

The

CENTENNIAL

1889

California  
Annual



*J. H. Meellen*

THE CENTENNIAL.

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ONE HUNDREDTH

ANNIVERSARY

OF THE

MOST WORSHIPFUL GRAND LODGE

OF

CONNECTICUT.

New Haven, July 10th, A. L. 5889.

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COMPILED BY

JOSEPH K. WHEELER, GRAND SECRETARY.



HARTFORD, CONN. :  
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1890.





## ≡INTRODUCTION.≡

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In the preparation of this volume, the Grand Secretary will act in the capacity of a compiler or editor, as no work devolves upon him, except to gather into these pages the principal events attending the celebration of the one hundredth anniversary of this Grand Lodge.

The exact date for the event should have been July 8th, rather than July 10th, which latter was selected as the most convenient, it coming on Wednesday, the middle of the week, instead of Monday, the first of the week.

We shall endeavor to gather in all matters relating to the ceremonies of this most important event in the history of Freemasonry in Connecticut, that are of value, that they may be handed down to future generations, including the eloquent and instructive addresses, with some items of historic interest, that will increase in importance as time moves onward in its ceaseless march.

In order to make the record as complete as possible, we shall furnish biographical sketches of some of our leading members, as they may be furnished, and publish the same with engravings, so far as we can, that at the next centennial, those who have the matter of arranging for the celebration, may look upon the faces of many who were prominent in this.

We trust that the reader of these pages may find much to

give encouragement for the high standard of perfection that has been attained during the first one hundred years, and that future generations will do the best they can to preserve the reputation of the fraternity unsullied, furnishing an example of fidelity to high and noble purposes, that the world at large may be convinced of the good effects of this most excellent fraternity.

Fraternally,

*Joseph Meeler*  
*G. Sec*

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≡BIOGRAPHICAL.≡

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## JOSEPH KELLOGG WHEELER.

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The frontispiece to this volume is a very striking likeness of R. W. Joseph K. Wheeler, Grand Secretary of the Masonic Grand bodies of Connecticut.

He was born in Bloomfield, Conn., on the 27th of August, 1834, and was christened Joseph Kellogg, the last name indicating the line of descent on his mother's side. It is through the Kellogg family his genealogy is traced to Samuel Kellogg, one of three brothers who came to this country from Scotland, in 1660. Their names were Joseph Kellogg and Samuel Kellogg, who located in Hatfield, Mass., and Daniel Kellogg, who located in Norwalk, Conn.

His ancestors on the Wheeler side were among the early settlers in Keene, N. H., the record going back to Abraham Wheeler, who was born about the year 1700, of English or Welsh parents, supposed to be Welsh, as Wheeler is a very common name in Wales.

Our Brother was raised a farmer's son in the town of West Hartford, being early accustomed to the labors which came naturally to one in his position. He received a common school education only, with the addition of two terms in an academy located in his native town, and at the age of nineteen was employed as teacher of a district school in the vicinity of his home.

In 1854, he engaged as clerk in the grocery business in the city of Hartford, and finally entered the business for himself, which he conducted for many years, until the duties of the office of Grand Secretary absorbed so much of his time, he was obliged to relinquish all business. He had no liking for the



grocery business, but his earnest desire was to graduate from college and enter a professional career, but the limitations that were about him in his youth prevented.

It may be said of him, however, that he has profited by the study, and the use of books, and that, with a well cultivated mind, having found congenial and useful occupation, he has shown good proofs of his abilities and acquisitions.

He was made a Master Mason in St. John's Lodge, No. 4, of Hartford, May 30, 1860. He was exalted as a Royal Arch Mason in Pythagoras Chapter, No. 17, of Hartford, May 9, 1862; received the degrees of the Cryptic Rite, in Wolcott Council No. 1, Hartford, April 3, 1863, and was Knighted in Washington Commandery, No. 1, of Hartford, July 28, 1863. He received the degrees of the Scottish Rite, to the thirty-second, in Rhode Island, September 28, 1863, and was created a Grand Inspector General, 33°, in Boston, Mass., May 18, 1865.

He was elected Master of St. John's Lodge, No. 4, Hartford, January 3, 1866, and held the office two years, those years being marked with great prosperity. He was elected High Priest of Pythagoras Chapter, No. 17, January 3, 1868, and served two years; elected Thrice Illustrious Master of Wolcott Council, No. 1, January 4, 1872, and Eminent Commander of Washington Commandery, No. 1, January 2, 1877, having filled the subordinate offices in those bodies.

He was one of the original members of Charter Oak Lodge of Perfection, which was organized at Hartford, in 1870, and for ten years or more was its presiding officer, and helped to constitute Hartford Council Princes of Jerusalem, and Cyrus Goodell Chapter of Rose-Croix, serving as presiding officer over each.

In the Grand Bodies of Connecticut he holds the following

official positions: He is Grand Secretary of the Grand Lodge, having been first elected May 8, 1867; Grand Secretary of the Grand Chapter, to which office he was first elected May 7, 1867; Grand Recorder of the Grand Council, his first election being May 7, 1867, and Grand Recorder of the Grand Commandery, his first election being March 21, 1882.

In all these positions of labor and responsibility, Brother Wheeler has proved himself to be the right man in the right place, and his services have been productive of the best results in all the departments where his thought and energy have been applied. Modest, unassuming, sympathetic and tolerant, he knows how to deal with men—how to make friends and hold them, while his understanding of freemasonry is such, that he is eminently qualified to serve the interests of the craft to more than an ordinary extent.

He is an enthusiastic craftsman, and loves freemasonry for its truths, principles and symbolisms, not less than for its social feature and practical helpfulness. He has found it to be a help to his higher nature—a blessed means of stimulating and strengthening the mind in those aims in which our common humanity is ever looking,—and he does not hesitate to express his grateful feelings toward the institution. He is especially devoted to the blue-lodge and commandery, yet his soul is in all branches of the extended system, which has so much of light and truth to communicate. As chairman of committees on correspondence, in Grand Lodge and Grand Commandery he has frequently set forth his views regarding important questions. His conservative opinions, his generally correct judgments, his catholicity of sentiment and his devotion to the best principles represented by the masonic system and organization, have given him a justly earned, and widely extended reputation among intelligent brethren.

H. W. R.

CIRCULAR NOTICE  
OF  
GRAND LODGE CENTENNIAL.

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OFFICE OF GRAND SECRETARY, }  
HARTFORD, May 18, 1889. }

*To the W. M., Wardens and Brothers of  
Lodge, No.                      A. F. and A. M.:*

The M. W. Grand Lodge of Connecticut will celebrate the one hundredth anniversary of its existence, in the city of New Haven, Wednesday, July 10th, 1889. Your lodge is invited to be present, either in a body or by proper representation of your officers.

The brethren will assemble on New Haven Green, and the procession will move precisely at high twelve. As uniformity in appearance is desired, the brethren are requested to dress in black, wear black Derby hats, and to wear the apron (white), except officers, on the outside of the coat, and white gloves.

The procession will be escorted by the Knights Templars of Connecticut. After a short march the procession will proceed to the armory of the Second Regiment, C. N. G., where a bountiful collation will be served.

Reforming, the brethren will be escorted to the Hyperion Theatre, where the historical exercises will take place. These exercises will include—

*Elaborate Music by Colt's Band, of Hartford,*

AND THE

*Mendelssohn Double Quartette, of Boston.*

*The Singing by the entire Audience of the Centennial Ode, with  
Band Accompaniment.*

*The Historical Address.*

*The Poem.*

*The Oration.*

The grand banquet will be spread in the Hyperion Theatre, at 8 o'clock p. m. Tickets, \$4.00; the sale limited to two hundred. An elaborate musical entertainment has been arranged for the evening, and several of the most noted soloists—both instrumental and vocal—will appear.

It is very necessary that the Committee be informed, at the earliest moment, of the action of your lodge, in the matter of attendance, and how many brethren you may reasonably depend upon being present. Brethren from lodges that do not attend independently will be assigned position with other lodges.

A complete programme of the exercises will be furnished at the Hyperion Theatre.

The auditorium of the theatre, on the occasion of the grand banquet, will be reserved for masons and their friends. Tickets of admission, 50 cents; reserved seats, 75 cents.

Tickets for the banquet may be secured of Past Grand Master F. H. WALDRON, New Haven. As their number is necessarily limited, brethren desiring to be present should secure their tickets early.

By order of the Centennial Committee,

E. B. ROWE, Boston, Mass., *Past Grand Master, Chairman.*

FRED. H. WALDRON, *Past Grand Master.*

DWIGHT PHELPS, *Past Grand Master.*

DWIGHT WAUGH, *Past Grand Master.*

ELI S. QUINTARD, *Past Grand Master.*

ARTHUR H. BREWER, *Grand Senior Warden.*

JOHN H. LEEDS, *Past Grand Junior Warden.*

JOHN G. ROOT, *Grand Treasurer.*

NATHAN DIKEMAN, *Past Grand Sentinel.*

A. H. WEST, *Past District Deputy.*

C. H. CHESEBRO, *Past Master.*

H. S. ABEL, *Past Master.*

NOTE.—The Secretary will please deliver enclosed invitations to officers as designated.





# Most Worshipful Grand Lodge



of Connecticut J & A. M.

## Grand \* Lodge \* of \* Conn.

≡ A. F. &amp; A. M. ≡

Dear Sir and Bro.:

The Most Worshipful Grand Lodge of Connecticut proposes to Celebrate the Centennial Anniversary of its independence, July 10th, A. L., 5889, in the city of New Haven.

I have the pleasure to extend to you a cordial and fraternal invitation to be present and participate in the ceremonies of the occasion.

Fraternally yours,

JOHN H. SWARTWOUT,

M. W. Grand Master.

Stamford, May, 5889.







A CENTURY



A CENTURY



A CENTURY



RESPONSES TO INVITATIONS

TO ATTEND THE

Centennial\*Celebration

OF THE

◀GRAND: LODGE: OF: CONNECTICUT.▶

—RESPONSES.—

GRAND LODGE OF ARKANSAS,  
F. AND A. MASONS.

OFFICE OF GRAND SECRETARY,  
LITTLE ROCK, June 3, 1889. }

R. W. JOSEPH K. WHEELER,

*Grand Secretary and of Committee on Invitation.*

DEAR SIR AND R. W. BRO. :

I am in receipt of your elegant and artistically executed invitation to attend the Centennial of the M. W. Grand Lodge of Connecticut, July 10th, for which please accept thanks. I wish it was in my power to attend so notable an occasion. It would afford me much pleasure to do so, but I regret to say that many hindrances will prevent. To have attained a century's growth as an order, is indeed a cause for congratulation, and the contemplation of the good that has thereby been accomplished in the cause of progress and the elevation of humanity, is likewise a source of corresponding satisfaction. May the good fortune that has attended the Grand Lodge of Connecticut in her time past, be with her in the time that is to come, is the sincere wish of

Yours fraternally and truly,

FAY HEMPSTEAD,  
*Grand Secretary.*

STATE OF CONNECTICUT.

EXECUTIVE DEPARTMENT,  
HARTFORD, July 8, 1889. }

MR. J. K. WHEELER,

*Grand Secretary,*  
Hartford, Conn.

DEAR SIR: The Governor directs me to acknowledge the receipt of an invitation to the centennial celebration of the M. W. Grand Lodge of Connecticut, July 10th, and to express to you his regrets that another engagement will prevent his attendance.

Respectfully yours,

SAM. O. PRENTICE,  
*Executive Secretary.*



## GRAND LODGE OF DELAWARE.

GEORGETOWN, DEL., 1889.

J. K. WHEELER, Esq.,

*Grand Secretary, G. L. of Conn. F. and A. M.,*

New Haven, Conn.

R. W. SIR AND BROTHER: The invitation of your committee to attend your Centennial Anniversary on the 10th proximo, was duly received, and I regret that it will be impossible for me to accept. I appreciate the fraternal feeling which prompted the invitation, and trust the occasion will be one of pleasure and profit.

Yours fraternally,

MCKENDEN DUNHAM,

*Deputy Grand Master.*

## GRAND LODGE OF CALIFORNIA,

F. AND A. M.

OFFICE OF THE GRAND SECRETARY,  
 MASONIC TEMPLE, SAN FRANCISCO, June 3, 1889. }

J. K. WHEELER, Esq.,

*Grand Secretary F. and A. M.*

Hartford, Conn.

DEAR SIR AND BRO.: I have the pleasure of acknowledging the receipt of five invitations to be present at the Centennial of your Grand Lodge on the 10th July next.

Four of these I have transmitted to our Grand Master, Deputy Grand Master and Senior and Junior Grand Wardens.

For myself, it would please me greatly to be with you on such an occasion, but I am sorry to say that neither my health nor time will permit it.

Yours truly and fraternally,

ALEX. G. ABELL,

*Grand Secretary.*

GRAND LODGE OF CANADA,  
A. F. AND A. M.  
IN THE PROVINCE OF ONTARIO.

GRAND SECRETARY'S OFFICE, }  
HAMILTON, ONT., June 12, 1889. }

J. K. WHEELER, Esq.,  
Hartford, Conn.

DEAR SIR AND R. W. BRO. :

I regret very much that I will be unable to be present at the celebration of the Centennial of the Grand Lodge of Connecticut. Our Grand Lodge meets very shortly after, and it will be impossible for me to leave home. Wishing you every success, I am yours fraternally,

J. J. MASON, *Grand Secretary.*

GRAND CHAPTER OF ROYAL ARCH MASONS,  
STATE OF COLORADO.

OFFICE OF THE GRAND HIGH PRIEST, }  
CANON CITY, June 5th, 1889. }

J. K. WHEELER, Esq., *Grand Secretary,*  
Hartford, Conn.

MY DEAR SIR AND BRO. : I am in receipt of your very cordial invitation to be present and participate with you in the celebration of the Centennial Anniversary of your Grand Lodge. I regret exceedingly that the distance and my engagements here will prevent my acceptance. Please extend to your noble Grand Lodge my congratulations and best wishes.

Yours truly and fraternally,

WILLIAM T. BRIDWELL,  
*Deputy Grand Master.*

GRAND LODGE OF D. C.,  
F. AND A. M.

935 RHODE ISLAND AVE, }  
WASHINGTON, D. C., July 7, 1889. }

J. K. WHEELER, Esq.,  
*Grand Secretary.*

DEAR SIR AND R. W. BROTHER :

It would have given me pleasure to have been present at the celebration of the Centennial Anniversary of the Grand Lodge of Conn. F.

and A. M., but the shadow of an approaching family bereavement prevents ; and this must also be my excuse for so tardy response to your kind and highly appreciated invitation.

Fraternally, your obedient servant,

THOMAS F. GIBBS,  
*Senior Grand Warden.*

GRAND LODGE OF DELAWARE.

A. F. A. M.

R. W. J. K. WHEELER,  
*Grand Secretary.*

WILMINGTON, May 30th, 1889.

DEAR SIR AND BROTHER : I am in receipt of your hearty and fraternal invitation to be present at the celebration of the Centennial of the M. W. Grand Lodge of Connecticut, July, 1889.

I have to express my deep regret that it is impossible to be with you in person, owing to active business and masonic demands in this jurisdiction.

Courteously and fraternally,

JAMES S. DOBB, *Grand Master.*

GRAND LODGE OF ILLINOIS,

F. AND A. M.

OFFICE OF THE GRAND SECRETARY, }  
FREEPORT, ILL., July 2, 1889. }

J. K. WHEELER, Esq.,  
*Grand Secretary,*  
Hartford, Conn.

DEAR SIR AND R. W. BRO. : Thanks for the very kind and courteous invitation to be present with you on the 10th of this month at the celebration of the Centennial Anniversary of the organization of the Grand Lodge of Connecticut, and it would afford me great pleasure to be with you on this joyful occasion but the duties of my office at this season of the year demand my personal attention, so that it would be impossible for me to be present with you, which I regret very much.

With kindest regards and good wishes, I am,

Very cordially and fraternally yours,

L. L. MUNN, *Grand Secretary.*

## GRAND LODGE OF INDIANA,

F. AND A. M.

OFFICE OF M. W. GRAND MASTER,  
 TERRE HAUTE, Ind., July 2, 1889. }

R. W. J. K. WHEELER,  
*Grand Secretary, M. W. Grand Lodge of Conn.*  
 Hartford.

DEAR BROTHER: I received, a few weeks ago, while I was Deputy Grand Master of the Grand Lodge of Indiana, the very fraternal invitation of your Grand Master, M. W. John H. Swartwout, to be present at the celebration of the Centennial of the Worshipful Grand Lodge of Connecticut, to take place in the city of New Haven, on the 10th of July, *instant*. To be in attendance on so exceedingly interesting an occasion would afford me the greatest possible pleasure, but it is one of the misfortunes of humanity to be deprived of many pleasures, as well as our good fortune to enjoy many.

I can only express my most earnest regret that I must miss the enjoyment of this one, though I have the pleasure of congratulating your grand jurisdiction upon its antiquity as well as on its prosperity, and of wishing that the occasion may be equal to your highest anticipations.

Most fraternally yours,

THOMAS B. LONG,  
*Grand Master of Masons in Indiana.*

## GRAND LODGE OF ILLINOIS.

GODFREY, ILLS., June 27, 1889.

R. W. J. K. WHEELER, *Grand Sec'y.*,  
 Hartford, Conn.

DEAR SIR AND BRO.: To the invitation of your committee, as well as to that of the Grand Master, I should dearly love to make an affirmative answer. The time of the year, the location, the history, all unite to make the occasion interesting. As I write this, there lies on my desk the record of Proclamation of Grand Lodge, granting charter to the loyal of old Hiram, No. 1. Thank God for this. As correspondent for our Grand Chapter, I have watched your Proclamation with interest, and am ready to congratulate you on a successful issue. I shall be a pretty

old man when our Grand Lodge celebrates its centennial, but, if able, will send you a summons. We are going to be fifty next fall.

With kindest wishes, I am fraternally yours,

JNO. M. PEARSON,  
*Deputy Grand Master.*

FROM THE GRAND EAST  
OF THE  
MOST WORSHIPFUL GRAND LODGE,  
OF THE STATE OF ILLINOIS,  
FREE AND ACCEPTED MASONS.

Bro. EDW'D B. ROWE, }  
65 SIBLEY STREET, }  
CHICAGO, June 10, 1889. }

*Chairman Com. on Invitation.*

DEAR SIR AND BRO.: I am in receipt of handsome engraved invitation to Centennial Anniversary of Grand Lodge of Connecticut, July 10, 1889. Could I see my way clear to be with you, would certainly do so, but present engagements will run me close to that time, so near that I dare not promise.

I assure you that it would give me great pleasure to meet with so old and honored a Grand Lodge as that of Connecticut, and to do so will make special effort.

Thanking you for your kind consideration and thoughtfulness,

I am fraternally,

J. C. SMITH, *Grand Master.*

COVINGTON, KY., July 5, 1889.

E. B. ROWE, }  
J. K. WHEELER, } *Committee on Invitation,*  
DWIGHT WAUGH, } *Centennial Celebration, Grand Lodge of Connecticut.*

DEAR BRETHREN: Please accept my thanks for your fraternal invitation to be present at the Centennial Celebration of the M. W. Grand Lodge of Connecticut, in the city of New Haven, on July 10, 1889.

I have delayed answer until this late date, hoping that I might possibly be able to attend. I now find that I cannot be present, much to my regret.

Again thanking you for your kind remembrance of me, I remain,

Fraternally yours,

CHAS. H. FISK.



## GRAND LODGE OF KENTUCKY,

F. AND A. M.

LOUISVILLE, KY., May 31, 1889.

DEAR BRO. WHEELER :

Many thanks for the invitation to your Centennial. I had already appropriated former ones received, and then forwarded them to Grand Master, Deputy Grand Master, and the Grand Wardens, some of whom I hope may be present to represent us.

Wishing you a very happy occasion,

I am fraternally thine,

H. B. GRANT, *Grand Secretary.*

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PATCHOGUE, L. I., July 8, 1889.

J. K. WHEELER, Esq.,

*Grand Secretary, Grand Lodge of Conn.*

MY DEAR BRO: Your kind invitation, with the beautiful engraved card, came to me too late for an earlier answer, as it has followed me here.

I sincerely regret that I cannot be present and that I must deny myself the pleasure, and my brothers the infliction, of a response to the toast you assign me. Hoping for you a grand good time.

Yours very truly,

EDWARD ANDERSON.

## GRAND LODGE OF LOUISIANA,

F. AND A. M.

GRAND MASTER'S OFFICE, }  
NEW ORLEANS, June 26, 1889. }

J. K. WHEELER, Esq.,

*Grand Secretary, Grand Lodge of Conn. F. and A. M.*

DEAR SIR AND R. W. BRO. :

I have since some time been in receipt of an invitation to be present at the celebration of the Centennial of the M. W. Lodge of Connecticut, in New Haven, on July 10th next.

In the name of the brethren of this jurisdiction I thank the committee, and through them your M. W. Grand Lodge for this courtesy and fraternal consideration.

I regret that I shall be unable to avail myself of this great opportunity to meet my masonic brethren and enjoy with them the great pleasures of masonic work.

Kindly convey to the Grand Master of Masons, of Connecticut my sincere and fraternal congratulations. The century just behind us has been an eventful one; in the main full of glories, achievements and beneficent results, masonry has contributed its great and immeasurable share of influence, in the promotion of human welfare. May the celebration of the Centennial of the Grand Lodge of Connecticut not only redound to its honor and promote its future success, but contribute generally to the progress and glory of Freemasonry, throughout our great country.

Respectfully and fraternally,

CHARLES F. BUCK,  
*Grand Master.*

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GRAND LODGE OF LOUISIANA.

F. AND A. M.

GRAND SECRETARY'S OFFICE, }  
NEW ORLEANS, May 29, 1889. }

EDWARD B. ROWE, J. K. WHEELER and DWIGHT WAUGH,  
*Committee on Invitations of the M. W. G. L. of Conn.*

BRETHREN: Your card with the invitation of M. W. J. W. Swartwout Grand Master to participate in the "Celebration of the Centennial Anniversary of the Independence" on July 10th prox, in the city of New Haven, at hand. On the day of your meeting I shall be three score and ten and one years of age—over forty-three of it a Mason. In connection with the latter fact, I have but one regret, that I should not have proven a more efficient one. With many thanks for the courtesy extended, I can only say that circumstances will prevent my being present. I think it probable that our M. W. Grand Master will be with you.

May your celebration prove all that you could desire it to be. May it indicate a greater prosperity for your Grand Lodge and the Craft in the coming century, than you have enjoyed in the past, is the wish of your brother and well-wisher.

JAMES C. BATCHELOR,  
*Grand Secretary.*

## GRAND LODGE OF MANITOBA,

A. F. AND A. M.

GRAND SECRETARY'S OFFICE, }  
 WINNEPEG, MAN., July 5, 1889. }

J. K. WHEELER, Esq., *Grand Secretary*,  
 Hartford, Conn.

DEAR SIR AND R. W. BROTHER:

I have the honor to acknowledge the receipt of your invitation to be present at the celebration of the Centennial of the M. W. Grand Lodge of Connecticut to take place on July 10th.

It would give me much pleasure to be present on the joyful occasion and I have delayed my reply until now, hoping to be able to so arrange my business engagements as to enable me to do so, but I now find that I must be debarred the pleasure of participating in your festivities.

Wishing you and the fraternity of Connecticut all peace and prosperity, I am yours fraternally,

W. G. SCOTT, *Grand Secretary*.

BOSTON, MASS., July 6, 1889.

J. K. WHEELER, Esq.,

*Dear Sir and Worshipful Brother:*

I received your kind invitation to be present at the celebration of the Centennial of the Most Worshipful Grand Lodge of Connecticut and was in hopes that I could be able to be with you, but owing to unavoidable circumstances it will be impossible for me to be with you which I very much regret. You have my best wishes and I hope you will have a good day for your celebration.

Yours truly and fraternally,

WILLIAM J. STEVENS.

R. W. SIR AND BROTHER:

BOSTON, July 5, 1889.

I have the honor to acknowledge the kind invitation of the M. W. Grand Lodge of Connecticut to attend its Centennial Anniversary, and I hope to have the pleasure of being with you on that occasion as I have written R. W. Bro. Rowe. I have just returned from my vacation and was unable to say before whether I could come or not, or should sooner have acknowledged your courteous invitation.

Fraternally yours,

WM. T. R. MARVIN, *P. G. W.*

223 WASHINGTON STREET, }  
BOSTON, July 5, 1889. }

R. W. Brother J. K. WHEELER,  
*Grand Secretary.*

I have looked at the invitation to attend the centennial anniversary of the independence of the Most Worshipful Grand Lodge of Connecticut, on July 10th. 1889, with feelings of gratitude and appreciation, mingled with deep regret that other engagements take me elsewhere.

The intimate relations which connect Freemasonry in Connecticut with that in Massachusetts, and makes them as one in the brotherhood since 1750, appeal with special force to my regard for the ties which bind us, and to my sense of the high reputation achieved by the Grand Lodges of both jurisdictions.

Having personal acquaintanceship and friendship with many brethren of obedience to the Grand Lodge of Connecticut, the reasons multiply for me to give every good wish for abounding success to the centennial anniversary celebration.

Truly and fraternally yours,  
ALFRED F. CHAPMAN.

BOSTON, July 3, 1889.

R. W. J. K. WHEELER,  
*Grand Secretary, F. & A. M., Connecticut.*

DEAR SIR: The invitation sent by your committee to the Hon. H. N. Shepard, to be present at the celebration of your centennial, was duly received. I thank you sincerely, but regret to say that he is and will be for some time absent from the State and in the West, therefore he will be unable to accept. Yours very truly,

WM. G. HAMBLETON.

MASONIC TEMPLE, }  
BOSTON, May 31, 1889. }

JOSEPH K. WHEELER, Esq.,  
*Grand Secretary, Grand Lodge of Conn.*

DEAR SIR AND R. W. BRO.:

The invitations to your centennial came duly to hand. The Grand Master and Recording Grand Secretary anticipate great pleasure in being with you on that occasion, and we may bring one or two other brethren with us. Very truly and fraternally yours,

SERENO D. NICKERSON,  
*Recording Grand Secretary.*



BALTIMORE, June 17, 1889.

JOHN H. SWARTWOUT, Esq.,  
*Grand Master, etc.*

MY DEAR SIR AND BRO. : On my return after an absence of several weeks, I find your cordial invitation to meet and celebrate the Centennial of the Grand Lodge of Connecticut, at New Haven, July 10, 5889. I thank you for the invitation, and will, if all goes well, accept it and be present on that occasion.

Fraternally yours,

HOWARD B. ENSIGN,  
*P. G. M. of Gd. L. of Conn.*

GRAND LODGE OF MAINE,

F. AND A. M.

OFFICE OF THE GRAND MASTER, }  
PORTLAND, June 24, 1889. }

M. W. JOHN H. SWARTWOUT,  
*Grand Master, Grand Lodge of Conn., F. and A. M.,*  
Stamford, Conn.

MY DEAR SIR AND BROTHER :

When I received the invitation to be present at the Centennial Anniversary of the Grand Lodge of Connecticut, I made, as I thought, every necessary arrangement to be present ; but I am summoned to the eastern part of this state to perform Masonic duty on the 10th of July next. I am, therefore, obliged by letter to decline your invitation, and send my congratulations by letter instead of bringing them personally. I wish you a successful and happy day and may prosperity ever come to this honored fraternity under your care and direction.

Fraternally yours,

ALBRO E. CHASE, *Grand Master.*

LEWISTON COMMANDERY, No. 6,

KNIGHTS TEMPLAR.

EMINENT COMMANDER'S OFFICE, }  
AUBURN, ME., Jan. 6, 1889. }

DEAR SIR AND BROTHER : Your very courteous invitation to me to be present at the celebration of the Centennial Anniversary of the Most Worshipful Grand Lodge of Connecticut was received this morning.



It would afford me much pleasure to be present and participate in the ceremonies of the occasion if I had not previously engaged to be present and assist in dedicating a new hall in this state.

But I can only extend my best wishes and fraternal regards to you and to all the Brethren of our Sister Grand Lodge.

Fraternally yours,

ALGERNON M. ROAK,

*J. G. Warden.*

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OFFICE OF  
GRAND MASTER OF MASONS  
IN MISSISSIPPI.

M. W. JOHN H. SWARTWOUT,

*Grand Master of Masons.*

Stamford, Conn.

VICKSBURG, May 3, 1889.

M. W. SIR AND BRO.: I acknowledge receipt of your cordial and fraternal invitation to be present and participate in the ceremonies incident to the celebration of the Centennial Anniversary of the Independence of the M. W. Grand Lodge of Connecticut, on July 10th instant and express my great regret that circumstances prevent my acceptance.

It would afford me much pleasure to meet the brethren of your grand jurisdiction at any time, and I should esteem it a great privilege to be with them on such an auspicious occasion.

Fraternally yours,

W. G. PAXTON,

*Grand Master.*

BALTIMORE, May 30, 1889.

JOHN H. SWARTWOUT, Esq.,

*Grand Master of Masons of Connecticut.*

M. W. SIR AND MASTER: I have the honor to acknowledge the receipt of your cordial invitation to be present and participate in the ceremonies attendant upon the celebration of the Centennial Anniversary of the Grand Lodge of Connecticut, on July 10th next.

It was my misfortune now nearly a year ago to be severely disabled in a railroad accident, and I am still engaged in a strenuous but hopeful effort to recover from the effects of injuries received. I need not assure you that it would give me great pleasure to join with my Masonic

Brethren in these ceremonies. As the representative of the Grand Lodge of Connecticut near the Grand Lodge of Maryland, although not able to accept your invitation and be present, it will be my pleasure and duty to inform Maryland Masons as to all matters of interest in connection with your celebration.

The Grand Lodge of Maryland in May, 1887, held its Centennial Anniversary, and I can only wish for your Grand Lodge the same measure of success that attended our celebration.

Fraternally yours,

S. L. STOCKBRIDGE,

*R. W. Deputy Grand Master of Md.*

*Rep. of G. L. of Conn., near the G. L. of Md.*

MASONIC TEMPLE, }  
BALTIMORE, MD., June 3, 1889. }

R. W. BROTHER J. K. WHEELER,

*Grand Secretary, Grand Lodge of Conn.*

The Most Worshipful Grand Master of Maryland accepts with pleasure the invitation of the Most Worshipful Grand Lodge of the State of Connecticut, to be present on July 10th, to the celebration of their Centennial Anniversary.

THOS. J. SHRYOCK,

*Grand Master.*

DEAR BRO. WHEELER :

PORTLAND, ME., May 27, 1889.

I have your invitation to be present at the celebration of the centennial of your Grand Lodge, on the 10th of July. I hope to be able to be present. I shall certainly do my utmost to do so, but it comes, unfortunately for me, at a time when I am likely to have business engagements that I cannot avoid or postpone. Courts here will hardly allow a lawyer to be sick, and they certainly will not allow one to be away on an expedition of this character when cases are reached in court. The court then in session is our law court, which remains in session only about ten days, and on that account it is much more difficult to arrange for a postponement of any case that may be in order. However, I am very grateful for the invitation, and as I said before, shall try very hard to be with you.

As ever, yours fraternally,

JOSIAH H. DRUMMOND.

OFFICE OF THE GRAND MASTER  
OF  
FREE AND ACCEPTED MASONS,  
IN THE  
STATE OF NEW JERSEY.

HADDONFIELD, N. J., July 6, 1889.

R. W. J. K. WHEELER, *Grand Secretary*,  
M. W. Grand Lodge of Conn.

R. W. SIR AND BRO.: I am in hopes of being present at the centennial celebration of your Grand Lodge; and as none of my associate grand officers have been able to accept your kind invitation, I have taken the liberty of asking M. W. Brother Robert M. Moore, P. G. M., to accompany me. Trusting same will meet with your approval and that of your M. W. Grand Master, I remain

Very truly and fraternally yours,

CHAS. H. MANN,  
*Grand Master.*

OFFICE OF THE  
GRAND SECRETARY, GRAND LODGE OF PENNSYLVANIA,  
FREE AND ACCEPTED MASONS.

MASONIC TEMPLE,  
PHILADELPHIA, July 2, 1889. }

J. K. WHEELER, Esq., *Grand Secretary*,  
Grand Lodge of Connecticut.

*My Dear Sir and R. W. Brother:*

Kindly inform your M. W. Grand Master that I accept with pleasure his fraternal invitation to participate in the Centennial Anniversary of the independence of the Grand Lodge, on the 10th instant.

Yours truly and fraternally,

MICHAEL NISBET,  
*Grand Secretary.*

NEWARK, N. J., July 1, 1889.

Mr. J. K. WHEELER, *Grand Secretary*,  
Hartford, Conn.

R. W. AND DEAR BRO.: I am in receipt of invitation to attend the celebration of the Centennial of your Grand Lodge, on the 10th inst., and sincerely regret my inability to meet with you on that occasion.

Please accept my congratulations and the heartiest of good wishes that the prosperity of your Grand Lodge and the advancement of Masonry in your jurisdiction, in the coming century, may not only equal but far surpass the record of the century now drawing to a close.

Thanking you for your fraternal courtesy, I am

Yours very truly and fraternally,

C. BELCHER, *J. G. W.*

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OFFICE OF THE  
GRAND MASTER OF MASONS,  
IN THE  
STATE OF NEW YORK.

HERKIMER, N. Y., June 22, 1889.

R. W. J. K. WHEELER,  
*Grand Secretary,*  
Hartford, Conn.

MY DEAR SIR AND R. W. BRO. :

I beg leave to acknowledge the receipt of your fraternal favor inviting me to participate in your Centennial Celebration July 10th.

It will afford me much pleasure to accept the same.

Thanking you for the courtesy so generously extended.

Yours fraternally,

JOHN W. VROOMAN,  
*Grand Master.*

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GRAND LODGE OF NORTH CAROLINA,  
A. F. AND A. M.

OFFICE OF GRAND SECRETARY, }  
RALEIGH, June 17, 1889. }

JOSEPH K. WHEELER, Esq.,  
*R. W. Grand Secretary,*  
Hartford, Conn.

DEAR SIR AND BRO. : I have the honor to acknowledge the invitation to be present at the celebration of the Centennial of the M. W. Grand Lodge of Connecticut, at New Haven, July 10th, 1889.

I sincerely regret that pressing duties—civil and masonic—will prevent my presence on that interesting occasion, but hope you will re-

ceive favorable responses from all, or some of the Grand Officers of this Grand Body to whom the invitation was sent through this office.

My fraternal greetings to the Grand Lodge of Connecticut.

Fraternally yours,

D. W. BAIN,

*Grand Secretary.*

GRAND LODGE OF NEW HAMPSHIRE,

A. F. AND A. M.

NASHUA, N. H., June 17, 1889.

R. W. J. K. WHEELER,

*Grand Secretary of Connecticut.*

WOR. SIR AND BRO. : Allow me through you to accept with thanks the kind invitation to participate with the Grand Lodge of Connecticut in celebrating their Centennial, July 10th.

Unless some unforeseen accident should occur I hope to have the pleasure of being with you.

Fraternally yours,

G. W. CURRIER,

*Grand Master.*

GRAND LODGE OF NOVA SCOTIA.

OAKFIELD, NOVA SCOTIA, June 8, 1889.

DEAR SIR AND M. W. BROTHER :

I sincerely regret that pressing business engagements prevent my having the pleasure of accepting your cordial and fraternal invitation to attend the ceremonies connected with the celebration of the Centennial Anniversary of the Independence of your Grand Lodge.

I can but wish that in every particular you may have a most successful meeting, and that every prosperity may attend the Grand Lodge of Connecticut.

Fraternally yours,

J. WIMBURN LAURIE,

*P. G. Master.*



OFFICE OF THE GRAND MASTER  
OF  
FREE AND ACCEPTED MASONS,  
IN THE  
STATE OF NEW JERSEY.

HADDONFIELD, N. J., June 8, 1889.

R. W. J. K. WHEELER,  
*Grand Secretary, Grand Lodge of Conn., F. and A. M.*  
Hartford, Conn.

R. W. SIR AND BROTHER: The M. W. Grand Master directs me to inform you that he has received the kind invitation to be present at the Centennial Celebration of your M. W. Grand Lodge and to say that if possible he will take great pleasure in being present.

Fraternally yours,

JAS. A. WEBB,  
*Secretary to Grand Master.*

GRAND LODGE OF NOVA SCOTIA,  
OFFICE OF GRAND SECRETARY.

FREEMASONS' HALL, }  
HALIFAX, June 1, 1889. }

R. W. J. K. WHEELER,  
*Grand Sec'y, G. L. Connecticut.*

R. W. SIR AND BROTHER: Kindly offer to the Committee on Invitation, and through them to the M. W. Grand Lodge of Connecticut, my sincere thanks for the wish to have me present at your centennial.

I am unfortunately utterly unable to attend. I deeply regret this, and warmly appreciate the invitation.

May the Grand Lodge of Connecticut celebrate its first centennial with every possible success, and may she see many another—each succeeding one excelling its predecessor.

I have the honor to be, R. W. Sir and brother,

Most fraternally yours,

DAVID MOORE,  
*Grand Master Mason of Nova Scotia.*

GRAND CENTRAL DEPOT, }  
 JUNE 4, 1889. }

Mr. Chauncey M. Depew deeply regrets that another engagement will prevent his acceptance of Mr. Swartwout's kind invitation to be present at the celebration of the Centennial Anniversary of the Independence of the Most Worshipful Grand Lodge of Connecticut, July 10.

MASONIC HALL, }  
 NEW YORK, May 31, 1889. }

R. W. JOSEPH K. WHEELER,  
 Hartford, Conn.

DEAR SIR AND BROTHER: I beg to acknowledge the receipt of your invitation to the Centennial Celebration of the Grand Lodge of Connecticut, on the 10th of July next, and will endeavor to do myself the honor of being present.

With assurances of high regard, and many thanks for this mark of your favor, believe me,  
 Yours in the craft,

E. M. L. EHLERS,  
*Grand Secretary.*

OMAHA, NEB., June 17, 5889.

BRO. J. K. WHEELER, *R. W. G. Sect.*,  
 New Haven, Conn.,

R. W. AND DEAR BROTHER: I am in receipt of invitation from John H. Swartwout, M. W. Grand Master, to participate in the celebration of the Centennial Anniversary of the M. W. Grand Lodge of Free and Accepted Masons of Connecticut, which takes places July 10, A. L. 5889. Please accept my sincerest thanks for the kind invitation, also my regrets, as it will be impossible for me to be present.

Fraternally yours,

J. J. MERCER, *D. G. M.*

CLEVELAND, OHIO, July 4, 1889.

R. W. J. K. WHEELER,  
*Gr. Sec. G. L., F. & A. M.*,  
 New Haven, Conn.

DEAR SIR AND BRO.: I am in receipt of invitation to attend centennial of your Grand Lodge, but must most regretfully decline on account of my business engagements.

Thanking you for your courtesy, and hoping that the occasion will shed additional renown upon your Grand Lodge, your State, and the Fraternity wherever dispersed, I am

Fraternally yours,

SAM. BRIGGS,

*P. M. Iris Lodge, 229,*

Cleveland, Ohio.

174 Mt. Vernon St.,

NEWARK, O., June 22, 1889. }

M. W. JOHN H. SWARTWOUT,

*Grand Master of Masons,*

Stamford, Conn.

DEAR SIR: In acknowledgement of your kind invitation to participate in the Centennial ceremonies of the M. W. Grand Lodge Free and Accepted Masons of Connecticut, and with due appreciation of the honor extended—permit me to express my most sincere regrets that I cannot avail myself of the courtesy extended.

Trusting that your venerable Grand Lodge may always continue to maintain the high position it now occupies, and with personal regards to you, M. W. Sir, I remain,

Truly and fraternally yours,

W. M. CUNNINGHAM,

*P. G. M.*

NEWARK, O., May 29, 1889.

J. K. WHEELER, Esq.,

*R. W. Grand Secretary G. L. of Conn.*

DEAR SIR AND R. W. BRO.:

I beg to acknowledge receipt of your kind invitation to attend the celebration of the centennial of your M. W. Grand Lodge. Please accept my best thanks for the compliment and rest assured that if it was possible, I would mingle with the craft of your grand old state upon that occasion.

Circumstances however forbid and I must forego the pleasure.

With my best wishes for the success of your Grand Lodge for the next and many more centuries, I am,

Fraternally,

S. STACKER WILLIAMS,

*P. G. M.*

ASTORIA, OR., June 10, 1889.

R. W. J. K. WHEELER,

*Grand Secretary of the G. L., A. F. and A. M. of Conn.*

R. W. SIR AND BROTHER: I am in receipt of your valued invitation to be present at the celebration of the Centennial of the Grand Lodge of Connecticut on July 10th, 1889.

I regret that owing to the great distance between us it will be impossible for me to be with you.

Thanking you for the kind invitation, I remain, fraternally yours,

B. VAN DUSEN,

*Deputy Grand Master.*

PHILADELPHIA, July 8, 1889.

J. K. WHEELER, Esq.,

*R. W. Grand Sec'y., M. W. G. L. of Conn., F. and A. M.,  
New Haven.*

M. W. SIR AND BROTHER: I delayed immediate reply to your M. W. Grand Master Swartwout's fraternal invitation to the Centennial celebration of Independence of the M. W. Grand Lodge of Connecticut, hoping that some barriers in the way of my attendance might be removed. I now find that I cannot be in attendance on the 10th inst. and deeply regret that I shall be deprived of the pleasure of being present during the interesting ceremonies of rounding out the first, and inaugurating the second century of your venerable Grand Lodge.

Thanking the M. W. Grand Master for his kind remembrance of the writer, I am, fraternally yours,

J. SIMPSON AFRICA,

*Deputy Grand Master of Penn.*

OFFICE OF THE  
R. W. THE GRAND MASTER  
OF  
FREE AND ACCEPTED MASONS,  
OF PENNSYLVANIA.

MASONIC TEMPLE,  
PHILADELPHIA, June 29, 1889. }

J. K. WHEELER, Esq.,

*Grand Secretary of the M. W. G. L. of F. and A. M., in Conn.*

DEAR SIR AND BROTHER:

I accept, with fraternal thanks, the courteous invitation of Brothers Edward B. Rowe, J. K. Wheeler and Dwight Waugh, committee on in-

vation, to be present at the celebration of the Centennial of the M. W. Grand Lodge of Connecticut, in the city of New Haven, on July 10th next. ; and I congratulate your Grand Body upon being about to attain the distinction of flowering as a century plant in the Craft.

Cordially and fraternally yours,

CLIFFORD P. MAC CALLA,  
*Grand Master.*

PHILADELPHIA, June 7, 1889.

R. W. JOSEPH K. WHEELER,  
*Grand Secretary.*

R. W. DEAR SIR AND BROTHER : Let me offer you my most fraternal appreciation of your courtesy in extending to me an invitation to be present with your M. W. Grand Lodge at its Centennial celebration.

Most earnestly do I desire to be present.

Yet, if you will allow me to return a conditional acceptance, it will be gratifying, as circumstances, or an unavoidable occurrence may deny me the pleasure of being with you.

Most fraternally,

RICHARD VAUX, *P. G. M.*

#### GRAND LODGE OF PENNSYLVANIA.

SHARON, PENN., June 20, 1889.

JOSEPH K. WHEELER, Esq.,  
*Grand Secretary G. L., F. and A. M.,*  
New Haven, Conn.

R. W. SIR AND BRO. : I regret that it will be impossible for me to accept your invitation to the Centennial celebration of your Grand Lodge on July 10th next.

Thanking you for the remembrance and wishing you all the pleasure which such an occasion should afford. I am,

Truly and fraternally yours,

MATTHIAS H. HENDERSON,  
*Junior Grand Warden.*



## GRAND LODGE OF QUEBEC,

A. F. AND A. M.

GRAND SECRETARY'S OFFICE, }  
MONTREAL, P. Q., July 6, 1889. }

J. K. WHEELER, Esq.,

*Grand Secretary G. L. of Conn., A. F. and A. M.*

R. W. BRO. AND DEAR SIR: I beg even at this late day to acknowledge the receipt of the fraternal invitation extended to M. Wor. Grand Master Starnes and myself to be present at the celebration of the Centennial of the M. W. Grand Lodge of Connecticut, to take place in the city of New Haven on July 10th, 1889.

I regret to state that both Grand Master Starnes and myself owing to the pressure of business will be unable to be with your Grand Lodge on the above referred to occasion. This we much regret and is a source of no small disappointment to us, as we had hoped to have arranged matters so as to be with you on so interesting an occasion and event as that you are about to celebrate.

We both hope and expect that everything in connection with your proposed celebration will pass off with every success.

With assurance of esteem, believe me,

Yours truly and fraternally,

JOHN H. ISAACSON,  
*Grand Secretary.*

## GRAND COMMANDERY OF KNIGHTS TEMPLARS,

AND THE

APPENDANT ORDERS OF MASSACHUSETTS AND RHODE ISLAND

OFFICE OF THE GRAND COMMANDER, }  
CENTRAL FALLS, R. I., July 5, 1889. }

R. W. J. K. WHEELER,

*Grand Secretary M. W. G. L. of the State of Conn.*

DEAR SIR AND R. W. BROTHER:

Your courteous invitation to be present at the Centennial celebration of the M. W. Grand Lodge of Connecticut received. I had expected to be able to accept, but unfortunately I shall be away in the State of Maine, unless something occurs to prevent. I regret very much not to be able to meet the Connecticut fraters on that interesting occasion. Please give my very best wishes and congratulations to your M. W. Grand Master, and also my congratulations on the successful and honorable settlement of the difficulty with Hiram Lodge.

Courteously yours,

E. L. FREEMAN, *P. G. M.*

## THE GRAND MASTER OF MASONS IN RHODE ISLAND.

PROVIDENCE, July 5, 1889.

R. W. J. K. WHEELER,

*Grand Secretary of the G. L. of Conn., F. and A. M.*

DEAR SIR AND R. W. BRO.: Your kind invitation to attend the Centennial exercises of the Grand Lodge of Connecticut is at hand.

It gives me pleasure to accept the invitation, and if nothing serious occurs to prevent, I shall be present at that time.

Will you kindly inform me at what hour in the day the exercises commence and what place I shall find you?

With many thanks for your courtesy, I remain,

Yours fraternally,

GEO. H. KENYON.

## THE FREEMASONS REPOSITORY.

PROVIDENCE, R. I., July 3, 1889.

J. K. WHEELER, Esq.,

*Grand Secretary.*

MY DEAR SIR AND BRO.: It would afford me special satisfaction to accept the invitation with which I have been honored and be present at the celebration of the Centennial of the Grand Lodge of Connecticut on the 11th inst. An engagement for the date named will prevent my enjoying the pleasure of visiting with Masonic brethren, whom I esteem and honor on an occasion so charged with interest and significance.

I trust that the commemoration observance may be in all respects pleasant, and that it may tend to cherish and strengthen those kindly, fraternal bonds and feelings which are the natural outcome of our benign institution. I am,

Yours fraternally,

HENRY W. RUGG.

PROVIDENCE, R. I., July 1, 1889.

R. W. J. K. WHEELER,

*Grand Secretary of Connecticut.*

DEAR SIR AND BRO.: I regret that my business will prevent me from attending the Centennial of the Grand Lodge of Masons of Connecticut on the 10th inst. Please accept my thanks for the invitation, and my best wishes for the continued success of the Craft in our sister State.

Fraternally,

ELISHA H. RHODES,

*Senior Grand Warden.*

## GRAND LODGE OF RHODE ISLAND,

A. F. AND A. M.

OFFICE OF THE GRAND SECRETARY,  
PROVIDENCE, R. I., June 27, 1889. }

R. W. JOSEPH K. WHEELER,

DEAR SIR AND BRO. : With pleasure I acknowledge the receipt of an invitation to attend your "Centennial" and return my thanks for the kind remembrance.

I shall be present on that occasion if nothing prevents and anticipate a "glorious time."

With kindest regards for your M. W. Grand Master and the Craft, I am,

Yours fraternally.

EDWIN BAKER.

CITY OF PROVIDENCE, June 7, 1889.

JOHN W. SWARTWOUT, Esq.,

*M. W. Grand Master.*

DEAR SIR : I am in receipt of your kind invitation to be present at the celebration of the Centennial Anniversary of the independence of your M. W. Grand Lodge, July 10th, 1889, and regret my inability to accept, as on the 9th and 10th I am engaged to try in court a case in Newport.

I am sorry that I cannot be with you, and should anything intervene to rid me of my engagement I will notify you and be with you.

Fraternally yours,

C. VANDEYCK.

ST. JOHNS, N. B., July 9, 1889.

R. W. BRO. J. K. WHEELER,

Hartford, Conn.

DEAR SIR AND BROTHER :

Kindly permit me to return thanks to your committee for their courteous invitation to be present at the Centennial celebration of the Grand Lodge of Connecticut. Up to yesterday I had a hope that I might be able to be present, but imperative necessity compels me to be at home. I sincerely wish you a most enjoyable festival, and trust that the Grand Lodge of Connecticut may continue to flourish and to prosecute vigorously her work in the cause of humanity.

Fraternally yours,

JOHN V. ELLIS, *P. G. M.*

## GRAND LODGE OF NEW BRUNSWICK,

F. AND A. M.

OFFICE OF GRAND SECRETARY, }  
SAINT JOHN, July 8, 1889. }

R. W. Bro. J. K. WHEELER,

*Grand Secretary of Connecticut.*

DEAR SIR: I am very sorry not to be able to accept your very kind invitation to be present at the Centennial of the M. W. Grand Lodge of Connecticut, on the 10th instant.

I trust, however, you may have a bright and pleasant gathering on that occasion, and that all your fond hopes may be realized in carrying out your plans. May the Great Architect of the Universe prosper all your undertakings.

Our M. W. Grand Master has been absent from the jurisdiction since our Annual Communication. He is in England.

With kind and fraternal regards,

EDWIN J. WETMORE,

*Grand Secretary.*

BLACKVILLE, S. C., June 26, 1889.

R. W. J. K. WHEELER,

New Haven, Conn.

R. W. SIR AND BRO.: I have delayed my acknowledgement of the reception of an invitation from your Committee on Invitation, to be present at the Celebration of the Centennial of the M. W. Grand Lodge of Connecticut, at New Haven, on the 10th July prox., hoping that I might so shape my affairs as to enable me to be present. I find now that professional engagements will not permit me to leave the State at that time. I regret it exceedingly, as I am confident that the occasion will be one which I should very much enjoy.

Wishing the brethren of Connecticut and all who may be permitted to attend from wherever dispersed, a grand and successful demonstration, full of brotherly love and charity,

I am very truly and fraternally yours,

LAURIE T. IZLAR,

*D. G. M. So. Ca.*



MEMPHIS, TENN., June 12, 1889.

R. W. J. K. WHEELER,  
*Grand Secretary,*  
 New Haven, Conn.

DEAR SIR AND BRO. : I am in receipt of an invitation to be present at the Celebration of the Centennial of the M. W. Grand Lodge of Connecticut, to take place in the city of New Haven, July 10, 1889.

I accept with pleasure the very kind invitation, and trust to be with you on that interesting occasion.

Fraternally yours,

B. F. HALLER,

*D. G. M. of Tenn.*

SALT LAKE CITY, June 3, 1889.

R. W. J. K. WHEELER,  
*Grand Secretary,*  
 New Haven, Conn.

DEAR SIR AND BRO. : Please accept my thanks for the invitation so cordially extended to your Centennial Celebration. My regrets that circumstances will not allow me to attend are only exceeded by the wish that those whose good fortune enables them to be present, may so enjoy the occasion that they may wish, if possible, an existence for the M. W. Grand Lodge of Connecticut and its present members, of another hundred years to celebrate their next Centennial.

Fraternally yours,

A. M. GRANT,

*D. G. M. Grand Lodge of Utah.*

OGDEN, UTAH, June 4, 1889.

R. W. Bro. J. K. WHEELER,  
*Grand Sec'y of Conn.*

DEAR SIR AND BRO. : I have the honor to acknowledge receipt of valued invitation to your Centennial, emanated by M. W. Brother Swartwout.

I sincerely regret that prior engagements make it quite impossible for me to be present.

Our Grand Secretary, R. W. Bro. Diehl will however be with you and represent Utah.

With high esteem, I am sincerely yours,

A. P. HAYWOOD, *G. M. Utah.*



## GRAND LODGE OF UTAH,

A. F. AND A. M.

OFFICE OF THE GRAND SECRETARY, }  
SALT LAKE CITY, UTAH, June 2, 1889. }

JOSEPH K. WHEELER, Esq.,  
*Grand Secretary,*  
Hartford, Conn.

R. W. SIR AND DEAR BRO. : Last night's mail brought me an invitation from the M. W. John H. Swartwout, Grand Master of Masons in Connecticut, to be present at and participate in the ceremonies of the Celebration of the Centennial Anniversary of the M. W. Grand Lodge of Connecticut, for which I desire to thank the M. W. Brother most sincerely.

I am requested to report to you my acceptance of the cordial invitation, and it gives me great pleasure to inform you that, if the sky over the holy City of the Saints remains as clear as at the present writing, and the carrier pigeon brings me the promised tidings from the City of Elms, you may "count me as one" who shall report "present" at roll-call on the 10th day of July next.

Please convey my fraternal salutations to the M. W. Brother John H. Swartwout, and believe me to be,

Truly yours,

CHRISTOPHER DIEHL,  
*Grand Sec'y Utah.*

WHEELING, WEST VA., June 20, 1889.

JOSEPH K. WHEELER, Esq.,  
*Grand Secretary,*  
New Haven, Conn.

MY DEAR SIR AND BRO. : I own receipt of your courteous invitation to be present at the celebration of the Centennial of the M. W. Grand Lodge of Connecticut, which takes place July 10, next. I regret to have to say that I cannot join with you in commemorating that great occasion. I know it will be a gathering of great interest to the Craft, and I assure you I would delight to be present.

Express my regrets to the other members of your committee.

Faithfully and fraternally yours,

GEO. W. ATKINSON,  
*Grand Sec'y Grand Lodge of W. Va., A. F. and A. M.*

## GRAND LODGE OF WISCONSIN,

F. AND A. M.

OFFICE OF GRAND SECRETARY, }  
MILWAUKEE, May 29, 1889. }

J. K. WHEELER, Esq.,

*Grand Secretary Grand Lodge of Conn.*

R. W. BRO. : I am in receipt of the beautifully executed invitations for the Grand Officers of the Grand Lodge of Wisconsin to be present at the ceremonial observances of the Centennial Anniversary of the Grand Lodge of Connecticut, at New Haven, July 10th, the present year.

I would tender thanks for this fraternal recognition of our Grand Lodge, and would ask an extension of time in which to accept or decline the invitation until after the meeting of our Grand Lodge, which occurs June 11th to 13th, next. I will lay the fraternal invitation before the new Grand Officers and will apprise you at once thereafter of their intentions. For myself I can think of nothing which would afford me greater satisfaction and pleasure than to visit for the first time since a child the State of my birth, under circumstances so enjoyable and upon an occasion so full of historic and masonic interest as that will be. Expressing the hope that your anticipations as to your reunion may be realized in manifold measure, I am,

Fraternally yours,

JOHN W. LAFLIN,

*Grand Secretary.*

—•— BIOGRAPHICAL. —•—

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**DAVID CLARK.**

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The subject of this sketch was born in Chaplin, Conn., in the year 1806, where he was reared on the farm. He was by nature one of much determination and force, which enabled him to overcome obstacles as they were presented. While on the farm he conceived the idea of sometime accumulating wealth and perhaps attaining positions of honor, as others had done whom he saw around him in every day life.

He builded castles that were high and broad and deep. One day while in the field plowing, wearing his homespun clothes, with a hat of straw made by his own hands, and bare-foot, these thoughts were revolving in his mind. He thought also how he might benefit the poor if he was only rich, and with such a phantasy resting upon him he stopped the oxen in the furrow while he repaired to the stone wall or fence, where under the shadow of the trees he lifted his heart to the Lord, making a covenant with Him that if He prospered him in the material things of life he would consecrate his gain to the poor and helpless.

At an early age he located in the city of Hartford, entering into a mercantile life, and after some hard struggles succeeded in realizing the desire of his youth, even beyond his most sanguine expectations. His youthful vow made in the cornfield was not forgotten, for his charities were continually flowing out for the benefit of humanity, diffusing joy and gladness and dispelling sorrow as water refreshes the parched and thirsty earth; distributing during his life over half a million of dollars.

The lessons taught by freemasonry were practically grasped and became interwoven with his character, and exerted an influence upon him during his life.



Brother Clark was made a Master Mason in St. John's Lodge, No. 4, October 13, 1841; a Royal Arch Mason in Pythagoras Chapter, No. 17, November 10, 1842; a Cryptic Mason in Wolcott Council, No. 1, December 29, 1842; a Knight Templar in Washington Commandery, No. 1, September 15, 1845; all of Hartford, and to each of these bodies was elected the presiding officer, having served in the subordinate positions. He was elected Grand Master of the Grand Lodge of Conn., May 11, 1853, and re-elected in 1854; M. E. Grand High Priest of the Grand Chapter of Conn., May 12, 1857, and re-elected in 1858; M. P. Grand Master of the Grand Council, May 13, 1847, and Grand Commander of the Grand Commandery of Conn., May 15, 1862.

In all these positions he proved himself an excellent executive officer, bringing the same force and integrity of character into freemasonry that characterized his daily life. He had a remarkable memory, and would marshal the events of his life in their regular order, giving the exact dates of their occurrence. His memory also enabled him to retain the ritual of freemasonry with absolute accuracy, and, but a short time before his death, the degrees were worked by him with wonderful force and dignity. His life was active, and the elements of his nature so combined, that the whole world might look upon him as a man. He died at his home, in Hartford, where he had spent his days, on October 8th, 1889, at the age of 83 years, respected by all who knew him.



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**WILLIAM ELIHU SANFORD.**

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The subject of this sketch was born in New Haven, Conn., November 19, 1814. He came of good old New England stock, dating back on both his paternal and maternal side to the early settlement of the country.

For over fifty years his home was in his native place, receiving his education at the Hopkin's Grammar School where he fitted for college, but his taste being for mercantile pursuits, upon graduation from the Grammar School, he, in 1838, engaged in business, and after a short apprenticeship, conducted successfully a wholesale dry goods jobbing trade for many years. Then after a short but equally successful career as a manufacturer, he retired from active labor, though for a time and until he left New Haven in 1871, he held the offices of president and director in various corporations.

Much of his time has been spent in extensive foreign travel in Europe, Asia and Africa, and in visiting all parts of this land.

During the civil war he performed a season of service in the Navy, being stationed for a time at Pensacola, Florida.

Since 1871 he has made New York his home, where he now resides.

His interest in freemasonry seemed to run parallel with his activity in business pursuits. He entered the fraternity July 20, 1837, being under twenty-three years of age, in Hiram Lodge, No. 1, of New Haven. His vigor and mental acquirements soon brought him into active service, and he was elevated to positions of honor by the craft, serving as Worshipful Master of Hiram Lodge, No. 1, in 1851.

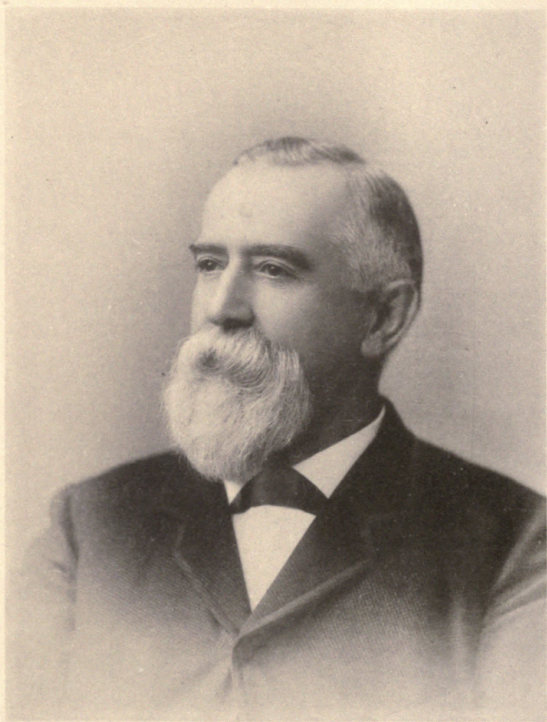
May 7, 1840, he was exalted to the degree of Royal Arch Mason, in Franklin Chapter, No. 2, of New Haven, and in 1846 was elected High Priest; received into Harmony Council, No. 8, May 11, 1840, and served as Thrice Illustrious Master in 1850.

May 14, 1840, he was Knighted in New Haven Commandery, No. 2, and served as Eminent Commander from 1851 to 1852, having served in subordinate stations in all these bodies.

In the Grand Bodies of Masonry in Connecticut he has been an active and zealous worker, receiving the appointment of Grand Marshal of the Grand Lodge, May 12, 1841, advancing by regular steps through all the stations until May 14, 1851, he was elected Grand Master, serving two years. In 1842 he received the appointment of Grand Marshal of the Grand Chapter, and the following year was elected Grand Scribe, from which position he advanced through the regular stations until May 11, 1848, when he was elected Grand High Priest, serving two years, also serving as Grand Commander of the Grand Commandery in 1855 and 1856. Since then he has served two years as Grand Secretary of the Grand Chapter.

His masonic record is a most honorable one and conveys only a faint idea of his labors for the good of the craft in its most trying period, soon after the anti-masonic excitement. His masonry was real, earnest and heartfelt, and his labors were always most cheerfully rendered.





HOWARD B. ENSIGN.



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## HOWARD B. ENSIGN.

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Brother Howard Bidwell Ensign was born in New Haven, Conn., December 18, 1826, where he received his education and resided until 1868. His father, Thomas Ensign, was born in Hartford, Conn., and when a young man located in New Haven, where he lived until his death, leaving five children, all of whom are now living.

The subject of this sketch was married November 10, 1851, to a daughter of General Clark Wooster, of Seymour, Conn., who was a distant relative of General David Wooster of revolutionary fame, and who was the first Worshipful Master of Hiram Lodge, No. 1.

When quite a young man brother Ensign became a member of the masonic bodies in New Haven, being raised in Hiram Lodge, No. 1, April 13, 1850; exalted in Franklin Chapter, No. 2, May 15, 1851; received into Harmony Council, No. 8, May 2, 1851; and Knighted in New Haven Commandery, No. 2, April 22, 1852. He was elected, and served as Worshipful Master of Hiram Lodge, No. 1, in 1852, it being less than two years after becoming a member. He also served as High Priest of Franklin Chapter, No. 2, in 1859, and Eminent Commander (then Grand Master) of New Haven Commandery, No. 2, from 1858 to 1860. In 1853 he was elected Grand Junior Deacon of the Grand Lodge of Connecticut, and was regularly advanced through the subordinate stations until the annual communication, held May 9, 1860, when he was elected Grand Master, serving two years, he being, at the time of his election only 33 years of age.

His administration was an eminently successful one, being distinguished by that peculiar pungency of character, which

when mingled with strict integrity and a fearless discharge of duty, so often wins our respect and admiration. He introduced some recommendations, which were adopted and have continued from that time to the present, among which we mention the printed form of petition which was not in use before his time.

At the Annual Convocation of the Grand Chapter in 1851, he was appointed Grand Steward, but did not advance to any other office. In the Grand Council of Royal and Select Masters, he served in nearly all the subordinate positions, and May 9, 1860, he was elected M. P. Grand Master, which office he held for one term.

The interest of brother Ensign seems to have been centered in the blue lodge and commandery, recognizing that "to pass the circle of perfection in masonry, one must buckle on the armor of Christian Knighthood."

In these bodies much of his time and energy have been expended, serving with credit for several years as an officer in the Grand Commandery, and on May 9, 1861, he was elected its R. E. Grand Commander, serving one year. To him freemasonry has been a real, vital energy, recognizing the true spirit of the institution that lies hidden beneath its lectures, forms and ceremonials.

Since 1868 he has made the city of Baltimore, Maryland, his home, where he was called to assume the Presidency of "The Maryland Steamboat Company," which position he now fills.





1789

1889

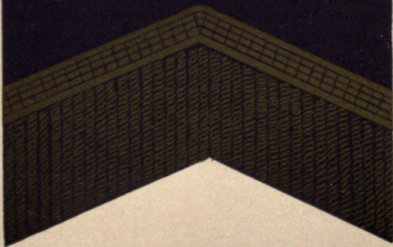
**CENTENNIAL  
ANNIVERSARY**



**GRAND LODGE  
OF  
CONNECTICUT  
F. & A. M.**



**GENERAL  
COMMITTEE**





## CENTENNIAL COMMITTEES

OF THE

**Most Worshipful Grand Lodge****A. F. and A. M.**

OF CONNECTICUT.

## Centennial General Committee.

ED. B. ROWE, Past Grand Master, Chairman, Boston, Mass.

FRED. H. WALDRON, Past Grand Master, . . . . .	New Haven, Conn.
DWIGHT PHELPS, Past Grand Master, . . . . .	West Winsted, Conn.
DWIGHT WAUGH, Past Grand Master, . . . . .	Stamford, Conn.
ELI S. QUINTARD, Past Grand Master, . . . . .	Waterbury, Conn.
ARTHUR H. BREWER, Grand Senior Warden, . . . . .	Norwich, Conn.
JOHN H. LEEDS, Past Grand Junior Warden, . . . . .	New Haven, Conn.
JOHN G. ROOT, Grand Treasurer, . . . . .	Hartford, Conn.
NATHAN DIKEMAN, Past Grand Sentinel, . . . . .	Waterbury, Conn.
A. H. WEST, Past District Deputy, . . . . .	Haddam Neck, Conn.
CHARLES H. CHESEBRO, Past Master, . . . . .	Putnam, Conn.
H. S. ABEL, Past Master, . . . . .	Stafford Springs, Conn.

## Reception Committee.

FRANK D. SLOAT, Chairman, Hiram Lodge, No. 1.

William A. Wright, Wooster Lodge, No. 79.	Mayer Zunder, Conn. Rock Lodge, No. 92.
Henry B. Harrison, Hiram Lodge, No. 1.	Charles G. Wanner, Conn. Rock Lodge, No. 92.
Ed. F. Mansfield, Hiram Lodge, No. 1.	Ed. M. Armstrong, Trumbull Lodge, No. 22.
William J. Veitch, Hiram Lodge, No. 1.	H. M. Kochersperger, Trumbull Lodge, No. 22.
John P. Tuttle, Hiram Lodge, No. 1.	
Frank S. Andrew, Hiram Lodge, No. 1.	

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J. B. Carrington, Hiram Lodge, No. 1.	Ward Nichols,
Hobart B. Bigelow,	Trumbull Lodge, No. 22.
Wooster Lodge, No. 79.	William A. Waterbury,
James D. Whitmore,	Trumbull Lodge, No. 22.
Wooster Lodge, No. 79.	John O. Rowland,
Robert E. Day, Wooster Lodge, No. 79.	Adelphi Lodge, No. 63.
Fred. B. Farnsworth,	A. B. Barnes,
Wooster Lodge, No. 79.	Adelphi Lodge, No. 63.
George W. Bigelow,	H. W. Crawford,
Wooster Lodge, No. 79.	Adelphi Lodge, No. 63.
F. Stanley Bradley,	James Sterling,
Wooster Lodge, No. 79.	Olive Branch Lodge, No. 84.
H. H. Bunnell, Wooster Lodge, No. 79.	G. L. Finney,
Paul Weil, Conn. Rock Lodge, No. 92.	Olive Branch Lodge, No. 84.

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### Committee on Opera House.

H. C. WARREN, Chairman, Hiram Lodge, No. 1.

N. H. Sanford, Hiram Lodge, No. 1.	H. Leimbacher,
C. B. Matthewman,	Conn. Rock Lodge, No. 92.
Wooster Lodge, No. 79.	David H. Clark,
George N. Moses,	Trumbull Lodge, No. 22.
Wooster Lodge, No. 79.	A. H. Cargill,
A. E. Winchell,	Adelphi Lodge, No. 63.
Wooster Lodge, No. 79.	William E. Ford,
O. A. Baehr, Conn. Rock Lodge No. 92.	Olive Branch Lodge No. 84.

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### Committee on Carriages.

L. D. CHIDSEY, Chairman, Hiram Lodge, No. 1.

Theodore A. Tuttle,	William Schollhorn,
Hiram Lodge, No. 1.	Conn. Rock Lodge, No. 92.
Ed. F. Merrill,	W. F. Stahl,
Wooster Lodge, No. 79.	Conn. Rock Lodge, No. 92.
John B. Adriance,	John H. Post, Trumbull Lodge, No. 22.
Wooster Lodge, No. 79.	Francis Ray, Adelphi Lodge, No. 63.
William J. Atwater,	E. L. Hitchcock,
Wooster Lodge, No. 79.	Olive Branch Lodge, No. 84.

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 Committee on Motels.

A. C. HENDRICK, Chairman, Wooster Lodge, No. 79.

Frank C. Bushnell, Hiram Lodge, No. 1.	E. D. Brinsmade, Trumbull Lodge, No. 22.
Charles F. Root, Wooster Lodge, No. 79.	Seth W. Langley, Adelphi Lodge, No. 63.
L. Weckesser, Conn. Rock Lodge, No. 92.	Walter Leigh, Olive Branch Lodge, No. 84.

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## Committee on Armory.

ED. A. CHATFIELD, Chairman, Hiram Lodge, No. 1.

George R. Burton, Hiram Lodge, No. 1.	H. C. Trecartin, Trumbull Lodge, No. 22.
W. H. Spock, Wooster Lodge, No. 79.	Charles E. Rounds, Trumbull Lodge, No. 22.
H. E. Talmage, Wooster Lodge, No. 79.	J. B. Cunningham, Adelphi Lodge, No. 63.
W. H. Cox, Wooster Lodge, No. 79.	J. Wilkinson, Jr., Olive Branch Lodge, No. 84.
Charles W. Schenck, Conn. Rock Lodge, No. 92.	

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## Marshal and Aids.

STEPHEN R. SMITH, Chief Marshal, Wooster Lodge, No. 79.	FRED. H. WALDRON, Chief of Staff, Wooster Lodge, No. 79.
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## Aids.

George M. White, Hiram Lodge, No. 1.	Andrew Alling, Wooster Lodge, No. 79.
Benj. E. Brown, Hiram Lodge, No. 1.	Charles J. Buckbee, Wooster Lodge, No. 79.
E. D. Hendee, Hiram Lodge, No. 1.	William Vogel, Wooster Lodge, No. 79.
N. G. Osborn, Hiram Lodge, No. 1.	John B. Richards, Conn. Rock Lodge, No. 92.
H. H. Strong, Wooster Lodge, No. 79.	D. S. Thomas, Trumbull Lodge, No. 22.
Charles E. Hart, Wooster Lodge, No. 79.	Charles E. Bray, Adelphi Lodge, No. 63.
Charles B. Dyer, Wooster Lodge, No. 79.	Charles T. Ward, Olive Branch Lodge, No. 84.
Harvey S. Munson, Wooster Lodge, No. 79.	
James E. Stetson, Wooster Lodge, No. 79.	
A. J. Kennedy, Wooster Lodge, No. 79.	

## GENERAL ORDERS

ISSUED BY THE

—\*— COMMITTEE OF ARRANGEMENTS. \*—

HEADQUARTERS—GENERAL COMMITTEE,  
 CENTENNIAL CELEBRATION OF THE M. W. GRAND LODGE  
 OF CONNECTICUT,  
 ANCIENT FREE AND ACCEPTED MASONS.

NEW HAVEN, CONN, June 20, 1889.

CHAS. F. ROOT, Esq.,

*Chairman of Committee on Hotels.*

DEAR SIR: The General Committée suggest, that owing to the somewhat limited hotel accommodations, you at once ascertain where you may be able to quarter guests of the Grand Lodge on the occasion of our Centennial, so that in the event of applications you may be able to direct.

It is understood, of course, that all guests are entertained by the Grand Lodge *only* so far as the courtesies of the occasion, such as carriages, reserved seats in the opera house and banquet in the evening are concerned.

On Tuesday evening the Grand Master proposes to hold a reception at the Tontine hotel, in the rooms already secured. On this occasion it will be necessary to have a light collation. On Wednesday the Grand Lodge will entertain guests in the same place at a collation. Arrangements for these entertainments will fall upon your committee, and the General Committee request that you will confer with them before proceeding to make such arrangements.

You will collect all bills for hotel expenses and present same to General Committee as early as possible.

Yours truly,

EDW. B. ROWE,

*Chairman Committee of Arrangements.*



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HEADQUARTERS—GENERAL COMMITTEE,  
*CENTENNIAL CELEBRATION OF THE M. W. GRAND LODGE*  
OF CONNECTICUT,  
ANCIENT FREE AND ACCEPTED MASONS.

NEW HAVEN, CONN., June 20, 1889.

L. D. CHIDSEY, Esq.,

*Chairman of Committee on Carriages.*

DEAR SIR: The Committee of Arrangements request that you will arrange with some one firm to provide for the use of the Grand Lodge of Connecticut, on July 10, 1889, about twenty-five (25) open carriages. The time of service will be from 11 a. m. to 2 p. m.

It is understood, of course, that in making your contract, equal service at lowest prices has preference.

Occupants of carriages will consist of the Grand Lodge Officers and their guests, Committee of Arrangements, Reception Committee and Committee on Carriages. You will see that carriage occupants, in the order given by the Reception Committee, are seated and ready to take their proper position in the procession at 11:30 a. m., sharp. Carriages will be ordered to the Tontine hotel at 11 a. m., sharp. Upon return to the Tontine after the procession, you will dismiss the carriages.

Present bill for carriage service to the Committee of Arrangements, Wednesday p. m., for approval.

Yours truly,

EDW. B. ROWE,

*Chairman Committee of Arrangements.*

HEADQUARTERS—GENERAL COMMITTEE,  
*CENTENNIAL CELEBRATION OF THE M. W. GRAND LODGE*  
OF CONNECTICUT,  
ANCIENT FREE AND ACCEPTED MASONS.

NEW HAVEN, CONN., June 20, 1889.

FRANK D. SLOAT, Esq.,

*Chairman of Committee on Reception.*

DEAR SIR AND BROTHER: The Committee of Arrangements desire to inform you that they have secured the parlors at the Tontine hotel for the exclusive use of the Reception Committee and guests for Tuesday evening, July 9th, and Wednesday, July 10th, for the day.

It is understood that Grand Master Swartwout will hold a reception in these rooms Tuesday evening, July 9th, on which occasion your committee should be present. Wednesday morning, the 10th, we suggest that you assemble your committee not later than 9 a. m., and assume the entertainment of the guests of the Grand Lodge. You will greatly aid the General Committee by an effort to make the guests of the occasion feel a cordial welcome, particularly so far as the reception rooms and the banquet at the Hyperion theater are concerned.

You will make the assignment for carriage seats for the Grand Officers, their guests, the Reception Committee and Committee on Carriages. In making this arrangement you will bear in mind that the extreme left of the procession is the post of honor, so that Grand Officers, according to their rank, will occupy the left of the line.

Reserve in each carriage one seat for some one member of your committee.

You will arrange seats for carriages as soon as advisedly informed of the number required, and pass the list over to the Chairman of the Committee on Carriages, L. D. Chidsey, so that the same may be called when ready to take carriages.

The Committee on Carriages are instructed to have all seated in the carriages at 11:30 a. m. SHARP.

At the banquet in the evening the same relative position of guests and Reception Committee will be preserved so far as possible at the tables.

Any expense incurred on the part of your committee you will report as early as possible to the Committee of Arrangements.

It will be necessary for your committee to provide at least 50 clean white aprons for the use of such guests as are not provided with their own clothing.

Yours fraternally,

EDW. B. ROWE,

*Chairman Committee of Arrangements.*

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HEADQUARTERS—GENERAL COMMITTEE,  
*CENTENNIAL CELEBRATION OF THE M. W. GRAND LODGE*  
OF CONNECTICUT,  
ANCIENT FREE AND ACCEPTED MASONS.

NEW HAVEN, CONN., June 20, 1889.

H. C. WARREN, Esq.,

*Chairman of Committee on Opera House.*

DEAR SIR: The Committee of Arrangements request that you will so organize your committee as to assume the entire management of the Hyperion theater on the occasion of the Centennial Celebration of the M. W. Grand Lodge of Connecticut, July 10, 1889. Manager Bunnell will place the usual force of ushers at your disposal for the occasion. You will at the proper time confer with whoever may be in charge of the theater and see that the general plan as laid out by the Committee of Arrangements is carried out. This plan contemplates putting the stage in proper form for the banquet in the evening; the removal of the footlights from the stage and the space they occupy covered over; the rail enclosing the usual orchestra space removed and steps arranged so as to be able in pas-

sing down the main aisle to ascend directly to the stage of the theater. (These changes being made by the employees of the theater.)

You will see that the stage of the theater, *i. e.*, as much as is allotted for the afternoon exercises is arranged to seat the officers of the Grand Lodge, their guests, the speakers and the Mendelssohn Double Quartette Club, probably about fifty in all. (An approach to the exact number may be had of the General Committee later.) Reserve room enough for the speakers' desk.

You will detail some member of your committee to see that on the day previous to the celebration the piano now in use in the theater is put in perfect order and tuned.

You will please assemble your entire committee at the theater not later than 1:30 p. m. on the afternoon of the 10th, and see that the theater is closed to all persons excepting only such as have a right to remain. To do this successfully it will be necessary to guard carefully the several entrances, permitting only *masons* to pass.

When the procession reaches the theater the lines will open right and left and the band leading, will march through into the theater. Immediately upon their entrance you will see that some member of your committee is detailed to conduct the band to the center of the second balcony of the theater, and that the Grand Lodge Officers and their guests are conducted to the stage and seated. You will see that the orchestra seats proper are held in reserve that they may be occupied by the Knights Templars. The Knights Templars will follow the Grand Lodge Officers and guests. The Knights Templars seated, the remaining seating capacity of the theater will be open to be occupied by the brethren as they enter. In all cases it is to be understood that preference shall be given to those who are in the line of the procession and are properly clothed. As the procession on entering the theater is reversed, New Haven city lodges will enter last, so that presumably all visiting brethren may be comfortably accommodated. The procession once inside the theater you will guard all entrances, and see that none pass or repass, except such as are duly qualified.



At the evening exercises the theater will be under the direction of Manager Bunnell and his employees. The committee, however, request that you acquaint yourself with the order in which the Grand Officers and their guests are to be seated, and arrange to carry out this order, that all may be in their proper places at the banquet. This order of seating will be arranged by the General Committee and placed at your disposal at the earliest possible moment.

Yours truly and fraternally,

EDW. B. ROWE,

*Chairman Committee of Arrangements.*

HEADQUARTERS—GENERAL COMMITTEE,  
CENTENNIAL CELEBRATION OF THE M. W. GRAND LODGE  
OF CONNECTICUT,  
ANCIENT FREE AND ACCEPTED MASONS.

NEW HAVEN, CONN., June 20, 1889.

EDW. A. CHATFIELD, Esq.,

*Chairman of Committee on Armory.*

DEAR SIR: The proper authority has placed at the disposal of the Committee of Arrangements the Second Regiment Armory Building for July 10, 1889. It is assumed that the State authorities will have some one in charge of the building.

The collation for those in the Grand Lodge procession will occur in the armory at about 1:00 p. m. to 1:30 p. m. It will be necessary to assemble your committee not later than 12:30 p. m. See that the building is cleared, permitting only such to remain as are duly qualified.

You will so organize your committee that when the procession enters the armory you may obtain the correct number entering. After the procession enters the building you will provide that the entrances are securely tiled until the procession is ready to reform.

Yours fraternally,

EDW. B. ROWE,

*Chairman Committee of Arrangements.*

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HEADQUARTERS—GENERAL COMMITTEE,  
*CENTENNIAL CELEBRATION OF THE M. W. GRAND LODGE*  
OF CONNECTICUT,  
ANCIENT FREE AND ACCEPTED MASONS.

NEW HAVEN, CONN., June 20, 1889.

J. O. CASEY, Esq.,

*Conductor of Colt's Armory Band, Hartford, Conn.*

DEAR SIR: The Committee of Arrangements, in order to prevent confusion on the occasion of your engagement with the Grand Lodge of Connecticut, July 10, 1889, define the services expected of your band, as follows:

Upon arrival in New Haven you will at once report to the committee, room No. 46, Tontine hotel, not later than 11 a. m. The Chief Marshal will direct your position in the procession.

The procession will move at precisely 12 o'clock. When the procession is approaching the Second Regiment Armory, the left of the line, which will be composed of the Grand Lodge Officers and their guests (in carriages), will be turned aside at the corner of Church and Chapel streets, headed by your band, and under direction of Assistant Marshal will proceed to the Tontine hotel to lunch. You will time your music so that when you leave the line you will be prepared to strike up a lively step.

After the collation, the Grand Lodge Officers and their guests will form on foot and join the main procession when they come from the armory on the march to the theater. When the right of the line shall reach the theater, the lines will open right and left, and the procession reversed will march through the open lines, your band, of course, at the head. You will time your music so that when you start to pass between the lines you will be ready to play. Immediately upon reaching the theater you will cease playing, march directly into the theater and proceed to the center of the second balcony of the theater. When the brethren are assembled, upon signal from the stage, you will sound a chord, giving the key of the old tune

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of America and at once commence to play the tune, accompanying the audience singing the Anniversary Ode. This finished, your band may, if they choose, retire to the room assigned them, which will be pointed out by some member of the Committee on Opera House.

At 5 p. m., sharp, supper will be served your band at the Tontine hotel.

From 6:30 p. m. until 7:30 p. m., the committee desire that you take position on the Green in front of the Tontine and perform such selections as you may direct.

At 8 p. m., sharp, you will have your band in position (center of the second balcony of the theater) and proceed to render the programme as arranged for the evening concert, at the conclusion of which you may consider your duties ended.

In timing your evening concert, make the intervals so as to complete your programme about 9:45 p. m.

You will render bill, including railroad fares, to the committee room at 6 p. m., Wednesday, July 10th.

Yours very truly,

EDW. B. ROWE,

*Chairman Committee of Arrangements.*

## → RECEPTION ←

→ BY THE →

Most Worshipful Grand Master,

→ AT THE →

TONTINE HOTEL.

—New Haven, Tuesday Evening, July 9, 1889.—

On Tuesday evening preceding the ceremonies attending the Centennial exercises of the Grand Lodge, a formal reception was given to those who were present as guests. The headquarters of the Grand Lodge, at the Tontine hotel, were profusely decorated with plants and flowers, and arrangements had been made for a hearty and joyous greeting.

At eight o'clock the Grand Master, with his suit of officers, were escorted to the parlors, and each guest was introduced and most cordially welcomed. Then followed a light collation, when the evening was devoted to social intercourse and interchange of masonic courtesies, thereby making the acquaintance of many whom before had been as strangers to each other, though known and appreciated in masonic circles. The evening was spent very pleasantly, and recollections of this, one of the most pleasing events of the celebration, will linger long in the memory of those who were present.

Among the number were the following brethren, and to their names we append their place of residence, official masonic rank, and lodge or Grand lodge to which they belonged:



- J. H. SWARTWOUT, Stamford, Conn. Union Lodge, No. 5 ; Grand Master, Conn.
- CLARK BUCKINGHAM, New Haven, Conn. Trumbull Lodge, No. 22 ; Deputy Grand Master, Conn.
- ARTHUR H. BREWER, Norwich, Conn. Somerset Lodge, No. 34 ; Grand Senior Warden, Conn.
- JOHN G. ROOT, Hartford, Conn. Hartford Lodge, No. 88 ; Grand Treasurer, Conn.
- JOSEPH K. WHEELER, Hartford, Conn. St. John's Lodge, No. 4 ; Grand Secretary, Conn.
- WILLIAM W. PRICE, New Haven, Conn. Day Spring Lodge, No. 30 ; Grand Senior Deacon, Conn.
- SAMUEL BASSETT, New Britain, Conn. Centennial Lodge, No. 118 ; Grand Senior Steward, Conn.
- JAMES H. WELSH, Danbury, Conn. Union Lodge, No. 4 ; District Deputy, Conn.
- HENRY O. WARNER, New Milford, Conn. St. Peter's Lodge, No. 21 ; District Deputy, Conn.
- JAMES E. COER, Waterbury, Conn. Harmony Lodge, No. 42 ; Grand Marshal, Conn.
- L. O. DAVIS, Middletown, Conn. St. John's Lodge, No. 2 ; District Deputy, Conn.
- JOHN HODGE, Lockport, N. Y. Grand Junior Warden ; Grand Lodge of New York.
- FRED. H. WALDRON, New Haven, Conn. Wooster Lodge, No. 79 ; Past Grand Master, Conn.
- JOHN W. MIX, Yalesville, Conn. Temple Lodge, No. 16 ; Past Grand Master, Conn.
- ED. B. ROWE, Boston, Mass. Brainard Lodge, No. 102, Conn. ; Past Grand Master, Conn.
- ROBERT C. NICHOLS, Boston, Mass.
- E. BENTLY YOUNG, Boston, Mass. Columbian Lodge, Boston ; Past Master.
- WILLIAM CAMERON, Boston, Mass. Columbian Lodge, Boston ; Past Master.
- WM. T. R. MARVIN, Boston, Mass. Columbian Lodge, Boston ; Past Grand Senior Warden, Mass.
- HENRY G. LEWIS, New Haven, Conn. Hiram Lodge, No. 1 ; Marshal.

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- F. HERBERT WINSOR, Boston, Mass. Winslow Lewis Lodge ; Past Master.
- HENRY A. DILLON, New Haven, Conn. — Lodge, No. 269, Ireland ; Past Master.
- GEORGE H. KENYON, Providence, R. I. Grand Master, Grand Lodge of Rhode Island.
- CLIFFORD P. MACCALLA, Philadelphia, Penn. Grand Master, Grand Lodge of Pennsylvania.
- THOMAS J. SHRYOCK, Baltimore, Md. Grand Master, Grand Lodge of Maryland.
- WILLIAM HENRY SHRYOCK, Baltimore, Md. Grand Treasurer, Grand Lodge of Maryland.
- E. S. QUINTARD, Waterbury, Conn. Trumbull Lodge, No. 22 ; Past Grand Master, Conn.
- CHRISTOPHER DIEHL, Salt Lake City, Utah. Grand Secretary, Grand Lodge of Utah.
- ALBERT A. FOLSOM, Boston, Mass. Columbian Lodge, Boston ; Past Master.
- JOHN W. VROOMAN, Herkimer, N. Y. Grand Master, Grand Lodge of New York.
- WILLIAM WALLACE LEE, Meriden, Conn. Meriden Lodge, No. 77 ; Past Grand Master, Conn.
- FRANK ALFORD, Boston, Mass. Columbian Lodge, Boston ; Past Master.
- DWIGHT PHELPS, West Winsted, Conn. St. Andrew's Lodge, No. 64 ; Past Grand Master, Conn.
- DAVID S. MILLER, Bristol, Conn. Past Grand Senior Warden, Grand Lodge of Conn.
- JOHN W. RICHARDSON, Stamford, Conn. Harmony Lodge, No. 42 ; Grand Orator.
- CHAUNCEY M. HATCH, Boston, Mass. St. John's Lodge, No. 3 ; Past Grand Lecturer, Conn.
- JOHN G. KEIGWIN, Willimantic, Conn. Eastern Star Lodge, No. 44 ; Past Grand Senior Deacon, Conn.
- JOHN H. BARLOW, Birmingham, Conn. King Hiram Lodge, No. 12 ; Past Grand Master, Conn.
- NATHAN DIKEMAN, Waterbury, Conn. Continental Lodge, No. 76 ; Past Grand Sentinel, Conn.

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- EDWARD T. MAINE, Hartford, Conn. Hartford Lodge, No. 88 ;  
Grand Tyler, Conn.
- NOAH S. POND, Bridgeport, Conn. St. Andrew's Lodge, No. 64 ;  
Past Master.
- A. C. GOLDING, Norwalk, Conn. St. John's Lodge, No. 6 ; Past  
Deputy Grand Master, Conn.
- BEVERLY E. WARNER, Bridgeport, Conn. Corinthian Lodge, No. 104 ;  
Grand Chaplain, Conn.
- GABRIEL STEWART, Seymour, Conn. Morning Star Lodge, No. 47 ;  
District Deputy, Conn.
- C. E. PRINCE, New Haven, Conn. Olive Branch Lodge, No. 84 ;  
Grand Junior Steward, Conn.
- CHARLES H. MANN, Haddonfield, N. J. Grand Master, Grand Lodge  
of New Jersey.
- CHARLES N. DANIELS, Willimantic, Conn. Eastern Star Lodge, No.  
44 ; District Deputy, Conn.
- JAMES McCORMICK, Windsor, Conn. Washington Lodge, No. 70 ;  
Past Grand Master, Conn.
- A. H. WEST, Haddam Neck, Conn. Granite Lodge, No. 119 ; Past  
District Deputy, Conn.
- ROBERT M. MOORE, Elizabeth, N. J. Past Grand Master, Grand  
Lodge of New Jersey.
- HENRY ENDICOTT, Cambridge, Mass. Grand Master, Grand Lodge  
of Mass.
- SERENO D. NICKERSON, Boston, Mass. Recording Grand Secretary,  
Grand Lodge of Mass.

## —❧—CENTENNIAL PARADE.—❧—

On the morning of the 10th of July, the trains entering into New Haven from all sections of the State, were loaded with masons and Knights Templars, to join in a day of happy greeting. The column was formed on New Haven Green, and just as the clock struck the hour of "high twelve," was in perfect readiness to begin the line of march through the principal thoroughfares of the "City of Elms," and at the order given by the Grand Marshal, the column was moving out of the north gate of the green. The Grand Officers and visiting brethren in carriages, brought up the rear of the column. The day was most propitious for the occasion, neither too hot, nor were the rays of the sun oppressive, as the sky was veiled with thin clouds, giving it a leaden hue.

After leaving the New Haven Green, the following route was covered: From the Green to Elm street, Elm to Church, Church to Chapel, Chapel to Olive, Olive to St. John, St. John to Elm, Elm to Howe, Howe to Chapel, Chapel to Church, Church to Meadow, to Second Regiment Armory, where a collation had been prepared to accommodate 4,000 or more; and fully that number were in the line.

Returning, the column moved in the same order, up Meadow to Church, Church to Chapel, to the Hyperion Theater, where the exercises took place. The following was the plan of formation:

### COLUMN.

Platoon of Police.

Chief Marshal, Stephen R. Smith.

Chief of Staff, Fred. H. Waldron.



## AIDS.

George M. White, Benjamin E. Brown, E. D. Hendee, N. G. Osborn,  
 H. H. Strong, Charles E. Hart, C. B. Dyer,  
 Harvey S. Munson, James E. Stetson, A. J. Kennedy, Andrew Alling,  
 Charles J. Buckbee, William Vogel, J. B. Richards,  
 David S. Thomas, Charles E. Bray, Charles T. Ward.

## ESCORT.

The Grand Commandery of Knights Templars and Appendant  
 Orders of the State of Connecticut, represented by the following  
 Officers :

- R. E. Sir Fred. A. Spencer, Grand Commander.
- V. E. Sir Ira L. Gardiner, Deputy Grand Commander.
- E. Sir Charles W. Skiff, Acting Grand Generalissimo.
- E. Sir Christian Swartz, Grand Captain General.
- E. Sir James B. Wildman, Grand Prelate.
- E. Sir G. Herrick Wilson, Grand Senior Warden.
- E. Sir William R. Higby, Grand Treasurer.

## WEED'S BAND, OF HARTFORD.

Washington Commandery, No. 1 ; Isaiah Baker, Eminent Commander.

## SECOND REGIMENT BAND, OF NEW HAVEN.

New Haven Commandery, No. 2 ; Lyman H. Johnson, Eminent  
 Commander.

## ELIAS HOWE, JR. BAND, OF BRIDGEPORT.

Hamilton Commandery, No. 5 ; A. D. Dutton, Eminent Commander.

## SILVER DRUM CORPS, OF WATERBURY.

Clark Commandery, No. 7 ; E. L. Chapman, Eminent Commander.

## BRANDEGEE'S BAND.

Cyrene Commandery, No. 8 ; H. H. Abbe, Eminent Commander.

## MERIDEN MILITARY BAND.

St. Elmo Commandery, No. 9 ; H. Wales Lines, Eminent Commander.

## DANBURY BAND.

Crusader Commandery, No. 10 ; Christian Quien, Eminent Commander.

The lodges were arranged in order according to numbers, as follows, though all were not represented :

### LODGES.

#### CAPPA'S SEVENTH REGIMENT BAND, NEW YORK.

Hiram Lodge, of New Haven ; H. E. Benton, W. M.

#### BUNNELL DRUM CORPS, FAIR HAVEN.

Adelphi Lodge, No. 63, New Haven ; J. J. Dayton, W. M.

#### OVERMAN BAND, CHICOPEE FALLS, MASS.

Wooster Lodge, New Haven ; A. J. Harmount, W. M.

Olive Branch Lodge, No. 84, New Haven ; James Mercer, W. M.

Connecticut Rock Lodge, No. 92, New Haven ; Charles Fischer, W. M.

Trumbull Lodge, No. 22, New Haven ; Clarence Newcomb, W. M.

St. John's Lodge, No. 2, Middletown ; J. W. Bailey, W. M.

St. John's Lodge, No. 3, Bridgeport ; Mark R. Leavenworth, W. M.

St. John's Lodge, No. 4, Hartford ; George H. Hebard, W. M.

#### BAND, 25 PIECES.

Union Lodge, No. 5, Stamford ; Edwy F. Morris, W. M.

St. John's Lodge, No. 6, Norwalk ; Charles W. Many, W. M.

King Solomon's Lodge, No. 7, Woodbury ; Charles W. Hicock, W. M.

St. John's Lodge, No. 8, Stratford ; Joseph L. Curtiss, W. M.

#### BAND, 22 PIECES.

Compass Lodge, No. 9, Wallingford ; J. Wilson Smith, W. M.

Wooster Lodge, No. 10, Colchester ; P. R. Strong, W. M.

St. Paul's Lodge, No. 11, Litchfield ; William T. Marsh, W. M.

King Hiram Lodge, No. 12, Birmingham ; J. Frank Terew, W. M.

Montgomery Lodge, No. 13, Lakeville ; James S. Haley, W. M.

#### DRUM BAND.

Frederick Lodge, No. 14, Plainville ; A. H. Condeli, W. M.

Moriah Lodge, No. 15, Danielsonville ; Milton A. Shumway, W. M.

Temple Lodge, No. 16, Cheshire ; Henry E. Terrell, W. M.

Federal Lodge, No. 17, Watertown ; James R. Hotchkiss, W. M.

Hiram Lodge, No. 18, Sandy Hook ; John L. Sanford, W. M.

Washington Lodge, No. 19, Monroe ; Seymour B. Beardsley, W. M.

## BAND, 23 PIECES.

- Harmony Lodge, No. 20, New Britain ; William J. Rawlings, W. M.  
 St. Peter's Lodge, No. 21, New Milford ; Henry S. Meygatt, W. M.  
 St. James Lodge, No. 23, Norwich ; Charles B. Chapman, W. M.  
 Uriel Lodge, No. 24, Merrow ; William H. Bracket, W. M.  
 Columbia Lodge, No. 25, South Glastonbury ; L. E. Beaumont, W. M.  
 Columbia Lodge, No. 26, East Haddam ; W. C. Reynolds, W. M.  
 Rising Sun Lodge, No. 27, Washington Depot ; Henry E. Frisbie, W. M.  
 Morning Star Lodge, No. 28, Warehouse Point ; William A. Lord, W. M.  
 Village Lodge, No. 29, Collinsville ; Charles A. Hart, W. M.  
 Day Spring Lodge, No. 30, Hamden ; George L. Clark, W. M.  
 Union Lodge, No. 31, New London ; William L. Williams, W. M.  
 Siloam Lodge, No. 32, Saybrook ; Richard H. Tucker, W. M.  
 Friendship Lodge, No. 33, Southington ; Wallace O. Camp, W. M.  
 Somerset Lodge, No. 34, Norwich ; Henry J. Adams, W. M.  
 St. Mark's Lodge, No. 36, Tariffville ; Henry C. Hoskins, W. M.  
 Western Star Lodge, No. 37, Norfolk ; George W. Scoville, W. M.  
 St. Alban's Lodge, No. 38, Guilford ; Samuel W. Landon, W. M.  
 Ark Lodge, No. 39, Georgetown ; Frederick Foster, W. M.  
 Union Lodge, No. 40, Danbury ; William H. Oakley, W. M.  
 Harmony Lodge, No. 42, Waterbury ; John D. Chatfield, W. M.  
 Trinity Lodge, No. 43, Deep River ; Homer Shailor, W. M.  
 Eastern Star Lodge, No. 44, Willimantic ; Thomas F. Howie, W. M.  
 Pythagoras Lodge, No. 45, Hamburg ; L. B. Brockway, W. M.  
 Putnam Lodge, No. 46, South Woodstock ; George M. Samson, W. M.  
 Morning Star Lodge, No. 47, Seymour ; H. S. Halligan, W. M.  
 St. Luke's Lodge, No. 48, Kent ; Myron I. Millard, W. M.  
 Jerusalem Lodge, No. 49, Ridgefield ; D. Smith Gage, W. M.  
 Warren Lodge, No. 50, South Coventry ; William F. Judd, W. M.  
 Warren Lodge, No. 51, Portland ; Frederick Weir, W. M.  
 Mount Olive Lodge, No. 52, Essex ; Joseph R. Johnson, W. M.  
 Hamilton Lodge, No. 54, Sharon ; A. R. Woodward, W. M.  
 Seneca Lodge, No. 55, Torrington ; F. G. Alldis, W. M.  
 Franklin Lodge, No. 56, Bristol ; Julian R. Holly, W. M.  
 Asylum Lodge, No. 57, Stonington ; Henry L. Teed, W. M.  
 Apollo Lodge, No. 59, Suffield ; Kirk Jones, W. M.  
 Wolcott Lodge, No. 60, Stafford ; Joseph Saterlee, W. M.  
 Housatonic Lodge, No. 61, Canaan ; J. B. Hardenberg, W. M.  
 Orient Lodge, No. 62, East Hartford ; William J. Riley, W. M.  
 St. Andrew's Lodge, No. 64, Winsted ; Lewis D. Hart, W. M.

## BAND, 17 PIECES.

Temple Lodge, No. 65, Westport ; Oscar Smith, W. M.

## DRUM CORPS.

Widow's Son Lodge, No. 66, Branford ; Edward E. Isbell, W. M.  
 Harmony Lodge, No. 67, New Canaan ; William Patterson, W. M.  
 Charity Lodge, No. 68, Mystic River ; Amos R. Chapman, W. M.  
 Fayette Lodge, No. 69, Rockville ; William Rogers, W. M.

## DRUM CORPS, 10 PIECES.

Washington Lodge, No. 70, Windsor ; H. Tudor White, W. M.  
 Relief Lodge, No. 71, Mystic Bridge ; E. R. Williams, W. M.  
 Manchester Lodge, No. 73, Manchester ; George W. Ferris, W. M.  
 Mount Vernon Lodge, No. 75, Jewett City ; George H. Jennings, W. M.  
 Continental Lodge, No. 76, Waterbury ; William E. Risley, W. M.  
 Meridian Lodge, No. 77, Meriden ; George E. Bicknell, W. M.  
 Shepherd's Lodge, No. 78, Naugatuck ; T. J. Northrop, W. M.  
 Washington Lodge, No. 81, Cromwell ; Thomas W. Beaumont, W. M.  
 George Washington Lodge, No. 82, Ansonia ; J. W. Willis, W. M.  
 Eureka Lodge, No. 83, Bethel ; Elliott D. Smith, W. M.  
 Acacia Lodge, No. 85, Greenwich ; Samuel Guion, W. M.  
 Daskam Lodge, No. 86, Glastonbury ; James P. Cornish, W. M.  
 Madison Lodge, No. 87, Madison ; Frank C. Dowd, W. M.  
 Hartford Lodge, No. 88, Hartford ; James M. Dow, W. M.  
 Ansantawae Lodge, No. 89, Milford ; Elbert L. Ford, W. M.  
 Pawcatuck Lodge, No. 90, Pawcatuck ; William H. Greene, W. M.  
 St. Mark's Lodge, No. 91, Granby ; Condit Hayes, W. M.  
 Doric Lodge, No. 94, Thompsonville ; William B. Marks, W. M.  
 Jephtha Lodge, No. 95, Clinton ; Charles E. Carter, W. M.  
 Union Lodge, No. 96, Thomaston ; Ferdinand Wolf, W. M.  
 Centre Lodge, No. 97, Meriden ; Joseph S. Stokes, W. M.  
 Hiram Lodge, No. 98, Bloomfield ; George F. Humphrey, W. M.  
 Wyllys Lodge, No. 99, West Hartford ; Charles A. Bowles, W. M.  
 Lafayette Lodge, No. 100, Hartford ; Thomas Boyd, W. M.  
 Evening Lodge Star, No. 101, Unionville ; Charles W. Daniels, W. M.  
 Brainerd Lodge, No. 102, New London ; William E. Withey, W. M.  
 Corinthian Lodge, No. 103, Northford ; John P. Potter, W. M.  
 Corinthian Lodge, No. 104, Bridgeport ; Henry D. Beach, W. M.  
 Lyon Lodge, No. 105, Columbia ; Alanson H. Fox, W. M.  
 Quinebaug Lodge, No. 106, Putnam ; R. W. Mowry, W. M.



## BAND, 18 PIECES.

Old Well Lodge, No. 108, South Norwalk ; William P. Beers, W. M.

## DRUM CORPS, 17 PIECES.

Euclid Lodge, No. 109, Windsor Locks ; Albert H. Loring, W. M.

Ionic Lodge, No. 110, Stafford Springs ; Harvey S. Abel, W. M.

Oriental Lodge, No. 111, Broad Brook ; Frederick D. North, W. M.

Anchor Lodge, No. 112, East Hampton ; D. D. Brown, W. M.

Moosup Lodge, No. 113, Moosup ; Charles N. Allen, W. M.

Evergreen Lodge, No. 114, South Windsor ; William N. Jennings, W. M.

Annawon Lodge, No. 115, West Haven ; Albert F. Sawe, W. M.

Oxoboxo Lodge, No. 116, Montville ; Charles T. Ramage, W. M.

Centennial Lodge, No. 118, New Britain ; Frank C. Wetmore, W. M.

Granite Lodge, No. 119, Haddam ; George A. Dickinson, W. M.

Bay View Lodge, No. 120, Niantic ; George O. Brooks, W. M.

Amos Beecher Lodge, No. 121, New Hartford ; H. Bennett Case, W. M.

## COLT'S ARMORY BAND OF HARTFORD.

Guests in Carriages.

Officers of the Grand Lodge in Carriages.

— BIOGRAPHICAL. —





Fraternally Yours  
W. Scrabble

GRAND MASTER.



## JOHN HENRY SWARTWOUT.

Bro. Swartwout traces his descent from Dutch ancestry, the authorized record for the last two hundred years being as follows :

John Henry Swartwout, b. November 19, 1849, at Stamford, Conn., son of *Robert* of Stamford, b. April 10, 1815, at New York, and Sarah Stearns, dau. of Samuel Satterlee of New York, merchant in New York ; son of *Robert* of New York, b. 1778, at Poughkeepsie, d. 1848, at New York, (m. Margaret Dunscomb) merchant in New York, quartermaster-general U. S. A. 1812-1814, navy agent ; son of \**Abraham* of Poughkeepsie, bapt. there February 13, 1742, d. there October 15, 1799, (m. Mary North), captain N. Y. line 1776 ; son of *Abraham* of Poughkeepsie, b. 1703 (m. Tryntje Van Kleck) ; son of *Bernardus* of Poughkeepsie, b. 1673 (m. 1700, Rachel Schepmoes) ; son of *Roeloff* of Exopus, N. Y., b. in Holland, (m. 1657 Eva Albertse Bradt, widow of Anthony de Hooges), first sheriff of Exopus, under the charter granted by the States General in 1661, member of Gov. Lesler's Council 1689, also under commission of Lesler dated December 26, 1689, justice and collector for Ulster County, December 24, 1689.

The subject of this sketch, whose early home was in Stamford, Conn., received the benefits of a good education, being first instructed at home, then in private schools where he was prepared to enter Burlington College, New Jersey, in which institution he pursued an advanced course of study. He made rapid attainments, acquiring knowledge, and receiving a training which has helped him in the activities of mature life. When quite young he displayed musical tastes, which were cultivated to some extent in succeeding years, so that he showed a considerable proficiency in the study and practice of the musical art.

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\* The garrison was *without a flag* when the enemy appeared, but their pride and ingenuity soon supplied one in conformity to the pattern adopted by the Continental Congress. Shirts were cut up to form the white stripes, bits of scarlet cloth were joined for the red, and the blue ground for the stars was composed of a cloth cloak belonging to Captain Abraham Swartwout, of Dutchess County, who was then in the fort—Fort Schuyler, 1777.—*Lossing's Field Book of the Revolution*, Vol. 1, page 242.

Entering upon a business career he manifested therein energy, promptness, and good judgment, and soon gained an excellent reputation. He was companionable and public spirited, showing a commendable degree of interest in whatever related to the general welfare. Political questions and movements had for him much attraction, and he gave earnest support to the party with which he was identified. In 1879 he was chosen a member of the Board of Wardens and Burgesses, of Stamford, and in 1885 he was elected a member of the General Assembly. In March, 1887, he was appointed Postmaster of Stamford, by President Cleveland, and held the office for something more than two years when he was removed by President Harrison. In these several offices, as well as in other positions of public trust and responsibility, he satisfied the expectations of his friends by a faithful and efficient performance of the duties which devolved upon him. On November 29, 1889, he was unanimously elected Secretary of the Democratic State Committee, an office which claims much of his time and attention.

Bro. Swartwout was initiated into Freemasonry in 1871, in Union Lodge, No. 5, of Stamford; served as Junior Warden 1875 and 1876, Senior Warden 1877 and 1878, and W. M. from 1879 to 1883. He was made a Royal Arch Mason in 1872, in Rittenhouse Chapter, No. 11, of Stamford, and advanced from subordinate stations to the office of H. P. for one year, in 1880. He is also a Knight Templar, having received the orders in Clinton Commandery, No. 3, of Norwalk, but afterwards affiliated with Hamilton Commandery, No. 5, of Bridgeport. He is also a member of the Scottish Rite Bodies of Bridgeport.

In 1884 he was elected Grand Junior Warden of the Grand Lodge, and advanced to the position of Grand Master in 1889, holding one year, and re-elected, but declined serving a second term on account of his business engagements.

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In the Grand Chapter he was advanced from subordinate stations to Grand Scribe in 1888, and at the annual session held in May, 1889, would have been promoted, but declined the honor for reasons as before stated.

In all these departments and relations—in private and official station—Bro. Swartwout has made clear expression of his ardent attachment to the masonic institution and his readiness to serve its interests. He has shown the characteristics of a true man and worthy mason, and thus has come to hold a place of deserved honor among brothers and friends. He is one of the most genial of companions, open-hearted, frank, intelligent, quick to plan and apt to execute, having, therefore, the qualifications for the rendering of excellent service in the way of masonic legislation and administration.

### ASA SMITH.

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The subject of this sketch was born October 23, 1829, in Norwalk, Conn., which has been his place of residence from boyhood to the present time. He received his primary education in the common schools, and graduated in the Weston Institute, then engaging in the manufacture of pottery, which occupation he followed until 1888.

In his native place he has been honored with positions of trust, political and otherwise, filling many offices in the borough of Norwalk, and in 1869 was elected as Representative to the Connecticut Legislature; also, serving in the Senate, in 1885 and 1886.

In the year 1853 he became a mason; was initiated February 3d, passed the 17th, raised the 24th, and immediately advanced through all the masonic bodies in Norwalk, being exalted a Royal Arch Mason in Washington Chapter, No. 24, the same year, and on the 31st of May, 1853, Knighted in Clinton Commandery, No. 6. In each of these bodies he has been an active worker, having served in subordinate stations in all, and elected as presiding officer of each; serving as Worshipful Master in 1857; High Priest of the Chapter from 1858 to 1860, and Eminent Commander of Clinton Commandery from 1867 to 1873. For several years he has held the office of Prelate in the Commandery, and Treasurer of the other masonic bodies.

In the Grand Bodies of Connecticut he has served with equal zeal, and has passed the chair in the Grand Lodge and Grand Chapter.. On the 11th of May, 1865, he was elected Grand Senior Deacon of the Grand Lodge, advancing regularly through the various stations until May 12, 1870, when he was



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elected Grand Master. In the Grand Chapter he was elected Grand Captain of the Host, May 11, 1858, and having filled the other subordinate positions, was elected Grand High Priest, May 11, 1863, and re-elected in 1864. In the Grand Commandery he held the several offices from Grand Sword Bearer in 1854, to Grand Captain General, being elected to the last office May 13, 1858.

In the various stations to which he has been called, and in every relation in life, social, business, masonic and political, he has earned the respect, confidence and good cheer of all that knew him. By nature, of a genial and hospitable disposition, with a frank and open hearted bearing, he lives among his brethren as masons should live; making friends, and always having a kindly greeting for all. Though not as active in masonry as in younger and more vigorous days, his attachment for the craft has not ceased, or begun to wane.

### ELI S. QUINTARD.

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Brother Quintard descended from good New England stock, and was born in Norwalk, Connecticut, March 21, 1820; his father, Anson Quintard, being a native of Norwalk, and his mother a native of Reading. He received his education in the district school of Norwalk, graduating from an academy located in the town.

He resided in his native town until the age of fifteen, when he went to New York city, remaining about two years, then locating in Herkimer County, New York, remaining about five years, then returning to Norwalk, where he remained until the spring of 1849, when he entered into the employ of the New York and New Haven railroad, serving in various positions for the space of twenty years. He then removed to Sandusky, Ohio, where he remained about eighteen months, returning to New Haven, Conn., to accept the position of superintendent of the New Haven and Derby railroad, which situation he filled until the spring of 1888. Since then he has been located in Waterbury, engaged in the mercantile business, under the firm name of Quintard & Merriam.

His masonic history is located in New Haven, where he was made a mason in Wooster Lodge, No. 79, May 2, 1856. June 6, 1860, he was elected Senior Deacon, and December 26, of the same year, was elected Worshipful Master, serving one year. His advance through the higher orders of masonry was very rapid, for in just seven days after becoming a Master Mason he was made a Sir Knight, receiving the capitular degrees, in Franklin Chapter, No. 2, and exalted a Royal Arch

Mason, May 5, 1856, and elected its High Priest in 1861. May 6, 1856, he was received and greeted in Harmony Council, No. 8, and elected Thrice Illustrious Master, December 17, 1850. May 9, 1856, he was knighted in New Haven Commandery, No. 2, and was elevated to the position of Eminent Commander, December 20, 1862, serving in this office two years, and again elected in 1871, serving another term of five years. During his entire administration he knighted one hundred and thirty templars, his first candidate being Ex-Governor Hobart B. Bigelow.

He also became a member of E. G. Storer Lodge of Perfection, December, 29, 1882, and served three years as its Thrice Potent Grand Master; Elm City Council, Princes of Jerusalem, and New Haven Chapter of Rose Croix, of New Haven, February 8, 1884, serving officially in each; also La Fayette Consistory of Bridgeport, March 9, 1884, and an honorary member of the Supreme Council for the Northern Masonic Jurisdiction, September 20, 1887.

In the State Grand Bodies he has rendered efficient and faithful service. He was elected Grand Junior Deacon of the Grand Lodge, May 14, 1863; the next year, Grand Senior Warden, and May 11, 1865, Grand Master, serving two years.

May 10, 1864, he was elected Grand Principal Conductor of the Grand Council, then D. P. Grand Master, and May 8, 1866, M. P. Grand Master, serving one year.

In 1863 he was appointed Grand Warden of the Grand Commandery, and was regularly promoted through all the stations to the office of Deputy Grand Commander, in 1868, but on account of his removal to Ohio the same year, he was prevented from election to the office of Grand Commander. His administration in each of these bodies has been marked with success, and distinguished him for honest labor, cheerfully ren-

dered. He is a man of decided views, and gives expression to his opinions with clearness and force, yet always tolerant and courteous; possesses good judgment, with strength of character, and a great will power to accomplish results. His friendships are without cant, and when once established remain firm and true, and sincere. His qualities have been resources of strength in his masonic labors, and have made him successful in every commanding position which he has held among the craftsmen.





★ ★ ★ ★ ★  
1789

1889

CENTENNIAL  
ANNIVERSARY



GRAND LODGE  
OF  
CONNECTICUT  
F. & A. M.

— — — — —  
A I D



1829

1851

ANNIVERSARY  
CENTENNIAL



≡PROGRAMME.≡

GRAND LODGE  
OF  
CONNECTICUT

F. & A. M.

A I D



# ≡ORDER OF EXERCISES≡

AT THE

## HYPERION THEATER.

Wednesday Afternoon, - 2:30 O'clock.

CENTENNIAL ODE. *By R. W. Joseph K. Wheeler.*

*Sung by the Audience, accompanied by Col's Armory Band, of Hartford.*

TUNE, AMERICA.

PRAYER. *By Reverend Brother Beverley E. Warner, Grand Chaplain of the Grand Lodge.*

RESPONSE. *By the Mendelssohn Quartette, Boston.*

HISTORICAL ADDRESS. *By R. W. Joseph K. Wheeler, Grand Secretary.*

MUSICAL SELECTION. *By the Mendelssohn Quartette.*

CENTENNIAL POEM. *By Reverend Brother John T. Pettee, Prelate of St. Elmo Commandery, No. 9.*

MUSICAL SELECTION *By the Mendelssohn Quartette.*

CENTENNIAL ORATION. *By Reverend Brother J. W. Richardson, of Stamford.*

DOXOLOGY. *Sung by the Audience.*

Be Thou O God exalted high,  
 And as Thy Glory fills the sky,  
 So let it be on Earth displayed  
 Till Thou art here as there obeyed.



## CENTENNIAL ODE.

*By Right Worshipful Joseph K. Wheeler, Grand Secretary.*

Great King of Kings, our Lord,  
Our praise with one accord  
    To Thee we bring ;  
For this grand jubilee,  
Our ended century,  
Blended with liberty,  
    Our anthems ring.

Help us to praise Thy name,  
And laud with loud acclaim  
    Thy gracious love ;  
Who with a Father's hand,  
Hast led our noble band,  
And blest our favored land,  
    Great God above.

May Thine own radiant light  
Lead on by day and night,  
    Ever to Thee ;  
And this grand order bless  
With grace and godliness,  
With peace and happiness,  
    And unity.

O ! let Thy spirit's flame  
Our hearts to Thee enchain,  
    And Thee adore ;  
Let faith and love combine  
To help Thy glory shine,  
And all the praise be Thine,  
    For evermore.

## PRAYER.

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*By Rev. Brother Beverley E. Warner, Grand Chaplain.*

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Almighty and eternal God, Father of all living; without whom nothing is strong, nothing is holy, in whom we live and move and have our being; we invoke Thy blessing upon this brotherhood assembled. Thou O God to whom our beloved order is dedicated, and whose benediction is sought by those who work with square and compasses, deign to bless the service of this day.

As Thy holy priests and prophets of old set up their memorials to adore Thee, and to perpetuate the noble deeds done in Thy name and honor, so we Thy servants of these latter times seek by this service to praise Thy name for Thy great goodness to us, and to set up a stone of remembrance to mark the completion of our first century of masonic work and practice in this jurisdiction.

To Thee as Supreme Architect, we gratefully ascribe the beauty and glory of this our temple not made with hands. Infuse us anew with the strength and wisdom to build hereafter as in the past, along those perfect lines of faith, hope and charity, which in Thy good time, through the rude scaffolding of human effort, show forth the beauty of holiness.

May the story to be told this day, be an inspiration to the craft everywhere to perform their duties faithfully as members each to the other, and worthily as under the all-seeing eye of Him in whom as masons we put our trust.

We come with joy and gladness to celebrate a well-rounded century of work. May we go hence better masons and therefore better men, realizing more deeply than ever that our wisdom is in Thy blessed name, and our strength derived from the

strong clasp of the Lion of the Tribe of Judah. As next to our duty to God, we recognize loyalty to our country to be a masonic obligation, we commend to Thy divine protection the President of the United States; the Governor of this State, and all others in authority. Endue them with heavenly gifts, bless them with long life and continued prosperity, and teach their hearts Thy wisdom, that their lives may show forth Thy praise.

Bless all masons everywhere, and those dear to them of whatever name. Especially do we commend to Thy tender mercy the widows and orphans of those who have been raised to the Grand Lodge of eternity; teach them to look for help and comfort to that source whence flows all light and life.

And as we crave Thy blessing upon this work for which, from far and near the craft are this day assembled, so we pray that Thou O God will guard us on our homeward way; protect us in all danger, violence, perils, and from every evil to which we may be exposed, and in the midst of so many and great dangers that by reason of the frailty of our nature we cannot always stand upright. Direct us, we pray, in all our doings this day and ever, with Thy most gracious favor; and further us with Thy continued help, that in all our works begun, continued and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life, through Him who taught us to approach the very throne of God in these comfortable words:

Our Father which art in Heaven, hallowed be Thy name; Thy kingdom come, Thy will be done in earth as it is in Heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil; for Thine is the kingdom and the power and the glory, for ever and ever.

AMEN.

HISTORICAL ADDRESS.



## HISTORICAL ADDRESS

BY

R. W. JOSEPH K. WHEELER, GRAND SECRETARY.

MOST WORSHIPFUL GRAND MASTER AND BRETHREN OF THE  
GRAND LODGE OF CONNECTICUT:

We are not assembled here to-day for the purpose of lifting the shadow that veils so much of the early history of freemasonry in the haze of obscurity, but for the purpose of reviewing our records since the introduction of our grand fraternity into this jurisdiction, and more especially the history of the craft during the first century of the existence of this M. W. Grand Lodge.

One hundred years ago a little band of twenty-one freemasons, representing the best element in the community, assembled at the old "Doolittle Tavern," in this city—then standing on the corner of Elm and College streets, where the theological buildings are now located—and there organized the Grand Lodge of Connecticut. They were men of intelligence and influence, filling dignified stations in the community in which they lived, and whose interests were so closely identified with the welfare of the colony, that our historical sketch of freemasonry will enter somewhat into the history of the State.

The great struggle for American liberty had ended, which for seven years had taxed the resources and endurance of the colonies, and the people were gradually settling down to enjoy the peaceful fruits of victory, as an independent republic, capable of self-government.

It would be natural, under such conditions of freedom, that the fraternity should consider the propriety of throwing

off its allegiance to foreign authority and establish a masonic government. In a few jurisdictions Grand Lodges had already been organized, and Connecticut had only delayed, expecting, and even desiring that a Supreme Grand Lodge for the United States might be established, with General George Washington as Grand Master.

This sentiment existed not alone in this jurisdiction, but in several others, and circular letters were issued from the various masonic bodies with this object in view, which was finally considered inexpedient, and abandoned. Brother Washington also had but a few weeks previous been installed as the first president of the young republic.

Since then a century has ripened into existence, and a hundred years have perished from the tree of time, and we are met here to-day to pay honor to these illustrious founders of our order, and sink a shaft through the decades and cycles, and draw from thence a little of the fervor and inspiration that prompted the exertions of our masonic ancestors, while old Father Time lays down his scythe and hour-glass to erect a milestone in our pathway on his ceaseless journey.

Prior to the final organization of this Grand Lodge, which is reported in our published proceedings, several conventions or general assemblies were held, at which business for the welfare of the fraternity was transacted. The first of which we have any knowledge, was held in this city on Tuesday, April 29, 1783, in pursuance of the recommendation of thirteen lodges, who met on the 13th of March preceding. At this convention twelve lodges were represented by twenty-one delegates. Brother Comfort Sage of Middletown, was chosen moderator, and Pierpont Edwards clerk, when the credentials of the several delegates were examined and the charters of the lodges read. The convention then proceeded to business

and adopted regulations for the government of the craft, which would not interfere with the by-laws of the particular lodges. The only thing lacking at this convention to complete the organization of a Grand Lodge was the election of officers or a Grand Master.

It was voted to hold another convention in Middletown on the last Tuesday of the following September, at precisely 10 o'clock, a. m., and that brother Oliver Lewis, a lawyer from Hartford, be appointed to deliver an oration.

Our Grand Lodge records have no account of this convention held at Middletown, or any other general assembly, until May 14, 1789, but the presumption is strong that the Middletown convention was held, and that the feasibility of organizing a Grand Lodge was there discussed, and a call issued to meet in New Haven the next January to effect a permanent organization.

We are fortified in this conclusion by the following record, to be found in the record book of St. John's Lodge, No. 3, of Bridgeport. It was entered next after the minutes of the lodge for March 24, 1784, and was without doubt an attested copy of the proceedings transmitted to the several lodges, furnishing a record of the transactions of the New Haven convention.

The following is the copy:

“At a meeting of the lodges in the State of Connecticut by their committees, holden in the lodge room in New Haven, the 14th of January, 1784, *for the purpose of choosing a Grand Master* and other Grand Officers for the State.

PRESENT.

NEW HAVEN: Brothers Pierpont Edwards, Line Dennison,  
Jonas Prentice.

MIDDLETOWN: Brother Comfort Sage.

HARTFORD: Brothers Jonathan Bulkeley, William Heron.

NORWALK: Brother Matthew Reed.

WOODBURY: Brothers Hezekiah Thomson, Josiah Beers.

STRATFORD: Brothers Philip Nichols, Matthew Nichols.

DANBURY: Brother Sallu Pell.

COLCHESTER: Brother Comfort Sage.

DERBY: Brothers John Fowler, Henry Whitney, William Clark.

Brother Comfort Sage was chosen Chairman, and brother William Adams, Secretary. The meeting now proceeded to the choice of a Grand Master, etc., and the ballots being taken, brother Pierpont Edwards was unanimously chosen Grand Master for the State; brother Comfort Sage, Grand Senior Warden; brother Hezekiah Thomson, Grand Junior Warden; brother Philip Nichols, Grand Treasurer; brother Sallu Pell, Grand Secretary.

A true copy of the votes and proceedings of the meeting of the lodges of Freemasons, by their committees, holden at New Haven on the 14th of January, 1784.

Test: WILLIAM ADAMS, *Clerk.*"

According to the recognized principles of masonic jurisprudence which have governed the organization of grand lodges, *the Grand Lodge of Connecticut was legally organized at this convention, and its Centennial Anniversary should have been celebrated on Monday, January 14, 1884.*

More than five years after this convention, another assembly of the lodges convened at Hartford, it being on the 14th of May, 1789, to again consider the question of establishing a Grand Lodge and the appointment of necessary officers. The convention organized with brother William Judd, President, brother Ephraim Kirby, Secretary, when a committee was appointed to arrange a systematic plan for organizing a Grand Lodge in this State, and lay the same before a convention of delegates, to be assembled at the lodge room in New Haven, on the 8th of July, following.



The lodges convened in this city on the 8th of July, 1789, as I have before stated—adopted a constitution, regulations and ordinances, and elected officers—and we have since recognized this date as the beginning of our century, the centennial of which we are this day celebrating.

Twelve lodges were represented by twenty-one delegates to this convention. The lodges were designated, previous to this, by the cities or towns where located, as the names were not incorporated in their early charters.

The following is the list represented, with names of delegates:

Hiram Lodge, New Haven: Pierpont Edwards, Jonas Prentice, Elias Shipman, Elijah Austin, Russell Clark.

St. John's Lodge, Middletown: Asher Miller, George Phillips, Ezekiel Woodruff, William W. Parsons.

St. John's Lodge, Fairfield: Elijah Abel, Daniel Young.

St. John's Lodge, Hartford: Samuel Wyllis.

King Solomon's Lodge, Woodbury: Nathan Preston.

St. John's Lodge, Stratford: Joseph L. Wooster.

Lodge in Wallingford: Tyrhand Kirtland.

Lodge in Danbury: Joshua King.

Wooster Lodge, Colchester: Asa Worthington, Elijah Bingham.

St. Paul's Lodge, Litchfield: Ephraim Kirby.

Frederick Lodge, Farmington: John Mix.

Montgomery Lodge, Salisbury: Samuel Lee.

The following Grand Officers were elected: Bro. Pierpont Edwards, New Haven, Grand Master; Bro. William Judd, Middletown, Deputy Grand Master; Bro. Ralph Pomeroy, Hartford, Grand Senior Warden; Bro. Samuel Wyllis, Hartford, Grand Junior Warden; Bro. George Phillips, Middletown, Grand Treasurer; Elias Shipman, New Haven, Grand Secretary; Elijah Abel, Fairfield, Grand Senior Deacon; Asher Miller, Middletown, Grand Junior Deacon.

The lodges represented at this convention received their first charters from the following different sources: Hiram, of New Haven; St. John's, of Middletown; St. John's, of Hartford; King Solomon's, of Woodbury; Compass, of Wallingford; and a lodge in Danbury; from the St. John's Grand Lodge of Boston, Mass., as descending from the Grand Master of England through the Provincial Grand Masters: Wooster, of Colchester; St. Paul's, of Litchfield; Montgomery, of Salisbury; and Frederick, of Farmington; from the Massachusetts Grand Lodge as descending from the Grand Master of Scotland, through the Provincial Grand Masters. It was from this source that the renowned Lodge of St. Andrew, of Boston, received its charter November 30, 1756, the first one chartered by Scottish authority in this country. St. John's, of Fairfield and St. John's, of Stratford, were chartered by R. W. George Harrison, Provincial Grand Master of the Province of New York, who received his deputation from the Grand Master of England. All these lodges that took a part in the organization of the Grand Lodge are in existence to-day, and each one is represented at the first Centennial, not excepting "Old Hiram," No. 1, of New Haven, which, like the prodigal son, has recently returned to the allegiance of this Grand Body which it helped to create, and which furnished our first Grand Master and Grand Secretary. May this now unbroken union continue unsullied and untarnished, remaining loyal and true each to the other throughout the century now open before us, and which we have already entered.

The following statement will furnish the dates of each of their early charters with the name of Grand Master, also the date of the charter issued by this Grand Lodge:

Hiram Lodge, No. 1; first charter granted August 12, 1750, and dated November 12, 1750, signed by R. W. Thomas

Oxnard. Its Connecticut charter is dated August 17, 1796, and is signed by William Judd, Grand Master.

St. John's Lodge, No. 2; first charter granted February 4th and dated February 14, 1754, signed by R. W. Thomas Oxnard. Connecticut charter dated May 20, 1796, and signed by William Judd.

St. John's Lodge, No. 3; first charter dated February 12, 1762, and signed by R. W. George Harrison. Connecticut charter dated October 18, 1792, and signed by William Judd.

St. John's Lodge, No. 4; first charter dated March 21, 1762, and signed by R. W. Jeremy Gridley, who succeeded Oxnard soon after his decease, June 26, 1754. Connecticut charter dated May 20, 1795, and signed by William Judd.

King Solomon's Lodge, No. 7; first charter dated July 17, 1765, and signed by R. W. Jeremy Gridley. Connecticut charter dated October——(day of month not given), 1790, and signed by Pierpont Edwards.

St. John's Lodge, No. 8; first charter dated April 27, 1766, and signed by R. W. George Harrison. Connecticut charter dated October 9, 1795, and signed by William Judd.

Compass Lodge, No. 9; first charter dated May 1, 1769, and signed by R. W. John Rowe who succeeded Jeremy Gridley. The Connecticut charter is dated August 17, 1796, and signed by William Judd.

Lodge in Danbury; first charter dated March 23, 1780, and signed by R. W. John Rowe. Connecticut charter is dated November 7, 1797, and signed by William Judd.

Wooster Lodge, No. 10; first charter granted January 12, 1781, by the Massachusetts Grand Lodge, with R. W. Joseph Webb, Grand Master. The charter is lost, also its first Connecticut charter, and the date of issue is unknown or by whom issued.

St. Paul's Lodge, No. 11; first charter granted May 27, 1781, and dated June 1st of the same year, signed by R. W. Joseph Webb. Its Connecticut charter is dated October 10, 1790, and is signed by Pierpont Edwards.

Montgomery Lodge, No. 13; first charter dated March 5, 1783, and signed by R. W. Joseph Webb. Its Connecticut charter is dated May 12, 1792, and signed by William Judd.

Frederick Lodge, No. 14; first charter issued from the Massachusetts Grand Lodge, September 18, 1787, which is in possession of the lodge. The original Connecticut charter has been destroyed and its date of issue is unknown.

On all these Connecticut charters is incorporated the fact that the former charters had been returned, showing conclusively that it was the design of the Grand Lodge not to issue new charters until the old ones had been returned and canceled, but at the October session held in 1790, it was provided that they might be returned, being first registered, and such register certified on the back of said former charters.

Several lodges existed at the organization of the Grand Lodge in 1789, that took no part in the proceedings. Among them we find Union, of Stamford; St. John's, of Norwalk; King Hiram, of Derby; a lodge in New London; one in Guilford and one in Waterbury. St. John's, of Norwalk, and King Hiram, of Derby, were represented at the convention in 1783, and with Union, of Stamford, soon joined the Grand Lodge, taking new charters therefrom.

Union Lodge, of Stamford, received its first charter from the Provincial Grand Lodge, of New York, dated November 18, 1763, and signed by R. W. George Harrison. Its Connecticut charter was dated October 17, 1793, and signed by William Judd.



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St. John's Lodge, of Norwalk, received its first charter from the Provincial Grand Lodge, of New York, and was dated May 23, 1765. Its Connecticut charter is of same date as Union.

King Hiram Lodge, of Derby, (then Darby,) received its first charter from the Massachusetts Grand Lodge, dated January 3, 1783, bearing the signature of R. W. Joseph Webb. Its Connecticut charter is dated May 12, 1792, and signed by William Judd.

Lodge in Guilford. The original charter was issued from the St. John's Grand Lodge, of Boston, July 10, 1771, bearing the signature of R. W. John Rowe. It has no early records, and soon ceased active operations on account of the hostilities which commenced between Great Britain and the colonies in 1776. The exposed situation of Guilford to the ravages of the enemy, caused the lodge to disband, and the members became so dispersed that they never congregated afterwards. A new charter was granted in 1797, and is dated June 10th of that year, signed by William Judd, and known as St. Alban's Lodge, No. 38.

Lodge in Waterbury. A charter was issued July 17, 1765, by the St. John's Grand Lodge, of Boston, and signed by R. W. Jeremiah Gridley. In 1797 a petition was presented to this Grand Lodge asking for a charter, which was issued, bearing date November 7, 1797, and known as Harmony Lodge, No. 42. A history of the lodge has been prepared by brother Nathan Dikeman, and is published in our last annual report.

A charter was granted for a lodge to be held in New London, by the St. John's Grand Lodge, of Boston, as early as January 12, 1753, which was the second lodge chartered in this jurisdiction. R. W. Thomas Oxnard was at the time Provincial Grand Master, and the charter probably bore his signature.

Nothing is known of the petitioners or records of this early lodge, neither is there any record in our proceedings of the first Connecticut charter issued. It must have been granted at an annual session, held in May, 1795, as the charter is dated May 20th of that year, and signed by William Judd. The Grand Lodge has no record of such a communication, and this charter is the only evidence that an annual communication was held in 1795. The petitioners were Amasa Learned, Elijah Bingham, Elias Perkins, Lyman Law, Moses Warren, William Richards, Richard Law, Jr. and Samuel Lee. Brother William Richards was the first Master; Elijah Bingham, first Senior Warden; and Amasa Learned, first Junior Warden; and the name of Elias Perkins appears as proxy for the Master and Senior Warden at the half-yearly communication, held October 14th, following.

A charter was granted June 24, 1785, by the Massachusetts Grand Lodge, for a lodge in Norwich, by the name of Columbia. Nothing is known of its early history. It afterwards petitioned to this Grand Lodge to be recognized, but Somerset Lodge having already been established in Norwich, the petition was refused. We judge that Columbia Lodge endeavored to revive under its Massachusetts charter and make masons, for in 1803 the Grand Lodge passed a resolution prohibiting the lodges from holding masonic intercourse with the so-called Columbia Lodge, and its members were refused admission into any lodge in the State.

Having traced our early proceedings to the permanent organization of this Body, let us now devote a few moments to the personal history of its originators and founders, to whom we owe very much for the intelligence, character and social standing of our early masonic leaders.

**PIERPONT EDWARDS,**

Our first Grand Master, was the youngest son of Dr. Jonathan Edwards, a celebrated American divine and theologian. Young Edwards was born in Massachusetts in 1750, and died in Bridgeport, Conn., in 1826. He aided his father in his missionary labors among the Stockbridge Indians, furnishing them instruction by the aid of their native language. He was graduated at Princeton; began the practice of law in New Haven in 1771; fought in the army of the revolution; was a member of the Continental Congress; founder of the Toleration party in Connecticut; and at the time of his death, was Judge of the United States District Court.

**WILLIAM JUDD,**

Our first Deputy Grand Master, was known by the title of Major Judd, having served as an officer in the revolution. He was a member of the committee of correspondence in the war, and was admitted to the bar in 1765. He was chairman of the convention of citizens of this State in 1804, to agitate the matter of a State Constitution, and the General Assembly, which was then opposed to the idea, was so much offended at Judd's activity in the cause, that it revoked his commission as a justice of the peace. Major Judd is said to have died broken hearted in consequence of the persecutions which ensued, because of his zeal in the advocacy of a constitution. He was one of the most distinguished members of the Hartford County bar.

**RALPH POMEROY,**

Our first Grand Senior Warden, was also a member of the Hartford County bar, and was an alderman in the first court of Common Council of the city of Hartford, in 1784, and had previously served as paymaster in the army of the revolution.

**SAMUEL WYLLYS,**

Our first Grand Junior Warden, ranked high as a military officer. He was the first Commandant of the First Company Governor's Foot Guard, of Hartford; Colonel of a regiment in the revolution; and Major General of the State militia from 1792 to 1796. He was an alderman in the first court of Common Council of Hartford, and at the time of his death in 1823, he was Secretary of the State of Connecticut. He was a distinguished member of a distinguished family, and Wyllys Lodge, No. 99, of West Hartford, was named in recognition of his worth as a man and a mason.

**GEORGE PHILLIPS,**

Our first Grand Treasurer, is presumed to be the same person of that name who was Brigadier-General of the militia in 1795; a Director of the Broadcloth Manufactory at Hartford, in 1788, where the cloth was manufactured for the inaugural suit worn by General George Washington, the first President of the United States; and a Director of the Hartford Bank in the first year of its organization in 1792. He was the Collector of Customs at Middletown, and died at New Orleans in 1802.

**ELIJAH ABEL,**

Our first Grand Senior Deacon, served with credit as Captain of a company, and as Major in the war of the revolution.

**ASHER MILLER,**

Our first Grand Junior Deacon, was admitted to the bar in 1780, and was a prominent civil officer. He was for some years State's Attorney for Middlesex County, and Judge of the Superior Court from 1793 to 1795. He died in 1821.

Thus we find that five of our first eight Grand Officers were lawyers; five were officers in the army of the revolution;



one a Judge of the Superior Court; and one a Judge of the United States District Court. This may in a measure account for the impression sometimes expressed in our day, that "the Grand Lodge is run by lawyers;" and also that our methods of masonic government have ever been prompted by the dictates of an enlightened common sense, fortified by the principles of loyalty and patriotism.

Of the delegates to the convention, and to the preliminary ones held prior to our final organization, we find records attesting in a remarkable degree the character, and high social standing of our early patrons. Among the foremost was

#### EPHRAIM KIRBY,

who was born in Litchfield, in 1757. He was distinguished as a jurist, and for his valiant service in the revolution. He was in nineteen engagements and received thirteen wounds. He was the author of "Kirby's reports and decisions" of the Supreme Court of this State, published in 1789, and said to have been the first work of this kind published in the United States. He was a candidate for Governor several times, and was appointed by President Jefferson, Supervisor of the United States revenue for Connecticut in 1801. Appointed as Judge of the Territory of Orleans (Louisiana), he died while on his way thither, at Fort Stoddard, Mississippi, in October, 1804. He was the grandfather of Brigadier-General Edmund Kirby, killed at Chancellorsville in the late war.

#### EZEKIEL WOODRUFF,

A native of Southington, was graduated at Yale College in 1779. He practiced law in Middletown, and was city clerk from 1786 to 1789, from whence he removed, but whither it is not known.

**NATHAN PRESTON**

Was a native of Woodbury; born in 1756; and was Judge of Probate from 1795 to 1805. He died in 1822.

**TYRHAND KIRTLAND,**

Or Turhand Kirtland, was born in Wallingford, in 1755. He served in the army of the revolution, on Long Island. He was an original member of the Connecticut Land Company, which purchased the area known as the Western Reserve, or New Connecticut, and guided emigrants into that region. He removed thither in 1803, and became a State senator and Judge of the Court of Common Pleas, in Ohio. He was the first Master of Erie Lodge, No. 47, chartered in Ohio by this Grand Lodge. He died at Poland, Ohio, in 1844.

**JOSHUA KING,**

Of Ridgefield, was the Lieutenant King to whom Major Andre, the British spy, first revealed his identity. He became a Major General of the militia of this State.

**COL. JOHN MIX,**

Of Farmington, had been lieutenant and adjutant in the Second Connecticut Regiment, in the war of the revolution. He was town clerk of Farmington thirty-two years; probate judge for ten years; Grand Secretary of this Grand Lodge twenty-nine years, and Quartermaster General in 1796. He was a member of the Society of Cincinnati, and died in 1834, the year in which the present Grand Secretary was born.

**CAPT. SAMUEL LEE,**

Of Salisbury, received his title during service in the revolution. He was a justice of the peace for Litchfield county, and had been a representative in the General Assembly.

**COL. JAMES LOCKWOOD,**

Of New Haven, had been a major in the revolutionary army. He was a son of the Rev. James Lockwood, of Wethersfield, and a graduate of Yale College. He became a merchant, first in New Haven, then in Philadelphia, and finally went to Wilmington, North Carolina, where he died in 1795.

**GEN. COMFORT SAGE**

Had been a colonel of the twenty-third regiment, in the war of the revolution, and for many years represented Middletown, in the General Assembly.

**CAPT. JOHN COTTON**

Was one of the Connecticut naval officers. By direction of the General Assembly, he superintended the construction of the frigate Trumbull, of twenty-eight guns, at Chatham.

**JONATHAN BUCKLEY,**

Of Fairfield (whose surname should be spelled Bulkeley), was of the same stock as our present Governor, Morgan G. Bulkeley, since like him, he was a descendant of the Rev. Peter Bulkeley. His dwelling house, which was also a tavern, was the headquarters of the British General Lyon, when Fairfield was invaded in 1776. It later became the headquarters of Colonel Talmadge of the American army. He died in 1789, aged 58 years.

**WILLIAM ADAMS,**

Of Hartford, was a Commissary of the revolutionary war. He was Lieutenant and Paymaster in Colonel Swift's regiment of the Continental line. After the revolution he practiced law in Hartford, and died in 1792.

**OLIVER LEWIS**

Was admitted to practice at the Hartford bar in 1783, and is supposed to have died at Savannah, Georgia, about a year after.

**DR. JOSEPH PERRY**

Was the leading physician of Woodbury for more than forty years. He was prominent in civil affairs; and died in 1793, at the age of 66 years.

**CAPT. PHILIP NICHOLS,**

Of Stratford, was born in 1726. He was a prominent merchant and ship owner, and died in 1807.

**DR. SALLU PELL**

Was the leading physician of Danbury, and in 1783 was the Representative from that township to the General Assembly.

**JULIUS DEMING,**

Of Litchfield, was an eminent merchant, and said to have been the only country merchant who imported goods directly from London. He represented Litchfield several times in the General Assembly; was born in Lyme, in 1755, and died in Litchfield, in 1838.

**WILLIAM W. PARSONS**

Was Sheriff of Middlesex county.

**CAPT. ASA WORTHINGTON**

Was a Deputy Sheriff in New London county, in 1789, and had been Selectman of Montville.

**CAPT. ELIJAH BINGHAM**

Was also Deputy Sheriff of New London county, and later, the keeper of the Union Coffee House at New London; where he died in 1798 of yellow fever, then epidemic at that place.

**JONAS PRENTICE**

Was Deputy Sheriff for New Haven county.



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**AMERICAN UNION LODGE.**

It is worthy of note, that of the ten original members of American Union Lodge (a traveling lodge located with the army of the revolution), a majority were from Connecticut.

**ENSIGN JONATHAN HEART**

(Or Hart), Secretary of this lodge, was born in Kensington, Conn., in 1748, and was a member of the ancient Hart family of Farmington. He was a graduate at Yale College, was in business in Farmington when the war began, and enlisted as a private soldier in the First Connecticut Regiment. In 1785 he was commissioned as Captain in the First United States Infantry. In 1791, as Major he held command in General St. Clair's expedition against the Miami Indians, and in that campaign he lost his life November 4, 1791.

**CAPT. JOSEPH HOYT.**

Captain Joseph Hoyt, of Stamford, became Lieutenant Colonel of the Eighth Regiment of the Connecticut line of the revolutionary army.

**CAPT. WILLIAM HOYT,**

Of New London, was born in 1742, and was a graduate of Yale College. In the revolution he was Captain of a company of Independent Marines; commanded the Privateer Harrison, and for a time was in command of the Colony's Man-of-war, Oliver Cromwell.

**COL. SAMUEL HOLDEN PARSONS,**

Of Middletown, became a Major General in the American army, and was a graduate of Yale College. Of his career in the war, it is unnecessary to speak. He perished by drowning, in the Big Beaver River, in Ohio, in 1789.

We find, that of the ten original members of American Union Lodge, seven were Connecticut army officers, and three were graduates of Yale College, which, with other items of personal history, are important as historical facts, in this era of centennial anniversaries. They also reveal the character of those sturdy, patriotic sons of Connecticut, whose guiding hands and superior intelligence, laid the foundation of the order in this jurisdiction with the enduring cement of law and good government, tempered with loyalty and patriotism.

#### EARLY LODGES CHARTERED.

The first lodge chartered by the Grand Lodge, was Moriah, No. 15, October 15, 1790, and located at Windham. Its first charter has been lost, and the lodge is now working under a charter signed by brother David Clark, May 11, 1854. The first one undoubtedly bore the signature of Pierpont Edwards. From this time there is no record of any lodges chartered, until the half-yearly communication held May 18, 1796, when charters were ordered for Aurora Lodge, No. 35, located at Harwinton; St. Mark's Lodge, No. 36, located at Turkey Hills, and Western Star Lodge, No. 37, located at Norfolk, although nineteen lodges had been chartered during this interim, as follows:

Temple Lodge, No. 16, Cheshire; charter dated November 10, 1790. Pierpont Edwards, Grand Master.

Federal Lodge, No. 17, Watertown; charter dated December 6, 1790. Pierpont Edwards, Grand Master.

Hiram Lodge, No. 18, Newtown; charter dated January 14, 1791. Pierpont Edwards, Grand Master.

Washington Lodge, No. 19, Huntington; charter dated January 12, 1791. Pierpont Edwards, Grand Master.

Berlin Lodge, No. 20, Berlin; now Harmony, No. 20; charter dated October 13, 1791. William Judd, Grand Master.

St. Peter's Lodge, No. 21, New Milford; original charter lost or destroyed; present charter dated May 28, 1864. David E. Bostwick, Grand Master.

Hart's Lodge, No. 22, Woodbridge; charter dated October 18, 1792. William Judd, Grand Master.

St. James' Lodge, No. 23, Preston; charter dated May 18, 1793. William Judd, Grand Master.

Uriel Lodge, No. 24, Tolland; charter dated May 18, 1793. William Judd, Grand Master.

Columbia Lodge, No. 25, Stepney; charter dated May 18, 1793. William Judd, Grand Master.

Columbia Lodge, No. 26, East Haddam; charter dated October 17, 1793. William Judd, Grand Master.

Rising Sun Lodge, No. 27, Washington; original charter lost or destroyed; present one dated May 29, 1865. E. S. Quintard, Grand Master.

Morning Star Lodge, No. 28, East Windsor; charter dated May 15, 1794. William Judd, Grand Master.

Village Lodge, No. 29, West Society of Simsbury; charter dated May 15, 1794. William Judd, Grand Master.

Day Spring Lodge, No. 30, Hamden; charter dated May 15, 1794. William Judd, Grand Master.

Union Lodge, No. 31, New London; charter dated May 20, 1795. William Judd, Grand Master.

These lodges are all in existence to-day, except two; Hart's Lodge, No. 22, of Woodbridge, probably named after Jonathan Hart, of whom we have spoken; and St. James Lodge, No. 23, of Preston. The former has been replaced by Trumbull Lodge, No. 22, of New Haven; and the latter, by a new lodge of the same name, in Norwich.

Berlin Lodge, No. 20, is the present Harmony Lodge, No. 20, of New Britain, and is working under its original charter.

From 1797 to 1800, it was presided over by Dr. James G. Percival, an eminent physician in Berlin, who was the father of James G. Percival, Jr., the poet, linguist and geologist, of whom we will briefly speak. He was born in the parish of Kensington, town of Berlin, September 15, 1795, and died at Hazel Green, Wisconsin, May 22, 1856. He was made a mason in Hiram Lodge, No. 1, of New Haven, in 1822, and contributed several poems to the masonic literature, among which is the "Master's Song," as follows:

#### MASTER'S SONG.

BY J. G. P.

In harmony the social band  
Are met around the fount of light,  
To spend beneath the Master's hand,  
In decent joy, the festive night;  
Let each, in truth and honor bright,  
Be present at the secret hall,  
And on his heart in silence write  
The sacred word that binds us all.

Beneath the blue and starry zone  
Whose arch, high-swelling, girds the pole,  
The Master, on his Orient throne,  
Unfolds to view the mystic roll;  
At once the pure, fraternal soul  
Bends to the sign, with sacred awe,  
And reads upon the lettered scroll,  
In words of light, the unuttered law.

Let us our hearts and hands entwine,  
And form one perfect wreath of love;  
Then, kneeling at the voice divine,  
That spake to mortals from above,  
Put on the meekness of the dove,  
And the white robes of charity,  
And, in unerring wisdom, prove  
Our brethren with the single eye.



Be then no darkling scowl of hate  
 Upon the calm, unruffled brow;  
 But each, in innocence elate,  
 To virtue's brightness only bow.  
 Blest guardian of all pleasure! Thou  
 Be ever at our Master's side,  
 And mark with radiant finger, how  
 Thy words can be our only guide.

By Thee conducted, we ascend  
 The steps that lead above to Heaven;  
 And where the morning arches end,  
 To each the sign of worth is given;  
 Then, mantled by the shades of even,  
 We meet beneath the unclouded sky,  
 And bind the links no power hath riven,  
 In which we swear to live and die.

Let us these favored hours employ,  
 These moments of the social night,  
 To sing the silver song of joy,  
 And make the chain of union bright;  
 So may we ever here unite  
 To spend the hours in mercy given;  
 Led by the tokens which invite  
 Alone to happiness and Heaven.

He also wrote the familiar "Royal Arch Song," used in Chapters at the present time, beginning:

"Joy! the sacred law is found.  
 Now the temple stands complete,  
 Gladly let us gather round  
 Where the Pontiff holds his seat."

Also, a "Select Master's Song," which we reproduce:

#### SELECT MASTER'S SONG.

The vault arches o'er us, and night broods around,  
 Not a whisper is heard through the depths of the cave;  
 All hearts, in the silence of secrecy bound,  
 Are reading the words the Great Architect gave.

United they listen the voice of the law,  
The guide of our reason, the spur of the soul,  
And they feel in the sounds a sweet mystery draw  
Their hearts to the Spirit who uttered the whole.

Now the work is completed, and all are combined,  
To close in the secret and deep-hidden cell  
The words which are treasured as light to the mind.  
Like the waters of truth in their close-covered well;  
Here safely secured, they shall live in the rock,  
When the storm rages o'er it and levels the wall,  
And still, in the rage of the conqueror's shock,  
The arches shall never be shaken nor fall.

We have laid in its secret and silent retreat  
The treasure that beings shall exult to behold;  
And the pilgrim shall hasten with ardor to meet  
This gift valued higher than jewels or gold:  
Ages roll on their way, and no foot shall be heard  
In search of this scroll to enlighten the world;  
But a hand shall be found to recover the word,  
And then shall the standard of truth be unfurled.

We are seated in silence, and nothing can find  
Its way to our distant and mystical cave;  
And the watchman who guards not, our mandate shall bind  
In the deeper concealment of death and the grave:  
Be faithful and true, ever firm to your trust,  
Is the lesson we give in the council of light,  
And the herald shall summon you forth from the dust,  
Above in the meeting of souls to unite.

He was best known by his smaller pieces, like "Coral Grove," "Seneca Lake," "The American Eagle," and his ode to New England, "Hail to the land whereon we stand," and the fiery patriotic odes by which he sought to encourage the oppressed of all lands. His great work was "Prometheus," of which Edward Everett said in the *North American Review*, "not a few of these verses have all the dark sententiousness of Byron, clothed in an uncommonly easy versification," and which evoked from J. G. Whittier, the exclamation, "God pity

the man who does not love the poetry of James G. Percival."

As a geologist, he had no superior in America or Europe, and was the first to correctly interpret the trap formation of Connecticut. At the time of his death he was engaged in a geological survey of Wisconsin, and we cannot forbear quoting two stanzas from a beautiful poem which appeared soon after:

"Long as the murmuring streams shall flow,  
In liquid music to the sea,  
Thy spotless name, dear bard shall glow,  
In yon bright temple of the free.

Long as the dark green pines shall wave,  
O'er breezy plain or towering steep,  
The pilgrim oft shall seek thy grave,  
And o'er the shrine of genius weep."

The first Grand Chaplain was appointed in 1797. He was the Rev. Brother Ashbel Baldwin, a member of Hiram Lodge, No. 1, and at the next communication delivered a sermon to the Grand Lodge in the old brick meeting house. He was the first Master of St. Paul's Lodge, No. 11, of Litchfield, and the first clergyman who had sufficient courage to display himself as closely identified with the craft.

#### STEPHEN TITUS HOSMER

Was elected Grand Master from the floor in 1798, which office he held for eighteen consecutive years. He was serving as Master of St. John's Lodge, No. 2, of Middletown, at the time of his election. He was an eminent lawyer and jurist; elected Judge of the Superior Court in 1814, and held the office of Chief Justice from 1819 to 1833.

For the first eleven years the growth and popularity of the order was remarkable, and we find at the end of that time forty-four lodges, and all represented at the October session held in 1800. From the best sources of information at our

command, the number of masons is estimated to have been about three thousand.

About this time spurious and clandestine lodges were established by one Joash Hall, an arch deceiver and imposter. One was located in Middletown, one in New London, and one in Wallingford; but they soon died out.

In 1802 the question of establishing a Supreme Grand Lodge for the United States was agitated, and Connecticut was invited to send delegates to a masonic convention in Washington, for that purpose. The Grand Lodge decided that such a measure would not conduce to the interest of freemasonry, and that any concurrence in the proposition was inexpedient.

In 1803 two charters were issued for lodges in Ohio, most of the petitioners having been made masons in this jurisdiction and afterward removed to the Western Reserve, or New Connecticut. One was located at Warren, Trumbull County, and designated "Erie Lodge, No. 47," of which, brother Tyrhand Kirtland was the first master. The other was located at Worthington, and known as New England Lodge, No. 48, and Rev. Brother James Kilbourn was the first master.

These two lodges (with American Union, the army lodge, to which we have alluded) assisted in the organization of the Grand Lodge of Ohio, in 1808, and are still in existence.

American Union Lodge is No. 1, and is located at Marietta, and within a few years obtained the original records of the lodge while located with the army of the revolution. Erie Lodge, No. 47, is now the "Old Erie, No. 3," and New England, No. 48, is the New England, No. 4, of Ohio.

In 1807 another effect was made to establish a Supreme Grand Lodge, the jurisdictions most active in the enterprise being Virginia and Pennsylvania. The proposition was not concurred in by this grand body.



From 1800 to 1810, the growth was slow, and but few lodges were chartered, though many petitions were rejected, and at the close of this decade we find fifty lodges with an estimated membership of about 4,000.

In 1816, Solomon Cowles was elected Grand Master, succeeding Stephen Titus Hosmer, who declined further appointment to office. Brother Cowles served two years, and was succeeded by His Excellency Oliver Wolcott, who the same year had been elected Governor of Connecticut. He had previously served as Commissioner of Indian affairs in 1775; was a member of the Continental Congress in 1776, and one of the signers of the Declaration of American Independence.

At this communication brother Jeremy L. Cross was appointed Grand Lecturer, to instruct the lodges in a correct and uniform method of work. It was during this year that brother Cross instituted Councils of the Cryptic Rite in this jurisdiction, the first being Wolcott, No. 1, in Hartford, February 7th, followed by ten or twelve others, all within the space of a few months. His name is a household word among the craft, being the author of the masonic chart or hieroglyphic monitor, which is extensively known.

In 1819, the half yearly communications were abandoned, and annual communications only provided for, held alternately in Hartford and New Haven. During this decade ending with 1820, nine lodges were chartered, making the total number fifty-nine, with an estimated membership of about 4,700.

In 1821, brother Lyman Law, of New London, was elected Grand Master, and at this session a committee was appointed to petition the General Assembly for an act of incorporation, which was granted the same year. Brother Lyman Law was the son of the distinguished Richard Law, of New London, who was a prominent lawyer and statesman, and for twenty

years Justice of the Supreme Court, under Washington. Lyman Law was born in New London, in 1770, and was graduated at Yale College. In 1791 he adopted the profession of law, and became an eminent jurist. He was Speaker of the Connecticut House of Representatives, and from 1811 to 1817 was a representative to Congress, of the Federalist party. He died in 1842. He was one of the early members of Washington Commandery, No. 1, Knights Templars, having been created at Colchester, June 9, 1801, when the commandery was permanently organized by charter from London, England.

In 1822 the consideration of sundry petitions from the various Grand Lodges in the United States, for the purpose of organizing a Supreme Grand Lodge, was favorably received, and it was voted to send delegates to Washington, for the purpose of co-operating in framing a constitution. The Grand Lodge proceedings of this year contain, for the first time, a record of initiations and affiliations.

In 1823, Ralph I. Ingersoll, of New Haven, was elected Grand Master. During the second year of his administration the expediency of dividing the State into masonic districts, and appointing District Deputies, was considered and rejected.

In 1825 Elizur Goodrich was elected Grand Master, and with this year begins the practice of devoting two days to the annual sessions.

In 1826 the Grand Lodge held its annual session in the Tontine building, in this city, for the first time; and up to this year the New Haven sessions had been held in the house of brother Amos Doolittle, where the Grand Lodge was first organized. In conjunction with other Grand jurisdictions, the Grand Lodge, at this communication, appropriated \$500 for the erection of a monument to General George Washington.

About this time the anti-masonic excitement broke out, and the strength and influence of the craft began to wane.

Lodges grew weak and failed to make returns, and the penalty for non-compliance with Grand Lodge regulations were, after deliberate consideration, inflicted, and charters were revoked or surrendered at every session. Matters continued to grow from bad to worse with each succeeding year, on account of the prevailing excitement and panic, and returns were so few and meagre, that to hide the true condition of the craft from public scrutiny, the returns were ordered not to be published with the proceedings. The lodges became impoverished, and requests for loans from the Grand Lodge, to tide them over the relentless storm, were frequently asked, and in some instances granted. All pleadings with the lodges to comply with Grand Lodge regulations were fruitless, for they were absolutely helpless, and but few stood the unrelenting storm of persecution that swept over the country. The situation became so disastrous that appeals were prepared and submitted to the people, bearing the signatures of the purest patriots, the most enlightened statesmen and exemplary Christians, of which New England could boast, and written with such strength of argument, as to commend them to the recognition of any mind not blinded by bigotry and superstition, contending most earnestly for those principles of the craft which were approved by Franklin, taught by Warren, and which our Washington loved. Our leaders were determined to remain firm, confiding in God and the rightness of their cause for a final triumph, for :

“Truth crushed to earth will rise again,  
The eternal years of God’s are hers,  
While error wounded writhes in pain,  
And dies amid her worshipers.”

So relentless was this unholy tirade, and the influence it exerted on the public mind so great, that at the annual session held in 1831, no roll of representatives was recorded, because

they were so few, and every officer of the Grand Lodge except the Grand Treasurer, declined further service. Thomas Hubbard was elected Grand Master, and new officers throughout, except the Grand Treasurer; and at the next communication the Grand Master and Grand Treasurer were the only ones who reported for duty. At this communication, in 1832, the famous declaration of masonic principles was adopted and published, not only in masonic proceedings, but also in the public newspapers of the day, and spread broadcast over the land, bearing the signatures of many of the best citizens of Connecticut. This declaration tended, in a measure, to allay the anti-masonic feeling which existed, but did not heal the wound inflicted, for the craft did not experience any material benefit until 1845, when a slight improvement is manifest.

In 1841 but twenty-five lodges were represented, and only thirty-one made returns, and at every session this delinquency was the source of constant vexation, resulting in the revocation and surrender of many charters.

After 1845 the improvement was more marked, and continued with each succeeding year until 1850, when the lodges became exceedingly prosperous.

### CONNECTICUT LODGE, NO. 76.

January 30, 1849, a special communication was held in New Haven, to consider the petition of several brethren, members of Hiram Lodge, praying for a charter to establish a lodge in the territory of California, where they were about to emigrate. A charter was granted, and designated Connecticut Lodge, No. 76, with Caleb Fenner, Master; James W. Goodrich, Senior Warden; Elizur Hubbell, Junior Warden, and located in Sacramento. This lodge soon after became one of the number that organized the Grand Lodge of California.



Four chartered lodges were represented at this organization, one from New Jersey, one from Missouri, one from the District of Columbia, and Connecticut Lodge, No. 76, the last taking the name of Tehama Lodge, No. 3, which is still located at Sacramento City.

In 1852 the centennial anniversary of the initiation of George Washington was observed with much ceremony and enthusiasm, at the Universalist Church, in Hartford. All masonic bodies were represented, and an oration was delivered by Rev. Brother J. M. Willey, Grand Chaplain, who was a fearless champion of masonry and its principles; and there are some present here to-day who can attest his eloquence as a public speaker.

In 1854 the principal event was the completion and dedication of the Wooster Monument, erected in Danbury, under the administration of Grand Master David Clark. The record bears unmistakable testimony to the high appreciation held by the craft for that honorable hero, who for himself has erected a monument more enduring than the one of freestone located on "Mount Moriah," in the cemetery at Danbury. It was a worthy tribute to the worth of a true patriot, a noble soul, and a conscientious Christian gentleman, who in the strength of early manhood devoted his life to country and in the cause of American liberty, a cause for which he would most cheerfully risk, nay, lay down his life. Brother Wooster was a graduate of Yale College, the first master of the first lodge in Connecticut, and became a general in the army of the revolution. As colonel of a regiment he left this city in 1775, and from the same New Haven green where the masonic procession was formed this morning, where in front of the \*"brick meeting

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\*NOTE.—The Church on the Green, the Center Church, is called "First Ecclesiastical Society." This edifice, the meeting house of the first church in New Haven,

house" he stood at the head of his regiment, with their arms glistening and knapsacks on their backs. His desire was that his pastor, the Rev. Jonathan Edwards, should pray with his regiment before its departure, and he sent for him for that purpose; and conducting his men in military order into that same "meeting house" awaiting the messenger's return. Dr. Edwards was absent from home, when Colonel Wooster himself stepped in front of the pulpit, and calling his regiment to order, offered up a humble petition for his beloved country, himself and the men under his command, and the cause in which they were engaged. His prayer was offered with the fervent zeal of an apostle, and in such touching language that it drew tears from many an eye, and affected many a heart. With such a prayer on his lips, brother Wooster entered the struggle for American liberty.

To the interest and exertions of brother David Clark, is due in a great measure, the final completion of this monument, who, with his own hands, placed its cap-stone in position. A monument erected to commemorate the virtues of one of Connecticut's most distinguished sons, a patriot, a soldier, and a mason, to whom the craft in this State can point with pride, as the founder of freemasonry in Connecticut.

From this event a more prosperous era began to dawn upon the craft, which has since continued unabated. The an-

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stands on the site of the building for public worship, erected by the early settlers of the Town in 1668, as well as upon that of the more recent "brick meeting house," commenced about 1753.

On the tablets in front is inscribed the following:

"Quinnipiack chosen for a settlement, A. D. 1640."

"The wilderness and the solitary place shall be glad for them."

"O God of Hosts look down from Heaven and behold and visit this vine."

"A. D. 1638, a company of English Christians, led by John Davenport and Theophilus Eaton were founders of this City. Here their earliest house was built, A. D. 1639."

"The first church beginning with worship in the open air, April 15, (O. S.) 1638," was the beginning of New Haven, and was organized August 22, (O. S.) 1639. This house was dedicated to the worship of God in Christ, 1814, Dec. 18.

nual returns of 1860 showing 64 lodges on the roll, with a total membership of 5,584. Lodges, that for many years had remained dormant, began to revive, and old charters were restored and new lodges were organized at every session.

In 1861 the subject of granting authority to masons among the Connecticut soldiers, to hold lodges and confer masonic degrees in the military camps of the Connecticut regiments, was considered; and the Grand Lodge, being governed more by feelings of patriotism than good judgment, entertained the proposition, though such lodges were restricted to conferring degrees on residents of this State, in the military service.

#### MILITARY LODGES.

On the 6th day of June, 1861, a dispensation was granted to twelve brethren belonging to the Fourth Connecticut Regiment of Volunteers, then about to leave for the seat of hostilities, for a lodge to be called Connecticut Union Lodge, No. 90, and signed by Howard B. Ensign, Grand Master. No returns were ever made and no record of its proceedings has ever appeared on the minutes of this Grand Lodge. The bible used was the gift of brother Charles Hosmer, of St. John's Lodge, No. 4; the square, compasses, and gavel, from brother W. J. Goodsell; jewels and collars, from brother H. E. Patten, and record book from L. E. Hunt, all of the same lodge, which are now in the archives of this Grand body.

The first meeting was held at Camp Ingalls, near Fort Richardson, Va., on Saturday evening, January 4, 1862, when the lodge was organized by the appointment of officers, and proceeded to business. Three other communications were held during the month of January, and the names of several candidates were proposed and accepted, and one, George Ayer, was initiated an Entered Apprentice at the last meeting, which is the only masonic labor reported.

One other petition for a dispensation to organize a military lodge, to be located with the Fifth Connecticut Regiment, and known as Ensign Lodge, No. 91, was refused.

During these years of civil war, which have become so notable in the history of the country, the craft became exceedingly prosperous, and continued quite harmonious, caused in a great degree by the unusual and unnatural activity in all departments of business, which was stimulated by the immense military preparations, and the profuse expenditure of public money. Hundreds were annually added to our numbers, which continued for several years after the cessation of hostilities, and at the close of this decade, ending with 1870, we find one hundred lodges on our roll, with a total membership of 13,072, a gain of 7,218 in ten years.

In 1872, the news of the terrible conflagration in Chicago, and disastrous fires in Wisconsin and Michigan, prompted our Grand Master, M. W. James L. Gould, to appeal to the lodges for contributions, to relieve the sufferings of the brethren in these ill-fated localities. This was the first occasion in our history when the united efforts of the craft were needed to meet the wants occasioned by a calamity of such magnitude, and the offerings were abundant and speedy. The contributions which flowed in from all sections of the country, largely exceeded the necessity, and a liberal proportion of our donation was returned. This became the nucleus of our "masonic charity foundation," which originated with Grand Master, Luke A. Lockwood, during his first year of service, in 1873.

### **The Masonic Charity Foundation.**

This is the last item of special importance in our history to which we shall allude, the laying of the corner-stone of a monument yet to be reared, that will not only perpetuate the memory of the craft in this era, but in the name of blessed



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charity, without which all professions are "as sounding brass or a tinkling cymbal," will become the "masonic crown," "the living arch," of our noble craft, proving a blessing for many an orphan and bereaved widow, and a home for many an indigent and helpless brother. The foundation of this "Temple of Charity" has been laid by the free-will offerings of the brethren, and work begun will be completed, for it is a precious heritage, a sacred trust, and it is ours.

The first century of this Grand Lodge has ended, and like a scroll has been rolled away and numbered with the ages past, and when we glance over its history as we have done to-day, our faith is abundantly strengthened for its continued growth and influence, during the century that is now open before us.

One hundred years ago we started on our journey, with but a few colonies skirting the Atlantic coast, like the bright silver fringe that lines the edge of a blackened cloud, with doubts and misgivings as to the future then laying before us.

Our great west was an unexplored wilderness, the home of the wild beast and hostile savage tribes, which has yielded to the advance of civilization and intelligence; and the influence of that sentiment planted at Plymouth Rock, has gone out from New England homes, and New England hearts, scattering its seed from the Atlantic coast to the Pacific, from the Orient to the Occident, and to-day we behold a mighty republic, stretching its protecting arms over this broad area, with sixty millions of people, free and independent, enjoying the fruit of that liberty established by our forefathers; a nation that is the admiration of kingdoms and empires, and whose stars and stripes command the respect of the world.

We have seen our few weak lodges, started under the guiding hand of our intelligent founders, grow in strength, influence and numbers, until we can boast of one hundred and

eleven lodges in this jurisdiction, with a membership of nearly sixteen thousand brethren, united together by the same fraternal bonds, and existing with no sound of discord or confusion, each one enabled to reach out and clasp the hand of fellowship with the other, and whisper in his ear the motto that has been borne on our records for the century, *Sumus Fratres*: We are brothers.

We have seen the foundations of our universal temple laid deep and strong, with the enduring cement of love and fellowship, and witnessed its granite walls rise in strength and beauty, keeping equal pace with the advance and growth of our country; and we stand amazed to witness the changes that have been wrought; and, we can almost hear the voices of those tried and trusty souls, those overseers who lived to cheer the craftsmen through all the trying seasons of the century, like voices from the far distance, sounding—

“Uttering words like these, to cheer and hearten:  
 Build well, my men, build well!  
 Build, that these walls to future generations  
 Your strength, your skill, your faithfulness may tell;  
 That all may say, as storm and centuries test them,  
 The men of old ‘Their Temple builded well.’”

On this Temple, which is being erected upon its foundations of faith, hope and love, with the “great light of masonry” as the principle corner-stone, we find over 600,000 workmen, all classed and arranged as Masters, Craftsmen and Burden-bearers; working harmoniously and silently, upbuilding our moral edifice, a type of that invisible and soul seated structure, which, by the influence of the Infinite Wisdom, the God of Truth and Love, finds an entrance into the heart. Yea! more; a faint symbol of that Eternal city that lieth four square, whose jasper walls are builded of perfect living Ashlars, the New Jerusalem, in which is no Temple except the LORD JEHOVAH; and the name of that city shall be, “THE LORD IS THERE.”

## ODE TO FREEMASONRY.

*By Right Worshipful Joseph K. Wheeler, Grand Secretary.*

Upreared and stayed by faith and love,  
Sustained by hope and charity,  
We humbly to Thy throne above,  
Our praises bring—O God, to Thee!

The mercies from Thy loving hand,  
The blessings by the century brought,  
Tell how this free, fraternal band,  
Has been protected, led and taught.

The century's path by night and day,  
Our measured steps have safely trod,  
With Thy "great light" our joy and stay,  
Our higher trust in Thee, our God.

The century ends. Our faith sublime,  
The future scans with piercing eyes;  
Resplendent may our temple shine,  
In strength its firm foundations rise.

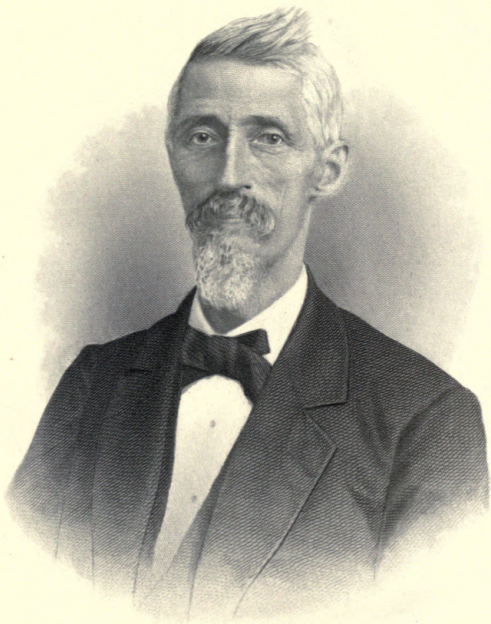
O! may our tow'ring fane ascend,  
Unmarred by taint of wasting time,  
And charity her glory lend,  
To crown its mystic arch sublime.

Great Lord of lords and King of kings,  
Lead onward in Thy glorious might,  
Until the lifted shadow brings  
Thy morning dawn of holy light.

—•— BIOGRAPHICAL. —•—







Eng<sup>d</sup> by R. O'Brien. N.Y.

Fraternally Yours  
J. A. Barlow

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## JOHN HENRY BARLOW.

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Brother Barlow was born in the town of Ridgefield, Conn., November 7, 1832, where he spent the days of his childhood and youth and received his education. He traces his genealogy to one of two brothers from England, who settled in this State early in the last century; one locating in the town of Reading, from whom the celebrated Joel Barlow, poet and politician, descended; the other in Fairfield, to whom the subject of this sketch traces his ancestry.

Brother Barlow comes from good masonic stock, his father and grandfather both being masons, and the latter, one of the signers of the famous declaration of masonic principles issued in 1832.

At the age of seventeen, brother Barlow removed to Birmingham and engaged as clerk in a grocery and hardware store, serving four years. In April, 1854, he entered the employ of the Shelton Company, manufacturers of tacks, as superintendent of the packing and shipping department, and has remained in the employ of this company ever since.

The masonic career of brother Barlow has been active and earnest, entering into the labors of the craft with great zeal. He was made a mason in Hiram Lodge, No. 12, in 1858; being initiated September 28th, passed October 5th, and raised October 12th of that year. Being possessed of a wonderful memory, he very soon acquired a perfect knowledge of lodge ritual, and was made Senior Deacon of the lodge in 1859, serving three years; from which station he was advanced to Junior Warden, then Senior Warden, and elected Worshipful Master in 1865, serving two years. He was exalted a Royal Arch Mason in Solomon Chapter, No. 3, April 25, 1859, and there also his capabilities as a workman were speedily recognized, and he was put to service, being elected High Priest of the

Chapter in 1864, serving three years, and again elected in 1870, serving two years. He was received and greeted in Union Council, No. 27, January 26, 1860, and was its Thrice Illustrious Master from 1864 to 1869; and on the 5th of August, 1863, he was Knighted in New Haven Commandery, No. 2, Knights Templars, of New Haven.

Brother Barlow's first appearance in the Grand Lodge was in 1863, since which an annual communication has rarely passed without his being present. In 1871 he was elected Grand Junior Deacon, passing regularly through the chairs, when in 1879 he was elected Deputy Grand Master under Israel M. Bullock, on account of whose death he was called to fill the chair of Grand Master for the balance of the term, and elected Grand Master in 1880. He has also served in subordinate positions in the Grand Chapter and Grand Council, and regularly advanced to the highest station, having served in 1870 and 1871 as Grand High Priest, and M. P. Grand Master of the Grand Council in 1874. He has held the office of Secretary of his lodge from 1868 to the present time, and has done much to place the history of this lodge on permanent record; besides serving for nine years as the head of the Grand Convention of the order of High Priesthood.

Brother Barlow has become widely known as correspondent of the Grand Chapter of Connecticut, which office he has held since 1879, and his reports have won the respect and confidence of the craft at large, for their terseness and practical common sense. As a man he is courteous and unassuming, with a quiet demeanor, yet possessing a determined will which combined with good judgment, helps to mould a character noted for its inflexibility and tenacity of purpose in the cause of right and justice. With many friends and rarely an enemy, he enjoys the confidence of the fraternity of Connecticut.



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**WILLIAM WALLACE LEE.**

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Brother Lee was the second son of Henry and Julia Somers Lee, and the fifth in descent from John Lee, one of the original eighty-four proprietors of Farmington, Conn. He was born July 20, 1828, in the town of Barkhamsted, lying along the valley of the Tunxis river, where he was reared on a rocky farm and became accustomed to all kinds of farm labor, with an occasional season of recreation tending a country saw mill.

He received his education at intervals in the district school of the town, which were only snatches between his duties on the farm and mill, though by patient study and much reading, for which he had a natural taste, he has acquired a liberal share of practical knowledge. It may be said of him as of many others, that his graduation was from the "Peoples' College." In matters of history he has been a zealous student, especially in historical subjects of local importance, and has written two books, one the Barkhamsted Centennial, and the other, the history of the Lee family of Farmington.

His fondness for reading has been the means of procuring for himself a good library, which has kept him well informed and in line with the intellectual activities of the times.

When about seventeen years of age he became an apprentice to Taylor & Whiting, of Winsted, where he served four years, learning the trade of machinist, which has been his vocation through life, working in Guilford; at Colt's Manufactory in Hartford; also in Ansonia, Bridgeport, Westville and Birmingham.

In the fall of 1862 he located in Meriden, Conn., where he has since plied his calling in building all classes of machinery from a steam engine, down.

In local politics brother Lee has been actively engaged for many years, and as a politician has been somewhat a partisan. He was a delegate to the first Republican Convention in Connecticut, and has been honored with office by his townsmen, having been elected to the Legislature of Connecticut, in 1885 and 1886, serving on the judiciary committee. He has also served four years as alderman of the city government of Meriden, besides holding several other offices of less importance.

In the cause of temperance he has been an energetic worker, becoming a "Son of Temperance" at the age of eighteen, in which body he was elevated to the highest office in the State, and for thirty-five years a member of the national body.

In "Odd Fellowship" he has also spent much of his time, and held various offices in the gift of that organization, both state and local, and in 1877 and 1878 was Grand Master of the State Grand Lodge of Odd Fellows.

Tracing his ancestry to four private soldiers of the revolution, he very naturally takes much interest in the recent organization of the "Sons of the Revolution," and was one of the charter members of the organization in Connecticut.

His religious views are very liberal, "broadly Unitarian, holding the existence and providence of God, and grounding his belief more upon reason and the evidence afforded by the constitution of things, rather than by the testimony of Divine revelation; yet professing an unbounded faith in the Eternal Goodness, that He will be around and protect him in this and all other worlds."

In June, 1852, he was made a Mason in Morning Star Lodge, No. 47, at Seymour, and passed to the degree of Fellowcraft the same month, when the question arose as to lodge jurisdiction over him, which delayed his becoming a Master Mason until August 23, 1854. At the organization of Olive

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Branch Lodge, No. 84, of Westville, he became one of its charter members, serving first as Senior Deacon, then as Junior Warden. On his removal to Birmingham, he affiliated with George Washington Lodge, No. 82, of Ansonia, May 4, 1860. He was exalted in Solomon Chapter, No. 3, then located in Ansonia, in 1858, and served two years as Principal Sojourner. He was received and greeted in Harmony Council, No. 8, at New Haven, in the fall of 1859, and became a charter member of Union Council, No. 27, of Birmingham, and was elected its first Right Illustrious Deputy Master, and then elected Thrice Illustrious Master. After his removal to Meriden, he affiliated with Meridian Lodge, No. 77, Keystone Chapter, No. 27, and Hamilton Council, No. 22, and in each was advanced to the highest office, serving as Worshipful Master in 1867, and High Priest of the Chapter, from 1864 to 1868, and again in 1878 and 1879, and Thrice Illustrious Master of the Council. He was Knighted in St. Elmo Commandery, No. 9, in 1875, but has manifested but little interest in Templar masonry, and some years ago took his dimit which he still holds.

His first appearance in the Grand Lodge was at the annual communication in 1856, since when he has missed only five stated sessions. In 1868 and 1869 he was Deputy Lecturer; elected Grand Junior Deacon in 1869; Grand Junior Warden in 1870; Deputy Grand Master in 1871, serving three years, and Grand Master in 1874 and 1875.

Having served in nearly all the subordinate offices in the Grand Chapter and Grand Council, he was elected Grand High Priest in 1872 and 1873, and M. P. Grand Master of the Grand Council in 1867; also serving three years as President of the Order of High Priesthood in Connecticut; and for the past twelve years has been President of the Masonic Veteran Association.

He is best known without the jurisdiction, by his report on correspondence for the Grand Council of Connecticut, which he has written since 1871, a period of nineteen years; declining a further appointment.

In all positions of honor or trust, he has endeavored to render faithful and conscientious service, being governed by the same rule that has actuated him in his daily vocation, "that what is worth doing, is worth doing well."

In his outward demeanor he endeavors to avoid censure or reproach; advocates his opinions earnestly; willingly submitting to the will of the majority, and aims to treat all men as he would be treated. He thinks masonry, like religion, is something to be lived in every day life, and has little regard for its philosophy or symbolism. Somewhat eccentric by nature, he yet possesses a large warm heart that reaches out to the great brotherhood of humanity.







DWIGHT PHELPS.

## DWIGHT PHELPS.

The subject of this sketch was born in Norfolk, Conn., September 3, 1834, where the days of his childhood were spent, receiving his education at the district school in Norfolk. At the age of twelve he spent one term in the Norfolk Academy, and afterwards, two winters at a private boarding school in West Avon, of which the Rev. Joel Grant was teacher.

Having acquired an education, he engaged in the study of medicine, which naturally led him into the pursuit which he has followed during the most of his life, though entering into the general merchandizing business, which was followed for a few years. The last twenty-five years of his life have been devoted to pharmacy, in West Winsted. He became a member of the American Pharmaceutical Association in 1872, and was one of twenty-six who organized the Pharmaceutical Association of Connecticut, January 28, 1876. In 1878 he was Vice-President of the Association, and President in 1882.

His masonic career began in West Winsted, his present abode, where he was made a Master Mason in St. Andrew's Lodge, December 19, 1859, and having been regularly promoted through various subordinate positions, he was elected and served as Worshipful Master for 1868 and 1869.

He was exalted to the most sublime degree of Royal Arch Mason, in Meridian Chapter, No. 15, November 7, 1861, and became its High Priest in 1869.

The Cryptic degrees were conferred upon him by Springfield Council, of Massachusetts, in 1864, but when Tyrian Council, No. 31, of West Winsted, was organized, in 1868,

he was one of its charter members, and served as its Thrice Illustrious Master in 1870, continuing in this office until 1878.

He was Knighted in Clark Commandery, No. 7, of Waterbury, in 1870, and in 1882 became a member of the bodies of the A. A. S. R., in Hartford, and of the Consistory at Bridgeport the following year.

In the Grand Masonic bodies of Connecticut he has been an active and zealous worker, having served as Grand Master of the Grand Lodge, in 1878; Grand High Priest of the Grand Chapter, in 1880, and M. P. Grand Master of the Grand Council, in 1877.

His masonic labors, in all departments, have been characterized for zeal and devotion, and actuated by a deep love for the institution. By nature he is not aggressive, yet his convictions when once formed, are firmly grounded on the side of right and justice. As a craftsman he is enthusiastic, recognizing the truths of freemasonry that lie behind its symbols as a means to elevate its members to a higher moral atmosphere, while his modest, unassuming and sympathetic nature, tend to win his companions and associates into that closer bond of fraternal fellowship.



≡CENTENNIAL POEM.≡

## CENTENNIAL POEM.

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*By Reverend John T. Pettee.*

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To Him who inspired the Psalmist's lay,  
A thousand years are but a day ;  
The centuries, gliding from his hand,  
Are smaller than the grains of sand,  
Which form the ocean's sounding shore,  
To Him who lives for evermore.

To mortal man how long appears  
The cycle of a hundred years ;  
How slow the centuries seem to move ;  
As if designed by Heaven to prove  
That human life is but a span—  
That God is God, and man is man.

All who behold its morning ray  
The flying century bears away ;  
Of all who see its evening close  
Not one on whom its morn arose ;  
A fragment's all that man may claim  
Of any century for his name.

Roll back *this* century's tide of years ;  
And what upon its morn appears ?

A band of Masons from each town  
Which had a blue lodge of its own ;  
Each bringing in his hand a stone  
To lay the broad foundations down,  
On which our First Grand Lodge should rise  
Majestic 'neath our native skies.

But widely different was the sight,  
Which, riding in by morning light,  
Or sailing in on yonder bay,  
They saw, a hundred years to-day.

New Haven then, though city grown,  
\*Had scarce five thousand of its own ;  
Its aged elms were saplings then,  
†Growing in woods of Meriden ;  
Its lovely green, unfenced and bare,  
A graveyard and a market square.  
Yale's splendid piles, which now arise  
With tower and turret to the skies,  
Stand where one humble college stood,  
‡Then built of brick, though first of wood.  
\*\*Three church bells sounded on the air,  
To rouse to work, or call to prayer ;  
‡‡Three teachers, then, with rod and rule,  
Sufficed to keep the public school ;  
While one small room, nor that their own,  
Held all the Masons of the town.

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\*By the census of 1790, the population of New Haven was 4,484; by the census of 1800, it was 5,157. The first regular census was taken in 1787, three years after the city was incorporated, and the number of inhabitants then was 3,540, including 176 students.

†A Meriden man may be pardoned for claiming for his town a little credit for the ornamentation of the Elm City, especially as his claim is supported by good authority; says J. W. Barber, in his excellent *History and Antiquities of New Haven*, page 38. "It is well-known that the elm trees in Temple street were planted principally by James Hillhouse, Esq. *They were brought from his farm in Meriden.* The best were selected for Temple street, and those that remained were set on each side of Hillhouse avenue years before it was opened to the public.

‡The old wooden college was built in 1717 and 1718, and was taken down in 1782. The brick college took its place, and was finished in 1798. Our masonic fathers thought it a noble structure.

\*\*One from the "New Brick Meeting House"—now the Center; one from the "Blue Meeting House" (so called because it was painted a dull lead color),—which stood on the corner of Elm and Church streets; and one from the "First Episcopal Church"—now Trinity, which were rung in turn for the convenience or annoyance of the citizens; the bell of the Blue Meeting House, at 6 a. m., in summer, and 7

But there were giants in those days ;  
 Masonic lights of brightest rays ;  
 Edwards was there, our First Grand M.,  
 Pomeroy and Shipman, noble men.  
 Wooster had fallen, but his fame  
 Lived in the lodge that bore his name ;  
 And from that lodge came Worthington,  
 And Bingham, on that summer morn,  
 Wooster of Stratford, Preston, King,  
 Were in that bright Masonic ring ;  
 Kirby and Mix, and Park we see,  
 And Salisbury's gift, proud Samuel Lee ;  
 Miller and Woodruff, Phillipps, down  
 With Parsons, prompt from Middletown ;  
 Wyllys and Kirkland, Austin, Young,  
 Abel—and Judd from Farmington—  
 These twenty-two the Grand Lodge formed,  
 Which has this century adorned.

The twelve fair towns from which they came,  
 Not strangers to historic fame :—  
 New Haven, Hartford, Middletown ;  
 Woodb'ry and Stratford, Farmington ;  
 Fairfield and Danb'ry, Wallingford,  
 Colchester, Litchfield, Salisb'ry, heard  
 The roll-call on that summer morn,  
 When our Grand Lodge to light was born :—

*Of towns or Masons we have named  
 Not one whereof to be ashamed.*

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a. m., in winter; the bell of the First Episcopal Church, at 12, noon; and the bell of the New Brick Meeting House, at 9 in the evening.

‡‡In putting the number as high as three, I don't know but I overstated it. Cheever, the veteran schoolmaster, had been gone for forty years, and Lovell, the Lancasterian, had not yet appeared upon the scene. For two years the interest of the school fund had been divided among the districts, and it is charitable to suppose that, under its stimulus, New Haven maintained three public schools.



And others stood, though not our own,  
As Masons, to the nation known ;  
A Washington and Lafayette,  
A Franklin and a good Gillette ;  
Warren, who fell on Bunker Hill,  
Putnam and Hart and Clark and Sill ;  
Montgomery too, and Paul Revere  
On Masons' honored rolls appear,  
While Morris, Randolph, Sullivan,  
Cast their broad influence o'er the lan'.

Such names as these their shelter gave  
To blue lodge, chapter and conclave :—  
*Where Washington and Franklin led  
No patriot Mason feared to tread.*

Good Bishops, too, their influence gave  
Our rising Masonry to save ;  
Old Bishop Seabury was a host,  
In fortress or on army post ;  
Good Bishop Jarvis, when the lawn  
His noble person did adorn,  
Feared not to own the mystic tie  
Or rear the Royal Arch on high ;  
While clergy of each Christian name,  
Of pulpit and historic fame,  
Found in Free Masonry a power  
Supporting in the darkest hour ;  
Conserving all the Church holds dear ;—  
Enough, at least, to allay the fear  
That, where Masonic rites prevail,  
The Church of Christ must surely fail.

And *poets*, too, with souls attuned  
To notes of minstrelsy and song,  
Have something found in Masonry

To tune the soul of harmony,  
And waken all the chords that tie  
The hidden soul of minstrelsy.

Across the sea sang Bobby Burns,—  
His echo every lodge returns ;  
At home sang James G. Percival,  
Sweetest of bards—most musical  
Of all who swept the mystic lyre,  
And set the Mason's soul on fire.  
*He* in Old Hiram saw the light,—  
His *sire* in Berlin found his sight,  
Whom in the East four years we see  
The Master of Old *Harmony*.

But James was *always* master there,  
For music was his native sphere ;  
In Nature's lodge he wrote and sung ;  
The world upon his numbers hung.  
O, were he with us here to-day  
T'inspire us with his noble lay,  
To take, within our mystic ring,  
The place of one not born to sing.  
And other bards, unknown to fame,  
Have shown the true poetic flame  
In many an ode, and many a song,  
Which to this century belong.

Sheltered and shielded by such names,  
Our Fathers here together came,  
Connecticut's Grand Lodge to form,  
One hundred years this very morn.  
They laid its broad foundations deep,  
They reared its pillars fair and strong,  
Then called upon The Strong to keep,  
And crowned the whole with prayer and song.

Back to their homes our sires returned,  
And worked anew the mystic rite ;  
With purest zeal each bosom burned,  
And glowed each lodge in hallowed light.

And then for long, continuous years,  
In war and peace, unmoved by fears,  
Our fathers wrought—a noble band,  
And lodges rose on every hand.

Then days of darkness ; when the foe  
Proudly proclaimed our overthrow ;  
And press and pulpit, on each hand  
Rained deadly missiles on our band.  
Low politicians see their chance  
Their failing fortunes to advance :  
And lie, insult, contemn, assail ;  
And with *some weaker hearts* prevail.  
In many a raid, and many a rout,  
The light of many a lodge went out,  
But the great light of all remained—  
The word of God—it was not chained.  
And while that “ First Great Light ” shall glow  
On Masons’ altars here below—  
Though friends forsake, and foes assail,  
The gates of Hell shall not prevail.

As stands the sea-defying rock  
To break the ocean’s mad’ning shock,  
While baffled waves their weakness own,  
Retire, and waste away in foam ;  
So Masonry, majestic rock,  
Sustains the world’s malignant shock ;  
Its maddest waves their weakness own,  
Retire, and waste away in foam,  
While Masonry, majestic power,  
Stands stronger than it stood before.

The century's growth our lodges tell,  
 You know their growing census well—  
 From nineteen to one hundred 'leven—  
 All praise ascribe to God in Heaven !  
 While fifteen thousand fill the seats  
 Of Mason's in their loved retreats,  
 Which scarce two hundred did adorn  
 When first this century was born.

\* \* \* \* \*

But once in all this hundred years,  
 Has aught occurred to rouse our fears,  
 That this fair fane our fathers made,  
 Would ever in the dust be laid.

An evil genius rent the fane,  
 Good Masons viewed the rent with pain :  
 When from a tower a voice was heard,  
 And this the all inspiring word :  
 "The chief support of human kind  
 Is harmony in work and mind ;  
 All work depends upon her powers,  
*Especially this work of ours.*"

An angel then from Heaven was sent ;  
 He saw in tears the awful rent,  
 And then with weeping pity cried,  
 "O Brothers, cease your scorn and pride.  
 The mystic trowel seize—cement,  
 And close for aye, this hideous rent.

Then from each tower there came a band,  
 The mystic trowel in their hand ;  
 And as they worked they sweetly sung,  
 Where'er upon the walls they hung,  
 "The only strife with us shall be  
 Who best shall labor, best agree.



And thus they worked, and thus they sang—  
 And soon along the walls there rang,  
 And echoed from the distant hills,  
 A word which every Mason thrills :—  
 “*The rent is closed. Be God adored!  
 Old Hiram is at length restored.*”

Proud Alma Mater of us all ;  
 Responsive now to duty's call,  
 She leads again th' embattled host,  
 She seeks again th' endangered post ;  
 While all the lodges gathering round  
 Maintain each inch of conquered ground,  
 Determined in their hearts to make,  
 The century its record break ;  
 And prove with hearts and souls athirst,  
*The Second grander than the First.*

\* \* \* \* \*

When that stupendous work was done,  
 The Temple of King Solomon,  
 And Israel met, with rites sublime  
 To dedicate the sacred shrine,  
 With upturned hands the monarch stood,  
 And thus invoked the source of good :—  
 “God of our fathers, hear our prayer ;  
 Make us, as them, Thy tender care ;  
 With us, as them, vouchsafe to be,  
 While in their steps we follow Thee.”

Behold that sovereign pleading there ;  
 And further hear his earnest prayer :  
 “*O Thou, whose love all hearts inspires,  
 Be Thou with us as with our sires.*”

What fitter prayer for *us* to pray,  
 Who dedicate our shrine to-day,  
 The Temple of a Hundred Years,  
 To Him who rules the rolling spheres :  
 Whose power defends, whose love inspires :—  
*“Be Thou with us as with our sires.”*

\* \* \* \* \*

When Israel in the olden time,  
 Mowed down the proud Philistine's line,  
 Grateful their fathers' God they praised,  
 And high their Ebenezer raised,  
 Of rocks unhewn by human hands,  
 Rough ashlers of the conquered land.

So we in these Centennial days,  
 Our grateful Ebenezer raise :—  
 Not ashlers rough, nor finished stone,—  
*But consecrated hearts alone.*

Of human shrines we make no boast ;  
 But, temples of the Holy Ghost,  
 We consecrate our hearts to Him,—  
 The sacred fires that glow within,  
 Our words, our works, our love our praise,—  
 The fittest stone that we can raise.

Stone of our Help, rest thou secure,  
 While sun and moon and stars endure ;  
 God of our fathers be our trust !  
 And when we turn at last to dust,  
 By death and danger unappalled  
 From labor to refreshment called,  
 Then to our faith and hope be given  
 The countless centuries of Heaven.

•—• BIOGRAPHICAL. —•









Yours Fraturnally  
James M<sup>c</sup> Cormick

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## JAMES MCCORMICK.

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Brother McCormick was born at Flushing, Queens County, New York, March 29, 1831. He traces his ancestry to Scotland, both paternal and maternal. His education was acquired at the common schools in Flushing, after which he engaged in the manufacture of cigars, and the cigar and tobacco business has been his occupation ever since.

In January, 1849, he removed to Connecticut, locating for a while in Suffield, then in Manchester, but for the last twenty-nine years he has been a resident of Windsor.

While living in Manchester he was made a Mason in Manchester Lodge, No. 73, but the records of the lodge having been destroyed the exact date cannot be given. The Grand Lodge proceedings in 1854 record his name as representative for Manchester Lodge, No. 73, and he is reported the same year as Junior Deacon of the lodge.

At the annual communication of the Grand Lodge in 1855, he appears again as representative, and is reported as Worshipful Master of Manchester Lodge, No. 73, which office he held for two years.

In the blue lodge, brother McCormick has been exceedingly active, having been almost continually in office from the time of his admission into the fraternity, where his advice has been often sought and felt.

On his removal to Windsor, where he has since resided, he was instrumental in resuscitating Washington Lodge, No. 70, the charter of which had been revoked May 8, 1838. At the annual session of the Grand Lodge, held May 9, 1866, the Grand Master reported that a petition for the restoration of the charter of Washington Lodge, No. 70, had been submitted to him by eleven brethren, residents of Windsor, but as only three

of the petitioners were originally members, he gave them a dispensation for a new lodge, under which they worked from November, 1865. At the annual session in 1866, the original charter of Washington Lodge, No. 70, was restored to brother James McCormick and fourteen others, he becoming the first Worshipful Master, and serving continuously for six years, and in 1880, again called to the chair, serving four consecutive years, and again in 1887, serving two years. While not serving as Master, he held the office of Senior Deacon much of the time, and has been almost continually serving in some official station.

Brother McCormick was exalted a Royal Arch Mason in Pythagoras Chapter, No. 17, June 26, 1863; received into Wolcott Council, No. 1, May 7, 1864, and knighted in Washington Commandery, No. 1, June 7, 1864, all of Hartford. He was also one in the first class of members received into Charter Oak Lodge of Perfection, July 28, 1864, of Hartford.

At the annual convocation of the Grand Chapter held in 1866, a charter was granted for a new chapter to be located in Suffield, and Companion McCormick was made its High Priest, serving two years, and during the first decade of its existence he was the life of the chapter—though lending his assistance oftentimes with much inconvenience and personal sacrifice.

He has been specially devoted to the blue lodge, and to its interests his energies have been expended more than in any other branch of the system.

He began his official service in the Grand Lodge January 20, 1876, being elected Grand Junior Deacon, and was regularly advanced, year by year, until January 20, 1881, when he was elected Grand Master, serving two years. His administration was very successful, and distinguished for wholesome discipline, which was exercised whenever needed, regardless of



personal consequences. He has ability to organize, and tact to execute, while his firmness of character and abounding will force, are a source of strength to him as a commanding officer.

At the annual convocation of the Grand Chapter, in May, 1880, he was elected Grand Principal Sojourner, and regularly advanced through the several stations, until 1885, when he was elected Grand High Priest, and served two years, where the same ability and conservative qualities were brought into service as distinguished his administration in the Grand Lodge.

As a man he is genial and social in every department of life where he moves, carrying an inspiration of his presence, whether in masonry or business, or at the social board. Tracing his ancestry to the hardy Scots, both on his father's and mother's side, he received from them the priceless inheritance of good physical health and courage, with which are associated the hereditary qualities of persistence and integrity, the readiness for combat, and invincible determination, with love of liberty, civil and religious, which led them to play so important a part in English history for several centuries prior to the accession of Queen Anne to the throne of Great Britain.

His religious views are Episcopalian, being a member of Grace Church in Windsor, where he resides. In politics he has interest enough to vote or assist in his party, but could never be prevailed upon to accept any office; neither has he served in any military company, except the old State militia, of which he was 1st lieutenant of a company.

His record as a man and mason is a most honorable one, and his services in masonic bodies have been freely given. His friendships are earnest and true, without obsequious flattery or yielding his manhood to the authority of wealth or position, and in masonic circles he is highly respected, holding the unbounded confidence of the fraternity.

## JAMES L. GOULD.

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Hon. James Lewis Gould, B. A., M. A., was born November 15, 1830, in that part of the old town of Weston, since erected into the town of Easton. His father, Bradley Gould, was born in Mill Plain, Southport, in the town of Fairfield, and his mother, Betsey Burr Gould, was the third daughter of Nathan Gould, of Easton.

His parents were second cousins, and descended from the same stock as were General Gold, or Gould, of Fairfield, of revolutionary fame; Judge James Gould, the celebrated jurist, of Litchfield Hill; the late N. H. Gould, 33d degree, of Providence, R. I., who for several years was Deputy for the Supreme Council of the Ancient Accepted Scottish Rite, for the District of Connecticut and Rhode Island; the late Grand Master Gould, of Georgia; Jay Gould, of New York, and many other men of eminence.

The subject of this sketch removed to Bridgeport, Conn., with his parents, when about three years of age, and that city has been his home, with the exception of two years, ever since. His father was a carpenter and builder, and after erecting a number of buildings entered into the commercial business, and brought to Bridgeport the first cargo of anthracite coal ever used there, and of the fifty tons in the sloop load, more than half remained unsold until the following winter.

Under the careful teaching of his mother, young Gould learned to read fluently before he was four years of age, and first attended school when about seven years old. A few weeks later he lost the sight of his right eye, by a blow from an arrow discharged from a bow by another boy at short range, and this accident was the means of clouding to a great extent his future

life. On entering school again, he made rapid progress in his studies, generally standing at the head of his classes, and entering the private schools, he continued his preparation for college. When he entered Yale College in 1847, it was said he could repeat verbatim the whole of the first four books of Virgil in the Latin, and translate it from memory. He graduated B. A. in 1851, and received in 1853 his degree of M. A.

After leaving college he entered the office of the late Judge E. S. Abernethy as a student at law, and after a thorough and brilliant examination, was admitted to the Fairfield County Bar in August, 1853. He immediately formed a co-partnership with General W. H. Noble, and the first year the firm was retained in 198 cases in the various courts.

Brother Gould, hampered more or less and impeded in his studies by the loss of his eye, and just entering this most remarkable success in law practice, was met with a still more serious reverse, by the dislocation and detachment of the crystalline lens of his remaining eye, causing almost total blindness; a very rare occurrence, no instance of the kind having been reported in any of the medical works, and the most eminent oculists of the day failed to discover the real difficulty. By accident he found that an ordinary cataract glass would restore his vision, but his eye being weak, unfitting him for literary work, he sold his law practice and purchased a farm at Long Hill, Trumbull, which he managed for two years, with fair results.

He then sold and returned to Bridgeport, again entering the practice of his profession. Becoming somewhat interested in politics he was elected Judge of Probate, for the District of Bridgeport, holding the office for four years, and never had a judgment set aside on appeal to the higher court. He was a member also of the city council, always running ahead of his

ticket whenever he allowed himself to be a candidate for office. He has also served as recorder of the city court of Bridgeport.

In 1866 he purchased an interest in the *Daily and Weekly Farmer*, of Bridgeport, and for the last twenty-four years has been and still is the senior partner and managing editor.

December 22, 1853, he married the second daughter of Hon. James Gregory, of Marblehead, Mass., and has two daughters.

Brother Gould was made a Mason soon after attaining his majority, in the year 1851, in St. John's Lodge, No. 3, of Bridgeport. He shortly after received the Chapter and Council degrees in Jerusalem Chapter, No. 13, and Jerusalem Council, No. 16, and when Hamilton Commandery, No. 5, was instituted, he was one of the first candidates Knighted. He has held nearly every office in each of these bodies, and served them all as their presiding officer.

He has received all the grades in the A. A. S. R., in the bodies located in Bridgeport, while working under the jurisdiction of the New York Supreme Council, and as a 33d degree mason, became an honorary member of that body, which in 1867 united with the Boston Council and has since constituted the Supreme Council of the Northern Masonic Jurisdiction of the United States.

He has been a devoted student of the masonic institution, embracing in his research its philosophy and symbolism, and has given special attention to ritualistic matter. He was one of the foremost champions in advocacy of the return to the present standard ritual of the lodge, or what is known as the Webb-Wilson Ritual.

As chairman of the committee on ritual in the Grand Chapter, he reported the present standard work, which was almost unanimously adopted, and which received the commen-



dation of the leading ritualists of the country, and subsequently adopted by the General Grand Chapter of the United States, with but few unimportant differences.

In connection with the late John Sheville, Past Grand High Priest of New Jersey, he published a manual of the Chapter, and later he wrote a larger and more pretentious volume which was published as the "Guide to the Chapter," and is now recognized among the standard works on freemasonry.

During his incumbency of the office of Grand Master, he exercised the almost obsolete prerogative of making two masons "at sight." As the exercise of this prerogative excited considerable adverse criticism from some of the masonic writers in different sections of the country, he has been heard to say that no act of his public life gave him so much satisfaction as that, because this very criticism showed that the time had come when this almost obsolete prerogative should be used, defended and vindicated. His action was sustained by the Grand Lodge of Connecticut, and the ablest and most learned masonic students endorsed his position, and conceded that the prerogative was inherent in the office of Grand Master, and that Grand Master Gould's exercise of it was surrounded by all the precautions and safeguards that were necessary and proper.

May 11, 1871, he was elected Grand Master, serving one year; and May 7, 1867, he was elected Grand High Priest, and served two years. He has also served as M. P. Grand Master of the Grand Council of Connecticut, and General Grand Royal Arch Captain of the General Grand Chapter of the United States.

Brother Gould is a great lover of freemasonry, to which he has devoted so much of his energy and talent. He loves the order in all its extended branches for its truths, principles and symbolisms, as well as the social and fraternal features it

develops and fosters. His opinions are conservative, yet when once formed are advocated with much firmness and force, combined with good judgment.

He is a man distinguished for his thorough manliness and dignity of character, with kindness of heart and charity of conscience; and his diligence as a student of freemasonry has placed him in rank with the leading masonic jurists and ritualists of the times.

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## AMOS PILSBURY.

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The subject of this sketch traces his ancestry to William Pilsbury, who was born in 1615, and came to this country from Essex, England, and settled at Dorchester, Mass., about the year 1640. In 1641 he married Miss Dorothy Crosby, remaining in Dorchester about ten years, removing to Newbury, Mass., in 1651. He was the father of ten children, seven sons and three daughters, the third child named Moses, who is in the direct line of descent to the subject of this sketch, the eighth generation from William. In Newbury, William Pilsbury purchased a farm, where he lived until his death, which occurred June 19, 1686, at the age of 71 years. He was a man of wealth, owning large tracts of land, and had money to let; and tradition says he kept his money secreted under the eaves of his thatched barn. From Moses, born in 1648, the record is traced to Moses, born in 1673; to Amos, born in 1721; to Eliphalet, born in 1757; to Moses, born in 1778; to John C., born in 1802; to Amos Pilsbury, born March 17, 1831, at Wethersfield, Connecticut.

John C. Pilsbury, the father, was deputy warden of the prison at Wethersfield for several years, born in Ipswich, Mass., and for the greater part of his life was connected in an official capacity with the prisons of New Hampshire and Connecticut.

Moses, the father of John C., at the second contest with England, was commissioned a lieutenant in the United States army, in which capacity and as adjutant he served through the war. After the struggle ended, he was appointed by Governor Bell warden of the state prison at Concord, New Hampshire, which position he resigned to accept the office of warden of

the state prison at Wethersfield, where he was succeeded by his son Amos, who afterwards became distinguished as general superintendent of all the prisons in the state of New York.

His father, Eliphalet, served in the war of the revolution, and fought in the battles at Lexington and Bunker Hill.

The grand-mother of brother Pilsbury, Lois Cleveland, was a grand-daughter of the Rev. John Cleveland, of Ipswich, Mass., who served as chaplain in two campaigns of the French war, and in three campaigns of the revolutionary struggle.

When brother Pilsbury was about fifteen years of age, he removed with his father to Derry, New Hampshire, who bought a farm and subsequently erected a steam saw mill, and Amos was employed as engineer. While serving in that capacity, he conceived the idea of learning the machinist's trade, and served his time at the Manchester Locomotive Works, in Manchester, New Hampshire. About 1852 he began railroad life as a machinist on the New Haven, Hartford & Springfield Railroad. The next year he went south and remained about three years, and was there married to Rosa A. Coutinho, of Petersburg, Va., July 20, 1853. Returning north in 1856, he was employed on the Hartford, Providence & Fishkill Railroad in the several capacities of machinist, general foreman and master mechanic, until the spring of 1880, when he resigned, and was appointed master mechanic of the Akron, Cleveland & Canton Railroad, of Ohio. May 1, 1881, he resigned to accept the position as superintendent of rolling stock on the Eastern Railroad, of Massachusetts, remaining until December 31, 1884, when he accepted the position of general master mechanic on the Maine Central, where he still remains, living in Waterville.

The celebrated millers of that name at Minneapolis, Minnesota, trace their genealogy through the second generation to the original William Pilsbury from Essex, England; and John



S. Pilsbury, the junior member of the firm, was elected Governor of Minnesota, serving six years, from 1876 to 1882.

The masonic record of brother Pilsbury is located with the masonic bodies at Hartford, Connecticut, where he was made a master mason in St. John's Lodge, No. 4, March 17, 1858. On becoming a member he became intensely interested in masonry, and possessing a remarkable memory, he easily acquired an accurate knowledge of the ritual. He was soon appointed to office, and regularly passed through the subordinate stations and elected Worshipful Master, January 6, 1864, serving one year. In 1867, he became a charter member of La Fayette Lodge, No. 100, located at Hartford, and was nominated in the charter as the first Worshipful Master, which office he held at intervals for several years.

October 1, 1858, he was exalted a Royal Arch Mason, in Pythagoras Chapter, No. 17, and after serving in several stations, was elected High Priest, January 1, 1863.

He was made a member of Wolcott Council, No. 1, January 18, 1859, and served as its Thrice Illustrious Master, in 1867 and 1868; and Knighted in Washington Commandery, No. 1, April 7, 1859, served in office through several stations, but declined advancement to office on the platform.

September 28, 1863, he became a member of the bodies of the Ancient Accepted Scottish Rite, in Providence, R. I., and became a charter member of Charter Oak Lodge of Perfection, in Hartford, and was the first Thrice Potent Grand Master, holding the office for six years, from 1864 to 1870.

May 11, 1865, he was elected Grand Junior Warden, and served one year, declining further honors in the Grand Lodge, much to the disappointment of his friends, the only office ever held by him in the Grand Lodge, which constituted him a permanent member.

By nature he is genial and social, enjoying the companionship of friends, possessing good judgment and the peculiar faculty of enforcing discipline without being autocratic, thereby retaining the esteem and confidence of those with whom he comes in contact, either in his business or social relation. As a ritualist he was the first among his equals, rendering masonic work with absolute accuracy and in a manner that made a lasting impression upon candidates seeking light. His aptness for discipline and order can be easily traced to his ancestors, which has made some of them so distinguished in their professional calling, and ensured success.

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## JOHN G. ROOT.

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The Grand Treasurer of the Grand Lodge, Hon. John G. Root, of Hartford, was born at Westfield, Mass., April 20, 1835. He removed to Hartford at the age of twenty years, engaging in the banking business, and has since been a resident of this city. He was one of the first members who received the degrees in Hartford Lodge. From the outset his masonic career has been one of honor and influence in the order. The responsible offices which he has occupied, include that of Worshipful Master of Hartford Lodge; Eminent Commander of Washington Commandery, Knights Templars, and Prelate of the Commandery for five years; Thrice Potent Grand Master of Charter Oak Lodge of Perfection, and Grand Commander of the Grand Commandery of Connecticut, occupying the latter position in 1875. He is the Representative of the Grand Lodge of New York state, near the Grand Lodge of Connecticut, and the Representative of the Grand Commandery of Illinois, near the Grand Commandery of this state.

In addition to the Grand Treasurership of the Grand Lodge, which he has held for a number of years, he is the Grand Treasurer of the Grand Chapter of Connecticut; Treasurer of the Masonic Charity Foundation of Connecticut; President of the Masonic Mutual Benefit Association of Connecticut, and Trustee of the Masonic Hall Association of this city.

The 32d degree was conferred on him years ago, and one of the most interesting recognitions which he has received here, occurred at the conclusion of his mayoralty term a few weeks ago, when he was presented by the Board of Police Commission-

ers, of which he had been the president *ex-officio*, for two years, with an elegant chain and badge, designating his Commandery and Scottish Rite degree attainments.

He delivered the oration here in 1881, at the unveiling of the monument in Cedar Hill cemetery, erected in honor of Governor Thomas H. Seymour, one of the most distinguished of Knights Templars in the state. The oration was an eloquent tribute to the brilliant knight and statesman, who was Eminent Commander of Washington Commandery, at the time the subject of this sketch held the second office in the organization.

During the civil war, Grand Treasurer Root held a Captaincy in the Twenty-second Connecticut regiment. He is the President of the Board of Trustees of the Robert O. Tyler Post Relief Fund, now aggregating \$10,000, and has been the Vice-President of the Twenty-second Regiment Association. He is associated also with the Hartford City Guard, and Governor's Foot Guard Veteran Commands in this city, and was the President of the Veteran Association of the Hartford City Guard in 1883, membership in which is limited to City Guard men who belonged to the company during the war period. The presidency of this organization is regarded as a very high honor.

The civil life of the Grand Treasurer has not been less crowned with distinction than his masonic career. Practically his business course has been devoted to banking; the positions which he has occupied with great credit include the Cashiership of the American National Bank, from 1871 until 1883, and the Presidency of the Farmers and Mechanics National Bank, from the latter date until now. He is also a director in a number of financial institutions in this city.

He was elected Mayor of Hartford, in April, 1888, for the term of two years, and executed the duties of the office with unsurpassed fidelity. The public verdict concerning his ad-



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ministration is one of universal approval. The finances of the city were never better managed than during his term. His straightforward and conservative course will long be regarded with admiration by the residents of Hartford. From every point of view the life of Grand Treasurer Root has been an exalted and exemplary one.

I. E. F.



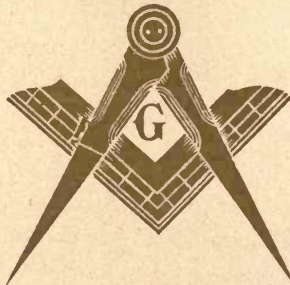




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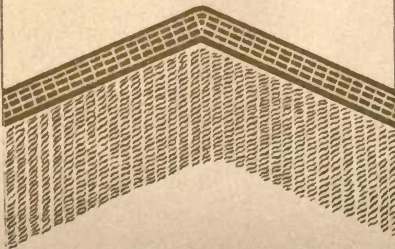
**CENTENNIAL  
ANNIVERSARY**



GRAND LODGE  
OF  
**CONNECTICUT**  
F. & A. M.



**GUEST**





## ≡CENTENNIAL ORATION≡

⇒BY⇐

Rev. Brother J. W. Richardson.

Masonry is not the mere youth of an hundred years. It is another *Methuselah*, with great spans in its hoary history. The masonic brotherhood comes up out of the past like some genii with garments woven on the loom of mysterious genealogy. Nevertheless, masonry possesses a heart that throbs, and a brain that thinks. Although much of a mythical nature surrounds the earlier days of the institution, just as much that is mythical gathers about the life of a Napoleon or Washington, yet there are distinct footprints on the sands of time.

Freemasonry was not an accident. The very character of the institution forbids the idea of a spontaneous production. When the historian desires to trace the beginnings of the order, he does not look for sentimental or commercial beginnings, like that from which so many modern co-partnerships have been formed. Neither may he conclude that freemasonry is a lineal descendant from the English guilds, because there are some resemblances in external phases. We must go deeper if we would trace back for a few leagues the golden threads of masonic genealogy. The American Republic was not a spontaneous production. It did not begin with the Pilgrim Fathers. This government, so legitimate in its nature; so mild in its laws; presenting, above all governments on earth, such golden opportunities to its citizens, is the slow growth of four thousand years. How long the principles of a free representative government had been smoldering among the peoples we know not.

But in Moses' time the Hebrew Republic was a glimmer of the same principles. Again and again, these very principles of a "free government, for and by the people," blazed up in Roman and Grecian history. At last these immortal principles, grown strong by accretion and agitation, culminated in the American Republic. So this grand masonic superstructure is an evolution of ages—but its spirit life has always existed. That invisible life-power has built, as the coral insect builds. For ages the little insect has worked unseen; but at last his cathedral roof reaches the surface of the ocean—years go by, and the storms howl and the sun shines. One day the fingers of the reef catch a solitary piece of drift soil—another day more soil, and the years march on. By and by a stray bird chances to drop from its bill a tiny seed upon this new soil—and the centuries look on. But at last the coral island of the Pacific has become an emerald set in deep blue.

Human want and necessity have ever been the same great ocean in all periods and nations. Very much that we enjoy in our day comes originally from the rudiments that were established in the twilight of human history, when necessity brought forth the beginnings of inventions. There, in the early dawn of civilization, the principles of a fraternal interest among men began their work in the depths of society. For ages they were felt, but were unrecognized in their true character. These principles were constantly absorbing the best social and moral elements of each succeeding century, and sloughing off the worn-out material of each preceding century, until at last they uplifted themselves into our century with the fairest verdure of a perfected brotherhood.

Such is the history of the toils of this sublime idea of an "universal brotherhood." This idea, which is the heart and lungs of our institution, is of Divine paternity. It was one of

the children of the spiritual world. Before an idea is placed within the iron and wood of a machine, or inscribed on a parchment, it lives outside the material world. The wood and iron and manuscript are merely the jacket and pants with which the inventor, as we call him, clothes the invisible idea in a form which men can see and handle. So the idea of fraternity was long a reality unclothed. When circumstances brought it to a birth-hour, and the finger of inspiration touched human hearts, and it came forth into the world, few understood its real import. Like Hero of Alexandria, who discovered steam power two hundred and fifty years before Christ, but did not develop his inspired conception, so in the earlier days men saw the "brotherhood idea," and only partially clothed it. In Pharaoh's time only the "nobility" received the symbols and instruction, and which expressed a very meagre view of "brotherhood." In Solomon's day this divine idea panted for a grander exposition and application to the needs of men than any previous generation had given it. Like the Franklins and Morses of different centuries, who brought forth great things, so the king felt an impulse from that hand which appoints even the sparrow his way. Catching a nearer view of this same great idea, he selects types and methods of instruction that shall express his conception of it. At that time he was engaged in the grandest undertaking of his life—the building of a temple in which the true *God* might be worshiped. The features of this "brotherhood idea," answered splendidly the needs of the hour, and bound king and workmen together in mutual interest. But even Solomon, in all his glory, did not rise to the full meaning and scope of the principle which he so peculiarly clothed.

And so, on came that sublime idea, touching periods here and there. Other men catching glimpses of its beauty and the infinite possibilities of its utility, took this same idea of "fra-

ternity," and created contemporaneous and successive societies, with imitations of original rites and symbols. They thus sought to adopt this great idea of "human fraternity" to their own peculiar condition, regardless of other men. Consequently mystery and confusion were entailed. These geniuses, instead of developing what Solomon had conceived, sought to further narrow it. So with the founders of the Essenes; so with the Roman Collegia and the Culdees. Then came the Steinwerke of Germany, the Companionage of France, and the English guilds. But all these were of a close communion. True, royal, universal charity was not developed within their borders. Only he who knew the creed of some manual labor or political affiliation or sectarian faith was received into these institutions.

And then another epoch came. As a nation gradually emerges from the labyrinth of its legendary surroundings and enthrones its laws, and becomes compact, so our fathers were vouchsafed a fuller view of the meaning of this "brotherhood idea." This fraternal union was for all worthy men, without creedal restriction. Its blessings were for those who would comply with those universal laws that promote love and fellowship. And that best phase of "brotherhood," which Solomon partially set forth, our fathers completed.

The marvelous evolution from operative to speculative masonry, like its birth, was not the result of accidental causes. *God* supervised that change; His providence broke the chrysalis, and through men liberated those best features of the craft, and thus enabled an agency for good to rise to the infinite possibilities before it.

By that change the *real spirit* of masonry came forth to woo men. Our fathers, while adhering to the original idea, divested it of every selfish denominational feature and made it universally applicable to the needs of mankind. Those who



preceded Solomon confined the benefits of fraternity to those of royal lineage. The king improved these conditions by gathering about him in mutual interest representatives of all classes. But even Solomon restricted the benefits of fraternity to those who were associated with him in building the temple. Worthy men, who knew not the uses of mallet and chisel, were excluded. But when our fathers came into communion with that sublime idea, they recognized its real import. Operative labor anywhere, is both typical and tributary to that moral labor which builds up character. They saw the real aim of fraternity, and so opened its doors to all men who can comply with the conditions that produce harmony, love, and co-operative interest. They toiled not in vain! All honor to the fathers! But alas, they are not with us—and yet men may die, principles live. Nations pass away, but that which has its foundation in human hearts survives, and finds exposition in each incoming generation. This is why Christianity defies the attempt to tear off its crown. This is exactly why masonry, despite the storms, rears aloft its cathedral spires into the bright blue sky of the nineteenth century. The institution has survived the wear and decay which time works on ordinary affairs. It has withstood political upheaval and the shocks of war unscathed, because of those vital principles in its constitution that contemporaneous fabrics lacked, and consequently passed away.

#### PROGRESSIVE CHARACTER OF MASONIC PRINCIPLES.

The glory of the "brotherhood" is found *in the progressive character of masonic principles*. Masonry is progressive. Not that every few decades a new foundation must be placed beneath the superstructure. Not that the principles of the craft are to be exemplified by a multiplication of so-called "higher degrees." The principles of brotherliness will ever

remain the same, and old symbolic masonry the only medium for the exposition of the sublime teaching of the craft. Masonic progress does not mean an innovation on the ancient masonic idea; not the modern creation of fanciful rites bearing ancient, high-sounding titles, and whose only glory is misfit clothing. The only landmarks have been received and set by the fathers; not form, not literal ritualism, but the principles, and there can be no lawful addition or subtraction. But this progressive spirit lies in the flexibility and wonderful adaptation of these masonic principles to this age of universal enlightenment. History teaches that institutions that have lost their usefulness cannot live on the glory of past achievements. The English guilds are not, because they were local and served their purpose. The German Steinwerke lapsed, because its aim was selfish and its affection narrow. Not a single spar has floated in from the wreckage of hundreds of kindred societies that likewise perished, because they were built for a short voyage. But freemasonry is not a society—it is a brotherhood. It looms up before us with a great broad heart that takes the centuries in. As in the past, it now assimilates and prepares mental and moral material for the needs of men one hundred years hence. There is no room in masonry for any false, gushing sentimentalism. There is no room for soft pine and dead wood. Every rib must be live oak, and every plank well seasoned. Masonry is built for a long voyage.

The golden age of masonry lies not in the past, but in the great future. The strength of the institution is not located in many ancient myths and fallacious traditions that have clustered about its early history like barnacles on the bottom of a "Great Eastern." True, freemasons are, and justly may be, proud of the past. But the glory of the institution is that it gracefully assumes a prominent place in the van, with those

moral and philosophic enterprises that grapple with the social problems of our day. This is the age of lightning thought, and sharply expressed opinions; and our chief joy is not found in the belief that masonry had Pharaoh for a god-father, and Solomon as an early guardian. Our joy springs from the truth, that freemasonry is competent to deal with modern facts. Masons need not lean upon thread-bare traditions, that only deceive the ignorant and provoke contempt from the wise. We may cast the chaff to the winds, we shall continue to hold the wheat in our hand. The falling of a cobweb does not disturb the rock-ribbed monarch of hills. So we may safely brush aside the useless mythical, and yet the substantial principles of our brotherhood will remain firm as Mount Washington, which, unmoved, looks down upon fifty generations. The strong sunlight of our century lights up the hidden corners of every sham. Ecclesiastical myths and false assumptions collapse like bubbles. The masonic fraternity has not been exploded, although the keen point of investigation has been pressed against it. Freemasonry is not a bubble! Oh! present deeds give the institution its present worth; and this prophecy of future usefulness crowns its brow with glory.

This wonderful progress of the masonic fraternity through the maze of past vicissitudes, up to its present stature of grandeur, is an answer to those who have libeled it. The enemies of the institution have prophesied, and ridiculed, and persecuted, but, the mockers have passed away, and masonry is here!

The world is no longer in doubt respecting the great conflict which the fraternity wages. It is impossible to weave golden threads into a web of cloth and conceal them; so six hundred thousand masonic threads in the web of our national life must make a pattern somewhere.

This is why the American people have an increasing affection for the brotherhood. Once the masonic body was weak, and in its weakness was hunted like an animal. To-day the fraternity is a Hercules, and yet the world looking on has not seen the upraised arm of retaliation, nor a spirit of vindictiveness, nor the glitter of persecution. The craft is not barbaric; it is permeated with that highest achievement of Christian civilization—the spirit of forgiveness! The world has learned that masonry builds up, not tears down. That it binds together, not wedges apart. Masonry, like an arch-angel with face all aglow, is seen softly and quietly walking up and down the aisle-ways of life, intent only on its Divine mission of crystalizing the sweet spirit of love and the diffusion of universal charity. This present efficiency is only a vestibule to the temple of the future. As civilization advances, as knowledge increases, as the wants of men deepen, it will be found that freemasonry has kept pace with every phalanx of great ideas, and has provided a holy retreat for the men of a still grander period!

#### SUBLIME SYSTEM OF TEACHING.

No crisis is too perilous for its ability; no social evolution too rapid for its adaptation, because of its *sublime system of teaching*. The institution is practical in its purpose. The doctrine and symbols may be applied to all phases of human life. The college finds its best recommendation in those men who, prepared by her hand, have gone forth to win the battle. So the quality of masonic teaching is manifest by its effects upon the great body of men who compose the fraternity. The stranger may not be permitted to enter a masonic convocation; he need not if knowledge concerning the mission of masonry is all he seeks. Masons fill pulpits, and adorn the Presidential chair, and occupy positions of high trust in the banks, and are faithful workmen behind counters and at the bench. Their



temples adorn public thoroughfares, and their practices are not hid from observation. Like the orange groves of the South, the roots of the order are concealed, but the orange blossoms and the golden fruit are all in sight, and delight the senses.

The masonic brotherhood is a mighty organization. Like a nervous system, its ramifications extend through all climes and reach the thrones of all civilized governments. In the history of the world, no human organization ever began to wield the power which the masonic fraternity now wields. If the Royalists of France, or the Nihilists of Russia, possessed but a fraction of the power that abides in the compact brotherhood, they could overturn governments and name their kings. Yet with infinite possibilities for self-aggrandizement before it, the masonic brotherhood has never been convicted of plotting against the government of any land. The brotherhood has never been honestly accused of thwarting the rights of civil and religious liberty. Masonry has never been guilty of defeating the ends of justice. Oh! masonry preaches "Peace on earth, and good will towards men."

Masonry does not teach its devotee to double up his fists, but to spread abroad his hand in blessing. This is the secret of its power over the hearts of men. The little flower of the field uplifts its face towards the east to greet the rising sun; at evening its little face is turned westward in a loving good-night; the wayside daisy is sensitive to the great attraction of the sun. So the great light of masonry has its attraction. Just think of the thousands of bright intellects that are held together in masonic circle. Ponder well the fact that each active brain among those thousands has its *own* throbbing ideas, its *own* sturdy convictions, its *own* positive mode of expression. And yet, despite multiplied diversity of character, the doctrines of masonry hold these millions in loyal allegiance.

These are ever looking towards the Great Light. William of Germany maintains his supremacy by the drawn sword and bristling battery; masonry perpetuates its empire without the shotted cannon and gleaming bayonet. By the teaching of love masonry wears its crown. Sentimentalism never brought forth such fruit. No political organization ever wove such patterns of worth. This is the product of a teaching that reaches the core of true manhood. The foundry magnet can only attract particles of iron and steel, material like itself. But freemasonry takes the cultured man of the highest attainment and the artisan of a humbler sphere, and it brings those men together in mutual understanding, uniting them in one aim and purpose. The doctrines of masonry not only attract the iron and steel, but also the gold and silver of manhood.

There are no reserved seats in its temples. He in goodly apparel and with a gold ring usurps no high place. Masonic teaching recognizes worth, not wealth. A craftsman may labor at the bench; his clothes may be thread-bare and his family among the humble—but masonry spreads out its hands in loving benediction, saying, "A man's a man for a' that." Masonic catholicity is so broad that, like the blue firmament, it covers men of all creeds. Masonic teaching has filled the "brotherhood idea" with a glory and meaning which it never had before. Though having signs and tokens, like any family, and by which member recognizes member, still masonry does not fence itself in from the rest of mankind. Freemasonry is not an ecclesiasticism, calling outsiders aliens and anathematizing them. It has not evolved a modern phase of ancient feudalism. The institution, like a big-hearted mother, cares for its own, and it loves all the world besides. It recognizes the fatherhood of God and the brotherhood of men. There the masonic institution stands, having within its courts successfully

abolished the feud between the aristocracy and democracy, showing the world how to best provide, not privileges for the few, but blessings for all.

During the spring of 1863 the Federal and Confederate armies confronted each other, with only the Rappahannock river between them. One evening at dusk one of the regimental bands chanced to play "The Star Spangled Banner." When the refrain ceased the "Boys in Blue" cheered it to the echo. Then, after a moment's deep silence, a band on the other side struck up "The Bonnie Blue Flag," and the "Boys in Gray" saluted it with the Confederate yell. They kept on, as the shades of night gathered silent and grim about the two armies—cheer to cheer—Columbia responding to Dixie. But bye and bye one of the bands commenced in soft, plaintive notes the old sweet refrain, "Home, Sweet Home," and the other joined. The pickets ceased bandying each other; the drummer-boy, writing to the far-away loved ones, came to the tent-door and listened; a sacred influence, like the fast-falling dew, was stealing over those grim men of war:

"Something on the soldier's cheek  
Washed off the powder's stain."

"Home, Sweet Home." The refrain swelled into a grand anthem, and then died away on the soft, still air like an angel's sob. Then there went up a simultaneous shout from both sides of the river—a shout so loud that Gabriel could not tell whether the acclaim was from the Blue or the Gray. At last a chord had been struck to which even the hearts of enemies could beat in unison. So, standing beside the great current of humanity, masonry voices a symphony that reaches the souls of men who have been at variance in affairs of church and state, bringing heart to heart, and uniting their prayers. Oh! what a public manifestation of the hidden life of the lodge room.

True, now and then, there are seen a few ripples on the broad surface of our own masonic Mississippi. This is no indication of a crevasse. Such things are like rocks in mid-stream, over which the hastening river tumbles, and then, cleansed by the momentary agitation, and divested of impurities gathered from pond and lowland, goes on in the quietness of a deep current to lose itself in the bosom of the ocean. Such is the effect of those agitations over which the masonic current has passed. And to-day, like a majestic tide with silver sheen, the brotherhood, in the quietness of a deeper current, moves on to meet the continued blessings of God. Masonic teaching has the power to harmonize within its own circle. It is a prophet, with honor among its own friends and in its own home.

#### MASONRY INCULCATES TRUE CHARITY AND SYMPATHY.

*Masonry also inculcates true charity and sympathy.* We read how, on that "first day of the week" an angel came down from Heaven and rolled away the rock from the entrance to Joseph's new tomb. So the bright spirit of masonry stands by the sepulchre in each brother's heart, and rolling back natural indifference, makes it possible for his better nature to have an "Easter Morn" from the death of selfishness; to rise into that life which has a sympathy for the welfare of others. By the sweetly solemn scenes of the lodge room, masons are taught to take some poor frozen brother and place his naked flesh against their own warm hearts; to stoop down and feel the breath of misfortune. Masonry comes and uses its vast resources as a barrow in which to wheel a brother's needs. Oh! masonry reaches into many a blighted life, and with angelic touch fills its earth with roses, its Heaven with stars, and drapes its future with the crimson of hope! Men have no confidence in that sympathy which exhausts itself with soft phrases. If a man care not for the present condition of his neighbor; if he enter



not into sympathy with him; if he be not glad of his joy and pierced with his pain, then he may talk with pretended pathos and men will not believe in him.

Masonic sympathy is not pretense. In the voice of Terence, it says: "whatever concerns man concerns me." Masonry, like an individual glorious being of sense and emotion, appreciates heart-hunger and soul-want. In the sunshine of its altar it presents a circle of loving hearts and pleasant companionships, and encouragement for those who toil alone in the great bargain of life; and for pain and sickness it comes swiftly with silver wings and affectionate attention. Masonic sympathy is not of that sublimated sort that concerns itself only with ethereal things and forgets the earthly! In this brotherhood, sham friendship and fictitious symbolism and foolish mummery are not substituted for the red blood of sympathy. Masonry not only plans for the future, but has also a big heart for the present; and it weeps and labors to bless the every-day condition of men! This is why we believe in it, and love its altars and worship its God. The fraternal love that radiates from our altar to every suffering and needy brother; the mystic ties that cause our hearts to thròb with every pulse-beat of woe; those days of practical kindness and hours of midnight watching; that tender care for the prostrate form that lies so still, and the sweet message to the widow and orphan from that circle of sorrowing hearts—these are the pearls and diamonds that fill the coffers of masonry!

I have seen a masonic pearl: It was a wild night in January. The gale pressed its lips to the cracks of the humble dwelling, while the snow-flakes beat like swallows' wings against the window panes. That morning the widowed mother had been called to the bedside of her only son. "Mother, I am sick," he said. And now while the cold storm was placing

fetters on brook and pond, and wrapping the earth in a white winding sheet, death was fast frosting his poor body. Recognizing the fatal touch, and desiring to leave his affairs in order, he said: "Mother, dear, go call Squire Cook." The old mother started, gazed intently, and exclaimed: "Jamie, dost thou know me?" "Aye, mother, I am not delirious; call Squire Cook." But the old woman demurred. The Squire was rich—very rich; they were poor—very poor. It was a night when the gentlemen seek the bright fire, and children cling the closer to Mamma. And she replied: "He won't come out such a night as this, my son," and stooping down she kissed the pale cheek and dropped a scalding tear upon his forehead.

But again he said: "Mother, go call Squire Cook." The old woman drew the thin shawl about her wasted form, and went out into the blast. Surely Jamie was wandering this night. The rich and influential Squire; he before whom the village bowed, would not leave his mansion for the bleak road. She was at the door, and timidly pulled the bell. A pompous footman gruffly ushered her in—the lights—the bright warmth—the peals of laughter from happy childhood—ah, surely Jamie was wandering that night.

The Squire came out from the parlor, dignified and august. The woman cowered in his presence. Then she burst forth: "Forgive me, sir, he made me come; Jamie said, ask him if there is no help for the widow's son?" The frown vanished; a transformation came over the dignified Squire. The footman hastily brought the top-boots. Quickly the ulster was drawn on. Tenderly the Squire placed her trembling arm within his, and, breasting the snowdrifts, made paths for her tired feet. Softly he stepped to that bedside—their hands met—he bent down until his forehead almost touched the forehead of the widow's son. She heard not what was said. But

they heard those whispers in Heaven and noted the eloquence of true human sympathy. Three days later Jamie rested in an honored grave. But marvelous fact: The widow did not fall, though her staff was removed; she did not hunger, though her income was cut off; she was not alone in the world, though her only son had died. Oh! Masonry stood there, and comforted the dying, and supported the sorrowing. Should we chronicle every kindred scene, we should have a necklace of pearls, and should we relate every masonic benefaction, we should have vestments of gold. And we might clothe the order like a bride in her garlands and singing robes, and freemasonry in beauty would be seen, waiting for the coming of the king in his glory. Ah! to do good is the hub, out of which come all the spokes in the chariot wheel of our progress.

#### MASONRY PRESENTS A HIGH TYPE OF MANHOOD.

By the application of these principles, *masonry aims to present a high type of manhood to the community*. Very few of the outside world really understand the aim of masonic work. Some foolishly think that masons come together and, like a parcel of schoolboys, turn the lodge room into a playground for ridiculous pranks. I would that they *could* know how serious and sublime and peculiarly adapted masonic methods are to work hand in hand with the Christian civilization. It touches and blesses society in a thousand ways, and yet, the locality of these blessings is unsuspected, because it is so unostentatiously done. There is no clanking, no blowing of whistles—some people would hardly know that the great drivers were on steel rails, and drawing manhood up grade, were it not for occasions like this. Thousands eat bread, but know not the process through which the grain passes to become bread. Thousands admire George Washington, but know not that masonry had a share in making him what he

was. So with thousands of men who have held a steady hand on the helm of state, or faced the arc of fire and leaden hail in the great crises of national history. They were brave and grand, but the community knew not the hidden forces that were motors to their heroism. Civilization and freemasonry stand side by side to-day, because of these honorable men who were masons and citizens one hundred years ago. They have faithfully transmitted to us these principles which made history in their generation. Here are philosophies and rituals, and symbols and unique methods blended into one sublime effort to uplift our generation. We are made up of beliefs and purposes and tastes. What we do, and do not, is contagious in its tendency, and is ever transmitting itself to our fellows. Naturally, continual contact with such an institution must make an impression upon so susceptible a creature as man. To do this, masonry does not resort to sophistry. The *Bible* is the main-spring of its mechanism. Its ideals come from that book. The very secrecy of masonic preparation, against which the unsophisticated declaim, is a prominent page in the lesson book of truth. Secrecy is not a masonic eccentricity. The Great Father works silently; the good man of *The Book* does not let his left hand know what his right is doing; the all-wise *Christ* admonished men to forsake the street-corners and to enter into the closet for true prayer. Goodness needs no publicity. Secrecy is a prominent trait in the character of manhood. So there is a profound meaning in the fact that masonry opens no recruiting offices, nor offers financial inducements to fill its ranks. Masonry teaches a profound lesson by requiring every applicant for admission to come unsolicited and offer himself as a free-will offering at its shrine. Oh, in no other human institution are men taught such self-abnegation! Men are here taught to do good, not for publicity and public plaudits, but



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for the sake of good itself. In this institution giving is made a luxury—a closed mouth accompanies the open hand. The stamp of Heaven is upon such training, and as a result we have a type of manhood upon which the grip of covetousness does not rest. This is the basis of that masonic charitableness which closes the lips against repeating the faults of a brother, and which keeps secret from a cynical world the need of some unfortunate. A character permeated with that spirit is manhood in its grandeur! Leonidas and his brave companions in the pass at Thermopylæ were not a grander sight than a circle of modern busy men who, forgetting the lines of creed and the rivalries of traffic, stand guard about the fallen, amidst the mad rush of our times. The masonic laboratory \* \* \* \* \* may be closed to the curious; its production is seen in a tall manhood. Love and mercy, true masonic traits, are not a secret. Unity and friendship, the very essence of masonic character, are not a secret. Oh! masonic manhood is warm flesh and blood, even if there is not some one posted on each corner crying, "Look! I am a mason." Masonry makes no appeal to brute force. Its ideal manhood is not great muscles, reckless daring, and the heart of a prize-fighter. It has been well said, "Masonic manhood involves no flavor of impurity or any swagger of the bully. It looks for tenderness and soft touches. This ideal includes self-sacrifice, restraint of passion, fidelity to trusts and obedience to superiors."

The biographer of Abraham Lincoln calls attention to his sympathy, his tenderness of heart, his love of children, and tendency to melt into tears over a story of suffering—and we know Lincoln as the grandest of all Americans. So masonic manhood is that which is true to God, true to his country, true to his neighbor, and true to himself. With this ideal we are not ashamed to go before the world. The saying is true: "It

is not wealth, nor station, nor honor, nor learning, that constitutes the model man, but character unimpeached and unimpeachable.

Our enthusiasm does not make us forgetful. We know that a few careless ones bring a reproach upon our fair name. 'Tis a pity that a stain attracts greater attention than the dazzling whiteness of the entire wall. They censured the Christ because he did not cast out the publicans and sinners, and yet he continued with them to do good. Masonry is not false to its *Great Exemplar*—what might these not become were it not for the tender hand of masonry which keeps their lips above the dark wave. What a recommendation for that manly brotherliness which does not impetuously cast forth, but first seeks to save! But, brothers, who has failed to note the mighty moral movement going on in our fraternity? It keeps pace with that mighty reform in the outside world which calls for a pure pulpit, pure pews, and commercial honesty. The masonic standard is fast merging from the ideal into the sober fact. The time is not distant when to say "he is a mason," will be equivalent to saying "he is honest and pure—and he is a *man*."

#### TO AID MAN IN HIS RELIGIOUS TRAINING.

Finally, these symbols and rites and pass-words, are to *aid man in his religious training*. This is the aim of all masonic teaching. He who looks no further than the sentimental and intellectual, has not learned masonry. He who says it has no religious office, must be unfamiliar with its principles. Brothers, we must not overlook the intentions of the founders of the fraternity. In addition to all else, they had in view help for a man's soul. The "order of service" in a church is not more specially arranged to bring worship of God before the people, than are masonic rituals to impress that same thought upon its craftsmen! From its *alpha* to *omega*, freemasonry is an illus-

tration of religious facts, setting forth religious doctrines by sublimely religious lessons of obedience and faith. The builders of our system thoroughly understood the meaning of these types and symbols, and selected them because of their meaning. What these fathers intended to convey is easily discovered. The ceremonies of ancient craft masonry outline prophecy and picture sacrifice, of which a consistent meaning can be found only in the sacred scriptures. There is prophecy in the legendary death of that mason who was smitten because he would not yield up the interests of his co-laborers on the temple. This was an ancient picture of sacrificial death. But how marvelously that outlines the event of Calvary, where the Master Builder of the Spiritual Temple was smitten for the sake of his brethren. It is wonderful how ancient craft masonry by its three degrees and also in its third degree, symbolizes the three stages of the Messiah's work for the human soul. In coming out from his seclusion, the Messiah's integrity was assaulted by three separate temptations in the wilderness; as the climax opened, He was seized and taken in inquisition before Caiphas and Herod and Pilate, three villains, in whom the one spirit of evil dwelt. Ah, can you not discover a prophecy of that great drama of the world in this ancient degree, where he whom masons honor, when coming from the seclusion of his lodge was thrice accosted, but would not yield his integrity, and gave up his life for the craft? In those three degrees of ancient craft masonry, there is a delineation of the effect of man's alienation from God, and a likeness of the sacrificial work that was to restore what had been lost by sin. These workmen in Solomon's day looked for a Messiah, and shared the faith of the king, who by divine inspiration pictured the beauties of the Messiah's work in minstrel lay. Is this not the origin of these prophetic outlines in masonry? We are persuaded that those

fathers of masonry, instructed by the king concerning these future events, wove all this about the brotherhood idea to express their grandest conception of brotherliness and what it would suffer for another.

Brothers, we are not attempting to foist upon freemasonry what does not belong to it. These correspondences between the rites of masonry and the great facts of religion, are too numerous and definite to be mere co-incidence. There is but one reasonable deduction; that ancient craft masonry in its uncorrupted simplicity, was a setting forth of the religious hopes of those workmen who believed in God. This alone gives consistency and intrinsic value to the rites and symbols of freemasonry. We think God has given the fraternity his protection through all the wars of vicissitude, because of this very truth which it preaches by type and symbol. He who extols the value of landmarks, must not ignore this parent one.

The student of masonry knows there is no room in it for the atheist; that the charlatan is an unwelcome trespasser. To its social and intellectual privileges it adds this of religious help. Therefore we boldly cry "hands off" to all impious hearts, who seek to divorce masonry from her first spouse and wed her to another.

True, very true, freemasonry is not a church; it usurps no churchly prerogative; it does not presume to satisfy a man's religious longings; it does not pretend to take the place of "conversion"; but, as a religious organization, it seeks to prepare the craftsman for the higher work of Christianity. Religion, primarily, means "to bind anew" or "to bind back to God." What other mission has freemasonry? It earnestly inculcates a belief in the One and Eternal God. It makes supreme the Holy Bible as an authoritative revelation from Him. It enthrones that book in every lodge room, and tells



its craftsmen, in legend and song, that all the rectitudinal lines for character-building are to be found therein. Freemasonry brings us before the great light and says: "There is the basis of all true philosophy and science; you are as free in your choice of churches and creeds as in your political choices; be honest, and choose the path that will bring you nearest to God." If this is not a phase of that true religion that helps God-ward, then the scholars must invent a new definition. No, my brothers, we have not established false claims. We have set forth only what we have received. He who demurs must take exception to the fathers.

#### CONCLUSION.

Now, in closing, allow me to say that nowhere is freemasonry inconsistent with its teaching of the immutable laws of cause and effect. Nowhere is it implied that passing from apprenticeship to mastership is the sum total of religious acquisition. Freemasonry declares that to be a worthy craftsman its solemn rites must find a correspondence in one's life. It boldly affirms that only he who *does well* will receive the *well done*. Freemasonry is not a gibberish of empty phrases—it is a life; a life in which God dwells, and out of which profanity and unchastity have been cast, and from which proceed deeds and words that stand the square and plummet.

— BIOGRAPHICAL. —





Ed. B. Rome



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**EDWARD B. ROWE.**

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Brother Rowe traces his genealogy to English ancestry, as there were two families of Rowes among the early settlers of this country; one locating in Maine, and the other in Farmington, Connecticut, he being in line of descent from the latter. His grandfather, Isaiah Rowe, had three sons, the youngest named Chauncey, who was father to Edward B. His mother was a Bailey, from Lebanon, Connecticut, so that the subject of this sketch is thoroughly Connecticut stock of the genuine yankee species.

Brother Rowe was born in Utica, state of New York, September 6, 1834, where he remained only a few years. At an early age he became a resident of Colchester, Conn., where he received his education, graduating from Bacon Academy in that village, preparatory to entering a collegiate course, with the view of following a profession, but being inclined to mercantile pursuits, he removed to New London, Conn., and engaged in the general merchandising business in the employ of Mr. J. N. Harris.

In 1856 he went to Muscatine, Iowa, remaining two years, but by urgent solicitation from his old employer he was persuaded to return to New London, and entered the old firm as an equal partner. While residing in Muscatine, Iowa, brother Rowe made the acquaintance of, and established a friendship with Past Grand Master Ansel Humphreys who has been a prominent figure in the masonry of Iowa. Brother Humphreys was a Connecticut boy, and made a mason in Village Lodge, No. 29, in 1818, then located at Canton. He presided over the first convention of delegates assembled to organize the Grand Lodge of Iowa, and drafted the constitution which remained almost entirely unchanged for many years.

It was the influence exerted by brother Humphreys during this companionship, that prompted brother Rowe to more active labor in the masonic field, and led him into those activities which have distinguished him as a craftsman in Connecticut, where he has so zealously and successfully labored.

In 1871 brother Rowe established a house in Boston, and in 1879 associated himself with the New York & New England railroad as general transfer agent and forwarder, where he has remained until the present time.

Brother Rowe was made a freemason in Union Lodge, No. 31, of New London, Conn., October 11, 1856, having just passed his 22d birthday; was elected Secretary, December 16, 1858, and in December, 1865, was elected Worshipful Master, serving one year. In the spring of 1867 he dimitted from Union Lodge and became a charter member of Brainard Lodge, No. 102, which was organized in New London, June 11, 1867. In the charter he was nominated as the first Worshipful Master, and continued to serve in the office until 1873.

He was exalted to the Royal Arch degree, in Union Chapter, No. 7, November 25, 1862; received in Cushing Council, No. 4; and knighted in Palestine Commandery, No. 6, April 13, 1864.

In the Grand Bodies of masonry he has found the Grand Lodge to be most in sympathy with his temperament, and in the interest of the blue lodge he has exerted his influence and the best faculties of his nature, ever with much earnestness and fullness of heart. He was appointed Deputy Grand Lecturer for the county of New London, in 1867, and served two years; also appointed Grand Marshal in 1866. In 1871 he was elected Grand Junior Warden, serving three years; then Grand Senior Warden, serving two years; and January 20, 1876, was elected Grand Master, serving two years.

His rare executive ability and magnetic presence, combined with a tenacity of purpose, were sources of strength during his administration, which was very successful and satisfactory. He immediately instituted a system of inspection of the subordinate lodges, being convinced that a greater necessity existed in exercising a closer watch-care and guardianship over them. At the close of his first official year he recommended the appointment of District Deputies, but the Grand Lodge at that time failed to recognize the necessity. His aim was ever to maintain the dignity of the Grand Lodge, and of masonry, administering all the duties of office with impartiality, laying aside all consideration of self whenever duty demanded, without regard to any personal conflict that might follow.

In the Masonic Charity Foundation, of Connecticut, he has been from its inception, one of its most earnest supporters. He became a charter member when it was organized as a corporation, and elected Vice-President and a member of the Board of Managers.

In all his duties he has held the esteem and confidence of the Grand Lodge and the craft in Connecticut. Possessing rare social qualities, a good organizer with keen and quick perception and good judgment, he has been enabled to exert an influence that but few possess, and hold his acquaintance in the line of fraternal friendship, filling a large place in the hearts of his brethren, where he has found many of his most cherished and enduring friends.

He was Chairman of the General Committee to arrange for the Celebration of the first Grand Lodge Centennial, where his executive ability found ample scope, resulting in abundant success.

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**REV. JOHN W. RICHARDSON.**

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Brother Richardson was born in Boston, Massachusetts, January 12, 1854, where he received a good education in the grammar and English High Schools of the city.

At the age of eighteen he entered into active business life, and by close application was promoted to a responsible position in one of the largest houses in Boston, and it had been thus far his purpose to continue in the activities of business during life.

At the age of twenty-two he was converted, which was the cause of changing the course he had marked out for himself, and shortly after he prepared for the ministry. He commenced his studies with Rev. Duncan MacGregor, D. D., and then entered the Baptist Theological Seminary at Newton, Massachusetts. At the end of the course he was ordained at Mystic, Connecticut, December, 1, 1880, and entered into a very successful career in the ministry, occupying some of the most important pulpits in the denomination of which he is a member. For three years he was stationed at Waterbury, and during that period nearly two hundred and fifty united with the church, many of the new converts belonging to the masonic fraternity.

It was during his sojourn in Waterbury that he was made a mason in Harmony Lodge, No. 42, and greatly influenced to take the step by one of the deacons of his church, who was also a member of the craft.

For the past three years he has been stationed at Stamford, Connecticut, and during that time something like two hundred additions can be reported as the result of his labor in that place.



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He is enthusiastic in his love of freemasonry as revealed to him in the blue lodge only; and its teachings and symbolisms are recognized as a means of elevating and strengthening the mind in its search after divine truths, which is manifest in the centennial oration published in this volume, and another delivered at the dedication of the new masonic hall in Waterbury, and published in the proceedings of the Grand Lodge. The teachings of freemasonry are woven and blended into his daily life and character, and in connection with those higher attainments bestowed by sincere and zealous labor in his profession, have prompted such beautiful expressions in his writings.

### REV. JOHN T. PETTEE, A. M.

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Brother Pettee is the third son of Tyler and Esther M. Pettee; born in the town of Sharon, Norfolk county, Massachusetts. After acquiring his primary education he entered Wesleyan University, at Middletown, Connecticut, and graduated therefrom in the class of 1843.

In 1844 he joined the New England Conference of Ministers of the M. E. Church, and was ordained deacon, May 3, 1846, by Bishop Waugh; and elder, by the same bishop, April 9, 1848. During a period of about ten years, from 1844, he was stationed as pastor over several churches in Massachusetts, when, in 1858, he withdrew from the New England Conference and the membership of the M. E. Church, and formed an independent Methodist society in Dorchester, and served as its pastor until 1866, when he removed to Meriden, Connecticut, where he has since resided and reunited with the M. E. Church. He has since been teaching, preaching, lecturing, and employed in literary pursuits.

In 1876 he was elected Judge of Probate for the District of Meriden, and has been a member of the Board of School Visitors most of the time since 1877; superintendent of schools from 1877 to 1881, and from 1887 to 1890.

He is a member of the American Association for the Advancement of Science; has been Vice-President of the Meriden Scientific Association, from its organization in 1880, and director of its astronomical section, for the same period.

Having a fondness for poetry, he has published a few poems, among which may be named a "Centennial Poem," delivered at Foxborough, Mass., June 29, 1878; "St. Elmo" and "The Temple," read before St. Elmo Commandery, No. 9,

Knights Templars; "Prayer and Potatoes," being part of a charity sermon preached at Dorchester, and several lesser poems, religious, masonic, and patriotic; also, the "Masonic Centennial Poem," published in this volume, and delivered at the one hundredth anniversary of the Grand Lodge of Connecticut. During the last twenty-four years he has not been a settled pastor over any church, but has officiated very frequently as a spare hand in the ministry.

Brother Pettee became a mason in Meriden, and received his third degree in Center Lodge, No. 97, in 1866. The following year he became a member of the Independent Order of Odd Fellows, and afterwards was exalted in Keystone Chapter, No. 27, Royal Arch Masons. November 20, 1870, he was created a Sir Knight in St. Elmo Commandery, No. 9, and has, since 1871, most acceptably filled the office of Prelate in that body.

The ancestors of Brother Pettee were Quakers, hence they never have become distinguished in the army, being averse to war, and lacking the spirit that was brought into exercise during the revolutionary period. It may be said of this society, that their opinions regarding war and slavery have entered into, and remain a leavening agency in the great body of Christendom.

Brother Pettee is an enthusiastic lover of freemasonry, and especially the order of Knights Templars, they being infused with that spirit of fraternity so congenial to one, who, by nature and early training, would enter into the companionship of a society that never lighted a faggot nor forged a chain.

Being somewhat impulsive by nature, he enters into his likes with much enjoyment and sunshine. He is a lover of the antique and fond of the old poets, and is an ardent admirer of the poems of James G. Percival, Jr., which have become so

very rare. He has a grand conception of nature in all its environments, and is a devoted student of astronomy and history.

His friendships, when once formed, are warm and ardent; but cant and hypocrisy find no place in his nature. His views are liberal, and formed only after sober reflection, become steadfast; not crusted in by creeds of men, nor tainted with superstition, recognizing more the spirit than the letter of the law. Among his associates he has a social bearing, and his devotion to masonry is prompted by that charitable sentiment that represents the best principles of the masonic institution.



## REV. BEVERLEY ELLISON WARNER.

Brother Warner was born in Jersey City, N. J., on the 14th of October, 1855. He attended boarding-school most of the time until 1872, when he entered Princeton College, remaining two years. The following January he entered Trinity College, (Hartford, Conn.,) where he completed his course in 1876.

After preparing for holy orders at the Berkeley Divinity School, Middletown, Conn., he began ministerial work—and is now in his fourth pastorate in Bridgeport, Conn. From boyhood up, brother Warner has had a fondness for literary work, writing continuously for college journals and New York newspapers while at Princeton and Trinity, and on taking up his ministerial labors, he entered with much earnestness into literary service; contributing to the *Christian Union*, *The Churchman*, the *Church Magazine*, and the *Sunday Afternoon*, and later, *Good Company*, and the *Hartford Courant*, of which Mr. C. D. Warner is one of the editorial staff.

He also wrote in 1878, a long paper against the sale of pernicious literature, which was issued in a pamphlet in 1884; a history of St. Mary's Parish, Manchester, Conn., another pamphlet; and in 1885, a novel entitled *Troubled Waters: "A Problem of To-day,"* published by the J. B. Lippincott Company, of Philadelphia. "A Memoir of Ella M. Baker," accompanying an edition of that writer's poems issued by D. Lathrop & Co., of Boston. Mr. Warner's sermon publications, including a discourse in memory of Miss Baker, in the *Springfield Republican*, *Bridgeport Standard*, *New York Churchman* and other papers—numbering about a dozen, and including some of the most noteworthy addresses of the day from our young clergyman.

In 1886, Trinity College conferred on our brother the M. A. degree—*honoris causa*.

He is also Chaplain of the Fourth Regiment Connecticut National Guard.

Brother Warner was made a mason in Corinthian Lodge, No. 104, of Bridgeport, and is the Chaplain of the lodge; also a member of Jerusalem Chapter, No. 13, of Bridgeport. During the centennial year he held the office of Grand Chaplain, and is the Grand Representative of the Grand Chapter of California, near the Grand Chapter of Connecticut.





*Fred A. Aldron*



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### FRED H. WALDRON.

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Brother Fred Hemingway Waldron was born in Buffalo, New York, March 14, 1840, and came to Connecticut in 1847 with his parents. He attended the public schools until twelve years of age, when he was sent to a boarding school in Oxford, Conn., and subsequently to Wheeler's Academy, at Norwalk, Conn. At the age of seventeen he went to Davenport, Iowa, where he was employed on the Mississippi & Missouri Railroad until 1859, when he returned to New Haven and went into the employ of the New York & New Haven Railroad Company, remaining a year.

At the breaking out of the civil war, he enlisted in the Fourth Connecticut Volunteers, the first regiment in the United States that volunteered for three years. The regiment was afterwards changed to the First Connecticut Volunteer Artillery. Brother Waldron served out his term of enlistment, and was honorably discharged near Petersburg, Va., in 1864, having participated in eleven battles; and after three years' service, returned to his home and former business.

In 1870 the position of Clerk of the Board of Public Works, of the city of New Haven, was tendered him, which position he accepted, and has continued to fill the same to the present time, having been elected from time to time without regard to the political complexion of the Board.

Brother Waldron traces his ancestry back to about the year 1100, to Baron Rudolph Von Waldron, who won his coat-of-arms fighting against the Turks on the plains of Palestine; and, in 1156, Richard, son of Rudolph, won his coat-of-arms for valiant services in the field, under Henry II, who was the first Plantagenet who sat on the throne of England, and united the Norman and Saxon races.

Copies of these coats-of-arms have been handed down through the several generations to the present time.

In this country brother Waldron traces his ancestry back to about 1646, when Baron Resolve Waldron joined the staff of Gov. Peter Stuyvesant and came to New Amsterdam (now New York), in April, 1647. The Baron continued to serve the Dutch government during Stuyvesant's administration, or until 1664.

The Baron acted as ambassador to all the English courts in New England, Virginia and Baltimore, he being a good scholar.

The Baron obtained the first grant from Gov. Stuyvesant for New Harlem, in 1654, and established the first ferry and the first Dutch church. He also built for himself in 1660, a stone mansion on East River (called by the Dutch, Helengat, or rushing waters), and was in good repair until 1870, when it was taken down, having stood two hundred and ten years.

Brother Waldron was made a Master Mason in Wooster Lodge, No. 79, while home on a furlough from his regiment, March 13, 1863. After his discharge from the service and his return home, he became an active and zealous worker in the cause of masonry. He was exalted to the Royal Arch degree, in Washington Chapter, No. 16, of Washington, D. C., April 14, 1864; and received the degrees of the Cryptic Rite the same year. After his discharge from the army, he affiliated with Franklin Chapter, No. 2, Royal Arch Masons, and Harmony Council, No. 8, Royal and Select Masters, of New Haven, Conn.; and was created a Knight Templar, in New Haven Commandery, No. 2, August 20, 1869—in all of which bodies he still holds an active membership.

In 1867 he was elected Junior Deacon of his lodge (that office being an elective one), and advanced to the position of

Master in 1871, and was re-elected in 1872, serving two years. While occupying the East, he was one of the committee on the new Masonic Temple in New Haven, and was the first to confer the degrees therein.

He regularly passed through the chairs of Harmony Council, No. 8, Royal and Select Masters, serving as Thrice Illustrious Master two years; and also in New Haven Commandery, serving as Eminent Commander two years.

During his masonic life he has also been actively connected with all the Grand Bodies of the State. In 1875 he was elected Most Puissant Grand Master of Royal and Select Masters; in 1883, Grand Master of Masons; and in 1886, Grand Commander of Knights Templars; and has been for a number of years one of the Trustees of the Grand Chapter.

He is a charter member of the Ancient and Accepted Scottish Rite bodies in New Haven; has received the thirty-third degree, and is an honorary member of the Supreme Council for the Northern Jurisdiction. He has been elected as presiding officer of all the bodies of this rite in New Haven.

He was one of the organizers of the Masonic Mutual Benefit Association of New Haven, now nearly seventeen years old, and the largest in New England, and has been its secretary since its formation.

He is a member of the Grand Army of the Republic, and Past Commander of the Post of which he is a member, Admiral Foote, No. 17, and an earnest and zealous member of that organization, exerting a great influence there, as in all other societies with which he is connected.

Unlike the majority of masons who, after receiving the highest honors in the power of their brethren to bestow, retire from active masonic life, brother Waldron still maintains an active interest in all the bodies of which he is a member, and in what-

ever position he is placed he never ceases to labor for the interests of the craft, nor fails to show his love and devotion for the principles of masonry.

He is courteous in manner, quick in perception, voice well modulated, delivery graceful, and in general he is gifted with those talents which constitute a successful presiding officer.

He is an honest, upright citizen, and as a member of society and every relation of life, his influence is sought for and felt. He wastes no time in idleness, is thoroughly systematic, and in whatever he undertakes perseveres. His intimacies are not hastily formed, but when once made are never sundered.

His family consists of a wife and five children, four boys and one girl, to whom he is devoted. In his household, hospitality is a marked feature, and those who know him best can testify to his liberality, courtesy and attention to his guests. He discharges well the duties of domestic life and is faithful to the trusts which rest upon the husband and father.

Brief and imperfect as this sketch is, we have shown that he is worthy of the honors which have been conferred upon him by his brethren. He is one who is noble-minded, generous to a fault, genial, kind-hearted and benevolent, earnest in his convictions, and never hesitating to express opinions freely, may sum up the traits in the character of our brother.      B. L. A.



## ARTHUR B. CALEF.

Brother Arthur Benjamin Calef is of English extraction, tracing his ancestry through five generations to Robert Calef, who came from England to Boston, Massachusetts, in 1688, where he became a merchant, and died in Roxbury, Massachusetts, April 13, 1719.

Robert Calef was the author of a work entitled "More Wonders of the Invisible World," which was written in reply to one of the works of Cotton Mather, an American colonial divine, born at Boston in 1663, entitled, "Wonders of the Invisible World," he having investigated the phenomenon of "Salem Witchcraft" and eagerly advocated the adoption of desperate remedies for the so-called diabolical disease. The witchcraft mania raged with peculiar intensity in the colonies of New England, and the clergy were the prime movers, resulting in the execution of nineteen persons, who were hanged in Salem in 1692, and one pressed to death; and the executions, torturings and imprisonments rose to such a height as to be no longer endurable, and a complete revulsion of public feeling took place, and the delusion was broken.

The work written by Robert Calef, and published in 1700, is said by most writers to have exerted more influence than any other agency in breaking the witchcraft delusion in New England. Its publication made a profound sensation, and so completely stirred up the heresy that Increase Mather, the father of Cotton Mather, a colonial divine, and for sixty-two years pastor of the North Church in Boston, and president of Harvard College, caused Robert Calef's book to be publicly burned in the college yard.

General Joseph Warren, who was killed at the battle of Bunker Hill in 1775, was the great-grandson of Robert Calef, while another great-grandson, Dr. John Calef, was surgeon and chaplain to the British forces that occupied eastern Maine during the Revolutionary struggle. Brother Calef traces his ancestry on his mother's side to Lieutenant Ebenezer Eastman, of Sanbornton, New Hampshire, who served in the army of the Revolution, and grandfather to the subject of this sketch, who was born at Sanbornton, Belknap County, New Hampshire, June 30, 1825.

After receiving his primary education, he prepared for college at the New Hampshire Conference Seminary, Tilton, New Hampshire, and entered the Wesleyan University, at Middletown, Connecticut, in 1847, and graduated therefrom in 1851.

In 1852 he was admitted to the bar of Middlesex County, Connecticut, and has been in extensive practice in the State and United States courts. From 1853 to 1861 he served as clerk in the courts of Middlesex County. In the city government of Middletown he has been called into active service, serving as a member of the Common Council in 1854 and 1855, and alderman in 1875 and 1876, and in 1855 and 1856 he was Treasurer of the State of Connecticut. He was attorney for the city of Middletown in 1858 and 1859; a delegate to the National Republican Convention in 1860, and Postmaster of Middletown from 1861 to 1869. From 1862 to 1866 he was president of the Alumni Association of Wesleyan University, and its trustee from 1862 to 1880, inclusive. He has held the office of Judge of the city court of Middletown since 1884; is president of the Middletown Gas Light Company, and a director in several financial institutions in Middletown, also president of the incorporated association of the Xi chapter of Psi Upsilon from 1867 to 1877.

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His connection with freemasonry began in 1850, when he was initiated, passed and raised in St. John's Lodge, No. 2, at Middletown, and served in the several stations of Junior Deacon, Senior Deacon, Junior Warden and Senior Warden. He was exalted a Royal Arch Mason in Washington Chapter, No. 6, at Middletown, in 1852.

At the annual communication of the Grand Lodge in 1859, he was elected Grand Junior Deacon; the following year, Grand Senior Deacon, serving two years, and in 1862, Grand Junior Warden, serving two years. True and faithful to every trust, his obligations to society and freemasonry have been discharged by the undeviating rules of propriety and integrity. As a man, he is unassuming in manner, firm and inflexible in principle, honorable in action, and refined in his sensibilities, sympathies and affections.

In the formation of ideas he is not controlled by visionary or shadowy imaginations, but conclusions must be reached only through legitimate and substantial sources, and when once formed, become fixed and immovable.

In Middletown, where he has spent so many years of his active life, he holds the respect of its citizens for the many sterling qualities that mark an upright man, bringing credit to himself and honor to the craft.

## JOHN HARRIS LEEDS.

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In the year 1680, three brothers of the Leeds family emigrated from Leeds, England, and located in New England, one settling in Stamford, Conn. Joseph H. Leeds was a descendant of the latter, and resided as a farmer at Leeds' place, in Darien, where the subject of this sketch was born, March 4, 1836.

On the 24th of June, 1849, an incident occurred that determined the course of his life. The New York & New Haven Railroad had been opened but a few months, and then had but a single track. He happened to be on its line at a cross-road between Darien and Stamford, when he heard a train coming from the east. He knew there was also a train coming from the west, although it was hidden from view by a deep cut and sharp curve, and that a collision was inevitable unless he could prevent it. In an instant he sprang upon the track, and facing the New York bound train, waved his hat to attract the attention of the engineer, and then bounded to one side, barely escaping with his life; and as the train went thundering by, he shouted to the engineer "that another train was coming this way." The engine was reversed and whistled down brakes, and then blew a loud and long alarm. This was a signal for the other engineer, who in turn reversed his engine and whistled down brakes, just in time to stop the two trains when only a few feet apart, thus preventing a fearful catastrophe that must have otherwise taken place, but for the timely forethought and bravery of the lad. The railroad company, acting upon their sense of obligation, gave him a free pass over the road, good for life, and also presented him with an elegant silver goblet, suitably inscribed. Three years after, he removed to New





Eng<sup>d</sup> by J. & C. Koevoets N.Y.

*John H. Greedy*  
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Haven, and went into the service of the railroad company as an apprentice, to learn to be a mechanical and constructing engineer, advancing through all the departments.

He remained in their employ until 1860, when he engaged with The Stamford Manufacturing Company, as superintendent and consulting engineer, taking charge of the mineral branch of the business, it being the oldest and largest manufactory of chemical and dyeing extracts in the United States; and has continued with this corporation until the present time.

In 1863 and 1864 he was Alderman, and for two years Assistant Judge of the City Court of New Haven. For many years he was a member of the Volunteer Fire Department, and became one of the first Fire Commissioners under the new *regime*, and President of the Board for about fifteen years.

In 1879 and 1880 he was sent to the legislature as the first representative for New Haven, and for six years, to 1885, was State Director of the Wethersfield Penitentiary. He is now a director of the Yale National Bank, the New Haven Savings Bank, The New Haven Water Company, and managing director of the Stamford Manufacturing Company, in whose business much of his time is spent in Europe and the Orient. He is a most extensive traveler, the nature of his business requiring him to go to places rarely visited, and among half-civilized and rude people. Besides every country in Europe, he has visited Asia Minor, Syria, Northern Egypt, nearly every island of the Grecian Archipelago, all the cities of the seven churches of Asia, Tarsus, Antioch, Aleppo, and the whole of Palestine. His business transactions have been with all the tribes of the Orient, Turks, Greeks, Armenians, Bulgarians, Koords, Bedouins, Arabs and Egyptians.

By nature he is of a practical and serious turn of mind, wasting but little time in light conversation or the frivolities of

life. His religious views are Episcopalian, as were those of his ancestors before him, and he is an ardent freemason, in which he finds much to uplift humanity, and has often pressed the hand of a brother in foreign climes, and recognized the mystic language of masonry when it was the only language that could be understood, and has found true brothers among almost every people he has visited, and sometimes much to his surprise.

Brother Leeds was made a mason in Wooster Lodge, No. 79, March 20, 1861, and May 22d, following, was elected Junior Deacon, to fill a vacancy; Senior Deacon, December 25, 1861; Junior Warden, December 24, 1862, and Worshipful Master, July 26, 1865.

At the annual communication of the Grand Lodge, in 1864, he first appeared as a member of the Committee on Jurisprudence, and served two years as Grand Marshal. The activities of a busy life in mercantile pursuits calling him out of the country much of the time, served as a barrier to promotion to those higher duties for which he is eminently fitted, and which would no doubt have fallen to his lot, had it not been for his business duties abroad. He is a lover of the fraternity for what it is capable of doing for humanity, and while holding respect for the so-called higher grades and rites, has never advanced further than the sublime degree of master mason.



≡ Banquet and Post-Prandial. ≡

# ≡HYPERION THEATER≡

Wednesday Evening.

## BANQUET AT EIGHT O'CLOCK.

### ≡MENU≡

Little Neck Clams (fine ice).

Decorated Penobscot Salmon (a la Provincial).

Boned Turkey.      Roast Lamb (d'agneau).      Philadelphia Capon.

Fulton Market Tongues (Steamboat Style).

Westphalia Ham.

Soft Shell Crabs (aux Ecaille).

Crabs (a la diable).

Decorated Lobster (painted plain red).

Sherbets.

Salade de Volaille.

Lettuce Salad (denue).

Lobster Salad (sans Ecaille).

Shrimp Salad.

Salad Rolls (sans Beurre).

French Sandwiches (Jambon—Langue).

Wine Jellies (Fruit, a l'Oporto).

Roman Punch (Jersey Eclair).

Fancy Ices.

Fancy Cakes (assortis).

Neapolitan Cream.

Noir Cafe.

MUMM'S GRAND SEC.

Lemonade.

Fruits Assortis.

Oranges.

Bananas.

Grapes.

Almonds.

English Walnuts.

Raisins.

Bon Bons.

Fancy Candies.

Olives.

Fancy Pickles.

Water Crackers and Edam Cheese.

HEUBLEIN'S CHANCELLOR CIGARS.

# POST-PRANDIAL.

M. W. JOHN H. SWARTWOUT, Grand Master,  
PRESIDING.

R. W. JOHN G. ROOT, Grand Treasurer,  
TOAST MASTER.

Interspersed with Toasts and Responses, the following Programme was rendered by the MENDELSSOHN DOUBLE QUARTETTE, of Boston.

|             |                             |                     |
|-------------|-----------------------------|---------------------|
| CHORUS.     | Unfold ye Portals, . . . .  | <i>Gounod.</i>      |
| SOLO.       | Queen of the Earth, . . . . | <i>Pinsute.</i>     |
|             | Mr. WANT.                   |                     |
| CHORUS.     | In May Time, . . . .        | <i>Billeter.</i>    |
| SOLO.       | The Bridge, . . . .         | <i>Lindsay.</i>     |
|             | Mr. WHITE.                  |                     |
| CHORUS.     | Comrades in Arms, . . . .   | <i>Adam.</i>        |
| SOLO.       | The Roamer, . . . .         | <i>Mendlessohn.</i> |
|             | Mr. BABCOCK.                |                     |
| CHORUS.     | The Tear, . . . .           | <i>Witt.</i>        |
| WALTZ SONG, | . . . . .                   | <i>Vogel.</i>       |

Tenors.

Basses.

|                                     |                      |
|-------------------------------------|----------------------|
| Mr. F. W. KNOWLES,                  | Mr. J. L. WHITE,     |
| Mr. C. J. BUFFAM,                   | Mr. J. K. BERRY,     |
| Mr. GEORGE J. PARKER,               | Mr. F. C. FAIRBANKS, |
| Mr. GEORGE W. WANT.                 | Mr. D. M. BABCOCK.   |
| Mr. LEON KEACH, <i>Accompanist.</i> |                      |

During the Banquet, the following Musical Programme was rendered by COLT'S ARMORY BAND—J. O. CASEY, *Conductor.*

|                             |                                    |                  |
|-----------------------------|------------------------------------|------------------|
| OVERTURE.                   | Morning, Noon and Night, . . . .   | <i>Suppe.</i>    |
| SELECTION.                  | Yeoman of the Guard, . . . .       | <i>Sullivan.</i> |
| DANCE.                      | Ethiopia, . . . .                  | <i>Reeves.</i>   |
| GERMANS BEFORE PARIS,       | . . . . .                          | <i>Trenkler.</i> |
| WALTZ.                      | Krolls Ball Klang, . . . .         | <i>Lumbye.</i>   |
| ALBION GRAND FANTASIA,      | . . . . .                          | <i>Baetens.</i>  |
|                             | On Scotch, Irish and English Airs. |                  |
| POLKA.                      | Two Little Bulfinches, . . . .     | <i>Kling.</i>    |
|                             | For Piccolo and B Flat Clarionet.  |                  |
| GRAND SELECTION FROM FAUST, | . . . . .                          | <i>Gounod.</i>   |

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## POST-PRANDIAL.

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Most Worshipful Grand Master J. H. Swartwout introduced the Toast-master as follows:

*Brethren and Illustrious Visitors from sister jurisdictions:—* In opening these after-dinner exercises, I may say that we have arrived at the Root of the matter; not the root of all evil, but one whose life and character have borne the tests of the Master's square, and who may justly be termed the Square Root. I take pleasure in introducing the Toast-master of the evening, Right Worshipful Brother John G. Root. (Applause and laughter.)

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

It is fitting that in closing a period memorable to the fraternity of this State—the celebration of the one hundredth anniversary of the Grand Lodge—that we should have pleasure in listening to some of our distinguished guests who are present with us to-night, and I give the first sentiment:

“Our country, sweet land of liberty. Its glorious supports are Wisdom, Strength and Beauty.”

It gives me great pleasure to introduce to you Most Worshipful Thomas J. Shryock, Grand Master of Maryland.

RESPONSE BY MOST WORSHIPFUL THOMAS J. SHRYOCK.

*Most Worshipful Grand Master, Worshipful Toast-master and Brethren:—*The only pleasure that I enjoy at this moment is that I am considered a distinguished guest, according to the remarks of the brother Toast-master. The orator of the day has truly said that masonry was not an accident, but, unfortunately for me, in being called upon to respond to this toast, I feel that I am an accident, as I am accidentally dropped into a place to respond to a toast in the place of one



who was exactly the man to handle the subject, and who, unfortunately for me, as well as for all of you, was taken suddenly ill, and is therefore unable to perform the duty assigned to him. I refer to Grand Master MacCalla, of Pennsylvania. In consequence of this, I am called upon, without any notice whatever, to respond to a toast of unusual magnitude. I think, however, that I may say with truth, that from the first time I was called upon in a juvenile debating society during my school days, up to the present time, there was never a moment when I could not say a word for my country; and, Most Worshipful Sir, after an extended trip abroad, where I closely studied the institutions of other lands, I am to-day better prepared to speak for my own country than ever before, because these observations confirm me in the belief that America is the best, the greatest and fairest country on the face of the earth.

The supports of our country: wisdom, strength and beauty—the language of the toast—I take to refer to the part freemasonry took in the formation of the government of our country. And, surely, masonry can claim a large share of the credit that is due to our forefathers in the building up of this great and glorious republic. Almost all the signers of the Declaration of Independence were freemasons; the first President of the United States, George Washington, was a freemason, and had the wisdom to preside over his country in a manner which made his name the household word of every true American. Throughout the whole history of our country the work of the masonic fraternity has largely influenced the shaping of the laws for the government of the land. The most prominent men connected with the arts and sciences, with the church, with the courts, with the legislative bodies of our country, have been prominently connected with our order. Many of the Presidents of the country have deemed it an honor and a privilege to have their names enrolled on our lodge records, and it was largely owing to the lessons taught them in the masonic lodge that they worked and toiled as they did to build on a firm foundation the civil and religious liberties of our country. Am I claiming too much when I say that I believe freemasonry to-day stands as the only barrier against the annihilation of these same civil and religious liberties that our forefathers wrought so

well to build up? I think not. I believe, my brethren, that there are but two secret societies in the world: one, the Church of Rome, and the other, the society of Free and Accepted Masons. One, banded to suppress the civil and religious liberties of the people; the other, standing as the bulwark between that organization and the total annihilation of the precious gifts. What rich gifts, my brethren, in the shape of civil and religious rights, have these seed, sown by our forefathers, brought to us as a fraternity and as a people. Have you, for a moment, thought from whence the stream flows that will constantly irrigate these seed and cause them to spring into fresh life for all time to come? If not, let me suggest to you that it is our unequalled and unexcelled public school system. And should we not, therefore, as freemasons, stand like a wall of adamant between the attacks of the Church of Rome and this same public school system? Could the freemasons of America have a nobler ambition than to be the protectors of the public school system, and thus, by educating, almost guarantee a continuance for generations to come of the civil and religious liberties which we now enjoy.

Thanking you, Most Worshipful Grand Master, for calling upon me, permit me to return my sincere thanks for the hospitable and fraternal welcome which we have received since our arrival in your territories; at the same time, allow me to indulge the hope that the next one hundred years of history made by your Grand Lodge may be as brilliant in men, deeds and actions as have the last.

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

“Liberty the Boon of America and the Shibboleth of Freemasonry.”

“The love of liberty with life is given,  
Life is but the inferior gift of Heaven.”

I take pleasure in introducing Right Worshipful Brother Sereno D. Nickerson, Grand Secretary of the Grand Lodge of Massachusetts, to respond to this toast. (Applause.)

RESPONSE BY RIGHT WORSHIPFUL SERENO D. NICKERSON,  
GRAND SECRETARY.

*Most Worshipful Grand Master and Brethren* :—Your orator this afternoon told us that probably few persons knew the share that free-

masonry had in forming the character of Washington. I think I may safely say still farther, that few, even of our fraternity, knew the share that freemasonry had in securing the liberties of this country! (Loud applause.) At home I am thought to be somewhat extravagant on this subject; I certainly delight to dwell upon it, and I think it is a theme which the fraternity may generally consider and reflect upon with advantage.

Certainly freemasonry had its introduction in this country at a most fortunate period. I regret extremely that the Grand Master of Pennsylvania is not present. We claim in Massachusetts, that the beginning of organized freemasonry in this country was in 1733, on authority derived from the Grand Master of England, when St. John's, or the Grand Lodge of Moderns, was established in Boston. They may have extemporized a lodge in Philadelphia previous to that time, but it was without warrant from constituted authority. That was the lodge, as brother MacCalla has shown, in which Benjamin Franklin was made a mason. He applied, as it appears from the ledger of that lodge, at almost the earliest moment at which he could apply under the existing regulations of the Grand Lodge of England; in that day, twenty-five was the age. As soon as Benjamin Franklin reached that age, he applied to the lodge then existing in Philadelphia, and was made a master mason, and was afterwards, for years, very active. We can claim, therefore, as has been so frequently called to our attention to-day and as we shall hear it often hereafter, probably, not only a prominent statesman, the father of his country, but also one of the greatest philosophers of his time. Also I may claim the young hero who was Grand Master at the time he laid down his life at Bunker Hill. Joseph Warren was appointed by the Grand Master of Scotland, Master of the Ancient Masons of Boston, in 1769, when he was only twenty-eight years of age; he was only thirty-four when he died at Bunker Hill. During that period there had been forty meetings—every one of which, with the exception of four, he had attended. Now when we consider his youth, his profession (doctor), his intense interest in the struggle which was then breaking out, being actively employed on the committee of safety, a member of the committee of correspondence between the different colonies, and the various

other positions which he held ; when we consider all these things, I think the fact that he was willing to give so much attention to masonry, shows that he thoroughly appreciated its merits and value.

Then we number also the Marquis Lafayette with our fraternity. You know that he came to this country a very young man ; that he gave up all things to struggle, as far as in him lay, to accomplish the liberties of this country. It is said that Washington, although greatly admiring him, never gave him an independent command until he had seen him made a mason. (Applause.) Also it is an undoubted fact that nearly all the signers of the Declaration of Independence were masons ! The first presiding officer of the Continental Congress, held in 1774, was Peyton Randolph, Grand Master of Virginia ; his successor was John Hancock, who was also a mason and a member of St. Andrew's Lodge, of Boston. You are familiar with the fact that here in Connecticut, most of the revolutionary patriots were masons : David Wooster, who brought authority here from Boston in 1750, Pierpont Edwards, Israel Putnam, his brother Rufus, and a whole catalogue of the most distinguished worthies in this State ; and each of the sister States can produce as many as Massachusetts or Connecticut.

Considering these facts, it is idle to say that the masonic fraternity had nothing to do with the securing of the liberties of this country. I believe that to the influence of the masonic fraternity, to the strong bond which it formed among the leaders, distinguished in every department, we are very largely indebted for the success of the struggle.

It is true that all the masons of that time were not as good soldiers as General George Washington. His first appearance in this part of the country was in 1756—only four years after the disastrous defeat of Braddock, when he came to Boston for the purpose of meeting Earl Loudon, who was Commander-in-chief of the British forces in America, and Governor of Virginia. He made an immense success in New York and Boston, and of course in the rest of his journey, by the fine horses he brought, his horsemanship, and the magnificence of his dress, which in this neighborhood were then quite wonderful things. It is, I think, unnecessary for me to go farther into the recitation of this history. I think we shall all be willing to admit that the masonic fraternity was a



most powerful and useful influence in securing the liberties of this glorious country. It has been the good fortune of many of the masonic fraternity in this part of the country in recent years, to contend vigorously for the spread of liberty. The masonic fraternity is always and ever has been on the side of liberty. It has always flourished in free countries; it has always been by despots despised and strangled. It is to-day, as you know, forbidden in Russia; it is scarcely tolerated, and I think, actually forbidden in Austria; but in Hungary meetings are permitted, and it is quite common for people in Austria to cross the line and enjoy the privilege of the masonic meetings held in Hungary.

Brethren, it is for us to protect the liberties which have been transmitted to us. Liberty, equality and brotherly love, are sentiments which are familiar to the masonic fraternity of this country, and God grant that they may always remain as watch-words with us! (Applause.)

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

“The Church and Freemasonry. The one leads the way, and the other is ever pointing thitherward; there is no conflict of sentiment between them.”

I take great pleasure introducing Most Worshipful Brother Robert M. Moore, Past Grand Master of New Jersey, to respond to this toast.

RESPONSE BY MOST WORSHIPFUL ROBERT M. MOORE.

*Most Worshipful Grand Master, Right Worshipful Brother Toastmaster, Right Worshipful and Worshipful Brothers:*—Why a representative from New Jersey should be called upon to say anything about the relations existing between the church and freemasonry, I know not, save, perhaps, because we have religious seaside resorts where our friends from Pennsylvania, New York and Connecticut come once a year to be made good, to be braced up, so they can behave themselves for the balance of the year. Unless it is for this reason, I cannot tell why I should be called upon.

While sitting here, I was reminded very forcibly of the wish expressed by a rising young politician who was called upon to speak at

the opening of a new bridge. You are all familiar with the story—it is a very old “chestnut.” He commenced his speech by saying, “Mr. Chairman, Ladies and Gentlemen :—Forty years ago the place where I now stand was a howling wilderness.” He had forgotten the rest of his speech ; tradition says his best girl was present, and she embarrassed him. He repeated the sentiment, “Forty years ago,” and he had forgotten the rest of his story again. He commenced the third time and went through the same formula, and stopped at the same place, but concluding that he would say something, added, “and I wish from my heart it was a howling wilderness, still.” (Laughter.)

Now, I do not say, my brethren, that Connecticut, one hundred years ago, was a howling wilderness. At that time you organized the Grand Lodge of Connecticut out of a certain number of subordinate lodges. Now, if I should utter the inner feeling of my heart, I would say I am sorry you ever organized the Grand Lodge, since I have to speak. I am very glad to be here, however. I am convinced that my brother Shryock has the advantage of me. I think he knew brother MacCalla was sick three or four hours ago. I did not know until a half hour ago that brother Wheeler wanted me to talk.

The best relation that I know of which the church occupies to freemasonry is, that the church has furnished freemasonry some of its best men, and that freemasonry has furnished the church some of the very best members to be found within its fold.

In order to ascertain the true relation of freemasonry to the church, we must ask first, what is masonry? If you will allow me to answer this question in my own language, I will say that masonry is a moral institution of human origin, founded upon the rock of divine truth ! The time of its origination we know not. Its platform is the fatherhood of God, and the brotherhood of man ; its golden rule, that we should do unto others as we would have them do unto us. Its teachings : the duty we owe to God, our neighbor and ourselves. Brother masons, is this not real masonry? I say that it is. We make no war on creeds of any sort ; creeds or denominations are unknown within our walls. (Applause.) To all who enter our portals we give the Holy Bible as the great light of freemasonry, as the rule and guide to their faith and conduct ; and yet,

while freemasonry is all this, it has not within it the life-giving power, it cannot cleanse an impure past, but masonry teaches you and me the duty of living rightly now. Its symbolism teaches us to prepare for the future—the possibility of which we but faintly comprehend ; it leads us to the doors of religion's temples, there to enter and find the way of life and salvation.

Masonry, to the careful student of its teachings, leads to the conclusion, and can lead to but one conclusion, viz. : that we, of ourselves, unaided and alone, *cannot* fulfill all the masonic requirements, and in this sense, masonry *is* "religion's hand-maid ;" *it* is the servant of the church.

I do not claim that masonry is of divine origin, and do not travel back to where some of our masonic friends do, and find the first lodge to have been held in the Garden of Eden, (because Adam would have had difficulty in holding a lodge all by himself.) No matter how much we may love our sisters, yet there are reasons why they could not be made masons. Adam would have held his lodge all by himself—no cowans or eavesdroppers would have troubled him—he could have served as Worshipful Master and Tyler at the same time. (Laughter.)

I do not believe masonry goes as far back as that, but I believe it is only short of divine. It embraces humanity in its thousand social institutions, and binds in the bond of a noble and unselfish friendship, men of all races, classes, creeds, climes and conditions ; thus encircling this world of ours with a girdle of brotherhood, so wherever on earth a mason goes, he finds friends in every land, a home in every clime.

Masonry is morality emotionalized ; the church is morality vitalized, and that is the difference between one and the other.

I love masonry as I love life ; it has been my close study. I have been delving into its mysteries and learning the meanings of its symbolisms these nineteen years. But, brethren, masonry is only the stepping-stone to something greater and higher, and you, my dear brethren, should understand that the "grip of the Lion of the Tribe of Judah" teaches that when we have reached the highest heights of masonry, we have but prepared the human heart, mind and thought to

grasp the strong hand that is reached down to raise us from the dead level of selfishness and corruption, to that height which but typifies what religion only, can accomplish for you and me. There is no strife between the two, and no representative Christian man should point the finger of scorn at masonry. Masonry has been in the van of every great and glorious movement that has ever been advanced during the past one thousand years for the elevation of humanity, and there also the church is and has been. This is my conception of the relations of masonry and the church.

The story which I am going to tell you is not an original one ; it belongs to New Jersey, however.

Some of my friends have said to me "Bob,"—those who have the privilege call me "Bob"—those who wish to be formal say "Mr. Moore," and to the fraternity I am known as "Brother Moore." Some of my friends have said to me, "Bob, that is an old story." I realize that, and trust you will pardon the repetition, as it seems to so aptly illustrate the point I wish to make.

This story is about an Irishman, a friend of mine, who used to have an occasional misunderstanding with his wife. When Bridget and Patrick got out of sorts with one another, the furniture in their room was liable to travel at a lively rate from one side of the room to the other ; that is, the movable furniture, such as pokers, rolling-pins, stove-lifters, chairs and such like. After one of these misunderstandings, when Patrick was tired out and Bridget used up, they both sat down, one on each side of the room. They had a dog and a cat in that small family, and the dog and the cat, being accustomed to the state of things, would retire whenever they found a storm brewing. (Laughter.) They returned on this occasion, as usual, nestled themselves snugly in the corner, and were sleeping peacefully. As Bridget was recovering her breath, her gaze fell upon the household pets. "Pat !" "What is it, Bridget?" "Do you see the dog and the cat, there ; how comfortably they are lying together? Pat, why can't you and I keep the peace just as well as Toby and Jerry?" Pat replied : "Bridget, just tie them together, and then see how they will agree." (Laughter.)



The church is doing its work along its line, and doing it well, each year increasing its force, power and usefulness. And so is masonry, but tie the church and masonry together and see how they would get along. (Laughter.)

I am sorry brother MacCalla is not here ; I like to see Massachusetts and Pennsylvania tied together once in a while. (Laughter.) We never discuss the question of the oldest lodge (we New Jersey folks), Most Worshipful, but we think Pennsylvania has the best of it, and we claim to be impartial. There is one thing, though, neither Pennsylvania nor Massachusetts dare deny, and that is, that on the sacred soil of New Jersey there dwelt the first Grand Master that ever wielded the gavel in these United States ; and what is more, we claim that on the sacred soil of New Jersey Lafayette was made a mason at Morristown. I am a good distance from my home ; my lodge, brethren, is Washington Lodge, of Elizabeth. In my lodge are the square and compasses on which I was made a mason, and on which we claim the hands of Lafayette rested when Washington made him a mason. Now, where are Pennsylvania and Massachusetts compared with New Jersey? (Loud applause.)

Excuse me for having taken up so much of your time.

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

“Our Soldier Freemasons ; immortal examples of patriotic virtue and imperishable models of exalted worth. The living seed of future heroes is in their dust !”

The brother who will respond to this sentiment, served in the army and is a representative to Congress from the First Congressional District, Hon. W. Edgar Simonds.

RESPONSE BY HON. W. EDGAR SIMONDS.

I have heard it said, that in making an after-dinner speech, it is necessary to the attainment of the highest success, that the speaker should say nothing whatever about the toast that is given him. If this be true, it must also be true in the attainment of any measure of success. However that may be, you must excuse me if I tell you a true story of the Civil War, with which freemasonry has something to do.

From 1858 to 1861 a man by the name of Captain Ireland commanded a little craft which brought coal from Trenton, in New Jersey, to Hartford, Conn. At the beginning of the war he bought an eighth interest in a vessel of two hundred and sixty tons burden, and became her master. After a time he bought another eighth interest and owned a quarter of this little schooner, which carried five men, with Captain Ireland; his son being the first mate. Immediately after the capture of Hatteras Inlet, which was in the earliest stages of the war, Captain Ireland took a cargo of stores from New York to Hatteras. A great storm forced him to take shelter in Egg Harbor, off the coast of New Jersey, with sixty other vessels, and among them a United States gun boat. In the daytime, while he lay there at anchor, a man passed him (in a boat) by the name of Beel, who hailed him and asked what kind of a cargo he carried, and for what port bound? Captain Ireland truthfully replied, "Union stores for Hatteras Inlet." That night he was awakened with a revolver placed at his head and told to go on deck—being cautioned not to make the slightest sound, on pain of death. Beel and his companions had made their way on board and bound the three men in the fore-castle, and then captured the captain and his son in the cabin. The next morning, with a revolver still at his head, Captain Ireland was forced to take the little craft out to sea, and then Beel took the little craft into Norfolk, Va. They took the schooner themselves, and turned the captain and his son over to the rebel authorities. For a little while Captain Ireland was kept a prisoner at Norfolk and Richmond, and for more than two years at Florence, where, by process of starvation, he was reduced to little more than a living skeleton.

He was a freemason and had a masonic ring with square and compasses on it, but which he had worn with the seal towards the palm of his hand, for fear of its being taken from him. A detective in the confederate service passing through the room, saw the seal and had a little conversation with the captain, from which he found him to be a freemason. The confederate lieutenant said to him: "You have no business to be a prisoner here; would you like to be free?" "God knows I would," replied the captain. And it was then and there agreed that he should escape. According to the arrangement, at a given time he walked

boldly up to the sentry, where a conversation something like this took place. "Why did'nt you do that task?" "I did not have time." "I will see whether you have time or not." Other guards were met and as successfully passed. The captain was permitted to take a friend with him. Outside they found water and provisions, and cried like children ere they found strength to partake of the unexpected good fortune. After resting themselves for a time in a haystack, they started North and kept alongside of the railroad, as directed, for about four or five days. Hunger overtaking them, they entered one house and asked for food, and were driven from it by a woman! Hunger again compelling them to seek food, they applied to another house. "You are runaway Union soldiers," said the woman; they were too weak and exhausted to deny the charge. "All right," she said; "Get down here quick," and she closed a trap-door over them and stood upon it. There were no less than eight other escaped Union soldiers in this cellar, all of whom at last succeeded in reaching the Union lines.

Captain Ireland says, as he tells this story: "When I first saw that woman, tall, angular, raw-boned, she seemed to me the homeliest woman I had ever seen; but when she conducted us to a path through the forest, gave us some provisions and bid us God-speed, and on looking around as we passed out of sight, we saw her standing there in the moonlight, she seemed to me like a glorified angel, and as such I have ever since remembered her.

Now, what freemasonry did for Captain Ireland and his friend, it has been doing for thousands upon thousands of other men of all nationalities, through hundreds of years and in every clime. Comrades of all sorts and conditions have rendered such services in camp and court, and on fields of carnage. George Washington, Joseph Warren, Wooster, and Israel Putnam were types of such. Its great glory is, that it is doing its work as quietly as the charity which the scripture enjoins. Its charity and mercy have done much to alleviate the horrors of war, and its presence has been like the attendance of women, and like the dews of Heaven. The masonic element in the Union army was a surprise; no matter what arm of the service, infantry, cavalry or artillery, he upon whose eyes had shone the light that shines from the East, found himself

among friends and brothers. (Applause.) Our toast-master, here, was one of those, and there are unquestionably many others within the sound of my voice.

But freemasonry does not teach war nor the arts of war ; it teaches peace and the arts of peace. Still there was not a battlefield of the Civil War where the stars and stripes did not float over freemasons, and there was not a battlefield without Masonic blood. Masonry teaches not war nor the arts of war ; it teaches peace and the arts of peace ; it teaches those principles and precepts which have been advocated by sages and philosophers ever since the stars of morning sang together ; but it teaches patriotism.

Freemasons, as I understand them one and all, are of those who look and long for the coming of that time when all men shall dwell together as brethren in unity, but until the coming of that blessed condition, there will never be a time when this toast which has been given to me, will not be remembered.

“Our soldier freemasons. Immortal examples of patriotic virtues and imperishable models of exalted worth. The living seed of future heroes and patriots is in their dust.” (Applause.)

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

The next sentiment is one which I have no doubt will meet with a ready response from every mason present.

“Our oldest lodge—Old Hiram, No. 1, once more united in the bonds of fraternal fellowship. ‘Behold how good and how pleasant it is for brethren to dwell together in unity.’”

RESPONSE BY HERBERT E. BENTON, WORSHIPFUL MASTER,  
HIRAM LODGE, NO. 1.

*Most Worshipful Grand Master and Brethren:* Upon a memorable occasion like this, I feel it a matter of sincere regret that some older, if not better mason, should not have been selected to respond for “the oldest lodge.” Yet I make no apology for possible shortcomings, for I am here in obedience to orders, and obedience to superiors is one of the fundamental principles of our fraternity. Finding myself



here under orders to "stand and deliver" in behalf of "Old Hiram," I feel in duty bound to obey, leaving the responsibility for my selection upon the shoulders of those who have seen fit to assume it.

I am somewhat in doubt as to what I should say in reference to the toast. There is much that might be said and some things that I feel ought to be said. I might point out to you how much significance there is in the expression, "the oldest lodge." Antedating in its origin, as "Old Hiram" does, the declaration of independence by a quarter of a century, with her record of regular communications stretching nearly four decades back of the anniversary we are to-day celebrating, standing confessedly as one of the oldest, if not *the* oldest, civic organization in our entire commonwealth; her history, eventful at times and interesting always, affords an attractive field for the display of anniversary oratory. But I am not here to attempt any display of this kind. I am not here to vaunt the glories of "Old Hiram." I am here, rather, to tell you with how much satisfaction, and with how much joy, the oldest lodge, "Old Hiram," No. 1, realizes, that she is once more within the fold, once more united in the bonds of fraternal fellowship; to tell you how solid and yet how lively is her appreciation of the sentiment of this toast. "Old Hiram" has tasted to her fill of the bitterness of discord. She has experienced enough of the evils of dissension, and she hails with heartfelt joy the dawn of this, for her, new and better era. She desires, on this memorable anniversary, to publicly renew the obligations she entered into one hundred and thirty-nine years ago, to which obligations, I feel it but her just due to say, she has ever faithfully endeavored to remain true and steadfast; and, in addition, to renew her pledge of loyalty to that grand body which she helped to organize just one hundred years ago to-day, and to express an earnest hope that the difference of the past three years may never be renewed. In giving expression to the satisfaction felt by "Old Hiram," over the settlement of these differences, I should fail in an important duty did I neglect, here and now, to publicly return thanks in behalf of the brethren of the lodge, to those who have been instrumental in securing the settlement. And first to you, Most Worshipful Grand Master, I desire to tender the thanks of

Hiram Lodge, No. 1, and with them an expression of the heartfelt appreciation of its members of your just consideration of their wishes, your eminent fairness, and your unvarying courtesy. And to you, Most Worshipful Deputy Grand Master, I would also return thanks, not only for your services in securing reconciliation, but for your self sacrificing labors in effecting complete restoration. And to the Grand Secretary, and to the other brothers here and elsewhere, who have so nobly borne their share in the work of reconciliation, "Old Hiram" returns her heartiest thanks, and trusts that the time will not be far distant when she will have an opportunity to express her gratitude in a more substantial way. I desire to assure you my brothers, that "Old Hiram" appreciates all that has been done for her, and is to-day looking hopefully to the future, inspired by a thorough confidence that anything that may be needed to complete the work of reconciliation so fraternally begun, will certainly be accomplished in that same spirit of generous good-will that has characterized the work thus far.

There is much more that might, and perhaps ought to be said on this point, but I will not take up your time. I desire however, in closing, to express in behalf of my lodge a feeling of deep gratitude for the many expressions of good will that have been uttered here to-day, and to say to the brethren that though estranged, "Old Hiram's" heart never beat warmer, and her devotion to the craft was never more fervent than it is to-day. I desire to thank the committee of arrangements for the honors conferred upon "Old Hiram" in connection with this anniversary festival, and especially for this opportunity of expressing the sentiment that fills her heart to-day. I am sorry that some older and better qualified member of "Old Hiram" could not have been selected to express this sentiment, while at the same time assuring you that however lame and halting have been my words, they could not have been uttered by one animated more ardently by a desire to have the differences of the past obliterated, and to have that spirit of fraternity so joyously displayed to-day, grow and expand until even the memory of the bitter past shall have gone beyond recall never to be revived this side of the grave.

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

“The Grand Lodge of Utah.”

I take pleasure in introducing the Grand Secretary of Utah, Right Worshipful Brother Christopher Diehl, to respond to this toast.

RESPONSE BY CHRISTOPHER DIEHL, GRAND SECRETARY.

As a speaker I have always been a failure. My work in the field of masonry has always been with the pen, and I hope it will continue so. Whether it has been acceptable to the fraternity or not, I leave the fraternity to judge. I can assure you that no one among you is a more truly loyal mason than I am, and never was there a moment that this feeling in my heart was more prominent than since I have left my mountain home, traveling through this vast country, seeing its beautiful cities, its wonderful streams, and its waving cornfields. It is the grandest sight that one can behold, and one must be a stranger to all manner of feeling who is not inspired by patriotism.

The Grand Lodge of Utah is small; for in a territory of 200,000 population, there are but four hundred and fifty masons and seven lodges, because we are surrounded by an element antagonistic to the true principles of freemasonry. We are surrounded by material that can never become freemasons; by men who are not and never have been in sympathy with our principles. I have been asked by some of the brethren “how many wives I had at home?” Brethren, a mason in Utah is the same as here, and when you grasp a good mason by the hand, you may be sure that he has but one wife, because a man who has two wives could not be admitted to a lodge in this, or any other city of our country, because he is a law-breaker and opposed to the laws of his country. This Mormon element is one reason why our lodges in Utah are so small.

Allow me to thank you for the honors you have heaped upon me during my short stay in your beautiful city, and I can assure you that this is one of the most glorious moments of my life. I am glad to be with you brethren, glad to take you by the hand; and I cannot more appropriately close than by saying, that I have always striven to be a good mason, and shall so strive in the future; and to be a good mason is a worthy ambition for any man!

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

“The Old Bay State ; we honor her for our ancestry.”

It gives me great pleasure to introduce to you Most Worshipful Brother Henry Endicott, Grand Master of Massachusetts.

RESPONSE BY MOST WORSHIPFUL HENRY ENDICOTT,  
GRAND MASTER.

It is with especial pleasure that your masonic brethren have come here to-day to share in a celebration at once so delightful and so full of significance. It is good to see such a gathering of masons from different parts of our country, and to feel one's self a part of this great institution, devoted to noble aims and united in a common brotherhood. It is good to look into the faces of brothers from different states and to feel that we are one in thought and endeavor, and I believe that we shall go back to our homes with more faith in ourselves and in our work for having been here. The world seems richer to us, and life better worth living as we find these friends of the heart, and recognize in the stranger a brother.

We have listened to-day with much interest to the historical address, the poem and the oration which has reviewed so admirably the events of the past one hundred years, and has brought before our vision the days of past generations. Surely, no one can study the history of freemasonry in this country, and trace its course from the small beginnings through the trying times of the Revolution, filled with their tales of sacrifice and devotion—again through the mistrust of the anti-masonic excitement, where moral courage and personal integrity were our only weapons of defense ; no one, I say, can trace its course up to the present prosperity without a thrill of gratitude for the past, and the earnest wish to transmit this heritage of honor unstained to the future.

Looking backward through the chance and change of one hundred years, the retrospect is indeed pleasing, and if we look forward to read the signs of the future, the prospect is encouraging. The early struggles of our order, as of the nation, are over, and masonry is established on a firm foundation.



It is a pleasure to remember to-day the cordial relations which have so long existed between the Grand Lodges of Connecticut and Massachusetts, and the brotherly greetings which I bring to you are but a renewed expression of sentiments which have long animated our hearts.

Kindly thoughts are with us from many who would gladly have been here in person, and many are the good wishes sent for your peace and prosperity. Let me express, in closing, in behalf of the Grand Lodge of Massachusetts, the confident hope that the hundred years just past, rich as they have been in blessing, are but the promise of another century of usefulness and honor.

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

“New York ; the largest, and one of the brightest fixed stars in the masonic firmament.”

Allow me to introduce to you Most Worshipful John W. Vrooman, Grand Master of the State of New York.

RESPONSE BY MOST WORSHIPFUL J. W. VROOMAN.

*Most Worshipful Sir and Brethren:*—I am not like the Horatius at the bridge, which was constructed a few moments ago by “Brother Moore,” or “Mr. Moore,” or “Bobby Moore,” as I am not embarrassed, for the reason that my best girl is not present, and the Connecticut brethren have been so mistrustful and ungenerous that they have not introduced me to a single girl since I have been here. I am, however, brethren, laboring under a temporary disadvantage, which I can best illustrate by a brief anecdote.

Some years ago my friend here, ex-Governor Waller, was a country pedagogue, and once upon a time punished a naughty boy. As the lad was behind the school-house crying and sulking, he was accosted by a hunter, who asked him if there was any game in that part of the country. He said, “Yes, big game. Please go around to the front of the school-house and shoot the teacher.”

And so, brethren, I am afflicted in having before me, the Great American Pencil Pusher, the Stenographer, who has taken advantage of this moment to punish me, and inflict my remarks upon a long-suffering

fraternity. Now, if any one had a gun, I would advise shooting him. If he had any hair on his head, I would pull it out, and thus get even with him ; and for fear that I may be tempted to stab him with a fork, I will move away from his glittering eyes and incomprehensible pot-hooks.

Brethren, I am the victim of a base conspiracy. When the note of invitation came, it stated that this banquet was to be a most informal kind of gathering, and I came to this "City of Bass Woods," thinking to partake of your bass wood hams and wooden nutmegs. I certainly did not expect to find an elaborate spread, nor did I expect to find an elaborate system of toasts. I understood that the old toast of our Irish friend had been assigned me :

" Here's to you, as good as you are,  
 And here's to me, as bad as I am,  
 Yet good as you are, and bad as I am,  
 I'm as good as you are, bad as I am."

Most Worshipful Sir, in being selected to respond to the toast announced by Right Worshipful Brother Root, I feel somewhat like another Irishman :

The Grand Master of Maryland is a farmer, and our Irish friend applied to him for work. As Pat stood in the door looking about the room, his eyes fell on a bright little baby lying in its cradle near the door. Now, as some of you may know, there is an operation in the harvesting of grain called "cradling." When Pat was offered a position to assist in the "cradling," he looked at the baby lying before him, and said in rather a pleading tone, "Sure, sir, would you just as soon give me some work out of doors?" (Laughter.) And thus, as I have listened to the distinguished brethren this evening, to their flights of eloquence, and correct narration of masonic history, I should prefer, just now, some work out of doors for myself. (Laughter.)

A truce however to this pleasantry. Most Worshipful Sir, I regret my inability to fitly respond to the toast assigned me. "The Grand Lodge of New York—the largest and one of the brightest fixed stars in the masonic firmament." As an humble representative of that Grand Body, I bear its cordial and fraternal congratulations, its heartfelt inter-

est in and prayerful desire for the continued prosperity of that other brilliant fixed star in the masonic firmament—the Grand Lodge of Connecticut. We rejoice with you in your splendid achievements of a century just passed, and predict even more glorious results in the century to come. This celebration of your Centennial will surely bring closer fraternal relations, promote harmony and good fellowship, elevate sentiment all over the State in favor of the craft, and give you new hopes and promises for the future. I confidently predict this in the light of experience.

Six years ago we celebrated the centennial of our own beloved Grand Lodge, and have ever since been favored with a degree of harmony and prosperity without a parallel in our masonic experience. Centennial celebrations have been numerous in recent years, and their observance crowned with success and permanent benefits. As citizens, and taught by our creed to be loyal to the country in which we live, masons felt a deep interest in the magnificent centennial of the inauguration of George Washington as the first President of the United States, which was recently observed in New York city. The masonic fraternity of the Empire State felt especial interest, because the central figures in that historic event were in the front rank of our institution. Among the most brilliant and illustrious men and masons of that or any other age, stood George Washington, himself an active mason and the Worshipful Master of his lodge. Robert R. Livingston, Chancellor of the State of New York, who administered the oath of office to President Washington upon a Bible now in active use as the Great Light in St. John's Lodge, No. 1, Free and Accepted Masons, New York city. Most Worshipful brother Livingston was one of the ablest and most distinguished men of his time, and the honored Grand Master of New York for sixteen years. Morgan Lewis, chief marshal of the inauguration ceremonies, and at that time Grand Marshal of the Grand Lodge of New York. Most Worshipful brother Lewis was subsequently elected Governor of our State, and held the office of Grand Master for thirteen years. Jacob Morton, chief of staff of the inauguration ceremonies, and at that time Grand Secretary of the Grand Lodge of New York. Most Worshipful brother Morton was a brave and accomplished military officer during the revolution, and our Grand Master for five years.

If the time would permit, we could recount the names of other brethren, illustrious in the history of New York and the nation as well! DeWitt Clinton, an able and fearless Governor of our State, and Grand Master for fourteen years. Daniel D. Tompkins, Governor of the State, Vice-President of the United States, and our Grand Master for several years. These and other brilliant and distinguished masons—leaders in the affairs of State as well as the craft, inspired confidence, and elevated the institution in New York far above that of any other society, and gave it a permanency and character as secure and honorable as the government itself. The untiring labors and unselfish devotion of such true men and masons, have indeed conspired to make the Grand Lodge of the State of New York the largest, and one of the brightest fixed stars in the masonic firmament.

But brethren, we cannot rest upon the achievements of the past. Masonry must keep pace with the active, aggressive march of busy humanity, or be buried beneath the rubbish of idleness, and forgotten.

The Grand Lodge of New York, earnest and loyal in its devotion to duty, has always endeavored to bear aloft with credit the standard of freemasonry. Half a century ago we numbered one hundred lodges and 15,000 members; to-day we number seven hundred and twenty-one lodges and more than 76,000 members. Then, no foot of land did we possess, nor could we boast of any income whatever. Now we are the proud possessors of a magnificent hall, representing a cost of \$2,000,000, with a net annual income therefrom of about \$50,000. Half a century ago our Masonic Hall and Asylum Fund was founded. The first contributor was a brother in humble circumstances, and the amount of his contribution a single dollar. Think of it and take courage! The first offering of a single dollar—the final result; property representing a value of \$2,000,000. Such a record breathes more of romance than reality. Brethren, the Grand Lodge of New York, realizing fully the importance of the undertaking, and its consequent toil and responsibility, proposes to follow up the building and completion of the hall by engaging in a far more noble and glorious work, the erection of a Masonic Home and School, to make better and happier the unfortunate brother, the widow and the orphan. We propose to



practically demonstrate to the world that freemasonry is founded on liberality, brotherly love and charity. Approaching this new field of labor made possible only after much toil and sacrifice, we invoke the aid of the Supreme Architect of the Universe to direct us in the establishment of our Home and School for the comfort and happiness of unfortunate humanity. This glorious enterprise will afford our brethren one of life's grandest opportunities for doing good. It will practically exemplify masonic teachings and thus fulfill the higher law of "pure religion and undefiled," which we are taught consists in "visiting the widow and fatherless in their affliction, and to keep ourselves unspotted from the world."

A single word regarding our ability to carry out the great work proposed. The Grand Lodge of New York is this day free from debt. It is the owner of a hall which I have already mentioned. It is the owner of about one hundred and sixty acres of beautiful land, richly worth \$75,000, located in the city of Utica—the site for the Home and School. It has, in addition thereto, about \$150,000 cash in bank, bearing interest. With this splendid beginning, which will be supplemented with other and certain revenues, we propose to erect and maintain the finest Masonic Home and School in the world.

We propose, brethren, that the largest and brightest fixed star in the masonic firmament shall never be eclipsed.

Another brief suggestion, and with it I am done. I observe here to-night representatives of several Grand Lodges, all brilliant stars of the first magnitude. Your masonic history is replete with splendid achievements, with magnificent results, which have truly caused our masonic firmament to be studded with stars of glory. But, dear brethren, let us not be content with the mere physical and moral side of fallen humanity. This is but the finite labor of man. "Death does not end all." The beautiful Star of Bethlehem should forcibly remind us of that real firmament of divine love and glory, where our individual masonic stars should always be found reflecting and revealing the truer life, the immortal part within us, with a beautiful glitter, never beclouded or bedimmed. God grant that each of our stars may so reflect His light and love as to brightly shine forever and ever.



Without taking more of your time, I thank you for the privilege of so much entertainment and pleasure, and will give way to many others who I know are anxious to speak to you.

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

We are honored with the presence of a distinguished citizen of this commonwealth who has held important positions, not only in this State, but in the national government; as a brother mason; and as a representative of the Grand Lodge of Connecticut; and it gives me great pleasure in introducing to you, Ex-Governor Thomas M. Waller, of New London.

RESPONSE BY EX-GOVERNOR WALLER.

By the fortunes of politics some four years ago I was exiled from this country; by an inscrutable accident of politics I am permitted to be back with you, and it is fitting that my first public appearance should be among my brethren in masonry. As I look about me and see so many masonic brethren and so many distinguished brethren, I esteem it a privilege to be with you. I see before me a distinguished brother from Utah, and mark you, coming from that country, is yet strong enough to withstand the temptation and come to Connecticut with only one wife. If he goes back with that one, I have no doubt he can say as proudly, that he did not get a divorce while in Connecticut. (Laughter.)

It is late to commence a speech, and I should hesitate to do it except that I only intend to propose a toast, and while it is twelve o'clock here, those in whose honor the toast is proposed live in that happy country where it is now the splendid hour of seven, and where the people think and say good things of America, and good things of masonry. (Applause.) During my absence, I have not only represented the government, I have had a higher honor! I have been appointed, by the kindness of the Grand Lodge of my State to represent, as best I could in England, the masonry of Connecticut.

Brethren, there is one thing about the English, they are good masons; they are full of the milk of human kindness—they have unbounded hospitality. I have received their kindness, and those

who look on my figure now, will believe that I have received their hospitality. I was rather surprised to learn that they have not as many masons in proportion to the population as we have ; among 35,000,000 of people, they have only 80,000 masons. Their lodges are not as large as American lodges ; they do not labor in their lodges as much as we do here. There was one feature especially noticeable to me ; they do less labor and have more refreshment. Why, in England a lodge scarcely ever comes together, except upon some serious occasion, but what they have a dinner, and I think sometimes, even on these occasions, they have dinner also. (Laughter.)

In England, masonry is a social institution ; it is harder to get into a lodge and easier to get out, and there is something in that. If I go on as at present, some of my friends will say that I have become an Anglo-maniac ! I have become Anglo-masonic, if there is such a term ? Masons everywhere in the world are alike in this ; their principles are the same ; their land-marks are the same ; and if they are good masons, it makes little difference what language they speak. England and the English speaking nations on the other side of the world, we must hold in nearer affection than any other people upon the globe.

During my representation of this Grand Lodge in England, I beg to assure you I have been received everywhere with distinguished courtesy, not for myself, but for the craft I represented. I have, during this time, been one of the founders of the only lodge of the kind established in Great Britain. A lodge composed of Americans as well as Englishmen, called the Anglo-American Lodge, and many Americans have enjoyed its hospitality. That lodge, two years or more ago, was dedicated, and Brackston Baker (the United Kingdom holds no better man) was elected Master. (Loud applause.) That lodge, composed, as I say, of nearly equal numbers of English and Americans, continues in prosperity, and there is no mason from America who goes to London and makes himself known who would not be welcomed in that lodge, and be treated hospitably and kindly, as the Grand Master of Maryland was two years ago.

For these four years in masonic communities, I have been making speeches about the vastness of our country, and the greatness of our craft.



(Applause.) Sometimes, in the awful secrecy of my own consciousness, I have thought I might have been mistaken and have exaggerated. After listening to the exercises of this afternoon, do you know, brethren, that I am persuaded to think that I have not told those Englishmen half the truth, and I am going back some day and give them the proper figures. Why, do you know that in this little State of Connecticut, the actual statistics show that more than one-ninth of the whole population belongs to this fraternity? 600,000 masons in our country; think of it, one in ten, and in this great country of more than 60,000,000, more than one-twelfth the entire adult population bend their knees at the altar of masonry, and devote their lives to the dispensation of masonic hospitality. In such a State and in such a country, we have got through trifling with Ishmaels outside. I have told the English masons that the history of our craft from the beginning of our institution, has been connected with our intellectual, moral and political success in America; in the progress of our growth and the advancement of our civilization, the order of procedure has been the dedication of the church, the establishment of the school, and the consecration of the lodge, faith, hope and charity; faith in God, hope in the future and charity for all. (Applause.)

I leave you to-night, again, rejoicing that the first time I have to look upon an assembly of my own people, and in my own State, I am in the midst of masons. The real motive of our association is not sectarian, it is not political; the real motive of our association is to cultivate better fellowship between man and man, and to advance the true principles of benevolence. Thank God the time has ended when sectarianism or politics dictates masonry; thank God, more fervently, the 600,000 masons in this country represent, I can safely say, all creeds and all parties. (Applause.) Not one representative man among them, from one end of the land to the other, that will belie any party or say aught against any church, so long as it believes in God, the immortality of the soul, and in doing good on earth.

Brethren, in closing, I wish you to drink with me this toast:

“To our brethren in merry Old England; to the prosperity of the Grand Lodge of England; to the prosperity of the Anglo-American lodge in London; to the prosperity of the masonic fraternity throughout the United Kingdom.”

By drinking this toast, you will not only compliment the fraternity in England, but I shall consider it a great personal honor, and to-morrow they shall know by cable that the Grand Lodge of Connecticut, in celebrating her one hundredth anniversary, remembers her brethren across the sea. (Loud applause.)

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

I take pleasure in introducing R. E. Grand Commander Fred. A. Spencer, to respond in behalf of the Knights Templars of Connecticut.

RESPONSE BY R. E. FRED. A. SPENCER, GRAND COMMANDER.

I think it hardly fair to call upon me to respond to a toast, for I have been responding all day, as evidenced by my voice, which I think has been exercised to its detriment, causing a hoarseness which makes it difficult for me to make myself understood.

I will not attempt at this late hour to use any of your time, but simply say a few things which have occurred to me since sitting here and listening to the remarks of others. I have often heard, and have no doubt you have often heard, some members of the masonic fraternity deprecating the existence of the so-called "higher degrees," for the reason, they give, that members of commanderies and so-called "higher bodies," lose their interest in Blue Lodge Masonry after becoming members of other bodies. To-day, the Grand Commandery of this State, I think, has given an instance, or given some evidence of the falsity of that opinion, though, as a matter of course, all Knights Templars are Blue Lodge Masons, and yet they have all donned their uniforms as Knights Templars and marched at the head of this procession to-day, testifying to their love for the order of masonry. The subordinate commanderies of this jurisdiction have responded to the Grand Commander to appear here to-day, and have esteemed it a privilege, and we should return thanks to the Grand Lodge of the State of Connecticut for having given us an opportunity for testifying, as they have to-day, their love for the Grand Lodge of the State, and to me it has been a peculiarly pleasant and interesting duty, on account of following,

as I have on many occasions in years gone by, the lead of one whom your Committee of Arrangements has selected as marshal of your forces for to-day ; I allude to my friend, General Smith. (Applause.)

While none of us may hope to remain to see the second centennial anniversary of the organization of your Grand Lodge, yet I can safely say, I think, that the successors of the present members of the Grand Commandery of this State, will be as willing and as happy to again perform the duties one hundred years from now as they have upon this occasion.

I might point out that, contrary to the conclusions drawn this evening, two bodies could be tied together and yet do good work, but it is nearer my idea that the Commandery and Blue Lodges are one, and yet, not one in organization, but one in the advancement of the craft. As such may they stand, ever shoulder to shoulder, and may the advancement of the Grand Lodge of Connecticut, during the next one hundred years, be equally the pride of Knights Templars and Blue Lodge Masons ! (Applause.)

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

“ Pennsylvania, the home of William Penn ; her masonry, ancient and honorable, is made illustrious by the pen of Richard Vaux.”

RESPONSE BY BROTHER MICHAEL NISBET, GRAND SECRETARY.

*Most Worshipful Grand Master and Brethren* :—The brother who was to have replied to this toast, like William, to whom the toast is made, is conspicuous by his absence. I feel somewhat like the brother who, being a bachelor, was called upon to respond to the toast to women. He said he supposed he was called upon to respond to that toast because he had so little acquaintance with it. I had no acquaintance with William—not the slightest. He was a Quaker ; Quakers are generally considered to be very staid people, but if history tells the truth about William, I am glad that I was not a Quaker. Whether he was a mason or not, I cannot say, but the manner in which he acquired the State of Pennsylvania was certainly peaceable, fraternal and fatherly ; nevertheless, I do not know whether he was a mason or not, but he was certainly a kind, philanthropic and peaceable individual, and the prin-

ciples of peace that he brought to our State, are creditable to him, and certainly would have been to the fraternity, if he was a member of it.

From the remarks of brother Nickerson, I infer that all differences of opinion between Pennsylvania and Massachusetts, as to the origin of masonry in this country, are now satisfactorily settled. Whether the lodge in Pennsylvania was first constituted as we do it now, or as they did it then; I guess it was as they did it then. (Laughter.) I frankly and fraternally acknowledge what brother Moore, of New Jersey, has said, that the first Grand Master of this country was in New Jersey. He resided at Burlington, and probably held in common with the good people of Burlington, the belief that is now prevalent there, that nobody could ever reach heaven until they had been to Burlington. But there is one thing about it, that he never could have found any proper soil to plant the lodge in New Jersey, because he came to Pennsylvania and planted it there. Philadelphia is certainly masonic, for it is laid out in squares. He was a philanthropic man, as well as a peaceful one, and his principles of philanthropy have been inculcated and practised, and are in successful operation at the present time. Our brother, Stephen Girard, when he died, left a fund which has now reached \$100,000, for the relief of way-faring brethren.

We, in Pennsylvania, have also built a temple, and, like some of our sister Grand Lodges, owe for it \$1,650,000, but I am happy to say that in a short time we will be able to reduce that indebtedness to a figure where the interest will be about one-half what we now have to pay. I believe, although I do not positively assert, that our Grand Lodge was the oldest Grand Lodge in the United States of America; we have no evidence of anything to the contrary. (Applause.) We have, in a newspaper published by Franklin, an account of the election of officers in 1732.

We, too, have our methods of charity, and believe that to help a brother out of misfortune, is just as great as putting your hand into your pocket and pulling out so much cash.

I want to say, Worshipful Master, that I am very much pleased at having an opportunity of meeting brethren from other jurisdictions—particularly those I have never met before. I congratulate you and your



Grand Lodge upon the successful conclusion of your one hundredth anniversary. I hope that when your second or biennial anniversary of this Grand Lodge rolls around, it will see the same increase in its prosperity and unanimity.

RIGHT WORSHIPFUL BROTHER JOHN G. ROOT.

It is most fitting that our Grand Master, on account of the position he holds in the fraternity, should speak a good word, and I now call upon him to respond to this toast:

“The Grand Lodge of Connecticut.”

RESPONSE BY MOST WORSHIPFUL GRAND MASTER, JOHN H. SWARTWOUT.

*Representatives of Sister Grand Lodges and Brethren of this:—*

The toast that I am asked to respond to at this late hour is of considerable magnitude, and the lateness of the hour precludes that I should enter into any lengthy discussion of the toast. You have listened this afternoon to the very able and interesting historical address of our Grand Secretary, that has covered a period of one hundred years. There remains, therefore, little or nothing to be said in reference to the Grand Lodge of the State of Connecticut during these past one hundred years.

But there remains something to be said for the Grand Lodge of the State of Connecticut, on entering upon its second centennial. As has been said by our distinguished brother from the State of New York, that they are about to build a Masonic Home and School, so I may state to you all, as many of you know already, that the Grand Lodge of the State of Connecticut is engaged in a similar enterprise, although not advanced as far as our sister jurisdiction, yet the grain of mustard seed has been sown, and before our second centennial has been celebrated, it will be found that the Grand Lodge of the State of Connecticut is in possession also of a Masonic Home, and has discharged its duty to the widow and orphan in that respect, fully and completely. This is what we look forward to on this, our first centennial, and I trust that whoever shall occupy the grand seat on the occasion of our second centennial,

may look back with gratitude and pride to the building of this Masonic Home, and that the craft may be as successful during the next one hundred years as she has been in the past.

I must, before closing, return on behalf of the Grand Lodge of the State of Connecticut, its sincere thanks to those members of our sister jurisdictions who have so done us the honor of their presence, and we sincerely trust, that as you leave our jurisdiction, you may carry home with you the feeling that Connecticut, small though she be, is yet large in the fullness of her heart, and in her masonic instincts.

Brethren I thank you cordially for the interest that you have taken in this centennial occasion, and trust that its memories may be lasting. (Loud applause.)

GRAND SECRETARY JOSEPH K. WHEELER.

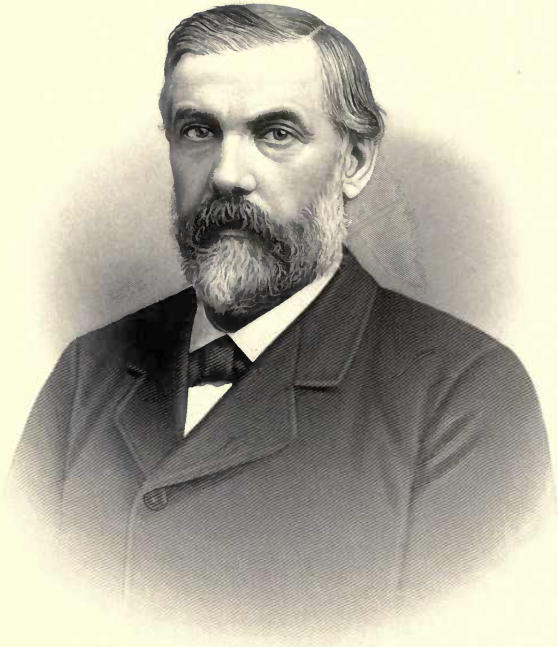
*Brethren:*—When we come together here in Connecticut and close a social entertainment, such as the gathering of this evening, it is customary to close by singing one of the odes composed by “Bobby Burns,” a poem celebrated throughout the world; and I invite you, my brethren, from far-off Utah, and from New York, and Massachusetts, and Rhode Island, and Pennsylvania, and Maryland, and New Jersey; I invite you all to arise, and let this be the closing sentiment of the occasion: “Auld Lang Syne.”

•—• BIOGRAPHICAL. —•

“Here the reward stands for thee—a chief seat  
In fame’s fair sanctuary, where some of old  
Crown’d with their triumphs, now are here enrolled  
In memory’s sacred sweetness to all ages.”







W. W. Preston & Co. N. Y.

Alvan P. Hoyle

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**ALVAN P. HYDE.**

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Alvan Pinney Hyde, son of Alvan and Sarah (Pinney) Hyde, was born March 10, 1825, at Stafford, Tolland County, Conn. His father, and grandfather Nathaniel Hyde, were iron manufacturers in Stafford, and quite successful business men.

Brother Hyde fitted for college at the Academy in Munson, Mass., and entered freshman in Yale in 1841, and graduated with honor in the class of 1845. After graduation he entered upon the study of the law with Hon. Loren P. Waldo, in Tolland, Conn.; spent the winters of 1846 and 1847 at New Haven, and was admitted to the bar at Tolland in the fall of 1847. He commenced practice in Stafford, his native place, where he remained until September, 1849, when he married Miss Frances Elizabeth, daughter of Hon. Loren P. and Frances Elizabeth Waldo, and removed to Tolland.

He remained in the practice of law in Tolland until 1864, when he removed to Hartford, Conn., continuing in the practice of law, as a partner with his father-in-law, Judge Waldo, until 1867. The firm was then changed to Waldo, Hubbard & Hyde, a co-partnership being formed between Judge Waldo, Mr. Hyde and Hon. Richard D. Hubbard, subsequently Governor of Connecticut. In 1877 Mr. Charles E. Gross became a member of the firm. In 1881, after the decease of Judge Waldo, the firm was again changed to Hubbard, Hyde & Gross, and the two sons of brother Hyde, William Waldo and Frank Eldridge, were admitted, both graduates of Yale, and both members of the masonic fraternity. In 1884, after the decease of Governor Hubbard, the name of the firm was changed to Hyde, Gross & Hyde.

Brother Hyde was a descendant of the best New England stock, his father and mother standing among the foremost in the old town of Stafford. His father was selectman of the town, and frequently elected as its representative in the State Legislature. His mother was active in the church, and in the neighborhood where she lived was regarded as a "mother in Israel," to whom all the poor, the sick and the unfortunate were free to apply, with a certainty of having their wants supplied. Their worthy names and examples are most justly enshrined in the memory of the son, and their distinctive traits of character are reflected in him, moulding his nature and life into one of integrity and honor.

His energy and thought have been thoroughly devoted to his profession, into which he has entered with abounding zeal, resulting in the upbuilding of one of the best law firms in Connecticut, and having the largest practice of any. For this reason, he has kept aloof from political preferments, and has not allowed his name to run for any office.

The masonic record of brother Hyde begins in Uriel Lodge, No. 24, where he was made a mason in 1858, and in 1859 he was elected Senior Warden, it being at the first stated communication after his initiation. In 1860 and 1861 he served the lodge as its Worshipful Master. At the annual communication of the Grand Lodge, held May 9, 1861, he was elected Grand Junior Deacon, and at the following annual communication, held May 15, 1862, he was advanced to the highest office, serving two years as Grand Master. His administration was eminently successful, and his natural gifts and acquirements were brought into activity in the masonic field, at a time when discretion and good judgment were needed at the helm. His addresses to the Grand Lodge are distinguished for wisdom, prudence and unselfishness, and the following quotation



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from the last address in 1863 is evidence of his clear-sightedness, and has the tinge of a prophetic utterance.

After alluding to the unnatural activity and speculation occasioned by the civil war, he concludes by saying: "This state of things cannot always continue. It must inevitably be followed, and we know not how soon, by a period of financial distress, by stagnation in business, that will bring poverty to many now living in comfort, when grave want will compel the widow and orphan to call to us for aid in language that must be heard."

Brother Hyde lives in Hartford on the Charter Oak place, where the old Charter Oak of historic fame formerly stood, and is always happy to greet his friends. With an open-hearted, frank, and genial manner, he makes others happy by the inspiration of his presence, and being possessed of a generous nature, he is prevented from becoming incrustated with the passion of money-getting, for money alone.

His record in all its phases is an honorable and manly one, distinguished for high-minded integrity, sagacity and generosity, which are so richly blended and developed in him that all with whom he comes in contact cannot but admire his qualities. While not active in freemasonry, he still entertains a high regard for the institution, and among the citizens of the city where he moves he has the confidence and respect of all.

## LEONARD A. DICKINSON.

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Brother Dickinson was born in New Haven, Connecticut, November 5, 1826, being a son of brother Raphael Dickinson, who was made a mason in Hiram Lodge, No. 1, at New Haven, March 15, 1804. His grandfather, Oliver Dickinson, of Milton, Litchfield, Connecticut, served in the war of the Revolution, enlisting May, 1776, in Capt. Nathaniel Tuttle's Company, in Col. Charles Webb's regiment.

Both of his parents died while brother Dickinson was quite young, and he was sent to live with his grandfather. At the age of nine years he began to earn his own living, working on the farm, in the factory, and then as clerk in a dry goods store. His early activities in a business life prevented him from acquiring a liberal education, which was obtained at an ordinary country district school, and mostly during the winter terms. He has always evinced a great fondness for military, which has drawn him into the service in many ways, and placed his name on record as an officer in both the State and national government. In 1846, at the age of twenty years, he became a member of the 2d Company Governor's Foot Guard, of New Haven, and commissioned a lieutenant in 1848. He also became a member of the New Haven Grays in 1855, commissioned adjutant of 2d regiment, Connecticut State Militia, under Col. A. H. Terry, August 24, 1858, and resigned in 1860, taking a position in the Hartford Fire Insurance Company. On his removal to Hartford he joined the Hartford City Guard at its organization in January, 1861, and was commissioned second lieutenant September 12, of the same year.

In November following he resigned his commission in the City Guard, to go into active service in the war of the rebellion,

enlisting in the twelfth regiment Connecticut Volunteers, October 19, 1861, and commissioned as captain of company C, November 20, of the same year, and mustered into United States service the 1st of January, 1862. The regiment was the first to arrive at the city of New Orleans, Louisiana, and brother Dickinson participated in all the engagements in which the regiment took a part.

July 14, 1864, he was detached from the regiment and assigned to duty as A. A. Adjutant-general of the second brigade, first division of the 19th army corps, brigadier-general McMillan commanding, and in that capacity took part in Sheridan's Shenandoah Valley campaign, until mustered out of service November 21, 1864. He was then commissioned as major in the twelfth regiment, but the number of men having been reduced to so few that it was not entitled to three field officers, and he could not be mustered as major, and he declined the appointment.

During his term of service in the war of the rebellion he participated in the following engagements: October 27, 1862, Georgia Landing, La.; January 14, 1863, capture of gun-boat "Cotton," La.; March 27, Pattersonville, La.; April 13, Bissland, La.; and May 25 to July 9, at the siege of Port Hudson, La.; June 23, Brashear City, La., these engagements occurring while he was captain of the company. While A. A. Adjutant-general he participated in the following engagements: September 19, 1864, Winchester or Opequan, Va.; September 22, Fisher's Hill, Va., and October 19, Cedar Creek, Va.

Since his discharge from service in the army he has made the city of Hartford his home, and been honored with many positions of trust, serving first on the staff of Governor Marshall Jewell, in 1869, 1871 and 1872, as quartermaster-general. In May, 1881, he was appointed postmaster at Hartford by Presi-

dent Garfield, serving four years. In March, 1886, he was appointed by Governor Harrison a member of the Soldier's Hospital Board of the State of Connecticut, re-appointed in 1888 by Governor Lounsbury, and again in 1890 by Governor Bulkeley; and in 1888, by the legislature of Connecticut, was appointed a trustee of "Fitch's Home for the Soldier."

His business has been devoted mainly to fire insurance since residing in Hartford, having held the local agency of the *Ætna Insurance Company*, of Hartford, since March, 1869, and prior thereto serving four years as Secretary of the Board of Water Commissioners of the city of Hartford.

Brother Dickinson was made a freemason in Wooster Lodge, No. 79, of New Haven, July 9, 1856, and held the offices of Junior Deacon, Junior Warden and Senior Warden. After returning from the war to Hartford, he affiliated with St. John's Lodge, No. 4, October 10, 1866, and in 1867 was elected Junior Warden, Senior Warden in 1868, and Worshipful Master in 1869, serving one year, and during his administration conferred the degrees upon Hon. Marshall Jewell, then Governor of Connecticut. March 10, 1864, he was made a Royal Arch Mason in Pythagoras Chapter, No. 17, and for five consecutive years held the office of Secretary.

May 22, 1868, he was received and greeted in Wolcott Council, No. 1, Royal and Select Masters, and April 5, 1870, Knighted in Washington Commandery, No. 1, of Hartford. At the annual communication of the Grand Lodge, in 1880, he received the appointment of Grand Junior Steward, also Grand Marshal in 1881, 1882, 1883 and 1884; elected Grand Senior Deacon in 1885, and Grand Junior Warden in 1886.

He is an active member of St. Thomas' Episcopal Church, in Hartford, over which the present Grand Chaplain of the Grand Lodge is Rector, and for several years has been, and still is the Senior Warden of that parish.



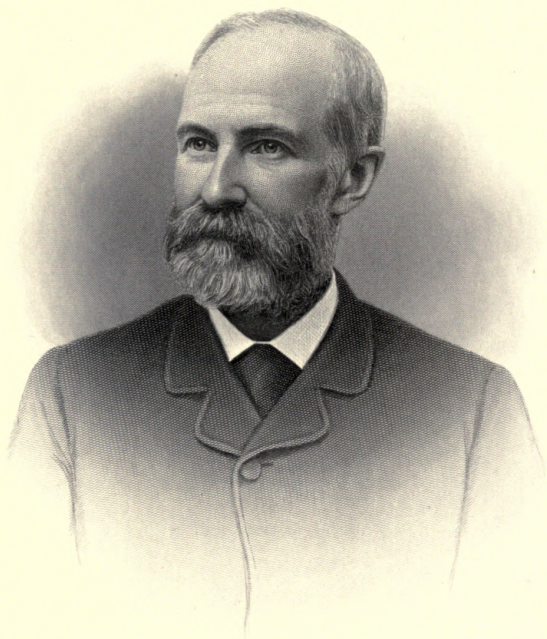
The genealogy of the Dickinson family, as gathered from reliable sources, shows that the family descended from Scandinavia. Gaultier de Caen, or Walter de Caen, born in 850, the third son of Rolf, or Rollo, as he is more familiarly known, received from his father Rollo, a grant of the town of, and castle of, Caen, also a grant of the Saxon Manor Kenson, on the Aire in the West Riding of Yorkshire, and the best authorities say that the name of Dickenson comes either from the Manor of Kenson in Yorkshire, or from the name of De Caen, De Caen's son, and that Hugh Deconsin, or Kenson, who was living in, or near, Leeds, was a descendant of John De Caen. From this, the many ways of spelling the family name is accounted for, *i. e.*: De Caen, or by some De Kenson, Dickinson, Dicconsin, Dickenson, Dickerson, Dickison, and Dickason.

Tickell's history of Hull, England, the printed rolls of Parliament, and the printed journal of James I, show the line of John Dickinson of Leeds back to John Dykonson, freeholder, living in the reign of Edward the First, 1272 to 1307, at Kengston-upon-Hull, and the unbroken line from this John Dickinson to James Dickinson, Gentleman of the Bed-Chamber to James I, 1603 to 1632, whose third son, the Rev. William Dickinson, D. D., Rector of Appleton, Berkshire, was the grandfather of Moses, Thomas and Josiah Dickinson, three brothers, who landed in Boston, Massachusetts, in 1690, and settled in Deerfield, and afterwards in Hatfield, Massachusetts. From Moses descended David, or David Ebenezer, who married Sarah, great-granddaughter of Governor Winslow. Oliver Dickinson, of Milton, Litchfield, Connecticut, was the grandson of David, and Leonard Ambrose, the subject of this sketch, was the grandson of Oliver, of Milton, Litchfield. He was a soldier of the Revolutionary war, and Raphael, his son, was a lieutenant of artillery in the war of 1812, and Leonard Ambrose

served as captain in the war of the rebellion, 1861 to 1865.

Brother Dickinson is somewhat reserved in his companionship, yet with those taken into his confidence, is free, frank and open-hearted. His friendships are not hastily formed, neither are his convictions founded without thought or a lack of satisfactory evidence, and when once formed, are not easily shaken. In his nature are associated some of the hereditary qualities of his race, which bestow a tenacity of purpose, and a cautious aggressiveness, with patient fortitude and a vigorous determination, that brings successful issues without bluster or ostentation.





Fraternally Yours  
Dwight Haugh



## DWIGHT WAUGH.

Brother Waugh was born January 20, 1831, in what is now the small town of Morris, then a part of Litchfield, where he was reared on a farm. Like many farmer boys, his early education was limited to the country schools, excepting, perhaps, a term or two in some academy or grammar school. Brother Waugh graduated at a grammar school located at Washington, Connecticut, under the management of Mr. Fred W. Gunn.

After graduation he taught a district school for a short time, when he engaged in a business career, entering the employ of the Stamford Manufacturing Company in 1852, where he has remained in various capacities until the present time, now occupying the position of general superintendent. He has also been interested in vessel property, and at the organization of the Cove Transportation Company was elected president, which position he has held ever since.

He was initiated, passed and raised in Union Lodge, No. 5, of Stamford, in 1860, and first held office as its Senior Warden in 1865; the next year elected Worshipful Master, serving as such, in all, five years. He was exalted a Royal Arch Mason in Rittenhouse Chapter, No. 11, at Stamford, August 18, 1864, and elected Master of the third Veil in 1865. The next year he was elected Principal Sojourner, serving two years, and in 1868 advanced to the office of Most Excellent High Priest, which position he filled thirteen years out of nineteen, besides filling the position of King two years during this period.

He received the degrees in Washington Council, No. 17, at Norwalk, and became a charter member of Washington Council, No. 6, at Stamford, which charter was granted May 9,

1865. In this body he served as Captain of the Guard from 1865 to 1868; then as Right Illustrious Deputy Master, and Thrice Illustrious Master, having served in the office of Thrice Illustrious Master a great many years. He was knighted in Clinton Commandery, No. 3, at Norwalk, March 3, 1865, and served as Eminent Commander in 1880. He is also a member of the Scottish Rite bodies at Bridgeport, and a Noble of the Mystic Shrine.

By the Grand Bodies of Connecticut, he has been honored with the most exalted positions; representing the Grand Lodge, Grand Chapter and Grand Council, serving as Most Puissant Grand Master of the latter body in 1879; Grand High Priest in 1882; and Grand Master of the Grand Lodge in 1884 and 1885. He has also been at the head of the order of High Priesthood of Connecticut, and served the craft in various conspicuous ways.

In all these positions he fulfilled the duties with ability and intelligence, and gained the universal approval of his brethren and companions, for the faithful and zealous manner in which he administered the important trusts committed to his charge.

He has been an enthusiastic worker in the masonic fraternity, and still maintains his old time interest, always ready to help advance its usefulness and make sacrifices in its behalf if necessary. As a man, he is most genial, generous and companionable, enjoying a well deserved popularity among his brethren and companions. Strong and courageous in his convictions, he adheres to principle and duty with tenacity, and is willing at all times to give expression to his views, when he has once reached a conclusion.

## DAVID S. MILLER.

David Sylvester Miller was born in Torrington, Connecticut, July 27, 1823. His father, David Miller, was a Methodist clergyman, and at the time of his death in 1855, was presiding elder of the Hartford district.

Brother Miller is of Welsh descent, tracing his ancestry in this country through six generations, to Thomas Miller, who came from Wales, England, and settled in Middletown, Connecticut. Brother Miller's great-grandfather, Amos, who was also a great-grandson of Thomas, removed from Middletown, and settled in New Hartford, where he engaged in farming for many years. On his mother's side, his grandfather, Harvey Whiting, served in the army of the revolution as a lieutenant.

Brother Miller received his education in the common schools at Torrington, where he spent his early life and fitted for book-keeping, which has been his special calling through life. He was, however, for a time engaged in the manufacture of clock cases in Bristol, after which he engaged in farming on the old "Miller Homestead," in New Hartford, which occupation he followed for ten years.

In 1864 he engaged in the furniture business at West Winsted, which he followed for two years, and then entered the employ of the American Express Company as agent, and for ten years continued with the company, being stationed most of the time in New York city.

In 1844 and 1845, he was adjutant in the 14th regiment, first brigade, of the Connecticut State Militia, and brigade major and inspector of the first brigade, first division, in 1846.

He represented the town of New Hartford in the General Assembly of 1859 and 1860; was assessor in 1862 and 1863; and justice of the peace in 1863.

For several years he has been located at Bristol, engaged in his special calling of book-keeping, where he holds the confidence and respect of its citizens; and is a director of the Bristol Savings Bank, and a director of the Bristol Electric Light Company.

He was made a mason in Northern Star Lodge, No. 58, at New Hartford, in 1864. Removing the same year to West Winsted, he dimitted from Northern Star Lodge and affiliated with St. Andrew's Lodge, No. 64, and the following year elected Worshipful Master from the floor, serving two years.

At the annual communication of the Grand Lodge in 1867, he was elected Grand Junior Deacon, which office he held two years; then advanced to Grand Senior Deacon for one year; and May 12, 1870, he was elected Grand Senior Warden, serving one year.

His interest in freemasonry has been confined more to the blue lodge, although a member of Meridian Chapter, No. 15, of West Winsted.

In him we find blended the characteristics of his ancestors, both on his paternal and maternal side, accounting in a measure for his love of military; and though not a member of any church—for his belief in all the Eternal verities, in which and in Whom he has an abiding trust, and endeavors to square his life in accord with the teachings of the Great Light of masonry.

By nature he is without ostentation, with plain, unvarnished manners, and no man ever saw upon his face the look of pride or deceit, save only "the pride of good intent; the record of a life well spent."



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In reaching conclusions he advances with caution, and when his opinions are formed they are not easily shaken. His life has been active and full of honest labor, endeavoring to fulfill his obligations as a mason, and promote the interests of the craft; and as a private citizen, true to friends and charitable to all.

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### ARTHUR H. BREWER.

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Brother Brewer is a descendant from good "old English" stock, and was born May 17, 1848, in the city of Norwich, Connecticut, where he now resides. His early life was spent in Norwich and Plainfield, Connecticut; Ottawa, Illinois; and Worcester and Boston, Massachusetts, and in these places he received his education, graduating from the English High School, in Boston.

Brother Brewer is the junior partner in the old firm of Edward Chappell & Co., of Norwich, the firm being large dealers in coal and lumber; and his energy is devoted very closely to the interests of the concern. For this reason he has never allowed his name to run for any political office, though sometimes strongly urged in that direction.

His leisure hours have been spent in the masonic order, of which he has been an active member in its various branches, which has afforded him congenial acquaintances and pleasant associations. He was made a mason in Somerset Lodge, No. 34, of Norwich, September 15, 1869, and on the 27th of December, of the same year, received his third or Master Mason's degree. In 1878 he was elected Senior Warden from the floor, and the following year advanced to the position of Worshipful Master, holding the office one year, and declining a re-election.

September 30, 1873, he was exalted to the degree of Royal Arch Mason, in Franklin Chapter, No. 4, and the following year received the appointment of Grand Master of the Second Veil. In 1875 he was elected King, and in 1876, M. E. High Priest, serving two years, when he declined further service.

He was admitted a member of Franklin Council, No. 3, of Norwich, November 6, 1873, and served four years as Captain of the Guard, from 1874. In 1878 he was advanced to

Principal Conductor of Work, then again elected to his former position, which he filled in 1879, 1880 and 1881. In 1882 he was elected Right Illustrious Deputy Master, and the following year, Thrice Illustrious Master, which office he held for five consecutive years.

He was knighted in Columbian Commandery, No. 4, of Norwich, May 9, 1879, and though often urged to allow his name to be presented for office in that body, has refused, and therefore never has been honored by an election.

In 1880 he received the degrees of the Ancient Accepted Scottish Rite, in the bodies at Norwich, becoming a member of King Solomon's Grand Lodge of Perfection; Van Rensselaer Council, Princes of Jerusalem; Norwich Chapter Rose Croix de H. M., and Connecticut Sovereign Consistory. In these bodies he holds the highest office in the gift of the chapter, and is treasurer of the Consistory, which offices he has held for many years.

September 14, 1886, he was created Sovereign Grand Inspector General, 33d°, and honorary member of the Supreme Council of the Northern Masonic Jurisdiction of the United States. He has also been enrolled as a member of the order of High Priesthood of Connecticut, and to complete his record, has been accepted a Noble of the Mystic Shrine, in Pyramid Temple, of Bridgeport.

At the annual communication of the Grand Lodge, January 21, 1885, he received the appointment of Grand Senior Steward; at the next annual communication, elected Grand Junior Deacon, advancing each year, until 1889, he was elected Grand Senior Warden, but on account of the pressing business demands upon his time and energy, he was forced to withdraw from active duty, and at the annual session held in 1890, declined election to any office.

Wherever his thought and activity have been employed in masonic labor, an increased interest has been manifested by the members of the body, and especially in the council, where his service was recognized so many years. Perhaps, no masonic body in the State could boast of greater prosperity and interest displayed, than Franklin Council, while he held the office of Thrice Illustrious Master.

Possessing a rare tact for organizing, and ability to execute his plans, with a genial and sprightly nature, he carried an inspiration into his labor that was felt by his companions, and made him a successful officer in every position.







Fraternally Yours  
H. H. Green

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## HENRY H. GREEN.

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Brother Henry Howe Green was born in Brooklyn, Connecticut, August 4, 1840, and traces his ancestry to General Nathaniel Greene, of Rhode Island, who distinguished himself in several engagements during the revolutionary struggle.

Brother Green received his education at the Plainfield Academy, and upon graduating therefrom, engaged as teacher in book-keeping and mathematics in Scholfield's Commercial College, Providence, Rhode Island, where he remained seven years.

After leaving the commercial college, he engaged in his calling as book-keeper, which he has since followed, with the exception of six years, when in the business of brick making.

He was chairman of the Board of Education for the town of Brooklyn twelve years, and held the office of Assessor for ten years.

He was made a master mason in Moriah Lodge, No. 15, located at Danielsonville, March 7, 1866, and elected Worshipful Master in 1873, serving one year, and again elected in 1878; exalted in Warren Chapter, No. 12, at Danielsonville, October 21, 1873, and served as its High Priest in 1880.

In Montgomery Council, No. 2, he received the degrees of Royal and Select Master, May 7, 1875, and in 1882 was elected Thrice Illustrious Master, which office he has held until the present time. He was knighted in Columbian Commandery, No. 4, at Norwich, in 1875.

At the annual session of the Grand Lodge, held in 1880, brother Green was appointed Grand Marshal, and from this station he was regularly advanced until January 21, 1886, when

he was elected Grand Master, serving two years. These years are distinguished for the rebellion of the oldest lodge in the jurisdiction, against the authority of the Grand Lodge, the trouble being caused by a change of minor importance in the mode of masonic recognition, which had been ordered by the Grand Lodge. His administration was successful, and all the functions of the office were discharged with a commendable zeal and intelligence, and notwithstanding the rebellious attitude of "Old Hiram" during his two years' service as Grand Master, the craft, with this single exception, was distinguished for the unity and harmony which prevailed.

At the annual convocation of the Grand Chapter in 1873, he was appointed Steward, and passed through the several stations to that of Most Excellent King, which he now occupies, and to which he was elected in May, 1890. He also holds the office of Grand Principal Conductor of work in the Grand Council.

As a man and companion, brother Green has a genial, social manner, fond of companionship and pleasant in his intercourse with the world. As a worker among the craft, his ability has long been recognized and sought in the immediate circle of his masonic associates, and his system and executive ability have been of great service in the administration of masonic affairs.



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**JOHN W. PAUL.**

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Brother John Wesley Paul is the son of James Paul and Mary T. (Brown) Paul, and was born in Portsmouth, England, May 31, 1818. Before he was a year old he arrived in this country and landed in Baltimore, Maryland, where his early life was spent, and where he received his education, which was very limited.

In 1841 he removed from Baltimore to Bethlehem, Litchfield County, Connecticut, where he remained eight years, and from thence he removed to Waterbury, Connecticut, in 1849, engaging in the business of a manufacturer and dealer in cigars and tobacco, under the firm name of Coer & Paul. He continued in this business in Waterbury until 1866, when he removed to New York city, where he now resides, and is the Secretary of the Hektograph Manufacturing Company, located there.

While living in Waterbury, he was for several years the leading trial justice of the town, and an influential and zealous member and official in the Methodist Episcopal Church.

He was made a Mason in Harmony Lodge, No. 42, May 27, 1851, and entering into the spirit of the fraternity with abounding zeal, he soon became prominently identified with its interests, and served in official positions of honor. After serving one year as Junior Warden, he was elected Worshipful Master in 1854, and re-elected in 1855 and 1856.

October 14, 1853, he was exalted a Royal Arch Mason, in Eureka Chapter, No. 22, of Waterbury, and served as its High Priest in 1859 and 1860. He was also a member of Waterbury Council, No. 21, of Royal and Select Masters.

He was knighted in New Haven Commandery, No. 2,

March 14, 1856, and when Clark Commandery, No. 7, of Waterbury, was organized, he became one of its charter members.

At the annual conclave of the Grand Commandery (then Grand Encampment) of Connecticut, held in 1859, he was elected Grand Standard Bearer, and from this position advanced through the stations of Grand Junior Warden; Grand Captain General; Grand Generalissimo; Deputy Grand Commander; and May 10, 1866, elected Grand Commander, holding the position for one year. His address to the Grand Commandery at the close of his term, was a model one, and full of that high Christian sentiment which is so characteristic in his life. He was also Grand Secretary of the Grand Lodge of Connecticut, for 1865 and 1866, but on account of his removal to New York, declined further service.

He is an easy and fluent writer and speaker, and an excellent presiding officer; possessing ability to organize, with tact to execute, and his perseverance, study and good judgment, have been sources of strength to him in every commanding position which he has held. The foundation of his character was laid deep, and broad, and strong, resting on the truths revealed in the "Great Light of Masonry," and all the Eternal verities. Its teachings he strives to live and practice in his daily life, and the grand lessons of integrity, generosity and love, have become richly blended in his nature, and woven into his character.

He still remains a member of the masonic organizations at Waterbury, and his zeal for the institution has increased with his years; and among the fraternity in Waterbury where he is best known, his many qualities have endeared him to the craft, where he takes high rank among the Past Masters of his lodge and the members of his Commandery.

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**WILLIAM E. HYDE.**

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William Edward Hyde was born in Brooklyn, Connecticut, August 14, 1843, and is descended from an old and respected New England family. He is the son of Edmund Hyde, who was also born in Brooklyn. His grandfather was Abner Hyde, of Canterbury. His great-grandfather, Isaac Hyde, born in Canterbury, was a lieutenant in the rebel army under Washington during the war of the revolution. His great-great-grandfather was Isaac Hyde, also of Canterbury.

Brother Hyde gleaned from the common schools and academies of those times, a fairly good education, and possessing a natural taste for study and books, has continued a close student in search of practical information through his life.

While a lad, he went several voyages to sea, and during the war of the rebellion served two years in the United States Navy. He has since followed the profession of dentistry most of the time, though finding time to take the regular course in the Boston University Law School, where he received the degree of LL. B., in 1877.

He has represented the town of Killingly in the Legislature of Connecticut, served four years as judge of probate in this district, and was an aide on the staff of Governor H. B. Harrison of Connecticut.

He was made a Mason in Moriah Lodge, No. 15, of Danielsonville, where he now resides, January 16, 1867, and received the third degree March 27th, following; exalted in Warren Chapter, No. 12, January 28, 1868; and knighted in Columbian Commandery, No. 4, of Norwich, November 26, 1869.

He served his lodge as Senior Warden in 1870, and in 1875 as Worshipful Master; and Secretary of Warren Chapter, No. 12, five years, from 1881 to 1886.

In the Grand Lodge of Connecticut he was appointed Grand Marshal in 1888, and as Grand Junior Deacon in 1889; and at the annual communication in 1890, he was elected Grand Junior Warden.

He is by nature of a rather nervous and impulsive temperament, yet endowed with an abundant good humor and vivacity, that keeps him in the sunshine, rather than in the shadows of life. His opinions are often quickly formed, and as quickly he is ready to advocate them, when policy would perhaps dictate caution and consideration. He is fond of society and the companionship of his brethren of the "mystic tie," where his genial good nature and flow of spirits find ample scope, inspiring good cheer and animation among his associates. He entertains a deep regard for the institution of masonry, and all his duties are performed with honesty of purpose, and a high minded integrity, that wins confidence and esteem among those whom he meets in the daily walks of life, and brings credit to the fraternity of which he is a member.







*John W. Mix*

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## JOHN W. MIX.

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Brother Mix is a native of Cheshire, Connecticut, born March 31, 1850. His father was a native of Wallingford, Connecticut, from which place he moved to Cheshire, where he carried on the manufacture of hardware until 1876, when his son, the subject of this sketch, succeeded to the business, and continued the same until 1884, when he disposed of the business and removed to Southington.

About two years later he made an engagement with the firm of G. I. Mix & Co., of Yalesville, Connecticut, with whom he is still associated, holding an important business position.

Brother Mix, on the night of coming to lawful age, sent his application to become a mason to Temple Lodge, No. 16, of Cheshire, by which body he was initiated an Entered Apprentice, April 29, 1871; passed to the degree of Fellow Craft May 6, and raised to the degree of master mason on the 20th of the same month; so that within a short time after he had attained his majority he was a regular member of the craft.

The next year he received the degrees of capitular masonry in Eureka Chapter, No. 22, of Waterbury, being exalted to the rank of a royal arch mason June 12, 1872.

Very early in his masonic career, Brother Mix gave evidence of zeal and ability in the rendering of the masonic ritual, and after serving in several minor positions, was elected Worshipful Master in 1873, re-elected in 1874, and again called to the same office in 1882 and 1883.

In the Grand Lodge of Connecticut he began service as Grand Junior Deacon in 1881, and advanced through the grades of Grand Senior Deacon, Grand Junior Warden, Grand Senior

Warden, and Deputy Grand Master, until the annual communication of the Grand Lodge, in January, 1888, he was elected Grand Master. During the term of his office he gave a faithful and intelligent direction to the affairs of the Grand Lodge, and his administration was acceptable to his brethren.

Since holding the office of Grand Master he has become a member of St. Elmo Commandery, No. 9, of Meriden, being made Sir Knight therein, June 12, 1889.

Brother Mix is a modest, unassuming man, not demonstrative in voice or manner. He is slow and cautious in forming judgments, but when he has reached conclusions respecting any matter, is not easily turned aside from them. He reads character readily, understands the motives and influences by which men are actuated, and, hence, is able to make himself felt in a body without revealing himself as the motive power. He has a uniform and pleasant temperament, genial, and a good conversationalist. He has a great regard for freemasonry, and is well versed in its ritual and jurisprudence. He makes friends and holds them in a firm and enduring fellowship, and for this fellowship he finds ample scope within the lines of the masonic fraternity.



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### AUGUSTUS C. GOLDING.

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Brother Golding is a descendant from England, tracing his genealogy back through eight generations. He was born at Greenwich, Connecticut, November 20, 1833, and received his education in the common schools at Greenwich and at Fairfield. He then learned the trade of joiner and carpenter, which occupation he has followed through his life, except when filling some official capacity that demanded his time and attention.

He was postmaster at Norwalk from 1886 to 1890; a member of the court of burgesses; for nine years, water commissioner; town assessor; member of the board of relief, and a justice of the peace.

At the breaking out of the civil war, he enlisted in the twelfth regiment United States Infantry, November 23, 1861, and was appointed sergeant, from date of enlistment, assigned to Company G, first battalion; appointed commissary-sergeant, September 1, 1862, and discharged November 22, 1864.

He was made a Freemason in St. John's Lodge, No. 6, of Norwalk, after his return from the war; receiving the degree of entered apprentice, February 7, 1867; passed, March 14th, and made a master mason, March 21st of the same year. He immediately entered into the work, filling subordinate stations, when in 1872, he was elected Master, serving one year, and again elected in 1877, serving two years.

He was exalted a Royal Arch Mason, in Washington Chapter, No. 24, at Norwalk, June 26, 1867, and three years after was elected High Priest, serving one year in 1870; again elected in 1874, serving three years, and again in 1886.

He received the degrees of Cryptic masonry, in Washington Council, No. 17, at Norwalk, July 10, 1867, and served as

its Thrice Illustrious Master three years, dating from 1871.

In Clinton Commandery, No 3, he was knighted September 13, 1867, and elected Eminent Commander in 1871, and again called to the office in 1876.

It will be seen by the foregoing, that the masonic record of brother Golding is full of activity, receiving all his masonic degrees in a little more than seven months, and very soon becoming the presiding officer of each body.

In the Grand Bodies he has filled many important stations, discharging his duties always with honesty of purpose, and prudence. At the annual communication of the Grand Lodge, held in 1878, he received the appointment of Grand Senior Steward, holding the office two years; then advanced through the positions of Grand Junior Deacon; Grand Junior Warden; Grand Senior Warden; and in 1884 was elected Deputy Grand Master, holding one year. March 19, 1878, he was appointed Grand Standard Bearer in the Grand Commandery; in 1879 was elected Grand Junior Warden; in 1880, Grand Prelate; in 1881, Grand Captain General; and March 21, 1882, he was elected Grand Commander.

In all official stations in the Grand Bodies, his duties have been honestly and conscientiously performed, being actuated by that high sense of honor that is characteristic of so many of his ancestors, that called them to fill positions of trust and dignity at "the bar or bench," or at the holy altar.

He loves the institution for its companionship, as well as for the lessons that lie beneath its forms and ceremonials, that so effectually tend to elevate the character and mould the disposition into a life of good deeds. In every relation of life, social, political and masonic, he has earned the respect and confidence of all who know him, who would never doubt his honesty or question his integrity.

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**WILLIAM W. STOREY.**

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William Walker Storey, the subject of this sketch, is of English extraction, and was born November 24, 1812, at Bridlington Quay, on the east coast of Yorkshire, England. In the year 1818 the family removed to Leeds, West Riding, of Yorkshire, where young Storey received his education in the common schools. After acquiring his education, he learned the dyer's trade, which he has followed through life, and is still employed in a dyeing establishment at Norwalk, Connecticut.

In 1837 he came to the United States, landing in New York on June 9th, and traveled over nearly the entire country. In 1840 he returned to England, where he married his present wife, and in 1844 returned again to the United States, which has since been his home.

In 1851 he located in Norwalk, and was there made a mason, in St. John's Lodge, No. 6, December 18, of the same year, and elected Junior Deacon. December 16, 1852, he was elected Senior Deacon, then Senior Warden, and in 1854, Worshipful Master. The following year he was elected Secretary, which office he continued to fill for fifteen years.

At the annual communication of the Grand Lodge, held in 1858, he was appointed Grand Marshal by Most Worshipful George F. Daskam, which constituted him a permanent member of the Grand Lodge.

He was exalted to the degree of Royal Arch Mason in Washington Chapter, No. 24, of Norwalk, April 16, 1852, and December 16, of the same year, he was elected Principal Sojourner. After two years service in subordinate stations, he was, on December 9, 1856, elected High Priest, filling the office

for one year, and again elected, December 18, 1860. In the Grand Chapter he was appointed Grand Steward, which office he held one year, making him a permanent member.

He was knighted in Clinton Commandery, No. 3, at Norwalk, May 31, 1853, and elected Junior Warden the same year, holding the office until 1861, and then elected Eminent Commander, serving seven years, also in 1870 and 1874. In 1865 he was appointed Grand Sword Bearer in the Grand Commandery, and advanced through the regular stations except Grand Prelate and Grand Generalissimo, and, in 1871, elected Grand Commander, serving one year.

He was also a member of Washington Council, No. 17, at Norwalk; served one year as Captain of the Guard, and four years, from 1862 as Thrice Illustrious Master.

Our brother may be classed among the most faithful of masonic veterans in Connecticut. From his first admission into freemasonry, he entered into the spirit of the order with much zeal; was a good ritualist and effective worker, having ability to organize and tact to execute. In his daily life, he displays an abundance of that geniality and good fellowship that is characteristic of his race, and possessing a tenacity of purpose, his views on any subject are firmly fixed when conclusions have once been reached. Among his brothers and companions, whose fellowship he enjoys, he has found much to lighten his pathway through the journey of life; and now, in his old age, these memories are cherished in his heart as some of the most pleasant reminiscences of a long and active life.



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## JOHN G. KEIGWIN.

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Brother Keigwin is from old New England stock, being a son of John, and Thisbe (Phillips) Keigwin, born in Griswold, Connecticut, January 29, 1825. His father was a native of Griswold, and his mother was born in Hopkintown, Washington county, Rhode Island, and married in 1823.

When young Keigwin was but two years old, his father died, and a short time thereafter he removed with his mother to Willimantic, Connecticut. At the age of ten years he went with his mother to Buffalo, New York, where they intended to remain, but within two years his mother died, and he returned with an uncle to Willimantic in 1837, where he has since resided.

He received only a common school education, and entered as an operative in the Windham Cotton Manufactory, and afterwards as overseer, where he remained until 1850, when he resigned. He then entered the retail clothing trade and became actively engaged in the business, which he followed until 1884, and then retired from business.

He has been a member of the Windham Board of Relief for four years; Register of the town of Windham since 1877, and re-elected in October, 1890, to serve for 1891. He has been a member of the Willimantic Board of Relief for four years, and one of the Burgesses for eleven years; and in 1885, a member of the House of Representatives, serving on the Committee of Insurance.

Brother Keigwin was made a mason in Eastern Star Lodge, No. 44, at Willimantic, in January, 1853, and there are at the present time but three members of the lodge older than he. He is also a member of Trinity Chapter, No. 9, and Olive

Branch Council, No. 10, of Willimantic; and Columbian Commandery, No. 4, at Norwich. In the lodge he served as Junior Deacon from 1853 to 1855, inclusive; as Junior Warden in 1857 and 1862; Senior Warden in 1858 and 1863, and as Worshipful Master three years, from 1874 to 1876; besides serving as Marshal in 1865 and 1866, and as Treasurer from 1867 to 1872, inclusive. He also served as Scribe of Trinity Chapter, No. 9, eight years, from 1874 to 1881, inclusive.

In 1878 brother Keigwin was appointed Grand Junior Steward of the Grand Lodge; in 1879 he was elected Grand Junior Deacon; and Grand Senior Deacon in 1880, serving one year, the elective offices constituting him a permanent member.

In all his relations with the public where he is known, and the fraternity with which he is identified, he holds their confidence and esteem. Being a person endowed with an impulsive nature, blended with an abounding vigor and strength of manhood, he enters into all the activities of life with abundant zeal and force, and a consciousness of his ability to succeed; and his energy has been felt in all the enterprises with which he has been connected. He is sociable in his intercourse with men, fond of their companionships, and prizes the fraternity for these qualities so congenial to his nature, where he has found much to lighten the pathway of life, and give strength to the better elements of man's nature.





Clark Buckingham



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### CLARK BUCKINGHAM.

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The present Grand Master of the Grand Lodge of Connecticut, Brother Clark Buckingham, is a descendant from good New England stock, and traces his genealogy to Thomas Buckingham, one of the Puritan settlers who arrived in this country from England, June 26, 1637, and located at Milford, Connecticut.

Brother Buckingham was born in the town of New Milford, Northville Parish, Connecticut, August 5, 1831, where he remained until he attained his majority. His education was acquired at the common district school of the parish, and under the pressure of "rod and rule."

At the breaking out of the civil war he enlisted as a private soldier in the Union army, serving three years, when he received an honorable discharge. Returning to his native town, he remained until the fall of 1868, when he removed to New Haven, where he now resides; his business connections for the past eleven years being with Messrs. G. J. Moffatt & Co., as superintendent in their envelope and paper bag manufactory.

He began his masonic career in Trumbull Lodge, No. 22, where he was made a master mason, June 27, 1871, and entered zealously into the work, he being elevated soon after to official positions in his lodge, and in December, 1875, was elected its Worshipful Master, and again in 1880 and 1881. The capitular degrees of masonry were conferred upon him in Franklin Chapter, No. 2, Royal Arch Masons, in 1874, and he was exalted to the sublime degree of the Royal Arch, November 3d, of that year. He became a member of Harmony Council, No. 8, March 19, 1877, and received the orders of Knighthood in New Haven Commandery, No. 2, June 15, 1877.

Since his introduction into the fraternity he has been most ardently identified with its interests, and his counsel and judgment are frequently sought, and his unbiased opinion most freely given.

At the annual communication of the Grand Lodge, in 1883, he received the appointment of Grand Junior Steward, which was conferred upon him by his fellow townsman and lodge-brother, Fred. H. Waldron, who, the same year, was elected Grand Master. He was regularly advanced, step by step, until January 15, 1890, when he was elected Grand Master, serving faithfully the interests of the Grand Lodge, and very acceptably to the craft.

In character, brother Buckingham may be distinguished by his circumspect and upright conduct, and cautious, yet earnest fidelity. His amiable and social habits, his warm and disinterested friendship, his devotion to principle, and his kindly intercourse with his brethren and fellow men, are combined virtues that help to make a true freemason, and an ornament to the fraternity of which he is proud, and whose welfare he has ever in remembrance.

## NATHAN DIKEMAN.

The genealogy of brother Dikeman is traced to English and Dutch origin. His paternal ancestors came from Holland and settled upon Long Island, in the vicinity of what is now Brooklyn, New York. His grandfather, Daniel Dikeman, lived in Westport, Connecticut, was a soldier of the Continental line in the war of the revolution, and died at Westport, at the age of ninety-three. His father, Nathan Dikeman, was born in Westport in 1793, lived in Danbury several years, where he married Cythia Osborne, daughter of elder Levi Osborne of that town, who also served in the army of the revolution. He commenced business in Hartford, and afterwards removed to Northampton, Massachusetts, and engaged in the manufacture of hats and furs, which he followed for many years, and was succeeded by his oldest son Henry.

His ancestors on his maternal side were from England, and the full genealogy is recorded in the genealogical record of the Stephen Whitney family.

The subject of this sketch was born in Northampton, Massachusetts, December 9, 1828; graduating at the high school in that town in 1843. He then entered the drug store of Mr. Winthrop Hillyer, and served an apprenticeship of seven years.

In 1850 he removed to Waterbury, Connecticut, and entered into partnership with E. Leavenworth, under the firm name of Leavenworth & Dikeman, which firm continued in the drug business forty years, until May, 1890, when he purchased the interest of Mr. Leavenworth, and now continues the business which was first established in 1770, the concern being one of the oldest of its kind in Connecticut.

In the town and city government of Waterbury he has held many offices, serving as alderman for ten years, and acting mayor of the city in 1854; and at the present time holds the position of president of the Waterbury Savings Bank; the Bronson Library; and the Riverside Cemetery Association. He was the first president of the Connecticut Pharmaceutical Association, and now one of its oldest living members.

Brother Dikeman was initiated into freemasonry in Harmony Lodge, No. 42, of Waterbury, in 1851, and the same year was elected Senior Warden. The following year he was elected Worshipful Master at the age of twenty-four years, and again elected in 1860.

In 1870, when Continental Lodge, No. 76, was organized, he became one of its charter members.

In 1854 he was appointed Grand Sentinel of the Grand Lodge of Connecticut, which constituted him a permanent member, but declined further promotion.

He was exalted a Royal Arch Mason in Eureka Chapter, No. 22, April 26, 1852, and held the position of High Priest in 1855 and 1856. He also became a charter member of Waterbury Council, No. 21, when it was organized, and held several subordinate positions, but never became much interested in Cryptic masonry.

On the 14th of March, 1856, he was knighted in New Haven Commandery, No. 2, and at the organization of Clark Commandery, No. 7, was one of its charter members and became a most ardent supporter. He was elected the first Eminent Commander, serving three years, and again in 1879 and 1880; since which he has filled the office of Prelate.

In the Grand Bodies of Connecticut, his activity has been centered in the Grand Chapter and Grand Commandery, serving as M. E. Grand High Priest in 1860 and 1861; and as R.



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E. Grand Commander in 1874, having been regularly advanced from subordinate stations. He also held several positions in the Grand Council, and in 1864 was elected Deputy Puissant Grand Master, but did not advance further. He is also the Representative for the Grand Lodge, and Grand Chapter of Minnesota, and Grand Commandery of Indiana, near the corresponding Grand Bodies of Connecticut.

In every station he has served with zeal and fidelity, and after having been promoted to the highest station, has never lost his interest in freemasonry at the end of his official administration, but continued an active and zealous worker.

Much of his time in later years has been devoted to masonic labor of a literary character, having written and delivered many addresses upon masonic subjects, and prepared for publication a complete history of freemasonry in Waterbury, from the time of its introduction—when the first lodge was organized in 1765—to the year 1890; also historical sketches of the various masonic organizations of Waterbury.

His judgment is conservative, united with strength of character and possessed of a social nature, blended with a charitable disposition. His friendships are sincere and lasting and his opposings, when considered necessary, are firm and steadfast, though uttered in the spirit of brotherly kindness. To the craft he is sincerely devoted, and to his influence and labor for many years, freemasonry in his vicinity is largely indebted for its success, integrity and strength.

### WILLIAM W. PRICE.

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Brother William Whitney Price was born in the city of New Haven, Connecticut, September 6, 1846, where his ancestors on his mother's side have resided for many generations. His father was a sea captain, and was lost at sea when young Price was about six years of age.

Brother Price received his education in the public schools of New Haven, and about ten days before his sixteenth birthday, he enlisted in the 27th Regiment Connecticut Volunteers, and was seriously wounded at the battle of Chancellorsville, Virginia, the wound remaining unhealed for eight years. On his return from the war, he engaged in various pursuits until the year 1870, when he engaged in the business of directory publishing, and is the senior member of the firm of Price, Lee & Company, of New Haven, and president of The Price, Lee & Adkins Company, printers and book-binders.

Brother Price has never held public office, as his tastes do not lead him into the political field. He was made a mason in Day Spring Lodge, No. 30, at Hamden, March 23, 1872, when he became an active member, serving in 1874 as the Junior Steward, and in 1875 as the Senior Warden. At the annual communication of the lodge, held in December, 1877, he was elected Worshipful Master, holding the office one year.

He was made a Royal Arch Mason in Franklin Chapter, No. 2, at New Haven, December 4, 1877, and served as its High Priest three years. He was received in Harmony Council, No. 8, Royal and Select Masters, February 18, 1878, and was elected its Thrice Illustrious Master in 1881, holding the office one year; and knighted in New Haven Commandery,

No. 2, October 17, 1879, in which he filled the office of Warden; Junior Warden; Captain General, and Generalissimo; holding the last office four years, and declining an election to the office of Eminent Commander. He is also a member of E. G. Storer Lodge of Perfection, A. A. S. R., at New Haven, and a member of Pyramid Temple, Nobles of the Mystic Shrine, at Bridgeport.

Since 1877 he has been a regular attendant at the sessions of the Grand Lodge, and served in positions of responsibility. In 1884 he was the District Deputy for New Haven county, and appointed Grand Marshal of the Grand Lodge in 1885, holding that office three years. At the annual session in 1888, he was elected Grand Junior Deacon; then advanced to the office of Grand Senior Deacon, and in 1890 elected Grand Senior Warden.

In the Grand Council of Connecticut, he began service in 1883, as Grand Conductor, and regularly advanced to the positions of Grand Captain of Guard; Grand Principal Conductor of Work, and Thrice Illustrious Grand Master in 1886. At the annual assembly in 1887, he was unanimously elected D. P. Grand Master, but declined acceptance on account of the pressing nature of his business which demanded his undivided attention.

In all positions, grand or subordinate, he has discharged his duties with fidelity, and with satisfaction to the craft. He is devoted to the interests of freemasonry in all its branches, where he has found much of that fraternal fellowship so adapted to one possessing a social and sprightly nature like his own. He is fond of society, and enjoys the companionships of his fellows with unalloyed pleasure, and being possessed of a large warm heart, and a generous, vivacious temperament, he enters into their companionships with much sunshine and good-cheer.

His opinions are conservative, and judgments generally correct, which are often quickly formed. He loves the fraternity more for the social and brotherly element existing in it, than for its philosophic dogmas, and because the institution is itself large hearted, reaching out with its fraternal hand touch to the brotherhood of humanity.







*Fred A. Spencer.*

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**FRED. A. SPENCER.**

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Brother Spencer descends from New England ancestors, and was born in Waterbury, Conn., November 7, 1833. He received his education in the public schools of Waterbury, and at Williston Seminary, of East Hampton, Massachusetts, and was prepared to enter the profession of civil engineering; but, after leaving the seminary, he entered into the employ of a manufacturing company in Waterbury, where he remained until 1858. He then removed to Kansas, and in 1860, to Colorado, where he was engaged as civil engineer and mining, until May, 1862, when he enlisted in the Second Colorado Cavalry, serving in the regiment until the fall of 1865, when he was discharged from service as a first lieutenant. He was wounded at the battle of "Little Blue" Missouri, on the 21st of October, 1864.

After his discharge from the military service, he returned East, and for several years was engaged in manufacturing, when he retired from active business and devoted his time in caring for the business of his aged and infirm father.

He was for eleven years in the military service of this State, resigning the position of Brigade Inspector of Rifle Practice in 1885, and in all his experience in military service has maintained an excellent standing as an officer.

In his native city, where he now resides, he has been elected several times to positions of honor and trust, and is a director in the Dime Savings Bank of Waterbury.

He was initiated into freemasonry on October 4, 1855, in Harmony Lodge, No. 42, of Waterbury, and became a charter member of Continental Lodge, No. 76, serving at present as one of its trustees.

He was exalted in Eureka Chapter, No. 22, April 23, 1856; received in Waterbury Council, No. 21, Royal and Select Masters, June 18, 1856; and knighted in Clark Commandery, No. 7, January 23, 1866, he being the first one knighted in the commandery. In the order of Knights Templars he has been an active worker, and served as Eminent Commander of Clark Commandery in 1870, being the third one elected to that office.

January 29, 1874, he became a member of Charter Oak Lodge of Perfection, A. A. S. R., of Hartford, also of Hartford Council, Princes of Jerusalem, and Cyrus Goodell Chapter Rose Croix. He is also a member of Lafayette Consistory, A. A. S. R., of Bridgeport, and Mecca Temple of the Mystic Shrine, of New York.

March 21, 1882, he received the appointment of Warder in the Grand Commandery of Connecticut, and was regularly advanced from one station to another, until the annual conclave in 1889, when he was elected Grand Commander, serving one year.

His love for military and regard for energetic discipline, with a tendency to admire pageantry when combined as an auxiliary to ceremonial, has naturally absorbed his activities in the order of Knights Templars, for which he has a deep regard; yet, he has an attachment for the blue lodge as well, and all other branches of the extended system of freemasonry.

He is one who stands firmly by his convictions, which are not easily moved, yet, when convinced of error, gracefully yields the point at issue. His friendships are not hastily formed, but when once established are never sundered without cause. In his native city and among his companions, he is regarded as an honest and upright citizen, and as a member of society and in every relation of life, his influence is sought and felt.



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Though not a member of the Grand Lodge, this sketch is published on account of his position as Grand Commander at the time of the Centennial, and his interest in the ceremonies as the head of the order of Knights Templars, which had been invited to participate.

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## HUGH STIRLING.

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The subject of this sketch was born in London, England, January 16, 1848, and was the third son of Hugh and Eleanor Stirling. His father was born in Falkirk, Scotland, and was a descendant of Sir Thomas Stirling, born in Scotland in 1735, who served on the British side with great ability in the war of the revolution.

In 1856, the family with the exception of Hugh, came to this country and settled in Bridgeport, Connecticut. Hugh was adopted by a cousin, and placed in Grove House Academy, Highgate, a short distance from London, where he remained until September, 1860, when he sailed for this country and joined his parents at Bridgeport.

Shortly after his arrival, he was apprenticed to an ornamenter, which business he followed for about fifteen years. In 1878 he was engaged as foreman in one of the departments of the Howe Sewing Machine Company, where he remained in that capacity until 1885, when he started a mattress factory, in which business he has since been engaged.

He has served the city of Bridgeport two years as a member of the Common Council, and four years on the Board of Police Commissioners.

Brother Stirling was raised to the degree of master mason, in St. John's Lodge, No. 3, of Bridgeport, September 1, 1869; exalted in Jerusalem Chapter, No. 13, March 11, 1870; received in Jerusalem Council, No. 16, May 9, 1870; and knighted in Hamilton Commandery, No. 5, August 11, 1870.

In all these bodies he has held a lively interest, and his energy has been devoted officially in many ways for their advancement and influence. Having held the several positions

of Junior Deacon, Junior and Senior Warden of his lodge, in 1875 he was elected Worshipful Master, and re-elected in 1876 and 1877, and again in 1882 and 1883, serving in all, five years. He served in the office of High Priest in the Chapter in 1874 and 1875; Thrice Illustrious Master of the Council in 1873 and 1874; and Eminent Commander of the Commandery three years, from 1881; and for the past four years has been its Prelate.

In the Grand Bodies of Connecticut, his interest has been centered in the Grand Lodge and Grand Commandery, serving in the first as District Deputy Grand Master in 1884 and 1885, and receiving the appointment of Grand Senior Steward in 1886. At the annual communication in 1887, he was elected Grand Junior Deacon, from which station he has been regularly advanced, step by step, to the office of Deputy Grand Master, which he now holds.

In the Grand Commandery he received the appointment of Grand Sentinel in 1886; advanced in 1887 to the office of Grand Sword Bearer; then Grand Standard Bearer; elected Grand Junior Warden in 1889, and Grand Senior Warden in 1890.

Brother Stirling may be classed among those, who by affable and gentlemanly bearing, with courteous manners, holds his associates and companions in the bond of fellowship. He is not possessed of an aggressive nature, and yet there is sufficient of that sturdy Scotch element in his composition to maintain the dignity, respect and obedience of those who come under his authority, enforcing discipline without being autocratic, and retaining the respect and confidence of all those with whom he comes in contact, whether in business or social relations, and with his brethren and companions, who respect him for his virtues, and honor him for his integrity.

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**WILLIAM R. HIGBY.**

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William Riley Higby was born in Bridgeport, Connecticut, August 6, 1825, where he has lived ever since. His parents, Richard Higby and Avis (Baldwin) Higby, were both natives of Milford, Connecticut, and his grand-parents, Samuel and Hannah Higby, were born in Middletown, Connecticut.

Brother Higby commenced business as book-keeper and teller in the Connecticut Bank, remaining there seven years, and then engaged in the manufacturing business, which was destroyed by fire a few months later. He then assisted in organizing the Pequonnock Bank, and became its first cashier in 1851, officiating in that capacity until 1869, when he resigned, and engaged in the business of fire insurance, which he has followed to the present time.

He was Treasurer of the city of Bridgeport from 1853 to 1857, inclusive, and in 1874; and Town Treasurer from 1858 to 1861, and 1863 to 1868, inclusive, and in 1872. He has served on the Board of Common Council of the city of Bridgeport; and as a member of the Board of Fire Commissioners for twelve years.

He is at the present time a director of the Mountain Grove Cemetery Association, and its secretary and treasurer, which positions he has held since 1861; a director of the Connecticut National Bank; the Bridgeport Savings Bank; and President of the Bridgeport Gas Light Company.

Brother Higby was made a mason in St. John's Lodge, No. 3, at Bridgeport, July 29, 1852; exalted a Royal Arch Mason in Jerusalem Chapter, No. 13, March 10, 1854; received in Jerusalem Council, No. 16, March 20, 1854, and knighted in Hamilton Commandery, No. 5, at Bridgeport, May 21, 1855,



he being the first one to receive the orders of knighthood after the Commandery was organized. He received the several grades of the Ancient Accepted Scottish Rite in 1858, created a Sovereign Grand Inspector-General 33d degree, April 26, 1858, and made an active member of the New York Supreme Council, October 20, 1864; and at the union in 1867 with the Supreme Council at Boston, Massachusetts, he was made an active member of the Supreme Council for the Northern Masonic Jurisdiction, United States of America, which he holds at the present time, and in 1873 was elected Grand Captain of the Guards of that body, and in 1876 Grand Standard Bearer, which position he still holds.

In the masonic bodies at Bridgeport, he has been an active member, serving in various capacities, having been High Priest of Jerusalem Chapter, No. 13, from 1857 to 1859, and again in 1880; Thrice Illustrious Master of Jerusalem Council, No. 16, from 1859 to 1863, and Eminent Commander of Hamilton Commandery, No. 5, from 1863 to 1869.

In the Grand Bodies of Connecticut he has served as Most Puissant Grand Master of the Grand Council, from 1862 to 1864, and Right Eminent Grand Commander of the Grand Commandery, in 1864 and 1865, and since 1868 has been the Grand Treasurer of that body.

He has held the principal offices of all the bodies of the Ancient Accepted Scottish Rite at Bridgeport, and for more than twenty years has been the Illustrious Commander-in-Chief of LaFayette Consistory, and Thrice Potent Grand Master of DeWitt Clinton Lodge of Perfection, and is the Treasurer of St. John's Lodge, No. 3; Jerusalem Chapter, No. 13; Jerusalem Council, No. 16, and Hamilton Commandery, No. 5.

In all relations of life, brother Higby has ever held the confidence of his associates and townsmen, and as a freemason,

no one fills a larger place in the hearts of his brethren. As a worker in the masonic bodies he is accurate and impressive, and as a student of masonic history and jurisprudence, he is especially interested. He is eminently devoted to the Commandery and Scottish Rite bodies, where his energy has been exerted in a great degree, and productive of the best results.

Among the prominent features of his character, are fidelity to principles and causes which he may espouse, without regard to popular clamor on the one hand, or popular favor on the other. Modest, tolerant and unassuming by nature, he knows how to deal with men, and establish his friendships on a permanent footing, exerting his influence with calmness and moderation. His opinions are formed with thought and a cautious consideration, and when once established are tenaciously adhered to. \*

In his judgment of men he is generally correct, reading human nature as if by intuition; and in his private life he is held in high esteem for his sterling qualities of character, his conservative opinions and correct judgments, which have been sources of strength in every commanding position he has occupied.

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### EDMUND TWEEDY.

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Edmund Tweedy was born in Danbury, Connecticut, March 11, 1840. He is the son of Edgar S. Tweedy and Elizabeth (Belden) Tweedy. His father is a well-known citizen of Danbury, where he was born, in 1808. His name is identified with many of the business, public, and philanthropic interests of his native place.

His grandfather was Samuel Tweedy, who died in 1868, at the ripe old age of 92. During his long life he was a prominent personage in his town, being a leading manufacturer, and occupying many positions of trust and responsibility. For a period of thirty-five years he was president of the Danbury Bank. He served on several occasions in the State Legislature, and one term as Member of Congress.

Until fourteen years of age, Brother Tweedy attended private schools in his native place. He then went for two years to "The Institute," in White Plains, New York, where he was prepared for college by Prof. John Swinburne, A. M. On leaving this school he abandoned the plan of entering college, and took a position as clerk in the Savings Bank of Danbury, where he remained for two years, when he entered into the employ of the firm of Tweedy, White & Co., hat manufacturers, of Danbury, who were successors to the business originally established by his grandfather, in the year 1800.

In June, 1860, when but twenty years of age, he was admitted to the firm, which then took the name of A. E. Tweedy & Co. Under different names, the business was carried on until 1871, when it was organized into a joint-stock company. For three years he was secretary of this company, and since then has been its president. This company has occupied a very prominent position in the trade, being one of the largest in the

country, and employing several hundred hands. The business which it carries on has been uninterruptedly under the family name during the whole of the present century—a rare occurrence in this country. Brother Tweedy is connected with several other business enterprises, being president and director of several corporations.

He attends the Congregational church, but is not a member. In politics he is a republican, but has never sought political honors.

He was married in 1863, to Emma F. Raymond, of South-East, Putnam County, New York, and has two children, both sons.

Brother Tweedy was made a Master Mason in Union Lodge, No. 40, soon after reaching his majority, and within a year thereafter was elected to the office of Worshipful Master, which position he held for two years.

He served for two years as High Priest of Eureka Chapter, No. 23, Royal Arch Masons, after filling several subordinate positions.

He was a charter member and first Thrice Illustrious Master of Wooster Council, No. 28, Royal and Select Masters, at Danbury.

He was knighted in Clinton Commandery, No. 3, of Norwalk, and subsequently became a member of Crusader Commandery, No. 10, of Danbury, upon the organization of that body.

He was elected Grand Junior Deacon of the Grand Lodge of Connecticut, in 1866; Grand Senior Deacon in 1867 and 1868; Grand Junior Warden in 1869, and Grand Senior Warden in 1870; but on account of the time and attention demanded in his many business enterprises, he declined to serve. In 1871 he was elected one of the trustees of the Grand Lodge, which office he has continued to fill for nineteen consecutive years.



Having served for several years in subordinate positions in the Grand Chapter of Connecticut, he was elected Grand High Priest in 1873, serving two years, and has been one of the trustees in that body for many years.

In 1869 he was elected Most Puissant Grand Master of the Grand Council of Connecticut, filling the office for one year; and is one of the board of managers of the Masonic Charity Foundation of Connecticut, and an honorary life member of that body.

His interest in the various branches of freemasonry has been centered in the lodge, chapter, and council, which have been highly cherished for the living principles they represent and teach, and in each of these bodies he has been an active and efficient worker. His attendance at the annual sessions of the grand bodies has been frequent, where his ability and good judgment have been sources of strength in conducting the legislative affairs of freemasonry and promoting its welfare.

He is scrupulous in his observance of all established regulations for the government of the craft, and solicitous at all times for its standing and influence before the world. As a presiding officer, he discharges the duties of the chair with unusual dignity and intelligence; and in supporting his opinions, which are formed with a thoughtful consideration, he displays a firmness of character, with penetrating powers of observation, that command respect and confidence.

As a man, he is generous toward the weaknesses and foibles of others; remarkably free from envy and its associate evil, jealousy; rejoicing in others' prosperity, and lamenting their adversity. In the community at large, and the masonic bodies with which he associated, he is held in high esteem for the many sterling qualities of which he is possessed, and that uniform and unruffled temperament characteristic of his nature.

### GEORGE D. STANTON.

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Brother George Dallas Stanton was born in Charlestown, Rhode Island, April 13, 1839, removed to North Stonington in 1841, and to Stonington, where he now resides, in 1847. He is a son of Lieutenant-Colonel Samuel Stanton, sixth in descent from Thomas Stanton, (and Anna Lord, of Hartford) the Indian Interpreter-General for the colonies.

Brother Stanton received his primary education in the public schools until thirteen years of age, and then he was placed in the select private school of David S. Hart, of Stonington, under whose tuition he remained for five years, and was fitted for a civil engineer, which vocation he followed from the age eighteen to twenty-three years.

In 1862 he entered the office of Dr. William Hyde, of Stonington, and graduated at Bellevue Hospital Medical College in 1865, in the mean time having private instructions under Professors Austin Flint, Senior, and Frank H. Hamilton, in diseases of the heart and lungs, military and general operative surgery, and since his graduation has remained in the practice of his profession in Stonington.

He has been health officer, or one of the health committee of the town almost continually from 1865 to the present time, and medical examiner for the town since the present coroner law went into effect. He has been one of the board of selectmen, and most of the time first selectman of the town for a number of years; also town agent, and agent of the town deposit fund since 1883; was warden of the borough of Stonington from 1870 to 1872, and 1876 and 1877.

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Brother Stanton was made a freemason in Asylum Lodge, No. 57, of Stonington, in 1865, and was elected and installed Worshipful Master the same year, holding the office for three years. He held the office of Deputy Grand Lecturer two years—in 1870 and 1871, under Chauncey M. Hatch, Grand Lecturer. In the Grand Lodge of Connecticut he served two years, in 1881 and 1882, as Grand Steward; was elected Grand Junior Deacon in 1883, and Grand Senior Deacon in 1884; and in all positions of honor or trust, has held the confidence of the public, and esteem of his brethren.

Modest and unassuming by nature, he would never press his claims for advancement to office, preferring by all means to be released from official responsibility, unless the call should be a full, free, and practically a unanimous expression of his constituents.

Being a lover of freemasonry for its truths and principles, no less than for its social features, he has entered into the activities of the craft with much zeal and cheerfulness, where he has found those elements of sociability and enlightenment so congenial to his nature, affording enjoyment for leisure hours, and refreshment from the activities of a busy life.

### NELSON G. HINCKLEY.

Nelson Gershom Hinckley traces his ancestry back to about the year 1600. The family of Hinckley was originally from the county of Kent, in England. John Lothrop was pastor of a parish in Egerton, in the county of Kent. He embraced the faith of the Puritans, and in 1623 renounced his orders in the Church of England and removed to London. He was followed by some of his parishioners, among whom was (1) Samuel Hinckley. In January, 1624, he gathered a church on the plan of Robinson, of Leyden. They held their meetings privately, in Blackfriars, but in April, 1632, were discovered by the pursuivant of the Archbishop, were apprehended, and eighteen only escaped. Mr. Lothrop, with twenty-four others, were imprisoned two years, some in the "Clink," some in "New Prison," and some in the "Gate House," when all but himself were liberated. He petitioned King Charles I, and was set at liberty in April, 1634, on condition of departing from the kingdom. He came to Boston in the ship "Griffin," in 1634, with about thirty of his people.

Samuel Hinckley was one of those who accompanied Mr. Lothrop to Boston, and in 1639 was admitted a freeman, and removed to Barnstable. Moore, in his "Lives of the Governors of Plymouth Colony," says: some of the first settlers of Barnstable were men of education and easy fortunes, who had left homes, enviable, save in the single circumstance of the abridgment of religious liberty. The "men of Kent" are duly celebrated in English history as men of gallantry, loyalty, and courtly manners. Vassal, Hatherly, Cudworth, Tilden, Hinckley and others, had been accustomed to the elegances of life in England. They were men eminently qualified not only for



transacting municipal concerns, but for taking an active and leading part in the government of the colony.

Thomas Hinckley, son of Samuel, was the last governor of Plymouth colony. He was chosen one of the assistants in 1658, and continued in office until 1681. In that year, following the death of Josias Winslow, he was chosen governor of New Plymouth Colony, and continued in that office (except during the short period of the rule of Andross, when he was councillor) by successive re-elections until the colony was incorporated with Massachusetts under the charter of 1672—a period of eleven years.

While governor, Mr. Hinckley made an early, if not the earliest effort made in this country to establish and promote a system of free schools, and when the first school was established by law in 1672, Mr. Hinckley was “steward” of the income set apart for its support, and remained its faithful and constant companion. It was said of him that in his religious views he resembled the rigid Governor Prince, rather than the tolerant Winslow. A law was passed while he was governor, sometimes called “Hinckley’s law,” which provided “that if any neglect the worship of God in the place where he lives, and set up a worship contrary to God and the allowances of this government, to the profanation of God’s holy day, he shall pay ten shillings.” Governor Hinckley took a deep interest in the propagation of the gospel among the Indians, and in securing a competent support for ministers of religion.

(2) John, son of Samuel, born in Barnstable, May 24, 1644, was called ensign John, took an active interest in the government and military defense of the colony. He married Bertha Lothrop, grand-daughter of Rev. John Lothrop, and died at the age of sixty-five.

(3) Gershom, son of Ensign John, was born in Barnstable, April 2, 1682. He removed to Lebanon, Connecticut, in the

year 1712, where he had purchased lands. He married Mary Buel, of Lebanon. Was a prosperous farmer, and raised a large family. He died in December, 1774, aged ninety-two, and she died February 23d, the same year, aged eighty-five, the mother of fourteen children. They were reared and educated in that patriotic town, during the stern and stirring times that preceded the revolutionary war, and were contemporary with the famous "Brother Jonathan" Trumbull. It appears from the "State records of revolutionary soldiers," that many of his descendants took an active part in that great struggle.

(4) John Hinckley, son of Gershom, of Lebanon, was born February 10, 1729, and finally settled in Hampton, Connecticut.

(5) Gershom Hinckley, grandfather of Nelson G. Hinckley, was born in 1754, and removed to Thetford, Vermont, where he was a prominent man in the town, and deacon in Dr. Burton's church.

(7) Nelson Gershom Hinckley was born August 20, 1820, in Hartford, Connecticut, and has always resided in that city. His father, (6) Asahel Hinckley, son of Gershom, of Thetford, was born February 11, 1794, and came to Hartford in 1810, was a printer by trade, and worked in the office of *The Hartford Courant*, at a period when the art of printing was very different from the present time. He used not only to assist in setting up the type, but was accustomed to "pull" the whole edition of the paper on a hand press, and ink the "form" with balls.

In the year 1820 he commenced the dry goods and millinery business, on Main street near Christ church. It was known in Hartford and vicinity for many years as the leading store in that line of business. In 1854, Nelson G. Hinckley succeeded to the business and continued until 1875, when he

retired, the establishment having retained the same name for more than a half century. A new building has been erected on the location, and the occupancy and present ownership of the property by Mr. Hinckley, covers a period of over seventy years.

Mr. Hinckley has been and is still connected with the military and civic societies. Was a member of the Governor's Foot Guard in 1840, and in 1845 was elected captain. Is now a lieutenant in the Veteran Association. Was commissioned a lieutenant in the Putnam Phalanx in 1864, under Major Allyn. In the year 1854 he was appointed quarter-master general of the State, by the General Assembly, on the staff of Governor Dutton. In 1876 was tendered the office of division quarter-master, on the staff of Brigadier-General Guyer. Was an old volunteer fireman, and a member of the Board of Fire Department. Was elected president of the Firemen's Benevolent Society in 1880, in which office he has been continued. Was elected a member of the City Council for four successive years—1878 to 1882, and a member of the Board of Relief of the town for five years in succession—1880 to 1884.

Initiated in St. John's Lodge, No. 4, January 18, 1860; Worshipful Master in 1865; Treasurer of the lodge from 1872 to 1887, when again elected Worshipful Master. Was exalted to the degree of Royal Arch Mason, in Pythagoras Chapter, No. 17, February 1, 1862; elected High Priest in 1869. Was elected one of the trustees of the Grand Chapter of Connecticut in 1870, and has held that office until the present time. In May, 1870, elected one of the trustees of the Grand Lodge of Connecticut, and has held that position twenty years, acting as chairman, having custody of the funds of the Grand Lodge of Connecticut, and also the funds of the Masonic Charity Foundation. He was received and greeted in Wolcott Coun-

cil, No. 1, at Hartford, November 12, 1863, but never served that body in a working capacity, his interest centering more in the lodge and chapter.

His connection with freemasonry has been distinguished for enthusiasm, which did not die out after having served in elevated positions in the masonic bodies. He is a very correct ritualist, and having learned the work before the change from the old to the present standard, clings with much tenacity to the old ways.

In his bearing among men, and his companions and associates, he retains many of the qualities which distinguished his early ancestors as men of gallantry, loyalty and courtesy, and he holds the respect of those who know him, for his thorough manhood, dignity of character, honesty of purpose, and gentlemanly bearing. His opinions are formed after due reflection, and remain firmly seated, and being possessed of an even temperament, he is not easily frustrated. In his business or masonic relations he is distinguished for method, persistence, and a uniform correctness in all things; and as an officer, his administrations have been characterized for a conscientious and considerate discharge of every duty, and in private life in his native city, he is held in high esteem and regard.



## LUKE A. LOCKWOOD.

The subject of this sketch has for many years been an active and prominent member of the Grand Lodge of Connecticut, and has been one of its most influential supporters during his masonic career.

He is the son of Frederick Lockwood and Mary Ann (Jessup) Lockwood, born at Riverside, Greenwich, Connecticut, in the house now owned and occupied by him, December 1, 1833. Until fourteen years of age, he was educated in the public schools, and prepared for college at the Greenwich Academy. In 1851 he entered Trinity College, and graduated valedictorian in 1855. In 1888 he received the degree of M.A., and was for three terms chosen by the alumni an elective trustee, and in 1890 was elected trustee for life.

Brother Lockwood is an Episcopalian, and is devoted to the interest of the Episcopal Church. He started a mission chapel, known as St. Paul's Chapel, at Riverside, in 1875, and laid the corner-stone in 1876, and for eleven years thereafter conducted the Sunday School and evening service, and has been its senior warden.

By profession he is a lawyer, and was admitted to the bar in 1856 in New York, where he has been in full practice ever since.

He was made a mason in 1856, in Union Lodge, No. 5, at Stamford, Connecticut. At the organization of Acacia Lodge, No. 85, at Greenwich, which was chartered May 12, 1858, he was a charter member, and served as its first Worshipful Master, continuing in the office for ten years thereafter, and after an interval, serving again for two years.

In 1858 he was exalted a royal arch mason in Rittenhouse Chapter, No. 11, at Stamford, and served as High Priest in 1864 and 1865.

May 9, 1872, he was elected Grand Master of the Grand Lodge of Connecticut from the floor, a very rare occurrence, the only other instance being in 1816, when His Excellency, Oliver Wolcott, who, the same year, had been elected Governor, was elected Grand Master without having served in any other station.

Brother Lockwood filled the office two years, and his administration was characterized by a careful and intelligent direction of the affairs of the craft, and marked with progress and prosperity. His annual address delivered before the Grand Lodge in 1873 is distinguished, not alone for ability and intelligence manifested, but for the inception of the Masonic Charity Foundation of Connecticut, which has since been permanently organized by charter from the State of Connecticut. He was one of its incorporators, was elected a member of the board of managers, and became its first president. May 9, 1865, he was elected Grand High Priest of the Grand Chapter, and re-elected in 1866, and his administration was distinguished for ability, and a high moral tone, leaving the impress of a master's hand upon every page of its history more enduring than marble.

During the almost entire connection of brother Lockwood with these Grand Bodies, he has been honored as chairman of the committee on jurisprudence, and his legal mind wrought order out of chaos, furnishing for the government of the craft a system of masonic law unexcelled by that of any jurisdiction. He is the author of Lockwood's Masonic Law and Practice, a most valuable handbook of jurisprudence, which has been adopted as authority by the Grand Bodies of Connecticut, and is recognized as a standard work throughout the country.

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To freemasonry in Connecticut he has been a tower of strength,—a Father in Israel,—and his influence has been the means, to a great extent, of laying the foundations of the order in Connecticut on a broad, deep and enduring basis.

As a student of the philosophy and symbolism of freemasonry he is not excelled, and as a teacher of its grand and uplifting precepts he has few equals, being himself controlled by the highest principles of morality and virtue that underlie its teachings, and which are wrought out in his daily life. He has delivered many masonic addresses and written numerous articles on the subject of freemasonry, and his interest and devotion for the welfare of the craft, is still as ardent as when he first entered his masonic career.

Integrity, sagacity and generosity are richly blended in his composition, and all who come in contact with him can but recognize his intellectual and legal attainments, and thorough honesty of purpose in any cause which he espouses.

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### P. ST. M. ANDREWS.

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Peter St. M. Andrews was born in Boston, Massachusetts, February 28, 1819, his parents, also, being natives of Boston. He received his education at private and public schools, graduating from the Mayhew School, in Boston.

After leaving school, he engaged as a clerk in a woolen goods store in Boston, where he remained for a few years, but like many other Boston boys, he became possessed with the desire of seeing more of the world than could be found at the "Hub of the Universe," and made a few voyages to sea as a "Jack Tar," visiting foreign countries.

In 1846 he left the seafaring life and settled down to business, engaging as general accountant and corporation clerk of the Norwich & Worcester Railroad Company, where he has been employed from that time to the present, and since 1857 has been its superintendent.

Brother Andrews has been interested in political matters in the city of his adoption, and has served as councilman and alderman in the city government of Norwich, a member of the board of water commissioners, and chief engineer of the fire department.

He was made a mason in Somerset Lodge, No. 34, of Norwich, March 14, 1857, and held the office of Senior Deacon in 1858 and 1859, and that of Worshipful Master in 1860, 1861 and 1862. June 16, 1873, he became a charter member of St. James Lodge, No. 23, at Norwich, where he still holds his membership, when he was appointed a member of the finance committee, which position he has held until the present time, and now acting as chairman.



He was exalted a royal arch mason in Franklin Chapter, No. 4, July 11, 1857, where he served three years as Captain of the Host, refusing any further advancement. He is also a member of Franklin Council, No. 3, where he served as Illustrious Principal Conductor of the Work in 1859, and Right Illustrious Deputy Master in 1867 and 1868.

He was knighted in Columbian Commandery, No. 4, at Norwich, December 20, 1858, elected Warder in 1859, serving two years; Prelate in 1861; Junior Warden in 1862, and Eminent Commander from 1864 to 1866.

At the annual conclave of the Grand Commandery, May 12, 1864, he was elected Grand Sword Bearer, and advanced through the several stations of Grand Junior and Senior Wardens, Grand Generalissimo, and, March 15, 1870, was elected Grand Commander, which office he held one year, serving with ability and discretion.

In the Grand Lodge, he was appointed to the office of Grand Steward, May, 1860, and at the annual communication in 1862 he received the appointment of Grand Marshal—these offices constituting him a permanent member of the Grand Lodge.

The subject of this sketch is somewhat retiring by nature, devoting his time and talents strictly to his occupation, and is distinguished for integrity of principle, terseness of expression and tenacity of opinion. His masonic career was an active one in the days when he was engaged in the service, and while his presence at masonic meetings is not very frequent, he yet holds the order in high esteem for its fellowship and influence.

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## GEORGE LEE.

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Brother George Lee, familiarly known as Capt. Lee, for many years Grand Treasurer of the Grand Lodge of Connecticut, was born in the town of Rome, Ashtabula county, Ohio, in 1820, where he was raised a farmer boy. His father, George D. Lee, and grandfather, Lemuel, were natives of Lyme, Connecticut, and in 1790, Lemuel was Master of a lodge in Lyme. They were among the early settlers of Ohio, removing thither in the early part of the present century, settling in the town of Lyme, Ashtabula county, in what was then known as the "Western Reserve," or New Connecticut.

His grandfather, Lemuel, was the father of six sons and two daughters, George D. Lee being the youngest of the family, who was about twenty years of age when he left his home in Connecticut for the west. There he married, and lived in the town of Rome, which adjoined the town of Lyme, where the subject of this sketch was born and spent the early years of his life.

The grandfather of brother Lee, Lemuel, was a soldier in the war of the revolution, and is said to have been employed by General Washington as a spy, when his forces were entrenched at Valley Forge, during the winter of 1777—a winter distinguished for the hardships as well as bravery of the patriots—when the cause of liberty became almost hopeless for the Americans.

Brother Lee received his education in the common schools of Rome, graduating from an academy or grammar school located in the town. After graduation, he taught school in the district four winters, being employed on the farm during the remainder of each year.

He was commissioned as captain in the State Militia of Ohio, and afterwards elected as major, also colonel of the regiment, which offices were declined.

In 1842 he removed to Hartford, where he engaged as clerk in the general merchandising business, which he followed until 1850, when he entered on his own account into the business of cigar manufacturer and dealer in tobacco, which business he has followed until the present time. The last number of years have been devoted more exclusively to dealing in Havana and seed leaf tobacco for manufacturing purposes, in which he has been quite extensively engaged.

His masonic career began in St. John's Lodge, No. 4, at Hartford, where he was made a master mason, November 26, 1862. He immediately entered into the cause of freemasonry, and became an active, zealous and influential member. Becoming familiar with the ritual, he was elected Junior Deacon of St. John's Lodge, No. 4, January 6, 1864; advanced to the office of Senior Deacon the year following; and to the position of Junior Warden, January 3, 1866.

He then became a charter member of LaFayette Lodge, No. 100, which was chartered in 1867, and was nominated in the warrant as its first Senior Warden, which office he filled for three consecutive years. April 22, 1869, he was elected Worshipful Master, holding the office for five consecutive years; after which he served as Senior Deacon two years. In 1882 he was elected Secretary, which office he held six years, besides serving intermediate years in the office of Marshal. For more than a quarter of a century he has been constantly in office, and is now the member of the Masonic Board of Relief from LaFayette Lodge, in connection with the members of the Board from St. John's, No. 4, and Hartford, No. 88.

June 12, 1863, he was exalted a royal arch mason in Pythagoras Chapter, No. 17, at Hartford, afterwards filling subordinate offices for several years; the office of Principal Sojourner being held for ten or twelve years in succession, where his ability as a working officer was displayed to the best advantage. In 1875 he was elected, and much against his wish, he accepted the office of High Priest, where he remained, by the unanimous suffrage of his companions, three years.

April 7, 1864, he was admitted as a member in Wolcott Council, and in that body has been until quite recently, a working officer continuously ever since, declining to accept any position on the platform, which has been frequently tendered him. He was knighted in Washington Commandery, No. 1, Knights Templars, October 11, 1864, but in that body has never been active in any official capacity.

October 26, 1869, brother Lee was appointed Grand Treasurer, by Grand Master William Storer, to fill the vacancy occasioned by deposing from office the former Grand Treasurer, for unfaithfulness to his trust. The following year he was elected to the office, which he continued to fill until 1881, when he was again elected, but declining to serve, brother John G. Root was called to the position. He also held the office of Grand Treasurer of the Grand Chapter, from 1868 to 1888, and is the present Grand Treasurer of the Grand Council.

His masonic career has been an honorable one to himself and a useful one to the fraternity; and his active life has been full of honest toil and kindly deeds. Being an excellent judge of human nature, he foresees results with remarkable accuracy, and seldom fails in his opinion of men. Possessing strength of character and a remarkable power of will, his opinions when formed, become seated like the granite rock in the immovable hills; yet with his decisiveness of character there is blended a



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genial, generous and compassionate spirit, that assists in developing the nobler elements of man's nature, working an abounding kindness and charity within, that has often found expression in deeds that his brethren knew not of, and so far as the world is concerned, their record was like one written on the sand.

His friendships are free from cant, and true; and when necessity demands, his opposings are without fear. Socially, among his friends and brethren, he is most companionable, enjoying a joke with much relish, when his hearty, resounding laugh, will be like a bugle call to jollity and mirth.

As a ritualist he is correct, adhering with tenacity to the old ways; and as a presiding officer, possesses energy to execute, with tact to plan; and among the citizens and fraternity, holds their confidence for his unimpeachable integrity.

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## HENRY E. PATTEN.

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Henry Erasmus Patten was born in West Stafford, Connecticut, May 14, 1835, and is a son of Noah and Mary Ann (Case) Patten, the former being a native of Stafford, where, during his life, he lived in the same house where he was born. Brother Patten's mother was born at Wales, Massachusetts, but removed to Stafford at an early age. On his father's side Brother Patten traces his ancestry to the "Pilgrim Fathers," through the families of Davis and Alden, who landed at Plymouth Rock, in 1620; and his great-grandfather, Washburn, on his mother's side, with one son, fought in the American revolution, enlisting first for three months, and then for three years.

Brother Patten was educated in the country schools, and at the South Wilbraham and Westfield Academies, in Massachusetts. On leaving school, he engaged in the burnishing business, in the employ of the Rogers' Brothers Manufacturing Co., of Hartford, where he remained for seven years.

In 1862 he commenced work in the dyeing establishment of Mr. George Smith, as book-keeper and financial manager, and at times taking a hand in the more practical part of dyeing, etc., where he remained, with the exception of four years, until 1873, when, on March 11, he purchased the establishment, and has since continued the business on his own account.

He has been interested in politics, and has served in the city government of Hartford as a member of the Board of Common Council, six years.

He was made a master mason in St. John's Lodge, No. 4, at Hartford, September 18, 1858, and the following November

was appointed Tyler of the lodge, which office he filled until 1873. October 29, 1858, he was made a Royal Arch Mason in Pythagoras Chapter, No. 17. January 18, 1859, he was received and greeted in Wolcott Council, No. 1, and knighted February 18, of the same year, in Washington Commandery, No. 1, all of Hartford, which he served as Tyler until 1873, with the exception of one year in the Commandery, when he filled the office of Junior Warden. September 1, 1864, he was admitted a member of Charter Oak Lodge of Perfection, and there he served as Tyler until his resignation, in 1873.

In the Grand Lodge of Connecticut and other grand bodies, he was Grand Tyler for several years, and the office in the Grand Lodge at the time of his appointment, constituted him a permanent member of these.

Brother Patten is possessed of a genial and somewhat loquacious nature, and while he enjoys the companionship of friends and brethren, is one who is attentively devoted to all matters of business, in which he has been fairly successful. Being one who has a great regard for integrity, he is square in his dealings with men, and expects the same from others, oppressing none, and rendering to each his due. His life is distinguished for simplicity of manners, activity in business, scrupulous honesty, faithfulness to trusts, whether in official or private relations, and as a mason he has sought to fulfill its obligations, and promote its interests.



MASONIC MONUMENT.

RIVERSIDE CEMETERY, WATERBURY, CONNECTICUT.

The year 1882 was made memorable by the erection and dedication of the Masonic Monument, in the burial lot in Riverside Cemetery, on the 12th of October. The fund for this monument was commenced in the year 1863, by a legacy from the estate of brother Samuel Forrest, (a deceased member of Harmony Lodge, No. 42,) of sixty-five dollars. This amount was laid aside as a nucleus of a monument fund. By slow accumulation and additions from various sources, principally from the sale and exchange of the original burial lot, this fund



had increased to the sum of about \$2,200, when by the joint action of Harmony and Continental Lodges, upon the recommendation of the Masonic Board of Relief, a committee consisting of the Masters of the two lodges, together with the Board of Relief, were instructed to proceed to the erection of a monument in accordance with a design suggested by the chairman of said Board. A contract was made with brother George E. Bissell, of Poughkeepsie, New York, for the erection of a granite monument, with tablets and emblems of bronze, for the sum of two thousand dollars. The bronze reliefs and emblems were modeled by Mr. Bissell, and cast by the Ames' Sword Company, of Chicopee, Massachusetts, and the stone work executed by the Plymouth Granite Company, of Plymouth, Connecticut. The lot upon which the monument is erected occupies a prominent knoll in Riverside Cemetery, and contains four thousand five hundred superficial feet, an area sufficient for about one hundred and fifty burials. The cost of lot, monument, and headstone was nearly \$4,500. The ceremonies of dedication, conducted under the auspices of the Grand Lodge, by M. W. James McCormick, Grand Master, were most solemn and impressive, and unique in their character, being prepared especially for the occasion, there being no form prescribed in the ceremonials of masonry for a like occasion. The monument was "dedicated to the memory of those masons, their widows and orphans, whose remains now are, or may hereafter be, buried in these grounds." Addresses were delivered by the Grand Master; Rev. brother R. W. Bolles and brother Nathan Dikeman; and an original poem by brother H. C. Hayden, of Newton, Massachusetts. Within the die were deposited a large and valuable collection of documents, coins, medals and badges. A full and detailed account of the proceedings was printed in a pamphlet for general distribution.

The tender associations of the place, the magnanimous sentiment which prompted its purchase and fitting up, and the loving purpose to which it is consecrated, will combine to impress on the heart with solemnity and new emphasis, the practical and important moral lessons so beautifully typified in the significant masonic emblems, which appropriately adorn the sides, and gloriously crown the summit of this monument which stands as an excellent example for imitation by other masonic bodies.

“This monument unveiled before us stands  
A grateful tribute of masonic love;  
And may the offering of human hands  
Receive a benediction from above.

A century hence, some pilgrim on his way  
Perchance may pass this consecrated spot,  
And as he looks upon this stone, will say,  
“The humbler ones of earth are not forgot.”

The rich and poor in masonry clasp hands,  
(Bound to each other by that sacred tie);  
No circumstances of life can break the bands,  
While other friendships may decline and die.

Hail! ancient order, with thy deeds of love;  
Thy kindly charities have blessed the poor,  
Turned many a pilgrim's eye to look above,  
And through the darkness see an open door.

Each age and nation has its history told;  
The noble charities that each has given,  
Within the Book of Ages are enrolled,  
And have their place in the archives of Heaven.

Our loving deeds, O Architect Divine,  
In Thy good pleasure graciously approve;  
Then this fraternal act will ever shine  
A star of beauty in the sky of love.”



MASONIC TEMPLE, AT WOODBURY.

The above is a good representation of the Masonic Hall occupied by King Solomon's Lodge, No. 7, of Woodbury; and is the oldest lodge room devoted exclusively to masonic use, and owned by the craft, out of the thirteen original lodges that organized the Grand Lodge of Connecticut.

From 1775 to 1797—a period of twenty-two years, the lodge met in an upper room of Peter Gilchrist's house, who was a prominent freemason, and for many years Secretary of the lodge, and born in the Parish of Kildaltan, Island of North

Britain. This old identical room is still in existence as one of the upper chambers of the house, and now owned by brother Arthur D. Warner, who is the present Secretary.

The lodge next moved to a new hall prepared for its use in the house of widow Damaris Gilchrist, which was subsequently used as a ball room to Kelley's hotel. Tradition says it was fitted up in magnificent style. Upon the ceiling were delineated the "starry decked heavens," with the all-seeing eye, and other masonic emblems. The lodge occupied these apartments until September 18, 1823, when it again removed to another new hall, where it remained for some fifteen years, and then returned to the old quarters over Kelley's hotel, where it remained until the dedication of the present edifice, in 1839, since when the lodge has continued in its "house upon a rock"—a period of fifty-one years.

The cost of building the structure was not to exceed \$700, and the money was raised by dividing the amount into shares of \$10.00 each; some of which was taken by persons not members of the fraternity. The last share was cancelled in 1857.

The sketch of this somewhat ancient and unique structure is admitted into this volume, not alone for its age and peculiar situation, but because it is the only one so long used for masonic purposes exclusively, of any of the original founders of the Grand Lodge, and owned by the fraternity.





OLD MASONIC LODGE ROOM OF EASTERN STAR LODGE, NO. 44.

In Lebanon, Connecticut, there is an old and deserted masonic lodge room, and the house where it was located is represented by the above cut. The building is called "The Santa Ana House;" not so named because the redoubtable opponent of the missionary efforts in Mexico of Messrs. Taylor, Scott & Company, ever saw the place; but from the fact that a gentleman residing there a score or two of years ago, rejoiced, like the hero aforesaid, in a wooden leg.

The house is situated just off the road leading from Goshen to Bozrahville, setting in a corner made by a cross-road leading to Coryville. It is an old structure of the anti-revolutionary period, now uninhabited; and though built with all the clumsy strength of that period, is now rapidly falling into decay. It is supposed to have been erected in 1750 to 1755, as it was occupied by brother Joseph Metcalf, who being filled with zeal and the masonic spirit, had a part of his house fitted up as a lodge room, and there the brethren met.

Brother Metcalf had married the daughter of Squire Peleg Thomas, of whom it is related, that while commanding the rear guard that covered the retreat of Sullivan from Rhode Island, in 1778, a nervous soldier called out as they were fording the stream that dark night: "Where are you going, *Leftenant*?" and he solemnly answered: "To Heaven, I hope." The Squire had considerable local fame, for he fought a bear with a walking stick; wrote poetry; lived to be over ninety years old; always gave his marriage fees to the bride; and did many other notable things. He represented the town of Lebanon in the Legislature of Connecticut from 1790 to 1799, and again in 1808.

Brother Metcalf was one of the petitioners for Eastern Star Lodge, No. 44, now located at Willimantic, which was chartered at the half-yearly communication, held October 17, 1798,

with brother Daniel Tilden, Master; Joseph Metcalf, Senior Warden, and Zabdiel Hyde, Junior Warden. The lodge held its meetings in this lodge room from its organization, or soon after, until 1809, when it was removed to Windham.

The room formerly run the entire length of the second story, but has since been cut up into smaller appartments.



The walls are painted with curious birds of extremely variegated plumage, sitting in a tangle of vines which nearly cover the white back-ground. Here and there is a scene, presumably scriptural. The sketch shown here is supposed to belong to the Royal Arch degree, and its significance of course, is only known to the initiated. Just below the ceiling is a painted curtain, festooned with cord and tassel.

The most important of the decorations, consists in a wooden tablet, as shown in the other, or third engraving. The tablet is three by four feet, placed over the mantle-piece, upon which is painted many familiar symbols, from the blue lodge to the commandery. The jewels of officers, and masonic emblems form the border, and within are the pillars; the "all-seeing eye;" the square and compasses; the drawn sword; a partly obliterated anchor or pick-axe; trowel, etc. The coffin and bee-hive are only

seen here in the small pictures of the border. The globe in the upper right hand corner is still retained in modern use, and the winged spurs, also serpent with palm leaves, are suggestive of Templarism and the Rose Croix. In the lower left hand corner is a man's head with an arrow sticking through his mouth and coming out at the back of his head. Its significance can be easily recognized by one who has passed the chair in the capitular degrees. The relic was purchased by brother J. E. Goldsworthy, of Providence, and for a time exhibited at the office of the Freemason's Repository, to which we are indebted for the cuts, and subject matter of this sketch.

The painting ought, by good right, to have been secured by the Grand Lodge of Connecticut; or Eastern Star Lodge; or perhaps, Washington Commandery, No. 1, Knights Templars, of Hartford; for brother Joseph Metcalf was one of its earliest members, and was Knighted in that body in the year 1779, when located at Colchester.

Brother Metcalf sold his place about the year 1802, and started for Ohio, probably for the purpose of settling on what was then known as the Connecticut reserve, or New Connecticut, but died on his way thither, at Lebanon Springs, New York, the same year.



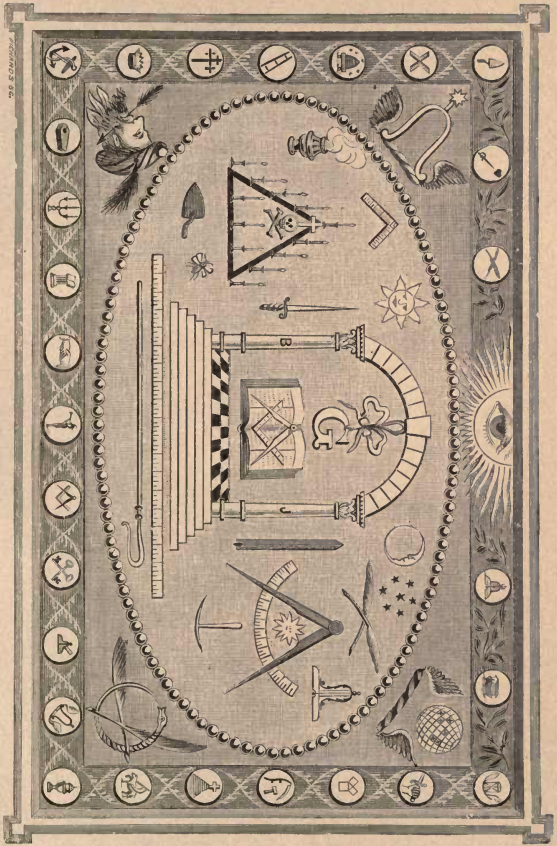


PLATE 5. APRON.



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