORD: —

MY DEAR MADAM, — The members of the 13th Mass. Regt. have learned, with great sorrow, the death of Mr. Gaylord. There has been no time or opportunity, nor have they desired it, to clothe in any elaborate forms of rhetoric the sentiment with which this event has filled their hearts.

In conformity with the promptings of my heart, I offer to you my sincere and heartfelt sympathies in this season of your deep sorrow and affliction; and in so doing I but echo the feelings of the 13th Regiment.

While his departure casts a gloom over the hearts of his friends, this bereavement has a deeper poignancy of grief to us who participated with him in those closer relations growing out of our service together during the rebellion, and to me, in our associate capacity, the feeling is very much enhanced as the recipient from him of many kindly words.

“ For none that knew him need be told,  
A warmer heart death ne'er made cold.”

May his words live in our hearts, and may we honor his memory, and show our gratitude for his services by taking heed to his words.

I am, with great respect, your obedient servant,

CHAS. E. DAVIS, JR.,

*Sec'y 13th Regt. Association.*

Brother Gaylord was Chaplain of the House of Representatives of Massachusetts in 1866; and a member of that body in 1867 and 1868. He was Chaplain of the Campbell Hospital in Washington after he retired from the field.

He was assistant pastor of the First Universalist Church in Boston in 1855, and sustained that relation there during several years.

Brother Alfred F. Chapman thus refers to him: “ Rev. Noah Murray Gaylord was proposed for membership in St. Andrew's R.A. Chapter by Companion Robert Keith, and was admitted to membership, March 7, 1855. At the same Convocation he was proposed for honorary membership by our venerable Companion, Thomas Waterman, himself then recently made an honorary member, and was elected on the 4th of April following. He at once commenced to render service to the Chapter by officiating as Chaplain; and in October following, at the Annual Convocation, was regularly appointed to that office, which he held until 1862;

discharging its duties as regularly as could be expected, and in a humane and Christian manner."

Brother William Ellison states that, "Noah Murray Gaylord was admitted a member of Boston Commandery, by demit, on the 21st of February, 1855; and withdrew his membership previous to his death."

Brother Ellison states also, that when Brother Gaylord was Chaplain of Campbell Hospital, "He improvised theatrical exhibitions, and lectures by eminent lecturers, to amuse and instruct the sick soldiers, was the means of procuring quite a large library for the hospital, and was much beloved."

The writer is happy to be able to add his testimony to that of Brother Ellison as to the constant and untiring efforts of Brother Gaylord to infuse cheerfulness among the patients of the hospital. He had the gratification to witness, personally, the means employed to assuage the confinement consequent upon sickness and the disasters of battle.

REV. WILLIAM R. NICHOLSON, D.D., BOSTON.

*Episcopalian.*

1861.

He became a Mason in the city of New Orleans, and rose to the Degree of Royal Arch Mason. He was a member of one of the Chapters of New Orleans as long as he resided in that city.

He was born Jan. 8, 1822, in Green County, Mississippi, and was educated in La Grange College, North Alabama. After his graduation he entered the ministry of the Methodist Church, serving therein about four years. He then entered the ministry of the Episcopal Church in New Orleans, and was rector of Grace Church, in that city, for a little over two years. Thence he removed to Cincinnati, having accepted a call to be the rector of St. John's Church in that city. The church edifice of that parish was built during the first three years of his rectorship. The whole term of his rectorship in Cincinnati was ten years. He then removed to Boston, as rector of St. Paul's, where he continued for nearly thirteen years. In February, 1872, he removed to Newark, N. J., and assumed the rectorship of Trinity Church in that city. The Degree of Doctor of Divinity was conferred on him by Kenyon College, Gambier, Ohio, about the year 1857.

REV. THOMAS JEFFERSON GREENWOOD, MALDEN.

*Universalist.*

1862.

Brother Greenwood was born in Newton, Mass., he being the youngest child of Miles and Charity B. Greenwood, May 2, 1799, where his earliest

days were spent. In a few years the family removed to Watertown, where his parents eventually died. His scholastic education was derived from the common schools of the town, with the exception of about two years (1813, 1814) passed in a private school in Albany, N. Y.

In the active business of his early life he was engaged in cotton manufacturing, — his own hand placing the first lock of cotton to the machinery of the first cotton factory started in Waltham. In the business of manufacturing he continued during the early years of his life.

In 1820 Mr. Greenwood was married to Eliza M. Burroughs, then resident in Waltham, a grand-daughter of Jonathan Webster, Esq., of Haverhill, well and widely known in revolutionary times, as the compatriot and associate of the Hancocks and Adamses of those days. With her he has enjoyed the happiness of celebrating, in 1870, their golden wedding.

In 1823 he removed to East Chelmsford — now the City of Lowell — to engage in superintending a small cotton manufacturing establishment, owned by Thomas Hurd, Esq., and known as "Hurd's Mills." In about a year from this time he became an "overseer," in the employ of the Merrimack Corporation, which, with its kindred associations, has grown into one of the largest and most flourishing manufacturing cities in the world.

The first public address ever attempted by Mr. G. was in advocacy of Gen. Andrew Jackson for the office of President of the United States.

During his residence in Lowell two *rival* military companies were organized, to one of which he had the honor of giving its baptismal name, the "Mechanic Phalanx," and of receiving, as "ensign" of the company, from the hands of the ladies of the town, an elegant standard, accompanied by an eloquent address from one of their number. Subsequently, and for three years, he was commander of the company; and it is just to say that, from the first year of its organization down to the present time, it has borne the reputation of being one of the best drilled and most efficient military organizations in the State. Bro. G. continued to reside in Lowell until 1829, when an important change in the course of his life took place.

For many years, in Christian faith a Universalist, and strongly attached to the principles involved, he had formed the purpose of entering the Christian ministry. His thoughts and reading had long been in that direction. On Sunday, July 16, 1829, he preached his first sermon in Atkinson, N. H. In the month of June, 1830, he was ordained as pastor of the Universalist Society in Marlborough, where he remained fourteen years. From Marlborough, in 1844, he removed to New London, Conn., to the care of the Universalist Church in that city, and remained five years. From thence he went to Dover, N. H., in 1849, where he remained as pastor ten years; thence, in 1859, to Malden, where his pastorate continued about six years, and where he still resides, having during the past eight years

been the non-resident pastor of the Universalist Society in Saugus, to which he now ministers.

During the residence of Bro. G. in Marlborough, he was twice elected to a seat in the Senate of Massachusetts, to wit, in 1840 and 1843. And during his residence in Malden he has been twice *nominated* as a candidate for a seat in the Congress of the United States, though *not elected*.

The connection of Bro. G. with the Masonic Fraternity has been of long standing. He was initiated into the mysteries of the Craft as far back as 1825, spanning nearly half a century; making him one of the oldest Masons in the State. The three Cardinal Degrees were conferred on him by Pentucket Lodge, in East Chelmsford, now Lowell; the Royal Arch Degrees in Belknap Chapter R.A.M., in Dover, N. H.; the Degrees from thence to Knight Templar, in Palestine Commandery, in New London, Conn., in August, 1859; the Degrees of Royal and Select Master, in Boston, 186-; and the Degrees of the Lodge of Perfection in Portsmouth, N. H., and Boston, Mass.

In 1862 he was appointed Chaplain of the Grand Lodge of Massachusetts, by M.W. William D. Coolidge, and the year following District Deputy Grand Master for District No. 11. Soon afterward a contemplated removal from the State led to a resignation of the commission, which was duly accepted. The removal, however, did not take place.

REV. WILLIAM S. STUDLEY, A.M., LOWELL.

*Methodist.*

1863, 1864, 1865.

He was born in South Russell street, in the city of Boston, on the 26th of May, 1823, and was educated in the Mayhew School, under Masters Clough and Capen.

He learned the art of printing in the office of Dutton & Wentworth, publishers of the "Transcript," and at that time printers to the State. He received a parchment diploma from the Massachusetts Charitable Mechanic Association, at the close of his apprenticeship, recommending him "to all men everywhere" as a master workman. During his apprenticeship, he was connected with the "Apprentices' Library," and was President one or more terms.

After learning to be a printer, he spent two years as a student in the classical department of the academy in Wilbraham, Mass. He then passed four years in the college at Middletown, Connecticut, graduating, in 1850, as a Bachelor of Arts, and became a member of the Phi Beta Kappa Society connected with that institution. He then entered upon the work of the Christian ministry in the Methodist Episcopal Church.

In 1850 he went to Malden, Mass., where, according to the rules of his church, he preached two years. In 1852 he assumed the pastorate of Trinity Church in Charlestown, Mass., where he remained two years. In 1854 he took charge of Central Church in Lowell, Mass., during two years. Here he was made a Mason, and *raised* in Pentucket Lodge, of which the late R. W. William North was the Master. Here, too, at this time, he was made a Companion in Mt. Horeb R. A. Chapter.

In 1856 he went to Boston, and had the pastoral care of Grace Church in that city for one year. In 1857 his duties were connected with Summerfield Church, in Brooklyn, N. Y., and continued two years. He then became the pastor of what is now the St. John's Church, Bedford avenue, Brooklyn, where he preached two years.

From Brooklyn his labors were transferred to New Bedford, Mass., where he was the pastor of the County-street Church during two years. It was while residing in New Bedford that he was made a Knight Templar in the De Molay Encampment of Boston.

In 1864 he became pastor of the Tremont-street Church, in Boston, and, as the rule of pastoral service in the Methodist Episcopal Church was changed in 1864, he remained there *three* years. During this period, he was appointed Prelate of the DeMolay Encampment, and Grand Prelate of the Grand Encampment of Massachusetts and Rhode Island. At this time, too, he was initiated into the mysteries of the Thirty-second Degree and the Special Degrees which precede it.

During his sojourn in Boston at this time he was chosen an Overseer of Harvard College by the Massachusetts Legislature.

In 1866 he was pastor of Trinity Church, Cincinnati, Ohio, and continued so to act for three years. He returned, in 1869, to his former pastorate of the Summerfield Church, in Brooklyn, which he filled three years. In 1872 he commenced his present pastorate of the Pacific street Church, also in Brooklyn.

He took his demit from Pentucket Lodge, in Lowell, in 1872, and affiliated with "Commonwealth Lodge No. 409," of Brooklyn, where he now holds the office of Chaplain.

It will be remembered by the Masons of this State, that Brother Studley delivered an able and instructive oration on the occasion of the dedication of the new Masonic Temple, June 24, 1867. Many of his discourses have been published from time to time, but no collection of them has been made. It is to be hoped that the course of his ministerial duties will again bring him among the Masons of this State, with whom hitherto he has been associated in many ways to mutual advantage.

From his oration referred to is copied this selection : —

But, venerable as it is, Masonry is still vigorous in heart and life, and it may be well in this connection to indicate the particular rank to which it is entitled among

the moral organizations of the world. What this rank should be is obvious enough to its more intelligent and sober-minded adherents; but some enthusiasts have brought reproach upon the Institution in time past, by claiming for it positions which it never designed to occupy. From being a fraternity of operative architects and builders, organized for their own convenience and protection, as they sojourned here and there in various countries, it has grown to be an organization of almost world-wide social affinities and charitable activities.

And it is neither more nor less than this: an ancient and wide-spread social and charitable brotherhood, deriving its primary principles of government from the precepts of God's word. It was never intended to supersede religion, to take the place of the *Ecclesia*, to interfere with the sacraments, nor to take charge of man's spiritual culture. It has never aimed to control man's religious faith any further than to insist that its own members, of the lower degrees, shall believe in God, the Father Almighty, and that those of the higher degrees shall superadd a faith in the Christian revelation. Masonry leaves to the church the ministration of the divine ordinances, and the distinctive work of developing man's religious affections toward God. Its specific aim is to develop among men, and especially among its own adherents, a principle of charity; and by this I do not mean merely that spirit of beneficence which leads us to render material aid to the poor and sympathy to the sorrowing, but that broad and catholic charity which the apostle Paul declares to be greater even than faith or hope; that large and enlightened spirit of brotherly love which "suffereth long and is kind, which envieth not, which vaunteth not itself, which is not puffed up, which doth not behave itself unseemly, which seeketh not its own, which is not easily provoked, which thinketh no evil, which rejoiceth not in iniquity, but rejoiceth in the truth, which beareth all things, believeth all things, hopeth all things, endureth all things."

That this is the teaching as well as the aim of Masonry, they who are familiar with its practical results will bear ample witness. Its history has ever been marked with a spirit of charity and forbearance toward each other among its own disciples; a disposition to bear one another's burdens, to make the kindest allowance for each other's infirmities, to excuse each other's imperfections, and to apologize for each other's faults. In this respect, its theory and aim have been essentially Christian; and its practical results have corresponded with this theory and aim as perfectly, perhaps, as could be reasonably expected of any mere human organization.

But, however this may be, for centuries past, men of different nationalities, men of diverse views in philosophy, men of widely varying types of religious faith, men of diametrically opposite political sentiments, men of antipodal habits of thought and action on all matters that have divided public interest and opinion, ay, even men who have contended for the mastery of each other in the field of deadly combat, have been brought into harmonious and abiding social relations by simply discovering that they were kinsmen according to our mystic tie.

If it be objected that Masonry restrains the exercise of our sympathies mainly to those who have partaken with us of the knowledge of its mysteries, and that it therefore fails to fulfil the broad requirement of the Christian law to love all mankind as brethren, it may be said, by way of rejoinder, that even Christianity calls for marked and especial affection toward each other among its own disciples, for its

precept requires us to "do good unto *all* men as we have opportunity," but "*especially* unto them who are of the household of faith."

We do not claim for Masonry anything more or other than it is. We confess it to be inferior to Christianity in its subjective work, as well as in its objective aim; but we insist that it tends to the cultivation of dispositions and habits which are in unison with the aim and teachings of the Christian system. It is promotive of good-will, philanthropy, and brotherly kindness. Its members are united to one another by particular obligations, and made acquainted with each other by certain secret signs and tokens. These signs and tokens may be understood at once by those to whom each other's native tongue is altogether unintelligible, and they will insure substantial sympathy from those who are capable of their interpretation. If that man who makes two blades of grass to grow where but one grew before may justly be considered a physical benefactor of the race, then that institution deserves to be esteemed morally beneficent which is capable of promoting the kindest feelings of fraternity among men of different nations, and parties, and sects; and Masonry has this power. Its mysteries have a surprising influence upon the sympathetic qualities of every understanding heart. Its Lodge is a place of social exchange, where the most interesting truths are mingled with the freest fellowship. "Its laws are reason and equity; its principles are benevolence and love; its religion is purity and truth; its intention is peace on earth, and its disposition is good-will toward men."

Of all the institutions which exist outside and independent of the church of Christ, I know of none that wields such a mighty social and moral influence as Masonry. There is no one which exerts such a wide-spread, harmonizing power. There are other institutions which merit the countenance and support of all such as delight in the increase among men of beneficence and fraternity; but these institutions have not behind them the accumulated force and weight of centuries. Masonry wears upon its forehead the gathered scars and wrinkles of a thousand years, and yet it is as vigorous to-day, as resolute of moral purpose, as if it bore upon its frontlet only the glittering dew of youth. We offer hearty prayers for the prosperity of all institutions which aim to unite men in bonds of amity and friendship; the world is wide enough, and the demand is great enough, to employ the energies of all; but it must be confessed that Masonry heads the column of that grand army which follows the church of Christ up and down, and to and fro in the earth, conquering peace and fraternity among men. Let us see to it that it never occupies a lower rank; that it never yields its glory to another. — *Abstract of Proceedings of the Grand Lodge of Massachusetts, 1868.*

REV. JOHN W. DADMAN, LOWELL.

*Methodist.*

1866, 1867, 1868.

He was born in Hubbardston, Mass., Dec. 20, 1819. He was initiated into Masonry in Mt. Lebanon Lodge, Boston, Feb. 14, 1859.

His father, not having the means to give him a thorough education, gave

him his time when he was eighteen years of age, and he succeeded in working his way along until he completed an academical education at the Wesleyan Academy, located in Wilbraham, Mass.

He joined the New England Methodist Conference at the age of twenty-two years; and has been pastor of churches in the towns of Ludlow, Southampton, South Hadley Falls, Enfield, Ware, Monson, Ipswich and Lowell; of the First Methodist Church and Grace Church, Boston; First Church, Boston Highlands; and for the last eight years he has been Chaplain and Superintendent of schools in the city institutions of Boston at Deer Island.

He has published musical works as follows:—

“Revival Melodies,” “Melodeon,” “Eolian Harp,” “Timbrel,” “Humming-Bird,” and “Masonic Choir.”

In a note recently written by him, he says, “Some of the happiest hours of my life have been spent in social intercourse with my Brethren in Masonry, particularly in the Grand Lodge of Massachusetts, while I served as Grand Chaplain and District Deputy Grand Master. . . . I rejoice exceedingly in the prosperity of our beloved Institution in the good old Commonwealth of Massachusetts.”

REV. JOHN PALMER ROBINSON, Boston.

*Episcopalian.*

1868.

He was made a Knight Templar in the Boston Commandery on the 17th of June, 1863, and was admitted a member on the 16th of September following. He succeeded the Rev. William R. Alger as Prelate, and deceased on the 19th of January, 1872, while still holding the office.

Brother William Ellison, the Recorder of the Commandery, has kindly presented the record of that body relative to the decease of Brother Robinson. It stands thus:—

“One of the most touching and most fraternal usages which obtains in our affiliation is that of enshrining in eulogy the names and memories of those who have been our co-laborers and knightly associates in the several departments of Freemasonry, and who are pre-eminently the representative men of this great Brotherhood.

“It has fallen to the lot of your committee to perform this office for one whose name had been a household word in Boston Commandery, and whose memory will be cherished by his associate Knights, and live in the hearts of all true Masons, when the marble tablet, man’s outward token of honor and regret, shall have crumbled into dust.

“Sir John P. Robinson, late Prelate of Boston Commandery, departed



this life on the 19th day of January, 1872, at the age of 65 years. His short and sudden illness, and early death, came upon us almost like a thunder-bolt from a clear sky. The sable wings of death enfolded him, and his spirit left its earthly casket, and crossing the dark river entered into that 'blissful abode where the weary are at rest.'

"Upright in his every act, always with a smile upon his lips, he was earnest and honest in his every thought, true in his friendship, warm in his attachments, conscientious in the discharge of his duties, modest and unpretending in his conduct.

"*Resolved*, That in the death of Sir John P. Robinson, Boston Commandery has sustained the loss of an excellent officer, and the Masonic Fraternity one whose daily life was a truthful exemplification of its holy precepts, and whose active zeal in the faithful fulfilment of official duties is eminently worthy of our imitation and emulation.

"*Resolved*, That to our institution he gave the earnest devotion of a heart thoroughly imbued with its great and glorious principles, and by a strict and watchful zeal in its behalf he added additional lustre to its beauties, and moral force to its high commands.

"*Resolved*, That as a man, a citizen and a Christian minister, he was quiet and unobtrusive in his daily walk and conversation, yet active and faithful in the discharge of every duty in all the relations of life.

"*Resolved*, That Boston Commandery tender to his family our heartfelt sympathy for the great loss they have sustained, and unite with them and a sorrowing Brotherhood in mourning the loss by death of our honored and beloved friend and Brother."

Brother Alfred F. Chapman writes:—

"Comp. Rev. John P. Robinson received the degrees in Royal Arch Masonry in St. Andrew's Chapter in the following order:—

"On one and the same evening, February 21, 1861, he was advanced to the Degree of Mark Master Mason, regularly passed the *Chair*, and was received and acknowledged a Most Excellent Master. On March 16, 1861, he was exalted to the sublime degree of Royal Arch Mason, and was elected a member April 3d, following.

"He succeeded Companion Gaylord as Chaplain, at the Annual Convocation in 1862, and continued to hold that office until the time of his death. He was also one of the Grand Chaplains of the Grand Chapter for nearly the same length of time; but at the Annual Convocation of that Body in December, 1871, he was compelled by reason of ill-health to decline further service.

"In his relations with these bodies he was known as a genial companion, full of entertaining reminiscences; for in his earlier years he had

travelled much in his own country, especially in the South, and knew quite intimately most of the leading clergymen of the times, and many of the statesmen.

“As a conscientious and Christian minister of the Gospel, he practically illustrated the principles of the Degrees and Orders in Masonry which he loved so well, and finally on January 19, A.D. 1872, as a sheaf rich and ripe for the harvest, he was ‘gathered into the land where his fathers have gone before him,’ aged 65 years and 5 months.”

The following tribute to his memory is from the pen of Rev. E. M. P. Wells, D.D. :—

“I very much regret that I have but half an hour in which to comply with your request in expressing my opinion respecting our excellent and beloved Brother Robinson. I hardly feel justified in giving so brief and hurried an account of so high value, such love, such fidelity, such constant and hard work, such unyielding fidelity, such self-sacrificing, so ‘pitiful, so courteous,’ in short so submissive and devoted to the will, the worship and the work of God; and so loving, so laborious, and so longing for the welfare of men.

“His great, his most extraordinary work was with sailors. In this he strangely disappointed me, and proved to me how much I was mistaken. At a time when he was out of employment, he was often with me to consult as to what he should do or what course he should take. He one day asked me if I thought he would do for a missionary to sailors. I said I thought he was better calculated for a parish, and to work with those with whom he was acquainted. He said he thought he would succeed with them, and do them good. I was sorry that he had got his mind so set upon the subject, for I felt quite sure that sailors could not sympathize with him, and I doubted if he could with them. Still I did not like to discourage him any more, and I said to him he had better go down upon the wharves and get among the sailors, and talk to them, and see if they would talk with him. I perceived that he felt that he had gained something, and was pleased. I thought he might try a little further, and that he would thus find out if he could or could not succeed, and thus prove whether it was he or I that was mistaken. He obtained a hall suitably and neatly fitted up for church services. He procured Bibles, prayer-books, and tracts, also working for the destitute; and in all of which the merchants of Boston aided him *very nobly*. They were much pleased with his useful and faithful efforts. He thus disappointed me, and I rejoiced at it, and loved him for it, and thanked God that I was mistaken. I am still of the same opinion that by nature he was not calculated for the work; but I believe that our good Father, seeing the ardent and loving desire of his heart, fitted him for his great and blessed success. Our good Brother

Taylor, whom the kind-hearted sailors called 'Father Taylor,' said, that 'Brother Robinson was one of the best and most successful seaman's missionaries whom he ever knew.' He went on from one success to another, till he obtained and left for his parish, a very nice church, well and handsomely finished, and all paid for, — St. Mary's Church, on Parmenter street."

The Rev. William S. Bartlett, of Chelsea, has obligingly written thus:—

"In answer to your favor of this date, I send you such information as is in my possession.

"John Palmer Robinson, born in Maryland [?]; ordained deacon by Bishop White, Dec. 20th, 1827; rector of Sherwood Church and St. John's, now Western Run Parish, Baltimore Co., 1836; of St. Paul's, Queen Anne's Co., 1837, both in Maryland. In 1840 he removed to Massachusetts, and became rector of St. Michael's Church, Marblehead; afterwards rector of Christ Church, Quincy. Subsequently, he was missionary to seamen in the port of Boston for years. Resigning that position, he became rector of St. Mary's Church for sailor's, in the same city in the year 18 , and died in that office in 1872."

REV. JAMES A. BOLLES, D.D., Boston.

*Episcopalian.*

1869, 1870.

Born in Norwich, Ct., May 2d, A.D. 1810; son of Ralph and Happy Branch Bolles. He was fitted for college in Plainfield Academy, Ct.; graduated at Trinity College, Hartford, Ct., A.D. 1830; studied theology for the ministry of the Prot. Epis. Church in the Gen. Theological Seminary of said church in New York City, and graduated A.D. 1833; was ordained deacon in Christ Church, Hartford, Ct., March 24, A.D. 1833, by Bishop Brownell; and spent his diaconate as an assistant to the Rev. Dr. Hawks, in St. Thomas Church, New York, and to the Rev. Dr. Whitehouse, in St. Luke's Church, Rochester, N. Y. . . . Was admitted to the priesthood in St. James Church, Batavia, N. Y., of which parish he had been elected rector, by Bishop Onderdonk, Sept. 4, A.D. 1834. This was his first rectorship, which he held for nearly twenty years. In A.D. 1848 the Degree of Doctor of Divinity was conferred upon him by Hobart College. In A.D. 1854 he accepted the rectorship of Trinity Church, Cleveland, Ohio; and in A.D. 1859, that of the Church of the Advent, Boston, Mass., which he resigned at Easter, A.D. 1870.

Bro. Bolles writes, under a recent date, as follows:—

"It was during my rectorship of the Church of the Advent in Boston that I became a member of the Masonic Fraternity; an honor and a

privilege which I had long coveted, especially from my having espoused the Masonic side of the controversy which was raging in Western New York, when I entered the ministry; nor is there anything which I more regret than that I have not been able, from my multiplied engagements in the ministry, to seek an advance in its happy and sublime degrees. To the members of St. Andrew's Lodge in the City of Boston, who received me, and extended to me the right hand of the most brotherly friendship, I can never cease to be grateful; nor can I ever forget the kindness of the Most Worshipful Grand Master, William Sewall Gardner, by whom I was appointed Grand Chaplain. God bless them all!"

Brother Bolles' contributions to the press have been numerous, but mostly confined to church papers and periodicals. Among a certain class of churchmen the following publications by him are standard works:—

"The Episcopal Church Defended." "The Church of the Future in America." "What is not False Ritualism." "Holy Matrimony." "True Churchmanship."

In the times of Anti-Masonic excitement he wrote not a little for the country papers in Western New York, to mitigate the fury of the oppression.

He was entered in St. Andrew's Lodge, Boston, Oct. 10, 1867; passed Nov. 14, 1867; and raised Jan. 9, 1868.

REV. CHARLES HENRY TITUS, A.M., Boston.

*Methodist.*

1869, 1870, 1871.

REV. CHARLES H. TITUS was born in the then Province of Maine, County of Kennebec, town of Monmouth, on the eleventh day of April, 1819.

He was the only son of Samuel and Betsey (Kelley) Titus. He had two sisters, Sarah Kelley, older, and Eliza Jane, younger, than himself. Both the sisters and the father have been dead many years. The mother still survives in a hale old age, residing in Monmouth.

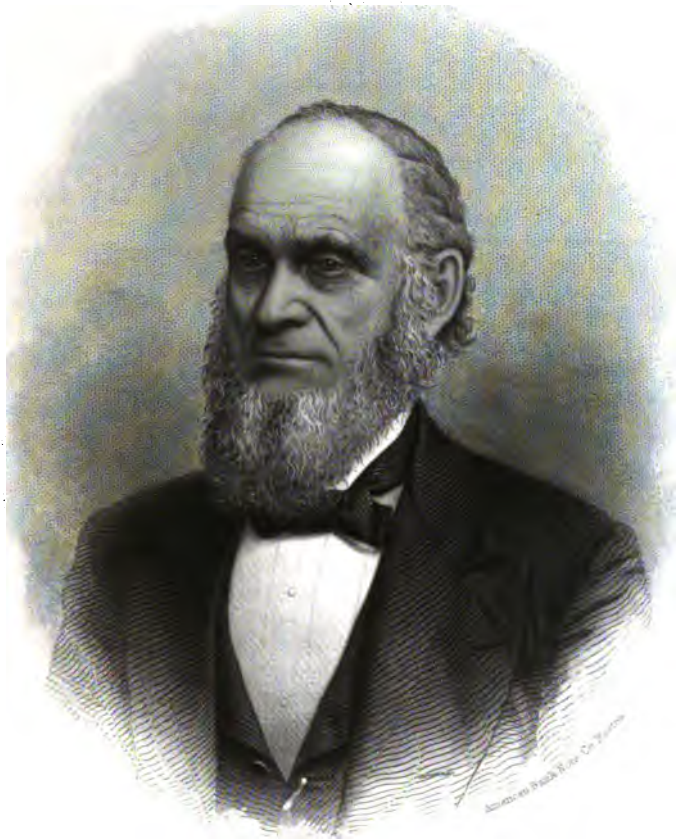
Mr. Titus, senior, was a farmer; and the son worked with his father upon the farm in summer, attending the district school during the winter season, until he was sixteen years of age, when he became a student at Monmouth Academy, and began his school-teaching experience the following winter. Until twenty-five years of age his time was wholly given to literary pursuits and teaching. His father was not wealthy, and after his death, which occurred when the son was about eighteen years of age, he declined to receive anything from the limited estate of some \$2,000, and paid his own school expenses by devoting a portion of the time to teaching.

After leaving Monmouth Academy he became connected with the Maine Wesleyan Seminary, at Kent's Hill, Readfield, where he enjoyed the

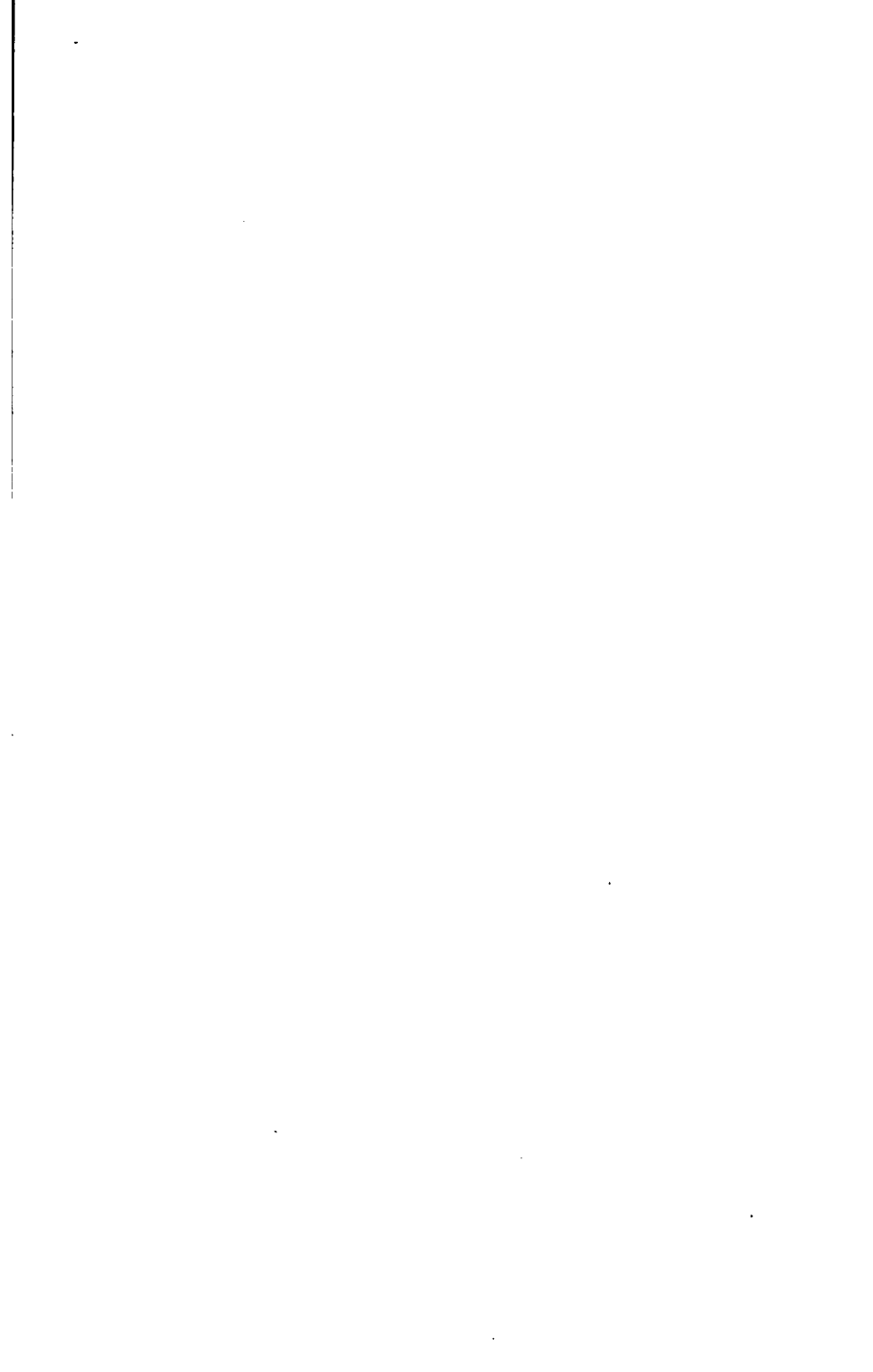


Charles B. Felt.





*Charles H. Titus.*





friendship, counsel and instruction of those eminent teachers of youth, Rev. William C. Larrabee, LL.D. and Rev. Benjamin F. Tefft, D.D., LL.D., whose influence upon his formative mind has proved a continued blessing through all subsequent years. At this school he also enjoyed the instruction of Prof. Walsh, a wonderful linguist, of whom he took private lessons in Hebrew and Biblical Greek. In 1839 he entered the Bangor Theological Seminary, where he spent one year for the special purpose of continuing his studies in the original languages of the Holy Scriptures.

In April, 1840, being enfeebled by overwork, he sought to recruit his health by a change of climate, and removed to Greencastle, Indiana, in company with Prof. Larrabee, who had been elected to a professorship in the Asbury University, located at that place. Here he was immediately elected by the trustees as Tutor of Languages in the Preparatory Department of the college. While fulfilling the duties of this office he enjoyed all the privileges of the college. He completed the course of study, and graduated on the fourteenth day of September, 1842. Rev. Matthew Simpson, D.D., now bishop in the Methodist Episcopal Church, was then President of the university, and invested him with his first literary degree; and, on the evening of the same day, united him in marriage with Miss Martha Dunn, daughter of Col. William Dunn, of East Poland, Maine, and sister to Mrs. Tefft and Mrs. Larrabee. Their married life has been peculiarly happy; and, during all the years they have journeyed on together, *home* has been a word of special significance and comfort to them. They have been blessed with two children, Laura Jane, the wife of Mr. Edgar Pratt, of Providence, and Charles Henry (H.C. 1872), now acting as clerk in the Grand Secretary's office.

During the winter of 1842-3 Mr. Titus and his wife conducted, with much success, a private academy at Madison, Indiana. His enfeebled health obliging him to desist from teaching, he spent the following summer in making an extensive tour through the North-west, in company with Rev. Edward R. Ames, D.D., now bishop in the Methodist Episcopal Church. In this journey he traversed Lake Huron, Lake Superior, St. Louis River, and the Mississippi River from Sandy Lake to St. Louis, Missouri. Seven hundred miles of this voyaging were made in a birch-bark canoe, with Indian half-breeds as guides.

In the autumn of 1843 Mr. Titus and his wife returned to their native State of Maine; and in August, 1844, he was admitted to the Maine Annual Conference of the Methodist Episcopal Church, at its session held in Bangor; was ordained to the office of Deacon by Bishop Hedding; and was appointed to the pastorate of the church in Frankfort. This church he served during the constitutional limit of two years, when, finding the climate too rigorous for his feeble health, he embraced the offer of a transfer to the Providence Conference; and in July, 1846, was appointed to the Pleasant-street Church, New Bedford, where he continued two

years. At the session of the Conference held in Fall River, Mass., 1847, he was ordained to the office of Elder by Bishop Janes. In his ministerial work in this Conference he was appointed successively to Woonsocket, R. I., two years; Edgartown, Mass., two years; East Weymouth, Mass., two years; Taunton, Mass., one year, when he was appointed to the office of Presiding Elder of Providence District, embracing in its territory the State of Rhode Island, and Bristol County, Mass., and placing under his care and supervision between forty and fifty churches. During the four years he held this office he resided at Taunton. When this office expired by limitation he was appointed again to the pastorate as follows: Warren, R. I., two years; Newport, R. I., two years; Phenix, R. I., three years,—the limit of the pastorate to the same church having been extended by the General Conference of 1864 to three years,—and remained at Phenix the fourth year without regular appointment, but still serving the church as pastor. At the close of his labors at Phenix he was appointed again to Taunton, two years; then to Warren again, two years, when, April 10th, 1871, he accepted the *pro tempore* appointment of Grand Master Gardner to the office of Recording Grand Secretary of the Grand Lodge of Massachusetts. In June following he was duly elected to this office by vote of the Grand Lodge, and at each subsequent annual election has been continued in the office by unanimous vote.

His first knowledge of Masonry was gained when he was a lad about ten years of age. A remarkable funeral was held in the neighborhood of his residence, which he and all the region round about attended. Major White, the deceased, was an old neighbor and friend of his father, and a prominent townsman. The major was buried with full Masonic honors, and the ceremonies made a strong and lasting impression upon the mind of the keenly observant lad. The rich Masonic regalia, the mournful music, the muffled drums, the solemn march around the grave, the sprig of acacia reverently deposited by each Brother, saying, as he dropped his emblem of immortality into the open grave, "The will of God is accomplished—Amen—so mote it be!" stirred to the very depths of the soul the excited boy; and he then resolved within himself, that when he became a man he would be a Mason. This was at a time when Masonry was much spoken against, but he was prepared in his heart at that early age to be made a Mason.

During the latter part of his residence at Greencastle, Indiana, the Lodge in that place was resuscitated, and he arranged with a friend, who was a member, to present his application for the Degrees; but before they were in a condition to comply with his request, he removed to Madison. In his subsequent itinerant life, and earnest devotion to his profession, he found no convenient time or place to knock at the Masonic door, until his protracted residence in Taunton, while Presiding Elder of Providence District. Having for once gained legal residence and citizenship, he made application to King David Lodge for the Degrees. His petition was recom-

mended by Brother Jacob Burt, and, accompanied by the usual fee, was received by the Lodge Sept. 22, 1858, and referred to Brothers S. N. Staples, William Cox and Charles Lawton. On the 20th of October following, the committee made a favorable report, and he was duly elected to receive the Degrees. On the same evening he was initiated an Entered Apprentice. William M. Parks was then W. Master, Edward Mott, Senior Warden; David A. Jackson, Junior Warden; and the venerable Alfred Baylies, Secretary. Before retiring from the Lodge that night, his name was written by Dr. Baylies, upon the lamb-skin or white leather apron, which he had received from the W. Master as the emblem of innocence, and the badge of a Mason, and which he still preserves as a precious relic. He was passed to the Second Degree Nov. 17, 1858, and on the 15th of December following, was raised to the sublime Degree of Master Mason. Here began his esoteric Masonic life, and to the Brethren of King David Lodge he is much indebted, not only for faithful Masonic instruction, but for unflinching brotherly kindness.

Having been so long prepared in his heart to become a Mason, he at once became zealous in cultivating the ritual and principles of Masonry. During the following year he received the Capitular Degrees in Adoniram Chapter, New Bedford, of which Col. Timothy Ingraham was then, as he had been for many years, High Priest, and from whom he received much valuable instruction. The Council Degrees were conferred upon him by the late venerable James Salisbury, in Providence Council of Royal and Select Master. During the winter of 1859 and 1860 he received the Orders of Knighthood in St. John's Encampment of Knights Templars, at Providence, R. I. In May, 1860, while residing at Warren, R. I., he was invested with the Ineffable Degrees by Kilian H. Van Rensselaer, in King Solomon's Grand Lodge of Perfection, at Providence. Subsequently, while residing at Newport, he received the remaining Degrees of the A. A. Rite to the Thirty-Second inclusive. In 1867 he was created a Sov. Gr. Insp. Gen. Thirty-Third Degree, at Boston, and elected an Honorary Member of the Sup. Coun. of the Northern Mas. Juris. of the U. S. A.

Among the many offices he has held in Masonry the following may be enumerated: W. Master of King David Lodge, Taunton; T. I. Master of Webb Council of Royal and Select Masters, Warren, R. I.; Commander of St. John's Encampment, Providence, R. I.; Grand Chaplain of the Grand Lodge of Rhode Island; Grand Prelate, Grand Capt. Gen., Dep. Grand Master, and Grand Master of the Grand Encampment of Massachusetts and Rhode Island. He has also enjoyed the honor of acting as First Officer of the Lodge, Council, Chapter and Consistory of the A. A. Rite; but more for the purposes of the organization and establishment of those Bodies than for actual work in the ritual of that Rite. He is now, as he has been for several years, Grand Prior of the Supreme Council Thirty-

1817, D. D., and of the Massachusetts Council of the Grand Lodge of Free Masons.

His studies, which, doubtless, bore of greater extent than is commonly supposed, are attested from the fact that he has, in addition to the ordinary course of his studies, received in the Faculty of the University of Cambridge the Degree of a Doctor in Philosophy, and that he has, on account of his clerical profession, obtained the Honorary Degree of a Doctor in Divinity. His studies which have, notwithstanding his other avocations, never for a moment interrupted, bear witness to his industry and assiduity, and his social assiduity to his kind and liberal heart. He is now Lecturer at Cambridge, where his associates still, with a just pride, cherish his memory.

His Marriage was celebrated March 12<sup>th</sup> 1813, at Cambridge, and was solemnized at 11 o'clock of the same month, under the title of a *Matrimonial Ceremony*, Titu 1. 1. 1.

The engraved steel plate, on which the parchment's print was made, and on which this sketch was designed, is the gift of Miss Levinge.

Though his natural force is somewhat abated, his mind remains as vigorous and unimpaired as ever, and he is now, being what strength he has left, engaged in the study of Masonry in general, and to the Grand Lodge of Massachusetts in particular.

#### REV. ALONZO HALL QUINN, D.D. New Bedford.

*Tempore servato*

1871, 1872, 1873.

REV. ALONZO HALL QUINN, D.D., son of George and Abigail Quinn, was born in Berwick, N. H. March 22, 1810, and was educated in the District School, and in the Academy at Berwick, N. H., from 1827 to 1830. He graduated at Dartmouth College, at Hanover, N. H., in 1832, and was immediately employed as a teacher in the Academy at the Seminary. He was ordained pastor of the Baptist Church, in Andover, Mass., Dec. 27, 1833, and remained in that office until 1836, when he removed to the town of Andover, N. H., where he served as a pastor in 1861, having before that time been in the Ministry of one year in 1844. In the year 1845 he became a member in three years' Church in the Second Mass. Congregation, known as Longferry Cong. afterwards merged General Association, in 1841, he was made Pastor of the North Cong. Church, New Bedford, where he still remains. From 1850 to 1871 he was a member of the Executive Council of the State of Massachusetts. He is a member of the American Church Society, and several other bodies of Societies. Since 1861 he has been continuously Secretary of the Council Association of the Congregational Churches of Massachusetts, being now in his sixteenth year of office (67 years of age). In 1870 he was made Chairman of the Committee to frame a constitution, and called the first meeting, of the North Cong.



1870

DR. M. A. S. C. C. C. C.

1870



of the Congregational Churches of the United States; and, on its organization, in November, 1871, was chosen its Secretary for three years.

He received the Degree of D.D., from Dartmouth College, in 1866, and is one of the Board of twelve Trustees of that institution. He has given several Masonic addresses, one of which was at Frederick, Md., St. John's Day, 1861, and one at the fiftieth anniversary of Star in the East Lodge, New Bedford, December, 1873. He has written much for periodicals, especially for the "Congregational Quarterly," of which he has been an editor and proprietor since its commencement, January, 1859. Five or six sermons have been published, — among others, the Massachusetts Election Sermon, in 1866; also two volumes, — one of army letters, and the other a complete history of his regiment.

Bro. Quint was initiated into Masonry in the Lodge of St. Andrew, Boston, Oct. 9, 1856; passed Nov. 13, 1856; and raised, under dispensation, Nov. 13, 1856. He is at present the Senior Chaplain of the Grand Lodge.

The engraving of his person, which is hereto appended, shows that he was much "thinner" when he came from the war than he is at present. In it one would not readily recognize the image of the portly gentleman who now occasionally conducts the devotional exercises of the Grand Lodge.

On the 17th of December, 1873, he delivered an address before Star in the East Lodge, of New Bedford, on the fiftieth anniversary of the date of its charter, from which an extract is here given: —

Fifty years! It seems a long period. It is more than the lifetime of some of us. But fifty years is a small fraction in the life of the Institution of whose Brotherhood we form a part. The language which our gifted Brother Walter Scott puts into the mouth of the Douglas, we can transfer, and say that this Institution "is seen in the stream, but not in the fountain." No history is able to limit its exact beginning. I will not refer to the legends possessed within, but only to external history. In 1733 the first Lodge was established in Massachusetts. In 1717 four Lodges in London had formed a Grand Lodge; some have foolishly said that to be the origin of Masonry, while it was simply the union of Lodges already existing. In Edinburgh, records now extant in the Lodge go back to 1599. In 1424 a statute of Henry VI. refers to the General Chapters and assemblies of Masons. Far back of that it is well known that the architects and builders of the great works were organized in bands, with masters and other rulers, and travelled wherever their skill was needed; that they had their own secrets of recognition as well as of science; and that beside their place of work, they built huts, from which we have the name "Lodge;" and that on ancient works there are engraved the signs of the Craft. That there should be written records kept by such particular bodies, and handed down to this day, would of course be absurdly impossible. Their substantial organization, independent of each other, but with masters and officers, and even back into Roman history, is

undeniable. The builders of the temple at Jerusalem were thus organized. As knowledge of arts and sciences became in modern years more general, their special necessity as builders diminished. Many Lodges became of course extinct. They were operative builders. It was not until more modern times that persons not practical builders were admitted to such as remained. That this was at last done is clear. Probably the first authentic surviving record of such an admission is in the records at Edingburgh, June 8th, 1600. In England that precedent was not followed until 1646. And cases increased, until, from the change of circumstances in social industry, architecture had ceased to be confined to any Guild, and Freemasonry became purely speculative or theoretical. It retained all the brotherly associations. It contained all the emblems of art. But it gave them their symbolic meaning, and applied the ideas of the solid and permanent Craft to morals and benevolence. That a system of such symbols, so full (to its initiate) of the ancient labor, could have been invented with no foundation, is absurd. It is the growth of ages, out of the builders' art.

This accounts for its symbols. To many the symbols seem unmeaning, and the words puerile. So do symbols of the churches, especially of the ritual churches, seem puerile to many, while to those who know them, every one has its sacred meaning. The robes of bishops and priests seem foolish to those ignorant of them, but they are a visible lesson to the worshippers. The world has not outgrown symbols. Symbols are often needed as the illustration of truth. And the great truths embodied in the symbolism of Masonry are to the real student of their meaning fully clear. Need I refer to the one great and sublime fact embodied in the Master's Degree? If there are any within who fail to see the meaning of the symbols, it is from want of study. The science of them cannot be learned in a day.

You know that there are certain moral principles also embodied. There are equality, charity, fortitude, not in words only, but in symbols. Faith in God, humility, obedience to truth. I need not remind the initiate where they are set forth. "The grand object of Masonry," said that illustrious Brother, George Washington, "is to promote the happiness of the human race." "It is an Order," said another Brother, Lafayette, "whose leading star is philanthropy." "I need not remind you," said that illustrious missionary, Daniel Poor, "that our Institution is founded upon those broad principles of benevolence and humanity which the Governor of the Universe revealed to men." In the words of another Brother, Robert Burns, it believes,

"The rank is but the guinea's stamp,  
The man's the gowd for a' that!"

It is not religion. It is a human Institution. It cannot be, in my view, substituted for religion. Rightly conceived, it never assumes to be. In the Lodge is an open Bible. By the ancient landmarks it must remain open. "You are to regard the volume of the sacred Law," the initiate is told, "as the great light." "In it you will learn the duties you owe to God, your neighbor and yourself." "The Holy Writings," is said to every Master of a Lodge, "will guide to all truth." In the hands of the Grand Master is placed the Bible, open, and he is told "it is to be the rule and guide of our faith." With such clear refusal to



a religion, it interferes with no sects and denominations; it affords one place where, without denial of beliefs, all can recognize the claims of brotherhood in human nature, and have the asperities of dividing lines softened.

Why, then, should men look on this Institution with distrust? I can solemnly say, that, in all the obligations I have ever assumed, there is not one which interferes with the duty I owe to my God, my country, my church, my neighbor, my family, or myself. Yet, since 1738, its members are all excommunicated by the Roman Church; and in our day, not a few Protestants are determined on the useless attempt to destroy it.

REV. JOSHUA YOUNG, FALL RIVER.

*Unitarian.*

1872, 1878.

REV. JOSHUA YOUNG was born Sept. 29, 1823, in the little village of East Pittston, near the shore of the Kennebec River, Maine. When he was about four years of age his father (who is still living, hale and hearty, at the advanced age of ninety-four years) moved to the town (now, city) of Bangor. There, in the public schools, he pursued his preparatory studies, and entered Bowdoin College at sixteen, and graduated, in good standing, in the class of 1845, receiving, with five or six others, the honor of an election to the Bowdoin Alpha of the Phi Beta Kappa Society.

Immediately, upon graduating, he entered the Divinity School connected with the University at Cambridge, where he completed the usual course of theological studies; and in the fall of 1848 received, and accepted, a call to the pastorate of the "New North Church," Boston, on Hanover Street. (The society has since disbanded, and the church edifice now has its steeple surmounted with a cross, and "mass" is said within its walls.)

In 1852 he accepted a call to take charge of the Unitarian Society in Burlington, Vt., powerfully attracted by the beautiful scenery of that region of country. In what he has always since felt was an unfortunate hour, he severed his relations with the good people there, after a ministry of ten years, and returned to Massachusetts, in order to be nearer his family connections.

Invited to take charge of the "New North Church," in the old town of Hingham, for a few months, he prolonged his residence in that seaside place to five years. At this time an opportunity was given him to go abroad; and, crossing the ocean, he visited Egypt and the Holy Land, and made the usual tour of Europe.

On his return, in 1869, he entered upon his professional duties once more as pastor of the Unitarian Society in Fall River, where he is still engaged in the sacred calling in which a few months more will complete his twenty-fifth year.

He was made a Mason while residing in Hingham, being raised to the Third Degree in Old Colony Lodge by the Master, Worshipful E. Waters Burr. He is still a member of the Lodge, and Chaplain by appointment.

His interest in Freemasonry is deep and abiding. He has, on two or three public occasions, ably defended its principles. He believes it has nothing so much to fear as its success. He holds that too much prosperity is apt to give to men and to communities of men, a moral sunstroke; that Masons are made too fast, and that unworthy members injure the whole Body.

He is married to the eldest daughter of the late Sylvanus Plympton, M.D., of Cambridge, and has five children, two sons and three daughters.

The appended paper, copied from "Moore's Freemason's Magazine" for November, 1865, was written by Brother Young, he being the chairman of the committee appointed to report it. It was signed by the Master and Wardens of Old Colony Lodge as well as by the committee.

*To the Worshipful Master, Wardens, and Brothers of St. Mary's Lodge, A.F. and A.M., St. Mary's, Georgia.*

Old Colony Lodge of Hingham, Mass., sends greeting:—

Circumstances which cannot be better or more exactly described, perhaps, than as the "fortunes of war," have strangely made us the keepers for some time past of the Charter and Master's Gavel of your Worshipful Lodge; and now that the channels of communication between the Northern and Southern sections of our country are open again, at the close of an unhappy civil war, we determine to return the same to you, with every expression of fraternal interest and good-will.

The Brother but newly initiated into the secret mysteries of our ancient and honored Institution, from whose hands we received them for safe-keeping, and at whose request we became their depository until such time as we could properly restore them, remained with us but a few days, and is now absent beyond the reach of correspondence (as your letters fail to elicit an answer). Therefore, to state with any fulness of detail how the property of another and so distant a Lodge is rightfully in our possession is, at this time, impossible. Anxious at the earliest available moment to restore their own to the Brethren of St. Mary's Lodge, and to transmit them with our sentiments of undiminished friendship as members of the mystic tie, suffice it to say, that an engineer of a Federal gunboat, connected with the late blockading fleet on the Atlantic coast, on going ashore at the village of St. Mary's, at the close of a bombardment, we believe, found the place deserted by most of its white population; and on entering a building, which had suffered from the guns of our ships, or had been broken into and rifled of its contents, found himself unexpectedly within the sacred precincts of a Masonic Lodge; and on the floor lay a roll of parchment and a small mallet, which, on examination, he believed to be the Charter of the Lodge and the W. Master's Gavel. To him who had but recently gained admission into the sublime arcana of our brotherhood, they were, of course, objects of exceeding interest and value; and lest they should come to the eyes of the unworthy, or be lost utterly, he took them with him to his boat;

whereupon, being almost immediately ordered North, he improved the first opportunity to commit them to the strict charge of a sister Lodge, for the purpose, as already stated, of their ultimate restoration to the place from which they were taken.

Through the M.W. Grand Lodge of the State of Massachusetts they will come to you; and when the parchment is again unrolled in your presence, or the venerable gavel in the W. Master's hand shall strike once more the opening or the closing of the Lodge, may the one read to you anew as a pledge of a tried but faithful friendship, and the other echo to you, from a far Northern State, the pulsation of hearts not alienated from their Masonic Brothers in the South.

The war so bitterly waged — now ended as we trust forevermore — has proved in many affecting ways the majestic character and regal worth of the great Institution of Free and Accepted Masonry. It has hovered like God's Angel of mercy over the bloody battle-field. It has ministered its loving charities to the wounded and dying. It has relieved the sufferings of the prisoners. It has preserved the sacred ashes of the honored dead; and, when the soldier was struck down, it has discovered to him a friend and brother in the foe.

Its principles of liberality, brotherly-love, and charity have stood the fiery trial; and the obligations to which all swear fealty who bow the knee at the consecrated altar have shown their binding force to be strong as links of steel.

And now that the strife is over, and the sword is returned to its scabbard, may we not expect that the same Institution, coextensive with the whole domain of our land, which has so mitigated the cruelties of war, shall also set no small part in the earnest and difficult work of national "reconstruction," of restoring to health and wholeness our dismembered country; of re-establishing in wisdom, strength, and beauty — which Masons are taught to believe "are about God's throne, as the pillars of his court" — a Union of States under one constituted head, whose archetype shall be the human frame, — a living organism of related and co-operative parts, fitly joined together and compacted by that which every joint supplieth, edifying itself in love; many members, but one body.

It is at once the pride and the glory of our grand Fraternity, that it measures no man by this world's standard of high and low; that it is above the littleness which makes blood or birthplace the test of moral and intellectual worth; and knows no difference of nation, as Greek or Roman, as Jew or Gentile, in the ministration of its rites, or the bestowment of its gifts. In this it resembles the wisdom and goodness of Deity; of Him, the Supreme Architect of the Universe, the initial of whose Holy name is suspended in every duly appointed Lodge of Ancient, Free and Accepted Masons, from the canopy in the East. And we are sure that such an Institution, so pure in spirit, so lofty in interest, with principles so noble and so grand, will naturally and inevitably adopt the line of God's gracious providence, and welcome, though it come through tears and agony, every advancement of truth and human happiness. So mote it be! Once more, Brethren, we salute you.

RT. REV. EDWARD BASS, D.D., NEWBURYPORT.

*First Bishop of the Protestant Episcopal Church in Massachusetts.*

1768.

1744. Edward Bass, A.M. and D.D. He was born at Dorchester, Nov. 23, 1736, and entered college at the early age of thirteen. From the time of taking his first degree, till he received that of Master of Arts, he was engaged in instructing a school, occupying his leisure hours in such studies as were suitable to the profession for which he was intended. From 1747 to 1751 he resided at the college, making progress in theological studies, and occasionally supplying vacant pulpits in the Congregational Churches. In 1752, at the invitation of the Episcopal Society in Newburyport, he went to England, and on the 24th day of May was ordained by the excellent Dr. Thomas Sherlock, then bishop of London, in his chapel at Fulham. In the autumn of the same year he returned to New England, and soon after took charge of the Church in Newbury, at that time vacant by the death of Rev. Mathias Plant.

In July, 1789, the University of Pennsylvania conferred on him the degree of Doctor of Divinity. In 1796 he was unanimously elected, by the Convention of the Protestant Episcopal Churches, to the office of bishop of that Church; and was accordingly consecrated in Christ Church, on the 7th day of May, 1797, by the bishops of Pennsylvania, New York and Maryland. On the 27th day of the same month he was received and acknowledged in the most affectionate and respectful manner by the clergy of his diocese, then assembled in Trinity Church, Boston. Some time after, the Episcopal Churches of the State of Rhode Island elected him their bishop, and the last summer [1803] a convention of the churches in New Hampshire also put themselves under his jurisdiction.

Bishop Bass was a sound divine, a critical scholar, an accomplished gentleman, and an exemplary Christian. On the 10th of September, 1803, after an illness of but two days, he died as he had lived, full of piety, resignation, and humility.—*Chronology of Dorchester, by Rev. T. M. Harris. Mass. Hist. Coll., 1804, vol. ix., p. 188.*

The succeeding information, letters, and quotations are derived from the records of "Saint John's Grand Lodge":—

"On Thursday evening last, at eleven o'clock, [Sept. 10. 1767], departed this life, the Right Worshipful Jeremy Gridley, Esquire, Grand Master of Masons over all North America; Attorney General for the Province of Massachusetts Bay; a Member of the Great & General Court of said Province; a Justice throughout the same; Colonel of the First Regiment of Militia; President of the Marine Society, etc."

On the decease of Brother Gridley, R. W. Henry Price, formerly Grand Master, resumed the Chair.

On the 12th May 1768, at London, "His Grace Henry Somerset, Duke of Beaufort, Marquis & Earl of Worcester, Earl of Glamorgan, Viscount Grossmont, Baron Herbert, Lord of Ragland, Chepston & Gower in Monmouthshire, also Baron Beaufort of Caldecot Castle, Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons," by Deputation, or Warrant, appointed "John Rowe, Esq<sup>r</sup> Provincial Grand Master for all North America and the Territories thereto belonging, where no other Provincial Grand Master is in being" etc.

At the communication of "Saint John's Grand Lodge" held on the 28th day of October 1768, it was voted that the installation of Brother Rowe should take place on the 23<sup>d</sup> of November. It was also "Voted, That the Reverend Brother Edward Bass of Newbury Port, be invited to preach a Sermon to the Fraternity on said Day, suitable to the occasion; and the Grand Secretary is directed to write to the said Brother Bass signifying to him this Vote of the Grand Lodge" &c. Consequently Brother Savage, the G. Secretary wrote to Bro. Bass, as follows:

BOSTON, October 31<sup>st</sup> 1768.

REV<sup>d</sup> SIR. The Grand Lodge or Quarterly Communication of Free & Accepted Masons in America, assembled at Boston, on Friday the 28<sup>h</sup> instant, having before them the consideration of Time and Place for the Instalment of our New Grand Master, the R<sup>t</sup> Worshipful John Rowe, Esq<sup>r</sup>: Ordered, that the same should be performed at Boston on Wednesday the 23<sup>d</sup> day of November next; and at the same time made choice of you, Sir, to preach a Sermon to the Fraternity, suitable to the occasion; and directed me to write to you in behalf of the Grand Lodge, to request you to preach for them on said Day: Hoping the task will not be disagreeable to you, must beg the favour of your Answer pr. Bro<sup>r</sup> Stavers the first opportunity. Nothing further at this time occurring, but that I am with great truth,

Rev.<sup>d</sup> Sir,  
your affectionate Brother  
and humble Serv't.  
ABR<sup>m</sup> SAVAGE, Gr. Sec'y.

*Answer of Rev Mr. Bass.*

NEWBURY PORT, Nov<sup>r</sup> 8. 1868.

DEAR SIR:

Yours of October 31<sup>st</sup>, as directed by the Grand Lodge, I have received, and return for answer, that I cannot but comply with the request of a Body for which I have so great a regard,

Pray give my love to the Brotherhood and believe me to be, with great sincerity,

Your Affectionate Bro<sup>r</sup>.  
and Humble Servant,  
EDWARD BASS.

The installation of R.W. Brother Rowe occurred on the 23<sup>d</sup> November 1768, at Concert Hall, Boston. Right Worshipful Henry Price presided on the occasion; and after the appropriate & solemn preliminary services had ended, he said: "Right Worshipful and Loveing Brethren,— You have heard the Proceedings of the Grand Lodge read to you, as also the Deputation for the new Grand Master. I, therefore, proclaim the Right Worshipful John Rowe, Esq<sup>r</sup> to be Provincial Grand Master of Masons of all North America, and may God Almighty bless him in the Government of the Craft and us in him." This was the *fourth* time that Brother Price had been called upon to fill the place of Grand Master.

After the installation, the brethren went in procession to Trinity Church, "amidst a vast concourse of people," where there was "a very crowded auditory." "Mr. Walter read prayers, after which the Reverend Brother Bass preached an excellent sermon from these words in St. John's Gospel: 'The Disciple whom Jesus loved.'"

At a special Grand Lodge, held at the Bunch of Grapes Tavern in Boston on Wednesday the 30<sup>th</sup> Day of November, 1768, It was Voted, "That the thanks of this Grand Lodge be given to the Rev<sup>d</sup> Brother Bass for his excellent sermon, preached before the Fraternity on the 23<sup>d</sup> instant, and to desire a copy of said sermon for the press; and that the Grand Secretary signify to him the Resolutions of this Lodge, accordingly."

Boston, December 5<sup>th</sup> 1768.

REV<sup>d</sup>. BROTHER:

I am directed by the Grand Lodge to transmit to you a Vote of theirs, passed at their last Meeting, which Vote will sufficiently explain the cause of my writing to you at this time.

At a Special Grand Lodge held at the Bunch of Grapes Tavern in King street, Boston, on Wednesday the 30<sup>th</sup> of November 1768, among other things,

Voted, (unanimously) That the thanks of this Grand Lodge be given to the Rev<sup>d</sup>. Bro. Bass for his excellent sermon, preached before the Fraternity on the 23<sup>d</sup> instant, and to desire a Copy of said sermon for the Press; and the Grand Secretary is desired to signify the above Resolutions of this Grand Lodge to him accordingly.

Wherefore, in conformity to said Votes, I do hereby return you their Thanks, and request the favour of a Copy of said Sermon to be sent to me,

that it may have due Honours done it, by making a proper Impression on the Minds of the Brethren, when they can have a Sedate Perusal of the same.

I am, Rev<sup>d</sup>. Sir,  
Your Affectionate Brother,  
and very humble Servant,  
ABR<sup>m</sup> SAVAGE G. Sec.

DEAR SIR

NEWBURY PORT Dec. 8<sup>h</sup> 1768.

I received yours by the last Post, and am obliged to the Brethren of the Special Grand Lodge, lately held at the Bunch of Grapes, for the compliment they were then pleased to pass upon my Sermon, and the Honour they seem disposed to do me by Publishing it.

I am not much used to standing upon ceremony, especially with a Brother. Whenever, therefore, I shall chance to find a Friend going to Boston, who is willing to take the trouble upon him, I will send you the Sermon or will deliver it to any Brother, or other Person whom you shall desire to call at my House for it.

I am, Dear Sir,  
Your Affectionate Brother &  
humble Servant,  
EDWARD BASS.

“N. B. The above Sermon was never sent up: though after some time it was applied for again; but not sent, nor offered in due Season for its Publication, so was never Printed.”

In the Constitutions of 1798, is a *Note* on page 140, referring to the sermon of Bro. Bass, to wit, “Text, John xxi. 20. This sermon was afterwards preached before the members of St. John’s Lodge at Newburyport; and by them published, A.L. 5780.”

From the Records of St. John’s Grand Lodge, April 24, 1772:—

“Upon a Motion made in this Grand Lodge, that whereas upon inspection of the late Grand Treasurer’s Accounts which were never brought to an Adjustment before this Time, we find that no Charge is made for any Gratuity to our Rev<sup>d</sup> Bro<sup>r</sup> Edward Bass for the Expence of his Journey to Boston, and his excellent and brotherly Labours in studying and delivering a Sermon to the Fraternity at the Instalment of the Grand Master in the year 1768.

Wherefore,

Voted, That the Grand Secretary be desired to write a handsome Apology to the said Rev<sup>d</sup> Brother with a Copy of this Vote, and that the Sum

of Six Guineas be forthwith sent to him in consideration of the services aforesaid."

During the installation ceremonies of the 23<sup>d</sup> Nov. 1768, were employed "Two bands of Musick, belonging to the 59<sup>th</sup> and 64<sup>th</sup> Regiments, consisting of six Hautboys, three Bassoons, two Clarinets and one French Horn.' These bands were the pioneers of the Gilmores and Dodsworths of the present day! In order to fix this period well in the mind of the reader it will not be out of place to say that George the Third had been eight years upon his throne; Edward Bass was thirty-two years old; George Washington was in his thirty-seventh year; and Franklin was in Europe in the fulness of his fame, aged sixty-two years.

Past Grand Master Wm. S. Gardner, under a recent date, writes: "I find that on June 24<sup>th</sup> 1790, Rev. Edward Bass visited St. Peter's Lodge. He is marked in the records 'P.M,' I presume for *Past Master*." Also, in an earlier record, May 21, 1776, he states that "Bro. Bass" is entered as a visitor. Saint Peter's Lodge was in Newburyport.

Here it was intended to rest from any further reference to Brother Bass in these pages. A "brief" notice of him was all that, at first, was designed. But the Rev. Henry Burroughs, rector of Christ Church, Boston, having called the writer's attention to a compilation recently published, entitled "Historical Collections relating to the American Colonial Church, edited by William Stevens Perry, D.D.," which contains a correspondence that reflects much light upon the life, experiences and trials of Mr. Bass, the original plan, as to brevity, is not followed.

But two hundred and fifty copies of this valuable work were printed, so that its circulation must necessarily be confined to comparatively few persons. This fact being in view, has prompted the transfer to these columns of what relates to Mr. Bass. To Masons the correspondence will be at least interesting; and its reproduction here will afford to persons inquiring into the early ecclesiastical history of Massachusetts, increased means for obtaining information valuable to them, at least in relation to a prominent actor of that period.

Mr. Brockwell, who wrote the first letter which follows, was Master of the "Master's Lodge," in 1750, and was present in that capacity, at the communication of "Saint John's Grand Lodge," held Jan. 11, 1750.

*Mr. Brockwell to the Bishop of London.*

BOSTON, N. ENGL., JAN<sup>y</sup> 21, 1752.

MY LORD,

These are to acquaint your Lordship that the Church at Newbury has chosen Mr. Bass, late a dissenting teacher, but now a proselyte to the Church, to be assistant to the Rev<sup>d</sup> Mr. Plant, Missionary to the Said Church; who, thro' age



& infirmity, is rendered almost incapable of his Ministry. The Gentleman has a general good character & full testimonials which he will produce to your Lordship from their Seminary of Schism. When he appeared before the Clergy here in order to his examination something was intimated as to the reading of the service & a sermon to them in their Church, during the interval he should be among them, before he could proceed on his intended voyage. Dr. Cutler & I strenuously opposed & utterly forbid any such advances; but, however, the forward young man did proceed, and Mr. Plant, thro' age & infirmity, was weak enough to countenance the irregularity, by the loan of his Gown, &c. How much such proceeding may conduce to the contempt of religion & the Ministry, I humbly submit to your Lordship.

As to myself, my Lord, my circumstances grow daily worse & worse & as an addition to my misfortunes, I last Saturday lost my only Negro, who, but 9 months ago, cost me £35 Sterl., so that within 12 Months I have lost 2 Negroes, who cost me £70 Sterl., which, together with the outstanding year's Salary, must prodigiously embarrass my affairs soon to my utter ruin. I have a poor wife, violently afflicted with the rheumatism, and both lying under the disorders consequent to advancing years, & she desirous of returning home from the gloomy prospect that presents should she survive; poverty & age in a strange land; in England she has some friends to relieve these distresses, but here, alas, she has none. So that if in your Lordship's gift, any equivalent should offer, in any obscure corner of your Diocese, it would be meer charity to bestow it upon a poor unfortunate man, that never coveted riches, nor with all his most diligent application, could escape poverty, extreme poverty.

That God would preserve your Lordship's life for the good of the Church & State & incline your heart to commiserate my unhappy circumstances, are, & shall be, the hearty prayers of

My Lord,  
Your Lordship's  
Most Dutiful,  
Most obedient Servant,  
CHA<sup>s</sup> BROCKWELL.

To EDMUND, Lord Bishop of London.

"To the Secretary," the address of the letter below, refers to the Secretary of the "Society for the Propagation of the Gospel in Foreign Parts," whose office was in London, England. Mr. Bass was a Missionary, and received his appointment from the "Society."

MR. MILLER to the Secretary.

(Extract.)

BRAINTREE in N. ENG<sup>s</sup>, Feb. 1, 1752.

REV<sup>d</sup> SIR,

The Bearer, Mr. Bass, is a young gentleman bred at Harvard College and has preached for some time among the dissenters to good acceptance, but now upon

mature consideration, thinks it his duty to conform to the Church of England, & comes over for Holy orders and to be appointed to the new Church in Newbury; both Mr. Plant and the people are highly pleased with him, and, indeed, he is universally well spoken of as a man of Piety and sense, a good Preacher and of an agreeable temper. He brings full testimonials from the College, where he has liv'd, I think, about 10 years, which are confirmed by the Clergy of Boston, &c. A person so qualified and recommended can never want your favor and assistance. There is one thing in particular wherein he desires your assistance, viz., that you would do what you can to dispatch his business speedily, because he never had the small pox, which he is fearful of, it having proved fatal to many New England men in London, & besides, Mr. Plant's ill state of health is another reason for his returning as soon as may be.

Mr. Bass is a distant relation of mine, and I shall esteem the favours shewn as an addition to those already conferred on,

Dear Sr, Your affectionate Br, &c,

F. MILLER.

MR. BASS to the Secretary.

(Extract.)

NEWBURY, NEW ENGLAND, 24th March, 1760.

REVEREND DOCTOR,

. . . . Since my last I have baptized 3 Infants, and received one new Communicant — a person of very good character. I have the pleasure of informing the Society that there is a good prospect of the Church's encreasing here, Several of the Dissenters of repute & substance having of late very constantly attended our public Worship.

EDWARD BASS.

MR. BASS to the Secretary.

NEWBURY, N. ENGLAND, 25th March, 1761.

REV<sup>d</sup> DOCT<sup>r</sup>,

Since my last I have baptized Seven Infants here, and Six, together with a Negro Woman and her three Children, at the vacant Mission of Hopkinton, whither I made a journey last fall, and preached to a considerable Congregation in the Church, who seem to be earnestly desirous of a Missionary. I also preached, two or three months ago, at Ambsbury, five or six miles from hence, over the river Merrimac, to a considerable number of people, in a private house; but they are now preparing to build a Church, which they design shall be fit to perform divine Service in within this Twelve month, and they are in hopes of the Society's favours in due time, upon Compliance with the terms required. I have drawn for my last half year's Salary, which please to order paid, and you'll oblige

Y<sup>r</sup> most Obed, hum. Serv<sup>t</sup>,

EDW. BASS.

To the Rev<sup>d</sup> D<sup>r</sup> Beareroff, at the Charter-house.

MR. BASS to the Secretary.

NEWBURY, N. ENGLAND, Sepr 29<sup>th</sup>, 1761.

REV<sup>d</sup> D<sup>r</sup>,

I am sorry I have occasion to complain of any of the Dissenters, with whom, generally speak I live in very good harmony; but a number of them, lately made a Parish by our General Court, have had the insolence to intrude themselves, with 2 of their Teachers, into the Old Church, Viz, Queen Anne's Chapel in this Town, & to hold a Fast in it. They had once or twice before broke into the Church to transact their Parish Affairs, without asking any body's leave, & I have reason to think have been endeavouring to undermine & ruin the Interest of the Church in that part of the Town. Notwithstand<sup>k</sup> which they came to me, about 2 months before their late intrusion, with a request that I should suffer them to hold their religious meetings in the Church till they could build a Meeting-house for themselves; which I thought proper by no means to grant. However, understanding afterwards that they designed to go in without my leave, being countenanced by some few of the People who usually worship at the Church, I wrote a line forbidding any Dissenting Teacher to officiate in the Church, & gave it to the Churchwardens, who delivered ~~it~~ to the 2 foremost<sup>d</sup> Teachers as they were going into the Church, but it did not stop them. I immediately wrote an Account of the matter to Mr. Bernard, the Gov<sup>r</sup> of the Province, who was pleased to recommend to me and the Churchwardens to grant their request, they disclaiming all right to the Church, & disavowing the force that has been used by them; but I wrote back to His Excellency that, as the Rev<sup>d</sup> & Hon<sup>ble</sup> Society had a right in the Church, as having supported it for many Years, & intrusted it to my care, I thought myself obliged to wait for their approbation; and I do now earnestly request a line from the Society as soon as may be, directing me how to conduct in this affair. Since my last, I have baptized 4 Infants — Whites — & 3 blacks, Viz, a Man & Wife, with their Child. I have drawn for my last half Year's Salary, which please to order paid, & you'll oblige, &c.,

EDWARD BASS.

*The Churchwardens of Queen Anne's Chapel, in Newbury, N. England, to the Secretary.*

NEWBURY, NEW ENGLAND, Oct<sup>r</sup> 10<sup>th</sup>, 1761.

REV<sup>d</sup> DOCTOR,

We, the Churchwardens of Queen Anne's Chapel in this Town, beg the favors of the Rev<sup>d</sup> & Hon<sup>ble</sup> Society's advice & assistance in the affair of the Intrusion lately made on our church, as represented in the Rev<sup>d</sup> Mr. Bass's letters; and we apply ourselves particularly to you, Sir, as the father of the Churches in America. If such insults are not taken proper notice of, we know not where they may end, or what may be the consequence of them. We meddle not with the Dissenters, or their concerns, & desire only to be protected in the Enjoyment of Our Churches & religious privileges; and we hope the Society will be so kind to write us by the first opportunity. In the meantime,

We remain,

Their & Y<sup>r</sup> most obliged, humble Serv<sup>ts</sup>.

JOSEPH LONG

GEORGE WARTHEN.

MR. BASS to the Secretary.

NEWBURY, N. ENGLAND, March 25<sup>th</sup>, 1762.

REV DOCTOR,

I have nothing new or remarkable to write you; all things relating to the Church here are peaceable & quiet, as they have ever been, saving that intrusion of the Dissenters of which I gave you an account in my last.

Since my last, I have baptized 8 Infants — Whites. I have drawn for my last  $\frac{1}{2}$  Year's Salary, which please to order paid, & you'll oblige, &c.,

EDWARD BASS.

The Rev. Arthur Browne (or Brown), of Portsmouth, N. H. who signs the next letter, preached a sermon before the Fraternity at Trinity Church, Boston, October 1, 1755, on the occasion of the installation of Jeremy Gridley as Grand Master. His name is several times recorded as a visitor to "Saint John's Grand Lodge." He died at Cambridge, June 10, 1773, aged 73. A biographical notice of him is in *Allen's American Biographical Dictionary*.

MR. BASS & MR. BROWNE to the Secretary.

NEWBURY, NEW ENGLAND, 22<sup>d</sup> Sep<sup>r</sup>, 1762.

REV<sup>d</sup> D<sup>a</sup>.

We take the liberty to second the request of the Amesbury People, who are begging the Society's Assistance towards the support of a Minister, & to recommend them as proper objects of Your charitable Notice. Altho' at present they are not numerous, yet divers of them are some of the most substantial men in the Town; & the circumstances of the adjacent places render it more than probable that the Church will grow very fast among them, and that in the course of a few Years, they will be a large and flourishing Congregation; especially as at this time there is a Dissenting Society just by them, which is very likely to be dissolved, thro' enthusiasm, & the more sober and considerate among them will take refuge in the Church. Besides the Petitioners who have subscribed their names, there are many Others, both in Amesbury & the neighboring places, who stand ready to join with them in case of a favorable Answer from the Society.

Your most obed<sup>t</sup>, humble servants,

EDWARD BASS,

ARTHUR BROWNE.

MR. BASS to the Secretary.

(Extract.)

NEWBURY, NEW ENGLAND, March 25<sup>th</sup>, 1763.

REV<sup>d</sup> D<sup>a</sup>.

I have rec'd the Society's Instructions relating to the affair of Queen Anne's Chapel, in this Town, and have conformed thereunto — altho' as I perceive the Revd & Hon<sup>d</sup> Society do not think it convenient to grant the Amesbury People a Missionary at present, yet if they should think proper to send them a few small

books & pamphlets tending to recommend the Service of the Church, such as are usually sent by the Society, I am persuaded it would do great Service. . . .

EDWARD BASS.

MR. BASS to the Secretary.

(Extract.)

NEWBURY, N. ENGLAND, Sept<sup>r</sup>, 29, 1763.

REV<sup>d</sup> D<sup>a</sup>,

Since my last I have baptized 10 Infants, and have also performed divine Service and preached twice at the Church in Amsbury, as the Rev<sup>d</sup> Mr. Brown of Portsmouth has done once. There was each time a large & attentive Congregation, especially at the opening of the Church, when 2 or 3 of the Dissenting Teachers were present. If the Rev<sup>d</sup> & Hon<sup>d</sup> Society should think fit to send the Amsbury People some proper Books to remove their objections & prejudices against the Church of England, I am persuaded it would lead much to its increase in that place. . . .

EDWARD BASS.

MR. BASS to the Secretary.

(Extract.)

NEWBURY, NEW ENGLAND, March 25<sup>th</sup>, 1764.

REV<sup>d</sup> D<sup>a</sup>,

Since my last I have baptized 4 Infants. The Church here does not decrease, nor can I say that it increases so fast as it could be wished. Methodism much among us: more I believe than in any other town in the Country. . . That enthusiastick spirit is lately revived to an uncommon degree and appears in a manner almost incredible. Religious meetings are frequent mostly in the night, at which the People, not only grown persons of both sexes but even little children, cry out, utter very strange, some that have been present say blasphemous expressions, & fall into raptures & trances. None of my church are at all infected with these things. . . .

EDWARD BASS.

MR. BASS to the Secretary.

(Extract.)

REV<sup>d</sup> SIR,

NEWBURY PORT, N. ENGLAND, Sept<sup>r</sup> 29<sup>th</sup>, 1768.

. . . The Enemies of the Church of England are doing their utmost to prejudice the people in these parts against Bishops and the Church, for this purpose they are not only daily publishing their invectives in the Newspapers, but have taken the pains to reprint Delawne's plea & the Dissenting Gentleman's answer to the Rev<sup>d</sup> Mr. White's Letters. These being popular books, I beg the Society to send me some of the answers that have been written to them, in order to obviate the ill influence they may otherwise have among a weak unstable people. . . .

I am, &c.

EDWARD BASS.

*State of the Church in 1778, by MR. WEEKS.*

This communication has reference to "*The State of the Episcopal Churches in the Province of Massachusetts Bay, New Hampshire, &c.*" It particularizes the condition of many of the churches, and mentions that at Newburyport, as follows:—

The Church at Newbury Port is much in the same state in which it hath been for some years past. Upon the declaration of independence Mr. Bass was persuaded to leave out the prayers for the King, &c, &c. By this compliance he expected to make great acquisitions to his flock, but he was disappointed. For this indeed his People have greatly increased his salary, but he hath by it lowered himself in the esteem even of the rebels themselves. There is scarcely one loyal person in that rebellious town.

*State of the Evidence against Mr. Bass, who was dismissed the Society's service on charges of improper and disloyal behaviour which originally gave offence to his brethren.*

1. The several orders of the Board respecting Mr. Bass at the Board of Jan'y, 1779, ordered that no more Bills of Mr. Robert Blackwell, Missionary at Gloster & Waterford, be accepted, nor of Mr. Bass, Missionary at Newbury, in New England.

N.—This was grounded upon sundry representations of the clergy, Dr. Canev, Mr. Troutbeck, Mr. Weeks, Mr. Clark, & others.

2. Jo. 22. p. 310. At the Board, Sept, 1781. Agreed in opinion that there does not appear to be sufficient Evidence as yet in favour of Mr. Bass to induce the Society to reverse their former decision—resolved to agree with the Committee. See Jo. 22. 350, Walter's Letter.

N. B.—Mr. Walter had given contradictory evidence. Col. Gardiner and Peters had given me verbal proof of Bass's disloyalty.

3. At the Board, Novr, 1782, Jo. 22. p. 521. Whereupon the Committee having considered all the evidence respectg Mr. Bass, they find that of the 3 charges alleged against him—that he had read the Declaration of Indep., preached a sermon in favour of a collection for rebel soldiers, & continued to keep all the fast & thanksgivings appointed by Congress, he has disproved the first; that he preached generally without descending to particulars; and the third he is still to be charged with. They desire therefore to leave the decision of his case to the Society.

Resolved to postpone the consideration of this business respecting Mr. Bass to a future meeting.

N.—This was done by desire of the late A'b'p of Canterb'y, who was not present, and I was directed to apply to Col<sup>l</sup> Gardiner.

At the next Board, Decr, 1782, Jo. p. 34, Mr. Bass's case was again taken into cons'on, and 2 authenticated charges of disloyalty, signed by persons of respectable character, were read to the Board. Whereupon it was resolved that there does not appear to the Society any reason for rescinding the resolve of a former Board respecting M<sup>r</sup>. Bass's dismissal.

*Observations.*

Jo. 20. p. 417. Dr. Caner, in a letter of July 15<sup>th</sup>, 1776, writes thus: "Mr. Bass has complied perhaps too far with the orders of the Rebels."

Compare this with Coll Gardiner's Letter. At this time M<sup>r</sup>. Serjeant & M<sup>r</sup>. Wiswall were driven from their missions, & M<sup>r</sup>. Weekes.

No notice was taken of this till Jan'y, 1779, when M<sup>r</sup>. Bass was struck off the List after repeated assurances from Clergy who came over from America of his disloyal principles.

*Mr. Bass's Letters to the Society.*

Jo. 20. He wrote Sept<sup>r</sup> 29, 1773. See page . . . . . 18  
 Mar. 25, 1774, in which he observes that nothing material  
 has occurred. See page . . . . . 172  
 Sept<sup>r</sup> 29, 1774. See page . . . . . 253  
 Mar. 25, 1775. See page . . . . . 386  
 in which he says that his Church has suffered less than might have been expected.  
 Compare this with Dr. Caner's letter as above.

Aug<sup>t</sup> 11<sup>th</sup>, 1775, pa. 446, mentions the Gen<sup>l</sup> distress of the Country. Jo. xxi. He wrote May 3<sup>d</sup>, 1776, by a Mr. Miller to whom he had sold his Draft on the Society. See page 71. From that time the Society had no Letter from him till Nov<sup>r</sup> 15<sup>th</sup>, 1779. 2 letters of that date came to the Society in which he takes no notice of his dismissal which he probably knew of. Writes that he had omitted the Prayers for the King & Royal Family, nothing having been required of him but that omission. He likewise adds that he had drawn for no Bills for [Jo. xxii] 3 years as he had no opportunity of disposing of them and knew not how soon the times might oblige him to come to England. See page 61.

M<sup>r</sup>. Bass wrote June 1<sup>st</sup>, 1780, & affects a total ignorance & asks advice of the Society. See it among my papers.

2. How could Mr. Bass have remained quietly in so rebellious a place (the other M<sup>iss</sup>'s in the Massachusetts being driven away) if he had made no other compliances? & why did all the clergy differ from him on that account?

When the abstracts of 1779 were received on the other side in which M<sup>r</sup>. Bass was left out there was not a single intimation of dissatisfaction. Dr. Inglis wrote Nov<sup>r</sup>. 1769, and Mr. Walter another Letter of the same date & no mention of Bass. Mr. Walter had wrote in his favor and contradicted it soon after. See my papers. N.—The application to get evidence in favor of M<sup>r</sup>. Bass was from this Country not by order of the Society.

See my Letter book to Coll Sheriff . . . . . pa. 78  
 to M<sup>r</sup>. Walter . . . . . pa. 97

Weeks and Clark told me that they had personal conversations with Bass, & that if their principles were right and loyal his were otherwise. Mr. Troutbeck the same.

The writer of the succeeding letter was Rev. William Walter, D.D., who was rector of Trinity Church, Boston, from 1764 to 1776; and also rector of Christ's Church, Boston, in 1792. He was born in 1737, graduated at Harvard College in 1756, and died Dec. 5, 1800. He "read prayers," in 1768, on the occasion of the installation of Grand Master Rowe. On the 2d of March, 1792, at the time of the union between "Saint John's Grand Lodge" and "Massachusetts Grand Lodge," according to the Constitutions printed in 1798 (page 216), "the Supreme Architect of the Universe was addressed in a well adapted prayer, by Rev. Brother Walter, D.D." In the same work (page 220) it is stated that "The feast of St. John the Baptist was celebrated in *due form* [the Grand Master being sick], June 25th following, [1792]. The Brethren moved in procession to Trinity Church, where prayers were read by the Rev. Dr. Parker, and a judicious and well adapted sermon delivered by the Rev. Brother W. Walter, D.D." Again it is recorded, on page 224, "'Middlesex Lodge,' at Framingham, was constituted and consecrated in ample form, November 25th, 1795. An eloquent and fraternal charge was delivered in public, by the Rev. Dr. Walter, as Grand Chaplain."

MR. WALTER to the Secretary.

(Extract.)

NEW YORK, Sept. 20th, 1779.

REV<sup>d</sup> SIR,

. . . . Permit me before I close to advert to a very interesting part of your Letter. You say that Mess<sup>rs</sup> Blackwell, Bass, Macgow are left out of this year's abstract for their disloyalty. Two of these I only know by hearsay & believe the Society have judged very rightly in their determination to dismiss them, but the other I know too well to suffer his enemies to attempt his ruin without exerting all my influence to hold him up. Mr. Bass is an old and intimate friend of mine, & from long acquaintance I am bold to say tho' the Society may have Servants of more splendid talents they have not one more faithful or more devoted to their interest nor our Sovereign a warmer well-wisher in all his kingdoms nor a better subject. He cannot be a Rebel; his mind is too strong and his heart too good to be perverted even by these villianous and contagious times, & yet appearances may be against him. Will you permit me to explain them as they have been explained to me? He has remained in the Rebel Country, his Church is open & he omits Collects for the King and Royal family. But he has adopted no Prayers for the powers that be. He has taken no oath of fidelity to the States. He has done no one thing in aid of the rebellion. On the contrary he opposed the rebellion in its first rising with all the Steadiness that could be expected from a man of his mild and



pacific disposition. When he was no longer permitted to use the Royal Collects he closed his church, and it was closed for I believe a twelvemonth or more. At length impatient under the longer continuance of the War, distressed at seeing his Parishioners weekly attending the Discourses of the Dissenters ministers, which were generally of the most treasonable kind, & at the same time solicited by many of his best parishioners & friends to resume his ministry & open his church on the best terms he could, that the loyal, the peaceable, and the moderate might enjoy the Sabbaths and the Service of our Church as near to its perfection as the times would permit, he on the whole thought it justifiable to comply with his friends' solicitations, and he has at present a small but respectable congregation, chiefly of loyalists, who keep themselves pure and wait with patience for the happy time when they shall see the authority of their Sovereign restored and with it the Church Service entire. This is all his crime, and this it seems his enemies have represented to the Society in such colours as to induce a belief of his disloyalty & to occasion their treating him as an Enemy, but I flatter myself this representation that I have given will restore him to their favour, and an equal knowledge of Mr. Earl of North Carolina be the cause of removing him for ever from their service.

I am Sir,

You obed<sup>t</sup> Servant & friend,

W. WALTER.

MR. CLARK to the Secretary.

No. 12 FURNIVAL'S INN COURT,  
23<sup>d</sup> Feby, 1781.

REV<sup>d</sup> SIR,

In answer to your request to be informed concerning the Rev<sup>d</sup> Mr. Bass I must previously observe to you that his residence in Massachusetts Bay was about 50 Miles from me & therefore I cannot be supposed to be perfect in any intelligence I can give you of him or his conduct.

What I have ment<sup>d</sup> concerning him to my private Friends is partly founded on a conference I had with him and partly on Report.

He did me the honor to call on me in the month of June, 1776, as he was passing that way. We soon entered into conversation on the difficulties the clergy of the Church of England were exposed to by the Rebellion, when I was a little surprized (from the character he had hitherto sustained) to find him differ in opinion from the united sentiments of the clergy of that province (except Mr. Parker of Boston) on the conduct that was proper for us to adopt if we should be required by the Rebel authority to omit the prayers for the King's Majesty, &c.

It is impossible for me to recollect the particulars that passed, but this in general I remember, that he spoke his mind to be for compliance with the People in all omissions that they should require in order to keep up publick worship, using the vulgar proverb "that Half a Loaf was better than no bread." He also observed that the Episcopal Clergy in the time of the Grand Rebellion in England did the same. I replied that whatever instances were to be found of that in those times it was to be considered that they had their Bishops with them, from whom they might receive instructions from time to time as the exigency of affairs might require, which circumstance I thought made some difference in the case, and that as the

state of things was then with us I did not think we had a right to make any the least alteration or omission in the Liturgy without the direction of our diocesan. What he said in reply I do not remember, but I am sure it was nothing that satisfied me.

I told him moreover that I was engaged the then next Sunday to officiate at Scituate, where I intended to read the Prayers for the King's Majesty with as distinct and audible a voice as I could speak, though Mr. Winslow had been very roughly handled there by the Committee a few weeks before for the same thing. He seemed to think that I was rather foolhardy than otherwise. However something different from fear of the People hindered my going there at that time.

It was some time after this, if I do not mistake, that Mr. Graves of Providence, who himself was fond enough in all conscience of humouring the people till matters came to extremity, told me that he had rec'd a letter from his Brother Bass, which surprised him very much, because it appeared so contrary to that spirit of Loyalty which breathed in his former letters, viz, that he (Mr. Bass) at the desire of the Wardens and Vestry of his Church had omitted the Prayers for the King's Majesty, Royal Family, &c., throughout the Liturgy. Mr. Graves made some pertinent remarks at the same time, which discovered his own firmness to adhere to the Liturgy without any alteration or omission. I also heard by various other means that Mr. Bass omitted the Prayers obnoxious to the Rebels, read their Prolamations, kept their Fasts, &c. &c., and finally was in all things compliant as far as requested.

Many things may have happened since the time I now refer to to give Mr. Bass other sentiments of the matter and to increase and confirm his loyalty; and I will add that from all I have heard or observed I did not and do not imagine that he has any fixed principle of disaffection to the British Government, but that he was inclined to secure an interest in popular favor in case of a Revolution, with which perhaps he would be equally easy; & consequently that he has or had not that attachment to the aforesaid Government and constitution of the Church of England in all its parts as to endure the loss of his living or any sufferings in support of them. This was the opinion I had formed of him when I left Massachusetts Bay in the year 1778.

And withal declare that I have a very friendly feeling for Mr. Bass, inasmuch as he has always conducted himself laudably in his station (unless what I have now wrote shall be thought an exception), and has been always respected by his Parishioners and his brethren in general.

I am, Rev<sup>d</sup> Sir, &c.,

WILL<sup>m</sup> CLARK.

MR. WALTER to the Secretary.

NEW YORK, Dec<sup>r</sup> 8th, 1731.

DEAR SIR,

I feel with all its force the justness of your reasoning in your Letter of Sept<sup>r</sup> 29<sup>th</sup> & frankly acknowledge that the charge of inconsistency lies violently against me in the evidence which I have at different times given of Mr. Bass, & before I can expect that my testimony shall be received with that respect which I wish it

always to obtain in that venerable body of which I have the honor to be a member, it belongs to me to clear up this matter. My first Letter was the mere effusion of friendship on finding a Brother Clergyman that I loved and of whom I had heard no ill dismissed from the Society's service. I could not but conceive that some Enemy had done him the mischievous office of misrepresent<sup>s</sup> him to his superiors. In this belief I continued till I saw Mr. Weeks after his return from England, & he related to me sev<sup>l</sup> matters of which he seemed so well informed that I thought his testimony authentic on the head & for a time wished that I had never interfered in Mr. B's vindication. Under this impression I wrote my Letter of Sept<sup>r</sup> 29<sup>th</sup>, 1779, since when the evidence has been continually rising so strongly in favour of Mr. Bass that I cannot but be confident that Mr. Weeks was himself misinformed respecting Mr. B., that to Mr. Weeks all the embarrassment is to be attributed & that he will when fully informed be among the deepest mourners for his conduct.

For myself I lament not that I have appeared in favour of Mr. Bass, for I believe him to be what I knew him before these troubles — an innocent man, a loyal man, & what is more a good man. I therefore only lament that Mr. Weeks should have fallen in my way at the time he did, as my great regard for him led me too readily to give up my own opinion & for a moment to think ill of my former friend.

The Society's great cautioning in determining against one of their Servants and their steadiness in adhering to one opinion till completely informed cannot be too highly approved; but notwithstanding all you have said you must pardon me for still being the advocate of my friend as I disbelieve that Mr. Bass ever preached a Sermon for cloathing a rebel battalion or ever read the Declarative Act for independence in his Church or has altered his sentiments since his dismission, but that he opens his Church on the days appointed by the Congress as Public days is most certain, and if this is to be criminal then every clergyman within the rebel lines is criminal, & among others Dr. Inglis of this city, who did the same when Mr. Washington's army was here [See his Lre. abst., 1777], & yet no clergyman stands higher in the esteem of the Society for his loyalty. To err is incident to humanity and great allowances must be made for the delicate situation of the Clergy of the Church of England in the revolted Provinces. However M<sup>r</sup>. Bass cannot want me for an advocate. In his Letter which I take the liberty of forwarding by his particular desire the Society will have an opportunity of hearing what he has to say for himself. You, my good Sir, have had an abundance of trouble, but I am sure you will think no trouble too great for the investigation of truth and will always be infinitely more happy to see a Brother Clergyman proved innocent than guilty of any criminal charge.

I am, Dear Sir,

With great esteem,

Your most obed<sup>t</sup>

& very faithful Servant & Bro<sup>r</sup>,

W. WALTER.

The Mr. *Fairweather* referred to in the next letter was the Rev. Bro. Samuel *Fayerweather* who preached at Christ's Church, Boston, a sermon

from 1 Cor. v. 11, before the "Massachusetts Grand Lodge," at the festival of St. John the Baptist of 24<sup>th</sup> June, 1772. A brief notice of him is in *Sabine's American Loyalists*.

MR. WALTER to the Secretary.

NEW YORK, Jan'y 24, 1782.

DEAR SIR,

In consequence of a Letter formerly rec'd from you expressing the Society's wish that some care might be taken of the valuable library belonging to them, late in the possession of Mr. Fairweather, I wrote to Mr. Graves of Providence to take what care he could of the Books consistent with his own safety in the present unhappy state of the Country, and I have now the pleasure to enclose you his answer for the Society's information. I am further informed that Mr. F.'s relations intend to dispute his Will, which may frustrate his intended Legacies.

Permit me to trouble you once more on the part of my friend Mr. Bass. In October last I wrote to Mr. Parker, my former Assistant in Trinity Church, Boston, and intimately acquainted with Mr. B., desiring him to give his candid sentiments of Mr. B. and ment<sup>d</sup> the Report of Mr. B.'s preaching a Sermon for cloathing a Rebel Battalion. He says in answer, "The Report you mention you may depend upon it is groundless. If the Society have dismissed him because he has carried on the service by omitting the Prayers for the King they have as to that been rightly informed, if for any other reason their information has certainly been groundless and must have been given thro' malice or envy."

In addition to this testimony let me ment<sup>n</sup> Mr. William Winthrop of New London, who is now here by permission. He tells me he has been at Newberry Port sev<sup>l</sup> times during the troubles, has never heard any person intimate the smallest syllable to Mr. B.'s prejudice as a friend of the British Government, but on the contrary was told by Dr. Smith, the principal Physician of that Seaport and a parishioner of Mr. B.'s, that he was astonished to hear of Mr. B.'s dismissal from the Society's service. That to his certain knowledge, thro' all the troubles, Mr. B. had neither said nor done anything that cou<sup>d</sup> entitle him to the Society's displeasure.

These Evidences, among a great multitude to the same purpose, I have to support the testimony which I have given of Mr. B., excepting only when I was misled by Mr. Weeks who I am confident was himself misinformed, and I cannot help flattering myself that the Society, acting on the so much applauded maxim of the Courts, "Better ten guilty persons should escape than one innocent man suffer," will dismiss their prejudices against Mr. B. & receive him again to their favor & employment, & believe that there is nothing about which I shall be more careful than to give them from time to time such information as they may assuredly rely upon. It is the duty and will always be the highest pleasure of,

Rev. & Dear Sir, &c., &c.,

W. WALTER.

MR. BASS to the Secretary.

NEWBURY PORT, NEW ENGLAND,

Feb'y 27<sup>th</sup>, 1782.

REV<sup>d</sup> D<sup>a</sup>,

Since my last of Oct<sup>r</sup> 30<sup>th</sup>, 1781, I have seen a Letter from the Rev<sup>d</sup> Mr. Walter of New York to a friend in Boston, containing the following paragraph: "I wrote Mr. B. some time ago and flattered him that his affairs were in a good way with the Society, but by letters lately rec<sup>d</sup> I find the Society has been informed of some matters so much to his injury that they do not appear disposed to restore him at present. They have been informed that he should say in the beginning of these troubles that it was a matter of indifference whether he pleased them or not, for whatever they could deprive him of would be amply made up by his parishioners."

This is as false as God is true. I find I have secret Enemies (God knows how they came to be so) who are set upon ruining my character & reputation with those upon whose good opinion I set the highest value. As to the loss of the Society's salary being made up to me by my parishioners I was always sensible it could not. Some of them indeed have shewn me much kindness, but the times are very hard upon them, Taxes exceeding high, Trade well-nigh ruined, &c., so that in short I plainly find I cannot subsist here much longer with any tolerable decency without the Society's usual allowance. But were my Parishioners ever so able & willing to support me, this I can sincerely & solemnly affirm that I have no principles either civil or religious which lead me to displease the Society, and this has been too well known here these times for my quiet or comfort. If however the foregoing or any other reports should continue to influence the Society to my prejudice, I make not the least doubt but they will be so just to me as to let me know who my false Accuser is, so conscious of my innocence I will be bold to call him whoever he is.

I remain, Sir, &c.,

EDWARD BASS.

MR. BASS to the Secretary.

NEWBERRY PORT, NEW ENGLAND,

March 15<sup>th</sup> 1782.

REV<sup>d</sup> D<sup>a</sup>,

Since the sealing of the Letter which accompanies this I have seen another Letter from New York, in which the writer says with respect to me as follows: "Some person pretending to be well acquainted with him has represented him to the Society in such a manner that it is almost hazardous one's reputation to appear for him; however as the cause of truth & virtue will in the long run commonly prevail, I do not mean to be intimidated by opposition & till I can be convinced he is the person he has been represented to them I shall not cease endeavoring to convince them that he has been misrepresented. It has been affirmed to them that he has been a favourer of . . . that he rec<sup>d</sup> (i.e. as I suppose the meaning to be read) the Declaratory Act of Independence in his Church, that he preached a Sermon for the clothing a certain Battalion and opens his Church on all days appointed by . . ."

All these charges against me are absolutely false except the last, viz, opening the church on the days appointed by the present powers. This I have done at the

repeated request of my Parishioners, who represented to me the danger the Church, if shut up on such days, would be in of being demolished, & considering the spirit or rather frenzy of the People I really believe that was too likely to have been the consequence. I therefore thought it prudent to comply with their request & opened it, and I flatter myself that upon those occasions I did no harm at all to good order and Government. However I did nothing in opening the Church on said days but what if I am not much misinformed other clergymen and missionaries who remain in the Country have done without being found fault with, as far as I have been able to learn. If the Society shall think proper to call for them I am ready to produce Witnesses in abundance of the falsity of all those charges that I hear have been exhibited against me, which are of that public nature as to be capable of being proved to be false, except that one which I have now mentioned, and I hope in some measure at least apologized for. I should be exceeding happy to know the Society's mind as to this matter.

I remain, Revd Dr, &c.

EDWARD BASS.

MR. WALTER to the Secretary.

1782.

DEAR SIR,

I have the honor to enclose you a Letter from Mr. Cossit the Itinerant Missionary at Claremont. It came open to me, and in the same form I shall beg leave to forward it, and am happy to find that he & his Parishioners & our friends in that Quarter are at length in peace; and that our venerable Church begins to have that respect paid her in those distant regions which she so well deserves.

Had I not said so much on the subject of Mr. Bass I would just add that having stated to Mr. Parker, of Boston, the whole charge lying ag<sup>st</sup> Mr. B., he assures me that the whole is false, scandalous & malicious; & a Gent<sup>l</sup> of perfect veracity (Capt<sup>n</sup> Packer) is now here who tells me that he is intimately acquainted with Mr. Bass, is astonished to think that any intimation can be given against him of disloyalty; & respecting that part particularly of his reading the declaratory Act of Independency, he was at Newberry just after that act was circulated, & Mr. Bass told him that he had been requested to read it in his church, but that he had positively refused it, saying He was no Herald to publish the Proclamations of War. If the High Sheriff or the Clerk of the Church were disposed to read it he could not prevent it, but would have nothing to do with it himself, & Capt<sup>n</sup> Packer is positive it never was read there by any one.

This Evidence is so pointed that I could not, without injustice to my valuable friend, omit laying it before you for the information of the Society, whose wish I am sure it must be to get all the information they possibly can respecting their Servants in America.

Permit me to congratulate you on the great success with which it has pleased Divine Providence to crown the British Navy in the West Indies in their late Engagement with their Enemies. May the same propitious interference accompany all the exertions of the King's Servants till our Colonies shall be recovered & peace be restored, and the Empire once more united & prosperous.

With great respect,

I am, Dear Sir, &c.

W. WALTER.

*Declaration of the Church Wardens of St. Paul's, Newburyport.*

Whereas, We, the Subscribers, have been informed that in these times of trouble and confusion various reports have been carried to the Society for the Propagation of the Gospel in Foreign Parts disadvantageous to the character of the Rev<sup>d</sup> Mr. Bass, their Missionary in this place, respecting his loyalty, We can assure the Society that there is not the least Ground for any such reports, and that his political Character is the reverse of what it hath been represented to them.

JOHN TRACY } Wardens of St. Paul's Church  
Wm. MORLAND } Newburyport.

NEWBURYPORT, NEW ENGLAND, October 14<sup>th</sup>, 1782.

*Declaration of Mr. Wentworth & Mr. Jaffray.*

PORTSMOUTH, NEW HAMPSHIRE,  
NEW ENGLAND, Oct<sup>r</sup> 22<sup>d</sup>, 1782.

WHEREAS, it hath been represented to the Subscribers that in these times of confusion and tumult various Reports have been carried to the Society for the Propagation of the Gospel in Foreign Parts disadvantage<sup>s</sup> to the Character of the Rev<sup>d</sup> Mr. Bass, their Missionary at Newbury Port, respecting his Loyalty, We do cheerfully embrace this opportunity of assuring the Society that there is not the least Ground for any such Reports, but that on the contrary he hath demeaned himself in all respects as became a good subject of the King, unless his omitting His Majesty and Royal Family in the Liturgy he reckoned an exception. We live in the Neighbourhood of Mr. Bass and are acquainted with him & his affairs, and are therefore in this respect well qualified to give our testimony in his favour. What our qualifications are in other respects and what credit is due to our testimony, the Society may learn from Governor Wentworth, who is one of their body, & now resides in London.

MARK H<sup>y</sup> WENTWORTH,  
GEO. JAFFRAY.

Mr. BASS to the Secretary.

NEWBURY PORT, NEW ENGLAND, Nov<sup>r</sup> 6<sup>th</sup>, 1782. .

DEAR SIR,

You see what trouble your kind attention to my affairs has brought you into; it emboldens me to trouble you this once more at least. Since my last (which I presume you have rece'd) I have heard it ment<sup>d</sup> as a complaint exhibited against me to the Society that I had preached a Charity Sermon in favour of the American Soldiers, exciting them to acts of hostility against His Majesty, the meaning of which I am utterly at a loss to know, not being able to recollect any circumstance or occurrence that might give occasion to such a report unless it be the following: In a Year or two after the beginning of these troubles, when the distresses of the poor among us began to be very great, many of them almost naked, it was proposed here to have a collection for the poor of the Town in general, among whom were probably included the Families of some persons in the American Army (probably, I say, for I am not now certain as to that circumstance) & the ministers

of the Town were desired to acquaint their respective parishioners when the Collection was to be made. I did accord'ly mention to my people, in the course of a Charity Sermon preached the next Sunday morning, the said Proposal for a Collection & the time when it was to be made, but without saying a word, either then or at any other time concerning American Soldiers.

This is the whole of the matter, and it might possibly be misrepresented and misreported from one to another till it got to be a very criminal affair. Your benevolence will lead you to make a proper use of this if there should be occasion.

I am, Dear Sir, &c.

EDW<sup>d</sup> BASS.

P. S. Be so kind as to deliver the enclosed to the Society, unless Gov<sup>r</sup> Wentworth has delivered of the same tenor.

MR. BASS to *Governor Wentworth.*

NEWBURY PORT, NEW ENGLAND, NOV<sup>r</sup> 7<sup>th</sup>, 1782.

SIR,

This begs the favor of you to present the enclosed to the Society for the Propagation of the Gospel in Foreign Parts, which will be adding a fresh obligation to the many that you have heretofore conf<sup>d</sup> upon

Y<sup>r</sup> mo. obed<sup>t</sup> Ser<sup>t</sup>, &c.

EDW<sup>d</sup> BASS.

MR. PETERS to the *Secretary.*

CHARLOTTE ST. PIMLICO, NOV<sup>r</sup> 18<sup>th</sup>, 1782.

REV<sup>d</sup> SIR,

Concerning the conduct of Mr. Bass the Society's Missionary at Newbury Port since 1774, I can only report what was communicated to me at the Royal Exchange in August, 1778, by Salter & Morrison, 2 masters of ships which sailed from Newbury Port, & were taken and brought to some port in England.

Mr. Salter addressed me, Sir, can you direct me to Gov<sup>r</sup> Hutchinson? I gave him directions. He then said he knew me to be a Priest, Peters of Connecticut, otherwise he should not have asked such a favor of me. I was desirous to hear news, if any, I had from Mr. Bass, who was his minister. I told him that I had not heard from him, but by the comple<sup>t</sup> of affairs in that country, & expected to hear he was destroyed by the Rebels. Salter replied, You need not fear that, for Mr. Bass was in high favor among such as you call Rebels. I answered, Then I did not wish to hear of or from him. Salter seemed to be in a passion & said Mr. Bass is one of the best men in that province, he is prudent & moderate. I told him that had been my opinion of Mr. Bass before he informed that Bass was in high favor among the Rebels. Salter said, I know your principles & Gov<sup>r</sup> Hutchinson's, who is my cousin, & from whom I will get money to carry me home, but will tell him, as I now tell you, that if he, Dr. Cooper, Dr. Chandler, and your clergy in the middle colonies had behaved with that moderation and love for America as did Mr. Bass & Mr. Parker, you might all have retained your reputations and property.



I asked him wherein we differed. Salter said, Your Cooper & Chandler paid no regard to the minds of the people, obeyed no orders of Congress nor observed their fasts, but Mr. Bass & Parker did.

I asked him, How do you know that Mr. Bass paid attention to the orders of Congress? Salter replied, I was at church & heard Mr. Bass read their Proclamations for fasts & thanksgivings, their Declaration of Independence & their prohibition to pray longer for the King, & I heard him pray for the Congress & he omitted the prayers for the King, besides he & his wife hold shares in 2 or 3 privateers & have had good luck.

I told Salter that I suspected him to be no friend to Mr. Bass or the Church by his charging Mr. Bass with Perjury & Treason, & hope your design is to hurt the character of Mr. Bass and insult me. Salter declared upon his honour that what he had said was the naked truth, and wished to God that I had done the like, which would have done more good than I will ever have again in my power to do. He referred me to a master of a ship then living No. 7 Old Bailey, where I called twice but did not find him. Mr. Morison said I might give full credit to what Mr. Salter had said. I told Salter that if what he said reached the Society Mr. Bass would lose his salary, & he ought to be careful in speaking such words about his friend Bass, & desired him to take back his accusation lest the archbishop should hear of it & call me to give an account of this conversation, which in conscience I could not conceal from his Grace. Salter said, You are welcome to tell the whole, & to make use of my name; for Mr. Bass by his good conduct has doubled his Church since 1774, & can live without the Society's aid!!! Further says not

Rev<sup>d</sup> Sir, &c.,

SAMUEL PETERS.

I beg leave to make one observation, viz: If Salter is a Dissenter his evidence is bad, if a Churchman it may be good, for it seldom happened in New England that a Churchman ever abused a clergyman.

Some People from Massachusetts Bay have told me that Salter is a lying Fellow, but others have told me that he is a gentleman of veracity. Truth is not easily discovered about Natives of Massachusetts Bay by natives of that province.

N.B.—I was never called Parson nor Minister in New England, but Priest Peters.

*Affidavit of MR. MILLER.*

GLASGOW, May 5<sup>th</sup>, 1783.

I, William Miller, late Deputy Collector of His Majesty's Customs at Newbury Port, in New England, declare that I have been personally and intimately acquainted with the Rev<sup>d</sup> Mr. Bass, of Newbury Port, aforesaid, the Society's Missionary there, from the very beginning of the Revolt in North America till the Month of May, 1776, when I left that Country; that I have had frequent & repeated conversations with Mr. Bass on the subject in dispute between Great Britain and her colonies, & that I have always found him a steady friend to his Majesty's Government; that he was notoriously and universally so esteemed, & that he has suffered insults for such attachment; that his sermons breathed such a spirit

of moderation and obedience to Government that he lost some of his most wealthy Parishioners thereby; that if he had the least inclination towards the rebels or their cause, living in his house as I did for above a year before I left the Country, I must have discovered it. On the contrary, I always found him sealously attached to the King's person and Government; & I have every reason to conclude he still continues in the same disposition.

WILLIAM MILLER.

GLASGOW, May 5<sup>th</sup>, 1783.

Sworn to before me, one of His Majesty's Justices  
of the Peace for the County of Lanark.

JOHN ALSTON, JUN<sup>r</sup>, J. P.

*MR. WHITE'S Declaration.*

LONDON, May 14<sup>th</sup>, 1783.

I, the Subscriber, hereby declare that I have known the Rev<sup>d</sup> Mr. Bass, the Missionary for the Society at Newbury Port, in New England, and during the whole dispute between Great Britain & the United States he has always been deemed and reputed a Tory, and inimical to the liberties of America.

SAM<sup>l</sup>. WHITE.

*MR. PETERS to the Secretary.*

TUESDAY, 20<sup>th</sup> May, 1783.

REV<sup>d</sup> SIR,

If you will please to cut off a few lines towards the bottom of my Letter to you concern<sup>t</sup> what Salter & Morrison told me about the conduct of Mr. Bass, I believe that account may excuse my attendance at the Board when the Letter may be read publicly, as it will do me less harm than it now does and has done. I am censured by those who call themselves Friends to Justice & to Mr. Bass, as a private accuser of an absent and injured Brother, altho' I was no accuser of Mr. Bass, who was out off from his salary by the Board long before I was called on to report what 2 parishioners of Mr. Bass told me of his conduct, and which they knew to be true and praised him for. I am not terrified by any of those zealous Defenders of Mr. Bass. I have no personal knowledge of malconduct in Mr. Bass, nor do I wish him any ill, but I wish he had better Men to support his loyalty (if any he had) than such as have shewn themselves friends to Congress, altho' they may have changed sides. I know some men would be rendered happy if they could lay blame on me and excuse Walter & Inglis, or any of those pro and con Gent<sup>l</sup> who have said and unsaid what determined the Board in their decision against Mr. Bass, which decision was [confirmed to be just] justified by Morison & Salter, & if I was a Member should never be rescinded till better evidence appeared than has yet appeared in behalf of Mr. Bass. . . . .

Reverend Sir,

I am, with Honour, &c.,

SAM<sup>l</sup>. PETERS.

I am sure some of Mr. Bass's Advocates, by offices they once held, took oath of allegiance to King George Third, & broke them by taking like oaths to the Rebel Congress, and such Persons as can be guilty of perjury may tell a simple lie without a blush. Common and Statute Law says he that is proved to be guilty of Perjury cannot be an evidence in any court.

COLL. FRYE to the Secretary.

SUFFOLK ST. MIDD'X HOSPITAL,  
May 24<sup>th</sup>, 1783.

REV. SIR,

Having been called upon to say what was the public Report in the Massachusetts Bay about the Loyalty of the Revd Edward Bass, of Newbury Port, an Episcopal Clergyman & a Missionary of the Society for the Propagation of the Gospel in Foreign Parts, I hereby inform you and all whom it may concern, that from the beginning of the late troubles in America till the year 1777, when I left Salem, it was common Fame that the said Revd Mr. Bass had complied with all measures of Congress & of the various Committees. That in consequence of it he had kept his church open, that he was applauded by the Rebels for his conduct, while the Revd Mr. Gilchrist, of Salem, was condemned for his in not reading the proclamations of the Congress and other Rebel Powers, had his church shut up and the people forbid aiding or assisting him with even the necessaries of life; that the said Mr. Bass was blamed by the Loyalists & called a perjured man and a Rebel to the Church & King. Salem is 20 miles from Newbury Port, in the same county, there my family was; but I resided chiefly at Ipswich, only 11 miles from Newbury Port, because I was in great trouble myself at Salem on account of my loyalty, which however prevented me of all personal knowledge & intercourse with the said Mr. Bass. I also believe it to be certain that no clergyman could open his church in Massachusetts Bay who did not first satisfy the Committees that he was friendly to the American Grand cause, & who did not, by words and deeds, prove himself an Enemy to the British King and Nation.

It was said that Mr. Bass and Mr. Parker, of Boston, were the only clergymen who could open their churches, and I believe it to be the truth. It was also said by the People of Newbury Port, after the death of a Coll Farnham the Town was purified & had not one Tory left in it; that it had not a Loyalist in the Town. Said Mr. Bass, however, was at that time living in that Town without any insults or molestation that I ever heard of in those times and till I arrived in England.

I am, Revd Sir, &c.,

S. FRYE.

Governor WENTWORTH to the Secretary.

HAMMERSMITH, June 11<sup>th</sup>, 1783.

SIR,

I have lately rece'd the enclosed Letter and certificate, & in conformity to the request of Mr. Bass, who I believe to be a very worthy missionary, I request your favor in presenting them to the venerable Society.

Mr. Wentworth & Mr. Jaffray, the Gentlemen who sign the Certificate, have been steady and uniform members of the Church of England from its first establishment in New Hampshire, & are unexceptionably respectable in their whole characters, that their testimony may safely be relied upon.

I am, with due respect,

Sir, &c., &c.,

T. WENTWORTH.

*MR. PETERS to the Secretary.*

PIMLICO, June 19<sup>th</sup>, 1783.

REV<sup>d</sup> SIR,

By Mr. Hale's desire I called this day on Mr. Messervé, late His Majesty's Collector at Portsmouth, New Hampshire, who is verily a Loyalist. He said Mr. Bass was an Enemy to the measures of the Rebels in 1775, when he left the country, & still believes him a Loyal Subject to the Church & King.

Mr. Messervé says he knows the People that pursued me in their Boats in 1774, from Portsmouth to Fort William & Mary, at Newcastle, at the mouth of Piscataqua River. That the Hon'ble George Jefferies was not one of them, for he is an Old Man & was against Mob in my favor, & is a very loyal subject to the Church & King, and has been treated very ill by the Rebels for his loyalty & attachment to the Church. It must, therefore, be another Jefferies who joined the mob against me, & not George Jefferies. Thus much I have wrote to let you know the possibility of a mistake in Names doing harm in Mr. Bass. The Jefferies who meant to trouble me appeared to be about 40 years old, & whom I never saw but that one time, and I never saw any other Jefferies in the province of New Hampshire. Cookram, Capt<sup>n</sup> of the Fort, gave me the Names of Sundry of that mob. A Mr. Jefferies was one & George Waterhouse another. Mr. Hale thinks I have made the mistake by fixing the Christian name of Waterhouse to Mr. Jefferies, altho' I have not any Christian name for the said Mr. Jefferies. Upon the whole I believe the Hon'ble George Jefferies, who is said to have signed an affidavit in favor of Mr. Bass's loyalty, did not attempt to mob me.

I am, Sir, &c.,

SAM<sup>l</sup> PETERS.

*The Same to the Same.*

June 19<sup>th</sup>, 1783.

REV<sup>d</sup> SIR,

I think it my duty to inform you that Mr. Messervé & Mr. Hale agree that every officer, even down to a Houghward, were obliged, after June, 1776, to be qualified by an oath to the Supremacy of Congress before they could exercise in any office.

Mr. Porter, a Lawyer from Salem, told me the same yesterday, & that Mr. McGillchrist, Weeks & Clarke were maltreated for omitting to take s<sup>d</sup> Oath to Congress and for shutting up their churches, & that Mr. Bass & Mr. Parker did qualify themselves & kept open their churches. Messervé & Porter agree that there never was known to be in Newbury Port more than 4 loyal subjects, one of whom went off to Scotland, Coll Farnham was killed by the Rebels, Mr. Bass & Dr. Jones gave satisfaction to the Rebels & remained there.

Rev<sup>d</sup> Sir, &c.,

SAM<sup>l</sup> PETERS.

MR. BASS to the Secretary.

NEWBURY PORT, NEW ENGLAND,

Jan. 9th, 1784.

REV<sup>d</sup> D<sup>a</sup>,

I am sorry to trouble you with any more of my Letters, but cannot help observing to you the singularity of my Fate in being a Sufferer on both Sides, here for my Loyalty, with you for the contrary, without being a Trimmer. When the late rebellion commenced I preserved as firm & unshaken Loyalty to his Majesty & attachment to the British Government as was consistent with my remaining in the Country, whereof I have given to the Society all the proof that I thought to be requisite, having exhibited ample Testimonials in my favour not only from my Wardens, but also from some of the most respectable characters and noted Loyalists in the Capital of New Hampshire, about twenty miles distant from me, who, without my Solicitation, made me a voluntary tender of their Service, not to mention the Testimony of sundry refugees Loyalists now in London, who resided in this Town & perfectly knew my character and conduct. Notwithstanding which the Society has thought proper to distinguish me by uncommon marks of neglect & displeasure. When they were pleased to strike me off their list of Missionaries, they left me to vindicate myself against I knew not what, & to pick up the Articles I was charged with here & there, by accident & from common report; & I took much pains to exculpate myself before I was accused, which I flatter myself, was the only sign of guilt I had. The articles alledged against me which have come to my knowledge in the above mention'd way are,

That being a Chaplain in one of his Majesty's Regiments I endeavour'd to seduce the soldiers from their allegiance; that I have said I did not care whether I pleased or displeas'd the Society, for that my Parishioners were able & willing to support me; that I read the Declaration of Independence in my Church; that I preached a Sermon exhorting my Hearers to contribute liberally toward cloathing the rebel Army, and that I kept the Fasts appointed by the Congress. All these charges against me are totally false, except the last; for I do not deny that I did generally open my Church on these Fasts, tho' not in consequence of the orders or commands of any rebel Powers whatever, none of whose Papers or Proclamations I ever read in Publick, but of the application & earnest desire of my congregation, who represented it as necessary in order to preserve the church from destruction, such was the spirit or frenzy of People in general at that time. It was, I can truly say, with reluctance that I comply'd, nor was I singular in this practice, several missiondries who remained in the country, & who stand well with the Society, having, if I am not much misinformed, done the same.

Some of the missiondries and others who quitted the country were extremely prejudic'd against us who staid behind and kept our churches open, & were, I doubt, too ready too hearken to any reports against us. Mr. Weeks of Marblehead, I remember, charg'd me to my face with praying publickly for the Congress, which, with the strictest truth, I absolutely deny'd. I know not, however, whether he believed me or made this article of charge against me to the Society. You must allow me, Sir, to express my feelings of the Society's neglect of me.

Had there been no means of correspondence during the war I should not have thought much of it, but I had the mortification of knowing that others were noticed, & particularly of hearing a Letter from the Society to the Rev<sup>d</sup> Mr. Parker of Boston, who is no Missionary, read, thanking him for looking after some interest of theirs in his Neighborhood. If there be any merit in this I can lay claim to the same, being able to shew the Society's letter of thanks to me for my attention to their landed interest in New Hampshire. I have had two protested Bills lately returned upon my hands, of £50 each, the one drawn upon Mess<sup>rs</sup>. Hoare & Co, the other upon the Society's Treasur<sup>r</sup>, the Disappointment great, not to mention the charges of Protest to one who has nothing to pay. Two lines of advice to me would have prevented this. I am not ignorant that the Society has power to relinquish any Mission whenever they judge proper. But that they should discard a Missionary upon an allegation of misdemeanour, a Missionary of long standing, depending upon their salary, & daily incurring expences upon a full expectation of continuing to receive it, without giving him the least notice, or any chance of vindicating himself is, to say the least of it, an unexampled method of proceeding, & such as must imply some very atrocious crime fully proved. I must beg it of the Society either to let me know what proof of my innocence will be sufficient, or that no proof whatever will avail me; or, if they refuse me this, at least to do me the common act of justice to let me know who are my Accusers & what the nature of my crime or crimes; for, whatever becomes of my Living, I am determined to clear up my character in point of Loyalty to my late Sovereign, which, thank God, I can easily do, as the forementioned things charged against me (if indeed they are the things) could not be done in a corner.

I hope that by a speedy answer to this you will prevent the necessity of my giving you or myself any further trouble in this way. Such answer concerns me much also, as it is high time for me to look out for myself.

When the late Mr. Serjeant of Cambridge fled from his Dwelling with such of his effects as he could carry with him, Cudworth's System, part of the Society's Library, fell into my hands, where it now remains. It shall be disposed of according to the Society's directions.

I remain, Sir, y<sup>r</sup> most obed<sup>t</sup> Serv<sup>t</sup>,

EDWARD BASS.

MR. HALE to the Secretary.

Samuel Hale, on behalf of Edward Bass, one of the Society's Missionaries settled at Newbury Port in New England, begs leave to state to the Society that he conceives the said Bass was dismissed from their service and his Salary withheld upon representation made to that Body that the said Bass had been disloyal and guilty of acts manifesting disaffection to the British Government, and this Memorialist further begs leave to add that after being informed that the Society had since taken into consideration Mr. Bass's case, and have resolved that they see no reason to rescind their first Resolution, or to that amount, he would not trouble the Society so far as to desire them to reconsider Mr. Bass's case was he not convinced he now can, & he flatters himself that the present documents will carry irresistible conviction not only of his innocence respecting particular charges against him, but also

of his continued & uninterrupted Integrity & Loyalty & sufferings during the whole course of this unfortunate contest with America, & also that far from deserving censure or punishment Mr. Bass merits reward. Mr. Hale therefore submits to the consideration of the Society the following testimonies, & he does it with the more alacrity as some of the Witnesses are on the spot & ready to answer any questions. He therefore prays the Society would reconsider Mr. Bass's case, and he doubts not but the Society will agree with him that Mr. Bass ought to be restored.

SAMUEL HALE.

Other papers follow relative to Mr. Bass, consisting of testimonies in his case; but as they are of the character with those already cited, are here omitted. The subjoined letters close this correspondence, as it is presented in the work of Dr. Perry.

MR. BASS to the Secretary.

NEWBURY PORT, NEW ENGLAND, June 21, 1784.

REV<sup>d</sup> D<sup>a</sup>,

Presuming that you are not at liberty to answer my Letters as Secretary to the Society for the Propagation of the Gospel, I apply myself to you as to a private Gentleman. In a Letter of yours which I have seen of July 12, 1782, to the Rev<sup>d</sup> Mr. Parker of Boston, is the following paragraph: "I had almost forgotten to add that you are mistaken about Mr. Bass; there were sufficient grounds for what the Society have done, which I need not now explain, but only assure you that it was not in consequence of any malicious reports from Enemies to him." Now, Sir, as you are perfectly acquainted with the grounds of the Society's proceedings against me, and know who is my accuser, it is my earnest request to you that you would communicate these things to me which I wish to know for no worse purpose than to be able to exculpate myself and to make the way clear for a settlement should an opportunity offer among those of His Majesty's subjects with whom my character now labours on account of my disgraceful dismissal from the Society's Service. In full expectation of your compliance with this request,

I remain, your most obed<sup>t</sup> h<sup>ble</sup> Servant,

EDWARD BASS.

The Secretary to MR. BASS.

Feby 17, 1785.

REV<sup>d</sup> SIR,

Mr. Tracy has delivered me a Letter from you to which he is very importunate for an answer. The only answer I can give either as Secretary or as a private person (in which latter capacity you address me) is that your affair was three times agitated before the Society at the request of some Friends of yours, and the result was that they saw no reason to alter their first decision, & which I thought Mr. Hale, who pleaded so much in your behalf, would have communicated to you.

I am, Sir, your obed<sup>t</sup> Serv<sup>t</sup>,

W. MORICE.

In the *Memoir of the Life of Bishop Griswold*, it is stated that Bishop Bass was consecrated May 4th, 1797, whilst the *Chronology of Dorchester*, above cited, gives the date May 7th, 1797. Mr. Bass, as Bishop, was succeeded by Rev. Samuel Parker, D.D., rector of Trinity Church, Boston, who was in the office but a few months before his decease, which occurred Dec. 6, 1804.

#### NOTES.

It will be observed that in several of the notices of Chaplains, important biographical facts are wanting. It is desirable to have the date and place of birth; the date and place of decease; the date and place of initiation into Masonry, of all these officers. If Masons or others can supply these deficiencies, they will please communicate with the Recording Grand Secretary.

In the notice of Chaplain Green, it is stated that the dedication of the hall in the Old State House occurred March 31st, 1821, according to his diary. This is an error in the transcription from the diary. The date should have been March 13, 1821. An examination of the records of the Grand Lodge leaves a doubt whether the dedication took place on the 13th or the 14th of March.

If the relatives, friends or representatives of deceased Chaplains of the Grand Lodge have in their possession diaries, or other writings of the departed, which refer to Masons or Masonry, the Recording Grand Secretary will be happy to receive information of the fact, and also copies of the same if they can with propriety be given.

In the biographical sketch of Dr. Harris, it was stated that no Chaplain was appointed for 1805; this is an error, as *seven* Chaplains served for that year. Since that the number of Chaplains appointed from time to time may have some historical significance, especially between 1804 and 1844, the number acting for each year is here given. None were appointed for 1804 and 1812, probably because Rev. Dr. Harris, holding another office, performed the duties of the station. *One* Chaplain was appointed for 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1811, 1813; *seven* Chaplains served in 1805; *three* in 1806, 1807, 1809, 1817, 1818, 1819, 1820, 1823, 1824, 1834, 1835, 1836; *two* in 1808, 1810, 1814, 1815, 1816, 1822, 1844, and thence onward; *four* in 1821, 1825, 1826, 1837, 1838, 1839, 1841, 1842, 1843; *six* in 1827; *ten* in 1828, 1829, 1830, 1831, 1832; *nine* in 1833; and *five* in 1840.

Dr. Bentley, the second on the list of Chaplains, delivered an "elegant discourse" before the "Massachusetts Grand Lodge" at the anniversary of June 24, 1791. (That body declared itself an "Independent Grand Lodge" in 1777.) At the constitution of "Washington Lodge," and the



installation of its officers, October 12, 1796, he "illustrated the Character, Object, Manners, and Form of Freemasonry, in a discourse from Ecclus. x. 20." On the 10th of August, 1797, the Grand Lodge [the G.L. after the union, in 1792] assisted the Grand Lodge of New Hampshire "in the Consecration of Benevolent Lodge" at Amherst, when "A discourse was delivered on the occasion by the Rev. William Bentley, of Salem." He was a member of the committee of the Grand Lodge to examine the revision of the Book of Constitutions of 1798.

On page 160 of Constitutions for 1798, the record of the celebration of the anniversary of Dec. 27, 1778, stands partly thus: "A very large and respectable procession was formed, and walked, with a band of music, to the Old Brick Meeting House, where an excellent and persuasive sermon, on brotherly love and charity, was preached by the Rev. Simeon Howard, D.D."

Dr. Howard was born at Bridgewater, May 10, 1733, graduated at Harvard College in 1758, and died in Boston, Aug. 13, 1804. On the 6th May, 1767, he was ordained pastor of the West Church in Boston.

The third Chaplain on the list is Dr. Eliot. In the Masonic records his name is written Elliot. He delivered an "admirable charge" at the installation of John Warren, M.D., as Grand Master. At the consecration of Bristol Lodge, Norton, on the 20th June, 1798, he "delivered an ingenious and learned discourse."

"Edward Everett was baptized in Dorchester, on the second day after his birth, by Rev. Dr. Harris, the successor of his uncle, Rev. Moses Everett. . . . Through the instrumentality, chiefly, of his father, Rev. Oliver Everett, and a few other friends of education in the north part of the town, a new district school-house was erected in 1802, on the spot where the engine-house 'Tiger, No. 6,' on Boston Street, now stands. . . . The teacher, Mr. Wilkes Allen, was subsequently, for many years, minister at Chelmsford. . . . 'The little orator' [Everett] was a great favorite with his pastor, the Rev. Dr. Harris, who wrote for him a poem with the above title, which he recited at one of the public exhibitions of the school. . . ."—*New England Historical and Genealogical Register*, 1865.

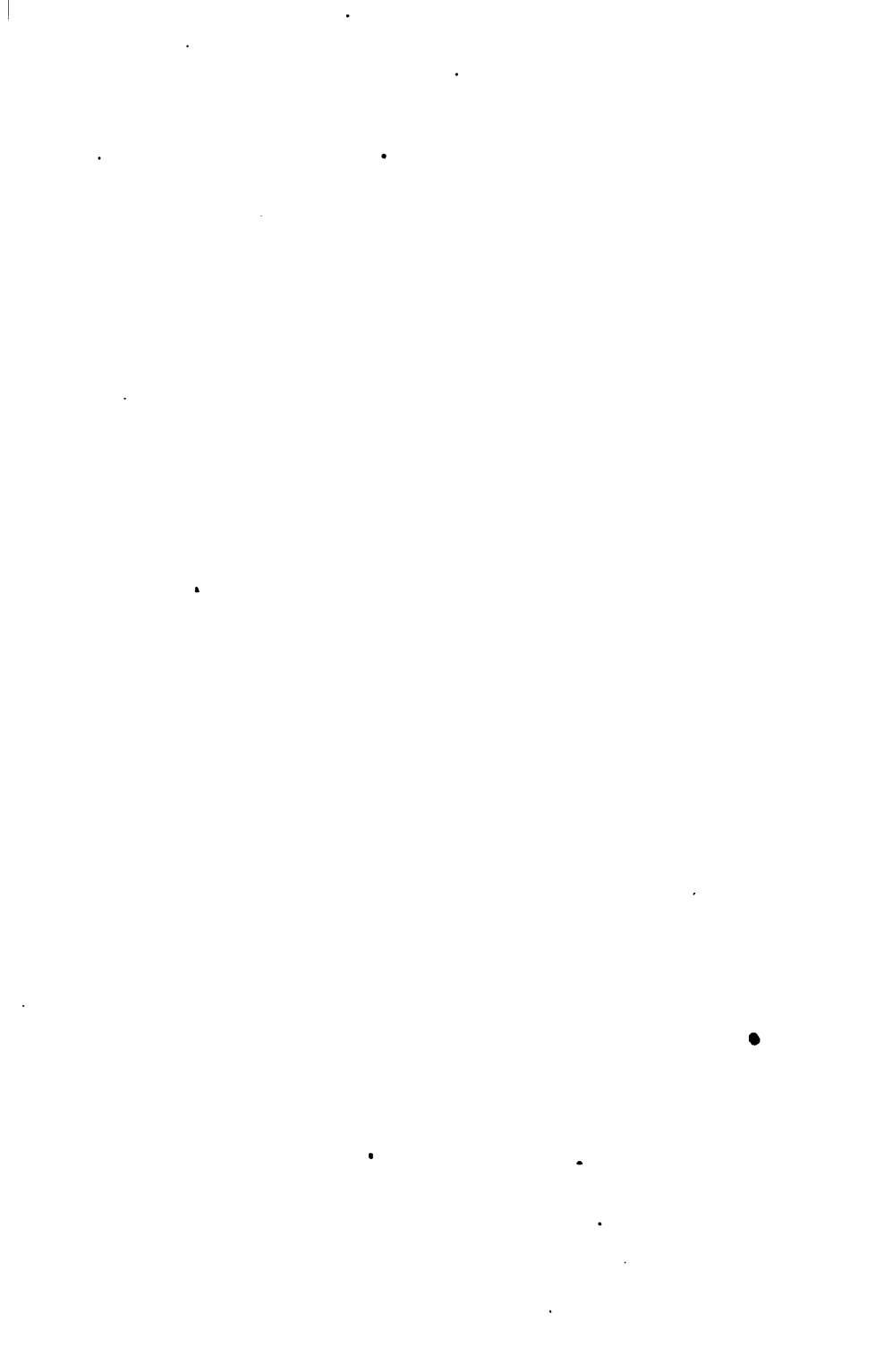
The name of Dr. Harris stands at the head of the list of Chaplains, and that of Rev. Wilkes Allen succeeds, some years later, he having been first appointed in 1824.



## APPENDIX NO. II.

CONTAINING

REPORTS OF DISTRICT DEPUTY GRAND MASTERS, ABSTRACTS OF RETURNS OF LODGES, LODGES IN MASONIC DISTRICTS, LIST OF LODGES AND SECRETARIES, PAST OFFICERS AND PERMANENT MEMBERS, AND ORGANIZATION OF THE GRAND LODGE FOR 1874.



## REPORTS OF DISTRICT DEPUTIES.

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### FIRST DISTRICT.

BOSTON, December 2, 1873.

To SERENO DWIGHT NICKERSON, Esq., *M. W. Grand Master of Masons  
in Massachusetts* : —

DEAR SIR AND BROTHER, — In conclusion of the labors to which I was, by your generous confidence and courtesy, appointed, I herewith submit the reports as required by the Constitutions of the Grand Lodge, showing the work of the Lodges comprised within the First Masonic District for the year ending August 31st, 1873.

Pursuant to custom and requirement I have visited both officially and unofficially the various Lodges within this jurisdiction, and the record shown in each instance is most gratifying. While some may possibly enjoy a greater measure of prosperity than others, it is still an undeniable fact that all the Lodges are truly loyal to the Parent Organization, and are actuated by a desire to further its interests, and to obey its behests.

I have been impressed, however, with the importance of greater uniformity in the work as exemplified by the Boston Lodges, said Lodges being more frequently visited by strangers, and, in a pre-eminent degree, from their metropolitan location, giving to the Masonic work of the State its reputation abroad.

Diversity of work is at all times to be deplored, but particularly when observable in Lodges assembling in one and the same city, and in one and the same building.

Tendering sincere thanks for the generous brotherly reception everywhere accorded me, and to you, Most Worshipful sir, for the great honor of my appointment, I beg to remain,

Fraternally yours,

R. MONTGOMERY FIELD,  
*D. D. G. Master First Masonic District.*

## SECOND DISTRICT.

CHARLESTOWN, December 1, 1873.

To SERENO D. NICKERSON, Esq., *M.W. Grand Master of Masons in  
Massachusetts:—*

DEAR SIR AND BROTHER, — I have the honor to enclose the numerical returns of the Lodges in the Second Masonic District, and also duplicate receipt of the Grand Treasurer for the amounts collected by me as specified in those returns.

The figures show for themselves; and, in making this report to you of the condition of the District, it seems to me hardly necessary to take up each of the Lodges comprising it, in *detail*; but I may say this, that while the work of the Lodges has been rather light during the last year, and while the amount of dues collected by me is something below the amount received by my predecessor, yet I have found evidences generally of careful attention to the ritual on the part of officers, and of zeal on that of the members, and the District may be fairly said to be in good condition.

You will notice, from the returns, that the Lodge at Saugus shows the *smallest* amount of work, and the greatest *proportionate* number of rejections. This Lodge seems somewhat isolated (in situation) and the attendance at my visit to it was small, but a very good and proper Masonic spirit seemed to animate the Brethren, and my visit was one of the pleasantest which I made.

Filling by your favor an office vacated by the serious illness of R.W. Bro. S. Z. Bowman, and appointed to it at the *shortest* notice, my commission bearing date October 9 last, and with a District somewhat extended in territory, I have had but little time to arrange or think of my visits. While I have endeavored to comply with the *letter* of my duty as your representative, I have hardly been able to satisfy my own idea of the *spirit* of that duty.

For the same reason I am not able, of course, from my own *observation* to offer you any comparison as to the work and condition of the Lodges *last* year, with that of this. I was everywhere received with the highest respect and courtesy, as well as with all the technical honors due to the Grand Lodge.

I am, very sincerely and fraternally,

Your obedient servant,

WILLIAM H. KENT,

*D.D.G. Master Second Masonic District.*

## THIRD DISTRICT.

BOSTON, November 22, 1878.

To SERENO DWIGHT NICKERSON, Esq., *M. W. Grand Master of Masons in Massachusetts*:—

DEAR SIR AND BROTHER, — With heartfelt thanks to the All-Wise Disposer of events, who has had me in his holy keeping during the past year, I have the honor and pleasure of making my second report on Masonic affairs in the Third District.

In order to acquaint myself, not only with the condition and working of the several Lodges, but more particularly with the officers and members of each Lodge, I have made as many unofficial visits as possible. By this method I have succeeded in learning the condition and efficiency of each Lodge, and brought myself into close sympathy and communion with all their wants and wishes. The labor and fatigue consequent upon so much visiting have been amply repaid in the kindly greetings and courteous treatment I have received from all the Lodges, members as well as officers. They have *all*, without a single exception, evinced, in the most hearty and sincere manner, an appreciation of these visits, and have repeatedly expressed a strong desire for their renewal. Thus, when it became necessary to make my official visits, I found there no exhibition of frigid forms and ceremonies, but warm expressions of pleasant and kindly feelings. The entire routine of official visitation, I am happy and proud to say, has been a complete ovation, and in this wealth of fraternal love and friendship I have passed the rounds of duty with a light and happy heart. I have found the Charters in good condition and safely guarded, the By-Laws all properly approved by the Grand Lodge and attested by the R. W. Grand Secretary, the records not only well kept, but remarkably full and complete, seemingly nothing omitted that could claim a place in their histories. I am able to pay this tribute to the efficiency of all the Secretaries, from personal knowledge and examination, made by a careful scrutiny of their records during the entire year, and I unhesitatingly say that the Lodges of the Third District are particularly blessed with competent and faithful Secretaries. The work has been of superior excellence. It has been my practice to witness an entire Degree from reception to charge, watching with critical eye and ear for any deviations or innovations, and therefore I *know* whereof I speak. The officers seem to vie with each other for the perfection of the work, paying strict attention to their duty, courting criticism for the improvement of the work. The spirit of emulation among the Worshipful Masters is very high, and, as a consequence, with earnest and faithful officers, whose hearts are in their duties, the harmony of the Lodges is very great, the Masonic virtues of friendship and brotherly love

no glittering generalities, but living truths, blessing all who come in contact. Long may this happy reign of harmony continue, even until

“The East, the West, the South and snowy North,  
Rejoicing meet, and worship reverently  
Before the Lord, in Zion's holy hill;  
Justice and Mercy, Holiness and Love,  
Among the people walk; Messiah reigns,  
And Earth keeps Jubilee a thousand years.”

Comparatively few Dispensations have been requested or granted, and only in cases when the candidate was about to leave the country, or in order to facilitate the work to bring it within the scope of regular meetings and avoid the expense of special meetings.

In reviewing the experience of the past year, it is very gratifying to note the increased interest manifested throughout the District. All my visitations have been largely attended, my remarks received with attention and apparently with approbation. All are interested in the work, and desire their *own* Lodge should be fully up to the standard.

The Lodge of Instruction, for which a Dispensation was granted by your predecessor in office, on the petition of members of Hammett and Massachusetts Lodges, has ceased to exist, and the records and Dispensation have been returned.

And now, Most Worshipful, with the close of this report, the doings and accounts of the Third District pass into the archives of the Grand Lodge and become a part of its history. But, before I close, let me not forget to thank you for the high honor I have enjoyed by your kind permission, and to say that the pleasures of the past year have been a full compensation for the anxieties of the previous one:

Respectfully and fraternally yours,  
CHARLES J. DANFORTH,  
*D.D.G. Master Third Masonic District.*

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#### FOURTH DISTRICT.

WALTHAM, December 5, 1873.

To SERRNO D. NICKERSON, Esq., *M.W. Grand Master of Masons in Massachusetts*: —

DEAR SIR AND BROTHER, — I am happy to report that all the Lodges in my jurisdiction, with one exception, are in excellent condition. With the troubles in that Lodge you are familiar, as the greater part of the



burden of quieting them has fallen upon you. There is good reason to hope that in the course of the coming year these troubles will disappear. In the other Lodges harmony and good feeling prevail. There seem to be no dangers threatening our Institution except those which must necessarily attend times of great prosperity, the admittance of members without sufficient consideration of their qualifications; the formation of too many new Masonic Bodies, and too many public manifestations of Masonry. At every one of my visits, the work was as well performed as last year; in many cases better. Thanks to instructions received from the lecturers and the exemplifications of the work under the direction of the Grand Lodge, great accuracy has been attained. In many Lodges the impressive character of our ritual has been heightened by the addition of excellent singing and chanting. As our common schools now teach singing as a regular branch in their course of instruction, it may fairly be hoped that in no great length of time all our Lodges will have choirs, and thus be able to encourage the workmen in the performance of their labors by music's cheering and harmonizing influence.

To the best of my recollections, I have granted no Dispensations during the year.

Respectfully and fraternally yours,

CHARLES A. WELCH.

*D.D.G. Master Fourth Masonic District.*

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#### FIFTH DISTRICT.

SALEM, December 2, 1878.

To SERENO D. NICKERSON, *M. W. Grand Master of Masons in Massachusetts* : —

I have herewith the honor to submit my eighth annual report of the general condition of the Lodges in the Fifth Masonic District.

Having been prevented by illness from visiting the Lodges officially, with your permission, I made the following arrangement for that purpose : —

Names of Lodges.	By whom visited.
Philanthropic, . . . . .	} W. BRO. BENJAMIN PITMAN.
Mount Carmel, . . . . .	
Golden Fleece, . . . . .	
Essex, . . . . .	} W. BRO. JOHN B. HILL.
Jordan, . . . . .	
Starr King, . . . . .	

Tyrian, . . . . .	}	W. BRO. WILLIAM BABSON.
Ashler, . . . . .		
Acacia, . . . . .		
John T. Heard, . . . . .		
Amity, . . . . .	}	W. BRO. GEORGE TAPLEY.
Mosaic, . . . . .		
Liberty, . . . . .		W. BRO. E. A. ANNABLE.

By the reports received from these Brethren who were deputized to visit the Lodges, I learn that harmony prevails throughout the District, and that the Lodges are in excellent condition.

The following table will show the number of members and initiates for the years 1872 and 1873:—

Lodges.	Members.		Initiates.	
	1872.	1873.	1872.	1873.
Philanthropic . . . . .	110	109	4	4
Tyrian . . . . .	196	167	19	3
Essex . . . . .	175	170	7	5
Mount Carmel . . . . .	183	191	8	8
Jordan . . . . .	137	133	11	10
Liberty . . . . .	143	147	7	5
Ashler . . . . .	135	132	0	14
Amity . . . . .	121	124	5	7
Star King . . . . .	108	117	5	10
John T. Heard . . . . .	88	83	2	5
Acacia . . . . .	106	101	8	3
Golden Fleece . . . . .	121	136	15	12
Mosaic . . . . .	45	49	6	5
Total . . . . .	1,667	1,664	97	91

I have granted but few Dispensations to confer the Degrees out of regular course, and those only to Lodges where the candidates were unable to remain at home a sufficient length of time to receive the Degrees in regular order.

In conclusion, I desire to express my deep sense of gratitude to those Brethren who so kindly volunteered to perform the official duties of the office I have had the honor to hold for eight consecutive years, and to the Brethren throughout the District, for their earnest endeavors to assist me in the performance of my duties; assuring them that the many pleasing associations formed during my term of office, and the pleasant hours passed with them, will be treasured in my memory as among the happiest of my life.

In severing my official connection with you, allow me to express my

heartfelt appreciation of the many acts of kindness received at your hands.

Very respectfully yours,

GEORGE H. PEIRSON,  
*D. D. G. Master Fifth Masonic District.*

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### SIXTH DISTRICT.

METHUEN, December 7, 1873.

To SERENO DWIGHT NICKERSON, *M. W. Grand Master of Masons in Massachusetts*: —

DEAR SIR AND BROTHER, — I herewith submit my report as District Deputy Grand Master for the Sixth Masonic District, for the past year.

The condition of the Lodges forming the Sixth District is very flourishing and satisfactory. The total number of initiates, which is one indication of the degree of prosperity, is only one less than the number reported last year; and shows a steady, healthy increase in numbers, — an increase in most of the Lodges as great as could be wished for. I have heard of no dissensions among the Brethren, or any lack of that harmony and concord among the Lodges, or members of the several Lodges, which should especially characterize our Fraternity; but, on the other hand, I have noticed peculiar manifestations of good fellowship and fraternal feeling among neighboring Brethren. I have visited officially all the Lodges in the District, and have been pleased to find in every case a very full attendance of members and visitors.

I have been accompanied in every visit by a full suite, and have found the work to be mainly in accordance with that exemplified by the Grand Lecturers. I think that there has been, in this particular, an improvement within the past year. There seems to be among the officers of the Lodges a growing sense, not only of the importance of accuracy and exactness in the work, but also of the value of impressiveness in the manner of rendering the ritual.

There are several Lodges in the District whose standard is, and has been, high in both these particulars, and which have had indirectly, a marked influence on neighboring Lodges.

The growing custom of interchanging visits among the officers and active members of the Lodges, especially on the occasion of the official visit of the District Deputy, has had a good effect in increasing the accuracy and uniformity of work, as well as promoting better acquaintance and fraternal feeling. The By-Laws of the Lodges have all received the approval of the Grand Lodge, except in one or two cases where they had

been enacted too recently to have received such approval. The records have been uniformly kept with a great deal of care, and in one or two instances with an ability rarely equalled.

There have been very few questions of Masonic usage or jurisprudence submitted to me, and in this respect my duties have been less than for last year. Requests for Dispensations to confer the Degrees out of course have been less in number than last year, and I have granted them in only four instances, which appeared to be extreme cases. In all my visits I have been received with a cordiality and a truly Masonic hospitality, which have very much lightened my labors, and for which the Brethren have my warmest thanks. Thanking you for the compliment of a reappointment, and the opportunity it has given me of continuing a most pleasant acquaintance with the Brethren of this District,

I am, respectfully and fraternally yours,

JOSEPH S. HOWE,

*D. D. G. Master Sixth Masonic District.*

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#### SEVENTH DISTRICT.

LOWELL, December 5, 1873.

To SERENO DWIGHT NICKERSON, *M. W. Grand Master of Masons in Massachusetts* :—

DEAR SIR AND BROTHER, — I have the honor to submit herewith my fifth annual report as District Deputy Grand Master of the Seventh Masonic District.

I have visited officially every Lodge within my jurisdiction, and have been invariably received with the utmost kindness, courtesy and consideration.

Peace and harmony prevail throughout the District, and each and every Lodge appears to be in a healthy and prosperous condition.

The work, as exemplified in the several Lodges, meets with all of the requirements of the Most Worshipful Grand Lodge, and as a general thing may be deemed very satisfactory.

I have observed with much pleasure the large attendance upon, and careful attention given to the exemplification of the work of the several Degrees wherever I have been present.

There has been manifested a strong and growing desire on the part of the Brethren, generally, to become more and more familiar with all that pertains to the immediate practice of our Rites. I find that this, in very many cases, fosters and engenders a healthy, generous spirit of rivalry as to "who best can work, and best agree."

I have noticed this more particularly in the last two years than ever before.

Let us hope that this spirit of emulation may be encouraged and promoted, until it shall obtain throughout the entire jurisdiction; then, indeed, may we confidently believe that Masonry in this Commonwealth will flourish and prosper in the future, as it has in the past; and our Most Worshipful Grand Lodge continue to be recognized as a beacon light, wherever light is dispensed, throughout the known world, so long as time shall endure.

I have been called upon to issue Dispensations for the conferring of the Second and Third Degrees out of course, in very few cases, where, for good and sufficient reasons adduced, I have granted the requests.

Proper returns have been made to you of the several warrants directing me in the performance of special duties during the year, and they will need no further mention here.

I give you herewith the customary statistics relating to the growth of the Lodges, and average attendance:—

Lodges.	No. of Members.		Initiates.		Av. Attendance.		Pres. at Official Visits.	
	1872	1873	1872	1873	1872	1873	1872	1873
Aurora . . . . .	175	196	27	17	41	53	41	72
Ancient York . . . . .	184	192	9	9	30	41	30	61
Caleb Butler . . . . .	78	82	3	6	.	23	.	36
Charles W. Moore . . . . .	74	100	20	27	59	67	59	64
Kilwinning . . . . .	45	50	3	2	20	29	20	40
Pentucket . . . . .	301	274	14	12	90	97	90	110
Saint Paul . . . . .	65	68	1	2	.	26	.	24
Trinity . . . . .	135	149	12	8	64	71	64	71
Wilder . . . . .	86	92	3	11	21	29	21	69
William North . . . . .	123	137	13	20	67	78	67	58

In closing, I beg leave to thank you for the continuance of the kindness and confidence which you have always been pleased to bestow upon me, and to congratulate you and the Fraternity, upon the success which has invariably marked your labors and efforts in behalf of our honorable Institution.

Wishing you a continuance of this success in the future, together with all blessings,

I am, very fraternally and respectfully yours,

HENRY P. PERKINS,

*D.D.G. Master Seventh Masonic District.*

## EIGHTH DISTRICT.

GARDNER, November 25, 1873.

To SERENO DWIGHT NICKERSON, *M. W. Grand Master of Masons in  
Massachusetts*: —

MOST WORSHIPFUL SIR AND BROTHER, — I have officially visited all of the Lodges in the Eighth District with one exception. Circumstances were such that I was unable to visit Orange Lodge at the appointed time. I feel safe, however, to report the Lodge in a healthy and prosperous condition. The Lodge kindly and promptly sent me their returns and Grand Lodge dues.

I am happy to report an increasing interest in the work and in Masonry in all of the Lodges in the District. In one or two of them a greater improvement is desirable, that the work may be perfected, and that the teachings and principles of Masonry may be better understood and appreciated.

In most of the Lodges, if not in all, there is existing a friendly emulation, or earnest desire, to advance in the work, to bring out the true meaning of the ritual, and to make a deep and lasting impression upon the mind of the candidate, that he may see that there is something more than mere form in the work of Masonry. It is pleasing to note that most of the Lodges throughout the District are not only striving to perfect their Lodge work, but are also desirous of elevating their every-day life; thereby elevating and purifying Masonry, and endeavoring "to remove every aspersion against our venerable Institution."

Many of the Brethren seem determined that whatever they shall do for the eternal principles of Masonry, and for the good of mankind, shall be done nobly, realizing that the cause for which they have done it is worthy their noble deeds.

I am pleased to report that there has been no public procession or display in the District, that has come to my knowledge, during the year.

I have granted Dispensations for conferring the Degrees, out of time, for satisfactory reasons in each case, to Republican, Artisan, and Harmony Lodges.

My relation with the Lodges has been of the most friendly character, and they have at all times received me, as your representative, with great kindness and courtesy. I shall ever cherish in my memory the Brethren of the Eighth Masonic District, with grateful and lasting remembrance. I thank you, Most Worshipful Sir, for the honor of the appointment for the last two years, and for the pleasure the appointment has afforded me.

Wishing you a long life of health and happiness, I shall always remain with the highest esteem,

Most sincerely and fraternally yours,

EDWARD J. SAWYER,

*D. G. G. Master Eighth Masonic District.*

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NINTH DISTRICT.

SOUTH ADAMS, December 1, 1878.

To SERENO DWIGHT NICKERSON, *M. W. Grand Master of Masons in Massachusetts* : —

DEAR SIR AND BROTHER, — I have the honor of submitting this my fifth annual report relating to the condition and prospects of the Lodges composing the Ninth Masonic District.

In the discharge of my duties I have visited all of the Lodges with the exception of Williams; this I was unable to visit in consequence of being called away from home for several weeks. I do not think it necessary to enter into details this year, from the fact that last year my report was very full and explicit in regard to all that appertains to the working of the Lodges. It gives me much pleasure to say that all of the Lodges are in excellent condition, and it is not necessary for me to particularize in regard to any one of them with this exception. From what has heretofore transpired in reference to Evening Star Lodge of Lee (which I do not propose to review), it gives me great satisfaction to say, that the wisdom of the Grand Lodge in its forbearance towards this Lodge has been fully shown, and this Lodge has also shown its appreciation of the forbearance in renewing its loyalty, and express a desire to work in harmony and union with the Grand Lodge. As an evidence of their zeal and prosperity they have remodelled, refitted, and refurnished their Lodge-room in a very neat and tasteful manner, and have done a fair amount of good work. I see no reason why this ancient Lodge should not prosper in the future. I can truly say that I rejoice exceedingly in this, for I have heretofore had great anxiety in regard to it, for causes well understood.

The Lodges chartered since I have been Deputy are all doing remarkably well. Globe Lodge at Hinsdale, and Williams Lodge at Williamstown, are changing their rooms to other buildings; their old ones being too small and inconvenient for Masonic purposes. I have, by your authority, dedicated the new and splendid rooms of Lafayette Lodge, North Adams, and the rooms of Occidental Lodge, Stockbridge, and have made due return of my doings under said authority. I have installed the officers of many of the Lodges during the year; and it gives me pleasure to say

that in all of my official intercourse with the Lodges I have been treated with nothing but courtesy and kindness, and for which I shall ever hold them in grateful remembrance.

Thanking you, Most Worshipful, for the confidence reposed in me, I remain

Yours fraternally,  
DANIEL UPTON,  
*D. D. G. Master Ninth Masonic District.*

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### TENTH DISTRICT.

CHICOPEE FALLS, November 28, 1873.

To SERENO DWIGHT NICKERSON, *M. W. Grand Master of Masons in Massachusetts*: —

**MOST WORSHIPFUL SIR AND BROTHER,** — The flight of time in its unwearied course has brought us to the close of another Masonic year. I herewith transmit to you an account of my stewardship as District Deputy Grand Master of the Tenth Masonic District.

On the fifteenth day of September, with suite, I commenced my annual visitations, since which time I have visited all the Lodges in the District; and it affords me great pleasure to be able to report them all in a prosperous, united and happy condition.

Agreeably to a custom adopted in this District, by invitation of Roswell Lee Lodge, the Brethren of the several Lodges met in convention at Springfield, on the twenty-fourth day of September, for exemplification of and instruction in the ceremony of conferring the Degrees; where, under the direction of our much esteemed Grand Lecturers, Worshipful Brother B. Dana Bancroft, and Worshipful Brother Cephas Brigham, we received further light. On this occasion our hearts were all gladdened by the presence of the Most Worshipful Grand Master, R. W. Deputy Grand Master, R. W. Senior Grand Warden, R. W. Grand Treasurer, R. W. Recording Grand Secretary and W. Grand Marshal.

After the conclusion of the work we were favored by some able remarks by the Grand Master, when the hour being nigh to low twelve, and other Masonic duties calling upon the Grand Officers, they were obliged to bid us "Adieu," to our deep regret that with them we were obliged to part, and especially without hearing from the lips of all the Grand Officers those happy thoughts which they so well express; nor even having been favored with the little speech of the Grand Secretary, which we were assured he had in store for us, and which we were all so anxious to hear. Of the many like gatherings in the District, this was much the



largest, nearly eight hundred being present. On this occasion the members of Roswell Lee Lodge proved themselves masters of the situation, not only by the generous repast spread by their stewards, but also by the excellent manner in which they exemplified the Degree assigned to them.

Since acting as District Deputy, it has been my endeavor to bring the members of the different Lodges together in friendly intercourse, to acquaint them with each other, and, at the same time, to stimulate them to a generous rivalry of "who best can work and best agree." I have also endeavored to induce the Officers of the Grand Lodge to visit us, that, by beholding each other face to face, we might become the more interested in each other, and the good of the Order be promoted. In this I have been assisted by the Most Worshipful Grand Master, and other Officers of Grand Lodge; and I desire to tender to them the thanks of the united District for the dignity and interest they have added to our gatherings by their presence.

As is well known to you the records and registry have received a large share of careful attention, and from the confused and unintelligible state in which they were wont to be kept I trust you will discover and appreciate a great change. The record-books are now models of neatness and accuracy, and the registry complete and full. The triplicate copy of returns I have caused to be substantially bound, the same as last year.

It affords me, then, much pleasure at the close of the year to be able to report the District filled with active, zealous Masons, and that, although prosperous heretofore, more markedly so this year than ever before.

The two new Lodges assigned to this District have caused mutual congratulations from all; from the old District that they have acquired two such excellent Lodges, and from the new Lodges that their associations with the Tenth District were again restored, and that, after a period of wanderings, they have again returned, they trust, no more to go out forever.

Again, then, Most Worshipful, in closing the duties of the year, permit me so to do with many thanks for honors conferred and kindnesses shown me during my term of office, and expressing the hope that I may have so conducted its duties as to meet with your continued approbation, and that of the Most Worshipful Grand Lodge.

Very respectfully,

Your obedient servant,

WILLIAM J. SAWIN,

*D.D.G. Master Tenth Masonic District.*

## ELEVENTH DISTRICT.

WORCESTER, December 6, 1873.

To SERENO DWIGHT NICKERSON, *M. W. Grand Master of Masons in Massachusetts*:—

DEAR SIR AND BROTHER, — I have the honor to submit herewith my first annual report as District Deputy Grand Master of the Eleventh Masonic District.

I have visited officially each Lodge in this District with one exception, namely, Webster Lodge, Webster. Their Lodge room, destroyed, or rendered untenable by fire some months since, has not as yet been so far refitted as to be occupied. In all the Lodges which I have visited, I have witnessed the working of some one of the Degrees, and have been pleased with the perfectness and impressiveness of the work as rendered by the Brethren. It is also a source of gratification that I am able to report the Lodges in a healthy financial condition, and also that universal harmony and brotherly love prevail throughout the borders of the Eleventh District; and all Brethren appear desirous to follow the instructions of the Grand Lodge, as well as the work laid down by the Grand Lecturers.

I have, during the year, granted four Dispensations, where in my judgment it appeared for the interests of the Craft.

I have installed the Officers in all but two of the Lodges in the District.

Early in the year I visited several of the Lodges, that I might become acquainted with the Brethren and learn of their prosperity, so that my visits for the year number *nineteen*. I desire to express the satisfaction and enjoyment I have experienced by the cordial reception I have uniformly received on all hands, as the representative of the M. W. Grand Lodge.

I also wish to record my high appreciation of the support given by the Brethren who have accompanied me on my round of visitations.

For the honor conferred on me by the appointment to this position, M. W. Grand Master, please accept fraternal thanks, with my best wishes for the continued prosperity of the Order and of him who presides over the deliberations of our beloved Fraternity in this good old Commonwealth.

Truly and fraternally your obedient servant,

JOSEPH B. KNOX,

*D. D. G. Master Eleventh Masonic District.*

## TWELFTH DISTRICT.

MILFORD, November 28, 1878.

To SERENO D. NICKERSON *M. W. Grand Master of Masons in Massachusetts* : —

DEAR SIR AND BROTHER, — The approaching close of another Masonic year admonishes me that I must forward my fifth report for the Twelfth Masonic District.

The several Lodges in the District have been visited by me officially, and work on some one of the three Degrees has been presented by each Lodge, and rendered in a commendable manner. Of course some Lodges are more perfect than others. Occasionally, we find persons who have a peculiar faculty for rendering, in a verbatim manner; at other times, those who have much zeal and enterprising influence in a Lodge, but who are not, as it is termed, "close workers." The Twelfth has, like all other Districts I suppose, such instances; yet in no Lodge have I had to do more than kindly suggest a few corrections, either as to position or language. The work in the District is "good work."

During the past year eighty initiates have been admitted, fourteen less than were admitted the year previous. Particulars respecting the work in each Lodge, the statistical table will show.

I have granted Dispensations but in a few instances. At some of my official visits, Lodges have been permitted to Craft or Raise (as the work might be) candidates whose term of waiting had nearly or partially expired. In no case has a Dispensation been given except to Craft or Raise.

In every instance have I found the returns ready; and notwithstanding the *panicky times*, collections have always been made; and harmony and peace seem to prevail throughout the District.

For the courtesy and respect shown me as the representative of the Grand Lodge on all of my visits, and the friendly greeting and good cheer of the Brethren, I shall ever cherish pleasant memories.

Respectfully submitted,

GEORGE E. STACY,

*D. D. G. Master Twelfth Masonic District.*

## THIRTEENTH DISTRICT.

TAUNTON, November 14, 1873.

To SERENO DWIGHT NICKERSON, *M.W. Grand Master of Masons in Massachusetts* : —

DEAR SIR AND BROTHER, — I have the honor to submit herewith my third annual report as District Deputy Grand Master of the Thirteenth Masonic District.

The several Lodges throughout the District are all in a prosperous condition; and there seems to be an emulation, which is constantly increasing, of which shall do the best work.

The work of Orient, Hyde Park, Ionic and Constellation Lodges, will compare very favorably with that of any in the State which I have ever had the pleasure of witnessing, and therefore I think deserves more than a passing notice; and the high degree of perfection they have obtained will, I hope, stimulate others with a desire to elevate their standing. Still the work of the whole District is much better than last year.

In all my visitations and associations with the Lodges, the past year, I have received warm greetings and hospitable entertainment, and in the pleasure of fellowship with the Brethren I have been more than repaid for the labor I may have been obliged to bestow upon the office which I have endeavored to fill with honor to yourself, and credit to the Fraternity.

Allow me to return my thanks to those Brethren who have accompanied and assisted me in my visitations during the past three years, and to you, *M.W. sir*, for the pleasure and profit I have derived from the office, which I trust I have filled acceptably to the Brethren with whom I have been associated, and to yourself. Declining a reappointment,

I am, yours fraternally,

JAMES UTLEY,

*D.D.G. Master Thirteenth Masonic District.*

## FOURTEENTH DISTRICT.

NEW BEDFORD, November 28, 1873.

To SERENO D. NICKERSON, *Esq., M.W. Grand Master of Masons in Massachusetts* : —

DEAR SIR AND BROTHER, — Another Masonic year has elapsed, its labors have been recorded, its pleasures enjoyed, and I am called upon to render an account of my stewardship as District Deputy Grand Master of the Fourteenth District.

Having been honored by a reappointment as your Deputy in this District, I have endeavored at all times to perform my official duties in a manner fully approved by you, and in conformity to the Constitutions of the M. W. Grand Lodge and principles of our Order.

I have had the pleasure and privilege of visiting officially every Lodge in the District, and have examined their records, mode of work and general management.

The records I have carefully perused, and extracted minutes therefrom which make me fully conversant with their entire work and business of the year. I find them plainly transcribed, and the names of the officers, members and visitors recorded.

The work, as exemplified at my visitations, has generally been an honor to the Lodges and worthy of mention; and I hope that wheresoever the officers have failed to make themselves proficient in the ritual, they will manifest new zeal and make new efforts to acquire Masonic knowledge, that nothing may be found wanting in them for a successful future.

My visitations have in all cases been pleasant, and I have been received in a manner becoming my official position. The hand of fellowship has been extended, and my intercourse with the Brethren of the District has indeed been most agreeable.

Every facility has been afforded me, by the Brethren, in the discharge of the duties of my office, which has materially aided me, and which I have fully appreciated. The Brethren have exhibited the kindest feelings towards me, and I have received attentions which I trust I shall always remember.

Perfect harmony prevails among the Craft and a deep interest seems apparent in all, for the honor and success of our Order.

In closing, I desire to extend to you my thanks for the honor conferred upon me, and also to the worthy Brothers who have accompanied me upon my official visits and assisted me in the discharge of my duties.

Hoping that my labor may be approved and redound to the credit of our cherished Order, I remain,

Yours fraternally,

ABRAHAM H. HOWLAND, Jr.,

*D. D. G. Master Fourteenth Masonic District.*

## FIFTEENTH DISTRICT.

PROVINCETOWN, December 1, 1873.

To SERENO D. NICKERSON, *M. W. Grand Master of Masons in Massachusetts*:—

DEAR SIR AND BROTHER, — I respectfully submit to you my first official report as District Deputy Grand Master for the Fifteenth Masonic District.

I have visited officially the eleven Lodges within my jurisdiction, and have been accompanied in my visits by a full suite of officers.

I have also had the pleasure of witnessing the work in every Lodge. The Lodges generally are in a very healthy condition. The work throughout the District is substantially correct. It is not to be expected that all the Lodges in this District will work with that exactness which we find in some of the city Lodges, as many of our officers are necessarily absent at sea a portion of the year. I have urged it upon them, as a duty, to be present at the exemplification of the work, as instructed by the Grand Lodge at its Annual Communication.

The Charters of the several Lodges I found had been carefully preserved, and the By-Laws have been approved by the Grand Lodge. The records of the Lodges have been well kept. I have granted several Dispensations, during the year, for conferring the Second and Third Degrees out of course. You well know, sir, that the Fifteenth District is peculiarly situated. The great mass of our members and applicants are seafaring men, only at home short periods at a time. I have been very cautious, and only for strong reasons have granted Dispensations.

I have publicly installed the officers of James Otis Lodge, of Barnstable, and King Hiram Lodge, of Provincetown.

I desire here to express my obligations to those Brethren who have assisted me in my official visits, especially to W. Brother John W. Atwood, who has accompanied me in all of them.

Thanking you kindly for the honor of this appointment, and hoping that my work may pass inspection, I most respectfully decline a reappointment.

I am, very respectfully, your obedient servant,

JOSEPH P. JOHNSON,

*D. D. G. Master Fifteenth Masonic District.*

## SIXTEENTH DISTRICT.

BRAintree, December 5, 1873.

To SERENO D. NICKERSON, *M. W. Grand Master of Masons in Massachusetts* : —

DEAR SIR AND BROTHER, — I have the honor to submit my report for the past year.

I am pleased to inform you that the general condition of the Lodges in my District, with one exception, is highly satisfactory; and that the Brethren have manifested an unusual degree of interest in the welfare and prosperity of the Fraternity.

I have, during the year, visited every Lodge in my District, including, by special invitation of the officers, the Lodge under Dispensation at Hanover, and witnessed an exemplification of the work in each. The work, with three exceptions, was uniformly good; that done in Fellowship Lodge deserving particular mention.

The following table contains the number of members and visitors present at my annual official visits to the several Lodges; the number of meetings during the year, and the average attendance of members : —

	Members.	Visitors.	No. of meetings.	Av. attendance.
Old Colony . . . . .	58	60	16	33
Fellowship . . . . .	56	20	44	30
Rural . . . . .	75	45	21	35
Corner-Stone . . . . .	35	10	16	20
Norfolk Union . . . . .	35	107	14	19
Orphan's Hope . . . . .	65	58	20	65
Plymouth . . . . .	43	7	52	20
Paul Revere . . . . .	74	126	36	31
John Cutler . . . . .	46	20	20	27
Konohassett . . . . .	27	10	14	20
Delta . . . . .	58	52	18	29
Puritan . . . . .	40	104	21	25

I desire to return my thanks to the officers and members of the several Lodges, for their uniform courtesy and attention to myself and the members of my suite.

At each of my official visits I have been attended by a full suite; and to the Brethren who have composed it I am greatly indebted for the kind and valuable assistance they have rendered me.

I have the honor to subscribe myself,

Truly and fraternally yours,

EDWARD AVERY,

*D. D. G. Master Sixteenth Masonic District.*

## SEVENTEENTH DISTRICT.

MEDFORD, December 1, 1873.

To SERENO DWIGHT NICKERSON, *M. W. Grand Master of Masons in Massachusetts* :—

DEAR SIR AND BROTHER,—I have the honor to submit herewith my first annual report as your Deputy for the Seventeenth Masonic District.

I have fraternally visited most of the Lodges in the District. These visits have been both pleasant and profitable, affording me an opportunity to carefully examine their records and By-Laws, and witness their work. The past and presiding Masters, who have accompanied me, expressed surprise at the uniformity and correctness of the work, showing great improvement during the year. The cause, however, is obvious; as by your permission, Most Worshipful, there was organized, in May last, a Masters' Association, the purpose of which was to perfect the members in the work and lectures of the several Degrees, as exemplified by the Grand Lodge. Monthly meetings have been held, at each of which one of the Degrees has been worked by some Lodge belonging to the association. W. Bro. E. Dana Bancroft has been present on these occasions, and made corrections and given us proper instruction. Thus it will appear that each Lodge in the District, *with their regular officers officiating*, have an opportunity to engage in that noble emulation of "who best can work and best agree." Although the members of the association all reside at a distance from the Masonic Temple in Boston yet they have very generally attended the several meetings; showing an average representation of fully seventy-five per cent. of the membership. I trust that the members of the Fraternity in the District will appreciate more fully if possible the benefits to be derived by *continuing* the association.

I have officially visited the Lodges committed to my charge, and I find their records well kept and their charters in a good state of preservation. They are all in a healthy and flourishing condition, and entire harmony prevails throughout the District. I have issued twelve Past Master's Diplomas, and have installed the officers of several of the Lodges. No Lodge has appeared in public, except to perform the last sad rites to deceased Brethren. Dispensations have been given to confer a part of the Degrees out of the usual course, in three instances only, and for urgent reasons.

As your representative I have been received by all the Lodges with uniform kindness and marked expressions of friendship and hospitality. The Brethren at all times have shown their respect and loyalty to the Most Worshipful Grand Lodge.

I am under great obligations to the Brethren who have assisted me in the discharge of my duties, and especially to W. Charles E. Joyce, W.



Samuel Hall, and Bro. Amos B. Morse, of my suite. I have presented no bill for expenses. With thanks for the honor conferred, I congratulate you and the Fraternity upon the peace and prosperity attendant upon your labors.

I am, with great respect,  
Yours fraternally,  
S. B. HARRINGTON,  
*D.D.G. Master Seventeenth Masonic District.*

### EIGHTEENTH DISTRICT.

WARREN, November 25, 1873.

To SERENO DWIGHT NICKERSON, *M. W. Grand Master of Masons in Massachusetts* : —

DEAR SIR AND BROTHER, — I respectfully submit to you my first report of the Eighteenth (new) Masonic District. With what powers I have, and as I have seen the way, I have endeavored to perform my duty *fully* and *impartially*, acting for the real prosperity of the Craft.

Having had a personal acquaintance with some of the Brethren in all the Lodges in this District (except one), previous to my appointment as District Deputy Grand Master, my intercourse with them during my official term has been of the most pleasant character, and I have to thank them for the kindness I have received at their hands. I have been called upon to decide several questions on Masonic law and usage, which I have decided to the best of my knowledge; all of which have been kindly received and cheerfully adopted.

The following table will show the number present at my official visits, and the average attendance : —

Lodges.	Location.	Members.	Visitors.	Average attendance.
Newton . . . . .	Wilbraham . . . . .	37	41	22
Thomas . . . . .	Palmer . . . . .	34	10	25
Dayspring . . . . .	Monson . . . . .	15	6	Not kept.
Bethel . . . . .	Enfield . . . . .	16	2	18
Quinebaug . . . . .	Southbridge . . . . .	12	6	24
Vernon . . . . .	Belchertown . . . . .	21	9	Not kept.
Hayden . . . . .	Brookfield . . . . .	19	6	25
Eden . . . . .	Ware . . . . .	52	22	27
Quaboag . . . . .	Warren . . . . .	35	25	24

In closing my labors, allow me to thank you for the honor conferred, and the confidence you have reposed in me.

Yours fraternally,  
JOHN WETHERBEE,  
*D.D.G. Master Eighteenth Masonic District.*

## CHILI DISTRICT.

R. W. Bro. H. Plunket Bouchier, the Deputy for Chili, has forwarded to the Grand Master very able and detailed accounts of the two Lodges embraced in his District; but as they are mostly of a private nature their publication is omitted.

*Recording Grand Secretary.*

## CHINA DISTRICT.

SHANGHAI, November 8, 1873.

To SERRNO DWIGHT NICKERSON, *M. W. Grand Master of Masons in Massachusetts* : —

DEAR SIR AND BROTHER, — In compliance with the requirements of the Constitutions of the Most Worshipful Grand Lodge, I have the honor of submitting my annual report, as District Deputy Grand Master, for the year ending August 31st, 1873.

Little worthy of note has transpired since my last report, Ancient Landmark Lodge continuing to do about the same amount of work as formerly. The number of dimits and affiliations appears large; this is owing to the moving population of Shanghai, where many come for a short time, and then return home to their native land.

I have granted but two Dispensations the last year for shortening the time of conferring Degrees, and in both cases the candidates were non-residents. The Lodge has not appeared in public procession.

I have examined the Charter, records, proceedings and returns, and find them in a good state of preservation, and neatly kept. At my request the officers for the ensuing year were installed, by Worshipful Brother Eames, on the evening of October 24th, during my absence to Hankow.

The returns, with the fees due the Grand Lodge, have been sent to Right Worshipful Brother Titus, Grand Secretary, by last mail, which I trust will be in order.

There is a prospect of the establishing of two more Lodges at this place. Our German Brethren are expecting a Charter from the Grand Lodge of the Three Globes at Berlin, and have fitted up a neat hall for their use. The French Brethren already hold a Charter from the Grand Orient of France; but neither of them are yet constituted. When they are in working order I hope we shall work as harmoniously with them as with our English and Scotch Brethren.

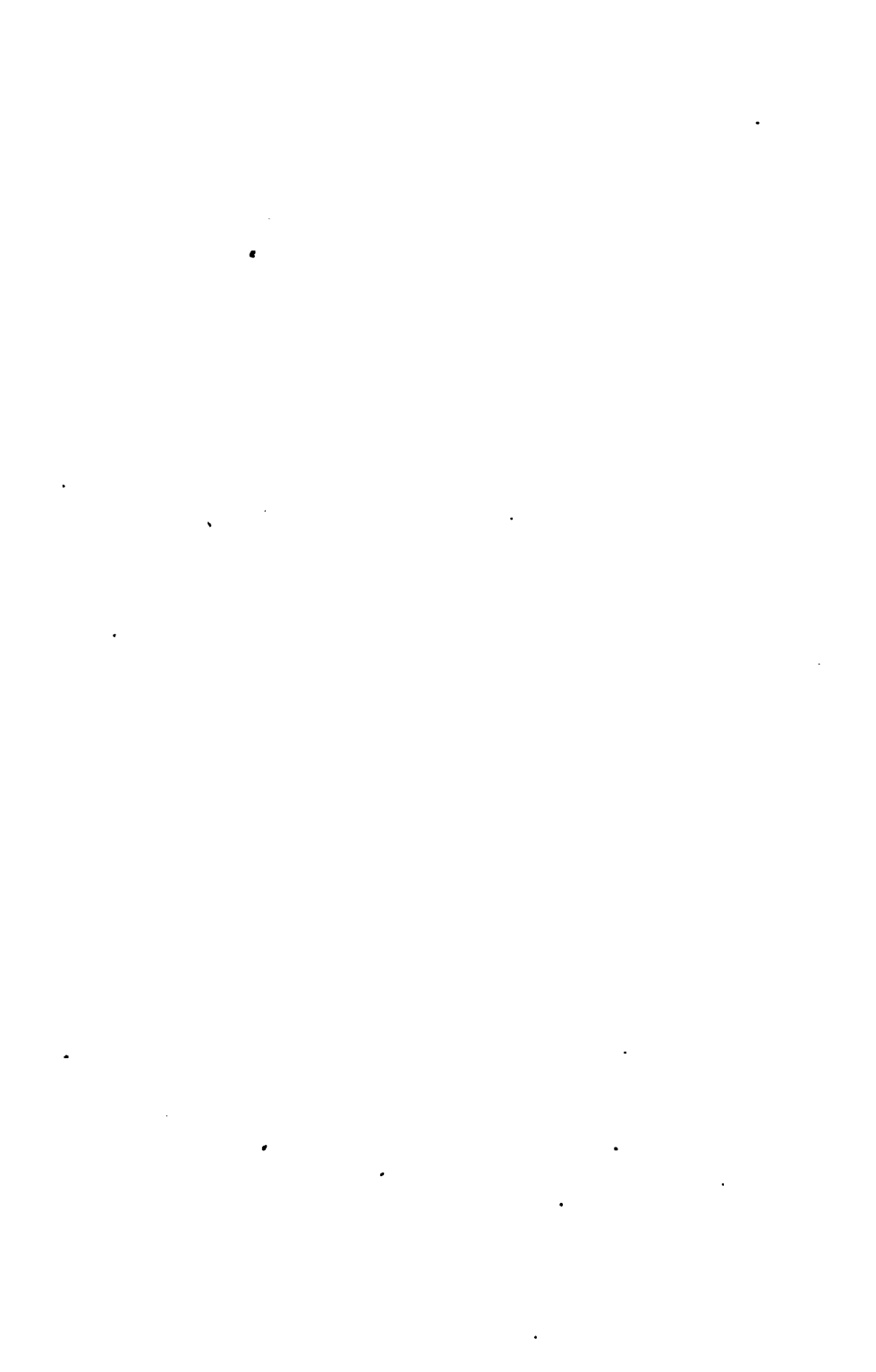
Thanking you for the honor conferred on me by the appointment,

I remain yours, truly and fraternally,

W. C. BLANCHARD,

*D. D. G. Master for China Masonic District.*

RETURNS OF LODGES.



FIRST MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Reflections for Degrees.	No. Suspended.	No. Expelled.	No. Dismissed.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Instated.	No. Grand Lodges Diplomas.	No. Past Master's Diplomas.
Saint John's . . . . .	Boston.	11	16	16	2			2		6	860	21			22	
Saint Andrew's . . . . .	Boston.	2	2	2						1	89	1			2	
Massachusetts . . . . .	Boston.	13	13	13				2	2	1	228	9			11	
Columbian . . . . .	Boston.	15	12	12	4			4		8	834	15			12	
Mount Lebanon . . . . .	Boston.	10	12	8	1				12	6	299	12			8	1
Germania . . . . .	Boston.	8	8	3	4	4		4		4	101	5			6	
Winslow Lewis . . . . .	Boston.	12	12	13					2	1	65	1			14	1
Revere . . . . .	Boston.	10	10	10	1				6		187	7			1	
Joseph Warren . . . . .	Boston.	17	17	17	7			2	8	7	407	15			18	
Aberdour . . . . .	Boston.	8	5	5				3			78	8			6	
Eleusis . . . . .	Boston.	6	6	6							62	8				1
Zetland . . . . .	Boston.	8	4	2	1			8			60	4				
		110	112	107	20	4		20	25	33	2315	101			99	4

A true abstract from the returns of the above Lodges.

Attest:

R. MONTGOMERY FIELD, District Deputy Grand Master.

SECOND MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HELDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Relections for Degrees.	No. Suspended.	No. Expelled.	No. Ditched.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-instated.	No. Grand Lodges.	No. Past Master's Diplomas.
King Solomon's . . . . .	Charlestown.	6	6	6	2			3		2	243	10			6	6
Amicable . . . . .	Cambridgeport.	5	8	6	1			2	1	5	208	7			6	0
Star of Bethlehem . . . . .	Chelsea.	21	22	23	6			2		2	224	25			23	2
John Abbot . . . . .	Somerville.	15	15	15	4	15		4		8	196	22			15	15
Henry Price . . . . .	Charlestown.	7	11	11	2			3		2	186	12			17	17
Mount Olivet . . . . .	Cambridge.	7	4	4	2	1		4			98	4			4	4
William Sutton . . . . .	Saugus.	1			3		1	2			64	1				
Robert Lash . . . . .	Chelsea.	4	4	4	3					1	54	5			1	1
Faith . . . . .	Charlestown.	9	8	8	3					1	97	16			18	18
Paletine . . . . .	Everett.	5	5	5	1						67	5			5	5
		80	88	82	24	16	1	20	1	16	1447	107			90	2

A true abstract from the returns of the above Lodges.

Attest:

WILLIAM H. KENT, District Deputy Grand Master.

THIRD MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HELDEN.	No. of Initiates.	No. Passed.	No. Re-Ad.	No. Re-Ad.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Instated.	No. Grand Lodge Diplomas.	No. Past Masters' Diplomas.	
Washington . . . . .	Boston Highlands.	9	9	5	1				7		8	249	7	1			5	1
Union . . . . .	Dorchester.	5	6	5	2				4		3	186	11				4	4
Mount Tabor . . . . .	East Boston.	17	17	19	6				8		6	284	17				19	1
Saint Paul's . . . . .	South Boston.	17	16	12	1					7	1	209	20				17	1
Baalbec . . . . .	East Boston.	18	17	20	5						4	131	19				20	1
Gate of the Temple . . . . .	South Boston.	8	8	8	7		8		4		1	161	15		2		8	1
Hammatt . . . . .	East Boston.	14	15	14	5				1			103	7				14	
Lafayette . . . . .	Boston Highlands.	11	17	12	1				8			101	14				9	
Adephi . . . . .	South Boston.	2	6	6	2				1			73	2				6	
Ellet . . . . .	West Roxbury.	1	5	5	2		2		2			79	7				5	
Rabboni . . . . .	South Boston.	14	14	14	8							51	15				12	2
Temple . . . . .	East Boston.	9	9	8	3						2	91	9				10	1
		125	189	128	38	10			25	7	20	1718	143	1	2		129	9

A true abstract from the returns of the above Lodges.

Attest:

CHARLES J. DANFORTH, District Deputy Grand Master.

## FOURTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodges.	No. Past Masters' Diplomas.
Corinthian . . . . .	Concord.	4	4	8	8			8	10	8	75	8			8	8
Meridian . . . . .	Natick.	5	6	7	5	8		2			155	9			7	7
Bethesda . . . . .	Brighton.	4	4	8				2	6		87	5				
Monitor . . . . .	Waltham.	6	7	5	6	1					162	7			6	6
Pequosette . . . . .	Watertown.	4	4	4	1	5	1	8		2	114	7				5
Dalhousie . . . . .	Newtonville.	16	15	15	9	10		2		4	191	19		8	20	8
Belmont . . . . .	Belmont.	11	10	8	8	4		1			72	7			12	8
Isaac Parker . . . . .	Waltham.	7	7	9	9		2				82	9				5
Mizpah . . . . .	Cambridge.	6	7	4	2					1	110	7				1
Beth-horan . . . . .	Brookline.	5	4	8	4					1	55	8				84
Charles A. Welch . . . . .	Maynard.	10	6	4	7						80	80				
		78	74	70	47	28	1	20	16	11	1188	111			8	100
																1

A true abstract from the returns of the above Lodges.

Attest:

CHARLES A. WELCH, District Deputy Grand Master.



## FIFTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degree.	No. Suspended.	No. Expelled.	No. Dismissed.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. of Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodges.	No. Past Masters' Diplomas.
Philanthropic	Marblehead.	4	8	8	4			12	2	6	109	7		1		
Tyrian	Gloucester.	8	2	8	7			18	18	2	167	8		1		
Essex	Salem.	5	4	1	9			4		5	172	6		1		
Mount Carmel	Lynn.	8	6	4	5			8		1	191	12		8	13	
Jordan	Feabody.	10	9	9	4	5		2		2	188	10			10	
Liberty	Beverly.	5	5	5	4			4		4	147	13				
Ashler	Rockport.	14	14	12	5	7		1		1	132	6				
Amity	Danvers.	7	5	5	2	1		4		1	124	9			6	
Starr King	Salem.	10	9	9	2			8	1		117	13			6	
John T. Heard	Ipswich.	5	8	2	5						88	2			6	
Golden Fleece	Lynn.	12	10	10	5	4			7		186	19		1	10	
Acacia	Gloucester.	8	2	4	7					1	101	8				
Mosaic	Danvers.	5	5	5						1	49	5			10	
		91	77	72	59	17		33	28	24	1664	108			6	59

A true abstract from the returns of the above Lodges.

Attest:

GEORGE H. PEIRSON, District Deputy Grand Master.

## SIXTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Degrees for Degrees.	No. Suspended.	No. Expelled.	No. Dismissed.	No. of Members.	No. of Members Admitted.	No. Rejected for Membership.	No. Re-instated.	No. Grand Lodges.	No. Past Master's Diplomas.
Saint John's	Newburyport.	10	10	9	8	7		4		94		15	7	
Merrimack	Haverhill.	6	6	6	7	8		8	2	191				
Saint Mark's	Newburyport.	9	10	8	8	9		2		101		6		1
Warren	Amesbury.	8	9	9	10				1	164		1	10	
Saint Matthew's	Andover.	9	9	9	8	4		8	1	91				
Greelan	Lawrence.	18	12	9	6			4	5	229			2	
John Hancock	Methuen.	8	8	8	6			1	1	102			8	
Tuscan	Lawrence.	17	17	18	11	6		8	1	212				
Sagadahaw	Haverhill.	8	4	6				8		112				
Charles C. Dame	Georgetown.	13	10	11						116			11	
Bethany	West Amesbury.	13	14	12	8			1		71			7	1
Phœnician	Lawrence.	5	5	5						35				
		114	114	110	57	29		24	11	1518		22	40	8

A true abstract from the returns of the above Lodges.

Attest:

JOSEPH S. HOWE, District Deputy Grand Master.

SEVENTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dismissed.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodge Diplomas.	No. Past Master's Diplomas.
Saint Paul . . . . .	Ayer.	2	8	8	1			2		1	68	5			9	6
Aurora . . . . .	Fitchburg.	17	17	15	8						196	22		1	24	11
Pentucket . . . . .	Lowell.	12	15	14	11	84		8		5	274	14		1	24	
Ancient York . . . . .	Clinton.	9	9	9	8	4		4		1	192	17				
Trinity . . . . .	Clinton.	20	19	19	5			9		2	149	22			82	5
Caleb Butler . . . . .	Ayer.	6	4	8	6					1	82	5		1	20	4
Wilder . . . . .	Leominster.	8	5	4	2			8			92	9			10	8
Charles W. Moore . . . . .	Fitchburg.	27	29	31	4					2	100	28			24	1
Kilwinning . . . . .	Lowell.	2	2	2	4	1					50	6			25	
William North . . . . .	Lowell.	11	12	11	11			1			187	15			10	
		114	115	111	51	89		19		12	1840	148			8	178
																80

A true abstract from the returns of the above Lodges.

Attest:

HENRY P. PERKINS, District Deputy Grand Master.

EIGHTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Applications for Degrees.	No. Suspended.	No. Expelled.	No. Dismissed.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-instated.	No. Grand Lodge Diplomas.	No. Past Masters' Diplomas.
Republican . . . . .	Greenfield.	12	9	6	6	16		1		1	176				5	1
Harmony . . . . .	Northfield.	14	13	10	1			3	11	1	76	1		1		1
Pacific . . . . .	Amherst.	5	6	4	2	19		6		1	96	4		6		1
Mountain . . . . .	Shelburne Falls.	4	4	5	3			5	3	1	66	4		7		1
Orange . . . . .	Orange.	14	10	11	9			1		1	188					1
Hope . . . . .	Gardner.	3	4	4	2			2			97	5				1
Star . . . . .	Athol.	15	15	15	8			28	11		61	19		6	12	1
Artisan . . . . .	Winchendon.	10	9	9	1			4			56	3				1
Morning Sun . . . . .	Conway.	9	7	8	5	1					44					1
		86	76	70	87	86		50	25	5	810	86		20	80	9

A true abstract from the returns of the above Lodges.

Attest:

EDWARD J. SAWYER, District Deputy Grand Master.

## NINTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Petitions for Degrees.	No. Suspended.	No. Expelled.	No. Dismissed.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodges Diplomas.	No. Past Masters' Diplomas.
Evening Star . . . . .	Lee.	5	8	9	4					8	57	10	4		6	
Cincinnati . . . . .	Gt. Barrington.	1	1	1	1	42		8			87	1	1			
Wisdom . . . . .	West Stockbridge.	5	5	8	1			1			46	8	1			
Mystic . . . . .	Pittsfield.	8	8	1	7			9			139	5			11	
Lafayette . . . . .	North Adams.	9	9	8	12			2		1	140	11			11	1
Berkshire . . . . .	South Adams.	3	4	4		1		6		1	61	4			10	1
Globe . . . . .	Hinsdale.	5	5	4	2			1		2	46	4	2		5	1
Upton . . . . .	Cheshire.	1	2	2	1						35	2			7	1
Occidental . . . . .	Stockbridge.	5	5	5							35	5			5	1
Williams . . . . .	Williamstown.	5	4	4	4			1			35	8			5	1
Greylock . . . . .	North Adams.	11	11	10	4						53	53			6	
		53	57	51	36	43		20		7	734	106	8		61	5

A true abstract from the returns of the above Lodges.

Attest:

DANIEL UPTON, District Deputy Grand Master.

## TENTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Re-Ad.	No. of Relections for Degrees.	No. Suspended.	No. Expelled.	No. Dismissed.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Instated.	No. Grand Lodges.	No. Past Master's Diplomas.	
Jerusalem . . . . .	Northampton.	8	9	7	5			2	86	8	221	18		2	19	1	
Hampden . . . . .	Springfield.	20	19	15	14			4	7	2	882	26		68	80	1	
Chicopee . . . . .	Chicopee.	6	6	7	11			4	10	3	175	8		2	7		
Mount Tom . . . . .	Holyoke.	20	19	20	14			7	10	1	184	23		2	21	1	
Mount Moriah . . . . .	Westfield.	15	14	9				6	5		202	10		4	1	1	
Roswell Lee . . . . .	Springfield.	35	30	31	5			8	28	4	223	33		4	46	3	
Huntington . . . . .	Huntington.	16	13	10	7			1	1	2	75	13		1	12	1	
Ionic . . . . .	Easthampton.	14	13	14	7			4	1	1	103	15		1	28	1	
Mount Holyoke . . . . .	So. Hadley Falls.	3	3	2				1			63	2					
Belcher . . . . .	Chicopee Falls.	4	6	7	8						59	8			5		
Hampshire . . . . .	Haydenville.	5	6	6	1			1			52	10			5		
		146	184	128	60			83	87	16	1720	161			88	161	6

A true abstract from the returns of the above Lodges.

Attest:

WILLIAM J. SAWIN, District Deputy Grand Master.

ELEVENTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Raised.	No. Related.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. of Members Admitted.	No. Rejected for Membership.	No. Re-Instated.	No. Grand Lodge Diplomas.	No. Past Masters' Diplomas.
Morning Star . . . . .	Worcester.	17	17	15	13			2	1	2	309	17	2	2	14	1
Mount Zion . . . . .	Barre.	2	3	6		1		2		1	98	8		1	6	
Montacute . . . . .	Worcester.	19	26	27	10	1		3		3	301	30			10	
Webster . . . . .	Webster.	5	5	5	4			2		2	112	5		1	4	
Oxford . . . . .	Oxford.	6	7	6				2		2	56	6			10	
United Brethren . . . . .	Marlborough.	10	12	10	8	4		4		1	113	10			10	
Doric . . . . .	Hudson.	13	13	13	8			2		2	135	13			6	
Athelstan . . . . .	Worcester.	11	9	11	6			3	2		182	22		2	8	
Saint Bernard . . . . .	Southborough.	8	8	8	1			1		1	40	5			6	
Quinsigamond . . . . .	Worcester.	3	3	3							26	6			6	
Spencer . . . . .	Spencer.	14	11	8	1						28	8			13	
		103	109	107	46	6		21	3	12	1395	130	2	6	87	1

A true abstract from the returns of the above Lodges.

Attest:

JOSEPH B. KNOX, District Deputy Grand Master.

TWELFTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. of Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodge Diplomas.	No. Past Masters' Diplomas.
Middlesex . . . . .	Framingham.	15	12	14	6			8	6	8	88	16		1	15	1
Montgomery . . . . .	Millford.	5	5	5	6					8	206	7		1	6	
Olive Branch . . . . .	Millbury.	4	8	8	6			5		1	118	7		1	6	1
Solomon's Temple . . . . .	Uxbridge.	10	9	9	5			1		2	182	10			12	
Franklin . . . . .	Grafton.	4	4	5				8	1	1	81	6		1	8	
Blackstone River . . . . .	Blackstone.	10	9	9	5		1	6	4		107	11			10	
John Warren . . . . .	Hopkinton.	8	6	7	5					8	88	9		2	8	1
North Star . . . . .	Ashland.	8	6	4	1			2			81	5			4	
Mount Hollis . . . . .	Holliston.	7	7	7	1			4			84	10		8	28	1
Excelstor . . . . .	Franklin.	5	5	5	10	6		8		2	60	7			6	
Siloam . . . . .	Westborough.	5	5	4				1			82	5				1
Charles River . . . . .	West Medway.	4	2	1	5						87	2				
		80	78	78	44	6	1	29	11	12	1149	95		8	98	5

A true abstract from the returns of the above Lodges.

Attest:

GEORGE E. STACY, District Deputy Grand Master.



## THIRTEENTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN	No. of Initiates.	No. Passed.	No. Raised.	No. of Degrees for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodge Diplomas.	No. Past Master's Diplomas.
Bristol . . . . .	North Attleboro'.	9	6	5	5			1		2	127	8		5	15	1
King David . . . . .	Taunton.	10	8	8	14			5			256	14			18	1
Rising Star . . . . .	Stoughton.	2	3	4	4	4		2			100	4			6	1
Saint Alban's . . . . .	Foxborough.	6	6	8	1			2		1	145	10			12	
Orient . . . . .	Norwood.	4	3	2	2			2	3	1	101	8			8	
Blue Hill . . . . .	Canton.	4	4	4	5			2		2	59	1			6	
Saint James . . . . .	Mansfield.	4	4	4	2			1		2	96	4			7	1
Alford Baylies . . . . .	Taunton.	7	7	5	3			4		2	105	6			10	1
Hyde Park . . . . .	Hyde Park.	11	11	11	2			2		1	102	10			11	1
Ionic . . . . .	Taunton.	5	5	5	5			1		1	110	5			6	1
Paul Dean . . . . .	North Easton.	6	5	6	1			1		2	75	7			12	2
Ezekiel Bates . . . . .	Attleborough.	10	11	11	3			1			88	16			18	1
Constellation . . . . .	Dedham.	10	9	11	4			4			88	19			8	
Charles H. Titus . . . . .	Taunton.	3	2		1						36	6			11	
		91	84	84	47	4		25	3	15	1475	113		5	143	9

A true abstract from the returns of the above Lodges.

Attest:

JAMES UTLEY, District Deputy Grand Master.

FOURTEENTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Retired.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dismissed.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Installed.	No. Grand Lodges.	No. Past Masters' Diplomas.
Union . . . . .	Nantucket.	1	2	1				1		5	104	8			6	
Marine . . . . .	Falmouth.		1	1		5		2		8	48	1			9	
Star in the East . . . . .	New Bedford.	21	19	19	28			1		8	266	21	1	81	21	
Mount Hope . . . . .	Fall River.	15	17	17	44	5		4		4	246	19			24	
Eureka . . . . .	New Bedford.	11	9	7	8			2		8	207	7		9	6	
Martha's Vineyard . . . . .	Tisbury.	1	1	1		3		1			54	8				2
Pythagorean . . . . .	Marion.	6	6	6	8			2		2	66	5				1
Pioneer . . . . .	Somerset.	8	4	8	1			2	1	1	102	9			11	1
Mayflower . . . . .	Middleborough.	7	6	4	5			2			108	6				2
King Philip . . . . .	Fall River.	12	11	12	12	5		1			149	18			15	2
Oriental . . . . .	Edgartown.	4	3	3							54	4			6	
		81	79	79	96	18		16	1	18	1403	91		40	95	9

A true abstract from the returns of the above Lodges.

Attest:

ABRAHAM H. HOWLAND, JR., District Deputy Grand Master.

FIFTEENTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dismissed.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-instated.	No. Grand Lodge Diplomas.	No. Past Masters' Diplomas.
King Hiram . . . . .	Provincetown.	8	10	9	2	8		8		6	177	12			12	1
Fraternal . . . . .	Hyannis.	12	12	12	1	1		1		1	148	18		1		
Social Harmony . . . . .	Wareham.				4	3		3			72					
Mount Horeb . . . . .	West Harwich.	6	6	6				7		2	161	7				
De Witt Clinton . . . . .	Sandwich.	2	1	1					8	2	46	1				
Pilgrim . . . . .	Harwich.	18	12	18	1			26		2	123	8				
James Otis . . . . .	Barnstable.	6	5	5				1		3	74	8			8	
Adams . . . . .	Wellfleet.	4	4	2						1	105	8		1	2	
Howard . . . . .	South Yarmouth.	1	1	1						1	28	2				
Mariners . . . . .	Cotuit.	8	9	9			1				47	12			14	
Saint Martin's . . . . .	Chatham.	5	5	5	1					1	83	8			10	
		65	65	64	8	13		42	8	19	1009	69		2	41	1

A true abstract from the returns of the above Lodges.

Attest:

JOSEPH P. JOHNSON, District Deputy Grand Master.

SIXTEENTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodges.	No. Past Master's Diplomas.
Old Colony . . . . .	Hingham.	3	2	2	1			2		1	101	2			2	1
Fellowship . . . . .	Bridgewater.	15	15	16	7			1		1	160	19			8	8
Rural . . . . .	Quincy.	15	16	17	4	3		3		2	146	13			16	6
Corner Stone . . . . .	Duxbury.	6	6	6	2						75	8			6	8
Norfolk Union . . . . .	Randolph.	6	8	6	1			2			79	6			6	
Orphan's Hope . . . . .	Weymouth.	9	6	6	3			1		3	163	5			5	
Plymouth . . . . .	Plymouth.	9	10	10	4	1		1		1	184	9		1	14	
Paul Revere . . . . .	No. Bridgewater.	12	12	13	15			2		2	192	19			11	
John Cutler . . . . .	Abington.	13	10	6	7					3	144	4			8	
Konohasset . . . . .	Weymouth.	6	7	7	2					1	89	6			4	
Delta . . . . .	Weymouth.	5	9	9	8					1	87	14			9	
Puritan . . . . .	South Abington.	8	8	6	4					1	83	7				1
		106	109	104	53	4		11	1	16	1453	112			1	5

A true abstract from the returns of the above Lodges.

Attest :

EDWARD AVERY, District Deputy Grand Master.

SEVENTEENTH MASONIC DISTRICT.

NAME OF LODGE	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. of Members Admitted.	No. Rejected for Membership.	No. Re-instated.	No. Grand Lodges	No. Past Masters' Diplomas
Hiram . . . . .	Arlington.	9	11	12	8				6	4	159	8			12	1
Mount Hermon . . . . .	Medford.	7	7	9	2			4		8	187	7			12	8
Putnam . . . . .	East Cambridge.	8	5	7	2	4		7		3	121	4			10	1
Mount Horeb . . . . .	Woburn.	6	7	7	2			8		1	128	4			7	2
Wyoming . . . . .	Melrose.	8	7	6	4			8			217	12			7	1
Mount Vernon . . . . .	Malden.	8	8	4	1	8		1	1		169	4			2	2
William Parkman . . . . .	Winchester.	9	9	9		1		4			74	8			12	1
Charity . . . . .	North Cambridge.	7	7	6				8		2	51	5			9	1
Simon W. Robinson . . . . .	Lexington.	8	8	8				1		1	81	8			1	1
Good Samaritan . . . . .	Reading.	6	8	2	2						59	6				1
		66	62	65	16	8		26	6	14	1146	66		1	64	14

A true abstract from the returns of the above Lodges.

Attest:

S. B. HARRINGTON, District Deputy Grand Master.

## EIGHTEENTH MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Degrees for Degrees.	No. Suspended.	No. Expelled.	No. Dismissed.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodges Diplomas.	No. Past Masters' Diplomas.
Thomas . . . . .	Palmer.	16	18	12	8			1	6		80	15		5	7	1
Bethel . . . . .	Enfield.	4	5	6	3			1	1		67	8				
Quabog . . . . .	Warren.	5	5	3	2			1			92	4			3	1
Quinebaug . . . . .	Southbridge.	14	18	18	7			1	1	2	132	16		1		
Dayspring . . . . .	Monson.	2	2	2	2			1		1	59	2				
Eden . . . . .	Ware.	10	10	9	4					3	77	12		2		
Hayden . . . . .	Brookfield.	8	8	3	1			16		2	90	4			1	
Vernon . . . . .	Belchertown.	8	4	5	3			1	4		42	5				1
Newton . . . . .	Wilbraham.	18	12	10	5			1			58	15				
		70	67	63	24			28	12	8	697	81		8	82	3

A true abstract from the returns of the above Lodges.

Attest:

JOHN WETHERBEE, District Deputy Grand Master.

CHILI MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodges Diploma.	No. Past Master's Diploma.
Bethesda . . . . .	Valparaiso.	16	15	10	4			6		5	106	12			18	
Aconcagua . . . . .	Valparaiso.	14	10	7	8			7		1	95	10			8	
		30	25	17	12			18		6	141	22			21	

A true abstract from the returns of the above Lodges.

Attest:

H. PLUNKET BOURCHIER, District Deputy Grand Master.

## CHINA MASONIC DISTRICT.

NAME OF LODGE.	PLACE WHERE HOLDEN.	No. of Initiates.	No. Raised.	No. Raising.	No. of Reflections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-Initiated.	No. Grand Lodge Diploma.	No. Past Master's Diploma.
Ancient Landmark . .	Shanghai.	5	10	10	8			10	2	2	51	7	1		10	
		5	10	10	8			10	2	2	51	7	1		10	

A true abstract from the returns of the above Lodge.

Attest:

WILLIAM C. BLANCHARD, District Deputy Grand Master.



RECAPITULATION.

FROM THE RETURNS OF LODGES COMPOSING THE SEVERAL MASONIC DISTRICTS UNDER THE JURISDICTION OF THE MOST WORSHIPFUL GRAND LODGE OF MASSACHUSETTS, FOR THE YEAR ENDING AUGUST, 31, A. L. 5878.

Districts	No. of Initiates.	No. Passed.	No. Raised.	No. of Rejections for Degrees.	No. Suspended.	No. Expelled.	No. Dimitted.	No. Discharged from Membership.	No. Deceased.	No. of Members.	No. Members Admitted.	No. Rejected for Membership.	No. Re-instated.	No. Grand Lodges Diploma.	No. Past Masters' Diploma.
District No. 1	110	112	107	20	4	1	20	25	33	2,215	101			99	4
2	80	83	82	24	16		20	1	16	1,447	107			90	2
3	125	139	128	38	10		25	7	20	1,718	143	1	2	129	9
4	78	74	70	47	23	1	20	16	11	1,133	111		8	100	1
5	91	77	72	59	17		33	28	24	1,664	108		6	59	
6	114	114	110	57	29		24	11	11	1,518	132			22	3
7	114	115	111	51	39		19	12	12	1,840	143			40	80
8	86	76	70	37	36		50	25	5	810	86	8	20	30	9
9	53	57	51	36	43		20	7	7	784	106			61	6
10	146	134	128	60	6		33	87	16	1,729	161		88	161	6
11	103	109	107	46	6		21	8	12	1,395	180	2	6	87	1
12	80	73	73	44	6	1	29	11	12	1,149	95		8	98	5
13	91	84	84	47	4		25	15	15	1,475	118		5	143	9
14	81	79	79	96	18		16	1	18	1,403	91	1	40	95	9
15	65	65	64	8	13		42	3	19	1,009	69		2	41	5
16	106	109	104	58	4		11	16	16	1,453	112		2	89	5
17	66	62	65	16	8		26	6	14	1,146	66		1	64	14
18	70	67	68	24			23	12	8	697	81		8	82	8
Chili	80	25	17	12			13	6	6	141	22			21	
China	5	10	10	8			10	2	2	51	7	1		10	
Total	1,694	1,664	1,595	783	276	8	480	239	277	24,227	1,934	18	210	1,627	116



## TABLES OF MASONIC DISTRICTS,

FOR 1874.

GIVING THE NAME OF EACH LODGE, DATE OF CHARTER, LOCATION,  
AND THE MONTH OF ANNUAL ELECTION FOR 1874.

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### DISTRICT No. I. (BOSTON.)

R.W. WILLIAM T. R. MARVIN, BOSTON, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
SAINT JOHN'S . . . . .	1788 . . . . .	Boston . . . . .	November
SAINT ANDREW'S . . . . .	1756 . . . . .	Boston . . . . .	November
MASSACHUSETTS . . . . .	1770 . . . . .	Boston . . . . .	December
COLUMBIAN . . . . .	1796 . . . . .	Boston . . . . .	December
MOUNT LEBANON . . . . .	1801 . . . . .	Boston . . . . .	December
GERMANIA . . . . .	1855 . . . . .	Boston . . . . .	November
WINSLOW LEWIS . . . . .	1856 . . . . .	Boston . . . . .	November
REVERE . . . . .	1857 . . . . .	Boston . . . . .	December
JOSEPH WARREN . . . . .	1857 . . . . .	Boston . . . . .	December
ABERDOUR . . . . .	1861 . . . . .	Boston . . . . .	November
ELEUSIS . . . . .	1865 . . . . .	Boston . . . . .	December
ZETLAND . . . . .	1868 . . . . .	Boston . . . . .	December

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### DISTRICT No. II. (CHARLESTOWN.)

R.W. WILLIAM H. KENT, CHARLESTOWN, D.D.G. M.

Name of Lodge.	Charter.	Location.	Election.
KING SOLOMON'S; . . . . .	1788 . . . . .	Charlestown . . . . .	October
AMICABLE . . . . .	1805 . . . . .	Cambridgeport . . . . .	December
STAR OF BETHLEHEM . . . . .	1845 . . . . .	Chelsea . . . . .	November
JOHN ABBOT . . . . .	1858 . . . . .	Somerville . . . . .	September
HENRY PRICE . . . . .	1859 . . . . .	Charlestown . . . . .	October
MOUNT OLIVET . . . . .	1864 . . . . .	Cambridge . . . . .	December
WILLIAM SUTTON . . . . .	1867 . . . . .	Saugus . . . . .	December
ROBERT LASH . . . . .	1867 . . . . .	Chelsea . . . . .	November
FAITH . . . . .	1869 . . . . .	Charlestown . . . . .	December
PALESTINE . . . . .	1869 . . . . .	Everett . . . . .	December

## DISTRICT No. III. (BOSTON HIGHLANDS.)

R.W. CHARLES J. DANFORTH, BOSTON, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
WASHINGTON . . . . .	1796 . . . . .	Boston Highlands . . . . .	November
UNION . . . . .	1796 . . . . .	Dorchester . . . . .	December
MOUNT TABOR . . . . .	1846 . . . . .	East Boston . . . . .	November
SAINT PAUL'S . . . . .	1847 . . . . .	South Boston . . . . .	December
BAALBEC . . . . .	1853 . . . . .	East Boston . . . . .	March
GATE OF THE TEMPLE . . . . .	1856 . . . . .	South Boston . . . . .	November
HAMMATT . . . . .	1860 . . . . .	East Boston . . . . .	December
LAFAYETTE . . . . .	1866 . . . . .	Boston Highlands . . . . .	June
ADELPHI . . . . .	1866 . . . . .	South Boston . . . . .	November
ELIOT . . . . .	1867 . . . . .	West Roxbury . . . . .	May
RABONI . . . . .	1870 . . . . .	South Boston . . . . .	December
TEMPLE . . . . .	1871 . . . . .	East Boston . . . . .	December

## DISTRICT No IV. (CAMBRIDGE.)

R.W. CHARLES A. WELCH, WALTHAM, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
CORINTHIAN . . . . .	1797 . . . . .	Concord . . . . .	October
MERIDIAN . . . . .	1797 . . . . .	Natick . . . . .	October
BETHESDA . . . . .	1819 . . . . .	Brighton . . . . .	December
MONITOR . . . . .	1820 . . . . .	Waltham . . . . .	November
PEQUOSSETTE . . . . .	1857 . . . . .	Watertown . . . . .	June
DALHOUSIE . . . . .	1861 . . . . .	Newtonville . . . . .	June
BELMONT . . . . .	1865 . . . . .	Belmont . . . . .	March
ISAAC PARKER . . . . .	1868 . . . . .	Waltham . . . . .	December
MIZPAH . . . . .	1868 . . . . .	Cambridgeport . . . . .	December
BETH-HORON . . . . .	1871 . . . . .	Brookline . . . . .	December
CHARLES A. WELCH . . . . .	1873 . . . . .	Maynard . . . . .	March

## DISTRICT No. V. (SALEM.)

R.W. GEORGE F. BREED, LYNN, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
PHILANTHROPIC . . . . .	1760 . . . . .	Marblehead . . . . .	December
TYRIAN . . . . .	1770 . . . . .	Gloucester . . . . .	November
ESSEX . . . . .	1791 . . . . .	Salem . . . . .	December
MOUNT CARMEL . . . . .	1805 . . . . .	Lynn . . . . .	December
JORDAN . . . . .	1808 . . . . .	Peabody . . . . .	November
LIBERTY . . . . .	1824 . . . . .	Beverly . . . . .	December
ASHLER . . . . .	1852 . . . . .	Rockport . . . . .	December
AMITY . . . . .	1864 . . . . .	Danvers . . . . .	November
STAR KING . . . . .	1865 . . . . .	Salem . . . . .	November
JOHN T. HEARD . . . . .	1865 . . . . .	Ipswich . . . . .	December
GOLDEN FLEECE . . . . .	1865 . . . . .	Lynn . . . . .	December
ACACIA . . . . .	1866 . . . . .	Gloucester . . . . .	June
MOAIC . . . . .	1871 . . . . .	Danvers . . . . .	December

## DISTRICT No. VI. (NEWBURYPORT.)

R.W. JOSEPH S. HOWE, METHUEN, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
SAINT JOHN'S . . . . .	1766 . . . . .	Newburyport . . . . .	March
MERRIMACK . . . . .	1802 . . . . .	Haverhill . . . . .	November
SAINT MARK'S . . . . .	1803 . . . . .	Newburyport . . . . .	September
WARREN . . . . .	1822 . . . . .	Amesbury . . . . .	September
SAINT MATTHEW'S . . . . .	1822 . . . . .	Andover . . . . .	December
GRECIAN . . . . .	1825 . . . . .	Lawrence . . . . .	September
JOHN HANCOCK . . . . .	1861 . . . . .	Methuen . . . . .	September
TUSCAN . . . . .	1863 . . . . .	Lawrence . . . . .	September
SAGGAHEW . . . . .	1865 . . . . .	Haverhill . . . . .	December
CHARLES C. DAME . . . . .	1867 . . . . .	Georgetown . . . . .	January
BETHANY . . . . .	1869 . . . . .	West Amesbury . . . . .	September
PHENICIAN . . . . .	1871 . . . . .	Lawrence . . . . .	September

## DISTRICT No. VII. (LOWELL.)

R.W. HENRY P. PERKINS, LOWELL, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
SAINT PAUL . . . . .	1797 . . . . .	Ayer . . . . .	October
AURORA . . . . .	1801 . . . . .	Fitchburg . . . . .	September
PENTUCKET . . . . .	1807 . . . . .	Lowell . . . . .	October
ANCIENT YORK . . . . .	1853 . . . . .	Lowell . . . . .	October
TRINITY . . . . .	1859 . . . . .	Clinton . . . . .	September
CALEB BUTLER . . . . .	1860 . . . . .	Ayer . . . . .	October
WILDER . . . . .	1860 . . . . .	Leominster . . . . .	September
CHARLES W. MOORE . . . . .	1866 . . . . .	Fitchburg . . . . .	September
KILWINNING . . . . .	1867 . . . . .	Lowell . . . . .	November
WILLIAM NORTH . . . . .	1868 . . . . .	Lowell . . . . .	October

## DISTRICT No. VIII. (GREENFIELD.)

R.W. BOWDOIN S. PARKER, GREENFIELD, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
REPUBLICAN . . . . .	1795 . . . . .	Greenfield . . . . .	November
HARMONY . . . . .	1796 . . . . .	Northfield . . . . .	November
PACIFIC . . . . .	1801 . . . . .	Amherst . . . . .	November
MOUNTAIN . . . . .	1806 . . . . .	Shelburne Falls . . . . .	November
ORANGE . . . . .	1860 . . . . .	Orange . . . . .	November
HOPE . . . . .	1865 . . . . .	Gardner . . . . .	October
STAR . . . . .	1865 . . . . .	Athol . . . . .	November
ARTISAN . . . . .	1866 . . . . .	Winchendon . . . . .	September
MORNING SUN . . . . .	1870 . . . . .	Conway . . . . .	November
BAY STATE . . . . .	1873 . . . . .	Montague . . . . .	October
ATHOL . . . . .	1873 . . . . .	Athol . . . . .	November

## DISTRICT No. IX. (PITTSFIELD.)

R. W. DANIEL UPTON, SOUTH ADAMS, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
EVENING STAR . . . . .	1795 . . . . .	Lee . . . . .	September
CINCINNATUS . . . . .	1796 . . . . .	Great Barrington . . . . .	December
WISDOM . . . . .	1803 . . . . .	West Stockbridge . . . . .	December
MYSTIC . . . . .	1810 . . . . .	Pittsfield . . . . .	November
LAFAYETTE . . . . .	1849 . . . . .	North Adams . . . . .	December
BERKSHIRE . . . . .	1858 . . . . .	South Adams . . . . .	November
GLOBE . . . . .	1870 . . . . .	Hinsdale . . . . .	November
UPTON . . . . .	1870 . . . . .	Cheshire . . . . .	November
OCCIDENTAL . . . . .	1871 . . . . .	Stockbridge . . . . .	December
WILLIAMS . . . . .	1872 . . . . .	Williamstown . . . . .	December
GREYLOCK . . . . .	1872 . . . . .	North Adams . . . . .	November
CRESCENT (U. D.) . . . . .	— . . . . .	Pittsfield . . . . .	—

## DISTRICT No. X. (SPRINGFIELD.)

R.W. WILLIAM J. SAWIN, CHICOPEE FALLS, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
JERUSALEM . . . . .	1797 . . . . .	Northampton . . . . .	November
HAMPDEN . . . . .	1817 . . . . .	Springfield . . . . .	November
CHICOPEE . . . . .	1849 . . . . .	Chicopee . . . . .	November
MOUNT TOM . . . . .	1850 . . . . .	Holyoke . . . . .	November
MOUNT MORIAH . . . . .	1856 . . . . .	Westfield . . . . .	September
ROSWELL LEE . . . . .	1865 . . . . .	Springfield . . . . .	November
HUNTINGTON . . . . .	1867 . . . . .	Huntington . . . . .	December
IONIC . . . . .	1868 . . . . .	Easthampton . . . . .	November
MOUNT HOLYOKE . . . . .	1870 . . . . .	South Hadley Falls . . . . .	November
BELCHER . . . . .	1871 . . . . .	Chicopee . . . . .	October
HAMPSHIRE . . . . .	1872 . . . . .	Haydenville . . . . .	November

## DISTRICT No. XI. (WORCESTER.)

R. W. JOSEPH B. KNOX, WORCESTER, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
MORNING STAR . . . . .	1793 . . . . .	Worcester . . . . .	November
MOUNT ZION . . . . .	1800 . . . . .	Barre . . . . .	September
MONTACUTE . . . . .	1859 . . . . .	Worcester . . . . .	November
WEBSTER . . . . .	1859 . . . . .	Webster . . . . .	September
OXFORD . . . . .	1860 . . . . .	Oxford . . . . .	September
UNITED BROTHERS . . . . .	1860 . . . . .	Marlboro' . . . . .	November
DORIC . . . . .	1864 . . . . .	Hudson . . . . .	September
ATHELSTAN . . . . .	1866 . . . . .	Worcester . . . . .	November
SAIN'T BERNARD . . . . .	1868 . . . . .	Southboro' . . . . .	September
QUINSIGAMOND . . . . .	1871 . . . . .	Worcester . . . . .	October
SPENCER . . . . .	1872 . . . . .	Spencer . . . . .	October

## DISTRICT No. XII. (MILFORD.)

R.W. GEORGE E. STACY, MILFORD, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
MIDDLESEX . . . . .	1795 . . . . .	Frammingham . . . . .	November
MONTGOMERY . . . . .	1797 . . . . .	Milford . . . . .	October
OLIVE BRANCH . . . . .	1797 . . . . .	Milbury . . . . .	October
SOLOMON'S TEMPLE . . . . .	1818 . . . . .	Uxbridge . . . . .	November
FRANKLIN . . . . .	1852 . . . . .	Grafton . . . . .	November
BLACKSTONE RIVER . . . . .	1856 . . . . .	Blackstone . . . . .	November
JOHN WARREN . . . . .	1861 . . . . .	Hopkinton . . . . .	October
NORTH STAR . . . . .	1865 . . . . .	Ashland . . . . .	November
MOUNT HOLLIS . . . . .	1865 . . . . .	Holliston . . . . .	December
EXCELSIOR . . . . .	1867 . . . . .	Franklin . . . . .	January
SILOAM . . . . .	1867 . . . . .	Westboro' . . . . .	November
CHARLES RIVER . . . . .	1871 . . . . .	West Medway . . . . .	October



## DISTRICT No. XIII. (TAUNTON.)

R. W. GEORGE L. RHOADS, NORWOOD, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
BRISTOL . . . . .	1797 . . . . .	Attleboro' . . . . .	December
KING DAVID . . . . .	1798 . . . . .	Taunton . . . . .	November
RISING STAR . . . . .	1799 . . . . .	Stoughton . . . . .	November
SAINT ALBAN'S . . . . .	1818 . . . . .	Foxboro' . . . . .	July
ORIENT . . . . .	1862 . . . . .	Norwood . . . . .	January
BLUE HILL . . . . .	1864 . . . . .	Canton . . . . .	November
SAINT JAMES . . . . .	1865 . . . . .	Mansfield . . . . .	March
ALFRED BAYLIES . . . . .	1866 . . . . .	Taunton . . . . .	October
HYDE PARK . . . . .	1866 . . . . .	Hyde Park . . . . .	December
IONIC . . . . .	1867 . . . . .	Taunton . . . . .	November
PAUL DEAN . . . . .	1868 . . . . .	North Easton . . . . .	November
EZEKIEL BATES . . . . .	1871 . . . . .	Attleboro' . . . . .	December
CONSTELLATION . . . . .	1872 . . . . .	Dedham . . . . .	March
CHARLES H. TITUS . . . . .	1873 . . . . .	Taunton . . . . .	October

## DISTRICT No. XIV. (NEW BEDFORD.)

R. W. ABRAHAM H. HOWLAND, JR., NEW BEDFORD, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
UNION . . . . .	1771 . . . . .	Nantucket . . . . .	December
MARINE . . . . .	1798 . . . . .	Falmouth . . . . .	December
STAR IN THE EAST . . . . .	1823 . . . . .	New Bedford . . . . .	December
MOUNT HOPE . . . . .	1824 . . . . .	Fall River . . . . .	November
EUREKA . . . . .	1858 . . . . .	New Bedford . . . . .	December
MARTHA'S VINEYARD . . . . .	1860 . . . . .	Tisbury . . . . .	December
PYTHAGOREAN . . . . .	1863 . . . . .	Marion . . . . .	December
PIONEER . . . . .	1864 . . . . .	Somerset . . . . .	November
MAY FLOWER . . . . .	1865 . . . . .	Middleboro' . . . . .	December
KING PHILIP . . . . .	1866 . . . . .	Fall River . . . . .	November
ORIENTAL . . . . .	1867 . . . . .	Edgartown . . . . .	December
CONCORDIA . . . . .	1873 . . . . .	Fairhaven . . . . .	December

## DISTRICT No. XV. (BARNSTABLE.)

R.W. JOHN W. ATWOOD, PROVINCETOWN, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
KING HIRAM . . . . .	1796 . . . . .	Provincetown . . . . .	November
FRATERNAL . . . . .	1801 . . . . .	Hyannis . . . . .	January
SOCIAL HARMONY. . . . .	1823 . . . . .	Wareham . . . . .	December
MOUNT HOREB . . . . .	1855 . . . . .	West Harwich . . . . .	December
DE WITT CLINTON . . . . .	1856 . . . . .	Sandwich . . . . .	December
PILGRIM . . . . .	1860 . . . . .	South Harwich . . . . .	December
JAMES OTIS . . . . .	1866 . . . . .	Barnstable. . . . .	October
ADAMS . . . . .	1866 . . . . .	Wellfleet . . . . .	January
HOWARD . . . . .	1870 . . . . .	South Yarmouth . . . . .	January
MARINERS. . . . .	1871 . . . . .	Cotuit . . . . .	January
SAINT MARTIN'S . . . . .	1873 . . . . .	Chatham . . . . .	December

## DISTRICT No. XVI. (PLYMOUTH.)

R.W. EDWARD AVERY, BRAINTREE, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
OLD COLONY . . . . .	1792 . . . . .	Hingham . . . . .	December
FELLOWSHIP . . . . .	1797 . . . . .	Bridgewater . . . . .	September
RURAL . . . . .	1801 . . . . .	Quincy . . . . .	November
CORNER-STONE . . . . .	1801 . . . . .	Duxbury . . . . .	November
NORFOLK UNION . . . . .	1819 . . . . .	Randolph . . . . .	November
ORPHAN'S HOPE . . . . .	1825 . . . . .	Weymouth . . . . .	May
PLYMOUTH . . . . .	1825 . . . . .	Plymouth . . . . .	November
PAUL REVERE . . . . .	1857 . . . . .	North Bridgewater . . . . .	December
JOHN CUTLER . . . . .	1860 . . . . .	Abington . . . . .	September
KONOHASSETT . . . . .	1865 . . . . .	Cohasset . . . . .	January
DELTA . . . . .	1869 . . . . .	Weymouth. . . . .	October
PURITAN . . . . .	1870 . . . . .	South Abington . . . . .	September
PHENIX (U.D.) . . . . .	— . . . . .	Hanover . . . . .	—

## DISTRICT No. XVII. (WOBURN.)

R.W. SMITH B. HARRINGTON, MEDFORD, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
HIRAM . . . . .	1797 . .	Arlington . . . .	November
PUTNAM . . . . .	1855 . .	East Cambridge . .	December
MOUNT HERMON . . . . .	1855 . .	Medford . . . . .	December
MOUNT HOREB . . . . .	1856 . .	Woburn . . . . .	December
WYOMING . . . . .	1857 . .	Melrose . . . . .	September
MOUNT VERNON . . . . .	1858 . .	Malden . . . . .	November
WILLIAM PARKMAN . . . . .	1865 . .	Winchester . . . .	December
CHARITY . . . . .	1870 . .	North Cambridge . .	December
GOOD SAMARITAN . . . . .	1871 . .	Reading . . . . .	September
SIMON W. ROBINSON . . . . .	1871 . .	Lexington . . . . .	November

## DISTRICT No. XVIII. (PALMER.)

R.W. JOHN WETHERBEE, WARREN, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
THOMAS . . . . .	1796 . .	Palmer . . . . .	November
BETHEL . . . . .	1825 . .	Enfield . . . . .	November
QUABOAG . . . . .	1859 . .	Warren . . . . .	November
QUINEBAUG . . . . .	1860 . .	Southbridge . . . .	September
DAY SPRING . . . . .	1863 . .	Monson . . . . .	December
HAYDEN . . . . .	1864 . .	Brookfield . . . . .	November
EDEN . . . . .	1864 . .	Ware . . . . .	November
VERNON . . . . .	1870 . .	Belchertown . . . .	December
NEWTON . . . . .	1871 . .	Wilbraham . . . . .	November
ANCHOR (U.D.) . . . . .	— . .	Wales . . . . .	—

## CHILI DISTRICT.

R. W. H. PLUNKET BOURCHIER, VALPARAISO, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
BETHESDA . . . . .	1854 . .	Valparaiso . . . . .	August
ACONCAGUA . . . . .	1871 . .	Valparaiso . . . . .	August

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## CHINA DISTRICT.

R. W. ITHAMAR B. EAMES, SHANGHAI, D.D.G.M.

Name of Lodge.	Charter.	Location.	Election.
ANCIENT LANDMARK . . . . .	1864 . .	Shanghai . . . . .	October

# ALPHABETICAL LIST

OF

## LODGES, THEIR LOCATIONS AND SECRETARIES,

FOR THE YEAR 1874.

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Lodge.	Location.	Secretary.
ABERDOUR . . . . .	Boston . . . . .	Warren G. Monk.
ACACIA . . . . .	Gloucester . . . . .	Fredefick L. Stacy.
ACONCAGUA . . . . .	Valparaiso, Chili, S. A.	Robert Hammersley.
ADAMS . . . . .	Wellfleet . . . . .	George T. Wyer.
ADELPHI . . . . .	South Boston . . . . .	J. Waldo Denny.
ALFRED BAYLIES . . . . .	Taunton . . . . .	Charles F. Eddy.
AMICABLE . . . . .	Cambridgeport . . . . .	Charles Tufts.
AMITY . . . . .	Danvers . . . . .	T. C. Everett.
ANCIENT LANDMARK . . . . .	Shanghai, China . . . . .	H. O'Hara.
ANCIENT YORK . . . . .	Lowell . . . . .	Duane P. Stacy.
ARTISAN . . . . .	Winchendon . . . . .	Orrin E. Skinner.
ASHLER . . . . .	Rockport . . . . .	William G. Davis, Jr.
ATHELSTAN . . . . .	Worcester . . . . .	William S. Dadmun.
ATHOL . . . . .	Athol . . . . .	Enoch T. Lewis.
AURORA . . . . .	Fitchburg . . . . .	Boardman Parkhurst.
BAALBEC . . . . .	East Boston . . . . .	Daniel W. Palmer.
BAY STATE . . . . .	Montague . . . . .	Charles P. Wright.
BELCHER . . . . .	Chicopee Falls . . . . .	Arthur B. West.
BELMONT . . . . .	Belmont . . . . .	Gustavus C. Holt.
BERKSHIRE . . . . .	South Adams . . . . .	James C. Chalmers.
BETHANY . . . . .	West Amesbury . . . . .	Nelson S. Hoyt.
BETHEL . . . . .	Enfield . . . . .	Robert D. Bussey.
BETHESDA . . . . .	Brighton . . . . .	John T. Needham.
BETHESDA . . . . .	Valparaiso, Chili, S. A.	William Boundy.
BETH-HORON . . . . .	Brookline . . . . .	Nathanel C. Towle.
BLACKSTONE RIVER . . . . .	Blackstone . . . . .	George J. Baldwin.
BLUE HILL . . . . .	Canton . . . . .	John B. Robinson.
BRISTOL . . . . .	Attleboro' . . . . .	George W. Cheever.
CALEB BUTLER . . . . .	Ayer . . . . .	John E. Parsons.

CHARITY . . . .	North Cambridge . .	Thomas T. Ferguson.
CHARLES A. WELCH .	Maynard . . . . .	T. E. Trampleasure.
CHARLES C. DAME .	Georgetown . . . . .	Robert A. Coker.
CHARLES H. TITUS .	Taunton . . . . .	Abiathar Doane.
CHARLES RIVER . .	West Medway . . . .	Roswell K. Colcord.
CHARLES W. MOORE	Fitchburg . . . . .	Joseph L. Stratton.
CHICOPEE . . . . .	Chicopee . . . . .	Brainard F. McLean.
CININNATUS . . . .	Great Barrington . .	Marcus H. Rogers.
COLUMBIA . . . . .	Boston . . . . .	William Martin.
CONCORDIA . . . . .	Fairhaven . . . . .	Seth H. Keith.
CONSTELLATION . .	Dedham . . . . .	Edwin A. Brooks.
CORINTHIAN . . . .	Concord . . . . .	D. Goodwin Lang.
CORNER STONE . . .	Duxbury . . . . .	John S. Loring.
DALHOUSIE . . . . .	Newtonville . . . . .	Horatio F. Allen.
DAY SPRING . . . .	Monson . . . . .	William K. Flynt.
DELTA . . . . .	Weymouth . . . . .	Charles G. Thompson.
DE WITT CLINTON .	Sandwich . . . . .	John Q. Miller.
DORIC . . . . .	Hudson . . . . .	George Randall.
EDEN . . . . .	Ware . . . . .	Benjamin F. Angell.
ELEUSIS . . . . .	Boston . . . . .	George F. Child.
ELIOT . . . . .	Jamaica Plain . . . .	Charles H. Smith.
ESSEX . . . . .	Salem . . . . .	Joseph Swasey.
EUREKA . . . . .	New Bedford . . . . .	H. W. Emerson.
EVENING STAR . . .	Lee . . . . .	David P. Hamblin.
EXCELSIOR . . . . .	Franklin . . . . .	W. A. Wyckoff.
EZEKIEL BATES . . .	Attleboro' . . . . .	Eugene T. Pearce.
FAITH . . . . .	Charlestown . . . . .	James W. Poor.
FELLOWSHIP . . . .	Bridgewater . . . . .	Warren K. Churchill.
FRANKLIN . . . . .	Grafton . . . . .	William S. Wood.
FRATERNAL . . . . .	Hyannis . . . . .	O. C. Hoxie.
GATE OF THE TEMPLE	South Boston . . . . .	Alban S. Green.
GERMANIA . . . . .	Boston . . . . .	Fred C. Blocklinger.
GLOBE . . . . .	Hinsdale . . . . .	George B. Plummer.
GOLDEN FLEECE . . .	Lynn . . . . .	William B. Phillips.
GOOD SAMARITAN . .	Reading . . . . .	James Reid.
GRECIAN . . . . .	Lawrence . . . . .	Charles H. Everett.
GRETLOCK . . . . .	North Adams . . . . .	George F. Miller.
HAMMATT . . . . .	East Boston . . . . .	Samuel L. Fowle.
HAMPDEN . . . . .	Springfield . . . . .	Charles Taylor.
HAMPSHIRE . . . . .	Haydenville . . . . .	Warren S. Smith.
HARMONY . . . . .	Northfield . . . . .	George W. Page.
HAYDEN . . . . .	Brookfield . . . . .	David Clapp, Jr.
HENRY PRICE . . . .	Charlestown . . . . .	Elijah S. Wait.
HIRAM . . . . .	Arlington . . . . .	George W. Storer.

HOPE . . . . .	Gardner . . . . .	James H. Greenwood.
HOWARD . . . . .	South Yarmouth . . . . .	William F. Kenney.
HUNTINGTON . . . . .	Huntington . . . . .	Whitman P. Williams.
HYDE PARK . . . . .	Hyde Park . . . . .	G. Henry Perkins.
IONIC . . . . .	Taunton . . . . .	Solon R. Wright.
IONIC . . . . .	Easthampton . . . . .	John J. Bassett.
ISAAC PARKER . . . . .	Waltham . . . . .	John E. Glidden.
JAMES OTIS . . . . .	Barnstable . . . . .	Oliver M. Hinckley.
JERUSALEM . . . . .	Northampton . . . . .	William G. McIntyre.
JOHN ABBOT . . . . .	Somerville . . . . .	George S. Baxter.
JOHN CUTLER . . . . .	Abington . . . . .	Erastus M. Nash.
JOHN HANCOCK . . . . .	Methuen . . . . .	Walter E. Stevens.
JOHN T. HEARD . . . . .	Ipswich . . . . .	Charles H. Howe.
JOHN WARREN . . . . .	Hopkinton . . . . .	William B. Coburn.
JORDAN . . . . .	Peabody . . . . .	Daniel P. Grosvenor, Jr.
JOSEPH WARREN . . . . .	Boston . . . . .	Ivory H. Pope.
KILWINNING . . . . .	Lowell . . . . .	George P. Lawrence.
KING DAVID . . . . .	Taunton . . . . .	J. Alfred Messenger.
KING HIRAM . . . . .	Provincetown . . . . .	Reuben W. Swift.
KING PHILIP . . . . .	Fall River . . . . .	S. L. Braley.
KING SOLOMON . . . . .	Charlestown . . . . .	W. E. Eaton.
KONOHASSETT . . . . .	Cohaasset . . . . .	James H. Bouvé.
LAFAYETTE . . . . .	Boston Highlands . . . . .	John D. Willard.
LAFAYETTE . . . . .	North Adams . . . . .	Wilbur J. Richmond.
LIBERTY . . . . .	Beverly . . . . .	James H. Kendall.
MARINE . . . . .	Falmouth . . . . .	Charles S. Hewins.
MARINERS . . . . .	Cotuit . . . . .	Andrew Lovell.
MARTHA'S VINEYARD	Vineyard Haven . . . . .	Daniel W. Stevens.
MASSACHUSETTS . . . . .	Boston . . . . .	Charles O. Fox.
MAY FLOWER . . . . .	Middleboro' . . . . .	Benjamin F. Tripp.
MERIDIAN . . . . .	Natick . . . . .	Charles W. Gleason.
MERRIMACK . . . . .	Haverhill . . . . .	Francis J. Stevens.
MIDDLESEX . . . . .	Framingham . . . . .	Edgar Potter.
MIZPAH . . . . .	Cambridgeport . . . . .	William Page.
MONITOR . . . . .	Waltham . . . . .	Thomas Kirke.
MORNING STAR . . . . .	Worcester . . . . .	Albert J. Stone.
MORNING SUN . . . . .	Conway . . . . .	William B. Orcutt.
MONTACUTE . . . . .	Worcester . . . . .	H. H. Marshall.
MONTGOMERY . . . . .	Milford . . . . .	Frank Dewing.
MOSAIC . . . . .	Danvers . . . . .	George H. Perkins.
MOUNTAIN . . . . .	Shelburne Falls . . . . .	• Joseph H. Wilder.
MOUNT CARMEL . . . . .	Lynn . . . . .	Timothy Stevens.
MOUNT HERMON . . . . .	Medford . . . . .	Parker R. Litchfield.
MOUNT HOPE . . . . .	Fall River . . . . .	William R. Robertson.

MOUNT HOREB . . .	Woburn . . . . .	Sparrow Horton.
MOUNT HOREB . . .	West Harwich . . . . .	Samuel S. Baker.
MOUNT HOLLIS . . .	Holliston . . . . .	Irving Leland.
MOUNT HOLYOKE . . .	South Hadley Falls . . . . .	Edmund R. Pearson.
MOUNT LEBANON . . .	Boston . . . . .	Thomas Waterman.
MOUNT MORIAH . . .	Westfield . . . . .	James R. Gladwin.
MOUNT OLIVET . . .	Cambridge . . . . .	Charles L. Fuller.
MOUNT TABOR . . .	East Boston . . . . .	J. H. S. Pearson.
MOUNT TOM . . .	Holyoke . . . . .	Frank H. Chamberlin.
MOUNT VERNON . . .	Malden . . . . .	Alfred Tonks.
MOUNT ZION . . .	Barre . . . . .	Charles Crossman.
MYSTIC . . . . .	Pittsfield . . . . .	Sidney M. Brewster.
NEWTON . . . . .	Wilbraham . . . . .	Albert S. Newton.
NORFOLK UNION . . .	Randolph . . . . .	John H. Field.
NORTH STAR . . .	Ashland . . . . .	B. W. Houghton.
OCCIDENTAL . . .	Stockbridge . . . . .	Edward H. Burghardt.
OLD COLONY . . .	Hingham . . . . .	William H. Thomas.
OLIVE BRANCH . . .	Millbury . . . . .	Edward J. Humphries.
ORANGE . . . . .	Orange . . . . .	Wales B. Eddy.
ORIENT . . . . .	Norwood . . . . .	Walter C. Shapleigh.
ORIENTAL . . . . .	Edgartown . . . . .	Tristram R. Holley.
ORPHAN'S HOPE . . .	East Weymouth . . . . .	Charles H. Pratt.
OXFORD . . . . .	Oxford . . . . .	George H. Baker.
PACIFIC . . . . .	Amherst . . . . .	Elisha J. Wheaton.
PALESTINE . . . . .	Everett . . . . .	Gilmon G. Hickok.
PAUL DEAN . . . . .	North Easton . . . . .	Frank P. Keith.
PAUL REVERE . . .	North Bridgewater . . . . .	Alfred C. Monroe.
PENTUCKET . . . . .	Lowell . . . . .	Eliphalet Hills.
PEQUOSSETTE . . .	Watertown . . . . .	Charles T. Perkins.
PHILANTHROPIC . . .	Marblehead . . . . .	S. P. Hathaway, Jr.
PHENICIAN . . . . .	Lawrence . . . . .	Arthur W. Dyer.
PILORIM . . . . .	Harwich . . . . .	Darius F. Weeks.
PIONEER . . . . .	Somerset . . . . .	J. G. Tinkham.
PLYMOUTH . . . . .	Plymouth . . . . .	Charles H. Rogers.
PURITAN . . . . .	South Abington . . . . .	Henry W. Powers.
PUTNAM . . . . .	East Cambridge . . . . .	Luther L. Parker.
PYTHAGOREAN . . .	Marion . . . . .	Edward G. Spooner.
QUABOAG . . . . .	Warren . . . . .	John Wetherbee.
QUINEBAUG . . . . .	Southbridge . . . . .	Harlan P. Tiffany.
QUINSIGAMOND . . .	Worcester . . . . .	William G. Strong.
RABBONI . . . . .	South Boston . . . . .	George S. Carpenter.
REPUBLICAN . . . . .	Greenfield . . . . .	Luther C. Pratt.
REVERE . . . . .	Boston . . . . .	William W. Baker.
RISING STAR . . . . .	Stoughton . . . . .	Leonard A. Thayer.



ROBERT LASH . . .	Chelsea . . . . .	Rufus S. Owen.
ROSWELL LEE . . .	Springfield. . . . .	Edward S. Batchelder.
RURAL . . . . .	Quincy . . . . .	Charles H. Porter.
SAGGAHEW . . . .	Haverhill . . . . .	Henry Halsall.
SAINT ALBAN'S . . .	Foxboro' . . . . .	Ellis C. Fales.
SAINT ANDREW'S . .	Boston . . . . .	William F. Davis.
SAINT BERNARD . . .	Southboro' . . . . .	Henry C. Williams.
SAINT JAMES . . . .	Mansfield . . . . .	Alfred B. Day.
SAINT JOHN'S . . . .	Boston . . . . .	James W. Allen.
SAINT JOHN'S . . . .	Newburyport . . . . .	Samuel Brookings, Jr.
SAINT MARK'S . . . .	Newburyport . . . . .	Edward F. Bartlett.
SAINT MARTIN'S . . .	Chatham . . . . .	Rufus K. Nickerson.
SAINT MATTHEW'S . .	Andover . . . . .	Joseph A. Smart.
SAINT PAUL . . . . .	Ayer. . . . .	Rector T. Bartlett.
SAINT PAUL'S . . . .	South Boston. . . . .	Horace Smith.
SILOAM . . . . .	Westboro' . . . . .	F. William Bullard.
SIMON W. ROBINSON	Lexington . . . . .	George E. Muzzey.
SOCIAL HARMONY . . .	Wareham . . . . .	Edward A. Gammons.
SOLOMON'S TEMPLE . .	Uxbridge . . . . .	Daniel W. Taft.
SPENCER. . . . .	Spencer . . . . .	James H. Ames.
STAR . . . . .	Athol . . . . .	Nathaniel Richardson.
STAR IN THE EAST . .	New Bedford . . . . .	James C. Hitch.
STAR OF BETHLEHEM	Chelsea. . . . .	Lyman M. Miller.
STARR KING . . . . .	Salem . . . . .	William H. Simonds, Jr.
TEMPLE . . . . .	East Boston . . . . .	Edward F. Brigham.
THOMAS . . . . .	Palmer . . . . .	S. S. Taft.
TRINITY . . . . .	Clinton . . . . .	Henry N. Otterson.
TUSCAN . . . . .	Lawrence . . . . .	George H. Allison.
TYRIAN . . . . .	Gloucester. . . . .	Addison Center.
UNION . . . . .	Nantucket . . . . .	Charles P. Swain.
UNION . . . . .	Dorchester . . . . .	Robert T. Swan.
UNITED BROTHEREN . .	Marlboro' . . . . .	Benjamin F. Underhill.
UPTON . . . . .	Cheshire . . . . .	John R. Cole.
VERNON . . . . .	Belchertown . . . . .	Edwin R. Bridgman.
WARREN . . . . .	Amesbury . . . . .	David L. Davoll.
WASHINGTON . . . .	Boston Highlands . . . . .	George F. Davis.
WEBSTER . . . . .	Webster . . . . .	J. Byron Burnham.
WILDER . . . . .	Leominster . . . . .	George F. Morse.
WILLIAM NORTH . . . .	Lowell . . . . .	G. Winfield Knowlton.
WILLIAM PARKMAN . .	Winchester . . . . .	John L. Parker.
WILLIAM SUTTON . . .	Saugus . . . . .	Benjamin F. Calley.
WILLIAMS . . . . .	Williamstown. . . . .	Arthur A. Loop.
WINSLOW LEWIS . . . .	Boston . . . . .	Alonzo P. Jones.
WISDOM . . . . .	West Stockbridge . . . . .	William J. Ray.
WYOMING . . . . .	Melrose . . . . .	George C. Stantial.
ZETLAND . . . . .	Boston . . . . .	George N. Talbot.



## PERMANENT MEMBERS

OF THE

## GRAND LODGE OF MASSACHUSETTS,

SINCE ITS INDEPENDENCE, MARCH 8, 1777.

### PAST GRAND MASTERS.

- |                                    |                                   |
|------------------------------------|-----------------------------------|
| *Joseph Webb, 1777—81, 1784—86.    | *Elijah Crane, 1832.              |
| *John Warren, 1782, 83, 1787.      | *Joshua B. Flint, 1834—86.        |
| *Moses M. Hays, 1788—91.           | *Rev. Paul Dean, 1837—89.         |
| *John Cutler, 1792, 98.            | *Caleb Butler, 1840, 41.          |
| *Paul Revere, 1794—96.             | *Augustus Peabody, 1842—44.       |
| *Josiah Bartlett, 1797, 98.        | *Simon W. Robinson, 1845—47.      |
| *Samuel Dunn, 1799—1801.           | *Edward A. Raymond, 1848—50.      |
| *Isaiah Thomas, 1802—1804, 1808.   | *Rt. Rev. G. M. Randall, 1851—53. |
| *Timothy Bigelow, 1805—7, 1810—12. | Winslow Lewis, 1854, 55, 1859.    |
| *Benjamin Russell, 1813—15.        | John T. Heard, 1856—58.           |
| *Francis J. Oliver, 1816—18.       | William D. Coolidge, 1860, 61.    |
| *Samuel P. P. Fay, 1819.           | William Parkman, 1862—64.         |
| *John Dixwell, 1820—22.            | Charles C. Dame, 1865—67.         |
| *John Abbot, 1823—25, 1833.        | William Sewall Gardner, 1868—70.  |
| *John Soley, 1826—28.              | Sereno D. Nickerson, 1871—        |
| *Joseph Jenkins, 1829—31.          | *Charles W. Moore, 1873. ¶        |

### PAST DEPUTY GRAND MASTERS.

- |                                  |                              |
|----------------------------------|------------------------------|
| *Moses Desbon, 1777, 78.         | *William Scollay, 1794, 95.  |
| *Samuel Barrett, 1779—81.        | *Samuel Dunn, 1796—98.       |
| *Paul Revere, 1782—84, 1790, 91. | *Joseph Laughton, 1799—1801. |
| *John Lowell, 1785—87, 1792.     | *Simon Elliot, 1802—7.       |
| *Perez Morton, 1788, 89.         | *John Boyle, 1808, 9.        |
| *Josiah Bartlett, 1793.          | *Samuel Bradford, 1810.      |

¶ Elected Honorary Past Grand Master, Dec. 10, 1873.

\*Rev. Thad. M. Harris, 1811.  
 \*Francis J. Oliver, 1812—15.  
 \*John Dixwell, 1816, 17.  
 \*Samuel P. P. Fay, 1818.  
 \*Rev. Asa Eaton, 1819.  
 \*John Abbot, 1821—22.  
 \*Caleb Butler, 1823—25.  
 \*John Bartlett, 1826—28.  
 \*Elijah Morse, 1829.  
 \*William Hilliard, 1830.  
 \*David Wilder, 1831.  
 Abraham A. Dame, 1832, 33.  
 \*Rev. Paul Dean, 1834—36.  
 George G. Smith, 1837—39.  
 \*Simon W. Robinson, 1840—42.  
 \*John B. Hammatt, 1843.

Rev. E. M. P. Wells, 1844.  
 Winslow Lewis, 1845—47.  
 \*Rt. Rev. G. M. Randall, 1848—50.  
 Rev. Lucius R. Paige, 1851—53.  
 Abraham T. Lowe, 1854, 55.  
 \*Rev. William Flint, 1856—58.  
 Charles R. Train, 1858.  
 J. V. C. Smith, 1859.  
 G. Washington Warren, 1860.  
 Marshall P. Wilder, 1861.  
 Charles C. Dame, 1862—64.  
 Sereno D. Nickerson, 1865.  
 Newell A. Thompson, 1866.  
 Charles W. Moore, 1867.  
 Charles Levi Woodbury, 1868—70.  
 Percival L. Everett, 1871—

#### PAST SENIOR GRAND WARDENS.

\*Samuel Barrett, 1777, 78.  
 \*Paul Revere, 1779—82.  
 \*Perez Morton, 1783, 84.  
 \*John Juteau, 1785, 1789.  
 \*Josiah Bartlett, 1786, 1788, 1791, 92.  
 \*Timothy Whiting, 1787.  
 \*Thomas Edwards, 1790.  
 \*Mungo Mackay, 1793.  
 \*Isaiah Thomas, 1794—96.  
 \*Joseph Laughton, 1797, 98.  
 \*John Boyle, 1799—1801.  
 \*Isaac Hurd, 1802.  
 \*Timothy Bigelow, 1803, 1804.  
 \*John Soley, 1805, 1806.  
 \*Shubael Bell, 1807.  
 \*Henry Fowle, 1808.  
 \*Francis J. Oliver, 1809—11.  
 \*Benjamin Russell, 1812.  
 \*John Abbot, 1813.  
 \*John B. Hammatt, 1814, 15.  
 \*Augustus Peabody, 1816.  
 \*Caleb Butler, 1817, 18.  
 \*Andrew Sigourney, 1819.  
 \*Thomas Cole, 1820, 21.  
 \*Elijah Crane, 1822.

\*Samuel Thaxter, 1823—25.  
 \*John Keys, 1826, 27.  
 \*Seth Sprague, Jr., 1828.  
 Abraham A. Dame, 1829—31.  
 \*William J. Whipple, 1832.  
 \*Elias Haskell, 1833—35.  
 \*Benjamin B. Appleton, 1836.  
 \*Simon W. Robinson, 1837—39.  
 \*Thomas Tolman, 1840—42.  
 \*Robert Lash, 1843.  
 \*Robert Keith, 1844.  
 \*Edward A. Raymond, 1845—47.  
 \*John J. Loring, 1848.  
 \*Thomas M. Vinson, 1849, 50.  
 \*William Ferson, 1851.  
 Daniel Harwood, 1852.  
 \*Richard S. Spofford, 1853.  
 William C. Plunkett, 1854.  
 John T. Heard, 1855.  
 Bradford L. Wales, 1856.  
 Henry Goddard, 1857.  
 Lorenzo H. Gamwell, 1858.  
 Joel Spalding, 1859.  
 \*William North, 1860.  
 Henry Chickering, 1861.

\*†William C. Martin, 1862.  
 William W. Baker, 1862.  
 William S. Gardner, 1863.  
 Wendell T. Davis, 1864.  
 William Sutton, 1865.  
 Samuel P. Oliver, 1866.

William F. Salmon, 1867.  
 Ithamar F. Conkey, 1868.  
 Samuel C. Lawrence, 1869.  
 David W. Crafts, 1870.  
 Charles Kimball, 1871.  
 Henry Endicott, 1872.

### PAST JUNIOR GRAND WARDENS.

\*Paul Revere, 1777, 78.  
 \*Thomas Crafts, 1779.  
 \*James Jackson, 1780.  
 \*Edward Proctor, 1781.  
 \*James Carter, 1782.  
 \*John Juteau, 1783, 84.  
 \*Moses M. Hays, 1785.  
 \*Thomas Edwards, 1786, 87.  
 \*Elisha Porter, 1788.  
 \*Aaron Dexter, 1789—91.  
 \*Mungo Mackay, 1792.  
 \*Samuel Parkman, 1793.  
 \*Richard Salter, 1794.  
 \*Joseph Laughton, 1795, 96.  
 \*William Little, 1797.  
 \*John Boyle, 1798.  
 \*Rev. Thad. M. Harris, 1799.  
 \*Isaac Hurd, 1800, 1801.  
 \*Timothy Bigelow, 1802.  
 \*John Soley, 1803, 1804.  
 \*Shubael Bell, 1805, 1806.  
 \*Henry Fowle, 1807.  
 \*Francis J. Oliver, 1808.  
 \*Oliver Prescott, 1809.  
 \*Benjamin Russell, 1810, 11.  
 \*John Abbot, 1812.  
 \*John B. Hammatt, 1813.  
 \*Joseph Baker, 1814, 15.  
 \*Ralph H. French, 1816.  
 \*James C. King, 1817.  
 \*Joseph Jenkins, 1818.  
 \*Thomas Cole, 1819.

\*Elijah Crane, 1820, 21.  
 \*Samuel Thaxter, 1822.  
 \*John Keys, 1823, 25.  
 \*John Mills, 1826.  
 \*Henry Purkitt, 1827.  
 Abraham A. Dame, 1828.  
 \*William J. Whipple, 1829—31.  
 \*James A. Dickson, 1832.  
 \*Benjamin B. Appleton, 1833—35.  
 \*Simon W. Robinson, 1836.  
 \*C. Gayton Pickman, 1837—39.  
 \*Winslow Lewis, 1840—42.  
 \*Thomas Power, 1843.  
 \*John Hews, 1844.  
 \*John R. Bradford, 1845—47.  
 \*Thomas M. Vinson, 1848.  
 \*†Asa T. Newhall, 1848—50.  
 \*William Eaton, 1851.  
 John Flint, 1851.  
 \*Rev. Benjamin Huntoon, 1852.  
 Jonas A. Marshall, 1853.  
 Samuel K. Hutchinson, 1854.  
 Charles R. Train, 1855.  
 \*John H. Shepard, 1856.  
 Isaac Hull Wright, 1857.  
 \*Charles Robbins, 1858.  
 William D. Coolidge, 1859.  
 \*Jesse P. Pattee, 1860.  
 Peter C. Jones, 1861.  
 Daniel Reynolds, 1862.  
 Benjamin Dean, 1863.  
 1864. ¶

¶ This name was stricken from the roll by vote of Grand Lodge, June 11, 1873.

Wyzeman Marshall, 1865.  
 Henry Mulliken, 1866.  
 George H. Taber, 1867.  
 Ivory H. Pope, 1868.

Richard Briggs, 1869.  
 Elijah W. Burr, 1870.  
 Tracy P. Cheever, 1871.  
 Joseph K. Baker, 1872.

### RECORDING GRAND SECRETARIES.

SINCE THE INDEPENDENCE IN 1777 (not permanent members *ex-officio*).

\*Nathaniel Pierce, 1777.  
 \*William Hoskins, 1778—80.  
 \*Benjamin Coolidge, 1781—84.  
 \*John Welch, Jr., 1785.  
 \*George Richards, 1786.  
 \*Gabriel Helme, 1787.  
 \*John Jackson, 1788, 89.  
 \*Joseph Laughton, 1790, 91.  
 \*Thomas Farrington, 1792.

\*Samuel Colesworthy, 1793.  
 \*Daniel Oliver, 1794—1801.  
 \*John Proctor, 1802—10.  
 \*John Soley, 1811—18.  
 \*Thomas Power, 1819—32.  
 \*Charles W. Moore, 1833—66.  
 †Solon Thornton, 1867—71.  
 §Charles H. Titus, 1871—

\* Deceased.

† Deceased while in office.

‡ Resigned, April 8, 1871.

§ Elected June 14, 1871.

# ORGANIZATION

OF THE

MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED  
MASONS OF THE COMMONWEALTH OF MASSACHUSETTS,

FOR THE YEAR 1874.

---

M. W. SERENO DWIGHT NICKERSON, Boston,	Grand Master.
R. W. PERCIVAL LOWELL EVERETT, Boston,	Deputy Grand Master.
R. W. WILLIAM T. GRAMMER, Woburn .	Senior Grand Warden.
R. W. CHARLES G. REED, Worcester .	Junior Grand Warden.
R. W. JOHN MCCLELLAN, Boston . . .	Grand Treasurer.
R. W. CHARLES H. TITUS, Boston . . .	Recording Grand Secretary.
R. W. GEORGE P. SANGER, Cambridge .	Corresponding Grand Secretary.
R. W. WILLIAM T. R. MARVIN, Boston .	D.D.G. Master, District No. 1.
R. W. WILLIAM H. KENT, Charlestown .	“ “ District No. 2.
R. W. CHARLES J. DANFORTH, Boston .	“ “ District No. 3.
R. W. CHARLES A. WELCH, Waltham .	“ “ District No. 4.
R. W. GEORGE F. BREED, Lynn . . .	“ “ District No. 5.
R. W. JOSEPH S. HOWE, Methuen . . .	“ “ District No. 6.
R. W. HENRY P. PERKINS, Lowell . . .	“ “ District No. 7.
R. W. BOWDOIN S. PARKER, Greenfield .	“ “ District No. 8.
R. W. DANIEL UPTON, South Adams . .	“ “ District No. 9.
R. W. WILLIAM J. SAWIN, Chicopee Falls	“ “ District No. 10.
R. W. JOSEPH B. KNOX, Worcester . . .	“ “ District No. 11.
R. W. GEORGE E. STACY, Milford . . .	“ “ District No. 12.
R. W. GEORGE L. RHOADS, Norwood . .	“ “ District No. 13.
R. W. ABRAHAM H. HOWLAND, JR., New Bedford . . . . .	“ “ District No. 14.
R. W. JOHN W. ATWOOD, Provincetown	“ “ District No. 15.
R. W. EDWARD AVERY, Braintree . . .	“ “ District No. 16.
R. W. SMITH B. HARRINGTON, Medford	“ “ District No. 17.
R. W. JOHN WETHERBEE, Warren . . .	“ “ District No. 18.
R. W. H. PLUNKET BOURCHIER, Valparaiso	“ “ for Chili.
R. W. ITHAMAR B. EAMES, Shanghai . .	“ “ for China.
W. REV. ALONZO H. QUINT, D.D., New Bedford . . . . .	} Grand Chaplains.
W. REV. JOSHUA YOUNG, Fall River }	

W. WILLIAM H. CHESSMAN, Boston . .	Grand Marshal.
W. MOSES G. LYON, Fitchburg . . . .	Senior Grand Deacon.
W. JOHN VIALI, Somerville . . . .	Junior Grand Deacon.
W. ATWELL F. WRIGHT, Lowell . . . .	Senior Grand Steward.
W. JAMES H. BOUVÉ, Cohasset . . . .	} Junior Grand Stewards.
W. HENRY A. BROWN, Ayer . . . .	
W. JOHN F. NEWTON, Boston . . . .	
W. HENRY AUSTIN WHITNEY, Boston . .	Grand Sword-Bearer.
W. LOVELL BICKNELL, East Weymouth	Grand Standard-Bearer.
W. JOHN M. RODOCANACHI, Boston . .	} Grand Pursuivants.
W. DANIEL T. V. HUNTOON, Canton . .	
W. E. DANA BANCROFT, Ayer . . . .	} Grand Lecturers.
W. CEPHAS BRIGHAM, Auburndale . . .	
W. CHARLES M. AVERY, Chelsea . . . .	
BRO. HOWARD M. DOW, Boston . . . .	Grand Organist.
BRO. BENJAMIN F. NOURSE, Cambridge	Grand Tyler.

## BOARD OF DIRECTORS.

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R. W. WILLIAM S. GARDNER.	R. W. CHARLES LEVI WOODBURY.
R. W. PERCIVAL L. EVERETT.	R. W. SAMUEL C. LAWRENCE.
BRO. GEORGE O. CARPENTER.	R. W. HENRY ENDICOTT.

## AUDITING COMMITTEE.

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W. HOCUM HOSFORD.	

## COMMITTEE ON LIBRARY.

R. W. WINSLOW LEWIS.	R. W. CHARLES LEVI WOODBURY.
R. W. WENDELL T. DAVIS.	

## COMMITTEE ON CHARITY.

W. HENRY G. FAY.	W. NATHANIEL GREENE.
W. MARLBOROUGH WILLIAMS.	W. HENRY J. PARKER.
BRO. FRANK E. JONES.	

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R. W. R. MONTGOMERY FIELD.	W. SAMUEL WELLS.
W. SAMUEL A. B. BRAGG.	











