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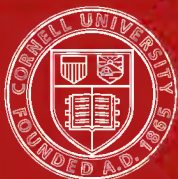
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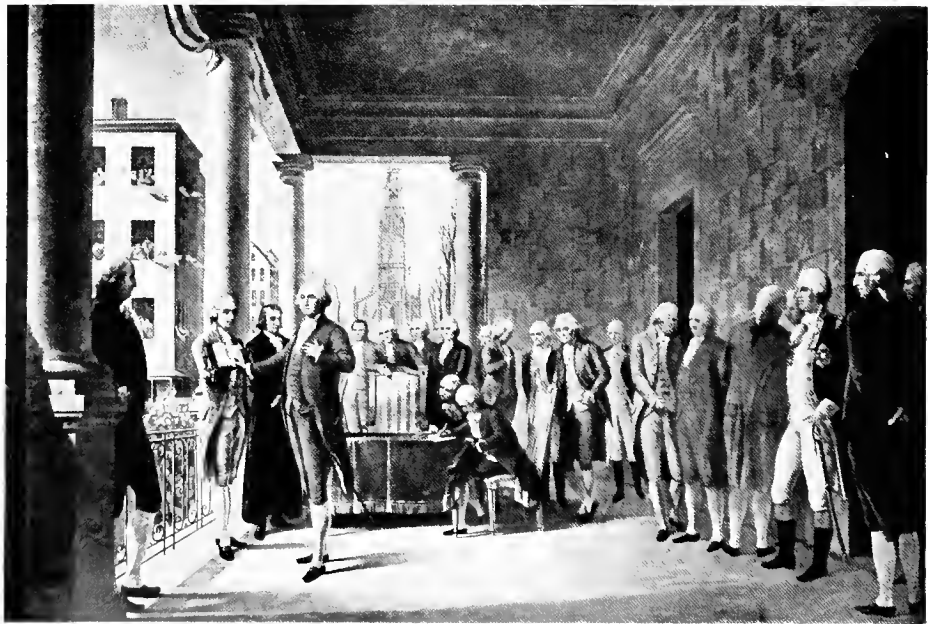


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"FIRST IN PEACE"

George Washington taking oath of office as President of the United States, in 1789, upon the Bible of St. John's Lodge, No. 1, New York City.

History of Freemasonry in the State of New York

BY
OSSIAN LANG



GRAND LODGE OF NEW YORK, F. & A. M.
MASONIC HALL
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The Hamilton Printing Co.
Albany and New York

UNIVERSITY
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PUBLISHED BY ORDER OF THE GRAND LODGE OF FREE AND ACCEPTED
MASONS IN THE STATE OF NEW YORK.

Robert M. Robinson

Grand Master

Robert M. Robinson

Grand Secretary

New York, N. Y., May 1, 1922.

May 8, 1918, on motion of Past Grand Master Townsend Scudder, Justice of the Supreme Court of the State of New York, the Grand Lodge adopted the following resolution:

Resolved, That the Grand Historian prepare and present to the Grand Lodge, at its next Annual Communication, a summary account of the history of Freemasonry in the State of New York, to be printed in proper form for distribution.

PAST GRAND Master Samuel Nelson Sawyer at the Annual Communication of the Grand Lodge on May 4, 1921, commended the several contributions of the Grand Historian dealing with the History of Free Masonry in the state of New York and offered a Resolution that the material be revised and published in book form and that copies thereof be made available through sale, or otherwise to all who might be interested. The resolution was adopted unanimously.

PREFACE

The object of the following pages is to give in simple language a general survey of the historic development of Freemasonry in the State of New York. The introductory chapters deal, in the most summary fashion, with the beginning of present day Freemasonry in the British Isles and the American colonies. Just enough is told to prepare the way for a better appreciation of the story of the Craft in New York. Detail has been eliminated, except where it seemed desirable to clarify a difficult situation, as, for example, the anti-Masonic excitement at the beginning of the second quarter of the nineteenth century. Official records have been consulted throughout to the end that the presented facts may be accepted as reliable. The chapters dealing with most recent affairs are even more condensed than the rest, and personal references have been avoided altogether here. Nothing has been suppressed; though much has been omitted, which directly interested brethren might wish to have seen included. All that is claimed for the survey is that it is as accurate as careful historic research of one man can make it.

The substance of the book is made up of reports written in compliance with a resolution adopted by the Grand Lodge, in 1918, asking the Grand Historian to prepare "a summary account of the history of Freemasonry in the State of New York." These reports appeared in the official Proceedings for 1919, 1920 and

1921. When, in 1921, the Grand Lodge voted to have the reports printed and published in book form, I deemed it desirable to rewrite the whole. This revision, it is hoped, is in full harmony with the spirit of the gratifying resolution. If the book should meet with sufficient approval to warrant the publication of a new edition, it may be that a number of additional illustrations could be included to add to the interest of the story.

The helpful index, at the end of the book, was prepared by R. W. Sidney Morse, Executive Secretary of the Committee on Educational Service, whose co-operation in seeing the pages through the press is acknowledged with thanks.

Many valuable suggestions have come to me from brethren in various parts of the State. I am particularly indebted to Past Grand Masters Townsend Scudder, S. Nelson Sawyer, Robert Judson Kenworthy and Thomas Penney for kindly criticisms and encouragement.

New York, N. Y.

OSSIAN LANG

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HISTORY OF FREEMASONRY

IN THE

STATE OF NEW YORK

I

BEGINNING OF HISTORIC FREEMASONRY

PRESENT DAY FREEMASONRY, whatever its antecedents may have been, began with the formation of the Grand Lodge of England, in 1717. Perhaps it would be more accurate to date its beginning from the adoption by that Grand Lodge, about 1722, of the new "CHARGES OF A FREE-MASON, *Extracted from the ancient Records of Lodges beyond Sea, and of those in England, Scotland, and Ireland, for the Use of the Lodges in London.*" The adoption of these "Charges" marks the dividing line between the old and the new order of things. They were published, in 1723, together with an introductory "History" of the Fraternity, the "General Regulations . . . for the Use of the Lodges in and about London and Westminster," and supplementary material, in a printed volume entitled "THE CONSTITUTIONS OF THE FREE-MASONS: *Containing the History, Charges, Regulations, etc., of that most Ancient and Right Worshipful Fraternity.*" While primarily intended for the government of the Lodges in and about the cities of London and Westminster, "*These New Constitutions,*" as they are fitly called in the dedicatory preface, were soon widely distributed, pirated, translated into foreign languages,

and became recognized universally as the fundamental law of the new Freemasonry which spread with astonishing rapidity over the civilized world.

If anyone doubts that Freemasonry, as it is practised today, was derived from the Grand Lodge of England, let him compare the new "Charges" with those of an older date. He will find that the severance from any and all pre-existing connections was as fundamental and complete as was the severance of the American colonies from England after the adoption of the Declaration of Independence. Our national history begins with the Declaration. Indeed, the history of the United States is "merely the story of the working out of the principles set out in the Declaration," as Cecil Chesterton has pointed out with a keen appreciation of the spirit of American democracy. Just so the history of Freemasonry begins with a declaration of principles. These are set forth in the New Constitutions promulgated by the Grand Lodge of England, and form the basic law of the Fraternity throughout the world. Indeed, the story of Freemasonry is merely the working out of those principles.

There were Lodges of Freemasons, so called, before the establishment of the Grand Lodge of England, in 1717. As a matter of fact, this Grand Lodge was formed by the representatives of four London Lodges, together with "some old Brothers" who were without any Lodge affiliation. The origin of these and other Lodges which survived after a fashion in the kingdoms of England, Scotland and Ireland, is not well established, though a reasonable presumption is that they had sprung, directly or indirectly, from medieval craft guilds, or bore at least

the marks of such parentage. The guilds had not been able to survive the shock of the break-up of medieval unity. A new era had been ushered in, and the re-adjustment of social institutions was not accomplished without wreckage of much that had been a source of joy and comfort to men. A remnant was to be found, here and there, struggling to keep alive certain cherished gild traditions. Men who had been "made Masons", under the old régime, met together occasionally to admit new members into their fraternal circle, only to disperse again when this object was accomplished. The possession of a manuscript copy of one of the "Old Charges of British Freemasons" to be read to the candidates, was considered ample authority for the working of a Lodge.

Indeed, "old Brothers" who had been "made" Masons under the loose and irresponsible practice followed before the establishment of the premier Grand Lodge, claimed the "immemorial right" to open "occasional" or "private" Lodges and admit new members by obligating these on the Old Charges. "Immemorial right" meant nothing more than traditional practice.

There were, besides, surviving "time immemorial Lodges", which is a conventional name for Lodges in existence before the establishment of Grand Lodges. They met more or less regularly and recognized no authority superior to their own. Some of them were so jealous of their independence that they refused to surrender their autonomy in exchange for a warrant from a Grand Lodge. Their right to such an attitude could not well be questioned, provided they did not appropriate or pirate for their own uses the New Constitutions, the

degree work and other innovations developed under the new order of things which began with the establishment of the premier Grand Lodge. Neither could they expect to enjoy the privilege of fraternal recognition by the Lodges working under Grand Lodge warrants. Exclusion from this privilege worked the ultimate absorption or extinction of the self-sufficient "time immemorial Lodges."

Grand Lodge Freemasonry derived from the premier Grand Lodge won the day. Thenceforth no Lodge could claim recognition as a regular "just and duly constituted" Masonic body, except by authority from a Grand Body of competent jurisdiction empowering it to work.

The Grand Lodge of England originally did not claim exclusive territorial jurisdiction anywhere except in the cities of London and Westminster and neighboring localities. No fault was found when the old Lodge in the city of York transformed itself into a "Grand Lodge of All England," on St. John Evangelist Day, in 1725. Six months before, on St. John Baptist Day, the official representatives of six Lodges of "Gentlemen Free Masons," working in the city of Dublin, had formed the Grand Lodge of Ireland which soon after asserted exclusive jurisdiction in the Kingdom. The Grand Lodge of Scotland started under way in 1736, at Edinburgh. Perfect harmony of purpose and fraternal intercourse prevailed between these organizations, each respecting the autonomy of the others. All of them were governed by the same Constitutions, and these were the so-called Anderson Constitutions, prepared and published under the authority of the Grand Lodge of England, more or less modified in non-essentials to meet local conditions.

Things became more complicated when, about 1751, there was set in motion a militant rival Grand Lodge of England, with headquarters at London, which claimed for itself the title of "Antient" and dubbed "the other" establishment "Modern". The Antients took over the Constitutions of 1723, as edited for the use of the Irish Lodges, and pirated by Laurence Dermott, the resourceful Grand Secretary and promoter. Peculiarities of ritual and usages derived from the York, Irish and Scots Lodges, proved popular and won many adherents, with the result that the "Grand Lodge of England according to the Ancient Institution" became a formidable rival of the premier Grand Lodge, in numerical strength.

Each of the five Grand Lodges we have named, with two others which turned up in London and operated for a short space of time, claimed and exercised the right to authorize the formation of Masonic Lodges. They all subscribed to essentially the same Constitutions derived from the premier Grand Lodge. Four of them warranted Lodges outside of the British isles; they were the Grand Lodges of England, Ireland and Scotland, and the Antients. Concurrent jurisdiction was assumed as a matter of course. The principle is maintained by the British Grand Lodges to this very day, as regards the Dependencies of Great Britain and territory not covered by the exclusive jurisdiction of a sovereign Grand Lodge in fraternal relation with them.

It appeared desirable to set down these introductory explanations to pave the way for a fuller appreciation of Masonic developments in Colonial America and more particularly in New York.

II

MASONIC BEGINNINGS IN AMERICA

ALL MASONRY to be found in the American Colonies was imported or derived from either England, Ireland, or Scotland. Even before the formation of the premier Grand Lodge of England there were in these three countries men who had been made Masons, whatever meaning may have been attached to that designation. I can think of no particular reason for assuming that these Masons abstained from emigrating to America. As a matter of fact, Jonathan Belcher, Governor of Massachusetts Bay Colony, avowed on a memorable occasion, in 1741, that he had been made a Mason, in 1704, while in England. The avowal was duly chronicled at the time, no doubt because of the prominence of the speaker, because of the occasion, and because somebody thought it worth while to preserve a record of the declaration. It is established also that there were many other "old Brothers" in America, before any Lodge was established by authority from a Masonic Grand Lodge. On the other hand, it is equally certain that no credence can be given to any tale purporting to exhibit traces of Masonry ante-dating the last decade of the seventeenth century, on these shores. The yarns about Masonry among the aborigines, among the Jews at Newport, Rhode Island, in 1656, and the like, are spun of mungo and thin air.

Masons who were without Lodge affiliations were commonly referred to as coming from "The Lodge of the Holy Saints John at Jerusalem." If one of these should happen to be in possession of a copy of one of the ancient Masonic Charges he felt himself authorized to hold a Lodge. The manner in which Masons propagated their kind, in the earlier days, was suggested in the introductory chapter. Furthermore a Brother "made" in England, Scotland, or Ireland, under the old régime, if régime is a permissible term, believed himself invested with the "inherent right" to create other Masons even without a copy of the Old Charges. In the irresponsible days, before there were Grand Lodges claiming authority to regulate such procedure, so-called "St. John Lodges" appeared frequently among English speaking Masons on both sides of the Atlantic. Thus there may well have been a Lodge held in King's Chapel, at Boston, in 1720, as is occasionally claimed by Massachusetts Brethren. It is also possible, though equally unproved, that a Lodge was held at Portsmouth, New Hampshire, without sanction from any outside authority in the early years of the eighteenth century, a document dated February 5th, 1736, announcing that the Lodge then working had "Constitutions both in print and manuscript as good as any that England could afford."

The oldest well authenticated Lodge in America was a St. John's Lodge known to have been at work in Philadelphia, in 1730, and presumably it could trace its existence to an even earlier year. Available records, dating from 1731, establish the fact of its operation beyond any reasonable doubt. This Lodge, like the old Lodge at York, in England, met sometimes as a private Lodge

and sometimes as a Grand Lodge, self-constituted. Benjamin Franklin became a member of it, in 1731, was elected Junior Grand Warden, in 1732, and Grand Master, in 1734. As he published, in 1734, a reprint of the Anderson Constitutions of 1723, he must have been fully aware of the Regulations adopted in 1721. Quite evidently he never doubted the regularity of his Grand Lodge, though he was not so sure whether this would be "countenanced" abroad, and he admitted as much, when he wrote, a few months after his election as Grand Master, that the Fraternity in Philadelphia "seems to want the sanction of some authority derived from home to give the proceedings and determinations of our Lodge their due weight." Nevertheless, the "Pocket Companion for Free Masons," printed at Dublin, in 1735, includes in its list of Lodges the following item:

"116. The Hoop, in Water Street, in Philadelphia. 1st Monday."

Thus it would seem that in Ireland at least the Lodge was recognized as Masonic.

The Philadelphia Lodge had in its possession a manuscript copy of one of the old Constitutions ("Old Charges"), a transcript of which is to be found among the treasures of the present Grand Lodge of Pennsylvania.

Chetwode Crawley writes concerning the old Grand Lodge at Philadelphia that, in his opinion, it was "formed by ancient, indefeasible right," and that it "stands on far other ground than if it had been formed by a dubious warrant, that is, permission from any outside power that had itself been formed in the higher way." Hughan

arrived at the same conclusion, quite independently and "without any previous consultation" with Crawley. That would seem to be authority sufficient to establish that the Grand Lodge at Philadelphia, over which Benjamin Franklin presided as Grand Master, in 1734, was a lawful Masonic organization, exactly as was the Grand Lodge at York, in England.

Whether the Lodge at Portsmouth, New Hampshire, or the one at Philadelphia, or some unknown Lodge was first in the field, in America, as a working Masonic Body, I am not competent to decide. As regards the "Lodge" in King's Chapel, Boston, there is no evidence that it ever existed.

The "immemorial" Lodges, whether working in England, Ireland, Scotland, or anywhere else, were considered "regular" provided they were in possession of a copy of the Old Constitutions; otherwise they were irregular, whether they met before or after 1717. After the Grand Lodge system was established firmly enough to enforce regulations defining lawful Masonic practice, the situation changed gradually.

The proposition has been advanced repeatedly that Lodges which met before June 24, 1721, were "entirely regular," but *not after that date*. This would be true if it were not for the fact that the Regulations of the Grand Lodge of England, adopted in 1721, were intended only for the Metropolitan district of London and Westminster. The fact that the Regulations commended themselves to Masons elsewhere and acquired, in the course of time, universal validity, does not make their authority binding until they were known and accepted elsewhere. The old

Lodge at York kept right on working despite the London Regulations. So did the Lodges in Ireland and Scotland. Grand Lodges were established at York, Dublin, Munster and Edinburgh, without leave from London or anywhere else. All this was told in our introductory chapter.

Acknowledgment and registration by a recognized Grand Lodge made a Lodge "regular," whatever its origin. Lodges established by the Grand Master or by a deputized representative of that officer, under the rules of the premier Grand Lodge of England, were considered "duly constituted." Ireland was the first Grand Lodge to issue written Warrants for the due constitution of Lodges. After the other existing Grand Lodges had adopted a like method of regularization, the designation, "duly constituted," was applied to every Lodge in possession of a lawful charter or dispensation from a Grand Body of competent jurisdiction empowering it to work.

In short, the Lodges working in the American Colonies by "immemorial" right (or its assumption) and "getting by," after 1721, and before a Provincial Grand Master was appointed for any part of North America, were neither more nor less lawful than the Lodges in England, Ireland and Scotland, which proceeded on similar lines.

The distinction of being the first "duly constituted" Lodge in America, belongs no doubt to the First Lodge of Boston, which was established on July 30th, 1733, by authority of Henry Price, deputed Provincial Grand Master for New England. Price's authority has been questioned and is not altogether unimpeachable; nevertheless, the First Lodge in Boston was recognized officially by the premier Grand Lodge of England, and that ought

to be good enough warrant for accrediting it as "duly constituted" and the first of its kind in America.

EARLIEST PROVINCIAL GRAND MASTERS IN AMERICA

The earliest reference to any part of America in any Grand Lodge document whatsoever is preserved in the shape of a deputation granted by the Duke of Norfolk, Grand Master of the Grand Lodge of England, in 1730, nominating, ordaining, constituting and appointing Colonel Daniel Coxe, of New Jersey, Provincial Grand Master of the Provinces of New York, New Jersey and Pennsylvania. This was in 1730. The appointment was for two years. The patent empowered Daniel Coxe to act, with a Deputy Grand Master and Wardens of his own selection, in the place and stead of the Grand Master of England, constituting the Free and Accepted Masons then residing in the three Provinces or taking up residence there, during his incumbency—"into one or more regular Lodge or Lodges, as he shall think fit and as often as occasion shall require."

The evident assumption was that there were Free and Accepted Masons in New York, New Jersey and Pennsylvania, before Daniel Coxe was appointed Provincial Grand Master. It is clear also that the Lodges which might be constituted by this Brother could get together to form a Grand Lodge of their own and, on St. John Baptist Day, in 1732, elect their own Grand Master, Deputy Grand Master and Grand Wardens.

The Duke of Norfolk, a loyal Roman Catholic and an ardent promoter of Freemasonry, entertained the hope, no

doubt, that the Fraternity would gain a firm foothold in America, under the Provincial Grand Mastership of Daniel Coxe. This latter dignitary, unfortunately, found it necessary to remain in England for several years to protect his vast property interests and claims. We read of his being toasted in Grand Lodge as "Provincial Grand Master of North America," and attending his own Lodge at Devil Tavern, within Temple Bar, but as far as evidences of any practical exercise of his powers and prerogatives as Provincial Grand Master for New York, New Jersey and Pennsylvania are concerned, there simply are none.

Consulting the published records of the Grand Lodge of England, we find that the only deputations to Provincial Grand Masters for various parts of North America, there mentioned, were the following:

In 1729, by the Duke of NORFOLK, *Grand Master*,
To Mr. DANIEL COX, for *New Jersey in America*;

In 1736, by the Earl of LOUDOUN, *Grand Master*,
To ROBERT TOMLINSON, Esq., for *New England*;
JOHN HAMMERTON, Esq., for *South Carolina*;

In 1737, by the Earl of DARNLEY, *Grand Master*,
To RICHARD RIGGS, Esq., for *New York*;

In 1742, by Lord WARD, *Grand Master*,
To THOMAS OXNARD, Esq., for *North America*;

In 1747, 1748, 1749, 1750, 1751, by Lord BYRON,
Grand Master,
To WM. ALLEN, Esq., Recorder of *Philadelphia*, for *Pennsylvania in America*;
FRANCIS GOELET, Esq., for the Province of *New York*;

In 1752, 1753, by Lord CARYSFORT, *Grand Master*,
To GEORGE HARRISON, Esq., for the Province of *New York*;

In 1754, 1755, by the Marquis of CARNARVAN,
Grand Master,
To PETER LEIGH, Esq., Chief Justice of *South Carolina*,
for *South Carolina*;
JEREMIAH GRIDLEY, Esq., for all *North America*,
where no Provincial is appointed;

In 1758, 1759, 1760, 1761, 1762, by Lord ABERDOUR,
Grand Master,
To GREY ELLIOT, for the Province of *Georgia*;
BENJAMIN SMITH, Esq., Speaker of the House Assem-
bly at *Carolina*, for *Carolina*.

As Coxe was appointed, in 1730, for New York, New Jersey and Pennsylvania, it is evident that some allowance must be made for the list, at any rate for the period before 1736. It is quite within reason, therefore, to assume that Henry Price may have been appointed Provincial Grand Master for New England, in 1733, especially as he acted as such, and his acts were subsequently approved and confirmed by the Grand Lodge of England.

PRICE AND HIS SUCCESSORS

Henry Price was a merchant tailor. He was born in London, in 1697, and arrived at Boston, in 1723. Ten years later, according to his own written statement, he was in London on a visit and made the acquaintance of a number of distinguished Masons. He is supposed to have been a member of Lodge 75, and as the name of Henry

Price appears among those present at a meeting held in Rainbow Coffee-House, on July 17th, 1730, it is assumed that he was in London at that time. The nature of his business and family connections suggest that he visited London quite frequently, during the first ten years after settling in Boston. However that may be, he was at London, in 1733. In this year he claimed to have obtained from Viscount Montague, who was Grand Master that year, a deputation appointing him Provincial Grand Master for New England.

American Masons owe much to Henry Price. His record of results achieved in the establishment of Lodges, though greatly exaggerated by himself, is none the less remarkable. The zeal shown by the Masons of Boston hastened, if it did not inaugurate, the development of lawfully organized American Freemasonry.

There is no convincing evidence that Henry Price was given jurisdiction "over the whole of North America", in 1734, or at any other time, though the impression got abroad that he was, and he encouraged the unsubstantiated assumption. Neither had he the right to appoint Provincial Grand Masters anywhere. That right belonged to the Grand Master of England and could not be exercised lawfully by any other, except by special warrant, as, for instance, by a patent such as was given to Daniel Coxe for New York, New Jersey and Pennsylvania, or the deputations later issued to Thomas Oxnard and Jeremy Gridley.

The Earl of Loudoun, Grand Master, in 1736, appointed Robert Tomlinson Provincial Grand Master for *New England*, to succeed Henry Price.

The first Provincial Grand Master to be designated officially for *North America*, was Thomas Oxnard, a socially prominent resident of Boston. The patent of appointment was issued to him by Lord Ward, Grand Master, in 1742. As there were duly accredited Provincial Grand Masters in other North American Colonies, the assumption is justified that Oxnard's authority was to extend only to territory not otherwise assigned specifically to another. A mistaken sense of his powers induced him, in 1749, to appoint Benjamin Franklin Provincial Grand Master for Pennsylvania. That this appointment was not taken seriously in England is evidenced from the fact that, a few months later, Lord Byron, Grand Master, issued a patent creating William Allen, Recorder of Philadelphia, Provincial Grand Master for Pennsylvania, who, on March 13th, 1790, appointed Franklin his Deputy, and Franklin understood.

Oxnard died on June 26th, 1754, and on April 4th, 1755, Colonel Jeremy Gridley, Attorney-General for Massachusetts, was appointed to succeed him. The patent was issued by Lord Byron, Grand Master, and conferred authority over "all such provinces and places in North America and the Territories thereof, of which no Provincial Grand Master is at present appointed."

* * * * *

If it appears that overly much attention has been bestowed upon New England in the foregoing summary survey of Masonic developments in America, prior to 1758, the chief reason for it is that New England evidenced the most productive zeal and was able to show more tangible

results than any other section of this continent. Furthermore, as New York is the ground to be covered in the succeeding chapters, all that has been said thus far is intended to be merely introductory. Everything not having some sort of relation to the history of Masonry in Colonial New York has been omitted.

EARLIEST AND DULY CONSTITUTED LODGES IN NORTH
AMERICA

It may be of interest to set up a list of Lodges accredited as "duly constituted" before 1758. My reason for fixing upon this period is that it excludes the Lodges formed by the Antients who started operations in the American Colonies, in 1758, and it also eliminates the Lodges working under military warrants in the possession of regiments brought over to take part in the French and Indian War. Here is the list, with the years in which the Lodges are supposed to have been constituted:

St. John's (First Lodge), Boston, Massachusetts, 1733.

Philadelphia, Pennsylvania, 1734.

Montserrat, West Indies, 1734.

Solomon's, Savannah, Georgia, 1735.

Solomon's, Charleston, South Carolina, 1735.

St. John's, Portsmouth, New Hampshire, 1736.

Annapolis Royal, Nova Scotia, 1738.

Master's, Boston, Massachusetts, 1738.

Antigua, West Indies, 1738.

Norfolk, Virginia, 1741.

Prince George, Winyow, South Carolina, 1743.

Newfoundland, 1746.

Newport, Rhode Island, 1749.

Second Lodge, Boston, Massachusetts, 1750.

Third Lodge, Boston, Massachusetts, 1750.

- Hiram, No. 1, New Haven, Connecticut, 1750.
 Annapolis, Maryland, 1750.
 Halifax, Nova Scotia, 1750.
 Philadelphia, Pennsylvania, 1752.
 Rising States, Boston, 1752.
 Royal Exchange, Norfolk, Virginia, 1753.
 Union, No. 5, Stamford, Connecticut, 1753.
 New London, Connecticut, 1753.
 Wilmington, North Carolina, 1754.
 St. John's, No. 2, Middletown, Connecticut, 1754.
 Union, Charleston, South Carolina, 1755.
 Masters, Charleston, South Carolina, 1755.
 Port Royal Kilwinning Crosse, Virginia, 1755.
 Port Royal, Beaufort, South Carolina, 1756.
 St. John's, No. 2, New York, 1757.
 Providence, Rhode Island, 1757.
 Lake George, Canada, (now N. Y.), 1757.
 Blandford, Virginia, 1757.

III

MASONIC BEGINNINGS IN COLONIAL NEW YORK

WHEN AND WHERE Masonic Lodges first came into existence in Colonial New York, is one of the many unsolved questions in the history of beginnings of the Fraternity in various parts of the world. It is more than likely that there were Freemasons among the Colonists, at least from 1721 onward and before any notice of Lodge meetings appeared in print. We do know that the Province of New York was mentioned in the first official document emanating from the Grand Lodge of England, as was shown in the preceding chapter. The patent issued to Daniel Coxe creating him Provincial Grand Master for New York, New Jersey and Pennsylvania, states in so many words that there were "Free and Accepted Masons residing and about to reside" in these Provinces, and that several of them had joined in a petition to the Duke of Norfolk, Grand Master of the Grand Lodge of England, in 1730, asking him "to nominate and appoint a Provincial Grand Master of the said Provinces."

DANIEL COXE

With the appointment of Colonel Coxe as the first Provincial Grand Master to be "nominated, ordained, constituted and appointed" for any part of America,

begins the official history of duly constituted Freemasonry in the New World in general and the Provinces of New York, New Jersey and Pennsylvania in particular, however disappointing the extant information may be as regards results traceable to this deputation. And yet, while we cannot tell of Lodges set at work and Masonic meetings held, we have abundant reason, as American freemen, to keep in grateful veneration the name of our first Grand Master. It was this same Daniel Coxe who first proposed, in 1727, a Union of the British Colonies on the Continent of North America. The plan he advocated was, a half century later, revived and adapted to new conditions by Benjamin Franklin, another Freemason, and became the groundwork of the Constitution of the United States of America. Thus, though he could not have foreseen the course of events, Daniel Coxe helped to blaze the trail for the establishment of the Union which was destined to achieve independence and become one of the great Powers in the world. As his share in preparing the way for the building of our federal Constitution has been accorded little, if any, consideration by the historians of America, I may be pardoned for introducing the subject here somewhat more fully than otherwise would be justifiable.

The father of Colonel Coxe was Dr. Daniel Coxe, a native of London, who served as physician to Katherine of Portugal, wife of King Charles II, and later to Queen Anne. Some time between these royal appointments, he came to America and was Governor of West Jersey from 1687 to 1690. King James II granted him a patent making him proprietor of that vast territory then known as

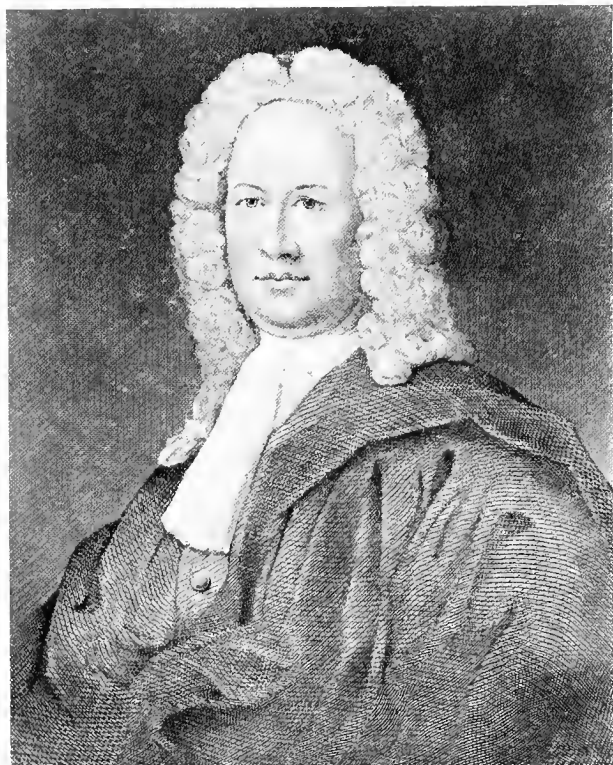
the Province of Carolana and described as "extending from 31 to 36 degrees of North Latitude inclusive, on the Continent of America and to several adjacent islands."

The younger Daniel—our Daniel—was born in America, in 1673, and appears to have been educated in England, where he passed the greater part of his life. At the age of thirty, he was made Colonel of the military forces in West Jersey, and, two years later, became a member of the Provincial Council. In 1716, he was elected Speaker of the Assembly. The next year we find him in London, after a stay of fourteen years in America. His efforts in the British capital were devoted chiefly to the writing of the remarkable book which forever establishes his claim upon the interest of students of American history. This book was published at London, in 1729,* and shortly after appeared in a French translation at Paris. Its title is a rather lengthy one:

A Description of the English Province of Carolana,
By the Spaniards call'd Florida, and
By the French La Louisiane.
As also of the Great and Famous River
Meschacebe or Mississippi
The Five vast Navigable Lakes of Fresh Water,
and the Parts Adjacent.
Together with an Account of the Commodities
of the Growth and Production of the said Province.
And a Preface containing some Considerations on
the French making Settlements there.

The Preface is replete with interesting historical notes and keen observations on the welfare of the British

* There may have been an earlier edition, as some writers say the book was published in 1716. I doubt it. The copy used by me bears the imprint of 1729.



DANIEL COXE (1673-1739)

First Provincial Grand Master of the Province of New York. Appointed for New York, New Jersey and Pennsylvania in 1730, by the Duke of York, Grand Master of the Grand Lodge of England. Daniel Coxe was the author of a remarkable plan for the political union of all American colonies under one Supreme Governor. This plan was developed, thirty years later, by Benjamin Franklin and presented by him at a Conference on Indian Affairs, in Albany, N. Y. Daniel Coxe was a justice of the Supreme Court of the Province of New Jersey during the last years of his life.

Colonists in America. Coxe refers to his "about fourteen years residence on the Continent of America" and how he had visited a number of the Colonies, particularly the more important ones. He explains that there are "500,000 British subjects inhabiting the several Colonies on the East Side of the Continent of North America, along the Sea Shore, from the Gulf of St. Lawrence to that of Florida, all contiguous to each other", and proposes a Union of these Colonies under a plan of government, which in its essential features suggested the later organization of the United States. The "Expedient" is outlined by him, as follows:

All Colonies appertaining to the Crown of Great Britain on the Northern Continent of America be *United* under a Legal, Regular, and *firm* Establishment, over which, it's proposed, a Lieutenant, or Supreme Governour may be *constituted* and *appointed* to *preside* on the Spot, to whom the Governours of each Colony shall be subordinates.

It is further "humbly proposed" that

Two Deputies shall be annually elected by the Council and the Assembly of each Province [Senators], who are to be in the nature of a Great Council, or General Convention of the Estates of the Colonies; and by the Order, Consent or Approbation of the Lieutenant or Governour General, shall meet together, consult and advise for the Good of the *whole*, settle and appoint particular quota's or proportions of money, men, provisions, &c., that each respective government is to raise, for their *mutual defense and safety*, as well as, if necessary, for Offence and Invasion of their enemies; in all which cases the Governour General or Lieutenant is to have a *Negative*, but *not to enact* anything without their *concurrence*, or that of the Majority of them.

The Quota or Proportion, as above allotted and charg'd on each Colony, may, nevertheless, be levy'd and raised by its own Assembly, in such manner, as they shall judge most easy and convenient, and the circumstances of their affairs will permit.

Other Jurisdictions, Powers and Authorities, respecting the Honor of His Majesty, the Interest of the Plantations, and the Liberty and Property of the Proprietors, Traders, Planters and Inhabitants in them, may be vested in and cognizable in the above said Governour General or Lieutenant, and *Grand Convention of the Estates*, according to the Laws of England. . . .

A *Coalition or Union* of this nature, temper'd with and grounded on *Prudence, Moderation and Justice*, and a generous Encouragement given to the Labour, Industry and good Management of *all sorts and conditions of Persons* inhabiting, or anyways concerned or interested in the several Colonies above mentioned, will in all probability lay a *sure and lasting Foundation* of Dominion, Strength and Trade, sufficient not only to secure and promote the Prosperity of the Plantations, but to revive and greatly increase the late Flourishing Estate and Condition of Great Britain.

Coxe refers to his proposal as "being *general* and submitted with humility." Considering the time at which it was written, the measure of freedom and self-determination accorded to the Colonies marks a considerable step forward toward final independence.

Daniel Coxe returned to America shortly after the publication of his book, as is clear from a letter written by him from Trenton, New Jersey, in 1728. In 1730 he was again in London looking after the settlement of his extensive property claims. He was fifty-seven years of age when he was appointed Provincial Grand Master by the Duke of Norfolk, then Grand Master of the Grand Lodge of England. The following year he attended a meeting of the Grand Lodge and was there toasted as "Provincial Grand Master of North America." He may have departed for America before the close of 1731. It is not at all improbable that he authorized the formation of Lodges in his Masonic jurisdiction, but there is no convincing testimony to show that he did. He became

one of the Justices of the Supreme Court of the Province of New Jersey, in 1734, and continued in office until the day of his death, at Trenton, on April 25th, 1739. His body was interred in front of the chancel of St. Mary's Church (Anglican), at Burlington, New Jersey.

Benjamin Franklin published in his paper a brief notice of the death of Daniel Coxe, in which he refers to this distinguished American as a Justice of the Supreme Court, but makes no mention of him as a Mason. Franklin quite likely had never heard of Coxe's exalted official station in the craft.

THE COXE DEPUTATION

The text of the deputation issued to Daniel Coxe by the Duke of Norfolk is given below in full, as it was the first document of its kind ever granting official authority to constitute Masonic Lodges in any part of America:

To all and every our Right Worshipful, Worshipful, and loving brethren now residing or may hereafter reside in the Provinces of New York, New Jersey and Pensilvania, His Grace, Thomas, Duke of Norfolk, Earl Marshal and Hereditary Marshal of England, Earl of Arundel, Surry, Norfolk and Norwich, Baron Mowbray, Howard Segrave, Brewse of Gower, Fitz Allen, Warren, Clau Oswald, estre Maltravers Graystock, Furnival Verdon, Lovelot, Straugo of Blackmere, and Howard of Castle Rising, after the Princess of the Royal Blood, first Duke Earl and Baron of England, Chief of the illustrious family of Howards, Grand Master of the Free and Accepted Masons of England,

Sendeth Greeting:

Whereas, application has been made unto us by our Rt. Worshipful and well beloved Brother, Daniel Coxe, of New Jersey, Esq'r., and by several, other brethren, free and accepted Masons, residing and about to reside in the said Provinces of New York,

New Jersey and Pensilvania, that we should be pleased to nominate and appoint a Provincial Grand Master of the said Provinces: Now Know Ye, that we have nominated, ordained, constituted, and appointed and do by these Presents, nominate, ordain, constitute, and appoint, our Right Worshipful and well beloved Brother, the said Daniel Coxe, Provincial Grand Master of the said Provinces of New York, New Jersey, and Pensilvania, with full Power and Authority to nominate and appoint his Dep. Grand Master and Grand Wardens, for the space of two years from the feast of St. John the Baptist, now next ensuing, after which time it is our Will and Pleasure, and we do hereby ordain that the brethren who do now reside, or may hereafter reside, in all or any of the said Provinces, shall and they are hereby empowered every other year on the feast of St. John the Baptist to elect a Provincial Grand Master, who shall have the power of nominating and appointing his Dep. Grand Master and Grand Wardens.

And we do hereby empower our said Provincial Grand Master, and the Grand Master, Deputy Grand Master and Grand Wardens for the time being, for us and in our place and stead to constitute the Brethren (free and accepted Masons) now residing, or who shall hereafter reside in those parts into one or more regular Lodge or Lodges, as he shall think fit, and as often as occasion shall require,—

He, the said Daniel Coxe, and the Provincial Grand Master, Deputy Grand Master and Grand Wardens, for the time being, taking special care that all and every member of any Lodge or Lodges so to be constituted have or shall be made regular Masons, and that they do cause all and every the Regulations contained in the printed Book of Constitutions, except so far as they have been altered by the Grand Lodge at their Quarterly Meetings, to be kept and observed, and also all such other Rules and Instructions as shall from time to time be transmitted to him or them by us, or Nath'l. Blackerly, Esq'r., our Deputy Grand Master, or the Grand Master or his Deputy for the time being,—

And that he, the said Daniel Coxe, our Provincial Grand Master of the said Provinces, and the Provincial Grand Master for the time being, or his Deputy, do send to us or our Deputy Grand Master, and to the Grand Master of England or his Deputy for the time being, annually an account in writing of the number of Lodges so constituted, with the names of the several members of each particular Lodge, together with such other matters and

things as he or they shall think fit to be communicated for the benefit of the Craft.

And lastly we will and require that our said Provincial Grand Master, and the Grand Master, for the time being, or his Deputy, do annually cause the Brethren to keep the feast of St. John the Evangelist, and dine together on that day, or (in case any accident should happen to prevent their dining together on that day) on any other day near that time, as the Provincial Grand Master for the time being shall judge most fit, as is done here, and at that time more particularly, and at all Quarterly Communications he do recommend a General Charity, to be established for the relief of poor brethren of the said Province.

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

NORFOLK, G. M.

RICHARD RIGGS AND FRANCIS GOELET

Captain Richard Riggs was appointed Provincial Grand Master for New York, on November 15th, 1737, by the Earl of Darnley, Grand Master of England. A notice of his arrival in New York was published in the *New York Gazette* of May 21st, 1738. Before his coming and during his term of office there appeared in the New York City papers several items relating to Masonry and Masons. It is certain that a duly constituted Lodge was at work in 1738. Whether it was formed by Captain Riggs, or whether it was in existence before his appointment as Provincial Grand Master, is not known. Indeed, there appears to be no reliable information as to anything that was done by him, neither have I been able to find any biographical notices concerning the man himself.

Captain Riggs had returned to England in or before 1751. During this year, Lord Byron, Grand Master of England, appointed Francis Goelet to succeed him.

Nothing beyond this bare record can be told about the third Provincial Grand Master of New York.

NEWSPAPER ITEMS

Fortunately we are not left altogether in the dark regarding Masonic developments during the period covered by the Coxe, Riggs and Goelet deputations. The newspapers of the period supply a few items which suggest that Masons were at work in the Province and held meetings from time to time. No one appears to have taken the trouble to make a close search for references to Masonry contained in the various periodicals of the Province. The few meagre notices handed down do not reveal that any widespread interest was attached to the doings of the early Brethren.

On November 26th, 1737, the *New York Gazette* printed a "letter to the editor," in which the writer warned the colonists that "a Society called Freemasons" had appeared in Great Britain and had "at last extended to these parts of America." As the newspapers of Philadelphia and Boston had been running considerable news matter about Masonic affairs, for some years, and Benjamin Franklin had gotten out a reprint of the Book of Constitutions of 1723, which must have been known to the newspaper publishers in New York, the *Gazette* story of 1737 does not necessarily imply that there were Lodges in the Province engrossing the interest of the general public. The "letter to the editor" reads as follows:

Mr. Bradford: There being a new and unusual sect or Society of Persons of late appeared in our native Country, and from

thence spread into some other Kingdoms and Common Wealths, and at last has extended to these parts of *America*, their Principle, Practices and Designs not being known, nor by them published to the World, has been the reason that in Holland, France, Italy and other Places they have been suppress. All other societies that have appeared in the World have published their Principles and Practices, and when they meet set open their Meeting-house Doors, for all that will come in and see and hear them, but this Society called FREE MASONS, meet with their Doors shut, and a Guard at the outside to prevent any approach near to hear or see what they are doing. And as they do not publish their Principles or Practices, so they oblige all their Proselytes to keep them secret, as may appear by the severe Oath they are obliged to take at their first admittance. Which Oath is as follows, viz.:

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

"I further more Promise and Vow, That I will not Write them, Print them, Mark them, Carve them, or Engrave them, or cause them to be Written, Printed, Marked, Carved, or Engraved on Wood or Stone, so as the Visible Character or Impression of a Letter may appear, whereby it may be unlawfully obtained.

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

If any duly constituted Lodge existed in New York at that time (1731), all traces of it are lost. As the letter writer views with alarm the extension of the Fraternity "to these parts of America," we may assume that Masonic meetings were beginning to attract notice in Little Old New York, and that somebody felt the urge to call out

from his watch-tower, "From these snares of the Devil, O Lord, deliver us!"

On June 26th, 1738, the *Gazette* published "A Song for the Free Masons," followed by "A Parody of the Same Verses for the ladies," with quips which were probably considered quite clever in their day, but the humor of which has lost its flavor since. The only historic value they have is that they suggest pretty plainly that by this time meetings of the Fraternity were well under way.

The first public announcement of a Lodge called "by order of the Grand Master," appeared in the *Gazette* of January 22d, 1739, and read as follows:

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

CHARLES WOOD, *Secretary*.

Captain Riggs, Provincial Grand Master, had landed in New York, in May, 1738. So he was no doubt the Grand Master referred to. The announcement implies that the Lodge had been at work for some time, yet it is the first known record of a duly authorized assembly of the kind.

The next notice appeared in the form of an advertisement in the *Gazette* of September 24th, 1739:

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

CHARLES WOOD, *Secretary*.

The Provincial Grand Master who succeeded Francis Goelet was George Harison (spelled with *one r* by himself, and he ought to know best). His activities extended over a period of almost eighteen years and produced results which have survived to this day. Of him and his successor in office, Sir John Johnson, the fifth and last Provincial Grand Master appointed for the Province of New York by a Grand Master of the premier Grand Lodge of England, we shall speak in the next chapter.

IV

ESTABLISHMENT OF DULY ORGANIZED MASONRY IN THE PROVINCE OF NEW YORK

1753 TO 1781

GEORGE HARISON, ESQUIRE, was appointed Provincial Grand Master of New York, on June 9th, 1753, by Lord Carysfort, Grand Master of the Grand Lodge. Harison was evidently resolved from the start to be of real service to the Fraternity. He infused new life in the Provincial Grand Lodge and stirred the craft into action. In order to impress upon the Brethren the dignity of the undertaking, he called a meeting of the Grand Lodge for the organization of preparations for a fitting installation. An advertisement was inserted in the New York *Mercury* of November 19th, 1753, reading as follows:

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

H. GAINÉ, *Secretary*.

The installation and proclamation ceremony took place on the festival of St. John Evangelist, in December. The Grand Lodge then walked in solemn procession to Trinity Church for Divine Service. The *Mercury* of December 31st, 1753, published the following most interesting report of the proceedings of the day:

On Thursday last at a Grand Lodge of the Ancient and Worshipful Fraternity of Free and Accepted Masons, a Commission from the Honorable John Proby, Baron of Craysfort, in the Kingdom of Ireland, Grand Master of England, appointed George Harison, Esquire, to be Provincial Grand Master, was solemnly published, we hear, to the universal satisfaction of all the brethren present, after which, it being the festival of St. John the Evangelist, service at Trinity Church. The order to which they proceeded was as follows: First walked the Sword Bearer, carrying a drawn sword; then four stewards with White Maces, followed by the Treasurer and Secretary, who bore each a crimson damask cushion, on which lay a gilt Bible, and the Book of Constitution; after these came the Grand Wardens and Wardens; then came the Grand Master himself, bearing a trunchion and other badges of his office, followed by the rest of the brotherhood, according to their respective ranks—Masters, Fellow Crafts and 'Prentices, to about the number of Fifty, all clothed with their jewels, aprons, white gloves and stockings. The whole ceremony was conducted with utmost decorum, under a discharge of guns from some vessels in the harbor, and made a genteel appearance. We hear they afterwards conferred a generous donation of fifteen pounds from the public stock of the Society to be expended in clothing for the poor children belonging to our charity school; and made a handsome private contribution for the relief of indigent prisoners. In the evening, by the particular request of the brethren, a comedy, called "The Conscious Lovers," was presented in the Theatre in Nassau Street to a very crowded audience. Several pieces of vocal music, in praise of the Fraternity, were performed between the acts. An epilogue suitable to the occasion, was pronounced by Mrs. Hallam, with all grace of gesture, and propriety of execution, and met with universal and loud applause.

Query: Whether the performance of public and private acts of beneficence, such as feeding the hungry and clothing the naked, be most correspondent to the Genius of Christianity, or to the Institution of the Prince of Darkness?

The editorial postscript "query" was intended no doubt to confound the detractors of the craft and to appease public opinion.

Notices of individual Lodges now began to multiply.

The *Mercury* of December 23d, 1758, announces a celebration of "the festival of St. John," to be held by Temple Lodge, at Fountain Tavern. Nine years later the same paper speaks of a like celebration planned by "the brethren composing St. John's, Trinity, Union and King Solomon's Lodges." On January 2d, 1768, we read that the festival was celebrated at Trinity Church by several other Lodges, among them Hiram Lodge, which on that occasion "contributed alone one hundred pounds" for poor relief.

Grand Master Harison labored with untiring zeal and exceptional ability for the extension of Freemasonry in the Province of New York. Several of the Lodges which he warranted have continued to this day. If he could have remained in office until the breaking out of the War for American Independence, the Grand Lodge of the State of New York might now be tracing its origin to a warrant from the premier Grand Lodge of England and be the oldest duly constituted Grand Lodge in the Western Hemisphere.

SIR JOHN JOHNSON, LAST PROVINCIAL GRAND MASTER

Grand Master Harison's successor in office was Sir John Johnson, son of Sir William, the distinguished diplomat. The deputation was issued to him by Lord Blaney, Grand Master of England, in 1767, but Sir John was not formally installed as Grand Master until 1771. The first and only stationary Lodge warranted by him was St. George's, No. 1, at Schenectady, on September 14th, 1774, after it had been working under a dispensation from him since June 21st of that year.

The struggle for independence being rife, and Sir John being a Tory of the Tories, he appointed Dr. Peter Middleton, Deputy Grand Master, and devoted his energies to the Royalist cause. Dr. Middleton issued a warrant to St. John's Regimental, No. 1, composed of brethren belonging to the Colonial army. At the close of the war this warrant turned up at Clark's Town in possession of some brethren located there. The Deputy Grand Master also issued a warrant, in 1776, to Military Union Lodge, No. 1, composed of brethren of the Colonial army who had come from Boston.

V

EARLIEST DULY CONSTITUTED LODGES IN NEW YORK CITY

NOTHING DEFINITE is known of the earliest Lodges constituted in New York City, before 1757. The quoted newspaper report of the installation of George Harison as Provincial Grand Master, in 1753, makes no mention of the participating Lodges, but tells only that about fifty "Masons, Fellow Craft and 'Prentices" marched in public procession to old Trinity Church.

In 1758, the New York *Mercury* printed a notice, on December 23d, announcing that Temple Lodge would celebrate St. John Evangelist Day.

Nine years later, the same paper named St. John's, No. 2, Trinity, Union, King Solomon's and Hiram Lodges as having been represented at the annual celebration. The only one of these Lodges surviving to this day is St. John's, No. 2, now No. 1 on the Grand Lodge register.

ST. JOHN'S LODGE, NO. 2

The original warrant of St. John's Lodge, No. 2, was surrendered to the Atholl Provincial Grand Lodge which was formed in 1781, and is no longer in existence. It was issued by George Harison and bore the date of December 7th, 1757. As the name of the Lodge was given as St. John's, No. 2, it is fair to assume that there

was a No. 1 of an earlier date. The history of the Lodge is a most interesting one and might well form the subject of a separate chapter. As we are, however, concerned only with the general history of Masonry in the Province and State of New York, we must forego the temptation of entering upon a detailed account. Much that relates to St. John's, as, for example, its treasured Washington Bible on which the first President of the United States took his inaugural oath of office, will appear in succeeding chapters. The principal point to be fixed here is merely that No. 2 is really No. 1, the oldest surviving Lodge in the City and State of New York.

UNION LODGE

The date of the institution of Union Lodge of New York City is not known. It existed in 1767 and was warranted by George Harison, probably several years before. Robert P. Livingston, who became the first Grand Master of the State of New York, was Master of Union Lodge, in 1771, when he was twenty-five years old, for, as we shall see further on, on April 18th of this year he constituted Solomon's Lodge, No. 1, at Poughkeepsie, as acting Grand Master by authority of Provincial Grand Master Harison. Union was active for a number of years. During the Revolution it appears to have suspended labor, New York City then being occupied by the British and the Lodge almost to a man having espoused the cause of Independence. After the close of the war, the Lodge was given a new warrant by the Atholl Provincial Grand Lodge and became Union, No. 8. Of its later fortunes no information has been found.

TEMPLE, TRINITY, AND HIRAM

Temple, Trinity, and Hiram Lodges of New York City have left no record behind them. It is more than likely that by amalgamations and changes of many sorts they lost their original identity, and the course of events which wrought the transmutations is not now discernible. The Lodges formed under the auspices of the premier Grand Lodge of England, as far as New York is concerned, were all of them composed of American patriots, and this may explain the disappearance of the City Lodges, after the British took possession in 1776. They helped to disseminate sound Masonic principles and practices and contributed liberally to the relief of the distressed. That much we can gather from the scant notices we have of them. Thus, for example, the *New York Gazette* and the *Weekly Mercury*, of January 2d, 1768, suggest somewhat of the spirit animating the Lodges, in this brief notice:

On Tuesday last being St. John's Day, by desire of His Excellency, Sir Henry Moore, a Charity Sermon was preached at Trinity Church, in this city. The Rev. Dr. Auchmuty, Rector of Trinity, delivered a most excellent discourse upon the occasion, to a polite and numerous audience. Several Lodges of the Ancient and Honorable Society of Free and Accepted Masons, properly decorated, attended divine worship. The collection was very considerable, the Members of the Hiram Lodge alone having contributed one hundred pounds—a considerable relief at this inclement season to the poor of this City, many of whom have been in the greatest distress.

KING SOLOMON'S LODGE, NO. 7

Another of the Lodges named as taking part in the St. John's Day celebration, in December, 1767, is King

Solomon's. It appears to have been very active and to have enjoyed considerable popularity. My reason for mentioning it separately is because there is in existence a certificate issued in 1767, which affords a glimpse of the importance attached to Masonic regularity. It reads as follows:

"And the darkness comprehended it not."

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

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

HENRY VAN DE HAM, M.

E. J. PRYOR, S. W.

JOHN BESSONET, J. W.

JOHN KING, *Treas'r.*

JOHN LEDSAM, *Sect'y.*

(Seal)

INDEPENDENT ROYAL ARCH, NO. 8

A Lodge which is not mentioned in the published reports of St. John's Day celebrations, during the period of George Harison's Grand Mastership, but which, nevertheless, dates its constitution from December 15th, 1760, is Independent Royal Arch, No. 8 (now No. 2). Its warrant, granted by George Harison, was evidently attested in a manner sufficiently convincing to compel the Grand Lodge of the State of New York, in 1789, to accredit it officially as the second oldest Lodge in New York City.

KING DAVID'S LODGE

On February 17th, 1769, Harison issued a warrant for the constitution of King David's Lodge, in New York City. This Lodge appears to have been composed entirely of Jewish Brethren. Moses M. Hays was the first Master. About ten years later, the warrant was transferred to Newport, Rhode Island, where the Lodge continued to work under its name of King David's for a number of years and then was heard of no more. It was not among the Lodges which formed the Grand Lodge of the State of Rhode Island, on June 25th, 1791, but may have lived on for some time beyond that year.

On August 17th, 1790, King David's welcomed George Washington to Rhode Island in a Masonic address which elicited the following reply:

To the Master, Wardens, and Brethren of King David's Lodge in Newport, Rhode Island:

GENTLEMEN — I receive the welcome which you give me to Rhode Island with pleasure; and I acknowledge my obligations

for the flattering expressions of regard contained in your address with grateful sincerity. Being persuaded that a just application of the principles on which the Masonic fraternity is founded, must be productive of private virtue and public prosperity, I shall always be happy to advance the interests of the society, and to be considered by them as a deserving brother. My best wishes, gentlemen, are offered for your individual happiness.

G^o WASHINGTON.

The letter bears the same date as that of the address of welcome and reveals what high regard Washington accorded to the Masonic Fraternity.

OTHER LODGES

There may have been other Lodges in the City of New York, working under lawful warrants. If so, we know nothing about them. Only two of the city Lodges warranted by George Harison have survived to this day; they are St. John's, No. 1, and Independent Royal Arch, No. 2.

VI

EARLIEST DULY CONSTITUTED LODGES OUT- SIDE OF NEW YORK CITY, 1758 TO THE BEGINNING OF THE REVOLUTION

THE RECORDS of the Lodges constituted in the State, above the Harlem River, are far more satisfying than those of the Lodges in the City of New York. Moreover, while of the City Lodges only two have survived to this day, at least four of the up-State Lodges can trace their history back to the time before the Declaration of Independence. Of the former, we have St. John, No. 1, and Independent Royal Arch, No. 2; of the latter we have Mount Vernon, No. 3, which was Union, No. 1, in Colonial days, St. Patrick's, No. 4, Masters', No. 5, and St. George's, No. 6. Mount Vernon and Masters' are located at Albany; St. Patrick's, at Johnstown; St. George's, at Schenectady.

UNION NO. 1, NOW MOUNT VERNON LODGE NO. 3

The Oldest Lodge, outside of New York City, was organized at Albany, in 1759, under a copy of the charter of Lodge No. 74, issued by the Grand Lodge of Ireland, in 1737, to brethren of the Second Battalion 1st Royals (now Royal Scots), First Regiment of Foot Guards (Infantry). After leaving Great Britain and serving for a time in Nova Scotia, the Battalion had been sent to

Albany and was located there during the years of 1758 and 1759. The officers, according to the "Albany Hand Book," were "scholars and gentlemen" and "brought with them, and kept up, a large and valuable library of rare books," which they left to the city when the battalion was ordered away in 1759. No. 74 initiated many prominent citizens of the town into its mysteries. When the command was ordered to a new field of duty, the officers of the Lodge, following a custom of the time, left behind them a copy of their Irish warrant to enable the local brethren to continue their Masonic meetings. The copy was endorsed as follows:

We, the Master, Warden and Brethren of a Lodge of Free and Accepted Masons, No. 74, Registry of Ireland, held in the second Battalion Royal, adorned with all the honors, and assembled in due form, Do hereby declare, certify and attest, that Whereas, our body is very numerous by the addition of many new members, merchants and inhabitants of the city of Albany, they having earnestly requested and besought us to enable them to hold a Lodge during our absence from them and we knowing them to be men of undoubted reputation and men of skill and ability in Masonry, and desirous to promote the welfare of the Craft: We have, therefore by unanimous consent and agreement, given them an exact true copy of our Warrant as above, and have properly installed Mr. Richard Cartright, Mr. Henry Bostwick and Mr. Wm. Ferguson, as Assistant Master and Wardens of our body, allowing them to set and act during our absence, or until they, by our assistance, can procure a separate WARRANT for themselves from the GRAND LODGE IN IRELAND.

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

JOHN STEADMAN, *Secretary.*
 ANIAS SUTHERLAND, *Master.*
 CHARLES CALDER, *Senior Warden.*
 THOMAS PARKER, *Junior Warden.*

The Lodge continued to work under the copied warrant until February 21, 1765, when it was granted a charter as Union Lodge No. 1, by Provincial Grand Master Harison. The charter was confirmed by Sir John Johnson, Grand Master, on July 30, 1773, and under it the Lodge continued to work until the close of the War for Independence. After a period of struggle to maintain an isolated existence, it finally surrendered its Colonial warrant and received a warrant from the Grand Lodge of the State of New York, on January 6, 1807. Its present name, adopted at that time, is Mount Vernon Lodge, No. 3.

The Brethren of Mount Vernon, No. 3, are inclined to consider their Lodge the oldest in the State, because the original charter under which its founders worked was issued by the Grand Lodge of Ireland, in 1737. The Lodge, as an Albany unit, dates from April 11th, 1759. The authority under which it started under way, is of questionable validity, being a legally unauthorized warrant. The charter granted it by George Harison, on February 21st, 1765, made it a duly constituted Lodge, under the name of Union, No. 1. This latter is the true date of its constitution and was confirmed as such by the Grand Lodge of New York. However, Mount Vernon Lodge, No. 3, is justified in the claim that its continuous history can be traced back farther than that of any other surviving Lodge in the State, though it must yield precedence, in point of priority, to St. John's, No. 1, and Independent Royal Arch, No. 2, as a New York Lodge.

ST. PATRICK'S LODGE, NO. 8

On May 3d, 1766, Grand Master Harison issued a charter to St. Patrick's Lodge at Johnstown, beginning in this wise:

Know ye that we, of the great trust and confidence reposed in our worthy and well-beloved brother, the Honorable Sir William Johnson, Baronet, do hereby constitute and appoint him to be our Master; Guy Johnson, Esq., Senior Warden; Daniel Claus, Esq., Junior Warden; and John Butler, secretary of the St. Patrick's Lodge, No. 8, to be held in Johnson hall, in the county of Albany, in the Province of New York.

Sir William, as the name of his Lodge suggests, was an Irishman. He had come to America, about 1735, at the age of twenty, and soon won great distinction, especially for his remarkable influence with the Indians, whose confidence and friendship he held to the end of his life. In 1755, he was made commander of the provincial troops, and soon after became Superintendent of Indian Affairs. Johnson Hall, which is named in the Lodge warrant, was his baronial residence, at Johnstown. He died on July 11, 1774.

Guy Johnson, the Senior Warden, was Sir William's son-in-law, and held the post of Assistant Superintendent of Indian Affairs. Daniel Claus, the Junior Warden, was also a son-in-law of Sir William and, becoming distinguished for his bravery as a soldier, rose to the rank of Colonel.

The original charter and the old jewels, which are now in the possession of the Lodge, were carried away by Sir John Johnson, when, loyal to the Royalist cause, he fled to Canada, during the Revolution. On June 3, 1831, Sir

John returned to the Lodge the old Provincial Warrant, together with jewels, mostly of silver and presented to it by Sir William Johnson. The records of St. Patrick's Lodge are complete from its organization in 1766 to the present time. The Lodge is No. 4 in the present State list of lodges.

MASTERS' LODGE, NO. 2

In 1767 a warrant had been issued by the Grand Lodge of England appointing Sir John Johnson Provincial Grand Master. The installation not taking place until 1771, Grand Master Harison continued to exercise the prerogatives of the office in the interim. This condition appears to have created some confusion in the minds of the brethren.

In 1768 George Harison constituted Masters' Lodge at Albany, which is at present No. 5 in the list of Lodges under the jurisdiction of the Grand Lodge of the State. William Gamble was the first Master. The following year Dr. Samuel Stringer was elected to the East. Under a misapprehension as to Grand Master Harison's powers, Dr. Stringer addressed a petition to Sir John Johnson asking that a new warrant be issued and the Lodge designated St. John the Evangelist's Lodge, No. 2, of Albany. No reason was given for the requested change, but the letter accompanying the petition stated, "The reasons for renewing our warrant are many and urgent." Sir John replied promptly, assuring the Master and the brethren of his good will, but stating plainly that he could not be regarded as Grand Master until after his installation. The Albany

brethren made no further request for a change, and the Lodge retained its original name.

Masters' Lodge became very popular. Its relations with "Ineffable Lodge of Perfection" (Scottish Rite), organized on December 20th, 1767, appear to have been particularly intimate. Both bodies united in the building of a "house" for their joint accommodation on the site occupied by the present beautiful Masonic Temple of Albany.

The "Ineffable" managed to be on the best of terms with the lodges all around. It joined with St. Patrick's Lodge, in a public procession, in 1769, and celebrated St. John Evangelist Day in fraternal union with St. George's of Schenectady, and Union and Masters' of Albany, on December 27, 1774.

SOLOMON'S LODGE, NO. 1

The last Lodge known to have been warranted by Grand Master Harison was Solomon's, No. 1, at Poughkeepsie, on April 18, 1771. Robert R. Livingston, Master of Union Lodge, New York City, as the deputized acting Grand Master, read the warrant and installed the officers. He continued to take an active interest in the Lodge throughout his long and noble life. The most notable event in the history of this once prominent Lodge was probably the visit with which George Washington honored it, on December 27, 1782.

The brethren were almost to a man on the side of the patriots. In the minutes of May 16, 1781, appeared this significant item:

Ordered that the name of Benedict Arnold be considered as obliterated from the Minutes of this Lodge.

Solomon's continued in more or less active operation until 1827; after that year it failed to be represented in the Grand Lodge and was not heard from again.

The warrant issued by George Harison for the constituting of Solomon's, No. 1, read as follows:

(L. Sigile.) To All and every our Right Worshipful, Worshipful and loving Brethren, We, George Harison, of the City of New York in the Province of New York in America, Provincial Grand Master of the Ancient and Honorable Society of Free and Accepted Masons.

Send Greeting:

Know Ye, that of the great trust and confidence reposed in our worthy and well beloved Brother, James Livingston, Esq., and on the recommendation of Our Worthy Brother, Robert R. Livingston, Junr., Esq., We do hereby Constitute and appoint the said James Livingston, Esq., to be Master of the Solomon's Lodge, No. One, to be holden at Poughkeepsie, in Dutchess County and Province of New York in America, and we do also at his own desire appoint Dr. John Lewis and John Child to be the Senior and Junior Wardens of the said Lodge with full power and authority in due form to make Masons and also to do all and every such other acts and things appertaining to the said office as usually have been and ought to be done and executed by other Masters. He our said Master taking especial care that all and every the members of his said Lodge have been regularly made Masons, and that they do observe, perform and keep all and every the Rules, Orders and Regulations contained into (*sic*) the Book of Constitutions (such only as have been repealed are excepted), together with all such other Rules, Orders and Regulations or Instructions as shall from time to time be transmitted to you by Us or Our successors, Grand Master of this province for the time being: And we do hereby will and require You our said Master to cause four Quarterly Communications to be held Yearly, One whereof to be upon or as near the Feast day of St. John the Baptist as conveniently may be, and that you promote on that and all other occasions whatever may be for the Honor and Advantage of Masonry and the Benefit of the Grand Charity, and that you transmit unto Us and Our Successors Quarterly, an Account in Writing of the proceedings of your Lodge, when and where held, with a List of the members

thereof and Copies of such Rules, Orders and Regulations as you shall make for the good Government thereof, with whatever else you shall do by virtue of these presents, always remembering the Grand end proposed in Masonry (Universal Benevolence to all men, but to Masons particularly).

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

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

(Signed) GEORGE HARISON,
P. G. M.

(Signed) ROBERT R. LIVINGSTON, JUNR.,
Master of the Union Lodge.

ST. GEORGE'S, NO. 1

On October 4th, 1773, Masters' Lodge, No. 2, at Albany, received a petition for the formation of a Lodge at Schenectady. The record in the minutes runs as follows:

A Petition to the Right Worshipful Provincial Grand Master, Sir John Johnson, Knight. Signed by Bro. Christopher Yates, John Hugham of Schenectady, and Benjamin Hilton, Jr., praying to be formed into a regular body by the name of "St. George's Lodge" in Schenectady, and to obtain a Warrant to them, and their successors, appointing Christopher Yates, Master, John Hugham, Senior, and Benjamin Hilton, Junior Wardens, was presented to this body for their recommendation; and was signed by the Worshipful Master and Wardens, and the Lodge Seal affixed thereto.

This record represents the first known instance in New York of the observance of a principle, which is at present

generally enforced, that a recommendation by the geographically nearest Lodge must accompany the petition for a new Lodge.

The petition of the Schenectady brethren was approved by Masters' Lodge and sent to Sir John Johnson, then the Provincial Grand Master for New York, who granted the dispensation for the institution of St. George's Lodge, on June 21st, 1774. The warrant of constitution was issued under date of September 14th, 1774.

VII

MILITARY LODGES

THE PRACTICE of granting warrants to Masons in the military and naval service empowering them to form Lodges in the regiments or other units to which they were attached, originated in Ireland. The premier Grand Lodge of England followed the precedent. Scotland also gave encouragement to the plan. After the Antients got under way, they, too, granted such migratory warrants. Wherever the warrant was, there was the Lodge. The very nature of the consequent instability suggests that the records of these traveling Lodges could not be kept accurately, and that the task of following their fortunes must prove an almost hopeless one. Nevertheless, the ambulant Lodges played an important part in the spreading of Freemasonry and left behind them in many places nuclei of stationary Lodges which would in the course of time receive due recognition from whatever lawful Masonic authority might be applied to for regularization.

New York had its share of the harvest sown by military Lodges within her confines. We have had occasion to refer to the rise of Union, No. 1, at Albany, from the Masonic remnant left behind when a military Lodge warranted by the Grand Lodge of Ireland left for another field of operation, after a stay of about two years. Harrison regularized the unit. A Lodge was formed at Lake

George, in 1757, one in 1759 and another in 1762, at Crown Point, by James Gridley, Provincial Grand Master of North America. George Harison issued a warrant to Brethren of the 60th Regiment, Foot Guards, in 1764, "to hold a Lodge of Masons, No. 1, at Detroit, under whatever name the said Master and his officers should please to distinguish it." The name adopted was Zion Lodge, No. 1.

There is no need of multiplying information about Lodges which had their short day and then were heard of no more. The Lodges that took an active part in forming the organization which became the Grand Lodge of the State of New York, will be mentioned in a later chapter. We ought to say a word, however, about two military Lodges which left behind them a distinct impress of their influence.

ST. JOHN'S REGIMENTAL LODGE

Sir John Johnson, Provincial Grand Master for New York, having left for Canada, at the beginning of hostilities in the War for American Independence, his prerogatives descended upon his Deputy, Dr. Peter Middleton, who exercised them with tact and a due regard for the feelings swaying the population of the Province. He issued the first warrant granted to any unit of the Continental Army, owing allegiance to George Washington as Commander-in-Chief; it authorized the formation of St. John's Regimental Lodge, composed of New York Brethren who had joined the ranks of the revolutionists. This warrant was dated July 24th, 1775. After the close of the war, it turned up at Clark's Town, Orange County,

in the state of New York, where a Lodge continued to work under its authority, later transferring its headquarters to Warwick, in the same county. This Lodge, known later as St. John's Lodge, No. 18, succumbed finally, about 1825.

AMERICAN UNION LODGE, NO. 1

The best known and most important Lodge in the Continental Army was American Union, No. 1. Its inception was due to Joel Clark, who with five other Master Masons, four Fellowcrafts and one Entered Apprentice—all but one of them officers in the Connecticut Line—joined in a petition to Grand Master John Rowe of the St. John's Grand Lodge of Massachusetts to be allowed to form a Lodge while in camp at Roxbury. The warrant was issued by Deputy Grand Master Richard Gridley, under date of February 15th, 1776. It was brief and clear and read as follows:

JOHN ROWE, *Grand Master.*

To JOEL CLARK, ESQ.,—Greetings:

By virtue of authority invested in me, I hereby, reposing special trust and confidence in your knowledge and skill of the Ancient Craft, do appoint and constitute you, the said Joel Clark, Esquire, Master of the AMERICAN UNION LODGE now erected in Roxbury, or wherever your BODY shall remove on the Continent of America, provided it is where no Grand Master is appointed. You are to promote in your Lodge the utmost Harmony and Brotherly Love, and to keep up the Constitutions.

The Lodge was formally constituted on the day following the receipt of the warrant and started on its career with a membership of twenty. Shortly after this it was

removed to New York. As the warrant was valid only "where no Grand Master is appointed", the Lodge applied to Dr. Peter Middleton, the Deputy Grand Master, for a confirmation. This was denied, but a new warrant was issued constituting the Lodge as Military Union, No. 1. The Brethren did not relish the new designation, but accepted it, voted that the furniture belonging to them as American Union should be "considered as only lent to Military Union Lodge," and continued to work and be known under the more favored original name.

Then followed the battles of Long Island and Harlem, in which three of the Brethren were killed, and Joel Clark and several others were taken prisoners by the British, "by which misfortune the Lodge was deprived of its Master and some worthy members, and many other brethren were called to act in several departments, whereby the Lodge stood closed without day."

On March 19th, 1777, a remnant, having possession of the warrants, opened a Lodge at Redding, Connecticut. Joel Clark having died in prison, Samuel Holden Parsons was elected Master, and regular communications were resumed. March 25th, 1779, was celebrated as a gala occasion, General Israel Putnam and other military officers, all of them Masons, having been invited to be present. The first toast was given in honor of General Washington and was followed by one to the memory of Brothers Warren, Montgomery and Wooster, who had sealed their devotion to the cause of American Independence by the sacrifice of their lives.

Less than two months later, American Union Lodge appeared again in New York, at Nelson's Point on the

Hudson. General Samuel Holden Parsons, who had been the Master and was now the Senior Warden, had succeeded General Putnam in the command of the Connecticut Line, with headquarters at the Robinson House, opposite West Point. In this historic building were held many memorable meetings, chief among them a celebration of the Festival of St. John Baptist, in the summer of 1779, which was attended by George Washington and his family and many distinguished military leaders.

Among the patriots initiated in American Union Lodge, during its stay on the banks of the Hudson, were Colonel Rufus Putnam, then in charge of construction of the fortifications of West Point, and Colonel John Brooks, who later became Governor of Massachusetts.

In December, 1779, the Lodge was at work in the winter quarters of the Army, at Morristown, New Jersey. There were at least two other military Lodges in camp, St. John's Regimental and Washington, No. 10. The latter Lodge had been warranted, in October, by Grand Master Joseph Webb of the "ancient" Grand Lodge of Massachusetts, and had been constituted on November 11th, while the regiment to which it was attached was stationed at West Point. General John Patterson was its first Master, and Colonel Benjamin Tupper and Major William Hull (General Hull of the War of 1812), were the first Wardens. The records of Washington Lodge were lost during the war, and its activities can only be guessed at from scattered notices in the minutes of other Lodges. The great Lafayette, who is known to have been made a Mason in America, appears to have been initiated in this Lodge named after his revered friend.

American Union Lodge, ever on the alert for the advancement of Freemasonry among the patriots, conceived the plan of uniting all American Masons under one general Grand Master. The celebration of St. John Evangelist Day, 1779, was chosen to advance the project. A public procession was organized, headed by a band of music. The festal Lodge was attended by more than a hundred Masons, "Bro. Washington" heading the list of distinguished visitors. An address was read representing a petition to the several Provincial Grand Masters in the United States, which closed with these words:

Considering the present situation of our lodges and Masonry in general, the necessity for the honor of the craft, and the importance of enjoying the benefits of so valuable an institution, that some exertions are made for checking the present irregularities, restoring peace and harmony to the lodges and for the re-establishment of the Order on the ancient respectable foundation, which we conceive can never be done more effectively than by the appointment of a Grand Master in and over the United States of America.

We, therefore, most earnestly request that the present Provincial Grand Masters in the respective said United States would take some measures for the appointment of a Grand Master in and over the said Thirteen United States of America.

The gathering greeted the proposition with enthusiasm and voted "that the petition be circulated through the different lines of the army, and that a committee be appointed from the different lodges in the army, from each line and from the staff, to convene on the first Monday of February to take the foregoing petition into consideration." The proposed convention was held on the appointed day. There were ten delegates representing American Union, St. John's Regimental, Washington, No.

10, and the Masons of seven States. General Mordecai Gist, who later became Grand Master of Masons in South Carolina, was chosen to preside. An address was formulated asking the Provincial Grand Masters in America to help promote the establishment of a supreme Grand Lodge for the United States under one Grand Master General "to preside over and govern all other lodges of whatsoever degree or denomination, licensed or to be licensed upon the continent." Much discussion and correspondence followed the issuance of the address, but the dream was never realized. Georgia, the Carolinas, Maryland, and other States revived the idea from time to time, but it failed to commend itself to the craft, which looked upon a centralization of power with suspicion.

In July, 1780, we find American Union Lodge again at work on the banks of the Hudson. In 1782, it united with Washington Lodge, No. 10, in the celebration of St. John Baptist Day, at West Point. After this, meetings were held for a time at Verplanck's Point. The last communication of which any record is preserved was held at West Point, on April 23rd, 1783. The disbanding of the Army is no doubt the explanation.

On October 22nd, 1791, there was read in the Grand Lodge of New York a letter, dated Marietta, Ohio, 1791, conveying the information that "to illumine their path in the Wilderness of the West" a number of Brethren had "incorporated themselves into a Lodge, under a Warrant, by the name of the *American Union Lodge, No. 1*. It was signed by Benjamin Tupper and Rufus Putnam as Wardens.

VIII

CLOSE OF THE FIRST PROVINCIAL GRAND LODGE

THE FIRST PROVINCIAL GRAND LODGE of New York, derived from the premier Grand Lodge of England, did not survive the shock of the Revolution, chiefly because its last Grand Master saw fit to identify his fortunes with Great Britain in a manner which could not but make his very name odious to American patriots. Moreover, the headstrong Royalist, on leaving for Canada, had taken with him the deputation giving him authority to direct Masonic affairs in New York. If he had turned the warrant over to his Deputy, the likelihood is that this tactful leader could have held the Lodges together, and the history of the Grand Lodge of New York might now trace its beginning to the formation of the Provincial Grand Lodge by George Harison, if not to an earlier date. Sir John Johnson by his inexcusable proceedings gave an opening to the Antients who, as we shall presently see, took quick advantage of the situation and established themselves firmly in the State.

Nevertheless, we owe a great debt of gratitude to the official agents of the premier Grand Lodge of England. They succeeded in disseminating the pure principles of Freemasonry among the colonists and inspired them with the lofty ideals of our noble institution. In the

Lodges founded upon a firm belief in the Fatherhood of God and the brotherhood of all men, our forebears learned the fundamental lessons of liberty under the law and equality before the law. There they were taught to keep their passions in due bounds, promote one another's welfare, respect the religious convictions of men, and work together as brothers for the common good. The Lodges raised the leaders in the struggle for the freedom and independence of the United States and developed the ideas which form the foundations of the Constitution of our country.

Although Freemasonry in New York issued from the premier Grand Lodge of England, all the Lodges formed under these auspices were essentially training schools of American patriots, while the Lodges constituted by the Antients, which formed the organization from which our present Grand Lodge, officially, derives its existence, were composed almost wholly of British soldiers and officials bent on preventing the success of the Revolution. In New England it was not so, nor in most of the other States. The fact that the city of New York was occupied by the British accounts no doubt for the difference.

After General Howe had taken New York, in 1776, the city became invested with British troops. A large portion of the officers and members of old St. John's Lodge, loyal to the American cause, followed Washington on his northward retreat, taking the Lodge warrant with them. The Royalist and other members who stayed behind, continued to meet and were later on given a warrant as St. John's, No. 4, by the Provincial Grand Lodge of the Antients. Of the doings of Independent Royal, the only other sur-

living old Lodge, no record has been preserved, if there were any doings during the period of the city's occupation. It is more than likely that not one of the original Lodges constituted under the auspices of the premier Grand Lodge of England remained in the invested city.

Up-state the conditions were more favorable to the sons of liberty. Union (now Mt. Vernon, No. 3) and Masters Lodges at Albany, Solomon's at Poughkeepsie, and St. George's at Schenectady, met more or less regularly during the whole period of the Revolution. All of them were aflame with zeal for the cause of American freedom and among their members were to be found many officers of the Continental Army. One half the number of the 150 members of St. George's, the only stationary Lodge constituted by Sir John Johnson, were in the military service of the United States, and the communications went on uninterruptedly. St. John's Military Lodge we found in winter quarters at Morristown with Washington. Thus all that remained of the original Lodges were identified with the cause of the United States.

Whatever of stability, strength and inspiring force Freemasonry possessed in the State of New York when British rule came to an end, was derived from the first Provincial Grand Lodge which passed out of existence when an Atholl warrant was transmitted to our shores authorizing the establishment of a new regimen.

IX

THE ATHOLL PROVINCIAL GRAND LODGE 1781 TO 1784

IN THE BRITISH REGIMENTS ordered to America to suppress the rising rebellion of the colonies, there were a large number of military Lodges which managed to leave a marked influence on Masonic development, particularly in the city of New York. The majority of these Lodges had been warranted by the Grand Lodge of the Antients, then better known as the Atholl Grand Lodge of England, the Duke of Atholl being its Grand Master at that time. The few Lodges holding warrants from Ireland or Scotland worked in close harmony with the Antients, the ritual and customs of the three Grand Lodges being very much alike, while differing in some points from the system of the premier Grand Lodge of England. Eventually the Antients gained the upper hand. Their principal merit was that they kept close to the humanity of the great middle class, preserved the original democracy of the craft and saved Masonry from becoming an aristocratic institution, or a fraternity of snobs. That is the glory of the Antients, which nobody can deny them. They were a thorn in the flesh of the premier Grand Lodge, a thorn it needed to keep it from exalting itself above measure.

The question of "regularity" did not trouble the Colonial Brethren in America, if it did form a subject for acri-

monious discussions in English Masonic circles. They saw no reason for avoiding Masonic intercourse with Antient Brethren who were acknowledged as regular by the Grand Lodges of Ireland and Scotland. In the Province of New York, the last impediment to a free mingling of Brethren, made under the older dispensation, with the members of the steadily increasing number of Antient Lodges, was removed when Sir John Johnson hied away to Canada and took his Provincial warrant with him. The up-State Brethren missed their opportunity for erecting a Grand Lodge at Albany or Poughkeepsie, and left the field open for New York City to make the move.

THE INCHOATE GRAND LODGE OF NEW YORK

The Lodges connected with the military units quartered in New York City were dominated by the Antients, and these now had the field practically to themselves. The leading Lodge was No. 169 of "Antient York Masons." It held a warrant as a British Field Lodge, under which it had been constituted, while located in Boston, on July 13th, 1771. The warrant emanated from the Antient Grand Lodge of England. On the evacuation of Boston, in 1776, No. 169 followed the British military forces to New York. Here it saw the opportunity of uniting the several military Lodges now located in the city into a Provincial Grand Lodge. Accordingly it called a convention of the Lodges, which opened, on January 23rd, 1781, under the warrant of No. 169. There were present twenty-nine representatives of seven Lodges. Past Master James McCuen, of No. 169, presided. After

the object of the gathering had been explained, the convention organized as a Grand Lodge "in ample form". James McCuen was elected temporary Grand Master. A permanent formation was agreed upon, and officers were elected, as follows: the Rev. William Walter, M. A., of No. 169, Grand Master; John Studholme Brownrigg, of No. 441, Senior Grand Warden; the Rev. John Beardsley, of No. 210, Junior Grand Warden. Information of the proceedings was transmitted to the Antient Grand Lodge at London, with a request for authority to make the organization legal and permanent.

On October 10th, 1781, Lodge 215 was given a dispensation from abroad to be instituted and held in the Second Regiment of Anspach-Bayreuth, which was then stationed in New York City. Five months later, the Lodge was constituted by the officers of the inchoate Provincial Grand Lodge, who were empowered to represent the mother Grand Lodge on this occasion, "for three hours only." A record of the transaction was later embodied in the proceedings of the Grand Lodge at London. A certified copy of this extract was delivered to John W. Vrooman, Grand Master of Masons in New York, at the time of his visit to London, in 1889, by the Grand Secretary of the United Grand Lodge of England, and it is now reposing in the archives of our own Grand Lodge. The record closes with this information:

All matters relative to this Constitution being completed, the Grand Officers aforesaid, in the name of the Most Noble Prince, John, Duke of Atholl, G. M., proclaimed the New Lodge duly constituted, No. 215, registered in Grand Lodge Book, Volume 8, Letter H, to be held in the Second Regiment of Anspach-Berauth (*sic!*).

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

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

These formalities having been complied with, there were now at least six Lodges of unquestioned "Ancient York" origin in New York City, and nothing stood in the way of a legal organization of the new Provincial Grand Lodge of New York. A warrant authorizing this consummation was forwarded from England in the fall of 1782. The document bore the date of September 5th, 1781. Its earlier transmission had been retarded no doubt by war conditions.

THE ATHOLL PROVINCIAL GRAND LODGE WARRANT

TO ALL WHOM IT MAY CONCERN

We the Grand Lodge, of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, (according to the old Constitutions granted by his Royal Highness Prince Edwin, at York, Anno Domini, Nine Hundred Twenty and Six, and in the year of Masonry, Four Thousand Nine Hundred Twenty and Six) in ample form assembled, viz: The Right Worshipful and Most Noble Prince John the Third, Duke, Marquis and Earl of Atholl, Marquis and Earl of Tullibardine, Earl of Strathtay and Strathardle, Viscount of Balquider, Glenalmond and Glenlyon, Lord Murray Belveney and Gask, Heretable Captain and Constable of the Castle and Constabulary of Kincleaven, Hereditary Keeper of Palace of Falkland, one of Sixteen Peers of Scotland, and in that part of Great Britain called England and Masonical Jurisdiction thereunto belonging, Grand Master of Masons; the Right Worshipful William Dickey, Esquire, Deputy Grand Master; the Right Worshipful James Jones, Esquire, Senior Grand Warden; the Right Worshipful James Read, Esquire, Junior Grand Warden; with the approbation and consent of the Warranted

Lodges held within the Cities and Suburbs of London and Westminster,

do, by these Presents, authorize and empower our Trusty and Well-beloved Brethren, Free and Accepted Masons, who at the time of this present writing, are or hereafter shall become Inhabitants of the Province of New York, in North America, to congregate, form and hold a Provincial Grand Lodge in the City of New York and Province of New York, aforesaid, independent of any former Dispensation, Warrant or Constitution, ordered, given or granted by US, or any of our Predecessors, Grand Masters of England, to any Mason or Masons residing within the Masonical Jurisdiction, aforesaid; such Provincial Grand Lodge, when duly constituted, to be held Annually, Half-Yearly, Quarterly, Monthly, or at any Seasonable Time or Times as occasion shall require.

And we do hereby nominate, constitute and appoint Our Right Trusty and Well-beloved Brother the Reverend William Walter, Master of Arts, to be our Provincial Grand Master; our Right Trusty and Well-beloved Brother John Stedholme Brownrigg, Esquire, to be our Provincial Senior Grand Warden; and our Right Trusty and Well-beloved Brother the Reverend John Beardsley, Master of Arts, to be our Provincial Junior Grand Warden, with the Masonical Jurisdiction aforesaid who together with the aforesaid Provincial Grand Master and his Deputy, when appointed and installed, and Provincial Grand Wardens, shall be addressed by the Stile and Title of the Right Worshipful Provincial Grand Master, Grand Wardens, etc.

And we do hereby further authorize and empower our said Right Worshipful Provincial Grand Master, William Walter, his Deputy, and Grand Wardens, John Stedholme Brownrigg, Esq., and John Beardsley, with the Approbation and Advice of their Grand Lodge, to grant Dispensation, Warrants and Constitutions, for the congregating and making Free and Accepted Masons, forming and holding Lodges within the Jurisdiction aforesaid, according to the most Ancient and Honorable Custom of the Royal Craft, in all Ages and Nations throughout the known World.

And we do, by these Presents, further authorize and empower our said Trusty and Right Worshipful Brethren, the Provincial Grand Master, Grand Wardens and their legal Successors, when in regular Grand Lodge formed, to hear, adjust, and impartially determine all and singular Matters of Complaint, Dispute, Debate or Controversy, relative to the Craft within the Jurisdiction afore-

said; strictly requiring all and every of the Good Rules, Orders, Issues and Decrees, which shall from Time to Time be ordered, issued or decreed by the said Right Worshipful Provincial Grand Lodge;—herein reserving to ourselves our ancient Prerogative of Hearing Appeals, and Administration of such Things as shall (bona fide) appear absolutely necessary for the Honor and Benefit of the Craft in General.

And Lastly, we do hereby authorize and impower our said Trusty and Right Worshipful Grand Master and Grand Wardens, together with their lawful Associates, being the installed Masters, Wardens, and Past Masters of the Regular Lodges within the Jurisdiction aforesaid, in Grand Lodge assembled, to nominate, chuse and install, their Successors to whom they shall deliver this Warrant, and invest them with their particular Jewels and Masonical Powers and Dignities as Provincial Grand Officers, etc., etc., etc. And such Successors shall in like Manner nominate, chuse and install, etc., their Successors, etc., etc., such Installation to be upon or near every Saint John's Day of the Twenty-fourth of June, during the Continuance of the Provincial Grand Lodge for ever. Providing the said Right Worshipful William Walter, John Stedholme Brownrigg, Esq., John Beardsley, and all Successors, Grand Officers of the said Provincial Grand Lodge, do continually pay due Respect to the Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, by whom this Warrant is granted, otherwise this Warrant and Constitution to be of no Force nor Virtue.

Given under our Hands and Seal of the Grand Lodge in London, the Fifth day of September, in the Year of our Lord, One Thousand Seven Hundred Eighty and One, in the year of Masonry, Five Thousand Seven Hundred Eighty and One, and in the Seventh Year of the Grand Mastership of His Grace the Duke Atholl, etc., etc., etc.

(Seal)

CHAR'S BEARBLOCK,
Grand Secretary.

ORGANIZATION OF THE PROVINCIAL GRAND LODGE OF NEW YORK

The first meeting, under the authority of the Atholl warrant, was held in Roubalet's Assembly Hall, New

York City, on December 5th, 1782. There were present the Rev. William Walter, Grand Master, and the other officers mentioned in the warrant, together with the representatives of nine Lodges, one of them under dispensation.

The Grand Master appointed James McCuen, Past Master of Lodge No. 169, his Provincial Deputy Grand Master. The following officers were chosen by election and duly installed:

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

Deputy Grand Secretary: James Clarke, secretary of No. 169.

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

Grand Deacons: John L. Chevallier Roome, of No. 169; George Clark, of No. 210; Collom Homfries, of No. 212; Charles Morris, of No. 213.

Grand Stewards: Archibald McNeil, of No. 169; Oliver Burdet, of No. 210; Huggeford, of No. 212; Alexander Melvil, of No. 213.

The Grand Master was a member of No. 169; the Senior Warden, of No. 441, under the registry of Ireland, in the 38th Regiment; the Junior Grand Warden, of No. 210.

After paying due homage to the Grand Officers, the Lodges which were represented surrendered their warrants and received them again as coming from the Provincial Grand Lodge of New York.

The second meeting was held on St. John Evangelist Day, December 27th, 1782. All the officers and brethren then repaired in procession to St. Paul's Chapel for divine service with a sermon by the distinguished Rev. Dr. Seabury, one of the Brotherhood.

MODERNS HEALED BY ANTIENTS

The Grand Lodge of New York, as we have noted, was organized under a warrant from the Antients. The regular Lodges warranted by the premier Grand Lodge of England, contemptuously called "Moderns," were excluded from membership. In order to provide for their acceptance, the Grand Lodge, on January 3d, 1783, adopted a resolution which read as follows:

A Modern Master Mason, known to be such, may be healed and admitted into the mysteries of the Ancient Craft, in the manner determined upon this evening, and that the same be recommended to the several Lodges under this jurisdiction, of which the several Masters and Wardens present, are desired perfectly to understand, and communicate the same to their respective Lodges.

The first petition to be made antient came from St. John's, No. 4. It was received and granted in February, and the Master and Wardens were admitted, agreeably to the form determined upon. These officers then repaired to their Lodge and "healed and admitted" the brethren. At an Emergent Communication of the Grand Lodge, held on February 13th, report was rendered and a warrant issued to St. John's. This Lodge had been an irregular offshoot of St. John's, No. 2. As already related, the charter of No. 2 had been carried away in 1776, by members loyal to the cause of the United States, and the military brethren and others on the British side, who had been members of the Lodge, had continued to meet without a warrant.

GRAND LODGE OF CONNECTICUT

The news of the establishment of the Grand Lodge of New York suggested to the Lodges in Connecticut the desirability of forming a similar union. The Rev. Bro. William Walter was requested to authorize the proceeding. His answer is not preserved, but the New York archives contain the copy of a letter written by Grand Secretary William Cox, who later succeeded Walter as Grand Master, which was addressed to General George H. Parsons, Pierpoint Edwards and Jonathan Bulkely, and informed the Connecticut Brethren that New York agreed to their request. The details of procedure were probably suggested in another communication.

"In pursuance of a recommendation from thirteen Lodges the State of Connecticut, a convention was holden at New Haven, on the 18th of March, 1783." This was followed by a meeting "at the house of Robert Brown on last Tuesday of April 1783." Finally, on January 14th, 1784, the Lodges of Connecticut, represented by their committees, met at the Lodge Room in New Haven to elect a Grand Master and other Grand Officers. Bro. Comfort Sage was chosen chairman and Bro. William Adams Secretary. The following officers were elected by unanimous vote: Pierpoint Edwards, Grand Master; Comfort Sage, Senior Grand Warden; Hozekish Thomson, Junior Grand Warden; Philip Nichols, Grand Treasurer; Salm Pell, Grand Secretary. Official notice of the establishment of the new Grand Lodge was sent to New York and received hearty commendation.

THE LODGES WHICH FORMED THE GRAND LODGE

The nine Lodges which united in the formation of the Provincial Grand Lodge were these:

- No. 52, in the 37th Regiment of Foot.
- Moriah, No. 132, in the 22nd Regiment of Foot.
- No. 169, later known as St. Andrew's Lodge.
- Solomon's Lodge, No. 212.
- No. 210, later becoming Temple Lodge, No. 4.
- No. 213, in the 4th Battalion, Royal Artillery.
- No. 215, in the 2nd Regiment Brandenburg-Anspach.
- No. 441, in the 38th Regiment of Foot.
- Sion Lodge, U. D., in the 57th Regiment of Foot.

Moriah, No. 132, was warranted by the Grand Lodge of Scotland; No. 441, by the Grand Lodge of Ireland; the other six duly constituted Lodges were formed under the auspices of the Antients. The six Lodges connected with British military units left this country with their warrants before the Provincial Grand Lodge resolved itself into the Grand Lodge of the State of New York. The three which remained were Nos. 169, 210 and 212.

No. 169 became St. Andrew's, No. 3, in 1789, continuing as such for thirty-eight years. Its warrant was surrendered to the Grand Lodge of the State of New York, in 1827.

No. 212 was warranted by the Atholl Grand Lodge, in 1780. The date of its constitution was March 1st, 1782. After a stormy career it ended its days as St. Patrick's Lodge, No. 212, some time in 1789.

No. 210 was also an Atholl Lodge. The date of its warrant was February 20th, 1779. It is the only Lodge of the nine which has continued to this day. Dr. Robert

W. Reid, Past Master of Washington Lodge, has written a well authenticated, though brief, account of its early history. It appears that the membership consisted principally of British officials and Tory sympathizers stationed or resident in New York City. Troubles began when, in 1783, a portion of the membership sought to remove the warrant to Nova Scotia. The Grand Lodge interfered, and the warrant remained in New York. Dissensions of many kinds followed. In June, 1789, the name became Temple Lodge, No. 4. The Lodge was dissolved five months later. A number of the members immediately asked for a new warrant and got it. The new name was Jerusalem, No. 4. New difficulties arose. In 1794, the warrant was taken away. A few months later two groups of members petitioned the Grand Lodge for a restoration of the warrant. The property of the defunct Jerusalem Lodge was equally divided between the two groups, one becoming Trinity Lodge, No. 10; the other, Phoenix, No. 11. The warrant of the former was dated March 23d, and that of the latter, March 30th, 1795. Trinity is at present No. 12 on the Grand Lodge register. Phoenix is no longer in existence, but an offshoot, warranted in 1800, is very much alive; it is Washington Lodge, No. 21.

CLOSE OF THE ATHOLL ORGANIZATION

Political events began to reveal that the independence of the United States was assured. New York was, at this time, the only place of importance still remaining in the hands of the British. The shifting of army officers and troops showed its effects in the Grand Lodge,

which, as already suggested, was largely controlled by sympathizers with the Royalist organization.

In May, 1783, James McCuen resigned the Deputy Grand Mastership; Archibald Cunningham, of No. 169, became his successor. Joshua Watson, the Grand Treasurer, having been ordered to Halifax, Junior Warden Kerr, of No. 169, was chosen in his place. On June 5th the Rev. John Beardsley resigned, intending to leave the city, and William Cock, Master of No. 210, was elected Junior Grand Warden. The new officers were installed on St. John Baptist Day.

On August 5th a Committee of Charity was established, to whom all petitions of indigent brethren were referred, and who were invested with power "to grant relief, such as the circumstances may appear to require and the funds of the Grand Lodge shall permit." This was the beginning of the Grand Stewards' Lodge.

November 25th, 1783, had been fixed upon by the victorious American Army as the day when the British troops were to evacuate New York City. In anticipation of this memorable event, a "Grand Lodge of Emergency" was held, on September 19th, to discuss the propriety of "leaving the Grand Warrant in New York City." It was finally resolved that the Warrant should "remain in the care of such brethren as may hereafter be appointed to succeed the present Grand Officers, the most of whom are under the necessity of leaving New York upon the removal of His Majesty's troops."

The Rev. Dr. Walter, who was chaplain of De Lancey's 3d Battalion, was compelled to leave for Nova Scotia. He presented his resignation from the Grand Mastership

on September 19th, 1783, and took affectionate leave of the Lodge and Brethren. On his nomination, Junior Grand Warden Cock was elected and installed as Grand Master. It was decided that meetings should be held one in two months, instead of every month. Shortly after, the Grand Lodge communications were made quarterly.

The "Committee of Charity of Stewards' Lodge" was appointed to meet on the third Wednesday of each month. This organization acquired much influence and power, in the course of time, and as a sort of inner circle assumed direction of the affairs of the Grand Lodge, until, becoming unpopular, it was abolished in 1854.

At the meeting of February 4th, 1784, at which the first Grand Stewards' Lodge was appointed, Grand Master Cock resigned his office and nominated as his successor the Hon. Robert R. Livingston, Chancellor of the State of New York. The election of this distinguished American patriot closed the brief existence of the Provincial Grand Lodge and opened the history of the Grand Lodge of the State of New York.

X

ESTABLISHMENT OF THE SOVEREIGN GRAND LODGE OF THE STATE OF NEW YORK

WHEN ROBERT R. LIVINGSTON assumed the Grand Mastership, in 1784, the British Army Lodges had disappeared. The only Lodges united in the Grand Lodge of the State of New York at the time of his election were Nos. 169, 210, 212, St. John's No. 4, Hiram No. 5 and Union No. 8, all of them located in New York City.

St. John's No. 4, composed of a remnant of St. John's, No. 2, had been granted a legal separate existence, as already noted. It continued as such for a time, until the regular parent body joined the Grand Lodge, when a union was effected between the two.

Hiram, No. 5, was originally part of an Army Lodge which either left its warrant behind, or else furnished a copy of its warrant to the brethren remaining in New York, after Evacuation Day. It may be that Hiram was the same Lodge which was originally constituted by George Harison.

Union, No. 8, had been "healed" and admitted to Grand Lodge membership in 1783. This and, possibly, Hiram were the only Lodges, so far, which could trace their authority to a warrant from the premier Grand Lodge of England. Nos. 169, 210, and 212 were Antient, as was the charter which created the Grand Lodge of New York.

The only other Lodges in New York City, not yet affiliated with the Grand Lodge, were St. John's, No. 2, and Royal Arch, No. 8. Temple and Trinity Lodges, if in existence, were dormant.

The Lodges in the state, outside of New York City, were all of them "Modern." At Albany were Union and Masters; at Johnstown was St. Patrick's; at Poughkeepsie, Solomon's; at Schenectady, St. George's; at Clark's Town, St. John's. A warrant had been issued to a Lodge on Long Island, but it was never heard of as being active.

The first problem confronting the Grand Master was how to gather into the Grand Lodge the Lodges established under authority of the premier Grand Lodge of England. Fortunately, the contentions which divided Moderns and Antients, in Great Britain, had never troubled the American brethren very pronouncedly. Unsettled conditions prevailing everywhere, the question of authority between Grand Lodges aroused little, if any, partisan strife. Organization was the need of the hour.

As a matter of fact, the old authority, vested by the premier Grand Lodge of England in Sir John Johnson, was still in existence. However, this ardent Royalist was a fugitive from his native country and had taken with him his own warrant and also that of St. Patrick's Lodge of Johnstown. His Deputy, Dr. Middleton, had died, and no one had been appointed to take his place. The Atholl charter, therefore, was the only valid official document at hand, authorizing the Masons in the State of New York to meet in Grand Lodge. That simplified the process of assimilation and union.

The fact that Chancellor Livingston himself had been

Master of a Lodge originally identified with the premier Grand Lodge, made it easier to overcome any existing scruples. After he had been duly installed, inducted in the chair and proclaimed Grand Master, St. John's, No. 2, and Royal Arch, No. 8, surrendered their warrants and joined the State Grand Lodge. At the Grand Lodge of Emergency, held on June 2d, 1784, other "Moderns" appeared. There were present also representatives of Union and Masters', at Albany; of Solomon's, at Poughkeepsie, and of St. John's, at Clarke's Town, who "acknowledged the jurisdiction of the Grand Lodge and were accorded seats." The most obstreperous dissenter, the venerable Peter W. Yates, for thirty-seven years Master of Union Lodge, at Albany, was elected Senior Grand Warden, soon after.

These were the Grand Lodge officers in 1784:

Robert R. Livingston, Grand Master;
James Seidler, Junior Grand Warden;
Samuel Kerr, Deputy Grand Master;
Daniel McCormick, Grand Treasurer;
Peter W. Yates, Senior Grand Warden;
John Lawrence and James Giles, Joint Secretaries.

The new Senior Grand Warden was not present at the election, but we learn from the minutes that "a letter from the Right Worshipful Peter W. Yates, Esquire, was read, representing that the patent of St. Patrick's Lodge, Tyrone County, was taken off to Canada or destroyed, and recommends Brothers Zephaniah Batcheller as Master, Robert Adams, Senior, and Christopher P. Yates, Junior Warden, for a new one. In consequence of the above recommendation it was resolved that a new warrant be granted, free

of all expense." This added to the roll the home Lodge of Sir John Johnson, organized under warrant from the Grand Lodge of England. Only one "Modern" Lodge now remained unaffiliated, and that was St. George's, of Schenectady. The sole supreme authority of the Grand Lodge in the State of New York was established.

The next thing undertaken was the gathering of unattached brethren into Lodges. The first fruit was the institution of a Lodge at Northeast, Dutchess County, which was given a warrant and named Temple Lodge. Then followed Washington Lodge, at Fort Edward. No fewer than eighty-three Lodges were added to the roll under the Grand Mastership of Chancellor Livingston. Eight of these were in New York City, and one, Fortitude, in Brooklyn. Many of these Lodges have survived to the present day. Union, the home Lodge of the Grand Master, disappeared along with a few other Lodges. Tradition has it that the Chancellor along with Baron Steuben affiliated with Trinity Lodge (now No. 12), which was an offshoot of the old regimental No. 215, A. Y. M., in the 2nd Brandenburg-Anspach.

The Grand Lodge, while doing its best to increase its numerical strength, showed a nice sense of justice by denying, in 1785, a petition for a Lodge at Perth Amboy, New Jersey, thereby making clear that jurisdiction was to be confined to the State of New York.

Under a resolution permitting a Lodge to be known by a name as well as by number, No. 210 became St. John's, No. 210, and No. 169 adopted the name of St. Andrew's.

The question of priority being raised, a committee was

appointed "of one member from each of the lodges in this city," to make full investigation and report. No. 210 was given permission to change its name to Temple Lodge. The order of Lodges was now established as follows, with dates of warrants:

1. St. John (No. 2), December 7, 1757.
2. Independent Royal Arch (No. 8), December 15, 1760.
3. St. Andrew's (No. 169), July 13, 1771.
4. Temple (No. 210), February 20, 1779.
5. Lodge No. 212, November 1, 1780.
6. St. John's (No. 4), February 5, 1783.
7. Hiram (No. 5), March 10, 1783.
8. Holland, September 29, 1787.

The Lodges outside of New York City, known as "country Lodges," were somewhat nettled by this arrangement of "priority." They felt further aggrieved by the fact that all Grand Lodge officers, with the exception of the Senior Grand Warden, were city members. In the course of time the incipient dissatisfaction grew to troublesome proportions, as we shall see further on.

Meanwhile, some irritation arose in the city over the order of precedence in public processions. On December 21, 1784, an order had been issued decreeing that in the procession to take place on that day, "the Lodges shall walk according to the time they respectively were adopted by the Grand Lodge."

Some time after, when a similar event was planned, the minutes of the Grand Lodge record that "resolutions were read, mentioning that they [the members of St. John's, No. 1] could not join the procession without surrendering their right of precedence." A motion was adopted assur-

ing the brethren that there had been no intention of "infringing the vested rights of any other lodges."

St. John's thereupon offered the following resolution, which was adopted:

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

This led to further complication. According to the minutes:

The resolution of St. John's No. 2, referring for consideration to this evening, was read, and debates arising, it was resolved that a committee be appointed to consider the propriety of holding Grand Lodge under its present warrant, and the proper measures to effect a change if it should be thought constitutional and expedient, and report their opinion with the reasons on which it is found to the Grand Lodge at its next quarterly communication.

A committee of influential members was appointed to handle the delicate subject. Masters and Past Masters of all Lodges in the state were invited to confer with the committee.

Before the committee could report, a meeting of the Grand Lodge adopted this ringing declaration: "No Lodge can exist in this state but under the jurisdiction of the Grand Lodge."

The committee took the cue and reported on June 6, 1787, in substance, as follows:

The Grand Lodge of this state is established according to the ancient and universal usages of Masonry, upon a constitution formed by the representatives of the regular Lodges, convened

under a legal warrant from the Grand Lodge of England, dated the fifth day of September, in the year of Masonry 5781, the Most Noble Prince John, the Third Duke of Atholl, being the then Grand Master. . . . Nothing is necessary or essential in the future proceedings of the Grand Lodge but that a committee be appointed to prepare a draft of the style of warrants to be hereafter granted by the Grand Lodge, conformable to said constitution.

The report was confirmed and its recommendation adopted. The Lodges were ordered to deliver up their old warrants and to take out new ones as soon as the question of precedence of rank could be determined, and a new form of warrant printed. The only Lodge remaining obdurate was No. 210, which wrote, under date of December 5, 1787, "entreating indulgence until they received answers to letters that had been written to the Grand Lodge of England respecting the authority of constitution, we having laid aside the Provincial Grand Warrant." The answer of the Grand Lodge was prompt and emphatic:

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

No. 210 speedily submitted. The independence and supremacy of the Grand Lodge was settled. To emphasize the fact still further, the seal was ordered changed, on September 3, 1788, to bear the legend, "Grand Lodge of the State of New York."



ROBERT R. LIVINGSTON (1746 to 1813)

Grand Master of Masons in the State of New York, 1784 to 1801. The portrait, by John Vanderlyn, shows him in court dress as Minister Plenipotentiary of the United States to the Court of France, 1801 to 1804. Business partner of John Jay, delegate of New York to Colonial Congress of 1776, member on committee of five to draft the Declaration of Independence, first chancellor of the State of New York, U. S. Secretary of Foreign Affairs, Minister to France, etc., etc. Developed steam navigation with Fulton. First steamboat on Hudson was called the Clermont, after the Livingston Manor.

XI

CHANCELLOR LIVINGSTON AND ST. JOHN'S WASHINGTON BIBLE

CHANCELLOR LIVINGSTON had been Master of old Union Lodge, which was started under auspices of the premier Grand Lodge of England and probably suspended labors during the stress of the Revolution. The warranting of a "Union Lodge, No. 8," on November 29, 1783, suggests that the remnant of the former organization was admitted to membership, as a regular Lodge, for the very purpose of identifying the Chancellor with the Provincial Grand Lodge, thereby paving the way for his elevation to the Grand Mastership.

Although only about thirty-six years old when he became Grand Master, Robert R. Livingston had won many honors in the political field, and his name was respected throughout the country. He was a member of the Continental Congress in 1776 and served with Thomas Jefferson, John Adams, Benjamin Franklin and Roger Sherman on the committee which drew up the Declaration of Independence. Chancellor of the State of New York, 1777-1801, and Secretary of Foreign Affairs, 1781-1783, his advocacy of the adoption of the Federal Constitution helped to bring New York into line.

Livingston's part in getting steam navigation under way is usually associated with the achievement of Robert

Fulton in this direction. As a matter of fact, Livingston appeared before the State legislature, as early as 1778, with a plan for "applying the steam engine in such a way as to propel a boat." He financed a number of experiments to put his plan in practical operation. He became acquainted with Fulton, while in France, about 1802, and entered into partnership with this genius. The successful issue was the construction of the Clermont, named after the Livingston manor on the Hudson. On August 7th, 1807, at last, to the astonishment of an incredulous populace, the boat steamed up the Hudson, "the devil on his way to Albany in a sawmill." The development of steam navigation dates from that memorable event.

At the inauguration of the first President of the Republic it was Robert R. Livingston who administered the oath of office to George Washington. In 1801 he was appointed United States Minister to France by President Jefferson, and he negotiated successfully for the Louisiana purchase. His services to New York and to the United States won him a high place in the affections of the people, and his death, in 1813, was mourned as a public calamity.

ST. JOHN'S WASHINGTON BIBLE

With the fact that Grand Master Livingston, by virtue of his office as Chancellor of the State, administered to George Washington the inauguration oath on April 30th, 1789, there is connected an historical incident of keenest interest to the Fraternity.

The marshal of the day was General Jacob Morton, who was Master of St. John's Lodge, No. 1, at that time,

and later became Grand Master of the State. The honor of escorting Washington was accorded to General Morgan Lewis, who also became a Grand Master in later years.

When Chancellor Livingston rose to perform the part of the program assigned to him it was found that no Bible had been provided. From the Federal Hall, on Wall Street, where the inauguration of the first President of the Republic took place, to the meeting rooms of St. John's Lodge was a distance of only a few steps. General Morton went quickly and brought the altar Bible of the Lodge, resting on a cushion of crimson velvet. Upon this Masonic Bible the first President was sworn.

There were present upon the open gallery, besides George Washington and Chancellor Livingston, Vice-President Adams, Generals Knox, St. Clair, Steuben, and other officers of the Continental Army; George Clinton, the Governor of the State; and Mr. Otis, Secretary of the Senate, who held the cushion with the open Bible upon it.

Washington laid his hand upon the page containing the forty-ninth Chapter of Genesis from verse 13 to the end, more particularly Jacob's blessing of Joseph, "The prince among his brethren." Chancellor Livingston, standing before him, raised his hand to bid the multitude of people keep silence. He then in a clear voice read the oath of office. The President responded, "I swear," then bowed reverently and kissed the page of the sacred book on which his hand had rested, and, on raising his head again and closing his eyes, said devoutly, "So help me God." There was a moment of profound silence. "It is done," the Chancellor called out, and then waving his hand he exclaimed with a joyous shout, "Long live George

Washington, President of the United States!" The tension with which the assembled multitude of people had followed the simple ceremonies of the inauguration was released. Thousands joined in the acclamation as with one voice, "Long live George Washington!"

The President thereupon proceeded to the Senate chamber to deliver his first address as Chief Magistrate of the free and independent Union of States.

The Bible used on this occasion was returned to the Lodge, in whose possession it has remained to this day. The pages on which the hand of George Washington had rested and which received the imprint of his reverent kiss, have been skillfully mounted with transparent silk to preserve them from defacement. Opposite to the text are two engravings, one representing the Blessing of Zebulon, and the other The Prophecy of Issachar.

The Bible bears the publication date of 1767. It was presented to the Lodge by Jonathan Hampton, on November 28, 1775, the night on which he was elected and installed as Master. The cover bears in gold lettering this inscription:

God shall establish. St. John's Lodge constituted 5757. Burnt down 8th March, 5770; rebuilt and opened November 28, 5770; officers then presiding: Jonathan Hampton, Master; William Butler, Senior Warden; Isaac Heron, Junior Warden.

On a page inserted after the inauguration of the First President we read these beautifully engrossed words:

On this Sacred Volume, on the 30th day of April, A. L. 5789, in the City of New York, was administered to GEORGE WASHINGTON, the first President of the United States of America, the oath to support the Constitution of the United States. This

important ceremony was performed by the Most Worshipful Grand Master of Free and Accepted Masons of the State of New York, the Honorable Robert R. Livingston, Chancellor of the State.

"Fame stretched her wings and with her trumpet blew,
 'Great Washington is near, what praise is due?
 What title shall he have?' She paused and said:
 'Not one—his name alone strikes every title dead.'"

The Bible was carried in solemn procession in the memorial services held in New York City on the occasion of Washington's death and has figured in many civic and Masonic celebrations.

At the exercises held in the Grand Lodge Room, at New York, on November 4th, 1920, in commemoration of the 168th Masonic Birthday of George Washington, the day (in 1752) on which he was made a Mason, in Fredericksburg Lodge, No. 4, Virginia, there rested upon the altar, side by side, the Washington Bible of St. John's Lodge and the Bible on which the illustrious Brother was obligated a Mason. The latter Bible is in the custody of Fredericksburg Lodge, at Fredericksburg, Virginia, and had been brought to New York for the occasion.

PRESIDENT HARDING'S INAUGURAL OATH

It was on the Washington Bible of St. John's Lodge that President Harding, a Mason, took his inaugural oath of office on March 4th, 1921. His hand rested upon the page bearing the eighth verse of the sixth chapter of the Prophet Micah:

He hath shewed thee, O man, what is good and what the Lord doth require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

XII

THE FIRST THREE GRAND MASTERS OF THE STATE

ROBERT R. LIVINGSTON remained Grand Master to the end of the eighteenth century and beyond to June 3, 1801. Under his leadership the affairs of the Grand Lodge prospered. More than eighty new Lodges were constituted. The utmost care was exercised in the admission of members. Only God-fearing men of known integrity and good report in their home communities could pass the test. All were jealous of the honored name of the Fraternity. An example may serve to illustrate the general solicitude. A Lodge at Washington, in Dutchess County, had been warranted in 1793 and given the name of Paine Lodge in honor of Thomas Paine for his signal service to the cause of human freedom and American Independence. In his pamphlet on "Common Sense", published in 1776, he had defended the rights of the revolting American Colonies against the stupid tyranny of Great Britain, his native country. His "Rights of Man", brought out in 1791, had endeared his name still more to the sons of freedom. But when his deistic "Age of Reason" appeared soon thereafter, Paine Lodge decided that his name was no longer fit to be associated with a Masonic body and the Grand Lodge was requested to authorize a change of designation, and Hiram, No. 27, was substituted.

The number of distinguished men serving as Grand

Officers furnish additional evidence of the universal desire to uphold the dignity of the Fraternity. They were chosen from the foremost citizens of the State. Take, for example, the list of 1798:

Robert R. Livingston, Grand Master;
Jacob Morton, Deputy Grand Master;
De Witt Clinton, Senior Grand Warden;
Martin Hoffman, Junior Grand Warden;
John Jacob Astor, Grand Treasurer;
John Abrams, Grand Secretary;
The Rev. Dr. Beach, Grand Chaplain;
The Rev. John Bissett, Assistant Grand Chaplain.

On December 23, 1799, a special Grand Lodge was held to take proper steps for paying suitable honors to the memory of George Washington, who had died, nine days before, at his home in Mount Vernon. A resolution was adopted, decreeing that all the Lodges under the jurisdiction of the Grand Lodge be "clothed in mourning for the space of six months, and that the brethren also wear mourning for the same period." A committee was appointed to co-operate with the civil authorities and local organizations "to devise some public testimonials of respect and veneration to the memory of our departed brother."

In the morning of December 31st, the members of the Fraternity assembled in the Reformed Protestant French Church (Huguenot), in Pine Street, and proceeded thence to join the general memorial procession of societies and citizens. An escort of Knights Templar headed the Masonic division. The Lodges which took part were St. John's (No. 1), Independent Royal Arch (No. 2), St.

Andrew's (No. 3), St. John's (No. 6), Hiram (No. 7), Holland (No. 8), Howard (No. 9), Trinity (No. 10), Phenix (No. 11), and L'Union Francaise (No. 17). The Bible of St. John's Lodge No. 1, on which George Washington had taken his first oath of office as President of the United States, was carried on a black cushion.

In March, 1800, a number of the members of Phenix were granted a warrant to organize as Washington Lodge.

A new edition of the Book of Constitutions of the Grand Lodge of the State of New York was published in 1801.

The first published "Rules and Regulations" had appeared in print in 1785, prefaced by this dedication:

To His Excellency, GEORGE WASHINGTON, ESQ.

In Testimony, as well of his exalted Services to his Country, as of his distinguished Character as a Mason, the following Book of Constitutions of the most ancient and honorable Fraternity of the Grand Lodge of the State of New York, is dedicated

By his most Humble Servant,

JAMES GILES, *G. Secretary.*

Robert R. Livingston having been appointed Minister Plenipotentiary to the French Republic, Jacob Morton was elected to succeed him as Grand Master, on June 3d, 1801.

JACOB MORTON, GRAND MASTER, 1801 TO 1806

In his first address to the Grand Lodge, immediately after his installation as Grand Master, Jacob Morton gave expression to the gratitude of all to Robert R. Livingston for his splendid services to the craft, concluding with these noble words:

From his labors in the Fraternity, he hath been called by the voice of his country, a voice which can never be heard within these walls but with veneration and respect. To her call we yield him, and assure him, sir, that he carries with him our fondest, our sincerest wishes for his happiness and prosperity, that it is our earnest prayer that an all-gracious Providence will make him its particular care, that it will bear him in safety over the waters of the mighty deep, that it will prosper his labors in the service of his country, and that it will return him crowned with honor, and with health and happiness to the bosom of his fellow-citizens and to us, his affectionate brethren.

The new board of officers was one of the most notable in the whole history of the Grand Lodge. It was composed of the following brethren:

Colonel Jacob Morton (Counselor), Grand Master;
 Edward Livingston (Mayor, N. Y. C.), Deputy Grand Master;
 Cadwallader D. Colden (District Attorney and late Mayor, N. Y. C.), Senior Grand Warden;
 Philip S. Van Rensselaer (Albany), Junior Grand Warden;
 Robert Cocks (Merchant), Grand Treasurer;
 Daniel D. Tompkins (served successively as Congressman, Supreme Court Justice, Governor of the State, and Vice-President of the United States), Grand Secretary.

Jacob Morton's Grand Mastership extended over five years. During this time, only two changes occurred in the personnel of the Grand Lodge officers. Mayor Livingston resigned, in 1804, and Martin Hoffman, who had been Grand Treasurer from 1795 to 1797, and served in succession as Junior and Senior Grand Warden, became Deputy Grand Master, holding this office continuously for sixteen years. Daniel D. Tompkins, who had been made one of the Justices of the Supreme Court of the State, was succeeded in the Grand Secretaryship, on June

13, 1805, by John Wells, who continued in office until 1816.

The Lodges outside of New York City, particularly at Albany, appear to have been much disgruntled because it looked to them as if the New York City Lodges were monopolizing the direction of Grand Lodge affairs. With the exception of the Junior Grand Warden, who was a Past Master of Masters' Lodge, at Albany, all the Grand officers were members of the Metropolitan Lodges, particularly of St. John's, No. 1, and Holland, No. 8. Moreover, the holding of meetings in New York imposed considerable hardship on attendance from distant localities in the state. An open revolt was threatened for a time, but caused no serious results, except that the up-State Lodges became more and more indifferent to Grand Lodge rules and regulations.

In order to end disputes and establish greater harmony, a resolution was adopted, on December 5, 1804, authorizing the Grand Master to appoint Inspectors throughout the state to act as representatives of the Grand Lodge in their respective districts, collecting dues and helping to bring about some degree of uniformity in the methods of work. The resolution failed to pass, but indicated that at least a portion of the Grand Lodge had begun to take cognizance of conditions in the state, which, a few years later, resulted in a deplorable rupture.

DE WITT CLINTON, GRAND MASTER, 1806 TO 1820

The next Grand Master was De Witt Clinton, a resourceful and energetic leader and an enthusiastic

Mason. He had been Master of Holland Lodge, in 1794; Junior Grand Warden, in 1795, 1796 and 1797; and Senior Grand Warden, in 1798; and became Grand Master on June 4, 1806. Son of James Clinton, Brigadier General in the patriot army, he had entered upon public service soon after his graduation from Columbia College. He held legislative offices in the State, and served as United States Senator, was Mayor of New York City, and, later, was elected Governor of the State. He was active in all branches of Masonry. Besides occupying the Grand Mastership, he became Grand High Priest of the Grand Chapter, Grand Master of the Grand Encampment of New York, Grand Master Knights Templar of the United States, and held the highest office in the Cerneau Scottish Rite body. The most convincing testimony in his acknowledged zeal for the fraternity is that he served the Grand Lodge for fourteen successive terms as its Grand Master.

The last annual meeting presided over by De Witt Clinton was that of 1820. He declined re-election. Deputy Grand Master Martin Hoffman and Senior Grand Warden Cadwallader Colden, Mayor of New York, also begged to be relieved from further service. The retirement of these distinguished craftsmen was felt as a serious loss. Difficulties had arisen threatening to disrupt the integrity of the Grand Lodge. Resolutions were adopted thanking the retiring Grand Officers "for the long and useful services rendered by them to the fraternity at large in exercising the functions of their respective offices." Daniel D. Tompkins was then elected and installed as Grand Master.

De Witt Clinton was a constructive statesman of remarkable ability and phenomenal popularity in his time. He was instrumental in establishing the foundation of the great education system of the State, and carried through the opening of the Erie Canal almost single-handed. These two achievements alone mark him as one of the master builders of the polity of the State. As Masons we owe him particular gratitude for his zeal for the Fraternity which, under his leadership, became a power for good in civil life. De Witt Clinton died in 1828. His life was one of service to mankind. Honorable in all his dealings, wholly devoted to the advancement of the welfare of his fellowmen, he will ever be remembered as a true exemplar of Freemasonry by the Fraternity over whose affairs he presided as Grand Master for fourteen years.

XIII

COMMON SCHOOL BEGINNINGS AND THE GRAND LODGE

THERE IS ONE interesting chapter in the history of the Masonic fraternity in the State of New York which is deserving of special consideration. It relates how, in the first decade of the nineteenth century, the brethren resolved to provide for the free education of children of Masons in non-sectarian schools. The original intention appears to have been to maintain in the City of New York an independent school under the auspices of the Grand Lodge. While this object was not realized, a result was achieved which was of far greater value to posterity. The endeavors put under way strengthened in no unmistakable manner the beginnings of the common school system of the city.

We may well look back to those endeavors with a sense of profound satisfaction. We of today know, as the brethren of 1810 could not know, that the idea on which the common school is founded is essentially a Masonic one. In fact, we may regard the common school, as it is constituted at present, as the purest exemplification of Freemasonry. The basic principles of both institutions are identical.

The schools of New York City, in the early years of the nineteenth century, were either "pay" schools or purely sectarian in character, usually both. This condition was

viewed with serious concern by public spirited citizens who saw lurking in it a menace to democracy. Accordingly, "The Society for Establishing a Free School in The City of New York" was organized and the legislature of the State memorialized to pass an act incorporating the Society. The memorial was dated February 25th, 1805, and set forth the necessity for such an organization and petitioned such pecuniary aid or endowment as might be "deemed proper for the promotion of the benevolent object."

On April 9th, 1805, the Legislature passed "An Act to incorporate the Society instituted in the City of New York, for the establishment of a free school, for the education of poor children, who do not belong to, or are not provided for by any religious society." No financial aid was given.

The original intention seems to have been to include religious instruction in the course. The plan finally adopted was to set apart a period when representatives of different denominations might gather adherents of their faith in separate classes for instruction.

In 1809, the first school building (at Chatham Street and Tyron Row) was opened with impressive services, De Witt Clinton delivering an eloquent address on that occasion.

At a quarterly meeting of the Grand Lodge, on December 7th, 1808, a committee had been appointed "to devise and report to this Grand Lodge a plan for the education of children of poor Masons." This committee reported, in 1809, recommending that a fund be raised "sufficient to defray the expense of an establishment to consist of fifty children." In order to ascertain the probable

expense of tuition, including all books and supplies necessary for the purpose, the committee had had several conferences with the trustees of the free school, who "agreed to educate in their seminary fifty children constantly, for three hundred dollars annually, which is more than one-half less than would be required for their education in a separate school."

The Grand Lodge was asked to contribute eighty dollars a year, to make up the three hundred dollars required to carry the plan into effect.

Each Lodge which contributed to the fund was to have the right of "naming two children to receive the benefit of this charity." Six places were assigned to the Grand Lodge School Committee, which was also given authority to fill "all vacancies that may occur from the individual Lodge declining or neglecting to recommend as aforesaid."

On March 7th, 1810, the Grand Lodge School Committee reported that on "St. John's Day last" (December 27th, 1809), they had "delivered over to the trustees of the New York Free School, the said number of children; that the individual Lodges have each furnished the number contemplated in the said resolution, except in one instance, which vacancy was particularly filled by your committee, but for a short space of time only." The committee further reported that "from the declaration of the teacher of the said school, from information obtained from the parents and guardians of the children and from actual knowledge by visiting the said school, they are confident that they are making rapid improvement."

A recommendation was added that ten dollars be allowed for each one of the children "under the particular care

of the Grand Lodge," to be expended in supplying them with proper clothing.

The working arrangement between the New York Free School and the Grand Lodge received the endorsement of the Board of Trustees of the Society, on June 4th, 1810.

Suggestions submitted by the Committee for raising a special school fund were by vote of the Grand Lodge referred to "the Worshipful Masters of the different Lodges in this city, with full power to revise and alter the plan proposed or offer any other in lieu thereof to this Grand Lodge, and whenever they shall be ready to report, they inform the Most Worshipful, the Grand Master thereof, that a special Lodge may be called for the purpose of considering the said report, and determining thereon."

On September 6th, 1809, this committee composed of Masters reported endorsing the plan for educating fifty poor children whose fathers were or had been Free Masons. Each of the twenty-two Lodges then active in the city was to pay ten dollars per annum.

In a report under date of June 3, 1812, the Masonic School Committee "suggested to the consideration of this Grand Lodge the propriety of establishing a school on the Lancaster plan to be under the entire management of this Grand Lodge." This suggestion was not adopted.

On December 1st, 1813, W. Bro. Vanderbilt, from the School Committee, reported that "the number of scholars of the different Lodges, and of the Grand Lodge, were entirely filled up, amounting in the whole to fifty, and that the children were making suitable improvement in their learning, and recommended the different Lodges to provide the children they sent to the school with comfort-

able clothing." The Grand Lodge approved the recommendation and authorized the School Committee to raise money by individual contributions "for the clothing of the Masonic Charity Scholars."

In the winter of 1815, the School Committee suggested that, "as the inclement season of the year is approaching, if every Lodge could spare the sum of sixteen dollars, for purchasing a pair of shoes, one pair of stockings, an overcoat and hat for each scholar, it would not only add credit to the fraternity, but give considerable relief to those distressed children."

At the start, the Free School had been supported entirely by voluntary subscriptions and donations. As the Legislature began to recognize the value of the institution, it granted sums of money, and allotted a part from the State School Fund. The amount raised by voluntary subscriptions diminished year by year, and the amount received from the state and city increased proportionately.

About the end of the year 1817, the support of the school by the Masonic Fraternity ceased. The reason given was that the Free School was now firmly established and under the patronage and supervision of the State.

The co-operation of the Fraternity with the School Society was an important factor, morally as well as financially, in shaping the character of the undertaking. It did much to develop the spirit of democracy which gave New York City its great common school system.

XIV

GRAND MASTER TOMPKINS AND RISE OF DISSENSION — 1820 TO 1822

THE RETIREMENT of De Witt Clinton from the Grand Mastership appears to have been brought about by the machinations of opponents envious of his success in the political field. These had stirred up strife within the Fraternity which was beginning to assume a serious character. Once under way, the dissensions got beyond the control of the Grand Lodge and opened the gates to schisms and persecutions which continued for many years.

Daniel D. Tompkins was Vice-president of the United States when he was elected Grand Master, in 1820. He had served in Congress, had been a Justice of the Supreme Court, and had held the office of Governor of the State from 1807 to 1817.

Troubles soon began to multiply. The beginning dated from the very meeting at which Tompkins had been elected Grand Master. There a resolution had been adopted abolishing the Grand Visitors who had been appointed under the régime of De Witt Clinton for the express purpose of allaying envious feelings among the up-State lodges and to promote harmony between all the component parts of the Grand Lodge.

The appointment of the Grand Visitors dated from June, 1814, when the State was divided into three Grand

Masonic Districts for "visitation." Thomas Lowndes, of the City of New York, had thereupon been appointed Grand Visitor of the First District, consisting of the Southern part of the State except New York City, and the counties of Putnam, Orange, Ulster, and Sullivan; Ebenezer Wadsworth, of Lebanon, of the Second District, comprising the Middle and Eastern section except the counties of Clinton and Franklin; Joseph Enos, of Eaton, of the Third District, including the Western part and the counties of Clinton and Franklin. In addition to expenses of official visitations, the Grand Visitors were to be allowed other suitable compensation.

One principal duty of the Grand Visitors was to collect outstanding Grand Lodge dues. Incidentally it was hoped, as has been suggested, that they would bring about closer and more harmonious relations between the Lodges of the Metropolitan district and those of the rest of the State.

The plan appears to have been quite satisfactory to the Lodges up-State, but the New York City Lodges regarded it as altogether too expensive, especially after the Grand Visitors submitted their reports, on June 8th, 1820. Bro. Hicks turned in \$37; Bro. Wadsworth, \$1,291.87; Bro. Enos, \$1,300. Bro. Wadsworth received \$1,130 as recompense for his labors, and Bro. Enos was allowed \$1,300. The fees paid for collection appearing exorbitant to the majority of the representatives convened in Grand Lodge, the Grand Visitors were abolished. The results of this action were more disastrous than was anticipated.

Grand Visitors Wadsworth and Enos had a large following. While their fees appeared excessive and con-

sumed practically all moneys collected, these covered only expenses and \$2.50 per diem for the days devoted wholly to official labors for the Grand Lodge. The up-State brethren concluded that the removal of these officers was simply another move on the part of the Lodges of the Metropolitan district to have sole and absolute control of the Grand Lodge.

Grand Master Tompkins, realizing the seriousness of the situation, called a Lodge of Emergency, on September 20, 1820, to consider the question of Grand Visitations. After much discussion, resolutions were adopted aiming at an adjustment of existing difficulties. While complaining of "unreasonable deductions from the dues of Lodges" by the compensations allowed to the Grand Visitors of the Second and Third Districts for "services and expenses," the Grand Lodge admitted "the system of visitation by Grand Visitors" to be "essential to the preservation of that intimate connection and intercourse between the Grand Lodge and all Lodges under its jurisdiction." A Committee was appointed to report upon an equitable and acceptable plan, at the quarterly communication, in December. By this diplomatic surrender to the wishes of malcontent Lodges, it was hoped that harmony would be re-established.

December having passed without report from the committee, a meeting of representatives of Lodges in the western part of the State was held at Canandaigua, at which a memorial was drawn up for presentation to the Grand Lodge, complaining of "certain measures and regulations" and proposing a number of recommendations. It was proposed that the State be divided into eighteen districts, with

a Grand Visitor to be elected by the votes of the Lodges in the respective districts. These officials were to attend the meetings of the Grand Lodge as the accredited representatives of the Lodges in their charge, unless a Lodge should "specifically elect or name a proxy or make its views on any point known to the Grand Lodge through a communication to the Grand Secretary."

Grand Master Tompkins, aware of the danger he was running politically by being involved in the strife that was increasing from month to month, declined re-election to the Grand Mastership, in 1822. For some unaccountable reason the brethren elected Past Grand Visitor Joseph Enos to succeed him.

XV

TWO GRAND LODGES IN THE STATE 1822 TO 1827

DISSENSION BECAME EVIDENT soon after Joseph Enos was installed as Grand Master. This time the city Lodges felt aggrieved. They found that among the nine members chosen to revise the Constitutions and all the Rules and Regulations, there were only two from New York City. Expression was given to the prevailing temper in the following preamble and resolutions presented by the Master of Benevolent Lodge, No. 142, just before the close of the annual meeting:

WHEREAS, Serious dissensions have arisen in this Grand Lodge calculated to impair the dignity and respectability of our Order; and, whereas, these dissensions are wide-spreading in their dire consequences and are fraught with mischief, the termination of which cannot be foreseen; therefore,

RESOLVED, That it is expedient to form in the State of New York two Grand Lodges, one to be located in the city of New York and the other in such town or place as a majority of the Lodges out of the city may designate.

RESOLVED, That the Lodges out of the city be permitted to select the Grand Lodge under whose jurisdiction they will hail.

RESOLVED, That the mode and manner of dividing the fund be submitted to the decision of the Grand Lodge of

According to the Constitution, the resolutions had to be laid over for a year. The majority of the city brethren felt that discontent had gone too far, and they set to work resolutely to avert a breaking up of the Grand Lodge.

The up-State Lodges remained indifferent to all overtures. On the day before the annual session of 1823, their delegates met in caucus and decided not to support any man for a Grand Lodge office who was connected with a city Lodge. A concerted effort was to be made to elect a complete board of officers from the up-State members.

Sectional prejudices came to the surface almost immediately after the opening exercises. Feelings were strained. Grand Master Enos, realizing that the situation was getting beyond his control, adjourned the meeting until the following morning.

Considering this sudden adjournment arbitrary, unconstitutional and a dangerous precedent, the representatives of thirty-one Lodges, most of them from New York City, proceeded to St. John's Hall and reorganized with Senior Grand Warden Richard Hatfield in the chair as acting Grand Master. The following were then elected Grand Officers for the ensuing year:

John Wells, Grand Master.
Martin Hoffman, Deputy Grand Master.
Richard Hatfield, Senior Grand Warden.
Matson Smith, M. D., Junior Grand Warden.
Elias Hicks, Grand Secretary.
Cornelius Bogert, Grand Treasurer.

Grand Master Enos ignored the action of the rebellious Lodges. Disregarding precedent, he called a meeting of the Grand Lodge, on the next morning. Grand Secretary Hicks and Grand Treasurer Bogert were summoned with all "books, papers, funds and vouchers" in their possession, but these officers paid no attention to the summons.

A new set of officers were then elected, all of them from outside New York City, with Joseph Enos as Grand Master. There were now two Grand Lodges, each claiming the title of Grand Lodge of the State of New York.

THE SCHISMATIC CITY GRAND LODGE

John Wells, who had been elected Grand Master by the thirty-one dissenting Lodges, all but four of them in or near New York City, declined the office. He was an eminent jurist and pleaded the pressure of professional duties as his reason for not accepting the proffered Grand Mastership. Three months later he died. A beautiful memorial was erected to his honor in Grace Church "by the members of the Bar of New York City, as a testimony of their respect for the memory of John Wells, who elevated and adorned their profession by his integrity, eloquence and learning."

On receiving the news that John Wells could not be persuaded upon to preside over the destinies of the Grand Lodge, Martin Hoffman was elected Grand Master by unanimous vote. No better choice could have been made under the circumstances. Hoffman had been identified with Grand Lodge affairs for many years. He had served successively as Treasurer, Junior Grand Warden, Senior Grand Warden, and Deputy Grand Master, for sixteen consecutive terms. He knew every detail of the business of the Grand Lodge, from active and intimate association with it. His integrity and wise leadership had won him universal respect.

A brilliant event in the history of the City Grand Lodge

was the reception tendered to the Marquis and Brother De Lafayette, on his revisiting the United States, in 1824. It added greatly to the prestige of the Grand Lodge throughout the country.

Martin Hoffman continued in office until June 7th, 1826, when he declined re-election and Elisha W. King was chosen Grand Master.

THE LAWFUL GRAND LODGE

The installation of Grand Master Enos was attended by Past Grand Master Tompkins and Lieutenant Governor Erastus Root. About one hundred Lodges continued their allegiance to the lawful Grand Lodge commonly called The Country Grand Lodge. Thus, in point of numbers it had an advantage over the City Grand Lodge, which numbered only thirty-one, all told, but the latter was in possession of the records, archives and funds.

Proper leadership was wanting. Enos was not equal to the situation. About one hundred thirty up-State Lodges would not enroll on his side and remained neutral. In spite of the renewed agitation to have the headquarters of the Grand Lodge located in Albany and all communications held there, the Country Grand Lodge, so called, met regularly in New York City.

In 1824 Enos was again elected Grand Master but the choice was not unanimous. He received two hundred and twelve votes; seventy-one were cast for Stephen Van Rensselaer, and twenty for Joseph Brush.

After that Enos never presided again over a meeting of the Grand Lodge. His probity was questioned. It was

discovered that funds had been misappropriated. He remained Grand Master to the end of his term only because no communication took place at which he could be deposed.

Meanwhile informal meetings had been held, attended by representatives of Lodges of both Grand Bodies, to find ways and means for restoring harmony.

The third annual meeting, in 1825, was attended by representatives of 116 Lodges. A motion to select Albany as the future regular meeting place of the Grand Lodge elicited only one single favorable vote. The election resulted in the choice of the following officers:

Stephen Van Rensselaer, of Albany, Grand Master.

John Brush, of Poughkeepsie, Deputy Grand Master.

Ezra S. Crozier, of Utica, Senior Grand Warden.

Eliel T. Foote, of Jamestown, Junior Grand Warden.

Ebenezer Wadsworth, of Brainard's Bridge, Grand Secretary.

Welcome Esleek, of Albany, Grand Treasurer.

The choice of these men indicated the prevalence of a sincere desire for a union of the rival Grand Lodges. Stephen Van Rensselaer not being present, Past Grand Master De Witt Clinton was authorized and requested to install him at Albany. The installation took place on September 29, 1825, and was a brilliant event.

Stephen Van Rensselaer, best known as The Patroon, was one of the foremost citizens of the State. He served in the Assembly and Senate, was Lieutenant-Governor of the State, Canal Commissioner, member of the United States Congress, Chancellor of the State University, President of the State Agricultural Society, and founder of the famous Rensselaer Polytechnic Institute at Troy.



STEPHEN VAN RENSSELAER III (1764 to 1839)

Fifth Lord of the Manor of Rensselaerwyck, and Eighth Patroon of Dutch West India Company. Grand Master of Masons in the State New York, 1825 to 1830. His vote in Congress elected John Quincy Adams President of the United States in 1825. He was Chancellor of the University of the State of New York at the time of his death. Founded and endowed the famous school of technology, known as the Rensselaer Institute at Troy, N. Y.

He worked hand in hand with De Witt Clinton for the opening of the Erie Canal and the establishment of the education system of the State.

On June 12, 1826, a resolution had been adopted by the Grand Lodge requesting "the M.·W.·Grand Master Stephen Van Rensselaer and the M.·W.·Grand Master De Witt Clinton to receive any communication offered by the Lodges in the city of New York and consult with them on all differences on Masonic subjects, and report at the next annual communication of this Grand Lodge." That paved the way for the healing of the schism. After many consultations an understanding was reached and propositions were prepared which were to reunite the contending factions.

THE UNION

On June 6, 1827, a committee of five from each of the rival Grand Lodges met and agreed upon terms of settlement. The "compact," as it was called officially, read as follows:

That there ought to be but one Grand Lodge in the State of New York, and that it ought to be held in the city of New York and be considered as a continuation of the old Grand Lodge. That all allusion to former difference shall be avoided as far as possible.

That the proceedings of the bodies known by the name of the Grand Lodge shall be confirmed and the warrants granted to subordinate Lodges of the two bodies and the proceedings of the said bodies shall be deemed regular.

That the records and archives of the Grand Lodge being in the city of New York, the Grand Secretary shall be chosen from the city.

That the Grand Master or Deputy Grand Master shall be chosen from the city of New York, and the other from the country, the

two Wardens from the country, the Grand Secretary and Grand Treasurer from the city.

That the permanent fund be managed by five Trustees, viz: The Grand Master, the Deputy Grand Master, the two Wardens and the Grand Secretary, whose duty it shall be to invest all funds over \$3,000 agreeably to the resolutions presented to this committee.

That for the present session the representatives of Lodges shall be entitled to all the rights and privileges to which they are at present, but that it be recommended for the future that the number of Lodges which one Master or Past Master may represent shall not exceed three, and that Past Masters shall not be represented by proxy, and that representatives be paid as heretofore.

That a committee ought to be appointed to revise the Constitution.

This compact was promptly ratified by both Grand Lodges and the schism was ended.

On the evening of June 7, 1827, the two bodies met as one united Grand Lodge, in Tammany Hall. Great enthusiasm prevailed. Representatives of 22 Lodges responded to roll call. Elisha W. King presided as Grand Master. Declining the proffered re-nomination, he named Stephen Van Rensselaer, who was at once elected Grand Master by acclamation.

The official title of the Grand Lodge was declared to be "The Grand Lodge of the Most Ancient and Honorable Fraternity of Free Masons of the State of New York." It was to consist of the Grand Officers and all the Past Grand Masters, Deputy Grand Masters, Wardens, Secretaries, Treasurers, the Grand Stewards of Charity for the time being, and the Past Masters, Masters and Wardens of all Lodges, and appointed representatives.

The Grand Lodge closed in peace and harmony. But the sky was dark with clouds threatening. A crisis was

approaching, which in its unfolding wrought infinite harm and put the loyalty and fortitude of every Free Mason to a prolonged and severe test.

XVI

THE MORGAN MYSTERY AND MASONIC PERSECUTION — 1827 TO 1836

EVER SINCE FREEMASONRY has been in existence, it has excited the curiosity of inquisitive people. Books purporting to supply exposures of its alleged secrets have appeared in many languages to satisfy such curiosity. The various Masonic Grand Lodges have, as a rule, refrained from taking notice of publications of this sort, preferring to let reasonable non-Masons draw their own conclusions as to what credibility to attach to productions of avowed enemies, propagandists, perjurers and romancers. A small number of individual Masons, however, have not always exercised calm discretion. Jealous for the honor of their Fraternity, they have been inclined, under provocation, to suppress any and every pretense to exhibit to public gaze the hidden things of their Craft. Taking account of natural impulses, it is not difficult to explain how some ordinarily law-abiding citizens may, under the stress of outraged feelings, become incensed to the heat of a lynching mood.

It is well to keep these introductory suggestions in mind when reading the facts connected with the anti-Masonic excitement which, starting in the small village of Batavia, in Western New York, traveled through the whole State, into neighboring commonwealths and almost over the whole United States.

In 1826, a man named William Morgan came to the village of Batavia with his family. Soon the news got abroad that he was compiling a book which should expose the secret degree work, passwords, grips and whatever else was taught and done in the Lodge and other Masonic bodies. David C. Miller, a local printer, was to revise, edit and publish the work. A New York City Mason who had been expelled from the Fraternity, after having been admitted to membership in a Commandery of Knights Templar, was to supply the work of degrees of which neither Morgan nor Miller could have any knowledge.

The news caused intense excitement among the Masons of the village which then numbered about 1,400 inhabitants. Word was passed to Brethren in nearby towns, more particularly in the villages of Canandaigua, Le Roy, Buffalo, Lockport and Rochester. Soon there formed themselves small groups of Masons bent on preventing the enterprise from being put into execution.

Small town excitement explains much. There were, besides, aggravating circumstances which added fuel to the fire. Morgan, who was to supply the material of the book, in conjunction with an expelled Mason, was a newcomer in the village and generally considered unreliable. Miller, who was to edit the material, had received only the initiatory first degree in Freemasonry and had never been permitted to advance beyond that.

Perhaps we ought, for the sake of greater clearness, say a word more about Morgan. He was a Virginian by birth and a stone-mason by trade. At the age of forty-five (in 1819), he married the sixteen-year-old daughter of a Methodist clergyman of his native State and set up as a

trader in Richmond. Some shady transactions caused his sudden departure for Canada, where he became interested in a brewery, near the present city of Toronto. The brewery was destroyed by fire, and he returned to the United States. He took up his trade of stone-mason again, first in Rochester and then at Le Roy. His indolence, unreliability and vindictiveness became notorious. He moved on and finally settled in Batavia.

In every place Morgan had left behind him small debts. If it is true that he was a heavy drinker, this would not have put him in a class by himself in his day and generation. I am inclined to believe that his personal habits were probably no worse and surely no better than those of other men of his unstable disposition and station in life. Besides, there appears to be no ground for denying the fact that, probably owing to his Southern origin and breeding, he made friends easily, often to the detriment of his none too satisfactory reputation, in that he was able to borrow money more readily than he was able to repay it. Indolent by nature and haunted by debt, he was continually on the lookout for the grand opportunity for acquiring wealth at one bold stroke.

Why, when and how Morgan came to identify himself with the Masonic fraternity, appears to be beyond human power to ascertain. No Lodge has been found that could claim him for its own. It is more than likely that he was "book-made." There were in circulation several exposés of Masonic ritual from which a clever individual might glean enough with which to "get by," during the period of unsettled conditions when two Grand Lodges were contending for sway in the State. A man of Morgan's

suavity would have no difficulty to explain defects in his examinations by answering that "down South where I was raised, sir," things were different. He managed to visit Lodges and even to be exalted to the Royal Arch degree in Western Star Chapter, at Le Roy.

In Batavia, he visited a Lodge, but was excluded from participation in the formation of a new Chapter. The latter experience nettled him considerably, and he was further disturbed by the evident suspicion the Brethren of Batavia entertained regarding his peculiar brand of Masonry. His chafing under this suspicion and finding himself treated as unfit for fraternal intercourse by the local Masons, may have had much to do with the pushing of his plan to expose the ritual work of the Fraternity.

David C. Miller, publisher and editor of the local *Republican Advocate*, encouraged the design, if he did not instigate it. He himself knew next to nothing of Freemasonry, but with an eye to business could readily be persuaded that a book such as Morgan purposed to compile would prove a good seller. Here was the chance to clean up troublesome debts and maybe a small fortune besides. As soon as the publication had been decided upon, announcements were made, which raised the tempest in the village.

Some hotheaded individuals were for driving Morgan and Miller out of town, others were determined to seize and destroy all manuscript copy and to scatter whatever typed matter there might be found. Various parcels of manuscript were actually obtained by surreptition. Fire was set to the printshop, but put out before any serious damage had been done. Miller shrewdly utilized all this

for "publicity" purposes and hastened to complete the book. Thereupon he was forcibly taken and imprisoned on a trumped up charge, with the result that four Masons were indicted for "riot, assault, and false imprisonment," and then sent to the county jail.

Enough manuscript was taken away to make publication of the proposed book impossible, if anything written by Morgan had to be depended upon to supply the text. The fact, however, is that an alleged exposé of the ritual of the Fraternity, printed in England, formed the substance of the work. The manuscript material was more or less of a "blind", the destruction of which could not cause any serious handicap to the resourceful publishers.

The small groups of excited Masons who did not know, had set their minds upon extorting from Morgan the manuscripts of the "Illustrations," or else to remove him from the State, by fair means or foul. His numerous petty debts afforded so many opportunities for having him sent to jail. On August 19th, he was arrested and imprisoned, but bailed out by Miller two days later. On September 11th, the morning following the firing of Miller's printshop, he was taken to Canandaigua on the charge of having stolen a shirt and cravat, but was discharged by the magistrate. He was rearrested immediately after on a claim for \$2.68 due to an innkeeper. He admitted the debt and agreed to leave his coat as security, but the offer was refused, and he was sent to jail.

The next day (September 12th) a man named Loton Lawson appeared and asked for Morgan's release. At nine o'clock in the evening, he came to jail with one Foster. The amount of the execution was paid and

Morgan set free. He left the jail with Lawson and Foster. Suddenly cries of agony were heard. The keeper's wife ran to the door of the jail and observed Morgan struggling with two men to get away from them and shouting "Murder!" She saw an unknown person strike with a stick a resounding blow upon the well-curb, and immediately after a carriage appeared. Another woman living in the vicinity of the jail witnessed the same scene and heard the cries. She saw Morgan placed in the carriage by four others.

The persons later directly charged with the abduction of Morgan were Nicholas G. Cheseboro (Master of the Lodge at Canandaigua), Col. Edward Sawyer, Loton Lawson, and John Sheldon. Two indictments were found against them: (1) for conspiracy to seize William Morgan and carrying him to foreign parts, and to secrete and confine him there; (2) for carrying the conspiracy into execution.

According to the commonly accepted story, the conspirators drove with their victim, by relays of horses, through the villages and towns of a thickly populated region, a distance of one hundred miles, to Fort Niagara, arriving there during the night from September 13th to 14th. Morgan was confined in the magazine of the fort, on the bank of the river, near the ferry house. He was subsequently taken by boat to Canada. Arrangements had been made to turn him over to Canadian Masons, but these declared that they were not yet ready to receive him. The party rowed back to the American side and Morgan was again placed in the fort. He became restless and violently troublesome. A small group of Lewiston

Masons, upon whom now devolved the duty of looking after him, sent a messenger to Rochester to ask those who had brought him there to relieve them of further responsibility in the matter.

What happened after this is shrouded in seemingly impenetrable mystery.

If we can accept the story told by Thurlow Weed in his autobiography, the perplexity of the jailers of Morgan was solved by a heinous crime, the responsibility for it being indirectly shared, with those directly concerned, by the Rev. F. H. Cuming, who later found it advisable to withdraw from his rectorship and leave the State. The report is that while the deluded conspirators were struggling with the problem what to do with Morgan, a Knight Templar installation took place at Lewiston, at which the Rev. Mr. Cuming officiated, having come from Rochester for that purpose. At the feast following the ceremony he is reported to have pronounced the following toast: "To the enemies of our Order,—may they find a grave six feet deep, six feet long, and six feet due east and west." Un-Masonic, un-American, unhuman, as the sentiment was, it seems not to have been challenged, though it created "the wildest excitement." The story goes that coming from the lips of a clergyman, a guest of honor at a Knight Templar banquet, the mischievous utterance, with the added effect of intoxicants freely indulged in at the time, suggested or encouraged a plot to murder Morgan.

Col. William L. Stone, himself a Mason, reports a "confession" made to James A. Shedd by a Knight Templar, six months later, from which we gather the following account: On the nineteenth day of September,

eight Masons, having determined to put Morgan to death, held a consultation as to the mode of procedure. It was decided that three of their number were to be selected to act as executioners. Eight folded slips of paper, three of which were marked, were then placed in a hat. According to the plan agreed upon, each man drew a slip, and, retaining it unopened in his closed hand, walked away immediately after, not being permitted to examine it until he was entirely out of sight of the others. The five who had drawn blanks were to return to their homes by different routes and never to utter a word about the matter thereafter. The three who had drawn the fatal tickets were to return to the magazine of the fort and "complete the design." Colonel Stone, after a careful study of all available "evidence", expressed the belief that Morgan was taken in a boat to the middle of the stream, "at the black hour of midnight," that heavy weights were attached to his body, and that he was then "plunged into the dark and angry torrent of the Niagara."

Incredible as all this may appear, the accounts given by Thurlow Weed and Colonel Stone are accepted by many as true in substance. At any rate, the murder theory, though never established absolutely, was believed in by many who were in their day supposed to be well informed.

Grand Secretary James Herring, who was instructed by the Grand Lodge, in 1831, to gather from the public records a statement of facts regarding the abduction of Morgan, and who accumulated a vast amount of information, said in a public Masonic address, on June 7th, 1837:

"The general belief is that he [Morgan] perished by violence."

Assemblyman Gross, who "avowed himself a Mason," said at a meeting of the House, on April 4th, 1828, that he believed Morgan was murdered, and murdered by Masons. On the same occasion, Assemblyman Wardwell, who also acknowledged himself a Mason, said that at first he believed that there was "not a Mason in this country so deluded and wicked as to commit so great a crime," but that he had changed his opinion, and now believed that "Morgan had been murdered, and murdered by Freemasons," that the commission of the crime was "without excuse or palliation," but that he could say with equal emphasis, "There are no principles of Freemasonry which require a man to act contrary to the dictates of morality and religion." The Speaker of the House said that it was not certain that Morgan was killed, "though conjectures fasten strongly on the belief that he is."

Governor De Witt Clinton, though he did not at any time give public utterance to his personal conclusions with regard to the fate of Morgan, suggested his anxieties on several occasions. As the chief magistrate of the State and the foremost Freemason of his time, he was doubly solicitous to obtain the fullest possible information. Early in September of 1826, a portion of Morgan's manuscript of the "Illustrations," surreptitiously obtained, had been offered to the Grand Chapter over which the Governor presided, by a Royal Arch Mason. Clinton, on hearing of this, had declared emphatically that an obnoxious individual's violation of his obligation as a Mason was "no justification or excuse for any violation of the

law of the State." He had enjoined upon the messenger to hasten his return to Batavia and restore the manuscript to the person or persons to whom it belonged, adding the apprehension that "the misguided men" in the Western part of the State might still further compromise themselves. Robert Martin, editor of the *Rochester Telegraph*, told his associate, Thurlow Weed, in later years that he himself had been the messenger and that "Governor Clinton did urge him to return and prevent further mischief, which he would have gladly done, but it was too late."

Immediately after being officially informed of the ascertained details in connection with the abduction of Morgan, the Governor issued a proclamation calling upon the State officers and civil magistrates to "pursue all just and proper measures for the apprehension of the offenders, and commanding the co-operation of the people in maintaining the ascendancy of the laws."

A second proclamation was published, on October 26th, 1826, in which several rewards were offered, one of three hundred dollars for the discovery of the offenders, one of one hundred for the discovery of any and every one of them (to be paid on conviction), and one of two hundred dollars for authentic information of the place where Morgan was conveyed.

The third proclamation, issued by Governor Clinton, on March 19th, 1827, read as follows:

Whereas, the measures adopted for the discovery of William Morgan, after his unlawful abduction from Canandaigua, in September last, have not been attended with success; and whereas many of the good citizens of this State are under the impression,

from the lapse of time and other circumstances, that he has been murdered:—Now, therefore, to the end, if living, he may be restored to his family; and if murdered, that the perpetrators may be brought to condign punishment, I have thought fit to issue this proclamation, promising a reward of ONE THOUSAND DOLLARS for the discovery of the said William Morgan, if alive; and, if murdered, a reward of TWO THOUSAND DOLLARS for the discovery of the offender or offenders to be paid on conviction, and on the certificate of the attorney-general, or officer prosecuting on the part of the State, that the person or persons claiming the last mentioned reward is or are justly entitled to the same, under this proclamation. And I further promise a free pardon, so far as I am authorized under this Constitution of the State, to any accomplice or co-operator who shall make a full discovery of the offender or offenders. And I do enjoin it upon all officers and ministers of justice, and all other persons, to be vigilant and active in bringing to justice the perpetrators of a crime so abhorrent to humanity, and so derogatory to the ascendancy of law and good order.

The most thorough investigations, official and private, failed to establish any final conclusions as to what happened to Morgan after his removal from Fort Niagara. Weird guesses were in circulation. Many people were sure to have seen Morgan in various places. A favorite tale was that seafaring men and travelers had run across him in Smyrna, in Asia Minor, where he had adopted the Moslem faith and conducted a prosperous business as commission merchant. There were not wanting captains of trading vessels who avowed that they had talked with him at Smyrna, where he was reported to have arrived from Canada, with \$4,000 in his possession, and that he was constantly receiving contributions from Anti-Masonic politicians desirous of keeping alive the popular "delusion" that he had been murdered. These yarns were all of them too coarsely spun to persuade analytic minds.

The Anti-Masonic agitators were not spending their money. Besides, the \$1,000 offered by Governor Clinton "for the discovery of the said Morgan, if alive," were never claimed.

In justice to the names of the men who abducted Morgan from Canandaigua and carried him to Fort Niagara, it should be said that they were in no wise connected with the murder, if such had been committed. Their understanding and intention had been that Morgan was to be removed from the influence of Miller and given a chance to start life anew in a foreign land. Morgan was fully informed regarding the details of the plan and consented willingly to its execution. The understanding was that his debts would be paid, and that his family would be taken care of until he should send for them to join him in his new home. He was, besides, given fifty dollars for the purchase of clothing and other immediate necessities, with the promise of further provision for his future. He was offered the choice of a farm house in Canada and emigration to an over-seas country. The hesitancy or unreadiness of the Canadian Masons, whose co-operation had been calculated upon, upset this plan, with results for which the original conspirators cannot be held responsible. This exculpation from participation in the assumed criminal finale should also include Eli Bruce, resident of Lockport and sheriff of Niagara county at the time, who was removed from office by Governor Clinton and later sent to prison for aiding and abetting the unlawful abduction.

Thurlow Weed mentions the names of the men supposed to have been the murderers, but as the murder, if it

occurred, was never judicially established, it would be unpardonably cruel to repeat his poorly substantiated accusations.

A story told me by a Brother at Le Roy, and which agrees in substance with one which has come to me through the kindness of Judge S. Nelson Sawyer, Past Grand Master, throws a somewhat different light upon the subject. The latter version, moreover, was vouched for by a Mason who had himself received it from a progenitor possessed of direct knowledge of the happenings connected with Morgan's abduction. The explanation is that Morgan, while being taken to the frontier, put up a vigorous fight, accompanied by considerable noise, and that in an effort to keep him quiet he was accidentally smothered by one of the men who was in the carriage with him. When I first heard this particular version at Le Roy I gave but little credence to it, but when substantially the same account was obtained from Past Grand Master Sawyer, who had himself received it from a duly accredited source, it seemed desirable to include it with the rest of the story, as an additional reminder that the conclusions of Weed, Stone and others cannot be accepted as final, despite the details with which they are adorned. The explanation that Morgan was smothered accidentally, as suggested, may be the true one after all.

ANTI-MASONIC AGITATION

The chief difficulty encountered, in attempts to trace the facts involved in the disappearance of Morgan, was (and is) that political pothunters sought to use the prevailing excitement for their own personal advantage.

At one time it looked as if those who maintained that murder had been committed were about to succeed in establishing their contention. Early in October, 1827, more than a year after the disappearance of Morgan, a partly decayed human body was found on the beach of Oak Orchard Park, on Lake Ontario, forty miles east of Fort Niagara. Inquests were held, and Mrs. Morgan allowed herself to be persuaded to identify the body as that of her abducted husband. An elaborate funeral procession was formed by Anti-Masonic partisans and the body interred. Thurlow Weed, who attended the inquests, on being asked what he would do for a Morgan, if it should be proved that the body found at Orchard Park was that of another, replied in a cynical phrase that whatever might be proved to the contrary, it was a "good-enough Morgan until after the election." Weed himself disclaimed the remark, in later years, and declared what he really did say was, "That is a good-enough Morgan for us until you bring back the one you carried off." Nevertheless, the "good-enough Morgan until after election" appears to have been the phrase used. Weed's connection with the inquest was a subject regarding which he was very sensitive in after years.

A few days after the interment of the body, the news reached Batavia that a Canadian named Timothy Munroe had been drowned, on September 24th, 1827, and that the description given in the newspapers with regard to the clothing found on the body and other details pointed to the belief that the alleged Morgan was this Munroe. Another inquest was held on October 26th. This time the body was positively identified as that of Timothy

Munroe, and it was taken to Canada by the widow and buried there.

All this happened in the closing days of an exciting political campaign. The Anti-Masonic partisans used every artifice not to have the impression disturbed that Morgan's body had been found, identified, and buried in Batavia, and that his murder by Masons had been established beyond a doubt. The vote cast for avowedly Anti-Masonic candidates was regarded as sufficiently encouraging to suggest the establishment of a new political party to prevent the election of Masons, or "Mingoes" as they were nicknamed, for public office. Here was the opportunity for Thurlow Weed to swing himself into political leadership, which had been denied him by the existing parties. He became the organizer, the mouthpiece, the platform builder, the "boss" of the new party whose venomous agitations stirred the country for almost five years.

In Weed's autobiography we read:

The election of 1833 demonstrated unmistakably not only that opposition to Masonry as a party in a political aspect had lost its hold upon the public mind, but that its leading object, namely to awaken and perpetuate a public sentiment against secret societies, had signally failed. The Jackson party was now more powerful than ever in three fourths of the States of the Union. The National Republican party was quite as fatally demoralized as that to which I belonged. This discouraging condition of political affairs, after a consultation with W. H. Seward, Francis Granger, Arumbull Cary, Bates Cook, Millard Fillmore, Frederick Whittlesey, John H. Spencer, Philo C. Fuller, Edward Dodd, George W. Patterson, Timothy Childs, Lewis Benedict, John Townsend, Thomas Clowes, Nicholas Devereux, James Wadsworth, Thomas C. Love, and others, resulted in a virtual dissolution of the Anti-Masonic party.

Many of the names, recorded with evident pride by the instigator of the party, are those of men distinguished for high patriotic motives, indicative of the effects of the malicious slanders heaped upon the Fraternity in the trying times. In private life the results were equally disheartening. Dissension entered families, merchants known to be members of the Fraternity were boycotted, religious organizations were agitated into dismissing preachers who would not denounce Freemasonry from the pulpit. Masonic meetings were suppressed, often by recourse to arms.

A conference of Baptist congregations published a formal condemnation of Freemasonry. Among the chief reasons given for their denunciation of the Craft were, that it had been "accommodated to the prejudices of the Jews" and that it "receives and adopts Orders of Knighthood from Popery." Other denominations followed the example of the Baptists in threatening Masons with disfellowshipment.

Frederick Follett, who was a member of the Lodge and Chapter at Batavia and of the Commandery at Le Roy, at the time of the Morgan abduction, tells in a letter written by him in 1873, forty-seven years after, about the excitement following the outrage, these particulars:

It swept over the western portion of the State, in relation to the political standing of parties, with the devastating power of a tornado. It interfered somewhat, and in some instances wholly broke up the social relations of life. Churches became more or less involved in the controversy, and so bitter and inveterate was the feeling thus engendered, that Masons were excluded from a participation in the Holy Communion; their names were thrown out of the jury box; and at the social gatherings of the grave matrons of the neighborhood resolutions were, in many instances,

passed forbidding their daughters keeping company with a Mason. The old party landmarks thus swept away or swallowed up in this new element of discord and strife, it resolved itself into the fact that no member of the Masonic order was allowed to fill even the position of pound master.

Nineteen Anti-Masonic conventions were held in the State in 1827. Among these were two organized by "Seceding Masons" who had severed their connection with the Fraternity to open battle against all secret societies. Public renunciations of Masonry were announced by thousands, among them Cadwallader D. Colden, who had been Senior Grand Warden of the Grand Lodge for fifteen years.

The election in 1828 resulted in a vote of 136,785 for Van Buren (Democrat and Mason), 106,415 for Thompson (National Republican), and 33,335 for Southwick, the Anti-Masonic candidate for Governor. The largest Anti-Masonic vote in the State was polled in 1830, when the candidate of the party came within 8,000 votes of being elected Governor. In the Presidential election of 1832, the candidates of the Anti-Masonic party are said to have polled 340,800 votes in the United States. Vermont elected an Anti-Mason as Governor that year and was the only State which cast its vote in the electoral college for the Anti-Masonic candidates for President and Vice-President.

Confidence in the motives of the Anti-Masonic agitators waned rapidly after this. The people came to know that they had been duped by scheming demagogues. And so, after five years of turbulence, the partisan propaganda against Freemasonry collapsed, never to raise its shame-covered head again.

The brethren in the State of New York could look back with grateful hearts upon the period of their Fraternity's martyrdom: Their principles, their work, their organization had been preserved intact, and the Old Landmarks of the Craft had weathered the fury of the storms, however much individual Lodges and Brethren had suffered. Numerically the losses were heavy. Hundreds of Lodges had stopped work. Many forfeited warrants were scattered over the State, and illegitimate use of them caused much confusion. Nevertheless, the outlook was bright with promise of growing usefulness for the Fraternity. Unworthy, spineless creatures measuring the value of their affiliations by material advantage accruing to themselves, had withdrawn and left the field to men firmly persuaded of the world's need of the beneficent influence of the unifying spirit of their time-honored institution.

XVII

THE GRAND LODGE DURING THE TIME OF PERSECUTION

STEPHEN VAN RENSSELAER, GRAND MASTER,
1827 TO 1830

IN 1827, BEFORE THE OUTBREAK of the Anti-Masonic excitement, there were in the State about five hundred Lodges, with a total membership of approximately 20,000 members. In 1830, there were only eighty-two Lodges, with not more than 3,000 members. The largest defection was in the rural districts.

When the Grand Lodge met in 1828, there hovered over the proceedings a cloud of unmistakable apprehension. It was too early to form an estimate of the harm wrought by the rising tide of excitement in the State. All were resolved to stand firm and await developments. Stephen Van Rensselaer was re-elected Grand Master, and again the following year. The other officers chosen, in 1829, were Mordecai Myers as Deputy Grand Master, James Van Benschoten as Grand Treasurer, and James Herring as Grand Secretary.

James Herring proved a tower of strength in the trying days. His untiring zeal and masterly management did much to pilot the Grand Lodge through the night of storm. He was an orator of considerable force. While serving as Master of Clinton Lodge, for four years, during the

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height of the Anti-Masonic excitement, he labored without ceasing to beat down the odious charges raised against the Fraternity. As Grand Secretary he gave most of his time to the visiting of Lodges, urging the Brethren to acquit themselves as men and remain loyal to the truth. He held the faithful remnant together and inspired them with a staunch resolve to stand by the Grand Lodge.

GRAND MASTERSHIP OF GENERAL LEWIS (1830-1843)

That which more than any other thing won the reasoning people of the State away from the calumniators of Freemasonry was the election of General Morgan Lewis, of Revolutionary fame, as Grand Master, in 1830, when the fury of the attacks upon Freemasonry approached its climax. He was one of the most popular men in the State and universally respected as a patriot.

General Lewis was in his seventy-sixth year when he became Grand Master and remained at the helm until the day of his death, in 1844. The words spoken at his inauguration are noteworthy as setting forth the attitude of the Grand Lodge toward the Morgan abduction. Past Grand Master Elisha W. King, who installed General Lewis in office, said:

Freemasonry can now enroll on her list of patrons another soldier of the Revolution; and whilst the most important offices of the Institution shall thus continue to be filled by men enjoying the affections and confidence of an intelligent community, we may reasonably hope that the apprehension and prejudices excited by the misguided conduct of a few obscure and wicked individuals belonging to the Order, will, ere long, be dissipated, and the benign influence of Freemasonry again be exercised without interruption.

General Lewis was even more emphatic when, in his reply to Past Grand Master King's remarks, he said:

The circumstance alluded to . . . is one to be contemplated more in pity than in anger. . . . The crime must, in candor, be allowed to have been of an aggravated nature, and, as far as the immediate perpetrators of the offence are concerned, merits the most exemplary punishment. But to visit the sins of a few worthless individuals on the body of an institution founded in benevolence, charity, and the purest philanthropy, which has subsisted for ages with unblemished reputation, enrolling within its pale countless numbers of the best of patriots, statesmen, sages and divines, must meet the reprobation of the virtuous and disinterested. If Masonry, a human institution, is to be anathemized for having furnished a few, a very few, fanatics, what shall we say of those deemed of Divine origin? . . .

I have been a member of this useful and honorable Fraternity for more than half a century, and have never till now heard the calumny offered, that its obligations, under any circumstances, impugned the ordinances of civil or religious society. On the contrary, we hold ourselves bound to render unto Cæsar the things which are Cæsar's and unto God the things which are God's; and I can with truth affirm that I never knew a man who became a Mason, and whose practice conformed to the precepts it inculcates, who did not become a better man than he had been before.

The first work undertaken and carried on with vigor, under the Grandmastership of General Lewis, was to re-establish order and discipline in the conduct of the Lodges. Strict adherence to the Constitution and Regulations of the Grand Lodge was enjoined upon all Lodges which, after due admonition, failed to comply with the law, were deprived of their warrants.

On June 26, 1834, the Grand Lodge took a prominent part in the public exercises held in memory of the Marquis de La Fayette, who died on May 20. Six hundred Brethren joined in the procession.

At the annual Communication, in 1836, the general impression freely expressed was that organized opposition to Freemasonry could never be revived in this State.

A step forward was taken, in 1838, when, on the recommendation of Grand Master Lewis, closer relations were established with other Masonic jurisdictions by the introduction of a system of accrediting "Representatives of Foreign Grand Lodges."

When General Lewis became Grand Master he was not affiliated with any Lodge. At the age of eighty-eight he joined St. John's Lodge, No. 1. This was in 1842. He died in 1844. Strange as it may seem to present day Masons, he was the first Grand Master who was affiliated with a Lodge at the time of his death. In the earlier days membership in a Lodge was not generally considered necessary for election to the Grand Mastership. Being a Master Mason, made in a regular and duly constituted Lodge, was sufficient qualification.

BIOGRAPHICAL ADDENDA

Morgan Lewis was a native of New York City, and the son of Francis Lewis, one of the signers of the Declaration of Independence. While at Princeton College, he was a fellow student of James Madison, and the friendship there formed between the two continued through life. After graduation he studied law in the office of Chief Justice Jay. When the Revolution broke out, he joined the army as a volunteer rifleman and won rapid advancement by distinguished service. In 1776, he accompanied General Gates, Commander of the army in

Canada, as Chief of Staff, with rank of Colonel. In this same year he became a Mason in Union Lodge (now Mount Vernon, No. 3), at Albany. Congress appointed him Quartermaster General for the Northern Department. He commanded the expedition, under General Clinton, against Sir John Johnson and the Indian Chief Joseph Brandt, both of whom had been made Masons in England, and routed them utterly, near Stone Arabia. He continued in service until the surrender of Burgoyne.

To Morgan Lewis was accorded the honor of escorting General Washington, when the latter was inaugurated as the first President of the United States. He served successively as member of the State Assembly, Judge of the Court of Common Pleas, Attorney General, Justice of the Supreme Court, Chief Justice, Governor and State Senator of New York. When the second war with England broke out, he was appointed Quartermaster-General of the armies of the United States, on recommendation of President Madison, with rank of Brigadier General. After having distinguished himself in many important battles he was on his retirement made a Major-General.

Morgan Lewis was considered, in his time, one of the wealthiest men in the State. He had inherited an ample fortune which was greatly augmented by wise management. He had married, besides, in 1779, the daughter of Robert Livingston, who was the sister of Robert R. and Edward Livingston.*

Boundless generosity all but scattered the entire wealth of General Lewis, so that, in his last years, he was

* The three Livingstons here named were prominent in Grand Lodge affairs, as was shown in preceding chapters.

dependent on a comparatively modest income from his remaining possessions. An example of his ready response to calls for financial assistance is furnished by General Worth, another Freemason. The incident referred to occurred at the close of the War of 1812.

"At a period", says Gen. Worth, "when the treasury was empty, and public credit nearly extinguished, his own good name and resources enabled him to minister to public and individual relief. American prisoners at Quebec were in a suffering condition. The British Commissary refused bills on our Government, as through the ordinary commercial channels it was impossible to negotiate them. The house of McGilvany, however, offered to cash any bills drawn on Morgan Lewis, in his individual capacity. Thus, our countrymen were relieved."

As a matter of fact, General Lewis had volunteered to take care of the prisoners, paying their debts and bringing them home, and was given authority to that end. The books of the United States Treasury show that the Government credited him with \$14,250 advanced by him for this purpose. The General extended similar kindness to British officers who had been taken prisoners and were without food and clothing. At the close of the war he remitted a year's rent to the tenants on his estate. On learning that a number of these tenants had served in the war and had been unable to have their farms attended to during their absence, he directed that all arrearages of rent should be remitted, the aggregate amount representing upwards of \$7,400.

In his first address as Governor, to the legislature of the State, Morgan Lewis urged upon that body the importance of providing a permanent fund for the support of common schools. How far in advance of the time this message

was will readily be appreciated by students of the history of education. To a British public the proposition would have appeared preposterous that there should be "common" schools at public expense. In the State of New York, where ideas of freedom and common opportunities had been operating for almost a quarter of a century, the message met with the hearty approbation of the Freemasons, but the general public was not yet ready to get back of it. There is no doubt that the address helped to strengthen the hands of the "Society for Establishing a Free School in the City of New York,"* but the suggested financial support was not given. The paragraph of Governor Lewis's address dealing with education read as follows:

"In a Government," said he, "resting upon public opinion, and deriving its chief support from the affections of the people, religion and morality cannot be too sedulously inculcated. To these, science is a handmaid, ignorance the worst of enemies. Literary information should be placed within the reach of every description of citizens, and poverty should not be permitted to obstruct the path to the fane of knowledge. Common schools, under the guidance of respectable teachers, should be established in every village, and the indigent educated at the public expense. The higher seminaries also should receive every support and patronage within the means of enlightened legislators. Learning would thus flourish, and vice be more effectually restrained, than by volumes of penal statutes."

* See the Chapter on Common School Beginnings and the Grand Lodge.

XVIII

AFTERMATH OF SCHISMS AND FINAL RESTORATION OF UNITY—1837 TO 1861

“ST. JOHN’S GRAND LODGE” SECESSION

REJOICING in the re-establishment of the Fraternity in the confidence of the people, a number of New York City Lodges determined to revive the custom of celebrating St. John Baptist Day, in the summer of 1837, by a public procession. York Lodge, No. 367, took the lead. It invited other Lodges to join in the undertaking. Benevolent, Silertia and Hibernia Lodges expressed their readiness to participate. A joint committee was appointed to prepare a program and engage a church, an orator, a band of music, and a banqueting hall. Announcements of the contemplated celebration were published in the New York City newspapers. On the night of June 23d, Acting Grand Master Van Benschoten issued an edict forbidding a public celebration. The notice was attested by the Grand Secretary. The planned program was carried out in defiance of the known prohibition.

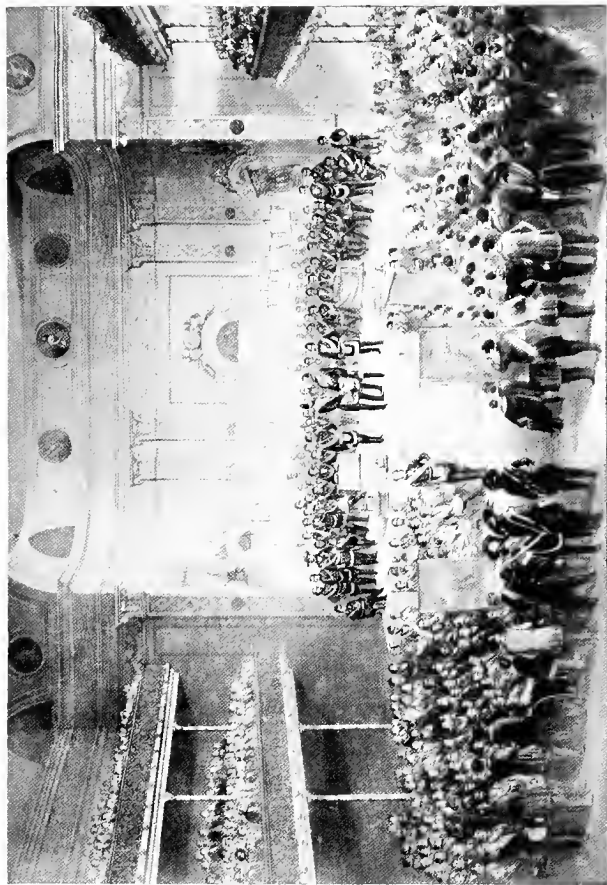
Thereupon an emergent meeting of the Grand Lodge was called and charges preferred against Henry C. Atwood, Master of York Lodge, and William F. Piatt, Past Master of Lafayette Lodge, for having taken a leading part in the prohibited procession. The Grand Stewards' Lodge

conducted the trial, and on its findings these two Brethren were expelled from all the rights and privileges of Freemasonry. Other expulsions followed. The charters of York and Silertia Lodges were declared forfeited.

The impetuous Atwood now called a meeting of the expelled Brethren. A Lodge was opened under the warrant of Benevolent, No. 142. Grievances were aired and proclamations made. On September 11th, 1837, another meeting was held and a "Declaration of Rights and Independence" adopted. An election of "Grand Officers for a new Grand Lodge" was decided upon and Henry Marsh made Grand Master. On September 15 the title of "St. John's Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York" was adopted. Henry Marsh was installed as Grand Master, William F. Piatt acting as Grand Marshal.

(Both, Marsh and Piatt, had been candidates for office in the legitimate Grand Lodge, a few months before, and both had been defeated.)

For a short space of time, the St. John's Grand Lodge was very active and issued many charters. However, it soon declined. A revival of interest manifested itself in 1840. Atwood succeeded in enlisting the help of several zealous workers. The prospect of an early reunion with the Grand Lodge of the State no doubt was the inducement. Atwood became Grand Master of his organization that year. Associated with him on the board of officers were two men who later became very influential in the Masonic affairs of the State. They were John W. Simons and Robert Macoy. It was due largely to the tactful endeavors of these two men that a union was brought



(From a contemporary print)

CELEBRATION OF THE MASONIC UNION

of the St. John's Grand Lodge with the Grand Lodge of the State of New York, at Tripler Hall, City of New York, on Friday, December 27, 1850.



about with the legitimate Grand Lodge, on December 27th, 1850, which was celebrated with elaborate ceremonies and much rejoicing.

THE SCHISM OF 1849

Meanwhile many changes had taken place in the Grand Lodge of the State. General Morgan Lewis had died in 1844. Alexander H. Robertson, who had served as Deputy, became Grand Master. He was succeeded, in 1846, by the Hon. John Dwight Willard, with whom was associated Isaac Phillips, of Albion Lodge, as Deputy Grand Master.

Judge Willard was a graduate of Dartmouth College, and occupied many offices of trust, being held in high esteem throughout the State. Isaac Phillips was a self-made man and a lawyer, honest, but hotheaded and inordinately ambitious for honors.

In 1847, with seventy-five Lodges in good standing, the Grand Lodge re-elected the officers of the preceding year. There was a contest for the office of Grand Secretary. James Herring, who had retired, and had been succeeded by Robert R. Boyd, made an effort to get back into the Secretaryship. He was unsuccessful, and took his defeat rather ungracefully, as we shall presently see.

The next year Isaac Phillips made an attempt to be elected Grand Master. He received only 133 votes, as against 241 cast for John D. Willard. His friends then tried to have him retained as Deputy, but failed, only 157 out of 348 votes being recorded in his favor. James Herring made another effort to secure the Grand Secretary-

ship, but received only 113 votes, against 222 cast for Robert R. Boyd.

The sectional issue which in times past had divided the craft into up-State and Metropolitan factions, re-asserted itself with renewed vigor, in 1848. The root of the difficulty lay in the principle governing representation in Grand Lodge. This principle, which had been inherited from the Antients, made all Past Masters permanent members. As the sessions were held in New York, the Past Masters of the local Lodges had an unfair advantage in being on the ground and, by outnumbering the attendance from up-State, controlling all affairs by their votes.

Grand Master Willard's re-election was a victory for the contention of the up-State Lodges that a more equitable plan of representation should be adopted. As a result, a resolution was passed to abrogate the right of Past Masters to vote in Grand Lodge.

When the Grand Lodge opened in 1849, Grand Master Willard announced that the proposed change had been ratified by the affirmative votes of fifty-six Lodges and had thereby become part of the Constitution. He recommended a further curtailment of power in Grand Lodge by depriving Past Grand Officers of the right to vote and making them simply honorary members.

Isaac Phillips then rose and called upon the members who stood ready "to continue the organization of the Grand Lodge according to its original Constitution, to unite for that purpose." Past Grand Deputy Grand Master Willis was called to the chair as Grand Master pro tem. Others were appointed to take the places of

the constitutional officers for the time being. Herring assumed the Grand Secretaryship and called the roll of Lodges. A full list of officers was then elected by the rebels.

Excitement ran high. Grand Secretary Boyd tried to remove his official records and other possessions, including \$2,000 in Lodge dues received at the session, but all of this was taken by the rebellious brethren. Grand Master Willard remained immovable in his chair, declaring he would not adjourn the meeting until order should be restored. Thereupon the followers of Phillips left the hall. After they had gone, the Grand Lodge adjourned until the next day, on motion of Ebenezer Wadsworth.

Grand Master Willard was re-elected, much against his wishes. The "first five officers" were authorized, "at their discretion, to take legal means for the recovery of property and funds of this Grand Lodge, which are now or may hereafter be withheld." Ten Brethren, who were designated as the leaders of the confusion, were cited to appear and show cause why they should not be expelled. They paid no attention to the summons, and were excluded from membership. Among them were Isaac Phillips, Past Deputy Grand Master Willis, and former Grand Secretary John Herring. Subsequently, Grand Treasurer Horspool was also expelled for refusing to turn over Grand Lodge property to the rightful owner.

The committee authorized to recover the Grand Lodge property illegally taken and held by the Phillips body, proceeded to obtain the opinion of Chancellor Walworth, a Freemason and Past Master, distinguished as the foremost jurist of the State, who, with other eminent counsel,

concluded in the opinion that the property and funds of the Grand Lodge should be restored forthwith, that the proceedings of the "seceding body" were "unauthorized, and that their officers were not duly elected." It was also held that the amendment depriving the Past Masters, by virtue of the Provincial Grand Warrant granted by the Duke of Atholl, or otherwise, howsoever, was not contrary to the "Compact of 1827," and that the amendment "is valid and binding upon the officers and members of the Grand Lodge, and of the subordinate Lodges, as a part of the Constitution."

The Lodges of which Willis, Cuyler and David Booth were members repudiated the action of the seceders, and voted to adhere to the legitimate Grand Lodge; they were Independent Royal Arch, No. 2; St. Patrick's, No. 4, and Union, No. 87.

New York now presented the unedifying condition of having three Grand Lodges at work, each claiming supreme authority. The union of the Atwood body with the Grand Lodge under the Grand Mastership of William H. Milnor, in 1850, reduced the number to two.

As happens frequently, when jealousies and personal ambitions are the dominating passions, the pretense of championship of a fundamental principle was seized upon as a respectable excuse for the secession of the Phillips body. The ancient Provincial warrant was exhibited as authority for the contention that Past Masters could not be excluded from voting membership in the Grand Lodge. The false principle of making individuals rather than the Lodges the component parts of the Grand Lodge, was a distinguishing mark of the Antients, which did much to

popularize the Atholl Grand Lodge in its day. At the Union of 1813, the proper principle of representation had been restored in England. That, however, did not disconcert the followers of Phillips in the least, if they did inform themselves regarding the issue. Later accessions were probably misled by the reading of the Atholl warrant.

The main point is that the Grand Lodge of the State of New York, whatever its Provincial predecessor may have been, is an independent, sovereign body with inherent Masonic powers to make its own local laws, as long as the "ancient Landmarks of the Craft" are not violated.

The Phillips body, largely because of its being in possession of the records and funds, managed to prolong its existence, though steadily declining in influence and numbers, until November, 1858, when a union was effected with the legal Grand Lodge on exceedingly generous terms.

The Brethren who had been suspended or expelled for participation in the "difficulties of 1849" were restored to full Masonic membership. The Grand and Past Grand Officers of the seceders were to be recognized as Past Grand Masters of the Grand Lodge. The Lodges which had been warranted by the Phillips body were granted legal charters, without charge. One of the articles of union met the contention for the rights of Past Masters by providing that the Grand Lodge shall be "composed of all the Grand Officers, and of the Masters and Wardens, or the representatives, legally appointed, of all the Lodges under the jurisdiction as shall have been elected, installed, and served one year in the chair, as Master, prior to December 31, 1849." All funds, archives

and other properties were placed in the keeping of the Grand Lodge as the rightful owner. All difficulties were adjusted "freely and fully as though no differences had heretofore occurred."

John L. Lewis, Jr., was Grand Master at the time (1858).

MORE CONFUSION IN THE CRAFT

Grand Masters Coles (1851) and Randall (1852) had done their best to establish peace and harmony. Surface appearances looked hopeful enough, but there were restless spirits who could not be subdued long. A new storm broke out when Chancellor Reuben H. Walworth was elected Grand Master in 1853.

Reuben H. Walworth was, perhaps, the ablest equity jurist of his time. He reduced the bewildering formalities of court procedure to simple standard rules that could be easily understood and applied and did much toward simplifying the equity laws of the United States. He was a man of genial, sympathetic manner, ever ready to help the needy. It was in answer to the insistent urging of the leaders in the Grand Lodge that he consented to accept the Grand Mastership.

The Chancellor was no sooner declared elected when the pugnacious Atwood arose and gave notice that he would not sit in Grand Lodge with one who had basely forsaken the Fraternity in the troublous times of the Morgan excitement, and he called upon the Lodges which had composed the former St. John's Grand Lodge to follow him and have nothing to do with the Grand Lodge presided over by Reuben H. Walworth.

A formal protest was presented also by a number of Brethren, stating that they had been informed and believed that Brother Walworth had "lent" the powerful aid of his pen to the injury of the institution "during the dark days."

The Chancellor replied: "I was never a renouncing Mason, and no man ever heard me speak one word of derogation of the institution. On the other hand, at all times, and in all circumstances when I had occasion to speak thereof, I have strenuously defended it and insisted upon the purity of its principles as one of the noblest of charitable institutions."

The explanation for the existing ill-feeling was that the Chancellor had been grossly misrepresented during the dark days of the Morgan excitement by enemies of Freemasonry who were ever ready to use the names of distinguished leaders to give credence to their own calumnies. His frank "explanation" was accepted by the Grand Lodge and on motion of Past Grand Master Willard, voted "full, complete and entirely satisfactory."

The aroused discontent continued, nevertheless. A number of rebellious Brethren, among them R. B. Folger, of Independent Royal Arch, No. 2, determined to revive the former St. John's Grand Lodge. They issued a manifesto in which they said that "indignity had been heaped upon them by a certain clique ruling the present Grand Lodge of the State of New York in forcing on them, as Grand Master, Reuben H. Walworth, late Chancellor of the State, whom they deemed as entirely unfit to fill that high office." Subsequently they elected, on June 24, 1853, their Grand Officers, who were installed by Henry C. Atwood.

Atwood and Folger soon became identified with another departure. The discredited James Foulhouze, who styled himself "Commander of the Louisiana State Supreme Council, Scottish Rite," had arrived in New York City, early in the year, to promote his system. Warrants were issued to two Lodges to work the three symbolic degrees of the Lodge according to Scottish Rite procedure. Atwood, who had expoused the Foulhouze cause, was cited before the Grand Lodge to answer charges preferred against him for his clandestine activities. He did not appear, but sent instead an abusive letter, and was thereupon expelled, along with R. B. Folger and others.

There were now no less than six bodies claiming authority over Symbolic Lodges in the State.

1. The Grand Lodge.

2. The Phillips Grand Lodge.

3. Pythagoras Lodge, working under warrant from the Grand Lodge of Hamburg, Germany, in violation of the universally recognized law of indivisible sovereignty and Grand Lodge supremacy.

4. Negro Lodges, working under a "Grand Lodge of North America."

5. The revived St. John's Grand Lodge.

6. The Foulhouze-Atwood-Folger Scottish Rite Council.

RESTORATION OF UNITY

In spite of the "confusion" the Grand Lodge prospered under the leadership of Chancellor Walworth. No less than twenty-six dispensations for new Lodges were issued by him, bringing the list up to 268, with an aggregate

membership of about 15,000. Financially, too, the gains were substantial. The Brethren desired to retain the Chancellor in office, but he declined to serve another year.

Joseph D. Evans, who was elected Grand Master in 1854, was an enthusiastic Mason and accomplished much lasting good for the Fraternity. He instituted the District Deputy system which has continued, with steadily increasing importance, to this day. The ritual was definitely fixed, and the Grand Lodge Library also had its beginning under his administration. When he retired from office, after serving two terms as Grand Master, there were enrolled 319 chartered Lodges, and thirty-two additional Lodges were working under dispensation.

In 1856, Judge L. Lewis, Jr., was elected Grand Master. Under his administration, the last vestige of division and schism disappeared, and unity was restored to continue unbroken to the present, and, let us hope, for evermore.

The Phillips body returned to the fold, under conditions already described. Pythagoras Lodge became a lawful Lodge. The Negro lodges, and the Atwood bargain scheme for making Masons, were outlawed as clandestine. The revived St. John's Grand Lodge was abandoned, in 1859. The following year, Grand Master Lewis was able to proclaim, "We have effected a durable union of the entire Craft in our State under one governing body, and without sacrifice of principle."

XIX

THE WAR BETWEEN THE STATES

WHEN AFTER THE election of Abraham Lincoln as President of the United States, it became evident that war was inevitable to settle the momentous issue whether the Union was to be preserved or permitted to be dissolved, the hearts of Masons were perhaps more deeply stirred than those of any other organization of men. Political ties were strong, but stronger by far was felt to be the mystic tie which bound together the Masons of the North and South in an indissoluble brotherhood. The Grand Lodge of New York was the recipient of many communications from Grand Lodges and individual Masons in the States which had seceded, imploring the exercise of her influence to stay the impending strife. A letter received from the Grand Lodge of Tennessee, dated in May, 1861, is particularly noteworthy; the following quotations reveal the feelings of the members of the craft in the South.

“But recently occupying a position of proud pre-eminence among the nations of the earth, the hope of the lovers of civil and religious freedom, we see our country now apparently upon the verge of a conflict of arms, that, unless speedily arrested, will form a dark and bloody epoch in the history of the human race. From the contemplation of the horrible spectacle of State arrayed against State, friend against friend, and even brother against brother, we shudderingly look around for some means to escape from the dire calamity that seems so certainly impending over us as a people. With deep mortification, and sorrow, and dread, we look into

the dark gulf of human passion; we see its billows heaving with fearful excitement, and, horrified by the sight, we instinctively raise our feeble arms, and, in hopelessness of spirit, exclaim, *Great God, is there no help in this time of need? Who may stay the wrath of the whirlwind?*"

An appeal for intervention is made. Then follow these words of Masonic pleading:

"If all efforts fail, if every appeal for peace shall be thrust aside, if the sword must still be the last resort and accepted as the final arbiter, we beseech the brethren engaged in the awful contest to remember that a fallen foe is still a brother, and as such is entitled to warmest sympathies and kindest attentions. If war cannot be averted or turned aside, let every brother use his utmost endeavors, and, as far as lies in his power, rob it of some of its horrors. While each is true to his sense of public and patriotic duty, on whichever side he may be arrayed, we earnestly urge that he shall also be true to those high and holy teachings inculcated by our Order."

The letter closes with the prayer that "God, in His infinite mercy, may yet incline the hearts of His people to ways of peace," and that "He may dissipate and disperse the storm-cloud of destruction which seems to hang so fearfully above us."

The Grand Lodge of New York, at its Annual Communication, in June, 1861, referred the memorial, with similar letters, to a committee of which Past Grand Master John L. Lewis, Jr., was chairman, which reported that no inquiry could be made into the subject and no appropriate action suggested, without discussing political questions and affairs of civil government, all of which was clearly outside of the province of Masonry. A courteous reply was ordered and the subject dropped.

Out of 518 Lodges on the Grand Lodge register, 410

were represented at the Annual Communication, in 1861, under the Grand Mastership of John W. Simons. It was the largest assemblage of Masons ever brought together in Grand Lodge. The prevailing harmony was inspiring. At a time when civil society was "convulsed to its utmost depths," Grand Master Simons could point with pride to Masonry, "calm and dispassionate, pursuing, with measured and unfaltering step, the mission set apart unto her, and closing the avenues of her temples from the very echo of discord and strife."

MILITARY LODGES

Applications were received for dispensations to permit the formation of Lodges in several regiments. Under the Constitution, as it stood, such dispensations could not be granted. The Grand Lodge felt inclined to meet the wishes of the applicants. Accordingly, the Grand Master was authorized to issue "letters of dispensation for the formation of traveling Lodges," suggesting, however, that this authority be exercised "under such restrictions and limitations, jurisdictional and otherwise, as may seem necessary to conduce to the best interests of the craft."

Grand Master Finlay M. King who succeeded John W. Simons, in 1861, issued dispensations for the formation of eight "traveling Lodges":

Scott, in Excelsior Brigade.

National Zouaves, in 10th Regt. N. Y. Volunteers.

New York Militia, in 21st Regt., N. Y. S. Militia.

American Union, in 21st Regt., N. Y. Volunteers.

Scott Life Guard, in 38th Regt., N. Y. Volunteers.

Robert Anderson, in Anderson Zouaves Regt.

Niagara Military, in 28th Regt., N. Y. Volunteers.

In 1864 Grand Master Clinton F. Paige expressed himself firmly and unalterably opposed to traveling Military Lodges, declaring,

"I can discover no principles of Masonic law nor equity that will justify us in sending one of our Lodges into another jurisdiction temporarily, that would not with equal propriety allow us to establish a lodge permanently therein. Entertaining these views, I declined granting such dispensations, and submit the question to the better judgment of the Grand Lodge."

The Grand Lodge thereupon voted against "the further establishment or continuance of Military Lodges."

WAR INCIDENTS

An interesting incident of the war was related to the Grand Lodge, in 1862, by Dr. John J. Crane, then Deputy Grand Master. Jackson H. Chase, a past Master of Temple Lodge, Albany, who was Quartermaster of the Third Regiment, New York Volunteers, had found that among the deserted buildings in the village of Hampton, Virginia, there was a Masonic Hall open to depredation. He reported the discovery to the commander, Major-General Butler, who was also a Mason. An inspection was made and the furniture, regalia, warrants (one of them dated 1787), jewels, tools, minutes and other properties were found intact. They belonged to St. Tammany Lodge, No. 5. The commander ordered the material to be placed in custody within the Union lines until it could be restored to its rightful owners. Dr. Crane, on being advised of this action, suggested that the properties should be forwarded, under a flag of truce, to Grand Secretary

John Dove, of the Grand Lodge of Virginia, as the rightful custodian, in the absence of the officers of St. Tammany Lodge. His suggestion was carried out.

The following is another of the many war incidents reported to the Grand Lodge: A Brother, Edwin Cole, private in the 71st Regiment, New York Volunteers, and member of Hope Lodge, No. 244, was severely wounded at the battle of Bull Run and taken prisoner. At New Orleans, where he was taken, his sufferings became known to Grand Master J. Q. A. Fellows, of the Grand Lodge of Louisiana, who provided at once for the comfort of Brother Cole, and on learning that there were eight other Masons among the war prisoners in the city, supplied them also with clothing, medical attendance and food. The Grand Lodge of New York was informed by Brother Cole, what kindness had been shown to him and his brethren, and a resolution of grateful acknowledgment was ordered sent to Brother Fellows for his fraternal action.

Charles Roome, who later became Grand Master (in 1879), raised a regiment (37th National Guard), which he equipped and commanded. The Federal Government honored him with a commission as Brevet Brigadier General.

General Ely S. Parker, who served on the staff of General Grant, and as military secretary drew up the first copy of the terms of capitulation of General Lee at Appomattox, was a full-blooded Seneca Indian, a grand-nephew of Red Jacket and Chief of the Six Nations. He was made a Mason in Batavia Lodge, No. 475, and later served as Master of Akron Lodge, No. 527.

The custom having spread through Lodges of the State of presenting individual members serving in the army, with swords, sashes and other insignia of war, accompanying the presentation with expressions not in harmony with the pure tenets of the craft, the Grand Master promptly issued a letter asking all Lodges to refrain from the practice.

The street procession held in New York City, as part of the municipal exercises in connection with the burial of President Abraham Lincoln, in April, 1865, was participated in by more than five thousand Brethren, forming a separate division.

PEACE RESTORED

As the Grand Lodge had kept itself scrupulously free from interference in politics at the beginning of the war, when its sympathies were appealed to by Masonic bodies of the South, to lend the power of its influence to help avert the threatening civil war, so it avoided giving encouragement to any political movement, however much the object might accord with principles of Freemasonry. Grand Master Finlay M. King thus would take no part in a proposed Peace Conference of Masons, which was to be held at Louisville, in 1861, declaring that neither Masonic organizations nor their official representatives, as such, had the right to interfere in affairs pertaining to the political government of the country.

The proper field of Freemasonry was pointed out by Grand Master Robert D. Holmes, when, after the close of the war, the extreme suffering of the people of the South becoming known in the North, he said, in 1867:

"I call attention urgently to the fact that, although much has been done to relieve the fearful distress of our brethren and those dependent on them, in that section of our country, yet much remains to be done by our hands. . . . Famine, distress, and want point the road to duty. A labor of charity is before us, let it be performed promptly and generously."

It is interesting to note, in passing, that, after the war had ended, membership of the Lodges increased by leaps and bounds. This peculiar phenomenon is revealed again, in our day, when all Grand Lodges report staggeringly large after-war gains in numbers. In 1861, there were, in the State of New York, 30,835 Master Masons affiliated with the regular Lodges; in 1871, that number had risen to 77,079. The increase in the population of the State, during this same period, was less than forty per cent., while that of the Fraternity was almost 150 per cent. It is significant, too, that, after rising, in 1876, or about ten years after the close of the war, to 83,594, the membership fell off rapidly, due to non-affiliation, so that in 1881, or five years after the high water mark had been reached, there were only 71,788 Master Masons in good and regular standing.

Perhaps there is a practical suggestion here for the present day. Shall we be able to keep alive the interest in Freemasonry enkindled in the thousands who have been drawn into our Lodges during and since the last great war?

XX

RELATIONS WITH GRAND ORIENTS AND OTHER FOREIGN JURISDICTIONS

IN 1869 THE Grand Lodge of New York severed Masonic relations existent theretofore between itself and the Grand Orient of France. The official leaders of the latter body had misused Freemasonry for the advancement of personal and political interests and ambitions. Two princes, Lucien Murat and Napoleon Jerome, contending for the Grand Mastership, with increasing bitterness, the Emperor of France, Napoleon Bonaparte, himself a Mason, had interfered by arbitrarily appointing Marshal Magnan as Grand Master. Although subsequently the appointment was approved by a banquet-assembly of Masons in Paris, the irregularity of the proceeding caused the Grand Lodge of England to withdraw Masonic recognition of the Grand Orient of France, for a time.

In 1865, De Magnan was succeeded by Marshal Mellinet, who, in 1868, committed the blunder of according official recognition to the newly organized Foulhouze Scottish Rite Council, which had invaded the jurisdiction of the Grand Lodge of Louisiana. The Grand Lodge of New York, on being informed of Mellinet's action, resolved:

"That all Masonic relations between the Grand Lodge of New York and the Grand Orient of France cease and be discontinued, and that no Mason owing allegiance to that Grand Body shall be

recognized as such in this jurisdiction until the said Grand Orient of France shall withdraw its recognition of the body styling itself the Supreme Council for the sovereign and independent State of Louisiana."

This was in 1869.

In 1871, Grand Master John H. Anthon invited the attention of the Grand Lodge to the investigation of the character of "certain Masonic bodies, termed Grand Orients, in South America and Europe," which he found to be "based upon principles and a system of Masonry and Masonic government wholly unknown to our Grand Lodge." He explained that every one of these Grand Orients was more or less subject to a so-called "Supreme Council" which had arrogated to itself the final governing power and considered itself superior to the Grand Orient. This "Supreme Council," he went on, requires for admission to its governing body the possession of what are claimed to be "higher degrees." All this being contrary to the principles and spirit of Masonic government, as embodied in our Grand Lodge system, he recommended a severing of relationships with all such Grand Orients. The committee to whom the matter was referred, thereupon presented this short report which was adopted by unanimous vote:

"The question of the recognition of, or correspondence with, the regular, disputed, doubtful, or spurious bodies called Grand Orients, discussed by the Most Worshipful Grand Master, has been considered by your committee, and, for the reasons stated by the Grand Master, it is recommended that such recognition and correspondence cease."

Repeated efforts were made to sway the Grand Lodge to resume fraternal correspondence with the Grand Orient

of France, after the collapse of the notorious Foulhouze Supreme Council. Then a more serious barrier to the resumption of intercommunication was interposed. The Grand Orient had abolished as non-essential the fundamental requirement that a candidate for admission to the privileges of Freemasonry must first declare his belief in the existence of God. The Grand Master brought the matter to the attention of the Grand Lodge, declaring emphatically that there can be no justifiable ground for Masonic relations "with those who refuse to recognize as a vital tenet the Fatherhood of God as well as the brotherhood of man."

In 1878, the Grand Lodge adopted the following resolution:

"Resolved, That we refuse to recognize as a Free Mason any person initiated, passed or raised in a Lodge where the existence of a Supreme Being is denied or ignored."

In 1896 the Grand Lodge adopted recommendations presented by Past Grand Master Clinton F. Paige (1863 to 1865), for the Committee on Jurisprudence, which set forth certain principles intended to govern the recognition of organizations and individuals claiming Masonic fellowship with us. The rule is there reiterated that there can be accorded no recognition of, and exchange of representatives with, any but "independent Grand Lodges of Symbolic Masonry, wholly independent of and not under the control of any other body of Freemasonry, whether of the York or Scottish Rite." Then follow a number of interesting additions which are subjoined in part:

"We do not question the right of Supreme Councils of the A. A. S. Rite to control and confer the first three symbolic

degrees in all countries where that is the dominant Rite, and we recognize Master Masons made under that authority as regular, and as much entitled to our regard and recognition as if made under our authority, *but* until the Supreme Council has relinquished its authority over the three symbolic degrees (as has been done in this and other jurisdictions), and the control of the three symbolic degrees has been relegated to symbolic Grand Lodges entirely independent of other authority, we cannot recognize the Grand Lodge organization.

"Masonry is recognized throughout the world as just as legitimate in all countries where the three symbolic degrees are controlled and conferred by the bodies of the Scottish Rite as it is in this country where they are solely under the control of the York Rite. Whichever Rite is the dominant Rite in any country has control of the symbolic degrees by full consent of all, and until the Supreme Councils in those countries relinquish control of the first three degrees to Independent Grand Lodges, we should recognize all Master Masons made under their authority, and allow them to visit and affiliate with our Lodges under the same Masonic restrictions as if made in Lodges of the York Rite."

The resolution adopted, in 1896, read as follows:

"*Resolved*, That we fully recognize the legitimacy of Master Masons made in Lodges of the A. and A. Rite in countries where that is the dominant Rite, and welcome them to the right of visitation and affiliation under the usual Masonic restrictions, the same as if made in Lodges of our obedience, those of the obedience of the *Grand Orient* of France alone excepted."

The latter exception was in full accord with the edict of the Grand Lodge, which debarred from visitation and affiliation all members of Lodges under the authority of the Grand Orient of France and stipulated that these "cannot be recognized as legitimate under any circumstances."

The resolution adopted in 1896 remained in force until Germany's ruthless aggression compelled the United States to become the ally of other freedom-loving nations in the

struggle for the preservation of democracy and international justice, when certain modifications were made. This took place in 1917. Under the leadership of Grand Master Thomas Penney, the Grand Lodge of that year was reconvened, in September "for the transaction of such business as the present War Emergency may require to be brought before it." Among the resolutions offered for consideration was one by John Lloyd Thomas, a Trustee and member of the Committee on Foreign Correspondence, which, stripped of preambles and addenda, read as follows:

Resolved, That during the period of the present war we shall extend to every member of the Masonic fraternity under the obedience of the Grand Bodies of France cordial and fraternal welcome to the Lodges of our obedience in the State of New York, and authorize fully such reciprocal intercourse as may be mutually agreed upon between Freemasons and the Masonic Lodges of our obedience [*sic*] within the bounds of France and Belgium which are regular Masonic Lodges and Freemasons of those countries.

To the end that there might be a clear understanding of the purport of the resolution, Past Grand Master Samuel Nelson Sawyer asked the question, "Isn't its substance simply that our brethren in France may associate with their French brethren from whichever Grand Lodge they hail until such time as we shall have been able to adjust our formal relations?" On being assured that such was the intent, he asked again, "It doesn't attempt to put us in formal relations with the Grand Orient of France or the Grand Lodge of France?" That point having been clearly fixed, the resolution was referred to the Committee on Foreign Correspondence. Past Grand Master William

Sherer, chairman of this committee, reported the following resolution which was adopted by unanimous vote:

“Resolved, That during the period of the present war we should extend to every member of the Masonic Fraternity under the Obedience of the Grand Bodies of Freemasons of countries allied with us an invitation to come to the Lodges of our obedience in the State of New York, and authorize further such reciprocal intercourse as may be mutually agreed upon between Freemasons and Masonic Lodges of our obedience and the regular Masonic bodies of Freemasons of those countries.

By authority of this resolution permission was given, during the period of the war, to Freemasons and Lodges of the State of New York, to cultivate reciprocal intercourse with “the regular Masonic bodies” owning allegiance to Grand Orients and Grand Lodges with which our own Grand Lodge was not in formal relation. In the absence of a definition of the phrase indicated by inverted commas, the inference was no doubt that “regular” meant *legitimately formed or recognized as regular by legitimately formed Grand Bodies*. By this interpretation, the scope included the Grand Orients of Luxembourg, Italy and of Greece, the Supreme Council of Servia, and the three Grand Bodies of France. As regards France, the oldest legitimately formed body is the Grand Orient. As this Grand Orient works in co-operation with the Grand Lodge of France, the latter organization would seem to become “regular” thereby. The Grand Lodge of England and several other Grand Lodges in fraternal relations with New York, having extended fraternal recognition to the Independent and Regular National Grand Lodge of France and the French Colonies, the latter body, too,

would appear to be deserving acknowledgment of regularity.

The continuance of the concessions made in the resolution, adopted at the Reconvened 136th Annual Communication of the Grand Lodge, in 1917, was limited, as we have noted, to the period of war. Reciprocal intercourse between Freemasons and Masonic Lodges of New York and those of jurisdictions not in fraternal relationship with our Grand Lodge was further made dependent upon mutual agreements, thereby safeguarding the immemorial prerogative of Lodges of determining for themselves whom to admit and whom to refuse admittance to their communications and rooms. Finally, in order to make clear that the Grand Lodge of New York had in nowise modified its strict interpretation of the fundamental conditions for Masonic fellowship, Grand Master William S. Farmer, under date of October 23, 1919, issued an "Edict Concerning New York Standard and Belief in God," which contains this clear-cut order:

To the end, therefore, that so long as said resolution shall continue in force and thereafter, in the governance and conduct of the affairs of this jurisdiction, the duty of the Craft and of the presiding officers of Lodges therein in the matter of visitors to said Lodges may be made clear, our ancient standards be maintained and peace and harmony be secured in all our proceedings in that regard, and in harmony and accord with all former rulings and principles laid down, pertaining to the subject.

I, William S. Farmer, Grand Master of Masons in the State of New York, do hereby order and direct that the admission to any Lodge of this jurisdiction of a person owing obedience to any other Grand jurisdiction or Masonic authority who, himself, does not, on inquiry, profess belief in a Supreme Being, is unlawful and may not in any circumstances, be permitted.

The various resolutions, edicts and official explanations bearing upon the attitude of the Grand Lodge toward Masonic governing bodies with which it is not in fraternal correspondence, may appear conflicting in effect, and yet they are not inconsistent in principle, for several reasons.

The Grand Lodge evidently draws a line of distinction between fraternal relationship with a foreign Masonic Grand Body and acknowledgement of the "regularity," or legitimacy of such Grand Body. Thus it might acknowledge that the so-called Prince Hall Grand Lodge, composed of American citizens of African descent, was duly constituted by the Grand Lodge of England and thus is legitimate, but considerations involving the fundamental principle of state sovereignty, adhered to by existing American Grand Lodges, are in themselves sufficient to justify a refusal to enter into fraternal relations with that body.

New York may concede that the Grand Orient of France is a legitimately formed sovereign Masonic Grand Body, but it reserves the right to define what shall constitute essentials of qualification for fraternal relationship and, on this basis, to refuse to accept that body as an ally. In other words, a family may cultivate familiar relations with other families, but it need not for that reason become subjected to the necessity of having to take to its bosom *every kind* of family, no matter how clearly legitimate such families may be, even though the plea be for a glorious union of interrelated families encircling this terrestrial globe of ours.

Acknowledgment of the legitimacy of a foreign Masonic Grand Body, in other words, implies nothing more than

the acknowledgment of the legitimacy of a child, a marriage or a mortgage. Legitimacy is one thing. We may insist even that it is an essential thing for the establishment of a claim to consideration. That is as far as it goes. Fraternal relationship presupposes much more.

Of one thing we may be reasonably certain: Two families, however legitimate, will never get together if one must burn up its most sacred treasures to be acceptable to the other.

FOREIGN RELATIONS

The United Grand Lodge of England is noted for scrupulous care in the establishment of reciprocal fraternal relations with foreign Masonic Grand Bodies. By way of supplying a means for comparing its list of relations with those maintained by the Grand Lodge of New York which, too, seeks to steer clear of alliances with bodies which have departed from revered Landmarks, the following tables are given. These include all jurisdictions included in the fellowships of 1921. It is understood, of course, that the relations between England and New York have always been the most cordial.

Acknowledged by Both the United Grand Lodge of England and the Grand Lodge of New York:

The regular Grand Lodges of the United States, Canada and Australasia, and the following regular Grand Lodges and Grand Orients:

Costa Rica	Norway
Cuba	Peru
Denmark	Philippine Islands
Ireland	Scotland
Mexico (York G. L.)	Sweden
Netherlands (G. O.)	Switzerland (G. L. Alpina)

*Acknowledged by the United Grand Lodge of England but NOT
by the Grand Lodge of New York:*

Argentine (G. O.)	Greece
Brazil	Italy (G. O.)
Chili	Liberia
Columbia	Paraguay
Egypt	Portugal
France	(G. O. Lusitano U. S. C.)
(Ind. & Reg. Nat'l G. L.)	Uruguay

*Acknowledged by the Grand Lodge of New York, but NOT by the
United Grand Lodge of England:*

Belgium (G. O.)	Porto Rico
Eclectic Union	Prussia (Royal York)
(Frank't-on-Main, Ger.)	Saxony (Ger.)
Germany (Berlin)	Three Globes (Berlin)
Haiti	Zur Eintracht
Hamburg (Ger.)	(Darmstadt, Ger.)
Hungary	Zur Sonne (Bayreuth, Ger.)
Panama	

XXI

CORNERSTONE LAYING OF PUBLIC BUILDINGS AND MONUMENTS

THE GRAND LODGE OF NEW YORK has to its credit the ceremonial laying of cornerstones of hundreds of public buildings and monuments in the State. They include court houses, city halls, libraries, churches, schools, asylums, post offices and other Federal edifices, soldiers' and sailors' monuments, the Washington Memorial Arch in New York City, armories, universities, State and County buildings.

The laying of the cornerstone of the Egyptian Obelisk, in Central Park, New York City, was an occasion of especial moment. Nine thousand Masons, all appareled in regulation black frock coats, silk hats, white gloves and white aprons, marched in procession, escorted by uniformed Knights Templar. The Obelisk, weighing forty-three tons, had been brought from Egypt, together with the pieces forming the foundation, by Lieut. Henry H. Gorrington, of the United States Navy, a member of Anglo-Saxon Lodge, No. 137, of Brooklyn. It had stood originally at Heliopolis until, in 23 B.C. it was removed to Alexandria. It was one of the two stones known as Cleopatra's Needles. The second stone was taken to London, and is now standing on the Thames.

Lieutenant Gorrington, William Henry Hulburt, of the

New York *World*, on behalf of William H. Vanderbilt whose public-spirited generosity had enabled the city to obtain the monument, and William Sherer, speaking for Anglo-Saxon Lodge, united in an invitation to the Grand Lodge to perform the Masonic ceremony of laying the cornerstone. The invitation was accepted. The cornerstone, enclosing a memorial box, was laid in accordance with the traditional ritual of the craft. This was on October 9, 1880.

On August 5, 1884, in response to an invitation from the American Committee of the Statue of Liberty, Grand Master William A. Brodie, assisted by his associate Grand Lodge officers, laid the cornerstone of the pedestal of the Bartholdi Statue of Liberty Enlightening the World, on Bedloe's Island, in New York Harbor. The box placed under the stone contained many rare memorials, among them nineteen bronze medals from the United States Mint, representing as many Presidents of the Federal Government.

Although cornerstones of public buildings and monuments had been laid by representatives of the Grand Lodge from the beginning of the history of the State, voices of opponents began to be heard questioning the propriety of the procedure. The Grand Master took occasion, therefore, to offer words of explanation, at the laying of the cornerstone of the Statue of Liberty. He said that the Fraternity had been called upon for this service because it had become a common law of practice the world over to invite the Masonic craft to lay the cornerstones of public structures, in time-honored recognition of the fact that, symbolically at least, the Freemasons of the present

are the descendants of the ancient operative Masons who built the world's great masterworks of architecture. There was, besides, a special reason:

"No institution has done more to promote liberty and to free men from the trammels and chains of ignorance and tyranny, than Freemasonry, and we, as a Fraternity, take an honest pride in depositing the cornerstone of the pedestal of the Statue of Liberty Enlightening the World."

XXII

THE MASONIC HALL 1801 TO 1889

THE DESIRABILITY of establishing permanent headquarters for the Grand Lodge was discussed as early as 1801. A committee appointed to investigate the project reported the following year that a site might be obtained in New York City and a suitable building erected thereon, sufficiently large to accommodate the Grand Lodge and a number of local lodges, at a cost of \$15,000. Approval was given to the formation of a stock company to finance the proposition. No further progress was made.

In 1818, an order was recorded "that the application be made to the legislature of the State, at its ensuing session, for permission to raise, under the authority of the Grand Lodge, by lottery, a sufficient sum for the erection of a Masonic Hall in the City of New York." A committee was instructed to select a suitable site. This committee reported, in 1820, that four lots in Grand Street, at the intersection of Elizabeth Street, might be purchased for \$4,600, half the amount remaining on mortgage; that several lots might be had at the corner of Beekman and Nassau Streets, with $48\frac{1}{2}$ feet on the former and 104 feet on the latter, for \$20,000, about one-half of this amount to remain on mortgage for a period of ten years or more; and that several lots at the corner of Broadway and Grand

Street, with 107 feet on Broadway and 107 feet deep toward Mercer Street, could be bought for \$18,000 cash." The committee was requested to "continue their researches," but reported at the next Quarterly Communication that the sites recommended in the previous report were no longer on the market and there was nothing further to be communicated.

In 1824 the agitation for a Hall was revived by united action on the part of the representatives of twenty-four city Lodges. It resulted in the erection of Freemasons Hall, later known as Masonic Hall, on Broadway, between Duane and Pearl Streets. The cornerstone was laid on June 24, 1826. The building remained one of the landmarks of the city until 1856, when it was torn down.

THE TWENTY-THIRD STREET PROPERTY

The movement which resulted in the building of a magnificent Masonic Hall, on Sixth Avenue and Twenty-third Street, New York, and the Masonic Home in Utica, had its inception in 1842, in a memorial having for its object: (1) The erection of a Hall in the City of New York, for the Grand Lodge and other Masonic bodies; (2) the founding of an asylum for worthy, decayed Masons, their widows and orphans.

A subscription list was opened by Grand Secretary James Herring. Brother Greenfield Pote, then Grand Tyler, paid the first dollar. On June 8, 1843, the list bore the names of one hundred brethren, who had subscribed and paid nearly \$300 in sums ranging from fifty cents upward. The fund was increased, from time to time, by donations from individual Masons, from balls, con-

certs, exhibitions and dinners, and the creation by a number of Lodges of what was termed Widows' and Orphans' Funds, augmented by donations and part of the initiation fees.

The undertaking was held up by the schism of 1849, which resulted in the formation of the Phillips Grand Lodge. In the uproar and confusion occurring at that time, the seceders had carried away the satchel of the Grand Secretary containing money and vouchers amounting to \$7,000. Besides the Grand Treasurer had joined the secessionists and refused to surrender funds in his charge belonging to this particular fund.

On June 7, 1858, when the Phillips body became reunited with the Grand Lodge, the Hall and Asylum Fund amounted to \$27,994.06, to which Brother Edwin Forrest, the noted tragedian, contributed \$500 awarded to him by the courts as damages in a libel suit.

Then followed the Civil War.

In order to enlist the active support of all the Lodges in the State in the undertaking, these were urged to collect, if possible, ten cents a month from each one of their members, contributing the uncollected amount from the Lodge funds. While the suggestion was not generally observed, enough money was received that the Fund amounted to \$49,402.14, when the Grand Lodge met in 1864. In this same year, the Trustees of the Hall and Asylum Fund were incorporated by an Act of the State Legislature. They reported that \$200,000 must be raised before the erection of the Hall could be started. The Grand Lodge thereupon determined to make no appropriation of any kind, except for necessary expenses and charitable pur-

poses, "until the Masonic Hall and Asylum are erected." The Lodges were again urged to bestir themselves to supply the needed funds.

The Trustees now announced that they had purchased a plot of ground, with 100 feet frontage on Grand Street and 125 feet on Crosby Street, including a church edifice thereon, for \$120,000. Grand Master Clinton F. Paige issued an appeal to wipe out the balance of the debt on the property, and to supply additional funds to provide at least \$200,000.

The purchase of the Grand Street property, on which \$100,000 had been paid, was vigorously disapproved by Brethren who considered the location unsatisfactory. In order to allay the storm of criticism gathering around the Grand Lodge, Grand Master Robert D. Holmes assured the craft, in 1866, that no Hall would be built on the purchased site.

A Masonic Fair was held in the Grand Street building, which continued from December 5, 1865, to January 9, 1867, and produced a net gain of \$50,931.66 which was added to the Hall and Asylum Fund. The success of this affair led to the organization of privately conducted entertainments parading under the name of Masonic Gift Enterprises. They were denounced by the Grand Lodge in emphatic terms, and it was proclaimed that all money raised by such unauthorized ventures would be refused.

The Grand Street property was sold for \$163,000, yielding a profit of \$43,000 on the original investment. The total assets in bonds, mortgages and cash now amounted to \$284,167.87.

In 1869, the Trustees purchased six lots on the corner

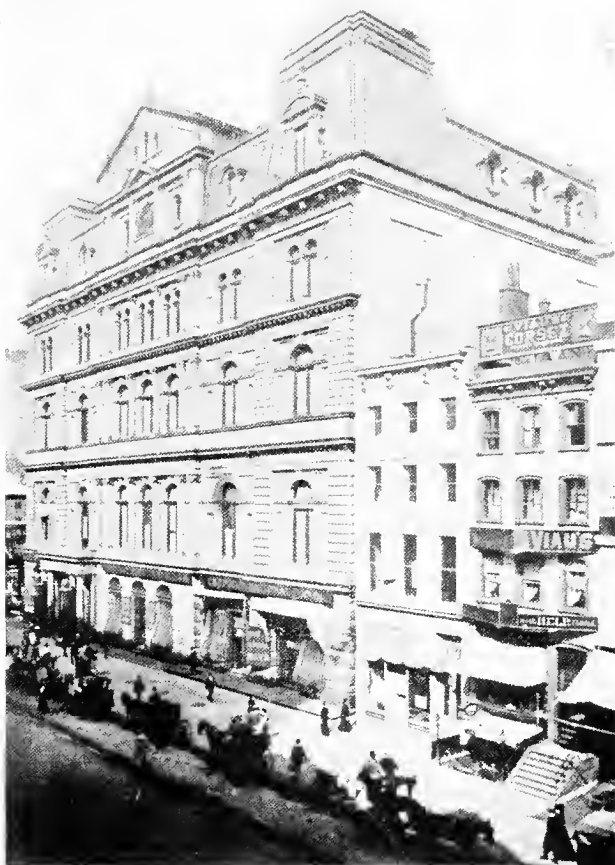
of Twenty-Third Street and Sixth Avenue, with 141 feet frontage on Twenty-Third Street and 94½ feet on Sixth Avenue, at a cost of \$340,000. The following year in May, they were able to report that the property had been paid for in full and that they had on hand \$54,000, with which to begin the building of the Hall. The action of the Trustees was endorsed with hearty unanimity.

Napoleon Le Brun, who was considered the most noted American architect of his day, prepared the plans for the Hall. The cornerstone was laid on June 8, 1870. Bonds had to be issued and loans made to meet the financial demands, as the building progressed. The dedication of the completed structure took place on June 3, 1875, and was celebrated by imposing ceremonies and a procession participated in by 23,000 Masons.

A Fair was held in New York City, beginning on March 15, 1873, and continuing for one month, which produced approximately \$50,000 toward the building fund.

On June 3d of the same year, the Grand Lodge met for the first time in its own (partially completed) new Hall. Grand Master Christopher G. Fox brought home to the assembled Brethren the duty of carrying forward the undertaking in order that the way might be cleared for the establishment of an Asylum for the aged and indigent and the widows and orphans dependent upon the craft for protection and support.

The dedication of the completed structure took place on June 3, 1875, under the Grand Mastership of Ellwood E. Thorne. Twenty-three thousand Masons took part in the public procession held in celebration of the event.



Napoleon Le Brun, Architect
FORMER MASONIC HALL, NEW YORK CITY

Headquarters of the Grand Lodge, from 1876 to 1909, corner Twenty-third Street and Sixth Avenue, on the site of the present Twenty-third Street building.

The following year, in May, the building was reported fully furnished and ready for occupancy. The total expenditure involved had been \$1,590,262.96, including \$94,458.52 paid for furniture. The remaining indebtedness amounted to \$794,015. These figures appeared staggering to Brethren unacquainted with the financial difficulties encountered by the Trustees. Charges of incompetency and mismanagement were circulated. A detailed report of all items of receipts and disbursements, issued to allay apprehensions and criticisms, failed to restore general confidence. A reorganization of the board of trustees was demanded. A resolution was adopted in Grand Lodge reducing the number of Trustees to three and disqualifying officers of the Grand Lodge for service in that capacity. The State legislature of 1877 passed an act giving effect to that resolution.

In an effort to organize the continuing discontent, outside of the City of New York, a meeting of Past Masters, Masters and Wardens of Lodges located in Rochester, held in March, 1877, issued a circular calling upon all Lodges in the State to send delegates to a convention to take place in that city, on April 25th, to formulate a plan for united action on the temporary extension of the fifty cents per capita tax, adopted in 1872. Grand Master James W. Husted, "the eagle of Westchester County," at once called upon the Lodges to discountenance the "ill-advised" circular, explaining fully the question raised to an issue by the illegal action of the Rochester malcontents. Finding the promoters of the movement "persistent and pertinacious," he forbade the organization of the proposed convention. Despite all this, "a convention of individ-

uals" was held, in violation of the spirit of the order, which addressed a letter to the Lodges in the State setting forth "the necessity of financial reform" in the Grand Lodge. Subsequent Grand Lodge meetings showed clearly that the malcontents were in the minority. By far the larger number of Brethren were unwilling to abandon the Hall and Asylum undertaking and resolved to reduce the accumulated indebtedness.

The struggle to make ends meet continued for a number of years. The payments of interest on the debt amounted to more than \$50,000 a year. In three years, 1876 to 1879, the number of affiliated Masons had become reduced by close on to six thousand, largely because of unwillingness of the discontented to meet their obligations in the support of the Hall and Asylum Fund.

There followed a long period of struggle with the debt resting upon the Temple. When Frank R. Lawrence became Grand Master, in 1885, the indebtedness amounted to about \$500,000, four-fifths of which represented twenty-year bonds drawing seven per cent. interest. He resolved that the debt must be paid in full and paid as speedily as possible. The first thing he did was to ascertain if the bonds were redeemable before their maturity. He found it could be done. Inviting the co-operation of the Grand Chapter and the Grand Commandery, he collected \$25,000 and made a tender to one of the bondholders, with interest to date. The tender being refused, a civil suit was instituted and won. The redemption of bonds was now pushed with increased energy. On June 3, 1886, \$118,113.20 were collected. By the end of 1887, the receipts had risen to \$232,206.12. On March 14,

1889, Grand Master Frank Lawrence issued the joyous proclamation: "The great task is done. The last dollar is paid. We are free." By his order, Wednesday the 24th day of April, 1889, was set apart "as a day of Thanksgiving and rejoicing," which was celebrated with enthusiasm by all the Lodges in the State.

XXIII

THE CENTENARY OF THE GRAND LODGE

ON THE EVENING of June 7, 1881, the Grand Lodge commemorated with appropriate exercises, the one hundredth anniversary of continuous existence, from its constitution, in 1781, under warrant from the Atholl Grand Lodge of England. Among the honored guests were Grand Masters and other officers of the Grand Lodges of Pennsylvania, Rhode Island, Massachusetts, North Carolina, South Carolina and Virginia. Vocal and instrumental music by distinguished artists of the day and an orchestra under the direction of Dr. Leopold Damrosch added to the enjoyment of the festal occasion.

The meeting of the parent Provincial Grand Lodge, on January 23, 1781, had been attended by twenty-nine Masters, Past Masters and Wardens, representing five Lodges. At the Grand Lodge, on June 7, 1881, presided over by Grand Master Jesse B. Anthony, there were present accredited representatives of 713 Lodges, with a constituency of 71,788 Brethren.

Frank R. Lawrence, Chief Commissioner of Appeals, who became Grand Master in 1885, referred to the growth of the Grand Lodge, in his oration:

We meet, not to learn the origin or trace the progress of Masonry, but to commemorate, in a fitting manner, the fact that, during the past one hundred years while upon this Continent a few feeble States have developed into a mighty nation, and the

city in which we assemble has changed from an insignificant town to a splendid metropolis, the fraternity of Free and Accepted Masons, keeping ample pace with the progress of the times, has grown in stature until now, instead of the few scattered Lodges and the few hundred members of a century ago, there are within the State of New York more than a hundred thousand men whose vows have been registered before its sacred altar; and there assemble to-day, from every part of this great jurisdiction, which extends over a territory of nearly fifty thousand square miles, the Masters of more than seven hundred Lodges to participate in the proceedings at the annual communication of this Grand Lodge; while within this country, there now exist some fifty Grand Lodges, each exercising absolute and exclusive Masonic sovereignty within the territory over which it rules, regulating an active membership of more than half a million brethren, working under substantially the same forms, and obedient to the same general laws.

The memorial address by Grand Master Anthony dealt with the history of Freemasonry in the State. As it traverses, of necessity, ground we have attempted to cover thus far, we shall select from it only a few interesting items which may serve to supplement the preceding account:

From the time of its constitution until 1826, the Grand Lodge had quarterly sessions.

The Grand Stewards Lodge was organized in 1784.

In the war of 1812, DeWitt Clinton called upon the Lodges of New York City to relieve the destitution and suffering of the people of Buffalo, and every Lodge responded.

In 1814, a Grand Lodge of Emergency was called for the purpose of giving the fraternity an opportunity of evincing their patriotism in the then important crisis of public affairs. It was resolved that the Grand Lodge perform one day's labor on the fortifications, at such time

as the Committee of Defense should designate, and accordingly, on September 1st, the Grand Lodge, accompanied by all the Lodges of the cities of New York and Brooklyn, repaired in formal procession to the fortifications, labored diligently through the day and returned in like order to the City Hall. The same procedure was repeated on another day, when the work was finished on what was known as Fort Masonic, on Brooklyn Heights.

In 1817, the transactions of the Grand Lodge were published for the first time in its history.

In the early days there were no Grand Lodges in the West, except in Indiana, Missouri, and Ohio. The Grand Lodge of New York granted warrants to Lodges to be located in the unoccupied Masonic territory of that section of the country. Among them may be mentioned three Lodges, Zion, Monroe, and Detroit, in Michigan, the first of which was organized in 1806, and they continued under the jurisdiction of New York until 1827, when the Grand Lodge of Michigan was formed. New York also established the frontier Lodge of the then "far West," by granting, on December 3, 1824, a warrant to Menomama Lodge, No. 374, at Green Bay—then called Fort Hunter—in what is now Wisconsin.

In 1838, began the system of accrediting Representatives of Foreign Grand Lodges, upon the basis of fraternal relationship and reciprocity.

About 1840, at the suggestion of Grand Secretary Herring, the Grand Lodge inaugurated, as pioneer in this field, the Committee of Foreign Correspondence. In the beginning the scope was confined to the reviewing of the Proceedings of sister jurisdictions. Gradually there were

added other duties, chief among them that of passing upon the legitimacy of Foreign Grand Bodies and their qualifications and reporting to the Grand Lodge recommendations as to the desirability of approving or disapproving fraternal intercourse with applicants for such preferment. The departure of New York appealed to other jurisdictions so that at the present time practically every Grand Lodge has its Committee on Foreign Correspondence.

The plan of securing a uniformity of work by the appointment of eight Grand Lecturers throughout the State, not having proved a success, it was proposed, by the new Constitution of 1854, to have one Grand Lecturer. The first brother elected to this office was A. Cole Veloni.

In 1852, it was first proposed to divide the State into districts, with an appointed District Deputy Grand Master in each district. This plan was adopted in 1855, and has been continued ever since, with no alteration except that the number of districts has been increased from time to time.

In 1855, the subject of the best method of dispensing relief received attention, and it was resolved to organize a Board of Relief for the City of New York, Brooklyn and Williamsburgh. This example has been followed by the organization of similar boards throughout the State.

STATISTICS

In 1806, there were in the State about 175 Lodges with an estimated membership of about 3,000.

During the War of 1812, and immediately following it, the number of Masons increased rapidly until 1826, when

the Grand Lodge carried on its roster about 480 Lodges with an aggregate membership of approximately 20,000.

During the anti-Masonic excitement the falling off was such that, in 1832, there were left only 48 Lodges in good standing with a membership of probably little more than 1500. After that year the craft began to recover, at first slowly, then more and more pronouncedly. In 1849, there were 99 Lodges; in 1850, 171; in 1856, 319.

At the beginning of the Civil War, in 1861, the number of Lodges had increased to 478 and the membership to 30,833.

Again the war had the effect of inducing many men to seek admission to the fraternity so that, in 1864, the number of Masons had risen to 41,000. The increase continued until 1876, when there were 715 Lodges with an aggregate membership of 83,594.

Then followed another decline, and the record of 1876 was not approached again until seventeen years later, in 1893, when the number of affiliated Masons was 83,287.

The following table indicates the rise and fall of numbers:

1870.....650	Lodges	Membership.....75,262
1871.....656	“	“77,079
1873.....683	“	“79,849
1874.....698	“	“81,893
1875.....704	“	“80,701
1876.....715	“	“83,594
1877.....718	“	“81,296
1878.....717	“	“78,050
1879.....717	“	“75,086
1880.....715	“	“72,867

XXIV

THE MASONIC HOME AT UTICA

1843 TO 1905

MEANWHILE THE determination to provide a suitable home for indigent aged Brethren and destitute widows and orphans of Masons, had taken practical shape. Private initiative took the lead. A memorial subscription list prepared by Grand Secretary Herring set forth the objects to be achieved. Grand Tyler Greenfield Pote's dollar started the financing of the proposition. Other Brethren added their donations. When the memorial was brought before the Grand Lodge, in 1843, it bore the signatures of one hundred Master Masons, and with it were presented three hundred dollars contributed by them.

The agitation to provide a permanent home for the Grand Lodge cannot well be separated from the efforts made to secure the establishment of a home for the needy wards of the craft. The two objects went hand in hand, united by the expectation that the revenues derived from the operation of the projected Hall would take care of the maintenance of the Home that was to be. The idea of a Hall and Asylum Fund was evolved to meet both ends. The thought back of it explains why the Hall was established before the Asylum was supplied.

The memorial received by the Grand Lodge, on June 8, 1843, is given here verbatim, for its historical signifi-

cance. It started things which in their achievement have become the marked objects of our pride:

"To the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York:

Right Worshipful and Worshipful Brethren: The subscribers, deeply impressed with the desire of placing our institution in a position of permanent honor and usefulness, most respectfully present for your consideration the necessity of taking immediate and active measures for raising a fund sufficient to accomplish the following objects:

1st, The erection of a hall in the City of New York, for the Grand Lodge and other Masonic Bodies.

2nd, The founding of an asylum for worthy decayed Masons, their widows and orphans.

For the accomplishment of these noble purposes we invoke your honorable Body to use your influence with the Brethren of this State, by sending forth a suitable appeal to their liberality, and by constituting proper agents to solicit and receive contributions.

In testimony of our own sincerity, and confidence in the ability of the Fraternity of the State of New York, we ask your acceptance of our own subscriptions in cash, and promise to pay annually, hereafter, till the works be completed, something toward the necessary fund.

It is our desire, if the Grand Lodge accept our offering, that the fund thus raised be carefully invested by the Trustees of the Grand Lodge, and preserved for the especial purposes above set forth, until the Grand Lodge shall decide that a sufficient fund has accumulated for the completion of the first object, to wit, the erection of a grand hall, free from incumbrance; after which the same means to be continued until the second object can be, in like manner, put in operation.

All of which is respectfully submitted."

The memorial was referred to a committee which reported, on June 10th. The Grand Lodge then voted that, after its current debts had been paid, the moneys derived from registry fees and Grand Lodge certificates

should be "vested in a fund to be appropriated to the erection of a suitable building for the use of this Grand Body." The Lodges were asked to "give their aid by subscriptions to this object."

New enthusiasm was kindled when it became known that Ole Bull, the famous Norwegian violinist, who had been touring the country, had donated to the Grand Lodge Widows and Orphans Fund the proceeds of his farewell concert in New York City. Ole Bull was a Mason.

In 1850, the Grand Lodge adopted resolutions as follows:

Resolved, That this Grand Lodge hold it to be important that a suitable asylum be provided for the aged and infirm of the Craft, under this jurisdiction, and a refuge for the destitute widows and orphans of deceased worthy brothers.

Resolved, That a committee of five be appointed who shall inquire into the expediency of purchasing, on account of the Grand Lodge, a sufficient tract of land for the erection of suitable buildings to be used for agricultural purposes for the support of the institution; to be located somewhere in the central part of the State; and that said committee report progress at the quarterly meeting of the Grand Lodge."

On February 7, 1851, a convention was held at Albany, attended by delegates of fifty up-State Lodges, and resolutions were adopted declaring it to be "expedient to establish a Masonic asylum, in some central location in this State, for the support of indigent Masons, their widows and orphans, and also for the nurture and education of such orphan children."

The Grand Lodge meeting four months later, took a similar stand and voted that measures be adopted to provide the money necessary for the accomplishment of the object.

Despite laudable professions and commendable intentions, the matter dragged along without tangible evidences of practical progress, so far as the Home was concerned. Funds accumulated and plans matured slowly but surely. The financial resources were centered upon the building of the Hall which was to carry the burden of supplying revenues for the support of the Home-to-be. Once the Hall was established and Grand Master Lawrence had aroused the craft to remove the burden of debt resting upon that building, energetic steps were taken to translate dreams into solid reality.

A Fair was planned, under the leadership of Grand Master Lawrence and Grand Secretary Ehlers. The original object had been to devote the proceeds toward the payment of the debt on the Masonic Hall, but, on second thought, it was decided to raise money for the proposed Asylum, with the reservation that the net returns should be kept in the care of the Fair Association until the Hall debt had been wiped out completely, when they should be turned over to the Trustees of the Hall and Asylum Fund. The Fair, which opened in the Masonic Hall, on November 28, 1887, and continued for three weeks, proved a splendid success. The sum of \$76,352.37 was realized, and, at the appointed time, was turned over to the Trustees.

With tireless energy Grand Master Lawrence kept at his self-appointed task of pushing the liquidation of the debt and keeping to the fore the founding of a Home. In April, 1888, he appointed a committee, with Past Grand Master William A. Brodie as chairman, to report at the Grand Lodge session, in June, on "the establishment of

an Asylum or Asylums," together with recommendations defining "the precise nature of the institution, scope, extent and principles of management."

LOCATION OF THE SITE FOR THE HOME

Numerous parcels of land were offered. Among the earliest was one from the Drill Corps of Monroe Commandery of Knights Templar, at Rochester, consisting of approximately twenty acres, free from all incumbrances. The Brethren at Ithaca, together with citizens of that village, offered two hundred acres valued at \$25,000. Other propositions came from Long Island, Auburn, Rome, Binghamton, Lockport, Syracuse and other localities. The choice of the committee finally centered on a farm of 135 acres, in the village of New Hartford, adjacent to Utica.

Before a decision was made, the site was re-examined by Grand Master Lawrence, Deputy Grand Master John W. Vrooman, and Past Grand Master Brodie, who came to the conclusion that the ideal location would be on a tract of land, called Utica Driving Park, which had been used for county and state fairs, and covered 160 acres. The central location, accessibility, healthfulness and beauty of the place settled all questions. The park occupied a broad tableland surrounded by distant hills and commanded a view of the beautiful Mohawk Valley. The value was placed at \$75,000. The owner was Charles W. Hutchinson, an enthusiastic Mason, who had served as Mayor of the city of Utica and occupied a prominent place in civic affairs. He donated \$25,000. The city of

Utica gave \$30,000. The balance of \$20,000 was paid by the Grand Lodge, and the place was secured. A little more than five acres of land was added by purchase to round out the site. Valuable and convenient dockage property on the Erie Canal was also secured.

The Grand Lodge approved the purchase and, in 1889, decided that the name of the asylum was to be Masonic Home and School. Plans were adopted for the construction of a building at an estimated cost of \$175,000, including necessary incidental expenses. The sum of \$185,000 was in the keeping of the Grand Lodge to the credit of the account. Provision was to be made for the housing of at least one hundred residents, exclusive of officers and needed employees. The architectural designs submitted by William H. Herme were accepted.

On May 21, 1891, the cornerstone was laid, with appropriate ceremonies, by Grand Master Vrooman. This was the same date as that on which had taken place, twenty-one years before, the cornerstone laying of the Masonic Hall in the City of New York. An imposing parade, participated in by 6,734 Master Masons, with thirty-four bands of music, opened the festivities. In the evening there were addresses by Brother Chauncey M. Depew, Grand Master Vrooman and Past Grand Master Lawrence. The dedication of the completed building took place on October 5, 1892. Eight thousand five hundred and twenty-four Master Masons marched in the procession.

On February 13, 1893, Past Grand Master Jesse B. Anthony was installed as superintendent. The first couple to be received as residents of the Home, in May of the same year, was Brother James Borden, of Green-

wich Lodge, No. 467, with his wife Margaret. Applications were received, the following month, for the admission of thirty-four aged Masons, eight widows and five orphans.

The Trustees reported to the Grand Lodge, in June, 1893, that the total cost of the Home and appurtenances had been \$230,685.18, that all obligations were liquidated, and there remained a balance on hand of \$155,575.55. A permanent fund was created to sustain the Home, the management and investment of it to be left entirely to the Trustees. Thirty per cent. of the net receipts were ordered to be set aside each year for a reserve fund until this should reach the sum of three hundred thousand dollars. In 1893, this reserve fund had accumulated \$18,915.56. Past Grand Master Lawrence offered to pay for the erection of a building to be used for a school of manual training for the boys of the Home. Rules and regulations were adopted to govern the manner and conditions of admittance and general management and government of the Home.

The Home has grown till now there are a number of magnificent buildings. The structure dedicated, in 1892, still stands, but it has been enlarged and improved from time to time. Built of brick and sandstone, it faces the north and originally had a frontage of 186 feet, consisting of a center four stories in height and a depth of about 154 feet, with a deeply recessed porch in front, and two wings three stories in height with a depth of approximately 128 feet, the west wing looking out upon the city of Utica. Its pleasing home-like appearance, its generous equipment and comfortable furnishings, everything being of the best

material throughout, put it in a class by itself among institutions of this character in the State.

A Children's Building was erected, in 1896, as a memorial to Edwin Booth, the famous actor, who donated \$5,000 towards its construction. Subsequent gifts by the fraternity were made with the distinct understanding that, besides serving its worthy purpose, the structure was to be erected to the memory of Brother Booth. An addition was built, in 1901, to meet increased needs.

Past Grand Master Anthony served as superintendent until the day of his death, in 1905. He was succeeded by Dow Beekman who resigned after one year. Then followed William J. Wiley, under whose judicious management the usefulness of the Home developed rapidly.

XXV

THE UTICA HOME — 1906 TO 1921

THE HOME AT UTICA is the pride of the Fraternity. And well it may be. It is the one outstanding visible monument of the solicitude of the craft for the care of the needy of its own household. Even the casual passer-by cannot but be impressed by the magnitude and beauty of the provisions made for the care and comfort of the residents. To the inquiring visitor, there will come a profound sense of the earnestness with which the Masons of the State of New York are endeavoring to meet their freely assumed responsibility for the well being of their wards.

The asylum of the first fourteen years of its existence has become, in fact and in spirit, a real home for its inmates. Without diminishing in any way the credit due to the earlier administration, in the pioneer years, we may say justly that the change began with the installation of Brother William J. Wiley as superintendent.

Words addressed to the Grand Lodge, in 1907, by Grand Master Townsend Scudder, pointed the way to needed reforms in administration. He restated his recommendations, in 1908, in terms that burned and opened the way for progress toward a more satisfactory realization of the hopes of the Brethren with regard to the Home, more particularly the educational care of the children whose wel-

fare, present and future, had been placed in their keeping to safeguard and strengthen.

Brother Wiley, ably assisted by his wife, and intelligently supported by the Trustees, was equal to the task. His annual reports indicate steady progress in the working out of the institutional problems.

The Home is located in the center of the State. The well-kept grounds cover approximately three hundred acres. An imposing array of attractive buildings, delightful flower beds, extensive playgrounds, prosperous farm lands, model barns, grazing herds of thoroughbred milk kine, a picturesque lake, pleasant walks—everything combined testifies to the thoughtfulness with which the material details have been worked out.

For the aged inmates every comfort is provided which fraternal solicitude can supply. There are cheerful sleeping rooms accommodating from two to six persons each, a cozy ladies' parlor, reading rooms, a billiard hall, a smoking and lounging room furnished with every convenience for social activities, a sun parlor and reception rooms. There is a completely equipped modern hospital for them, and trained nurses are always in attendance. The kitchen, pantry and bakery would be a credit to any first class hotel. Spotless cleanliness reigns throughout.

The children's buildings reveal in all appointments the loving care for the little ones whom the craft has adopted to be its own. The dormitories are divided into separate rooms, with from two to four individual beds in each. These rooms are fitted up with tables, chairs, bookcases and reading lamps. The walls are decorated with flags and pictures. There is a charming nursery with white cots

for the babies. Play rugs and toys of every description are near by. An atmosphere of cheerfulness pervades everything.

There are study rooms for the young, a kindergarten for the tots from two years up to school age, a fine gymnasium, a large graduated swimming pool, and a fully equipped modern cooking school. Vocational training is supplied for girls in stenography, typewriting, and general business branches, millinery, dressmaking and the various household arts. The boys may take the commercial courses, too, and have, besides, industrial and agricultural instruction. All who wish may have training in music and gymnastics. Plays are given, dancing is encouraged, and there are an excellent Home orchestra and an enthusiastic brass band.

The older children attend the common schools of Utica. They are conveyed to the city in a stage. Every encouragement is given to gifted and ambitious pupils. They may attend the Utica Academy and go on to higher institutions of learning. A special fund enables those who meet the required conditions to go to normal school, college or university. These opportunities are furnished in addition to the comprehensive training supplied in the Home itself.

No age limit fixes the time when the boys and girls must go out into the world to earn their own living. They may remain in the Home until they are adequately prepared for self-support. A careful record is kept of their later activities. Plans have been inaugurated whereby Lodges take special interest in the graduates from the Home, in the localities in which they pursue their chosen

occupations. The superintendent of the Home keeps in personal communication with them all.

The surroundings of the Home bear further witness to the constant thoughtfulness for the happiness of the children. There are swings and merry-go-rounds and seesaws for the little ones, a fine baseball diamond for the boys, opportunities for football and basketball contests, and a play pavilion.

The study time of the boys and girls is carefully supervised. Daily reports are made to the superintendent to furnish material for comparison with the monthly school reports brought home by the children. There are two special teachers, one for the girls and one for the boys to help them with their studies. The one looking after the girls goes with them on their hikes and also teaches them cooking, sewing, stenography and typewriting. The headmaster of the boys has charge of manual training, military drill and gymnastics, accompanies his charges on their hikes, and is with them at their athletic sports.

A ten minute prayer meeting is held every evening, under the leadership of one of the older children. The old folks have their prayer meeting on Wednesday nights. Church services are held every Sunday, a visiting clergyman, usually the pastor of a Utica church, occupying the pulpit. Miss Veturia Wiley, daughter of the superintendent, who is an accomplished organist and choir leader, has charge of the music. There is a vested choir, and the processional and recessional singing has filled the eyes of thousands of visitors with tears of joy. The Sunday School classes are taught by the older boys and girls.

The thought uppermost in the bringing up of the young

is to keep them happy and prepare them for useful lives and honorable pursuits. Their welfare in after-years is followed by the superintendent with loving solicitude. The Home is to remain to them home always.

A striking evidence of the care exercised in looking after the health of the children, is this, that only one of them has died, while a member of the Home, in the almost thirty years of operation.

The superintendent with his wife and gifted daughter are wholly absorbed in the beneficent work of taking care of the large family. The management of the funds has been, at all times, intelligent and economical. There is no stinting, and there is no waste. The best judgment of the Trustees is ever at the service of the Home, and among these are men of large affairs sincerely interested in the charitable work of the Fraternity.

The beautiful Daniel D. Tompkins Memorial Chapel has a story of its own. At the laying of the cornerstone of the Bronx Masonic Temple, in 1904, Grand Master Frank H. Robinson took occasion to refer to the public services of Past Grand Master Daniel D. Tompkins as a member of Congress, Supreme Court Justice, Governor and Vice-President, and made an appeal for free-will offerings toward the erection of a suitable monument in memory of him. The response was so gratifying that the appeal was extended to all the Masons in the State. The plan was to place the monument in one of the public parks of New York City. This could not be carried out. In 1908, Grand Master Townsend Scudder suggested that the accumulated fund be made available for the benefit of the children of the Home.

The following year, Grand Master Samuel Nelson Sawyer pointed out the need of ampler Chapel accommodations at the Home. Estimating that the cost of a suitable separate building would be about \$25,000, he presented his plan to the Lodges and asked for free-will contributions. The response was prompt and cordial, and he was able to report, in 1910, that more than \$22,000 had been received for the purpose. The cornerstone of the Chapel was laid by him, on April 16th of that year.

Meanwhile the Daniel D. Tompkins Monument Fund had grown to \$23,852.48. When Robert Judson Kenworthy became Grand Master, in 1910, he set to work at once to solve the question of what disposition to make of this Fund. He addressed a letter to the widow of Past Grand Master Robinson suggesting that by adding the fund to the moneys contributed toward the Chapel, the craft would be enabled to erect a building of larger capacity, greater beauty, and more complete equipment than had been contemplated in the original plans, and that by calling the building the Daniel D. Tompkins Memorial Chapel, the hopes of her husband would seem to be fulfilled in spirit. Mrs. Robinson consented to the plan wholeheartedly. Thereupon Grand Master Kenworthy sanctioned and directed the use of the Fund "for the furtherance of the Chapel at our Home in Utica." The solution was universally and enthusiastically approved by the craft, and, on June 25, 1911, the completed Chapel was dedicated, a large concourse of Brethren taking part in the impressive ceremonies of the event.

In 1916, the separate housing of the boys and girls was



H. P. Knowles, Architect
DANIEL D. TOMPKINS MEMORIAL CHAPEL

Erected in memory of Daniel D. Tompkins, Grand Master of Masons in the State of New York, 1820 to 1821, who pledged his private fortune to save the financial credit of the United States during the War of 1812. Justice of the Supreme Court, Governor, Chancellor of the University of the State of New York. Vice-President of the United States under President Monroe

made possible by the erection of the Knights Templar Education Building, the gift of the Grand Commandery of Knights Templar of the State of New York. This building was assigned to the girls. The boys were given the full run of the Booth Memorial Building which had housed both sexes heretofore.

In 1920, was begun the erection of the greatly needed hospital, with a balance of more than \$700,000 remaining, at the close of the war, to meet the financial demands. It is the firm purpose of the craft to make the hospital as complete and attractive as is humanly possible, whatever the cost may be. It is to stand as a memorial to the soldiers and sailors of the Fraternity, who offered up their lives for the winning of the war for righteousness and the freedom of the world.

The ready response of the Masons of the State of New York to every call for help to increase the efficiency and attractiveness of the Home, has its chief reason in the amply justified perfect confidence placed in the Trustees of the Hall and Asylum Fund, and the settled conviction that the management of the Home is deserving of the fullest support. Their faith is well founded. A visit to the Home will persuade the most skeptical of this fact.

XXVI

THE GREATER HALL

IN 1889, THE DEBT on the Masonic Hall was wiped out. The general belief was that the net revenues, together with the \$3.00 per capita tax on initiations, would suffice for many years, to meet the needs of the Home at Utica. It was estimated that the expenses would absorb no more than seventy per cent. of the annual revenues. The remaining thirty per cent. was to be turned into a Reserve Fund to guard against possible future deficits. A fund of this kind was inaugurated, in 1894, with a balance of \$137,530.41. The earnings from rentals proved disappointingly inadequate. On the other hand the expenses increased at a greater ratio than had been anticipated. As early as 1897 it became necessary to draw upon the Reserve Fund to the amount of \$30,000. Year after year the withdrawals from the fund continued.

The Trustees decided to lay the case before the Grand Lodge. Accordingly they reported, in 1903, that the maximum earning power of the Hall was producing less than two per cent. a year on the estimated value, notwithstanding exemption from taxation, and that new sources of revenue must be provided without delay to meet the growing needs of the Home.

The following year, an amendment to the constitution was adopted placing an annual per capita tax of fifty

cents on the entire membership of the Grand Lodge. By ratification of the Lodges, the amendment became effective, in 1905, to remain in force until a permanent source of income should be established to provide adequate funds.

This new source of revenue having been assured, the Trustees determined to invest the resulting funds so as to produce the largest possible returns. The end aimed at was the establishment of an adequate endowment fund which would obviate future financial embarrassments. The plan they adopted was to increase the real estate holdings of the Fraternity and then to develop the earning power of the combined properties to the fullest possible extent. Land was bought on West Twenty-fourth Street, back of and adjoining the Hall property. The move evidently appealed to the great majority of the craft, for the Grand Lodge approved the purchase and the plans for its development. The next step was the erection on the Twenty-fourth Street site of a nineteen-story building, at a cost of \$1,301,252.54. This building was completed in 1909. The following year the Grand Lodge held its first session therein. Next, the old Hall was torn down. In its place was erected a giant business building which was completed and ready for occupancy, in 1912.

The success of the Herculean undertaking was due to the tireless disinterested labors of forceful leaders. They had faith in the Craft and were persuaded that the ultimate outcome would amply justify the wisdom of the project. Moreover they deemed it necessary that the honor of the Fraternity should be protected by making good the claim that the New York City properties were

maintained "for charitable purposes" and not as an end in themselves.

The old Masonic Hall had failed to produce adequate revenue. There was a practical limit to the extent to which a direct tax might be imposed on the individual membership fees collected by the constituent Lodges. Voluntary contributions in themselves were too precarious an item to count upon for the covering of definitely fixed expenses connected with the care of helpless human wards.

The debt with which the New York properties were encumbered to develop them sensibly, is not wiped out altogether. I am writing this in 1921. By the time this book is published, the statement may sound archaic. I hope so. Anyway, the debt is vanishing rapidly.

The vanishing started in 1912, when a Sinking Fund was started for the cancellation of the financial obligations of the Fraternity, singly or in instalments, at maturity. At that time there was a five per cent. first mortgage of \$1,200,000 and a six per cent. mortgage, secured by gold bonds, of \$1,200,000, both mortgages maturing in 1918. The hugeness of the task of canceling the debt had no terrors for the Craft. In 1913, the Grand Lodge voted that each member be requested to contribute \$7.00, in five yearly instalments of \$1.40 each. In less than eight years the Fraternity paid more than \$1,750,000 toward the cancelation of its indebtedness. The second mortgage bonds were retired at maturity. By 1921, the first mortgage was reduced to \$700,000, and there remained in the Sinking Fund approximately \$60,000 to be applied to a further reduction of the indebtedness.

The inception of the building project was due chiefly

to Townsend Scudder whose untiring efforts were staunchly supported by J. Edward Simmons, William Sherer, John Stewart, William A. Sutherland, and Frank H. Robinson, all of whom have been Grand Masters, and the Trustees who served the Fraternity from 1907 to 1912.

It was but natural that a considerable portion of the membership should have entertained misgivings about the outcome and the hugeness of the indebtedness devolving upon the Grand Lodge. The resulting obstruction caused a temporary interruption of the progress of the work. This was finally overcome when, in 1910, Grand Master Samuel Nelson Sawyer squarely recommended a speedy completion of the building project. That cleared the way for action.

Smoldering criticism lingered on for a short while. In 1911 and again the following year, Grand Master Robert Judson Kenworthy urged the need of giving whole-hearted support to the Trustees in their exceedingly difficult undertaking. The temper of the Grand Lodge showed unmistakably that cavilers would find no umbrage. Constructive leadership had won.

The establishment of the Sinking Fund stands to the credit of Grand Master Charles Smith. More than two hundred thousand dollars were collected for this end during his administration.

The strengthening of the Fund was carried forward with unabating vigor by Grand Masters Freifeld, Penney and Farmer.

The chief factor in the development of the rental productivity of the buildings, has been the splendid business

ability of George T. Montgomery, who had been a member of the Board of Trustees from 1909 until his death in 1923. "One hundred per cent. rented," the Trustees were able to report in 1920 and again in 1921. The net income from the property, during the year 1920, amounted to \$158,518.38, marking an increase of \$29,120.24, or 22½%, over the net income for the preceding year.

The significance of these statements is shown in this paragraph from the report of the Trustees for 1921:

"The expense of operation and maintenance of the Home for the past year was \$252,726.79: The income from the New York property was \$158,518.38; the income from Grand Lodge fees and tax amounted to \$176,240.50; neither fund alone was sufficient to meet the expenses of the Home."

The New York property is valued at more than three and a half million dollars.

XXVII

WAR WORK OF THE CRAFT AND THE MEMORIAL HOSPITAL

THE ENTRY of the United States in the World War, as an active ally of the forces battling for justice, liberty and democracy, roused the fraternity in the State of New York to a new sense of its responsibilities toward mankind. More than twenty-five thousand of the membership of the Grand Lodge responded to the call to arms in the army, navy and marine service. Many hundreds more, who could not enlist in the fighting ranks, offered their energies to the accredited relief forces in the camps and recreation centers here and abroad and at the battle front overseas. All the brethren, in whatever station, labored together in unison with the great host of American patriots to bring the world-wide struggle for right to a speedy and successful end.

A War and Relief Fund was created by the Grand Lodge and contributions invited. It was also decided to engage in ministry to the men in war service in camps and cantonments and at the battle front. An Overseas Mission was organized to carry on this work.

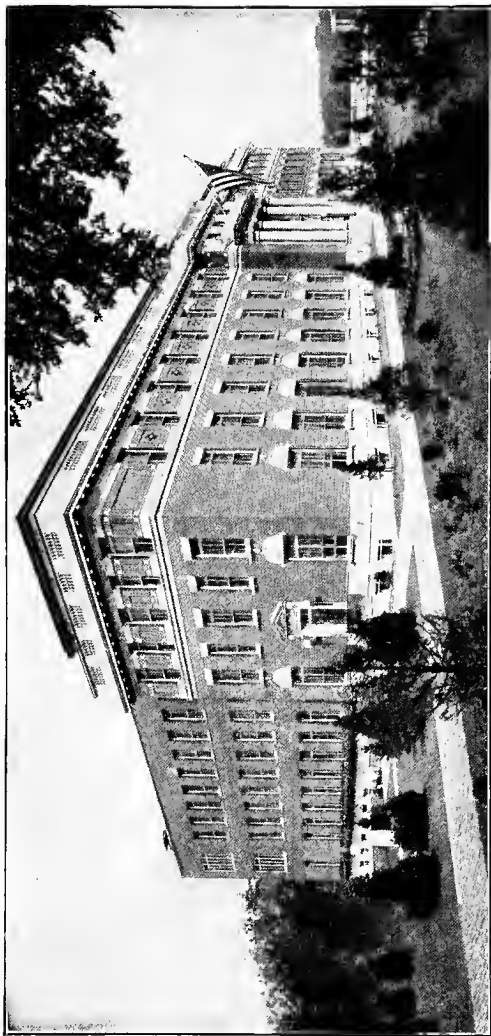
Grand Master Thomas Penney, recognizing the desirability of having the Masons in the United States act as a unit, in the war emergency, issued a call to a conference of representatives of the several Grand Lodges. The

conference was held in New York City, in May, 1918. It was followed by a conference, called by Grand Master Schoonover, of Iowa, and held at Cedar Rapids in that State. The twenty-two Grand Lodges represented at the latter conference adopted New York's overseas program and appointed Townsend Scudder as their agent and commissioner.

The mission proceeded to France.

At Paris, a Trowel and Triangle Club was found in operation, composed of Masons identified with the A. E. F.—Y. M. C. A. personnel. The club was re-organized, its purposes expanded, and a comprehensive information and recreation service established. The Paris headquarters of the Mission became the center of Masonic activities. Clubs were established and practical relief work extended over a large part of the war area. There were also four Masonic Lodges in full working order, in France, constituted under the personal Warrant of Grand Master William S. Farmer. An astonishingly large amount of good was done in the short space of six months between February and September, 1919.

At New York, a well equipped Soldiers and Sailors Club was maintained, in Masonic Hall. The Masonic Board of Relief of New York City, offered its commodious house for additional hospitality, where sleeping quarters were available for men in the service. Organized relief work was extended to sixteen U. S. Army and Navy Hospitals in various parts of the State, in co-operation with the American Red Cross. Voluntary representatives, fifty-six of them, visited the hospitals several times each week, bringing comfort to the wounded and sick



SOLDIERS' AND SAILORS' MEMORIAL HOSPITAL
H. P. Knowles, Architect
Adjoining the Masonic Home at Utica, N. Y. Dedicated on April 22, 1922.

and attending to such of their wants as they found possible. Communications were established with relatives of the suffering and valued help was extended to members of the Craft and sons of Masons from practically all States of the Union, Canada, England, Scotland, Panama and the Philippine Islands.

Special care was given to the men debarked at New York City on their return from the war. A helpful information service was placed at their command, and every possible aid was provided for them.

On the whole, the achievements in all departments of relief work, during the period of the war, have been most gratifying.

THE MEMORIAL HOSPITAL

After the close of the war the Grand Lodge decided to set aside the balance remaining in the War and Relief Fund for the erection of a Masonic Soldiers and Sailors Memorial Hospital, at Utica. This much needed addition to the relief agencies of the Craft was completed early in 1922 and dedicated in April. It is a beautiful structure, suggesting to the visitor the care and labor devoted to the task of supplying a hospital worthy to be known as a memorial to the self-sacrifice of the thousands of Masons who fought in the war service of their country.

The building is a fire-proof structure and has a frontage of 220 feet, with two wings extending to the rear, each 100 feet deep by 32 feet wide. The outside is of red brick trimmed with Indiana limestone, gray buff terra cotta. The roof is covered with brilliant red Spanish tile. There are four floors laid out and equipped in such a

manner that every modern requirement is met most effectively. The flat roofs of the two wings were built with a view to future development of additional solariums. In the basement, besides the usual conveniences, there is located a very fine X-ray department and all desirable accessories. The hospital is so placed that sunlight may stream into the various wards at all hours of the day. From every point of view considering its object the building represents in location, structure, and equipment, the most complete answer to modern demands of hospital planning. The architect was H. P. Knowles.

XXVIII

NEW DEVELOPMENTS

EDUCATIONAL SERVICE

THE NEED of inducing the Lodges to provide instruction of their members in the history, philosophy, jurisprudence, symbolology and time-honored usages of the Craft and the application of the teachings of the Fraternity to the practical conduct of life, had engaged the thought of Masonic leaders for many years. Individual endeavors put under way here and there in the State, under the inspiration of Masons of vision and discernment, had demonstrated the usefulness of such instruction and the existence of an interested body of thinking brethren who were craving opportunities of this sort.

Several Grand Masters, notably John W. Vrooman, William Sherer, John Stewart, and Thomas Penney, had called attention to the desirability of providing ways for promoting Masonic education. The organization of the Masonic Historical Society of New York, under the leadership of John Stewart, was intended to foster the object. After the death of John Stewart, William Sherer became the president of the Society and continued in office till he died. The lectures provided for the Lodges and the excellent literature put in circulation by this organization accomplished great good, though largely confined to the Metropolitan section of the State.

Experience proved that nothing like a general and systematic instruction of the membership could ever be accomplished by private endeavor, and that the Grand Lodge itself must undertake the organization of the work.

Then came the World War.

The resulting upheaval drew the Craft into the vortex of endeavor to aid the Government by every means in its power. New opportunities for usefulness were discerned. Opportunity spelling duty, the membership was called upon to lend its full strength, individually and in an organized way, to the winning of the war. Minute men aroused the Lodges to patriotic co-operation with the Government in every possible way.

Another result. There was a recurrence of the experience of former wars. Applications for admission to membership descended upon the Lodges in numbers never heard of before. After the signing of the Armistice, the influx of new members continued in growing volume. The imminent danger was that the hastily initiated brethren might create serious difficulties, insufficiently instructed in the lore and customs of the Craft as, of necessity, they were. The need of giving these neophytes a clear understanding of the objects and laws of the Fraternity, became urgent.

Grand Master William S. Farmer, under date of January 31, 1920, issued a letter proposing a comprehensive social and educational program for the guidance of the Lodges to prepare the ground for subsequent intensive cultivation. The Grand Lodge approved the suggested service and requested the War and Relief Administration to start a plan under way. Grand Master

Robert H. Robinson, elected in May, developed the program further and appointed a committee on Educational Service, with Past Grand Master Townsend Scudder as chairman. The committee, two months later, opened a bureau of Social and Educational Service. Sidney Morse, an experienced educator and skilled organizer, who, as an officer of the A. E. F.—Y. M. C. A., had been the Recording Secretary of the Trowel and Triangle Club, in Paris, was installed as Executive Secretary. By the Grand Master's direction, the Bureau operates primarily as a clearing house and promotion agency of Masonic educational endeavors, formulating plans and recommending these to the Lodges.

EMPLOYMENT SERVICE

An essential, if not a basic, endeavor of operative Masonry, in medieval times of gild organization, was to assure to every brother an opportunity to work and receive therefor wages adequate to enable him to support himself and family and to contribute to the relief of distressed members and the widows and orphans of the craft. So deep-seated was the general acceptance of the principle as an object of the fraternity that the memory of it was carried over into modern Freemasonry and asserted itself in the ritualistic catechism. Translated into modern procedure, the idea called for the establishment of employment agencies to the end that Masons might be kept self-supporting and un-employment in the ranks reduced as much as possible. In most European countries the desirability of such procedure was realized and met in a

practical way by Masonic Lodges from an early time. In America the need did not assert itself in an equal degree, and it is only in comparatively recent days that organized effort has undertaken to occupy itself with the problem.

To William H. Miller, former Grand Treasurer, is due the credit of having been the first to urge the need of an employment bureau upon the Craft, in this State, as is evident from the following resolution offered by Past Grand Master Townsend Scudder and adopted by the Grand Lodge, in 1911:

Resolved, That a Committee of five be appointed by the Grand Master to organize and establish, under the auspices of the Grand Lodge, an employment bureau, to assist Masons, their children, wives and widows in obtaining employment when needed.

Resolved, That for this purpose \$1,000 be, and the same is hereby appropriated.

Resolved, That the Trustees of the Hall and Asylum Fund be authorized to devote a vacant office in this building to the use of the bureau hereby authorized.

Resolved, That R. W. William H. Miller, the originator of the idea of this bureau, be the chairman of the Committee.

With \$1,000 appropriated by the Grand Lodge, plus \$200 received in gifts, the Masonic Employment Bureau opened for business, about November 1, 1911. On recommendation of Grand Master Robert Judson Kenworthy, in 1912; the importance of the departure received further recognition, and \$2,500 were set apart for the Bureau, which, together with donations from individuals, a few of the Lodges and the Masonic Club (\$459.50), brought the amount up to about \$3,250 for the year. In 1913, the Grand Lodge gave \$3,000, and about \$600 accrued from donations. In 1914, Grand Master Charles

Smith made a strong plea for an enlargement of the scope of the bureau's activities, and the Grand Lodge responded with \$5,000.

The demonstrated value of the undertaking roused Brooklyn, Rochester, and Buffalo to set up bureaus of their own, which derived their support altogether from local contributions.

In 1917, the Grand Lodge withdrew its financial support of the Bureau maintained in the Masonic Hall, at New York City. The feeling seemed to be that the movement had gotten under way, and that the Lodges themselves should now carry on the work by co-operative moral and financial backing.

During the war, when there was a scarcity of labor, the various bureaus proved a great convenience to employers and employees alike. Then followed the after-war decline in industry and commerce. Gradually an acute unemployment condition developed. Federal, state and municipal governments recognizing the seriousness of the situation, sought to provide a remedy. Organized private endeavors were set on foot to cope with the problem.

Then it was, in 1921, that Junior Grand Warden Charles H. Johnson appealed to the Grand Lodge to endeavor to meet the emergency and set to work resolutely to solve the difficulties so far at least as they might affect the membership of the Fraternity in this State. On his motion, a Committee on Employment Service was appointed to organize, through the State, if it be found necessary, "agencies for the purpose of bringing opportunities for employment to unemployed members of our Fratern-

ity." The Committee has held several meetings and will no doubt report its conclusions in 1922.

Whatever action the Grand Lodge will take, it made clear by its vote, in 1921, that seeking to keep its member self-supporting is to be part of its solicitude in the future, thereby linking itself by one more tie to its forebears in the operative Lodges of the days of medieval gild life.

APPENDIX

STATISTICS OF MEMBERSHIP

GRAND LODGE OF THE STATE OF NEW YORK, 1800—1922

Year	Lodges	Membership
1800	91	*5,000
1810	172	*8,600
1820	295	*15,000
1825	480	*20,000
1830	82	*3,000
1832	48	*1,500
1840	79	*5,000
1850	172	*12,000
1856	319	*18,000
1860	432	*25,000
1861	434	30,835
1862	456	31,566
1863	469	33,320
1864	486	40,480
1865	516	50,200
1866	554	57,444
1870	650	75,262
1874	698	81,893
1875	704	80,701
1876	715	83,594
1877	718	81,296
1880	715	72,867
1885	715	72,318
1890	720	75,775
1893	725	83,287
1895	734	88,573
1900	748	101,548
1910	792	163,341
1916	852	197,423
1917	861	203,716
1918	867	211,293
1919	872	220,777
1920	879	242,140
1921	888	254,282
1922	902	272,634

*Estimated.

1953 ————— 1050 " 209

11 ————— 303,000

FIRST SIX OFFICERS OF GRAND LODGE FROM DATE OF ORGANIZATION

Year	Grand Master	Dep. Grand Master	Sen. Grand Warden	Jun. Grand Warden	Grand Treasurer	Grand Secretary
1781	William Walker	James McCuen	J. Studholme Brownrigg	John Beardsley	Joshua Watson	William Cook
1782	William Walker	* James McCuen	* J. Studholme Brownrigg	* John Beardsley	* Joshua Watson	* William Cook
1783	William Cook	Archibald Cunningham	Patrick McDevitt	William Cook	Samuel Kerr	James Clark
				† Patrick McDevitt		
1784	* William Cook	Samuel Kerr	* Patrick McDevitt	James Saidler	Daniel McCormick	Jno. Lawrence & Jas. Giles
	Robert R. Livingston	Peter W. Yates	Peter W. Yates	James Saidler	Daniel McCormick	Jno. Lawrence & Jas. Giles
1785	Robert R. Livingston	Samuel Kerr	Peter W. Yates	James Saidler	Daniel McCormick	James Scott
1786	Robert R. Livingston	Richard Harrison	Peter W. Yates	Peter McDougall	John Shaw	James Scott
1787	Robert R. Livingston	Richard Harrison	Peter W. Yates	Peter McDougall	William Maxwell	Jacob Morton
1788	Robert R. Livingston	Richard Harrison	Peter W. Yates	John Meyer	White Matlack	Jacob Morton
1789	Robert R. Livingston	William Malcolm	Peter McDougall	John Meyer	John Pintard	Jacob Morton
1790	Robert R. Livingston	William Malcolm	John Meyer	John Pintard	Francis Childs	Jacob Morton
1791	Robert R. Livingston	Peter McDougall	Jacob Morton	James Scott	William Wright	John Abrams
1792	Robert R. Livingston	Peter McDougall	Jacob Morton	James Scott	William Wright	John Abrams
1793	Robert R. Livingston	Peter McDougall	Jacob Morton	James Scott	William Wright	John Abrams
1794	Robert R. Livingston	Peter McDougall	Jacob Morton	James Scott	William Wright	John Abrams
1795	Robert R. Livingston	Jacob Morton	James Scott	De Witt Clinton	Marvin Hoffman	John Abrams
1796	Robert R. Livingston	Jacob Morton	James Scott	De Witt Clinton	Marvin Hoffman	John Abrams
1797	Robert R. Livingston	Jacob Morton	James Scott	De Witt Clinton	Marvin Hoffman	John Abrams
1798	Robert R. Livingston	Jacob Morton	De Witt Clinton	Marvin Hoffman	John Jacob Astor	John Abrams
1799	Robert R. Livingston	Jacob Morton	Marvin Hoffman	Abraham Skinner	John Jacob Astor	John Abrams
1800	Robert R. Livingston	Jacob Morton	Marvin Hoffman	Abraham Skinner	John Jacob Astor	Rm. Van den Broek
1801	Jacob Morton	Edward Livingston	Cadwallader D. Colden	Ph. S. Van Rensselaer	Robert Coocks	Daniel D. Tompkins
1802	Jacob Morton	Edward Livingston	Cadwallader D. Colden	Ph. S. Van Rensselaer	Robert Coocks	Daniel D. Tompkins
1803	Jacob Morton	Edward Livingston	Cadwallader D. Colden	Ph. S. Van Rensselaer	Robert Coocks	Daniel D. Tompkins
1804	Jacob Morton	Martin Hoffman	Cadwallader D. Colden	Ph. S. Van Rensselaer	Robert Coocks	Daniel D. Tompkins
1805	Jacob Morton	Martin Hoffman	Cadwallader D. Colden	Ph. S. Van Rensselaer	Robert Coocks	John Wells
1806	De Witt Clinton	Martin Hoffman	James Woods	Ph. S. Van Rensselaer	Robert Coocks	John Wells
1807	De Witt Clinton	Martin Hoffman	James Woods	Ph. S. Van Rensselaer	Robert Coocks	John Wells
1808	De Witt Clinton	Martin Hoffman	James Woods	Ph. S. Van Rensselaer	Robert Coocks	John Wells
1809	De Witt Clinton	Martin Hoffman	James Woods	Ph. S. Van Rensselaer	Robert Coocks	John Wells
1810	De Witt Clinton	Martin Hoffman	Cadwallader D. Colden	Ph. S. Van Rensselaer	Robert Coocks	John Wells
1811	De Witt Con.	Martin Hoffman	Cadwallader D. Colden	Ph. S. Van Rensselaer	Robert Coocks	John Wells

* Resigned.

† Advanced.

Year	Grand Master.	Dep. Grand Master.	Sen. Grand Warden.	Jun. Grand Warden.	Grand Treasurer.	Grand Secretary.
1312	De Witt Clinton.....	Martin Hoffman.....	Cadwallader D. Colden.	Ph. S. Van Rensselaer.	Sampson Simson.....	John Wells.
1313	De Witt Clinton.....	Martin Hoffman.....	Cadwallader D. Colden.	Elisha Gilbert, Jr.....	Sampson Simson.....	John Wells.
1314	De Witt Clinton.....	Martin Hoffman.....	Cadwallader D. Colden.	Elisha Gilbert, Jr.....	John W. Mulligan.....	John Wells.
1315	De Witt Clinton.....	Martin Hoffman.....	Cadwallader D. Colden.	Elisha Gilbert, Jr.....	Sampson Simson.....	John Wells.
1316	De Witt Clinton.....	Martin Hoffman.....	Cadwallader D. Colden.	Elisha Gilbert, Jr.....	Cornelius Bogert.....	John Wells.
1317	De Witt Clinton.....	Martin Hoffman.....	Cadwallader D. Colden.	Elisha Gilbert, Jr.....	Cornelius Bogert.....	Elias Hicks.
1318	De Witt Clinton.....	Martin Hoffman.....	Cadwallader D. Colden.	Elisha Gilbert, Jr.....	Cornelius Bogert.....	Elias Hicks.
1319	De Witt Clinton.....	Martin Hoffman.....	Cadwallader D. Colden.	Elisha Gilbert, Jr.....	Cornelius Bogert.....	Elias Hicks.
1320	Daniel D. Tompkins.....	John W. Mulligan.....	William Irving.....	Elisha Gilbert, Jr.....	Cornelius Bogert.....	Elias Hicks.
1321	Daniel D. Tompkins.....	John Brush.....	John Greig.....	Richard Hatfield.....	Cornelius Bogert.....	Elias Hicks.
1322	Joseph Enos.....	John Brush.....	John Greig.....	Richard Hatfield.....	Welcome Esteleck.....	Elias Hicks.
1323	Joseph Enos.....	John Brush.....	Nathaniel Allen.....	Thomas Barker.....	Welcome Esteleck.....	Charles G. Haines.
1324	Joseph Enos.....	John Brush.....	Nathaniel Allen.....	Thomas Barker.....	Welcome Esteleck.....	John W. Oakley.
1326	Stephen Van Rensselaer.....	John Brush.....	Exra S. Cozier.....	Eliat T. Foote.....	Welcome Esteleck.....	Ebenezer Wadsworth.
1327	Stephen Van Rensselaer.....	John Brush.....	Exra S. Cozier.....	Eliat T. Foote.....	Welcome Esteleck.....	Ebenezer Wadsworth.
1328	Stephen Van Rensselaer.....	Richard Hatfield.....	Exra S. Cozier.....	Welcome Esteleck.....	George W. Hyer.....	Oliver M. Lownds.
1329	Stephen Van Rensselaer.....	Henry J. Feltus.....	Exra S. Cozier.....	Welcome Esteleck.....	George W. Hyer.....	Oliver M. Lownds.
1330	Morgan Lewis.....	Mordecai Myers.....	Exra S. Cozier.....	Welcome Esteleck.....	James Van Benschoten.....	James Herring.
1331	Morgan Lewis.....	Mordecai Myers.....	Exra S. Cozier.....	Welcome Esteleck.....	James Van Benschoten.....	James Herring.
1332	Morgan Lewis.....	Mordecai Myers.....	Exra S. Cozier.....	John Van Buren.....	James Van Benschoten.....	James Herring.
1333	Morgan Lewis.....	Mordecai Myers.....	Exra S. Cozier.....	John Van Buren.....	James Van Benschoten.....	James Herring.
1334	Morgan Lewis.....	Mordecai Myers.....	Exra S. Cozier.....	John Van Buren.....	James Van Benschoten.....	James Herring.
1335	Morgan Lewis.....	Mordecai Myers.....	Exra S. Cozier.....	John Van Buren.....	James Van Benschoten.....	James Herring.
1336	Morgan Lewis.....	James Van Benschoten.....	Joseph Cuyler.....	Joseph Cuyler.....	Richard Ellis.....	James Herring.
1337	Morgan Lewis.....	James Van Benschoten.....	Joseph Cuyler.....	John D. Willard.....	Richard Ellis.....	James Herring.
1338	Morgan Lewis.....	James Van Benschoten.....	Joseph Cuyler.....	John D. Willard.....	Richard Ellis.....	James Herring.
1339	Morgan Lewis.....	William Willis.....	Joseph Cuyler.....	John D. Willard.....	Richard Ellis.....	James Herring.
1340	Morgan Lewis.....	William Willis.....	Joseph Cuyler.....	John D. Willard.....	Richard Ellis.....	James Herring.
1341	Morgan Lewis.....	William Willis.....	Joseph Cuyler.....	John D. Willard.....	Richard Ellis.....	James Herring.
1342	Morgan Lewis.....	William Willis.....	John D. Willard.....	Richard Carrique.....	Richard Ellis.....	James Herring.
1343	Morgan Lewis.....	Alexander H. Robertson.....	John D. Willard.....	Richard Carrique.....	Richard Ellis.....	James Herring.
1344	Alexander H. Robertson.....	John D. Willard.....	Richard Carrique.....	Exra S. Barnum.....	Richard Ellis.....	James Herring.
1345	Alexander H. Robertson.....	John D. Willard.....	Richard Carrique.....	Exra S. Barnum.....	John Horspool.....	James Herring.
1346	John D. Willard.....	Isaac Phillips.....	Richard Carrique.....	Exra S. Barnum.....	John Horspool.....	Robert R. Boyd.
1347	John D. Willard.....	Isaac Phillips.....	Richard Carrique.....	Exra S. Barnum.....	John Horspool.....	Robert R. Boyd.
1348	John D. Willard.....	Oscar Coles.....	Richard Carrique.....	Exra S. Barnum.....	John Horspool.....	Robert R. Boyd.
1349	John D. Willard.....	William H. Milnor.....	Exra S. Barnum.....	Nelson Randall.....	Gerardus Boyce.....	Robert R. Boyd.
1350	William H. Milnor.....	Nelson Randall.....	Dao S. Wright.....	William Holmes.....	Gerardus Boyce.....	James W. Powell.

* Died January 2, 1844. R. W. Joseph Sprague appointed to fill the vacancy.

Year	Grand Master.	Dep. Grand Master.	Sen. Grand Warden.	Jun. Grand Warden.	Grand Treasurer.	Grand Secretary.
1851	Oscar Coles.	Nelson Randall.	Dan S. Wright.	William Holmes.	Gerardus Boyce.	James W. Powell.
1852	Nelson Randall.	Joseph D. Evans.	Dan S. Wright.	Jarvis M. Hatch.	Thomas Dugan, Sr.	James W. Powell.
1853	Reuben H. Walworth.	Joseph D. Evans.	Jarvis M. Hatch.	Finlay M. King.	Charles L. Church.	James M. Austin.
1854	Joseph D. Evans.	John L. Lewis, Jr.	Finlay M. King.	James Hyde.	Charles L. Church.	James M. Austin.
1855	Joseph D. Evans.	John L. Lewis, Jr.	Finlay M. King.	James Hyde.	Charles L. Church.	James M. Austin.
1856	John L. Lewis, Jr.	Robert Macy.	Finlay M. King.	James Hyde.	Charles L. Church.	James M. Austin.
1857	John L. Lewis, Jr.	Robert Macy.	Finlay M. King.	Benjamin H. Austin.	Charles L. Church.	James M. Austin.
1858	John L. Lewis, Jr.	John W. Simmons.	Finlay M. King.	Clinton F. Paige.	Charles L. Church.	James M. Austin.
1859	John L. Lewis, Jr.	John W. Simmons.	Finlay M. King.	Clinton F. Paige.	Charles L. Church.	James M. Austin.
1860	John W. Simmons.	Finlay M. King.	Clinton F. Paige.	Clinton F. Paige.	Charles L. Church.	James M. Austin.
1861	Finlay M. King.	John J. Crane.	Clinton F. Paige.	Stephen H. Johnson.	Charles L. Church.	James M. Austin.
1862	John J. Crane.	Clinton F. Paigs.	Clinton F. Paige.	Stephen H. Johnson.	Charles L. Church.	James M. Austin.
1863	Clinton F. Paige.	J. B. Yates Sommers.	Stephen H. Johnson.	Stephen H. Johnson.	Charles L. Church.	James M. Austin.
1864	Clinton F. Paige.	Robert D. Holmes.	Stephen H. Johnson.	Stephen H. Johnson.	Charles L. Church.	James M. Austin.
1865	Robert D. Holmes.	Robert D. Holmes.	Stephen H. Johnson.	Stephen H. Johnson.	Charles L. Church.	James M. Austin.
1866	Robert D. Holmes.	Stephen H. Johnson.	James Gibson.	James Gibson.	Charles L. Church.	James M. Austin.
1867	Stephen H. Johnson.	Stephen H. Johnson.	James Gibson.	John R. Anderson.	*Charles L. Church.	James M. Austin.
1868	James Gibson.	John H. Anthon.	James Gibson.	John R. Anderson.	John W. Simmons.	James M. Austin.
1869	James Gibson.	John H. Anthon.	James Gibson.	Christopher G. Fox.	John W. Simmons.	James M. Austin.
1870	John H. Anthon.	John H. Anthon.	Christopher G. Fox.	Edmund L. Judson.	John W. Simmons.	James M. Austin.
1871	John H. Anthon.	John H. Anthon.	Christopher G. Fox.	Edmund L. Judson.	John W. Simmons.	James M. Austin.
1872	Christopher G. Fox.	Christopher G. Fox.	Edmund L. Judson.	James W. Husted.	John W. Simmons.	James M. Austin.
1873	Christopher G. Fox.	Ellwood E. Thorne.	Edmund L. Judson.	James W. Husted.	John W. Simmons.	James M. Austin.
1874	Ellwood E. Thorne.	Ellwood E. Thorne.	Edmund L. Judson.	James W. Husted.	John W. Simmons.	James M. Austin.
1875	Ellwood E. Thorne.	James W. Husted.	Jesse B. Anthony.	Levi M. Gano.	John W. Simmons.	James M. Austin.
1876	James W. Husted.	James W. Husted.	Jesse B. Anthony.	Levi M. Gano.	John W. Simmons.	James M. Austin.
1877	Joseph J. Couch.	Joseph J. Couch.	Jesse B. Anthony.	John D. Williams.	Gregory Satterlee.	James M. Austin.
1878	Edmund L. Judson.	Edmund L. Judson.	Jesse B. Anthony.	Benjamin Flagler.	Gregory Satterlee.	James M. Austin.
1879	Charles Rooms.	Charles Rooms.	Jesse B. Anthony.	Benjamin Flagler.	Gregory Satterlee.	James M. Austin.
1880	Jesse B. Anthony.	Jesse B. Anthony.	Benjamin Flagler.	William A. Brodie.	Charles S. Arthur.	James M. Austin.
1881	Horace S. Taylor.	Horace S. Taylor.	Benjamin Flagler.	William A. Brodie.	John Boyd.	James M. Austin.
1882	Benjamin Flagler.	Benjamin Flagler.	William A. Brodie.	John W. Vrooman.	John Boyd.	James M. Austin.
1883	J. Edward Simmons.	J. Edward Simmons.	William A. Brodie.	John W. Vrooman.	John Boyd.	James M. Austin.
1884	William A. Brodie.	William A. Brodie.	John W. Vrooman.	James Ten Eyck.	John Boyd.	James M. Austin.
1885	Frank R. Lawrence.	Frank R. Lawrence.	John W. Vrooman.	James Ten Eyck.	John Boyd.	James M. Austin.
1886	Frank R. Lawrence.	John W. Vrooman.	James Ten Eyck.	John Hodge.	John Boyd.	James M. Austin.
1887	Frank R. Lawrence.	John W. Vrooman.	James Ten Eyck.	John Hodge.	John Boyd.	James M. Austin.
1888	Frank R. Lawrence.	John W. Vrooman.	James Ten Eyck.	John Hodge.	Washington E. Connor.	Edward M. L. Ehlers.
1889	Frank R. Lawrence.	John W. Vrooman.	James Ten Eyck.	John Hodge.	Washington E. Connor.	Edward M. L. Ehlers.

* Died June 22, 1865. M. W. : John W. Simmons appointed to fill the vacancy.

† Died December 2, 1881. R. : W. : Edward M. L. Ehlers appointed to fill the vacancy.

Year	Grand Master.	Dep. Grand Master.	Sen. Grand Warden.	Jun. Grand Warden.	Grand Treasurer.	Grand Secretary.
1889	John W. Vrooman.	William Sherer.	James Ten Eyck.	John Hodge.	John J. Gorman.	Edward M. L. Ehlers.
1890	John W. Vrooman.	William Sherer.	James Ten Eyck.	John Hodge.	John J. Gorman.	Edward M. L. Ehlers.
1891	William Sherer.	James Ten Eyck.	John Hodge.	William A. Sutherland.	John J. Gorman.	Edward M. L. Ehlers.
1892	Frederick A. Burnham.	Frederick A. Burnham.	John Hodge.	William A. Sutherland.	John J. Gorman.	Edward M. L. Ehlers.
1893	James Ten Eyck.	John Hodge.	William A. Sutherland.	Charles E. Ide.	Jerome E. Morse.	Edward M. L. Ehlers.
1894	Frederick A. Burnham.	John Stewart.	William A. Sutherland.	Charles E. Ide.	Jerome E. Morse.	Edward M. L. Ehlers.
1895	John Hodes.	William A. Sutherland.	Charles E. Ide.	Charles W. Cushman.	William J. McDonald.	Edward M. L. Ehlers.
1896	John Stewart.	William A. Sutherland.	Charles E. Ide.	Charles W. Cushman.	George Hayes.	Edward M. L. Ehlers.
1897	William A. Sutherland.	Wright D. Pownall.	Charles E. Ide.	Charles W. Cushman.	George W. White.	Edward M. L. Ehlers.
1898	William A. Sutherland.	Wright D. Pownall.	Charles E. Ide.	Charles W. Cushman.	George W. White.	Edward M. L. Ehlers.
1899	Wright D. Pownall.	Charles W. Mead.	Charles W. Cushman.	Frank H. Robinson.	Theodore A. Taylor.	Edward M. L. Ehlers.
1900	Charles W. Mead.	Elbert Craodall.	*Charles W. Cushman.	Frank H. Robinson.	Theodore A. Taylor.	Edward M. L. Ehlers.
1901	Charles W. Mead.	Elbert Craodall.	Frank H. Robinson.	S. Nelson Sawyer.	Theodore A. Taylor.	Edward M. L. Ehlers.
1902	Elbert Craodall.	Frank H. Robinson.	S. Nelson Sawyer.	Charles Smith.	Theodore A. Taylor.	Edward M. L. Ehlers.
1903	Elbert Craodall.	Frank H. Robinson.	S. Nelson Sawyer.	Charles Smith.	John R. Gardner.	Edward M. L. Ehlers.
1904	Frank H. Robinson.	Townsend Scudder.	S. Nelson Sawyer.	Charles Smith.	Frederick P. Morris.	Edward M. L. Ehlers.
1905	Frank H. Robinson.	Townsend Scudder.	S. Nelson Sawyer.	Charles Smith.	Frederick P. Morris.	Edward M. L. Ehlers.
1906	Townsend Scudder.	S. Nelson Sawyer.	Charles Smith.	Thomas Penney.	William H. Miller.	Edward M. L. Ehlers.
1907	Townsend Scudder.	S. Nelson Sawyer.	Charles Smith.	Thomas Penney.	William H. Miller.	Edward M. L. Ehlers.
1908	S. Nelson Sawyer.	R. Judson Kenworthy.	Charles Smith.	Thomas Penney.	William H. Miller.	Edward M. L. Ehlers.
1909	S. Nelson Sawyer.	R. Judson Kenworthy.	Charles Smith.	Thomas Penney.	William H. Miller.	Edward M. L. Ehlers.
1910	R. Judson Kenworthy.	Charles Smith.	Thomas Penney.	William S. Farmer.	William H. Miller.	Edward M. L. Ehlers.
1911	R. Judson Kenworthy.	Charles Smith.	Thomas Penney.	William S. Farmer.	William H. Miller.	Edward M. L. Ehlers.
1912	Charles Smith.	George Freifeld.	Thomas Penney.	William S. Farmer.	William H. Miller.	Edward M. L. Ehlers.
1913	Charles Smith.	George Freifeld.	Thomas Penney.	William S. Farmer.	William H. Miller.	Edward M. L. Ehlers.
1914	George Freifeld.	George Freifeld.	Thomas Penney.	William S. Farmer.	William H. Miller.	Edward M. L. Ehlers.
1915	George Freifeld.	Thomas Penney.	Thomas Penney.	Arthur S. Tompkins.	William H. Miller.	Edward M. L. Ehlers.
1916	Thomas Penney.	George J. Jackson.	William S. Farmer.	Arthur S. Tompkins.	William H. Miller.	Edward M. L. Ehlers.
1917	Thomas Penney.	George J. Jackson.	William S. Farmer.	Arthur S. Tompkins.	William H. Miller.	Edward M. L. Ehlers.
1918	William S. Farmer.	Robert H. Robinson.	William S. Farmer.	Arthur S. Tompkins.	William H. Miller.	Edward M. L. Ehlers.
1919	William S. Farmer.	Robert H. Robinson.	William S. Farmer.	Arthur S. Tompkins.	William H. Miller.	Edward M. L. Ehlers.
1920	Robert H. Robinson.	Arthur S. Tompkins.	Arthur S. Tompkins.	Harold J. Richardson.	Chris. C. Mollenbauer.	R. Judson Kenworthy.
1921	Robert H. Robinson.	Arthur S. Tompkins.	Harold J. Richardson.	Charles H. Johnson.	Chris. C. Mollenbauer.	R. Judson Kenworthy.
1922	Arthur S. Tompkins.	William A. Roman.	Harold J. Richardson.	Charles H. Johnson.	Chris. C. Mollenbauer.	R. Judson Kenworthy.

* Honorary Past Grand Master.

† Died April 8, 1918. R. W. : Robert H. Robinson appointed to fill the vacancy.

‡ Died May 28, 1917. M. W. : Robert Judson Kenworthy appointed to fill the vacancy.

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NOTE: For names of Lodges, Grand Lodges and Grand Orient, see under Lodge, Grand Lodge and Grand Orient, respectively.

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